

Human Rights Education Within ‘Presisi’ Curriculum: A Study of State Police School in North Sumatra

Pendidikan Hak Asasi Manusia dalam Kurikulum ‘Presisi’: Studi Sekolah Polisi Negara di Sumatera Utara

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ABSTRACT: This article focuses on the Indonesian Police (Polri) efforts in the realization of human rights-based policing, as well as its articulation in the forming education (pendidikan pembentukan/ DIKTUKBA) of Polri, specifically at the State Police School (Sekolah Polisi Negara/SPN) in North Sumatra, established in 1960-s and one of the oldest SPN in Indonesia. Since 2021, Polri has acknowledged and developed the ‘presisi’ curriculum to become a starting point for transformation agenda and, of course, to strive Polri’s obligation in the implementation of human rights values, principles and standards in the police functions. The research applied a qualitative approach with a descriptive design. Data collection was employed using documents, FGD, observations and literature relevant to police and human rights issues. Respondents were selected using a purposive sampling technique. Data validation was carried out by extending observations and triangulation and analyzed using the spiral technique. Human rights-based policing through the DIKTUKBA POLRI level at the SPN Poldasu brings the vision of ‘presisi’ police through the ‘presisi’ curriculum. The ‘presisi’ curriculum offers good ways to achieve the transformation of the Polri. However, the increasingly short training period for the DIKTUKBA POLRI represents a challenge to improve human rights-based policing. The challenges affirm the correlation between human rights and policing in a dynamic police workspace. In this context, the instructors’s capacity must continuously acquire knowledge and experience. Therefore, collaboration and innovation in using learning models and methods such as group learning, problem-solving, discussion, and active involvement of students can be continuously developed.

ABSTRAK: Artikel ini berfokus pada upaya Polri menjalankan komitmen memastikan terwujudnya taraf profesionalitas pemolisian yang berbasis HAM di lingkungan Polri, serta artikulasinya pada pendidikan pembentukan (DIKTUKBA) Polri secara khusus di SPN Poldasu, berdiri tahun 1960-an dan salah satu SPN tertua di Indonesia. Sejak 2021, Polri mengakui dan mengembangkan kurikulum Presisi menjadi titik tolak transformasi dan mengafirmasi kewajiban Polri untuk mengimplementasikan nilai, prinsip dan standar HAM dalam fungsi kepolisian. Penelitian menggunakan pendekatan kualitatif dengan desain deskriptif. Koleksi data dilakukan dengan studi dokumen, FGD, observasi dan kepustakaan yang relevan dengan isu polisi dan HAM. Responden dipilih menggunakan teknik purposive sampling. Validasi data dilakukan dengan perpanjangan pengamatan dan triangulasi, data dianalisis menggunakan teknik spiral. Pemolisian berbasis HAM melalui jenjang diktukba Polri di SPN Poldasu membawa visi Polisi yang Presisi dalam Kurikulum Presisi. Kurikulum presisi merupakan tawaran solutif untuk mencapai transformasi Polri. Namun, masa pendidikan DIKTUKBA POLRI yang semakin singkat, merepresentasikan tantangan peningkatan pemolisian berbasis HAM. Tantangan HAM mengafirmasi korelasi HAM dengan pemolisian dalam ruang-ruang kerja polisi yang dinamis. Pada konteks ini, peningkatan kapasitas instruktur/pengajar/tenaga pendidik (gadik) secara kontinu terhadap pengetahuan dan pengalaman. Oleh karena itu, kolaborasi dan inovasi penggunaan model dan metode pembelajaran seperti belajar kelompok, menyelesaikan masalah, diskusi dan pelibatan aktif peserta didik dapat dikembangkan secara kontinu.

Keywords:

human rights education;
state police school;
DIKTUKBA POLRI

Kata Kunci:

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1 Introduction

Human rights and human rights education (HRE) are linked a part to ensure the equipment the nuanced living of humankind in dignified, equal and just world. HRE is endorsed in promoting human rights to all actors of society, including state actors and non-state actors. HRE is actually designed to provide and actualize the system of human rights, globally and locally. HRE is a strategic way to help and enhance the understanding of human rights and then capitalized to make a better climate of democracy and rule of law. HRE engages and empowers people to recognize their rights and obligations in a fruitful and harmonious relations in social life as asserted by Vienna Declaration and Program of Action on Human Rights (VDPA) 1993.¹

HRE comprises training, dissemination, and information activities to build a universal culture of respect for human values.² HRE is an international agenda to strengthen the stance that human rights and fundamental freedoms enhance social harmony, peace and human dignity.³ HRE continues to be developed with various international policy agendas to ensure the realization of a world order that respects human dignity and fundamental freedoms.⁴ The stages of achievement and segmentation of the world HRE programs reflect the arrangement of the international community to disseminate and uphold human rights to all individuals and organs in society, as enshrined in the 1948 UN UDHR considerations.⁵

In its development, HRE includes three essential levels of human rights learning; first, learning about human rights; secondly, learning through human rights; and thirdly, learning for human rights.⁶ First, it focuses more on gaining knowledge and understanding of human rights' values, principles and standards. Second, it emphasizes on how to respect human rights, both educators and students. Third, there is greater emphasis on empowering individuals to respect and implement their rights and the rights of others. Optimally, human rights learning is designed as a process to provide knowledge and train skills, and shape participants' attitudes and behaviour.⁷ Human rights learning aims to enable participants to contribute to protecting human dignity based on

1 Vienna Declaration and Programme of Action, n.d.

2 United Nations General Assembly, *United Nations Decade for Human Rights Education (1995-2004) and Public Information Activities in the Field of Human Rights* (New York: United Nations General Assembly, 1997); Office of the High Commissioner for Human Rights, "World Programme for Human Rights Education (2005-Ongoing)," United Nations, 2014, <https://www.ohchr.org/en/resources/educators/human-rights-education-training/world-programme-human-rights-education>; United Nations General Assembly, *Resolution 59/113 United Nations General Assembly: World Programme for Human Rights Education* (New York: United Nations General Assembly, 2004).

3 United Nations General Assembly, *Resolution 59/113 United Nations General Assembly: World Programme for Human Rights Education*; Office of the High Commissioner for Human Rights, "World Programme for Human Rights Education (2005-Ongoing)"; United Nations General Assembly, *United Nations Decade for Human Rights Education (1995-2004) and Public Information Activities in the Field of Human Rights*.

4 United Nations General Assembly, *United Nations Decade for Human Rights Education (1995-2004) and Public Information Activities in the Field of Human Rights*; Office of the High Commissioner for Human Rights, "World Programme for Human Rights Education (2005-Ongoing)"; United Nations General Assembly, *Resolution 59/113 United Nations General Assembly: World Programme for Human Rights Education*; United Nations General Assembly, *Draft Plan of Action for the Second Phase (2010-2014) of the World Programme for Human Rights Education* (New York & Geneva: United Nations General Assembly, 2010); United Nations General Assembly, *Plan of Action for the Third Phase (2015-2019) of the World Programme for Human Rights Education* (New York & Geneva: United Nations General Assembly, 2014); United Nations General Assembly, *Draft Plan of Action for the Fourth Phase (2020-2024) of the World Programme for Human Rights Education* (New York & Geneva: United Nations General Assembly, n.d.).

5 Patricia Brander et al., *Compass: Manual for Human Rights Education with Young People*, ed. Patricia Brander et al., 2nd ed. (Strasbourg: Council of Europe Publishing, 2020); *Universal Declaration of Human Rights*, n.d.

6 Alison E.C. Struthers, "Human Rights Education: Educating About, Through and For Human Rights," *The International Journal of Human Rights* 19, no. 1 (January 2, 2015): 53–73, <https://doi.org/10.1080/13642987.2014.986652>.

7 Brander et al., *Compass: Manual for Human Rights Education with Young People*, 17; Anne Becker, Annamagriet de Wet, and Willie van Vollenhoven, "Human Rights Literacy: Moving Towards Rights-Based Education and Transformative Action Through Understandings of Dignity, Equality and Freedom," *South African Journal of Education* 35, no. 2 (2015): 1–12, <https://doi.org/10.15700/saje.v35n2a1044>; Majda El Muhtaj et al., "Literasi Hak Asasi Manusia Dalam Kurikulum Pendidikan Kewarganegaraan Di Perguruan Tinggi," *Jurnal HAM* 11, no. 3 (December 11, 2020): 369–86, <https://doi.org/10.30641/ham.2020.11.369-386>; Benjamin S. Bloom, *Taxonomy of Educational Objectives: The Classification of Educational Goals - Handbook 1 Cognitive Domain* (Addison Wesley Publishing Company, 1956), https://doi.org/10.1300/J104v03n01_03.Equality and Freedom; South African Journal of Education} 35, no. 2 (2015

values, principles, standards and mechanisms for protecting, respecting and fulfilling the human rights.⁸

As an interactive, reflective and transformative process, HRE seeks to internalize human rights values, principles, standards and mechanisms at the international, regional and national levels. For the purpose of recognizing fundamental human rights and freedoms, HRE also ensures steps in the struggle to defend the human rights interests of individuals and society. In this way, HRE lays universal human rights standards as the basis for learning, including international, regional and national human rights mechanisms. The international society⁹ and United Nations¹⁰ asserted the HRE and its significance for police officers. This addressing is to achieve the protection of civilians in a democracy and rule of law. Police have multiple functions that relate to the living of people such as pre-emptive, preventive and repressive ways according to certain circumstances. Therefore, police must be embraced by systematic HRE and training as endorsed by the UN Resolution 66/137.¹¹ HRE in police officers are intended to foster the capacity of police officers in the administration of justice, including the enforcement of law. Police must respect for and put faith in human dignity and fundamental human rights.

One essential and systematic effort to internalize human rights in government officials as holders of human rights responsibilities and obligations (duty bearers)¹² is how HRE is implemented within the Indonesian National Police (*Kepolisian Negara Republik Indonesia*, hereinafter *Polri*). HRE within the *Polri* has been carried out intensively since 2002.¹³ As a state agent responsible for protecting security and public order, the *Polri* has a strategic function and is strongly correlated with human rights.¹⁴ This is a comprehensive interdependence between police and human rights.¹⁵ The portrait of HRE and the police is well written in Dilip K. Das and Arvind Verma's 2002 research entitled *Teaching Police Officers Human Rights*. Das and Verma explained that there have been significant changes in the police organization, and the direction has become increasingly positive after human rights training for the police, although human rights violations and malpractices in carrying out police duties still exist. Das and Verma's research only presented a portrait of HRE for police in a Muslim country in North Africa.¹⁶ However, Das and Verma's research showed that the police need a work environment that respects international human rights standards.¹⁷ In this regard, HRE for the National Police is necessary to ensure the realization of a professional and humane Police as a law enforcer, servant, and protector of the community.¹⁸

Polri has developed a programmed, integrated, systematic and sustainable education system to strengthen *Polri* resources. The *Polri* education system is regulated by the Indonesia Police Chief Regulation Number 14 of 2015 concerning the Republic of Indonesia National Police Education System (hereinafter *Perkapolri* No. 14 of 2015). It is an essential instrument in implementing HRE within the *Polri*.¹⁹ The *Polri* education system is a series of activities that systematically develop knowledge, skills and attitudes that support the integrity and

- 8 Brander et al., *Compass: Manual for Human Rights Education with Young People*, 17; Becker, de Wet, and van Vollenhoven, "Human Rights Literacy: Moving Towards Rights-Based Education and Transformative Action Through Understandings of Dignity, Equality and Freedom"; El Muhtaj et al., "Literasi Hak Asasi Manusia Dalam Kurikulum Pendidikan Kewarganegaraan Di Perguruan Tinggi."
- 9 Organization for Security and Co-operation in Europe, *Guidelines on Human Rights Education for Law Enforcement Officials* (Warsaw: Organization for Security and Co-operation in Europe (OSCE), 2012).
- 10 Office of the United Nations High Commissioner for Human Rights, *Human Rights and Law Enforcement: A Trainer's Guide on Human Rights for the Police* (New York and Geneva: United Nations, 2002).
- 11 *United Nations Declaration on Human Rights Education and Training*, n.d.
- 12 *Vienna Declaration and Programme of Action; Proclamation of Tehran*, n.d.
- 13 Majda El Muhtaj and M. Fahmi Siregar, "Human Rights Education and Policing in Indonesia: A Case Study of the Regional Police of North Sumatra," *Journal of Human Rights and Peace Studies* 4, no. 2 (2018): 383–424.
- 14 *Undang-Undang Dasar Negara Republik Indonesia Tahun 1945*, n.d.; *Undang-Undang Republik Indonesia Nomor 2 Tahun 2002 Tentang Kepolisian Negara Republik Indonesia*, n.d.; *Peraturan Kepolisian Negara Republik Indonesia Nomor 8 Tahun 2009 Tentang Implementasi Prinsip Dan Standar Hak Asasi Manusia Dalam Penyelenggaraan Tugas Kepolisian Negara Republik Indonesia*, n.d.
- 15 Ralph Crawshaw, "Human Rights and the Theory and Practice of Policing," *The International Journal of Human Rights* 1, no. 1 (1997): 1–22, <https://doi.org/10.1080/13642989708406652>.
- 16 Dilip K. Das and Arvind Verma, "Teaching Police Officers Human Rights," *The International Journal of Human Rights* 6, no. 2 (June 2002): 35–48, <https://doi.org/10.1080/714003757.\\uc0\\u8221{}{}\\i{}{}The International Journal of Human Rights{}> 6, no. 2 (June 2002)
- 17 Das and Verma.
- 18 *Undang-Undang Republik Indonesia Nomor 2 Tahun 2002 Tentang Kepolisian Negara Republik Indonesia*.
- 19 *Peraturan Kepala Kepolisian Republik Indonesia Nomor 14 Tahun 2015 Tentang Sistem Pendidikan Kepolisian Negara Republik Indonesia*, n.d.

professionalism of *Polri* members. Within the North Sumatra Regional Police (*Kepolisian Daerah Sumatera Utara*, hereinafter referred to as *Poldasu*), the internalization of HRE is carried out and is a serious concern. The SPN *Poldasu* open space for conducting HRE within the implementation of *Polri*'s duties. A portrait of HRE in the police in Indonesia is presented in Majda El Muhtaj and M. Fahmi Siregar's 2018 research entitled "Human Rights Education and Policing in Indonesia: A Case Study of the Regional Police of North Sumatra". According to Muhtaj and Siregar, HRE for police in Indonesia has gone relatively well.²⁰ Muhtaj and Siregar saw the essence and urgency of *Perkapolri* No. 8 of 2009²¹ as guidelines for the content of HRE within the *Poldasu*. *Perkapolri* No. 8 of 2009 requires every police member to have practical knowledge and skills to realize human rights values, principles and norms in the primary duties and functions of the Police.²² However, incorporating international and national human rights principles and standards requires alignment guidelines that are adaptable to the dynamics of the *Polri* organization and society due to the existing difficulties in laying the foundation and operationalization of human rights within the framework of the main tasks and functions of the *Polri*. It is still challenging to find trust and confidence that human rights policing actually supports the strong professionalism of the *Polri*.

One necessary type of education in the *Polri* education system is formation education (*pendidikan pembentukan*, or *diktuk*).²³ The *diktuk Polri* is arranged at several levels, namely for enlisted men (*tamtama*), non-commissioned officers (*bintara*) and first officers (*perwira pertama*) of the *Polri*.²⁴ According to *Perkapolri* No. 14 of 2015, *diktuk Polri* is one of the policies of the national police in the context of educating, training, forming, equipping and developing *Polri* with robust human resources.²⁵ *Diktuk* reflects a series of learning activities, training and formation of *Polri* personnel towards a modern and professional *Polri*. The *diktuk Polri* is a crucial moment to incorporate a new climate in the world of policing and the status attached to them as *Polri* officials who have legal consequences of being carried out based on professional and ethical standards, including state ethics, institutional ethics, community ethics and personality ethics.²⁶

Muhtaj and Siregar's 2018 research described HRE by referring to *Perkapolri* No. 8 of 2009²⁷ but did not focus on the type and level of education and the HRE curriculum used. Therefore, this research focused on HRE in the 'presisi' curriculum (the term 'presisi' is originally abbreviated in Bahasa: *prediktif* (predictive), *responsibilitas* (responsibility) dan *transparansi berkeadilan* (and fair transparency)) that implements the Police's non-commissioned officers for a system of *diktukba Polri*. The *diktukba* was held to form members of the *Polri* in their duties as carrying out the main tasks of the police. This focus becomes even more interesting because *diktukba* produces a new member of the *Polri*, who is on the front line with the rank of Second Brigadier. These are the members of the National Police who, in carrying out the primary duties of the police, are in direct contact with the community. They are *Polri* resources who are attached to the heart of *Polri*'s primary public services.

Consequently, *Polri* needs intelligent human resources in a climate of *Polri* institutional transformation that is adaptive to changes in people's lives. Apart from that, the *Polri* always needs to strengthen the quality of performance of police officers who represent the values, principles, standards and mechanisms of human rights in the life of a democratic society.²⁸ One portrait of this intersection is well documented in Dilip K. Das and Arvind

20 Muhtaj and Siregar, "Human Rights Education and Policing in Indonesia: A Case Study of the Regional Police of North Sumatra."

21 selengkapnya *Peraturan Kepolisian Negara Republik Indonesia Nomor 8 Tahun 2009 Tentang Implementasi Prinsip Dan Standar Hak Asasi Manusia Dalam Penyelenggaraan Tugas Kepolisian Negara Republik Indonesia*.

22 Muhtaj and Siregar, "Human Rights Education and Policing in Indonesia: A Case Study of the Regional Police of North Sumatra."

23 *Peraturan Kepala Kepolisian Republik Indonesia Nomor 14 Tahun 2015 Tentang Sistem Pendidikan Kepolisian Negara Republik Indonesia*.

24 *Peraturan Kepala Kepolisian Republik Indonesia Nomor 14 Tahun 2015 Tentang Sistem Pendidikan Kepolisian Negara Republik Indonesia*.

25 *Peraturan Kepala Kepolisian Republik Indonesia Nomor 14 Tahun 2015 Tentang Sistem Pendidikan Kepolisian Negara Republik Indonesia*.

26 *Peraturan Kepolisian Negara Republik Indonesia Nomor 7 Tahun 2022 Tentang Kode Etik Profesi Dan Komisi Kode Etik Kepolisian Negara Republik Indonesia*, n.d.

27 Muhtaj and Siregar, "Human Rights Education and Policing in Indonesia: A Case Study of the Regional Police of North Sumatra."

28 Brander et al., *Compass: Manual for Human Rights Education with Young People*, 17; Becker, de Wet, and van Vollenhoven, "Human Rights Literacy: Moving Towards Rights-Based Education and Transformative Action Through Understandings of Dignity, Equality and Freedom"; El Muhtaj et al., "Literasi Hak Asasi Manusia Dalam Kurikulum

Averma’s 2002 research above, which states that the main functions of the police, such as arrest and detention, can potentially violate human rights standards and principles.²⁹ Collaboration is necessary to increase the competence of *Polri* members regarding the relationship between police functions and human rights.³⁰ In other words, even though it is not easy to implement, the Police need responsive steps with a holistic approach to overcoming the problems of people’s lives in internal security by minimizing repressive actions that can potentially cause legal consequences and human rights violations.³¹

The embodiment of human rights in police workspace contributes to protecting human dignity and fundamental freedoms.³² To strengthen the function of implementing *Polri* education, the *Polri* Education and Training Institute (*Lembaga Pendidikan dan Pelatihan*, hereinafter referred to as LEMDIKLAT) prepares and determines the curriculum, teaching materials and evaluation of the National Police education system.³³ Incorporation into the main principles of education and training at the National Police School (*Sekolah Polisi Negara*, hereinafter referred to as SPN) through curriculum, teaching materials, and human rights-based evaluation in *diktukba* is absolutely needed and strategic.³⁴

Considering the massive growing public expectations, the *Polri* institution strives to strengthen an adaptive and compatible *Polri* educational system to the demands of developing societal reality. Competency standards and all tools to improve *Polri*’s performance have been strengthened in response to changes and continuity of ideas to actualize the ‘Presisi’ in *Polri* performance. Through Presisi’s vision, the *Polri* is believed to be able to face the challenges of its time.³⁵ It is hoped that a precise *Polri* will transform and incarnate the positive changes at the organizational, operational, public service and idea levels.³⁶ Related to that, to make a better transformation of *Polri*, the Chief of *Polri* has launched a ‘Presisi’ curriculum policy in the *Polri* education system and practiced in *diktukba* in academic year 2021.

The ‘Presisi’ curriculum is a positive engineering in learning and education as well as indicating the right momentum to improve the *Polri* education system in line with efforts to overcome the challenges of the times and strengthen the credibility and professionalism of the *Polri* in the transformation of police agenda in the digital era.³⁷ However, this reality does not deny the importance of collaboration and innovation of stakeholders in the arranging good governance of *Polri* education system, including of *diktukba*.

The *diktukba* is an integral part of the *Polri*’s educational system, which aims to equip the police technical and professional capabilities that are able to be raised with well-skilled and well-oriented human rights-based policing. This is a strategic effort because the *Polri*’s strength posture is almost 80% filled by the *Polri* personnel in the rank of non-commissioned officers (*bintara*). The face of the *Polri* is primarily determined by

Pendidikan Kewarganegaraan Di Perguruan Tinggi”; Bloom, Taxonomy of Educational Objectives: The Classification of Educational Goals - Handbook 1 Cognitive Domain.

29 Das and Verma, “Teaching Police Officers Human Rights.”

30 Nevena Dičić Kostić, “Human Rights and Police - The Role of Police Training and Education,” in *Collection of Policy Papers on Police Reform in Serbia*, ed. Aurelija Đan, Saša Đorđević Jan Litavski, and Nevena Dičić Kostić (Belgrade Centre for Security Policy, 2014), 56–77.

31 Edi Saputra Hasibuan, *Wajah Polisi Presisi Melahirkan Banyak Inovasi Dan Prestasi* (Depok: Murai Kencana, 2021).

32 Brander et al., *Compass: Manual for Human Rights Education with Young People*, 17; Becker, de Wet, and van Vollenhoven, “Human Rights Literacy: Moving Towards Rights-Based Education and Transformative Action Through Understandings of Dignity, Equality and Freedom”; El Muhtaj et al., “Literasi Hak Asasi Manusia Dalam Kurikulum Pendidikan Kewarganegaraan Di Perguruan Tinggi.”

33 *Peraturan Kepala Kepolisian Republik Indonesia Nomor 14 Tahun 2015 Tentang Sistem Pendidikan Kepolisian Negara Republik Indonesia*; *Peraturan Kepala Kepolisian Negara Republik Indonesia Nomor 11 Tahun 2009 Tentang Pokok-Pokok Penyelenggaraan Pendidikan Dan Pelatihan Di Sekolah Polisi Negara*, n.d.; *Peraturan Kepala Kepolisian Negara Republik Indonesia Nomor 6 Tahun 2017 Tentang Susunan Organisasi Dan Tata Kerja Satuan Organisasi Pada Tingkat Markas Besar Kepolisian Negara Republik Indonesia*, n.d.; *Peraturan Kepolisian Negara Republik Indonesia Nomor 6 Tahun 2022 Tentang Perubahan Keempat Atas Peraturan Kepala Kepolisian Negara Republik Indonesia Nomor 6 Tahun 2017 Tentang Susunan Organisasi Dan Tata Kerja Satuan Organisasi Pada Tingkat Markas Besar*, n.d.

34 *Peraturan Kepala Kepolisian Negara Republik Indonesia Nomor 11 Tahun 2009 Tentang Pokok-Pokok Penyelenggaraan Pendidikan Dan Pelatihan Di Sekolah Polisi Negara*.

35 Mulia Riadi and Dewi Kurniawati, “Presisi Sebagai Inovasi Dan Strategi Membangun Citra Kepolisian Daerah Sumatera Utara,” *Perspektif* 11, no. 4 (2022): 1569–81, <https://doi.org/10.31289/perspektif.v11i4.8096>.

36 Riadi and Kurniawati.

37 Riadi and Kurniawati; Junus Siamangunsong, “Penguatan Perilaku Kebangsaan Melalui Pembinaan Dan Pelatihan Bintara Remaja Kepolisian Daerah Papua Barat,” *Jurnal Penelitian Pendidikan* 22, no. 1 (2022): 59–73, <https://doi.org/10.17509/jpp.v22i1.45216>.

the performance of the non-commissioned officers who occupy the main position on the front lines serving the community.³⁸ Therefore, it is very important to study the HRE in the *diktukba* dealing with the application of the ‘presisi’ curriculum. Herein lies the importance of the ‘presisi’ curriculum correlated with the strengthening efforts to realize the *Polri* human resources who are smart, humanist, professional, and democratic.

2 Method

The research employed a qualitative paradigm with a descriptive design. A qualitative paradigm with a descriptive design provides research procedures that produce research data in a natural setting in the form of written or spoken words, pictures, notes and observations needed to answer research questions.³⁹ After the data were obtained, the data were analyzed, interpreted, and explored for its meaning. The purpose was to look for the quality of the relationship and explain the phenomenon or problem being studied in a focused and inductive manner.⁴⁰ The descriptive design was chosen because it gave the author the freedom to systematically present the meaning and facts of the research results accurately, as was, using an inductive style perspective.⁴¹

The research was conducted at the North Sumatra Regional State Police School (*hereinafter referred to as SPN Poldasu*) in Hinai District, Langkat Regency, North Sumatra. Data were collected using document study techniques, focused group discussions (*hereinafter referred to as FGD*), observation and literature. Document studies were carried out by collecting and analyzing documents, either in the form of written ones, images, text and electronic recordings of discussion results. This study was also carried out by reading and interpreting regulations and policies related to the *Polri* education system in the *diktukba* by implementing a ‘presisi’ curriculum pertaining to the *Polri* education system. The focus group discussion technique was conducted at the SPN *Poldasu*, which was attended by the head of SPN *Poldasu*, Educator Coordinator, Educator Head of the Planning and Administration Subdivision, Head of Evaluation and Validation Subdivision, Head of the General Services Subdivision, Head of Internal Discipline Enforcement Unit, Head of Instructor Subdivision, and Non-commissioned officers on duty at SPN. Observations were carried out in the area of the SPN *Poldasu*. The observations were conducted with non-participants, observations were conducted by researchers observing participants without interacting directly during the implementation of the *diktukba*. Non-participant observations sufficiently described the implementation of the “presisi” curriculum in the police *diktukba*, especially in the implementation of human rights education in the SPN *Poldasu*. The literature study was carried out by collecting sources of literature that were relevant to police and human rights issues. Respondents in the study were selected using a purposive sampling technique, which provided researchers with the opportunity to determine respondents based on the characteristics, objectives, and stock of information needed for the research.⁴²

To validate the data, researchers applied data validity techniques, namely extended observation and triangulation. The extended observations were carried out by reviewing data sources again, such as re-analyzing research documents, re-observing, and holding more thematic discussions with the sources.⁴³ Meanwhile, triangulation was used to test data credibility by reviewing or comparing data obtained from observations; documents or literature; and FGD.⁴⁴ After the data were validated, they were then analyzed using the spiral

38 Maya Sari Dwi, Amiruddin Siahaan, and Neliwati Neliwati, “Implementasi Manajemen Pendidikan Karakter Pada Siswa Pendidikan Pembentukan (Diktuk) Bintara Polri SPN Hinai Polda Sumuttesesi,” *Research and Development Journal of Education* 9, no. 1 (2023): 06–14, <https://doi.org/10.30998/rdje.v9i1.14205>.

39 Lexy J Moleong, *Metodologi Penelitian Kualitatif*, Revision (Bandung: P.T. Remaja Rosdakarya, 2007), 6; Jack R Fraenkel and Norman E Wallen, *How to Design and Evaluate Research in Education*, 7th ed. (New York: McGraw-Hill Higher Education, 2009); Suwarma Al Muchtar, *Dasar Penelitian Kualitatif* (Bandung: Gelar Pustaka Mandiri, 2015).

40 Fraenkel and Wallen, *How to Design and Evaluate Research in Education*; John W. Creswell, *Riset Pendidikan; Perencanaan, Pelaksanaan Dan Evaluasi Riset Kualitatif & Kuantitatif*, 5th ed. (Yogyakarta: Pustaka Pelajar, 2015), 31.

41 John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 4th ed. (California: SAGE Publications, 2014), 31; Nanang Martono, *Metode Penelitian Sosial: Konsep-Konsep Kunci* (Jakarta: Rajawali Pers, 2016); El Muhtaj et al., “Literasi Hak Asasi Manusia Dalam Kurikulum Pendidikan Kewarganegaraan Di Perguruan Tinggi”; Elisabeth Nurhaini Butarbutar, *Metode Penelitian Hukum Langkah-Langkah Untuk Menemukan Kebenaran Dalam Ilmu Hukum* (Bandung: Refika Aditama, 2018); John W. Creswell, *Research Design: Quantitative, Qualitative, and Mixed Methods Approaches*, 3rd ed. (California: SAGE Publications, 2009), 4.

42 Creswell, *Riset Pendidikan; Perencanaan, Pelaksanaan Dan Evaluasi Riset Kualitatif & Kuantitatif*.

43 Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2009).

44 Sugiyono.

technique adopted by Creswell.⁴⁵ Spiral data analysis is “a simple five-step process for qualitative data analysis.”⁴⁶ Spiral data analysis began with data collection (1) which was then processed and organized (data managing) and given labels according to the answer categories to answer the research questions; (2) the researcher read and recorded the ideas that emerged (reading and memorizing); (3) the data were described according to the classification of the labels and categories of data based on themes to answer the research questions (describing, classifying, and interpreting); (4) the data were described and interpreted (representing and visualizing)⁴⁷.

3 Findings and discussion

The whole of *diktukba* process was arranged under the auspices of *LEMDIKLAT Polri*. However, the *diktukba* for policewomen is carried out by the Women's Police School (*Sekolah Polisi Wanita*, hereinafter referred to as *Sepolwan*)⁴⁸ under the authority of *LEMDIKLAT Polri*. Meanwhile, the *diktukba* for policemen is carried out at a SPN established in 31 regional police throughout Indonesia⁴⁹. The system of Police education at SPN, according to *Perkapolri* No. 11 of 2009, is at the regional police level and under the control of the provincial police chief's authority.⁵⁰ SPN carries out the function of providing education and training as a means of forming human resources for *Polri* personnel. SPN is a center of excellence in increasing the motivation, training, and professionalism of *Polri* personnel.⁵¹

In the framework of ensuring the run of the *Polri* education system, the National Police education and training implemented by SPN is subject to the *Polri* education and training of institutional governance system.⁵² The position of the *LEMDIKLAT* is a supporting element for the National Police, which carries out training, both the formation (*diktuk*) and development education (*dikbang*) of *Polri* personnel and institutions.⁵³ To strengthen the function of implementing *diktukba Polri*, the *LEMDIKLAT Polri* prepares and *dictates* the curriculum, teaching materials, and evaluation method of the education and training system by referring to the aim of the *Polri* education system.⁵⁴

3.1 Polri Education System and Human Rights Policing

The *Polri* Education System prepares and places the curriculum in the *Polri*'s training units, especially the *diktukba Polri*. The availability of the curriculum aims to produce the competency qualifications of the graduates

45 Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*.

46 Creswell.

47 Creswell.

48 *Sepolwan* is located at Ciputat, Lebak Bulus, South Jakarta.

49 Currently, there are 31 SPN at the regional police around Indonesia, namely: (1) SPN Seulawah (Aceh); (2) SPN Hinai (North Sumatra); (3) SPN Padang Besi (West Sumatra); (4) SPN Pekanbaru (Riau); (5) SPN Telukbatu (Riau Island); (6) SPN Betung (South Sumatra); (7) SPN Bukit Kabah (Bengkulu); (8) SPN Jambi (Jambi); (9) SPN Kemiling (Lampung); (10) SPN Mandalawangi (Banten); (11) SPN Lido (Metro Jaya); (12) SPN Cisarua (West Java); (13) SPN Purwakerto (Central Java); (14) SPN Selopamioro (Yogyakarta); (15) SPN Mojokerto (East Java); (16) SPN Singaraja (Bali); (17) SPN Pontianak (West Kalimantan); (18) SPN Balikpapan (East Kalimantan); (19) SPN Banjarbaru (South Kalimantan); (20) SPN Tjilikriwut (Central Kalimantan); (21) SPN Batuah (South Sulawesi); (22) SPN Labuan Panimba (Central Sulawesi); (23) SPN Karombasan (North Sulawesi); (24) SPN Anggotoa (Southeast Sulawesi); (25) SPN Mekkatta (West Sulawesi); (26) SPN Passo (Maluku); (27) SPN Tidore Poldo (North Maluku); (28) SPN Kupang (East Nusa Tenggara); (29) SPN Blanting (West Nusa Tenggara); dan (30) SPN Jayapura (Papua); (31) SPN Manokwari (West Papua).

50 *Peraturan Kepala Kepolisian Negara Republik Indonesia Nomor 11 Tahun 2009 Tentang Pokok-Pokok Penyelenggaraan Pendidikan Dan Pelatihan Di Sekolah Polisi Negara*.

51 Pasal 5 *Peraturan Kepala Kepolisian Negara Republik Indonesia Nomor 11 Tahun 2009 Tentang Pokok-Pokok Penyelenggaraan Pendidikan Dan Pelatihan Di Sekolah Polisi Negara*.

52 Pasal 12 *Peraturan Kepala Kepolisian Negara Republik Indonesia Nomor 11 Tahun 2009 Tentang Pokok-Pokok Penyelenggaraan Pendidikan Dan Pelatihan Di Sekolah Polisi Negara*.

53 *Peraturan Kepala Kepolisian Negara Republik Indonesia Nomor 6 Tahun 2017 Tentang Susunan Organisasi Dan Tata Kerja Satuan Organisasi Pada Tingkat Markas Besar Kepolisian Negara Republik Indonesia*; sebagaimana diubah beberapa kali dan terakhir dengan *Peraturan Kepolisian Negara Republik Indonesia Nomor 6 Tahun 2022 Tentang Perubahan Keempat Atas Peraturan Kepala Kepolisian Negara Republik Indonesia Nomor 6 Tahun 2017 Tentang Susunan Organisasi Dan Tata Kerja Satuan Organisasi Pada Tingkat Markas Besar*.

54 *Peraturan Kepala Kepolisian Republik Indonesia Nomor 14 Tahun 2015 Tentang Sistem Pendidikan Kepolisian Negara Republik Indonesia*.

that support the conduct of the main functions of the *Polri*.⁵⁵ The achievement of this capability is essential for articulating the targets and achievements of the program to realize the function of the *Polri*, as stipulated in Article 2 of the Law of the Republic of Indonesia Number 2 of 2002 concerning the *Polri* (hereinafter referred to as *Police Law*), that the police function is one of the functions of state government in the areas of maintaining security and public order, law enforcement, protection, guidance and service to the public.⁵⁶

Carrying out this primary function of the *Polri* actually ensures that the *Polri*'s objectives can be realized well. The provisions of Article 4 of the Police Law emphasize that the *Polri* aim to learn domestic security, which includes maintaining security and public order, enforcing the law, providing protection and service to the community, and maintaining public peace by upholding human rights.⁵⁷ This provision affirms that respect for human rights is the basis and inherent in all achievements of the *Polri*'s programs and performance.⁵⁸ Human right is a pivotal role to embody the strong 'presisi' of *Polri* performance.

In other words, to strive the *Polri*'s visions, *Polri*'s functions must be embraced on the basis of human rights-based policing professionalism.⁵⁹ The strengthening confidence in the achievement of *Polri*'s performance within the dimension of human rights, the Chief of National *Polri* issued basic guidelines for implementing human rights in all *Polri*'s duties through *Perkapolri* No. 8 of 2009 concerning the Implementation of Human Rights Principles and Standards in Carrying out Police Duties (hereinafter referred to as *Perkapolri* No. 8 of 2009).⁶⁰

Through democratic human rights policing, the *Polri* is increasingly required to be innovative in thinking and behaving in response to the climate of global development in modern and sustainable policing.⁶¹ It is not an exaggeration to say that this desire is actually in line with the reform mandate that has been running for more than two decades and included three essential elements of *Polri* reform, namely (1) structural reform, (2) instrumental reform, and (3) cultural reform.⁶² However, the sharp focus on the open discrepancy between the normative ideals of *Polri*'s commitment to reform and the strengthening of *Polri*'s environment, which tends to be unhealthy, increasingly emphasizes the poor reality of *Polri*'s achievements in realizing public expectations. Of course, this is worrying because it has an impact on public trust in the National Police regarding the degree of professionalism, human rights protection, and quality of public services.⁶³ Jacqui Baker called this condition an excess of the President's degradation, including President Jokowi, in emphasizing the realization of democratic

55 *Peraturan Kepala Kepolisian Republik Indonesia Nomor 14 Tahun 2015 Tentang Sistem Pendidikan Kepolisian Negara Republik Indonesia*.

56 *Pasal 2 Undang-Undang Republik Indonesia Nomor 2 Tahun 2002 Tentang Kepolisian Negara Republik Indonesia*.

57 *Pasal 4 Undang-Undang Republik Indonesia Nomor 2 Tahun 2002 Tentang Kepolisian Negara Republik Indonesia*.

58 *Peraturan Kepala Kepolisian Negara Republik Indonesia Nomor 1 Tahun 2019 Tentang Sistem, Manajemen Dan Standar Keberhasilan Operasional Kepolisian Negara Republik Indonesia*, n.d.; sebagaimana telah diubah dengan *Peraturan Kepala Kepolisian Negara Republik Indonesia Nomor 8 Tahun 2021 Tentang Perubahan Atas Peraturan Kepala Kepolisian Negara Republik Indonesia Nomor 1 Tahun 2019 Tentang Sistem, Manajemen Dan Standar Keberhasilan Operasional Kepolisian Negara Repub*, n.d.

59 Ralph Crawshaw, Stuart Cullen, and Tom Williamson, "Human Rights and Policing," in *Human Rights and Policing*, ed. Ralph Crawshaw, Tom Williamson, and Stuart Cullen, Second Rev (Leiden: Martinus Nijhoff Publishers, 2006), 19–39, <https://doi.org/10.1163/ej.9789004154377.i-514.12>; Ralph Crawshaw and Leif Holmström, eds., *Essential Texts on Human Rights for the Police: A Compilation of International Instruments*, 2nd ed. (Leiden: Martinus Nijhoff Publishers, 2008), <https://doi.org/10.1163/ej.9789004164819.i-520>.

60 Muhtaj and Siregar, "Human Rights Education and Policing in Indonesia: A Case Study of the Regional Police of North Sumatra."

61 McLaughlin Eugene, *The New Policing* (London: Sage Publication, London, 2007); UNODC, "Improved Policing: Indonesia National Police Adopts International Guidebook," www.unodc.org, 2011, <https://www.unodc.org/indonesia/2011/05/good-policing/story.html>; Mursyid Setiawan et al., "Strengthening Democratic Policing in the Perspective of Civic Education: A Conceptual Analysis Program Studi Doktor Pendidikan Kewarganegaraan , Univ," *Jurnal HAM* 14, no. 3 (2023): 217–34, <https://doi.org/10.30641/ham.2023.14.217-234>.

62 Bambang Widodo Umar, "Polri Dalam Masa 10 Tahun Reformasi," *Jurnal Studi Kepolisian* 66, no. Mei-Agustus (2008): 9–16; Selanjutnya lihat Azyumardi Azra, "Rejuvenasi Reformasi Polri," UIN Syarif Hidayatullah Jakarta, 2021, <https://www.uinjkt.ac.id/rejuvenasi-reformasi-polri/>.

63 Alex Vitale, *The End of Policing* (London: Verso, 2017); Das and Verma, "Teaching Police Officers Human Rights"; Alex Vitale, *The End of Policing* (London: Verso, 2017); Das and Verma, "Teaching Police Officers Human Rights"; Muhtaj and Siregar, "Human Rights Education and Policing in Indonesia: A Case Study of the Regional Police of North Sumatra"; Setiawan et al., "Strengthening Democratic Policing in the Perspective of Civic Education: A Conceptual Analysis Program Studi Doktor Pendidikan Kewarganegaraan , Univ."

police reform (diminution in pressing for democratic police reform), which has implications for the colour of *Polri*'s power and *Polri*'s political contestation.⁶⁴

In the context of this policing study,⁶⁵ positive engineering to encourage community participation and empowerment, as well as partnerships with the police, are important prerequisites for successful collaboration and synergy between the Police and the community.⁶⁶ Policing studies continue to develop in response to contemporary demands.⁶⁷ Unfortunately, consistency in democratic human rights policing is often "half-hearted" because compliance with it is still influenced by the personal attitude of the National Police leadership, which is ambiguous and resistant to public criticism. Alex Vitale emphasized that the urgency is to ensure that policing measures continue to be reformed with increased accountability and greater public oversight.⁶⁸

The involvement of civil society in effectively⁶⁹ overseeing *Polri* reform, indeed, is not only in monitoring and supervising *Polri* performance, but also in increasing the capacity of *Polri* resources.⁷⁰ D.K. Das and A. Verma stated that the main functions of the police, such as arrest and detention, have the potential to violate human rights.⁷¹ Therefore, understanding human rights is essential. Apart from that, collaboration in increasing the knowledge of *Polri* personnel with the involvement of civil society regarding the relationship between police functions and human rights is a must and necessity.⁷²

It is acknowledged that normative *Polri* institutional policies have shown positive developments regarding human rights. However, elaborating on the transformation of human rights ideas into the *Polri* education system, especially the *diktukba polri*, is interesting to explore. This intelligent step is closely related to accelerated efforts to increase the personal and institutional competence of the *Polri* in responding to the needs of a democratic society at the global, regional, national and local levels. In fact, digital transformation, with all its consequences, has been recognized to have influenced people's mind-sets and the performance of state institutions, including the *Polri*.⁷³

3.2 'Presisi' Curriculum and Improvement of *Polri* Human Resources

The curriculum is a vital part of education. However, the process to achieve the ultimate goal of education, namely knowledge, skill and attitude depends on the arrangement of the curriculum. Indeed, curriculum leads to gain the goal of education, including the curriculum of HRE. In general, the term of curriculum is derived from the Latin word "*curere*" which means "run." The curriculum is meant to run the reaching of certain goal of education. The 'presisi' curriculum of *diktukba* is actually designed to strive the *Polri*'s vision as stated by Law No. 2 of 2002⁷⁴. Richard Siegesmund asserted that whether such curriculum is an integrative or merely confused system requires close attention to the alignment of objectives, activities and assessment.⁷⁵

64 Jacqui Baker, "The End of Police Reform," Indonesia at Melbourne, 2022, <https://indonesiatmelbourne.unimelb.edu.au/the-end-of-police-reform/>.

65 Michael Dean Reisig and Robert J Kane, eds., *The Oxford Handbook of Police and Policing* (Oxford: Oxford University Press, 2014); John Peter Casey, Michael J Jenkins, and Harry R Dammer, *Policing the World: The Practice of International and Transnational Policing* (Durham: Carolina Academic Press, 2018).

66 Peter C Kratcoski and Maximilian Edelbacher, eds., *Collaborative Policing: Police, Academics, Professionals, and Communities Working Together for Education, Training, and Program Implementation* (London: CRC Press, 2016), <https://doi.org/10.1201/b19746>; Victor E Kappeler, Larry K Gaines, and Brian P Schaefer, eds., *Community Policing: A Contemporary Perspective* (Routledge, 2020), <https://doi.org/10.4324/9780429398056>.

67 Monica den Boer and Changwon Pyo, *Good Policing: Instruments, Models and Practices*, ed. Monica den Boer et al. (Jakarta: Asia-Europe Foundation, 2011).

68 Vitale, *The End of Policing*.

69 Kempe Ronald Hope, "Civilian Oversight for Democratic Policing and Its Challenges: Overcoming Obstacles for Improved Police Accountability," *Journal of Applied Security Research* 16, no. 4 (October 2, 2021): 423–55, <https://doi.org/10.1080/19361610.2020.1777807>.

70 Frank Harris, *The Role of Capacity-Building in Police Reform* (Kosovo: OSCE, 2005).

71 Das and Verma, "Teaching Police Officers Human Rights."

72 Das and Verma.

73 Siamangunsong, "Penguatan Perilaku Kebangsaan Melalui Pembinaan Dan Pelatihan Bintara Remaja Kepolisian Daerah Papua Barat."

74 *Undang-Undang Republik Indonesia Nomor 2 Tahun 2002 Tentang Kepolisian Negara Republik Indonesia*.

75 Richard Siegesmund, "Aesthetic Education," in *Encyclopedia of Educational Theory and Philosophy*, ed. D. C. Phillips (California: SAGE Publications, 2014), 25–28.

Polri's commitment to accelerating its full potential and environment is well marked by strong awareness so that *Polri*'s educational staff can respond to *Polri*'s institutional challenges. The adaptability and compatibility of the *Polri*'s educational system necessitate a new *Polri* paradigm that has proven its viability through the vision of the Precision ('presisi') Police, promoted by the National Police Chief Drs. Listyo Sigit Prabowo, M.Si. It is hoped that it will bring *Polri* a good transformation at the organizational, operational, public service, and idea levels.⁷⁶

In this regard, the Head of the *LEMDIKLAT* launched thirteen priority breakthroughs to form a Precision Police. One of them is the launch of the 'Presisi' Curriculum at the Bhayangkara Anniversary on July 1, 2021. The 'Presisi' Curriculum was effectively used in the 2021 Academic Year of *DIKTUKBA*.⁷⁷ The "Presisi" curriculum documents fulfil the main regulatory points in the educational curriculum. First, the curriculum contains a set of plans and arrangements regarding objectives, content and learning materials. Second, it contains methods used as guidelines for organizing and evaluating *Polri* Training activities.⁷⁸ Therefore, the curriculum provides fairly complete guidance for the implementation of *Polri* education and training activities.

The 'presisi' curriculum is relatively promising contemporary challenges and a sense of nationality and love for the homeland.⁷⁹ This breakthrough is a potential transformational effort to strengthen the superiority of *Polri*'s human resources. The 'presisi' curriculum emphasizes on achieving *Polri*'s vision and mission through excellence in *Polri*'s educational curriculum. *LEMDIKLAT Polri* strengthens the achievement of the goals of the *Polri* education system by sharpening the precision aspects of *Polri*. In other words, the compatibility of the *Polri* education system with reforming the *Polri* education curriculum is influenced by the results of a systemic evaluation of the process of implementing *Diktuk*.⁸⁰

The 'presisi' curriculum corroborates the resilience of *Polri*'s human resources, which are solid and adaptive to the fundamental changes occurring in society. Along with the police's 'presisi' jargon, the transformation of the *Polri*'s educational system has become a vital modality. It is asserted that the transformation of the National Police's educational system is an urgent need that must be addressed and improved by referring to standardization and accountability of modern educational systems. The 'presisi' curriculum in the *diktukba Polri* process mandates the mastery of graduate competency standards for *bintara* (non-commissioned officers) through the *diktukba Polri*, which consists of attitudes and values; mastery of knowledge and general occupational therapy, as well as special work skills.⁸¹ The 'presisi' curriculum also provides complete competence for conducting the

76 Jenderal Polisi Drs. Listyo Sigit Prabowo, M.Si. dilantik menjadi Kepala Kepolisian Negara Republik Indonesia pada Rabu 27 Januari 2021. Riadi and Kurniawati, "Presisi Sebagai Inovasi Dan Strategi Membangun Citra Kepolisian Daerah Sumatera Utara"; Laksono Setiawan and Nurbaedah Nurbaedah, "Implementasi Keputusan Kapolri No. 613/ III/ 2021 Terhadap Lidik Sidik Dan Keadilan Korban Tindak Pidana Di Wilayah Hukum Polres Nganjuk," *Mizan: Jurnal Ilmu Hukum* 12, no. 1 (July 15, 2023): 114, <https://doi.org/10.32503/mizan.v12i1.4057>.

77 with a total of 15,286 students, consisting of 14,609 men and 677 women. See "Buka Diktukba Polri 2021, Kapolda Jatim: Kurikulum Presisi Bekali 15.286 Serdik," [polri.go.id](https://tribatanews.mojokertokota.jatim.polri.go.id/26/07/2021/buka-diktukba-polri-2021-kapolda-jatim-kurikulum-presisi-bekali-15-286-serdik/), 2021, <https://tribatanews.mojokertokota.jatim.polri.go.id/26/07/2021/buka-diktukba-polri-2021-kapolda-jatim-kurikulum-presisi-bekali-15-286-serdik/>.

78 *Peraturan Kepala Kepolisian Republik Indonesia Nomor 14 Tahun 2015 Tentang Sistem Pendidikan Kepolisian Negara Republik Indonesia*; Fazli Rachman, T Heru Nurgiansyah, and Maryatun Kabatiah, "Profilisasi Pendidikan Kewarganegaraan Dalam Kurikulum Pendidikan Indonesia," *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 5 (July 28, 2021): 2970–84, <https://doi.org/10.31004/edukatif.v3i5.1052>; Murray Print, *Curriculum Development and Design* (Sydney: Allen & Unwin, 1993); *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*, n.d.

79 Hartini, Rugaiyah, and Abdul Kahar, "Evaluasi Program Pendidikan Pengembangan Spesialisasi Polri T.A. 2018 Di Sekolah Pimpinan Tingkat Pertama Polri," *Visipena* 11, no. 2 (2020): 416–26, <https://doi.org/10.46244/visipena.v11i2.1299>; *Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/340/VII/2021 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Tahun Anggaran 2021*, n.d.; *Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/ 291 /III/2022 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Tahun Anggaran 2022*, n.d.; *Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/1050/XI/2022 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Gelombang I Tahun Anggaran 2023*, n.d.

80 Sahri Nur Rosyid and Toebagus Lutfi, "Dinamika Perkembangan Pendidikan Kepolisian Indonesia Pada Akademi Kepolisian Dan Perguruan Tinggi Ilmu Kepolisian (1966-2009)" (Universitas Indonesia, 2020).

81 *Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/340/VII/2021 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Tahun Anggaran 2021*; *Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/ 291 /III/2022 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Tahun Anggaran 2022*; *Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/1050/XI/2022 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Gelombang I Tahun Anggaran 2023*.

Polri's duties, giving knowledge and training skills, and developing attitudes that represent human rights policing through *diktuk*, specifically through human rights-based learning. This basis has become a strong belief for the *LEMDIKLAT Polri* to become the center of excellence in producing '*presisi*' *Polri* human resources. This was then designated as a priority program for the *LEMDIKLAT Polri* to reflect the vision of *Polri*.⁸²

For *Polri*, the reliability of *Polri's* human resources is the primary tool and strength of *Polri*. To face the current and future challenges of *Polri*, fundamental and continuous improvements must be made, especially sustainable improvements in organizing *Polri's* educational system. In other words, the forty-six *Polri* campuses need transformative steps to be able to produce precise *Polri* human resources. The *LEMDIKLAT Polri* with the *Polri* transformation agenda is a vital object for the *Polri* performance, covering eight essential aspects, namely:⁸³ (1) creating a healthy campus; (2) creating a safe campus; (3) realizing the campus as the center of excellence; (4) making the campus a place of *favorites* and achievements; (5) building a campus with a contemporary curriculum and responding to task challenges; (6) building a campus with a strong structure; (7) building a campus with nationality; and (8) realizing inclusive higher education in police science for humanity.

The '*presisi*' curriculum is a solution offered to achieve the transformation of the *Polri* towards a '*precise*' *Polri*. This offer reflects the importance of superior, creative and innovative *Polri* human resources. The '*presisi*' curriculum is recognized to be able to bridge the need for knowledge and skills, which is a new challenge for current and future generations. In contrast to the previous *diktukba*, education at SPN was carried out for seven months (1400 lessons hours, one hour lesson = 45 minutes) in the 2021 *DIKTUKBA* and, after that, would be held for five months (1200 lessons hours, one hour lesson = 45 minutes) with the following composition: 1-1.5 months of Police physical basic formations (*Bhayangkara*); 3-3.5 months of police professional training, technical training and job training; and half a month accomplishment.⁸⁴ The curriculum really understood the role of members of the *Polri*, with the rank of Second Brigadier, who are the front liners and often come into contact with the community to carry out the primary duties of the police.⁸⁵ Shorter training was accelerated by optimizing learning that accentuates a practical learning experience of at least 70%, balanced with the theoretical knowledge framework.⁸⁶ The outcome is to show members of the *Polri* who are not only intelligent in behaving as true and good police personnel (*Bhayangkara sejati*), but also able to demonstrate the quality of performance as a member of the police through work practices that represent the values, principles, standards and mechanisms of human rights in the life of a democratic society.⁸⁷ In the current situation, human rights-based policing does deal with the *Tri Brata*, a sacred doctrine denoting the characteristic of *Polri* that fully attempts to internalize the highest values, there (1) must contribute to the national interests; (2) must uphold the truth, honesty, justice and

82 Direction of Head *LEMDIKLAT Polri* at the Opening Session of *DIKTUKBA POLRI* in Academic Year 2021, Monday, Senin, 26 July 2021.

83 Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: KEP/323/VI/2021 Tentang Transformasi Pendidikan Kepolisian Negara Republik Indonesia, n.d., tanggal 21 Juni 2021.

84 Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/396/IX/2020 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Tahun Anggaran 2020, n.d.; Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/VI/2019 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Tahun Anggaran 2019, n.d.; Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/340/VII/2021 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Tahun Anggaran 2021; Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/ 291 /III/2022 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Tahun Anggaran 2022; Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/1050/XI/2022 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Gelombang I Tahun Anggaran 2023.

85 Muhtaj and Siregar, "Human Rights Education and Policing in Indonesia: A Case Study of the Regional Police of North Sumatra"; Brander et al., *Compass: Manual for Human Rights Education with Young People*; Becker, de Wet, and van Vollenhoven, "Human Rights Literacy: Moving Towards Rights-Based Education and Transformative Action Through Understandings of Dignity, Equality and Freedom"; El Muhtaj et al., "Literasi Hak Asasi Manusia Dalam Kurikulum Pendidikan Kewarganegaraan Di Perguruan Tinggi"; Bloom, *Taxonomy of Educational Objectives: The Classification of Educational Goals - Handbook 1 Cognitive Domain*.

86 Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/340/VII/2021 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Tahun Anggaran 2021; Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/ 291 /III/2022 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Tahun Anggaran 2022; Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/1050/XI/2022 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Gelombang I Tahun Anggaran 2023.

87 Brander et al., *Compass: Manual for Human Rights Education with Young People*, 17; Becker, de Wet, and van Vollenhoven, "Human Rights Literacy: Moving Towards Rights-Based Education and Transformative Action Through Understandings of Dignity, Equality and Freedom"; El Muhtaj et al., "Literasi Hak Asasi Manusia Dalam Kurikulum Pendidikan Kewarganegaraan Di Perguruan Tinggi"; Bloom, *Taxonomy of Educational Objectives: The Classification of Educational Goals - Handbook 1 Cognitive Domain*; Boer and Pyo, *Good Policing: Instruments, Models and Practices*.

humanity; dan (3) must always protect, maintain and serve the community.

Apart from that, the subject group in the *DIKTUKBA POLRI* ‘presisi’ curriculum in 2021 was also different from the previous *diktukba*. This can be seen in the inclusion of several new study subjects in the categories of social knowledge and general knowledge, namely national character, including (1) Indonesian history; (2) history of the national police; (3) national insight; (4) inter-ethnic relations; (5) democratization and globalization; (6) industrial revolution 4.0 towards society 5.0. Also added were teaching materials for community policing and human rights materials in police duties.⁸⁸

It is believed that these lessons can increase insight into Indonesia’s democratic transformation in one side with a proper understanding of the context of national climate change on the other side, namely local traditions and wisdom, diverse ethnicities, and communication patterns across society that respect living religious, social and cultural value systems. This is strongly correlated with HRE which encourages to respect diversity and protect vulnerable groups, including indigenous peoples. HRE aims to enable the *Polri* personnel to conduct their duties and functions based on human rights values, principles, standards, and mechanisms.⁸⁹ Thus, the presence of human rights materials in the system of police education is a challenge to creating human rights learning experiences to develop human rights mainstreaming in realizing the duties and functions of the *Polri*.⁹⁰

LEMDIKLAT Polri is a strategic organization that produces and capitalizes on human resources for the *Polri*. With a strength of 36 educational units, consisting of 31 State Police Schools (SPN), the Women’s Police School (*Sepolwan*), the Mobile Brigade Education Center, the Preparedness Bhayangkara (*Samapta*) Education Center, the Community Development Education Center, and the Water Police Education Center, *LEMDIKLAT* re-arranges the transformation of the National Police education to be more realistic to encounter the changes. The transformation also requires innovation and leadership strength in the governance of the *LEMDIKLAT* in realizing the *Polri*’s vision, ‘presisi’ *Polri*.

With the implementation of the ‘presisi’ curriculum since 2021, *LEMDIKLAT* has actually produced nearly one hundred thousand strong *Bintara* personnel. It is hoped that the increase of *Polri*’s human resources will truly be able to respond to the dynamics of *Polri*’s development and public expectations regarding *Polri*’s professionalism. The *LEMDIKLAT Polri* is an umbrella of *Polri* educational system, which consists of 36 educational units that need to optimize the resources of *Polri* education system in accordance with the national education standards. The ‘Presisi’ curriculum must be placed in its capacity as a means to realize the essential goals of education itself. Therefore, the ‘presisi’ curriculum requires involvement and strong external support to ensure that the *Polri* personnel who are educated will be able to become strong police officers who carry out the main duties of the *Polri* in the midst of Indonesia’s democratic society.

3.3 SPN Poldasu and Human Rights Education in ‘Presisi’ Curriculum

SPN *Poldasu* organizes *Polri* education and training based on the guidelines set by the *LEMDIKLAT Polri*. As the organizer of *diktukba*, the *Polri* recruitment process, which is held every year, is the primary source of *diktukba* students. However, unlike the recruitment of policewomen whose *diktukba* is held specifically at *Sepolwan* in Jakarta and *diktukba* for mobile brigade students, which is held at Mobile Brigade Education Center in Watukosek, East Java. *DIKTUKBA* for general duty police (including *sabhara*) is carried out at the SPN is located at 31 provinces in Indonesia.

88 Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/340/VII/2021 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Tahun Anggaran 2021, tanggal 1 Juli 2021. Ketentuan ini diubah dengan Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/ 291 /III/2022 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Tahun Anggaran 2022, tanggal 16 Maret 2022. Ketentuan ini diubah dengan Keputusan Kepala Lembaga Pendidikan Dan Pelatihan Kepolisian Negara Republik Indonesia Nomor: Kep/1050/XI/2022 Tentang Kurikulum Pendidikan Pembentukan Bintara Polri Gelombang I Tahun Anggaran 2023, tanggal 30 November 2022.

89 Brander et al., *Compass: Manual for Human Rights Education with Young People*, 17; Becker, de Wet, and van Vollenhoven, “Human Rights Literacy: Moving Towards Rights-Based Education and Transformative Action Through Understandings of Dignity, Equality and Freedom”; El Muhtaj et al., “Literasi Hak Asasi Manusia Dalam Kurikulum Pendidikan Kewarganegaraan Di Perguruan Tinggi.”

90 Daniel Mango, “Becoming a Bright Star Through Human Rights Education: (Re)Humanization Through Participation,” *International Journal of Human Rights Education* 7, no. 1 (April 10, 2023): 1–26; Caroline Wang and Mary Ann Burris, “Photovoice: Concept, Methodology, and Use for Participatory Needs Assessment,” *Health Education and Behavior* 24, no. 3 (1997): 369–87, <https://doi.org/10.1177/109019819702400309>.

In the SPN *Poldasu*, which is located in Hinai District, Langkat Regency, North Sumatra Province,⁹¹ the number of *DIKTUKBA* students varies every year depending on the quota for accepting *Polri* members since recruitment process for every year and every four months before starting class of *diktukba* is officially opened. In 2020, there were 450 students; In 2021, there were 375 students; In 2022, batch I had 361 students, and batch II had 448 students; In 2023, batch I had 217 students, and batch II had 441 students. The condition of the number of students also changed due to the influx of *diktukba* students from the Papua Regional Police in 2021, as many as 122 students.

Structurally, SPN *Poldasu* is a supporting institution in the implementation of education and training at the regional police level, which is under the Regional Head of the *Poldasu*. A middle officer leads SPN *Poldasu* with the rank of police commissioner, and a deputy chief with the rank of adjunct police commissioner. The number of *Polri* personnel in SPN *Poldasu* is 168 personnel (16 policewomen). The condition of the SPN *Poldasu* teaching staff is a coordinator of teaching staff with the rank of Adjunct Police Commissioner; 3 intermediate teaching staff with the rank of Assistant Commissioner of Police; 1 young educator with the rank of police commissioner; and 4 first teaching staff.

HRE in *diktukba Polri* entirely sourced from content material prepared by the *LEMDIKLAT Polri*. Human rights and other teaching materials were trained in various reading documents, which were fully guided by the teaching staff. Driven by a 'presisi' curriculum, all teaching materials were designed based on the development of study material that is deemed relevant and able to answer the needs of *Polri* personnel in the future. Human rights teaching material (*bahan ajar HAM*) is teaching material compiled into one document which is taught to all *diktukba Polri* students by the instructor of SPN.

The *bahan ajar HAM* was created by the *LEMDIKLAT Polri* working group and published by the Educational Curriculum and Teaching Materials Section for the establishment of the 2020 curriculum Bureau which contained six topics, namely: (1) basic principles of human rights according to international standards; (2) requirements for behaviour for law enforcers; (3) human rights in carrying out police duties; (4) vulnerable groups in society and the role of the police towards vulnerable groups in carrying out daily tasks in society; (5) matters related to human rights violations; (6) matters related to gender. This teaching material is the basis and main material for learning human rights at the *diktukba Polri*.

The teaching material is prepared based on national and international human rights instruments, although the latter is not explained much. Based on national human rights instruments, human rights teaching materials are guided by human rights provisions regulated in the 1945 Constitution of the Republic of Indonesia, Law No. 39 of 1999 concerning Human Rights, and *Perkapolri* No. 8 of 2009. In the national realm, the institutionalization of human rights is not explained optimally. This explanation is very important because it relates to coordination, supervision, monitoring and evaluation carried out by national human rights institutions (NHRIs) such as the National Commission on Human Rights (*Komnas HAM*), National Commission on the Protection of Women (*Komnas Perempuan*), National Commission for Child Protection (*KPAI*), Ombudsman, and Indonesia Witness and Victim Protection Agency (*LPSK*).

It is acknowledged that *bahan ajar HAM* describes the content of human rights material which is believed to answer, as far as possible, the correlation between human rights and policing. The police workspace is dynamic and enigmatic.⁹² The changing of policing climate reflects good adaptation for police and society. In carrying out police functions in any situation, communication and respecting and protecting human rights is a necessity, especially for vulnerable groups, which are also touched upon in human rights teaching materials. However, coverage of vulnerable groups is still limited to children and women. Elaboration on vulnerable groups is important to ensure maximum human rights protection, namely for people with disabilities, indigenous peoples, the elderly, prisoners and especially when it comes to intersectionality in their position as vulnerable groups, such as girls with disabilities who are also part of indigenous communities. The correlation with the function of the police is not solely in direct police actions in fulfilling civil and political rights, but in a more specific context, is ensuring access to justice through the administration of justice that is fair, non-discriminatory and affirmative towards vulnerable groups.

Apart from *bahan ajar HAM*, the human rights learning methods also needs to be paid attention to. It is stated

91 SPN Hinai Poldasu diresmikan pada 10 Agustus 2016 oleh Kalem dipol Komjen Syafruddin. Sebelumnya SPN Poldasu berada di Medan di Jl. Bhayangkara, Medan. Disebut juga sebagai SPN Sampali. Lihat Dwi, Siahaan, and Neliwati, "Implementasi Manajemen Pendidikan Karakter Pada Siswa Pendidikan Pembentukan (Diktuk) Bintara Polri SPN Hinai Poldasuttes.".

92 Tom Gentry, "Dynamics of Police Work Ever Changing," *Savannahnow*, 2010, <https://www.savannahnow.com/story/news/2010/04/14/dynamics-police-work-ever-changing/45474096007/>.

in *bahan ajar HAM* that the lecture learning method dominates all delivery of learning materials. This learning method is difficult to get a positive response in constructive and reflective learning interactions. The human rights issue is a dynamic issue that requires space for actual issues with group discussion in various formulations, such as case studies, contextual studies, and problem-solving. This learning method can be implemented by creating student into several groups and providing ample opportunities to facilitate class discussions with active student involvement. SPN's library facilities are really needed. The library can become a new classroom for students, apart from the main classroom, and it can include spaces outside the classroom such as gardens, halls, and classroom courtyards. Using the classroom as the only learning space will become increasingly boring and tediousness. The use of classrooms in teaching human rights generally occurs due to weak understanding of human rights and its articulation of HRE through open curriculum development involving stakeholders and public testing of 'presisi' curriculum.

Indeed, *bahan ajar HAM* attempts to bring an understanding of human rights closer to police functions. However, creating human rights teaching materials in each discussion round requires the skills of the teaching staff. This improvisation will help strengthen the teaching staff and student's understanding of the essence and object of study in discussing human rights. Moreover, human rights teaching materials without good elaboration will make human rights learning stiff rote and tend to simplify. Therefore, the standardization of human rights educators at the *LEMDIKLAT Polri* and *SPN Poldasu* is urgent. Structured human rights training in human rights content and human rights learning methods is an important prerequisite for well-trained human rights educators.

The limited number of professional educators, especially well-educated and well-trained human rights educators, amidst the relatively short duration of the *diktukba Polri* has had a strong influence on optimizing human rights learning. Human rights educators experience difficulties with limited library space and facilities. Therefore, students' reading power in supporting the completion of student assignments is limited by the availability of reading. In the context of human rights learning in a large space, HRE at *SPN Poldasu* frankly ensures that human rights become living laboratory learning, namely interactive-constructive learning, in an effort to encourage increased knowledge, skills and attitudes of oneself and the community who respect human rights. In other words, *SPN Poldasu* is actually encouraged to become a human rights-friendly police school. HRE in the *diktukba Polri* reflects the determination to make human rights policing a good model in policing so that students can incorporate in the actuating the police profession. Furthermore, increasing the capacity of human rights policing can be continued by collaborative and innovative engagement with stakeholders including NGOs, academics and media, in particular to monitor and evaluate all learning process and outcomes of HRE through 'presisi' curriculum.

4 Conclusion

In the framework of guaranteeing human rights-based policing, the *Polri* education system through the *diktukba Polri* level implemented by *SPN* is subject to the institutional governance system of the *Lemdiklat Polri*. relatively promising in overcoming the challenges of contemporary tasks and digital transformation issues. The *Polri* institution has shown positive developments regarding human rights and the importance of HRE. The 'Presisi' *Polri* vision translated into the 'presisi' curriculum is actually promises relatively good hopes for strengthening the ability of police personnel to overcome contemporary task challenges and digital transformation issues.

The 'presisi' curriculum is a good solution offered to achieve the needs of transformation of the *Polri*. However, the *Diktukba* period needs to be extended by providing fresh space and more available time to discuss human rights-based policing in a more applicable and comprehensive manner. However, *bahan ajar HAM* and reading documents included on national and international human rights instruments need to be given a more in-depth explanation such as the contemporary issues on human rights and business, the protection of vulnerable groups and so on.

Practically, *SPN Poldasu* operates the 'presisi' curriculum in a rudimentary manner or taken for granted. This curriculum contains the material learning sources, including *bahan ajar HAM* which were designed and written by the team of *Lemdiklat*. Instructors in all *SPN*, including *SPN* in North Sumatra, based on their subject must utilize it. This practice makes it difficult to develop an understanding of human rights because apart from limited time due to the dense theoretical learning materials, the lack of development of HRE is a serious problem, namely the limited scope and space of time for intensive focused discussion regarding human rights issues at the local, national, regional and global levels, in particular how to implement the human rights-based policing in Indonesia. Collaboration and innovation in the use of learning models and methods such as group learning and student-based problem-solving must be boldly optimized in the *diktukba SPN Poldasu* in the future.

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