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Young Adults' Community Trust and Participation in a Community Service Center in Indonesia

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Abstract

Young Adults' Community Trust and Participation in a Community Service Center in
Indonesia

by

Adhytiawarman Gautama Putra

Dissertation Submitted in Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy

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Specialization Homeland and Security Policy and Coordination

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Abstract

In the field of national security, Indonesia has community service centers known as the community police communication forum, or FKPM, an informal institution formed by community members to assist the police in implementing community policing (CP). FKPM can be found in various regions of Indonesia. The purpose of this study was to obtain the opinions of young adult members about FKPM regarding their trust and participation in FKPM activities. Fifteen active FKPM members participated in telephone interviews. The results showed that the young adults in this study believed in FKPM but lacked information about FKPM programs and activities in their community. The 15 participants became members of FKPM because one of the goals of FKPM is to preserve Javanese culture, protect the environment, maintain security and community culture, and maintain the safety and comfort of the people of Yogyakarta. Using these theories, several ways to increase the younger generation's confidence in FKPM were identified, such as by providing training on the law and emphasizing the importance of maintaining security in the surrounding area by having young people carry out cultural-related activities. The results of this study contribute to positive social change by offering practical strategies and policy advice for stakeholders in FKPM in Yogyakarta who wish to foster collaborative relationships between police officers and community members and young adults to participate in FKPM membership.

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Chapter 1: Introduction to the Study

Community policing (CP) is “an organizational philosophy and strategy that promotes new partnerships between communities and the police” (Cordner, 2014, p. 150). Cordner (2014) reported that implementing CP requires collaboration between the police and community members, community service organizations, and community service officers. CP also means that an activist institution or a center that applies the CP philosophy and promotes partnerships between the community and the police to maintain national security is needed.

Indonesia is a multicultural society that has diverse characteristics in education, geography, demography, age, and culture. Maintaining national security in a multicultural society is a complex and challenging problem. When serving in rural communities in Indonesia, the police must learn about a variety of cultural, structural, and historical aspects so that they can build good relationships with community members (Crank & Crank, 2014). Sometimes, police stationed in rural areas fail to build relationships with members of the local communities (Weisheit et al., 1994). The result is a lower level of police reliability and trust (Heaney et al., 2005) that can lead to public resistance and obstacles to developing good CP practices. The lack of public confidence in the police is a matter of the role of community trust in the police.

In terms of Indonesian national security, a community service center (CSC) is known in the national terminology as a community police communication forum (FKPM). FKPM was established to increase the participation of young adults to support the police in preventing crime. The primary aim of FKPM is similar to that of CSCs,

which is to educate communities about crime prevention. As nongovernmental organizations (NGOs), CSCs educate young adults and disseminate information about legal compliance (Brogden & Nijhar, 2013). They also support the social and security needs of communities and offer recommendations that can help the police to become more knowledgeable of and responsive to different cultures and demographic characteristics. Through CSCs, the police can educate community members and help to solve community problems (Brown et al., 2014).

CSCs are the main support for CP practices (Bradford, 2014). Similar to the protocols in other countries, many members of CSCs are recruited and then educated about law and order (Prins & Saharso, 2010). Theoretically, FKPM can provide benefits to members by offering education, training, and a network of information on crime prevention; reduce the incidence of social disturbances; and improve the quality of social life of FKPM members from early to late adolescence.

The main activity of FKPM is to support collaboration and cooperation between the police and community members to solve social problems. Through FKPM, members are trained to manage situations and conditions to improve their environmental security. FKPM educates members to obey the law, prevent crime, and ensure accountability and safety. Members are trained to develop joint security, become aware of legal issues, and ensure public order.

The purpose of this study was to identify the role of FKPM as a CSC in building the trust and participation of members in CP activities. According to James (2016), FKPM is important in CP because it builds partnerships and maintains interactions

between members and the community; however, such partnerships require the trust and participation of all members to be of some benefit (Cordner, 2014). FKPM also plays a major role in inviting its members, especially young adults, to participate voluntarily to support good CP practices.

The existence of CSCs to support national CP has been accepted in many countries, especially in developed countries such as Indonesia. The country has seen exponential population growth, with a total of 69.4 million women and 70.4 million men dominated by young adults, especially in rural areas (Indonesian Bureau of Statistics, 2016). This explosion in population growth has put pressure on the police in terms of work; however, young people seem reluctant to participate in FKPM for many reasons (Situmorang, 2015). Preliminary evidence from previous research has shown that a lack of trust in FKPM has resulted in members not actively participating in CSC activities (Sharp & Atherton, 2007).

FKPM also has become a resource working in collaboration with the police to understand local cultures and support the implementation of CP (Boateng, 2012; Kaplan, 2013). The other role of FKPM involves coordination, community involvement, human rights education, and participation of young adults in crime prevention activities. However, the lack of resources has made it difficult for FKPM to coordinate its members, especially in rural areas (Situmorang, 2015). FKPM management is sometimes not organized, so members receive only scant information about FKPM activities. It was important to understand how FKPM can manage and coordinate its members based on

local social and cultural norms to maintain security and law enforcement in local environments.

FKPMs in remote areas sometimes lack resources and members, thus limiting their activities and scope. In addition, FKPM activities may be undocumented and may not be reported. Information from the Indonesian Bureau of Statistics (2016) indicated that although Indonesia has many FKPMs across geographical areas, many internal problems in FKPMs remain unresolved, which results in less optimal member coordination.

In addition, FKPM has active and passive members, all of whom have different experiences and opinions about which CP practices are suitable for them. Theoretically, good FKPM members understand the concepts of crime prevention, problem solving, community involvement, and partnerships with the police (Miller et al., 2013). Active FKPM members are capable of facilitating the implementation of informal social control and the prevention of gross violations of the law (Situmorang, 2015).

Indonesian Police Watch (2015) reported that Indonesia's national police force faces a high level of public distrust because of poor relations with community members. The result has been low trust in police officers. This situation has required that FKPM bridge community-police partnerships so that CP can operate effectively.

Similarly, Kaplan (2013), who studied environmental associations with the police in the Hartford, Connecticut, area, found that violations of the law in the area were caused by the failure of the policing program and the low level of public trust in the police. Boateng (2012) noted that the failure of the police program in Indonesia was the

result of the low participation of community members in CP. This study was important because based on the data (i.e., Indonesian Police Watch, 2015), the level of public confidence in the police has been very low, as evidenced by the high crime rate. The purpose of the study was to find ways to increase the confidence of young people in the police force in Indonesia.

Included in this chapter is an explanation of the role of FKPM and its activities in coordinating its members for crime prevention education. I also discuss the research gap in FKPM efforts to improve police-community relations and provide details about the objectives of the study, research questions (RQs), theoretical framework, nature of the study, and scope and limitations.

Background

In the context of national security, community members have the right to participate in public security strategies such as crime prevention. However, Merry et al. (2012) stated that community participation in crime prevention activities tended to be low because of the lack of access to and knowledge of CP, especially in rural areas. In addition, the heterogeneity of communities dominated by young people often has led to the neglect of young people's education about CP (Indonesian Police Watch, 2015). Indonesian Police Watch (2015) reported that CP in Indonesia has had mixed results because of the lack of participation of young adults. However, populations from multiethnic backgrounds and low levels of education, along with people living in rural areas, also have contributed to the ineffectiveness of CP programs (Andayani, 2014;

Bebbington, 2004). Overcoming this issue requires the participation of youth in forming CSCs in CP (Merry et al., 2012).

Previous studies of CSCs in CP have tended to focus on the role of the police in crime prevention (e.g., Boateng, 2012; Brunson & Gau, 2015). Research on collaboration between community members and the police in the form of CSCs has been minimal (e.g., Boateng, 2012; Brunson & Gau, 2015). This study added to the current body of knowledge about the role of CSC in crime prevention education and coordination of members to maintain police-community relations.

In general, CSCs are managed by volunteers from human rights activists who support the CP philosophy. However, when reviewing the literature, I found little information about efforts and roles to increase public trust and participation in FKPM, especially in rural Indonesia. Knowing the role of FKPM and its activities was important to expand current knowledge about CSC in CP. FKPM can foster public trust in the police and support community participation in crime prevention strategies.

Problem Statement

FKPM has long been established as a center for community education. However, rarely has FKPM been evaluated as a strategy to reduce crime rates and increase public education about crime prevention activities. Cordner (2014) reported that FKPM also is known as the terms *CSC*, *police and community collaboration*, *community service organization*, and *community service officers*. All of the terms refer to an institution or an activist center implementing the CP philosophy. They were all used interchangeably in the study.

Despite much research on CP, there has been scant attention on the institutional side, especially in the efforts of FKPM to manage its members (Miller et al., 2013; Sabatier & Weible, 2014). However, instead of being linked to FKPM activities, studies on CP and CSCs have, instead, mentioned that reducing crime rates is more the role of the police than community members or other security partner centers. Although FKPM benefits the community, encouraging youth to participate actively has not been easy (Sharma & Marwah, 2013). FKPM also has members of different ages, educational backgrounds, security training, and so on, all of which influence participants' knowledge about the central benefits for them.

As members of FKPM, young adults can learn about conventional and virtual crime prevention efforts to ensure the success of FKPM. Literature on the role of FKPM in organizing young people has been minimal, but several researchers have studied the participation of young adults in FKPM activities (e.g., Andayani, 2014; Bebbington, 2004; Boateng, 2012; Bradford, 2014).

According to Roussell and Gascón (2014), the low participation of community members in FKPM has been influenced by their lack of understanding about the benefits and procedures relevant to participating. Because FKPM has been faced with limited resources, it rarely promotes itself, meaning that people do not know about FKPM activities or benefits (Brunson & Gau, 2015). Roussell and Gascón stressed that the participation of community members reflects the level of public trust in the police in their local environments. Delgado and Stefancic (2015) argued that members' trust and participation determine the success of FKPM in achieving organizational goals. Other

researchers, such as Brunson and Gau (2015) and D. U. Patton et al. (2016), have reported that well-managed FKPM can encourage community members to participate in crime prevention activities by obeying the rules of law and order (Kruger et al., 2016). If FKPM members are apathetic, FKPM will fail to carry out organizational mission and vision. FKPM is considered important in improving police relations with community members (Kruger et al., 2016).

Previous research on the implementation of CP programs through FKPM has not focused on ways that community members can participate (Andayani, 2014; Bebbington, 2004; Boateng, 2012; Brunson & Gau, 2015). There also has been a knowledge gap in the management and participation of members, especially in communities in remote areas, and the benefits of FKPM to communities. The review of the literature found scant information on FKPM activities, especially research related to the level of participation and trust among young adults in FKPM. Based on these problems, I examined the relationship between community members' trust of CP and their willingness to participate in FKPM.

Purpose

The purpose of this study was to obtain the opinions of young adult members about FKPM regarding their trust and participation in FKPM activities. I focused on FKPM members, especially young people in Yogyakarta. FKPM has several forms of training, including coaching and counseling, and also arranges regular visits to community leaders, especially in rural areas. However, member participation in FKPM

activities tends to be low, despite public opinion about the benefits and usefulness of the center's activities (Indonesian Police Watch, 2015).

Research Questions

This study was guided by three RQs:

RQ1. What are the reasons for the low levels of trust in FKPM?

RQ2. What are the reasons for the low levels of participation of young adults in FKPM?

RQ3. What activities and roles should FKPM set to build the trust and participation of young adult members?

Theoretical Framework

I used the theory of participation and the theory of communication in public organizations to understand the barriers experienced by community members to participate in FKPM. The theory of participation is broadly derived from the theory of political science (Midgley et al., 1986) and social development theory (Forman, 2004). Researchers have studied social participation theory as an extension of social development theory infrequently in terms of public security or national security.

Using the aforementioned theories can help to increase awareness of FKPM and establish collaboration with community members when community members understand the benefits and usefulness of participating in FKPM (Tilley & Sidebottom, 2017). Communication is important to gain trust, so I analyzed the communication efforts of FKPM. These communication efforts comprised sending and receiving messages that provided feedback to the senders about the quality of information sent to the recipients.

Communication also was related to the exchange of information and data between and among FKPM members. In public policy research, communication refers to the efforts of stakeholders to encourage trust and participation of young adults in FKPM.

Organizational communication strategies are ways to increase members' trust in acquiring knowledge related to crime prevention, life skills training, career-related information, and guidance that is suitable for young adults.

I analyzed FKPM activities and policies to understand the barriers preventing or limiting the participation of young adults in FKPM (Watson, 2013). I also analyzed the impact of FKPM activities and policies to determine the role of FKPM in educating its members, providing life skills training and guidance, and solving the problem of public order as part of democratic practice. I evaluated FKPM's efforts in building the trust of members and their participation in FKPM activities.

Nature of the Study

FKPM has made efforts to educate its members to improve participation and trust (Andayani, 2014; Cordner, 2014; Prins & Saharso, 2010). In general, research on the application of CP has been investigated through qualitative approaches (Smith & Alpert, 2007; Wain & Joyce, 2012; Weisburd & Telep, 2014); however, the role of NGOs engaged in CP activities has tended to be nonpolice and nonnational security research. Previous research related to FKPM focused on social problems and became the domain of NGO literature, not police research. I conducted this qualitative study to extend the information obtained from previous studies (Andayani, 2014; Cordner, 2014; Prins &

Saharso, 2010; Smith & Alpert, 2007) by examining new concepts of member participation and trust in FKPM collaboration and the police.

This case study focused on FKPM in rural Indonesia. I studied the structural reality of FKPM policy as expressed in the values, ideas, meanings, and beliefs of its members. I used an intentional sampling approach to obtain my participants. The FKPM office in Yogyakarta gave me a list of 15 FKPM members. The selection criterion was their ability to provide data relevant to the research. I selected the participants based on their experience as members of FKPM in Yogyakarta.

Definitions of Terms

Community policing (CP): “An effort to collect information about and handle community expectations of the most basic questions about safety and crime prevention through collaborative participation, especially between police and community centers” (Yin, 2017, p. 43).

Community service center (CSC): “Considered part of educating the public about crime prevention and invites community members, especially young adults” (Cordner, 2014, p. 155).

FKPM (Police and Community Partnership Forum): “A means of creating partnership and problem solving elements that are the heart of Polmas” (Fathurokhman, 2015, p. 32).

Nongovernmental organization (NGO): “A citizen-based association that operates independently of government, usually to deliver resources or serve some social or political purpose” (Davis et al., 2003, p. 289).

Trust: “A particular action that people take when they place resources in the hands of another person without any legal oversight or contractual” (Robbins & Anthony, 2017, p. 975).

Assumptions

In the research methodology approach, there are two main paradigms: the positivist paradigm (quantitative research) and the naturalistic paradigm (qualitative research; Creswell, 2009). Some researchers have positioned them diametrically, whereas others have combined them in integrative and complementary forms. However, some controversy has arisen between methodologies sourced from philosophical or theoretical and practical levels of conducting research. From the epistemological point of view, positivism requires the existence of dualism between the researcher as subject and the object being studied. This sort of purpose is intended to obtain objective results, but in the phenomenological view, the subject and object cannot be separated and, instead, actively share in understanding various symptoms.

In this study, I followed a phenomenological qualitative approach because a quantitative research design would not provide the depth and space needed to answer the RQs, which required the collection of rich narratives and textual data. Quantitative methods were not suitable to answer the RQs. Applying a qualitative approach gave me a deeper understanding of the phenomenon because I was able to generate and analyze the scope and depth of the collected data.

Philosophical Foundation

Philosophy refers to the study of being and the nature of reality (Cohen et al., 2002). The second element that researchers should be made aware of is epistemology, which concerns “the views about the ways in which social reality ought to be studied” (Bryman, 1992, p. 5). Specifically, epistemology focuses on the origins and nature of knowing, the construction of knowledge, and the relationship between the knower and the known (Maykut & Morehouse, 1994). In this case, the constructivism paradigm helped me to understand the experiences of FKPM members.

Phenomenology, which was developed by O’Donoghue and Punch (2003), refers to raw knowledge relevant to situations, ideas, or experiences. It also means “describing things as one experiences them” (O’Donoghue & Punch, 2003, p. 45). Phenomenology is concerned with daily situations or events that are usually regarded as trivial and mundane, but it is only by understanding the individuals involved that their interpretations can be portrayed faithfully to turn what might have been trivial into something meaningful. As such, phenomenology considers multiple realities that can be understood, interpreted, and constructed by communicating directly with those participants and others within the society to gain deeper insights into their lived experiences about the phenomena being studied.

Scope and Delimitations

I sought to identify the reasons for the low trust and low participation of young adults in FKPM in one region of Indonesia. All participants were active FKPM members. I asked the participants how FKPM benefitted them and what their intentions were to

become more active in FKPM. I interviewed the participants to obtain information about their participation in FKPM and its activities, as well as their interactions with police officers. It was important to understand the underlying causes of trust toward the police and the participation of young adults in FKPM. I also offered recommendations to improve FKPM collaboration with the police.

In FKPM, most participants are young adults ages 20 to 25 years. Young people are vulnerable to engaging in unlawful activities and minor crimes. Security issues and disturbances often arise because the activities of young adults are unsupervised. In addition to the low level of education and high unemployment rates, young adults participate in disorderly or illegal activities near their neighborhoods. Troublemakers often are involved in motor racing and disregard safety on the roads. FKPM tries to focus on educating adolescents so that they can join crime prevention activities.

Transferability in qualitative research is synonymous with generalizability, or external validity, in quantitative research. Transferability is established by providing readers with evidence that the findings could be applicable to other contexts, situations, times, and populations. I scheduled the interviews at times convenient to the participants to ask them about (a) their belief in FKPM and their willingness to participate in FKPM activities, and (b) their actual participation in FKPM activities. I took a qualitative, phenomenological approach to investigate the participants' subjective perceptions that resulted in the emergence of themes and patterns as interpretive descriptions.

Limitations

One limitation of the study was how to explain the overall activities of FKPM, whose activities may vary in different urban and rural branches. I focused only on an extant FKPM in Yogyakarta that provided training to adolescents. I also investigated the reasons for the low trust and low participation of young adults in FKPM. I interviewed active FKPM members to gain an understanding of their trust of and participation in FKPM. I conducted the interviews and analyzed the transcriptions to find examples of successful FKPM encouraging young adults to participate.

The focus of the study was to gain the perceptions of young people to understand why they did not participate in FKPM activities. I was not a member of FKPM and was not from the community, factors that reduced researcher bias. I did not seek the opinions of all FKPM members to describe all organizational activities; rather, I obtained members' opinions about the obstacles and constraints to FKPM participation and communication.

There is no direct relationship between the police and human right activists. In fact, human rights activists sometimes have perspectives of community care, whereas the police have a law enforcement perspective. Because I was not an FKPM member or a human rights activist, the study was assumed to have low bias. In addition, because FKPM is managed by human rights activists, it is separate from police influence.

Triangulation allowed me to verify the validity of the collected data. I checked the information collected from the participants against their positions, roles, and extant documentation. Finally, I compared the respondents' answers to the interview questions

(see Appendix) against those of previous studies. In addition, I compared their answers to those in FKPM studies both in an Indonesian context and foreign case studies.

Significance

I investigated the barriers in trust between the police and young adults that prevented more participation in FKPM in the Indonesian context. This study was the first to find methods of establishing partnerships and networks in micro-organizations such as FKPM in rural locations. Results may lead to recommendations for policymakers to build communication and trust between police officers and young adults to succeed in implementing CP programs such as FKPM. The results may add to current knowledge about national security and crime prevention regarding collaboration between young adults and police officers. The results may be adopted as policy recommendations to stimulate research; develop synergies with other national security agencies; encourage and facilitate member participation, civil society organizations, and security study teams; and establish mechanisms for improving relations between the police and the public. This study could help young people to use FKPM to ensure better security in their communities.

Summary

The main objective of this study was to understand the reasons for the low trust between police officers and community members and the low participation of young adults in FKPM in Yogyakarta. To understand the social phenomena occurring in FKPM, I followed a qualitative research design to collect the data and extract the real meaning of

the phenomenon under investigation. I conduct interviews to obtain the responses of 15 participants from the five FKPMs in the Yogyakarta region.

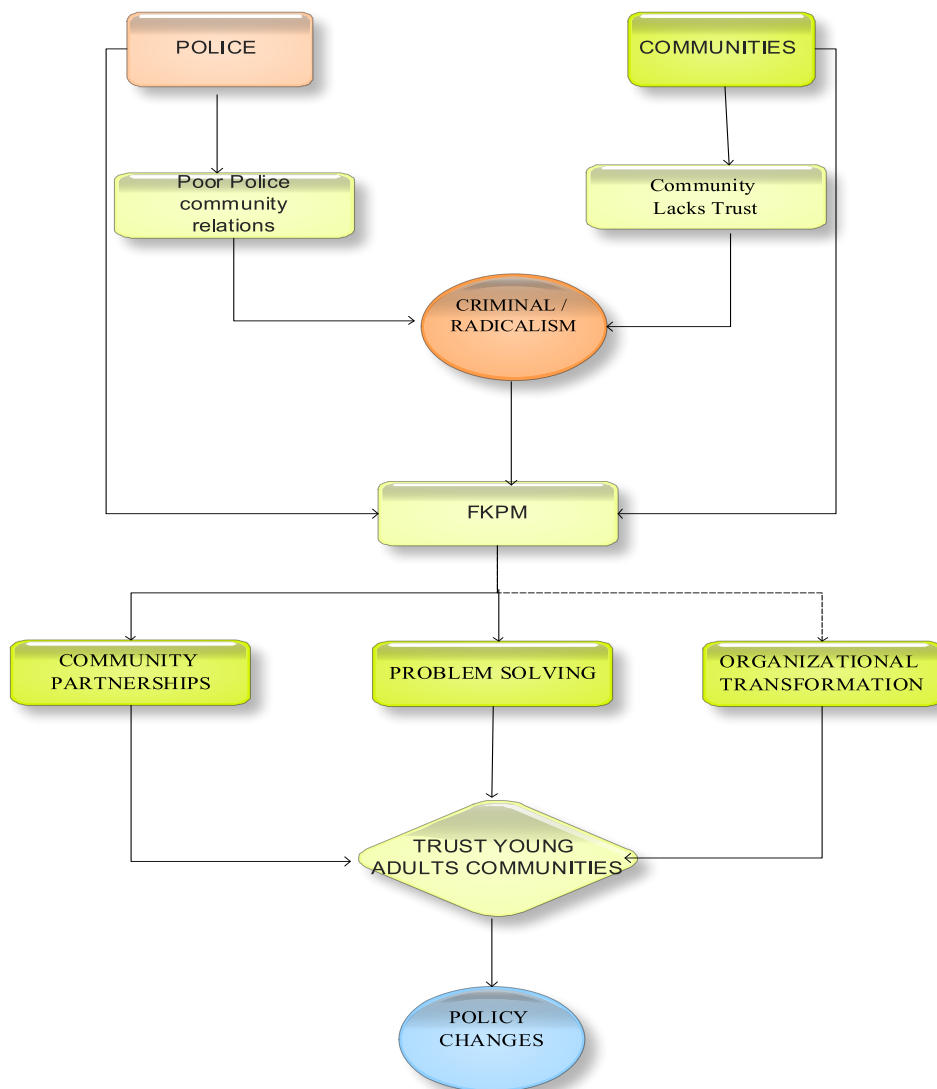
Included in Chapter 1 was information on the background of the study and the lack of literature on FKPM supporting CP in Indonesia. Young people, especially FKPM members ages 20 to 25 years, were the focus of the study because FKPM operates in rural areas with high populations of young adults. In Chapter 2, I present a literature review of CP from a global perspective, the role of FKPM in Indonesian CP, FKPM's main objective, FKPM as a community-police partnership initiative, participation of young adults, and trust among FKPM members. It was important to review literature relevant to the effectiveness of the police department. Chapter 3 provides information about the research methodology as well as the data collection and analysis instruments and procedures.

Chapter 4 presents the results of the research and a descriptive analysis using NVivo v.11 of youth participation in FKPM's CP program. In Chapter 5, I contextualize the research, provide a summary, and offer recommendations to increase youth participation in FKPM's CP program.

Chapter 2: Literature Review

This chapter provides information about the latest theoretical and empirical literature related to the history of CP, an FKPM activity in Indonesia. Also included in the chapter is a review of the literature related to public participation in FKPM and the level of public trust in FKPM at the study site. FKPM can be traced back to the introduction of the British Metropolitan Police District in the early 19th century (Dempsey & Forst, 2013). The term FKPM is similar in meaning to CSC, which was not widely known when Sir Robert Peel introduced the concept of CP in England. In CP, the police serve as the main actors in maintaining public security.

In this chapter, I investigate the use of CP theories and their impact on efforts to ensure the successful implementation of FKPM in a rural region of Indonesia. I collected my data from interviews with 15 FKPM members drawn from the target population of members of FKPM Sidorukun, FKPM Lempuyangan, FKPM Purbayan Kotagede, FKPM Forsta, and FKPM Paksi Katon. Interviews were conducted to obtain the participants' opinions about CP in their areas. Figure 1, which shows FKPM activities, identifies specific relationships about the research participants and their connection to and alignment with this study.

Figure 1*Conceptual Framework About FKPM Activities*

FKPM activities served as the conceptual framework of the study. One of the effects of changing policing strategies is the emergence of FKPM activities as community partner, problem solver, and organizational transformation. FKPM is considered an

independent CSC that is not directly affected by the presence of police officers in the community. In its broader function, FKPM can work independently to gather information and expand community knowledge about crime prevention. To achieve this goal, FKPM is a representation of practical partnerships with community members to achieve crime prevention goals by developing and implementing short- and long-term intervention strategies. The process and effect of problem solving should be assessed at each stage of the problem-solving process and organizational evaluations.

In subsequent developments, CP became an effort to delegate public security activities as a new form of police practice with the community. At this time, the concept of an active society as a core component of public security was introduced. The third stage of development resulted in a CSC considered separate and independent from the police. CSC is considered part of educating the public about crime prevention and invites community members, especially young adults, to join CSC. The development of CSCs transformed the conventional paradigm into a new approach to encourage people to actively and independently solve security problems and cooperate with police by providing them with information on security (Bull, 2015).

Normore et al. (2015) believed that CSCs emerged as the result of social movements (i.e., understanding victims and civil society to prevent the same crimes being repeated) that encouraged activists to propose broad access to participation in public security. This activism reflected the concept of a modern and democratic police force in which the public participated widely and actively. In further development, CSCs can facilitate a positive relationship between police and community members.

Cordner (2014) argued that activists encouraged the establishment of a modern police force characterized by the use of technologies such as police radios and patrol vehicles. As police and community relationships became more democratic, and as community members became actively involved in information-sharing activities, CSCs began to solicit community members as leaders who were good communicators and had the competencies to provide qualified services and responsibilities to safeguard public security (Cordner, 2014). The CP philosophy is based on the theoretical concept that law-abiding citizens are capable of holding and carrying out public security responsibilities (Suri, 2013). All citizens can help to resolve public security issues as long as they are concerned about self-security and environmental safety.

Normative sponsorship theory implies that most people manifest goodwill by obeying the law and are able to maintain self-security and environmental security (Graziano et al., 2014). However, this theory often is ineffective because people have different values, beliefs, and common goals, which means that they are less likely to agree on a common goal. According to critical social theory, as proposed by Hughes (2013), communities with diverse social values require a different approach to public service. In addition, their understanding of crime prevention and law enforcement is dissimilar. Moreover, the demographics of communities may create barriers to interactions between the police and the individuals whom they serve.

CSCs must be modified according to the needs of the local people. The concept of CSC modification was proposed by Curtis (2014), who asserted that effective CSCs require understanding local cultures and building positive police images. This effort was

developed in Indonesia by replacing the term CSC with FKPM to eliminate many misconceptions about CP and reduce the level of apathy in police and community interactions. Curtis argued that improvements in communication are important and should be undertaken by independent institutions that can improve the image of the police and educate the public about crime prevention. FKPM is considered an innovative effort involving civilian volunteers in crime prevention and law enforcement strategies as well as shared responsibility in public security, such as joint patrols in neighborhoods and the monitoring of traffic lights. Because of the lack of police officers in rural areas in Indonesia, FKPM is considered an important way to encourage citizens to participate more and benefit from their membership by obtaining information and understanding how to improve rural security (Miller et al., 2013).

Literature Search Strategy

I reviewed literature that included peer-reviewed journals and articles obtained from Sage, EBSCO, and Google Scholar and ProQuest online databases, as well as the virtual library of the Indonesian Police Watch. The Directory of Open Access Journals was searched, and articles were located through the citations listed in the primary search results. I used the following keywords to narrow the search: *community policing*, *community policing and young adult trust*, *community policing in rural and multicultural setting*, *community policing and young adult participation*, *community policing in Indonesian*, *building trust between police and the communities*, *building trust and legitimacy*, and *police and young adult relations*.

Community Policing

Trojanowicz (1990) proposed a concept of CP and ways to start community relations. Weisburd and Telep (2014) suggested that CP could be a strategy to reduce crime, social disorder, and fear. Both concepts are important to increase not only the legitimacy of the police but also the satisfaction of citizens in local neighborhoods. The concepts also can become guidelines for the police and community members to share resources and responsibility to solve recurring problems that directly or indirectly threaten community safety or life (Kaplan, 2013).

CP is an effort to collect information about and handle community expectations of the most basic questions about safety and crime prevention through collaborative participation, especially with the police and community centers (Yin, 2017). In Indonesia, this collaboration has been implemented as FKPM, which facilitates community participation to prevent accidents and report crimes in their neighborhoods. Police officers are active as CP managers who facilitate and improve the quality of CP in communities (Rahmawati & Acza, 2006). Through CP, police knowledge about public safety increases in line with community participation.

In addition, the police also learn to set an example as competent citizens and community builders. From a wider perspective, FKPM managers can contribute to educating community members about violence prevention strategies and conflict resolution (Shaw, 2008). However, FKPM members who wish to become FKPM managers need to understand and be certified in crime prevention lessons and accidents. They require special training to gain more knowledge and experience.

The CP philosophy mandates that the police understand the objective of CP through rational and logical justification about human values, knowledge, certainty, and interpretations of nature of reality (Boateng, 2012). The philosophy prepares police officers for careers in security professions that might require them to analyze public problems and to think about and develop social solutions clearly. The definition has become a philosophy important to CP (Miller et al., 2013). However, implementing CP can be difficult because of many factors, including the diverse values and beliefs of members of local communities and the questionable capacity of police officers to ensure the safety and security of community members.

The mandate of CP is that all police services are provided to the community, including responding to citizen calls and providing emergency services. Generally, the mandate embraces two key policing strategies: response to incidents and problem-oriented policing. CP is considered a strategy to work in communities with professional commitment and creative involvement. The quality of police services is related to their efforts to prevent crime. However, a new perspective about crime prevention recently became more effective for law enforcement than investigating criminal activities, so the police must recognize and apply their resources to enlighten people and persuade them of the benefits of FKPM (Yin, 2017).

History of Community Policing

Sir Robert Peel is considered the “father” of law enforcement (Suri, 2013). His principles of conventional policing remain relevant and contain several aspects that are different from CP (see Table 1).

Table 1*Differences Between Conventional Policing and CP*

Mission	Differences	
	Conventional policing	CP
Prevent crime and social disorder	Low effectiveness	High effectiveness
Cooperate with community	Low effectiveness	High effectiveness
Maintain relationship with community	Bad relationship	Good relationship
Reduce use of physical force as necessary	Always	Sometimes
Preserve public favor (trust and legitimacy)	No	Yes
Use principle of restorative justice	No	Yes
Ensure the absence of crime and social disorder	No	No

Following the introduction of CP, public security was the main task of the police, and public participation was not really considered. Initially, CP was an attempt by the police to gather information from community members and deal with crime. CP was not yet viewed as a collaborative effort between the police and community members (Yin, 2017). CP was considered a police mandate whose function was to respond to citizens' calls and provide emergency services. Generally, CP then developed as a strategy to cooperate with the community creatively and across geographic and demographic contexts (Ikoh, 2013) to improve the quality of police services without being limited by the socioeconomic status (SES), race, national origin, language, age, and religion of the citizens being served. Crank and Crank (2014) recognized CP as a rapid-response strategy to deal with crime and social disorder.

FKPM's Main Objective

Kaplan (2013) studied community collaboration with the police in the Hartford area through CP, which involved the participation of young adults. Kaplan found that the crime rate associated with car racing, street trash, and minor violations of the law was considered a social problem rather than a legal problem, unless casualties resulted.

Examples of these social disorders were linked to weak informal social controls and tended to rely on the presence of police officers (Kaplan, 2013). After CP was introduced and members of the public (i.e., families and young adults) were educated about ways to prevent social disturbances in the area, the incidence of car racing, street trash, and lawlessness was reduced. CP was able to reduce social disorder and improve informal social control because CP members actively participated in educational programs and shared their knowledge with adolescents.

Yin (2017) asserted that special strategies are needed to educate young adults in terms of cultural differences in school or neighborhood settings. Besides cultural differences, the police also must take into account social considerations to handle crimes, especially when there is weak social control and criminal activities occur. There are two kinds of social controls: formal social control by government institutions and informal social control by community members (Yin, 2017).

Informal social control helps to reduce social disturbances. When informal social controls are ineffective, there is a need for formal social control by the government. Informal social control is considered more effective than formal social controls in handling social problems and preventing crime, but for informal social controls to be effective, there is a need to develop better relationships between the police and community members. Yin (2017) asked the study respondents directly how the police could build relationships with local residents. Respondents suggested that based on population, geographic location, and demographics, informal social controls were able to protect them from social problems and light criminality.

Crank and Crank (2014) asserted that community activism, such as that manifested in FKPM, is essential for informal social controls to be effective. FKPM should have fairly active members who believe in the credibility of the police. FKPM members can become involved and educate community members about the ways that they, too, can become active and wise citizens. For example, because car racing was a problem related to young adults that was identified in Kaplan's (2013) study, educating them about the dangers and consequences of car racing was the FKPM members' priority.

FKPM also can support environmental collaboration between members and nonmembers for crime prevention and life skills education and training to adolescents, thereby reducing the level of adolescent vulnerability to the effects of car racing. In addition, FKPM creativity is important in finding the right approach to educate its members (Kaplan, 2013). According to Weisburd & Telep (2014), FKPM can take five steps to ensure the success of CP (see Table 2).

Table 2

Roles, Functions, and Goals of CP and Related Departments and Bureaus

General goal of CP	Goals of internal department activities	Goals of external department activities
Eliminate social disorder and light crime	Support police image	Community partnership
Reduce the number of suspects	Increase public relations	Public-police relations
Reduce the scale of harm or fear of actor revenge	Improve police-public facilities	Community and police partnership
Improve police responses to social disorder and light crime	Police competence and skills	School awareness program
Redefine police responsibility and assessment about social disorder and light crime	Young adults' behavior analysis and detection	Educate young adults about law enforcement and crime prevention
Assign police to CP program	Administrative and analysis bureau	Traffic patrol, field visitation

FKPM is more than a CSC that helps to facilitate the implementation of informal social controls. It also provides education and training to citizens to understand crime prevention strategies. CP through FKPM is one way to help the police to be more proactive (Greene & Mastrofski, 1988). FKPM members understand the concepts of crime prevention, problem solving, community involvement, and partnerships with the police (Miller et al., 2013). Active FKPM members are capable of facilitating the implementation of informal social controls and, ultimately, the prevention of gross violations of the law.

From a tactical perspective, it is important to build positive interactions with all segments of society while building partnerships with the police (Trojanowicz & Bucqueroux, 1998). FKPM has an important role in removing or reducing the conditions that cause unlawful incidents and crime. From an organizational perspective, FKPM has a hierarchical structure and an uncertain but growing number of members. FKPM continues to evolve to ensure that its principles remain consistent with the CP philosophy (Graziano et al., 2014).

In addition to informing citizens about strategies to prevent crime, FKPM's main objective is to provide socialization of regulatory issues and educate young adults about ways to prevent crime and social offenses. As an informal organization, FKPM in this study was a CSC in a rural area of Indonesia that might have been different from the type found in a large metropolitan area. The scope of FKPM activities can be dynamic, changing with the needs of the community, the level of social and legal violations, the mobilization of citizens, the territory of the state, and other social and environmental

factors (Leibold et al., 2015). The differences between community partnerships and problem solving, including organizational transformation, are provided in Table 3.

Table 3

CP Elements

Community partnerships	Problem solving	Organizational transformation
<ul style="list-style-type: none"> • Collaborative partnerships between law enforcement and individuals and organizations that serve or include anyone with a stake in the community. • Agency has multidisciplinary partnerships with indicated community partners, including other government agencies, nonprofit and community groups, businesses, the media, and individuals. • Existing partnerships bring appropriate resources and level of commitment to CP activities. • Level of interaction between law enforcement agency and community partners: communication, coordination, or collaboration. 	<ul style="list-style-type: none"> • The process and effect of problem solving should be assessed at each stage of the problem-solving process. • General problem-solving approach • Problem-solving processes • Scanning • Analysis • Response • Assessment • General skill in problem solving 	<ul style="list-style-type: none"> • Agency management • Leadership • Decision making • Planning and policies • Organizational evaluations • Agency accountability • Transparency • Organizational structure • Geographic assignment of officers • Despecialization • Flatten organizational structure • Resources and finances • Personnel • Recruitment, hiring, and selection • Personnel evaluation and supervision • Training • Technology/information systems • Communication/Access to data • Quality and accuracy of data

Note. From “Community Policing in a Multicultural Community Environment: Marketing Issues for a Police Service, With Specific Reference to South Africa,” by M. Leibold et al., 2015. *Proceedings of the 1998 Multicultural Marketing Conference* (pp. 211-215). Springer International.

Evolution of Policing Strategies Through FKPM

In moving from the political era to the reform era, Indonesians have come to understand the benefits of democratic life and have begun to demand national security policy reform and ways to achieve that goal (Cordner, 2014). Because government authorities provide the mandates and resources under which police departments operate, police officers are under the influence of legal authorities, legislative guidelines, and

political maneuvers, all of which have influence the implementation of national security policies in the field.

One of the effects of changing policing strategies was the emergence of FKPM as a partner affecting police activities (Trojanowicz, 1990). FKPM is an independent CSC not directly affected by the presence of police officers in the neighborhood where FKPM was formed. In its broader function, FKPM is able to gather information and expand police knowledge to the community. To achieve this goal, FKPM is a representation of practical partnerships with community members to achieve crime prevention objectives (Trojanowicz, 1990) by developing and implementing short- and long-term intervention strategies. Goal setting also provides feedback to the community to assist in building informal social controls. The goal is to understand the nature and causes of social problems and develop appropriate solutions.

Internal Situations That Affect Members' Participation in FKPM Activities

The primary goal of FKPM is to educate young adults in crime prevention and maintenance of social control. The core mission of FKPM is to provide the best services to communities through partnerships that build trust and improve the quality of life (Trojanowicz & Bucqueroux, 1998). Both missions have become a guideline for FKPM to build partnerships between community members and the police (Kelling & Moore, 1989). This means that stakeholders must cooperate and develop informal social controls as observable and measurable actions. However, there are challenges to such informal social controls, especially in multicultural rural environments with populations that have

different educational backgrounds and diverse perceptions of crime prevention (Chan, 1999).

Ethnic Diversity and Minorities

Diversity refers to human qualities manifested by individuals and other groups (Trojanowicz & Bucqueroux, 1998) in terms of differences relevant to ethnicity, gender, race, sexual orientation, and so on. Police tend to have difficulty understanding the concepts of diversity and minority, so FKPM can be useful in interacting with and obtaining information on how to cooperate with members of the minority community. Informal social controls can be implemented to meet the requirements of different ethnic and ethnic groups.

Minority status and ethnicity related to CP are the main challenges facing FKPM in Indonesia, especially for crime prevention purposes (Kelling & Moore, 1989). Although public security is the responsibility of the police, without educating the public, security for all citizens will be difficult to maintain (Kelling & Moore, 1989). FKPM also is important in promoting racial equality among all citizens. FKPM can be a means of eliminating unlawful racial discrimination, promoting racial equality, and encouraging good relations between and among people from different racial groups to reduce religious or cultural incidents based on hatred or bias.

Weisburd and Telep (2014) explained how ethnic minorities could understand law enforcement efforts more clearly. Results of their study showed that good police-community relationships required education and training to reduce incidents of abuse and improve informal social controls in general. They also noted that community trust toward

police required citizens' willingness to cooperate with police officers. They asserted that effective community service practices required CSCs to support and provide face-to-face interactions. The existence of FKPM can bridge the demand to increase public trust, especially in areas of ethnic diversity and minority populations.

Weisburd and Telep (2014) found that most FKPM members considered racial diversity issues in their CSCs as significant and that racial group policing was important in maintaining crime prevention services. They suggested that diversity did not affect the quality of public security services in the neighborhood. Most respondents in their study believed that police reform had a positive impact on crime prevention.

Weisburd and Telep (2014) compared the perceptions and opinions of three citizens about the effect of FKPM and the participation level of members so that they could actively engage in identifying local problems and working together to solve them. The researchers concluded that the respondents wanted a strong and respected form of FKPM to be responsive to the needs of individuals and the community. The collected data were analyzed qualitatively.

Concept of Multicultural Society

Multicultural society emphasizes multiethnic cultural diversity. In a multicultural society, people respect each other's cultures (Liu & Crank, 2010). From a political perspective, multiculturalism is an ideology that respects differences in equality as rules of legal and political interaction. According to Weisburd and Telep (2014), there are two main components of multiculturalism: (a) recognition of differences in human life, especially differences in perceptions about CP, and (b) recognition and respect for

equality of differences, especially in realizing differences. On the basis of CP, police officers are expected to respect the diversity of all community members, including ethnic, racial, religious, gender, and age differences, in their work areas.

Participation of Young Adults

Choi and Lee (2016) analyzed the efforts of FKPM to build public safety and crime prevention in the United Kingdom, especially in urban and rural areas. In urban areas, the majority of young adults have chosen to participate in crime prevention programs. FKPM may motivate young people to learn about law enforcement and crime prevention and to know that the participation of young adults may lead to a reduction in crime rates. Choi and Lee suggested that crime rates may be reduced after a new legal education culture is introduced through a crime prevention program. FKPM can educate the public about security and crime prevention. FKPM also can motivate young people to participate in crime prevention activities.

Rural and urban areas have different CP approaches. People living in rural areas consider mild crimes as manifestations of social disorder that do not necessarily require severe penalties (Choi & Lee, 2016). Rural communities have strong social interdependence networks and a cultural commitment to share obligations that bind people as social control. Crime prevention in rural communities may happen when social controls are implemented by community members rather than the police. Sometimes, community members are reluctant to cooperate with the police if family members have committed minor crimes such as motorbike racing or fighting. Therefore, crime prevention activities in rural areas are more likely to be based on the participation of

community members who want to maintain social order and have a cultural commitment to shared obligations (e.g., crime prevention activities).

Effective FKPM activities should be based on the community need for social arrangements and shared obligations, both of which should be included in crime prevention education activities. In rural settings, people are sometimes willing to participate in law enforcement to preserve their indigenous culture. The results of Choi and Lee's (2016) study showed that culture may play a key role as a driver of participation in CP.

Community and Police Partnership Initiative

FKPM was formed to build police-community member relationships and create a community-friendly environment (Gill et al., 2014). Many FKPM members have attended training sessions to find solutions to various problems (e.g., client-oriented skills, codes of conduct, handling of difficult cases; Chan, 1999). The Awareness Education Program has been a short course on intervention strategies, especially for FKPM staff, who promote close cooperation and understanding of the importance and interdependence of schools, community, and law enforcement as change leaders (police inspector meetings with the school community). In addition, they promote safety and security in schools through small grants for the benefit of collaboration and problem solving. Over the long term, FKPM can run empowerment programs for young adults to address school violence and human rights education training (i.e., young adult initiatives in preventing violence).

In recent programs, FKPM activities focusing on the development of crime prevention models through cultural and social education have been considered successful when involving partnerships among FKPM, schools, and the police (Cordner, 2014). This FKPM partnership provides continuous results to improve dialogue and cooperation between the police and the academic community. FKPM is capable of improving the image of the police and law enforcement activities, including ongoing relationships among the police, schools, and the community. However, to perform these tasks, FKPM must have an indicator of the success of their development of crime prevention models through cultural and social education activities (see Table 4).

Table 4

Generalized Scheduled Plan of Police Activities

CP activities	Examples of activities
Crime prevention and quality-of-life issues	Encourage and promote crime prevention and quality-of-life issues.
Education and public awareness	Develop preventive initiatives through education and public awareness activities (educational sessions, human rights education, and PAI materials).
Problem-solving model	Increase problem-solving skills among community groups and local police structures (develop models for problem solving).
Patrolling	Increase patrols in the community.
Collaboration	Promote models of collaboration between the community and police (advise meetings with business, for home security, etc.).
Partnership	Organize regular community meetings with representatives of structures in the community (schools, business, NGOs).
Partnership	Use school awareness program as a linkage among schools-communities-police.

Note. Synthesized from “Public Trust in the Police: Identifying Factors That Shape Trust in the Ghanaian Police” [IPES Working Paper Series, No. 42], by F. D. Boateng, 2012. https://www.ipes.info/WPS/WPS_No_42.pdf and “Community Policing,” by G. Cordner, 2014. In M. D. Reisig & R. J. Kane (Eds.), *The Oxford handbook of police and policing* (pp. 148-171). Oxford University Press.

The development of a crime prevention model was proposed by Boateng (2012). Respondents in Boateng’s study were members of the Ghana community as well as police officers at the study site. Results showed that the level of public trust was

determined by qualified police officers who could ensure better security and safety.

Public trust also was linked to their satisfaction with police work.

Boateng (2012) also found that the type of work and demographics of FKPM members determined the level of participation of FKPM members. However, individual demographics were not reliable predictors of the ways that FKPM members could work to help their communities to prevent crime. Boateng used primary data and then analyzed them using triangulation. However, Boateng considered only the context of Ghana as an ethnic area and did not determine differences in interactions and how FKPM could work over the long term.

Higher levels of trust in the police may improve their legitimacy and community member participation in FKPM. FKPM staff might wish to consider implementing better strategies to reduce people's fears and their reluctance to participate in FKPM. Boateng (2012) showed that trust and legitimacy are essential to ensuring the willingness of community members to become members of FKPM. Successful FKPM must be able to promote communication to increase members' satisfaction with the benefits of FKPM. There are several aspects that affect the participation of FKPM members in law enforcement, especially in an effort to gain public trust. However, police officers must work hard to reduce these factors in their regular activities (Boateng, 2012).

Trust Development Strategy in FKPM

Building trust is an important factor in FKPM's communication process. It enhances the meaning of message gestures to the listener, clarifies the meaning of the content related to the audience, and builds rapport and calls for citizen involvement

(Miller et al., 2013). Nonverbal communication comprises facial expressions, tone of voice, and eye contact. These aspects are important in laying the CP foundation, especially in listening, learning, and understanding, not challenging or persuading the public. According to Miller et al. (2013), several factors are necessary to improve police communications (see Table 5).

Table 5

Common CP Strategies

Common CP strategies	Explanation
Community involvement	Be involved in the social environment and structure communications to have mutual respect, understanding, and trust from the community.
Community leader's support	Develop the ability to compromise and collaborate in the middle of the group, especially with a community leader.
Clear roles and responsibilities of authority	Have clear roles and responsibilities flexibility with higher adaptability with the support from decision-making authority, regardless of rank, authority, or place in the hierarchy of CP programs.
Visibility and social interactions	Increase visibility and social interactions by improving quality of life for neighborhood cohesion to reduce crime.
Community support	Gaining community support is an important activity to do community surveillance as the final goal of enhancing homeland security.

Note. Adapted from *Community Policing: Partnerships for Problem Solving*, by L. S. Miller et al. (2013). Nelson Education.

Sabatier and Weible's Theory of Policy Implementation and Advocacy

Many factors influence the implementation of successful police and community collaboration, which represents good police and community relations (Sabatier & Weible, 2014). Sabatier and Weible's (2014) theory is considered appropriate to understand the collaboration of police officers and community members to shape public behavior and prevent crime. Some police officers enforce regulations (i.e., the law), and some members of the community who understand the law have adequate crime prevention knowledge to educate their members (Chan, 1999). Such police and community interaction may strengthen law enforcement in neighborhoods through institutional

frameworks such as FKPM. The institutional framework thus becomes a tool for the implementation of public security policies by members of FKPM to realize crime prevention education (Choi & Lee, 2016).

FKPM is an informal organization conducted by social activists (i.e., volunteers) that accommodates activities that are concerned with national security. CP implementation requires FKPM support (Ikoh, 2013). Because CP requires a decade or more to produce an adequate level of effectiveness, Sabatier and Weible (2014) proposed that policy implementation should be based on a scientific policy process to resolve at least one CP implementation cycle by FKPM.

FKPM has a variety of activities and work programs. Kelling and Moore (1989) reported that at the basic level, exogenous factors may affect the success of FKPM activities (e.g., legislation and compliance of members with FKPM rules) and member participation. At the secondary level, having adequate resources is the main support to enable CSCs to continue operating and running its activities. These resources may be finances, equipment, knowledge, or time (Miller et al., 2013). At the highest level, FKPM should collaborate with stakeholders outside CSCs to support the achievement of goals. These three factors are crucial to driving the success of FKPM (Trojanowicz & Bucqueroux, 1998).

Because the purpose of CP is to serve the public, the policies of FKPM should involve the formation of strategies that benefit not only its members but also the community in general. To achieve its goals, FKPM must become a mediator between the police and community members (Weisburd & Telep, 2014). In addition, it is important

for all members of FKPM to understand their positions in the mediation process to reduce conflict, find compromise, or obtain resolution by collaboration to meet FKPM's mission.

Choi and Lee (2016) studied the drivers of citizen participation in CP, whose purpose is to build public safety and reduce crime. FKPM members will become involved in crime prevention education to ensure neighborhood safety (Kaplan, 2013). Rural communities consider FKPM activities a culture of duty, whereas urban communities consider them one of formality. Regardless, FKPM activities in urban and rural settings require the active participation of community members to succeed. The main objective of FKPM activities is to encourage people to have informal social controls and to build collaborative teams (Crank & Crank, 2014) to achieve crime prevention objectives (Gill et al., 2014).

Trust Among FKPM Members

Botes and Van Rensburg (2000) asserted that FKPM needs role models and members who are active citizens to motivate other people to join FKPM. FKPM leaders must have knowledge, build trust, have a sense of control, and participate actively in public policy at the community level. As for the old members of FKPM, most of whom are activists, they understand policy and may offer recommendations for new policy through community meetings, where they can learn about young adult leadership, support staff, support adults, authority, and the external efforts to prevent crime and street accidents (Clarke, 2006).

Trust in CSCs is based on the social cohesion of members. In some other countries, FKPM also has the primary goal of building trust between community

members and CSC members (Cornwall & Brock, 2005). In Britain, FKPM must be creative in solving problems with limited resources and encouraging the active participation of members. FKPM also requires adequate resources to maintain public facilities and public safety. FKPM is considered innovative if it can manage crises and integrate policies with limited resources while providing optimal benefits to members.

FKPM activities also need to be measured in terms of CSC performance and require indicators of success that must be evaluated continually. The evaluation requires the integration of internal and external strategies to enhance the benefits of membership (Vertovec & Wessendorf, 2010). FKPM success is marked by the ability to increase members' loyalty (Wain & Joyce, 2012) as well as benefits to members. FKPM's role is important to help members to recover after disasters or terrorist events. The position of FKPM becomes even more strategic when the number of police officers is limited. FKPM can build a network that integrates national security activities at the local level (Wain & Joyce, 2012) to expand the police network.

FKPM also plays a role in the mitigation of terrorism. Because FKPM has many branches in different areas, FKPM can provide more information to the police to find and capture terrorists or criminals. The existence of FKPM in monitoring activities is considered appropriate with the national security goal in Indonesia, which covers a wide geographic area with limited resources. However, FKPM requires efficient management and institutional evaluation to support its members as well as members of the community. Thus, FKPM's position is strategic to building social cohesion between its members and communities.

Duties and Assignments of Police in FKPM

In CP programs, the police have tasks that range from security patrols to environmental monitoring (Shaw, 2008). The magnitude and diversity of duties make it evident that the police need community support to carry out their duties (Rahmawati & Acza, 2006). Bebbington (2004) suggested that the police have a role in providing security in public venues such as highways and public facilities. The police need to understand the mechanisms of risk reduction of accidents and crime in high-risk areas to design injury prevention programs. Botes and Van Rensburg (2000) noted that about 33 of every 1,000 police officers have reported surviving accidents without getting help from the surrounding environment. Gau and Brunson (2010) asserted that there are geographic problems related to assigning the police to patrol large and remote areas. The police need additional support from the communities in those areas.

FKPM may help to reduce the vulnerability of community members to security risks and provide appropriate education to prevent accidents and street crime (Warburton, 1998). It is important to understand the role of FKPM in supporting the police. Rahmawati and Acza (2006) found that the most effective role of FKPM is to deliver relevant messages to the community to be proactive about safety and security. Shaw (2008) reported that most incidents potentially occur at sunset and that 34% of unavoidable events occur during the day. Higher frequencies of crime may occur in larger commuter areas and large cities dominated by new migrants and immigrants.

In terms of FKPM's efforts, Cornwall and Brock (2005) indicated that one weakness of CSCs is the low number of members and the lack of participation, both of

which can prohibit the effectiveness of FKPM. Therefore, Cornwall and Brock suggested that models and examples be found that could represent the community perspectives on how FKPM could become more useful.

Yin (2017) proposed a 3D-cluster approach outlining that the CSCs could be useful through socialization with the population. Boateng (2012) found that FKPM activities to support the police could increase citizens' trust in and legitimacy toward police officers. Successful FKPM activities could reduce public fear and concerns about crimes committed in their areas. Having a police presence in neighborhoods was very important. However, there are several aspects that Boateng did not mention, such as how FKPM could be expanded to educate people and reduce distrust of the police.

Formal Policing Structure and Informal Policy

Ikoh (2013) collected quantitative and qualitative data from heads of households, power elites, and police officers in the metropolitan area of Calabar for analysis. In Ikoh's study, FKPM was described as an informal network that had no official legal base. FKPM was viewed as an expanded yet informal national security institution rather than a center of security network activity.

In fact, FKPM members are volunteer activists who want to educate the community and then increase community trust and participation. CSCs aim to gather public input and assist the police in the fight against crime and criminality. The synergy of the police and the community with FKPM may be effective in dealing with crime in metropolitan regions.

Cornwall and Brock (2005) examined the role of ethnic minorities in FKPM and concluded that FKPM worked effectively when there were police-citizen relationships and public trust. The legitimacy of the police could increase the willingness of citizens to cooperate with police officers through FKPM. Cornwall and Brock stated that FKPM activities were effective when there were community support and positive face-to-face interactions with community members. The ability of FKPM staff to increase public trust needed FKPM practice reform. Most respondents in Cornwall and Brock's study considered that FKPM helped people to take proactive action to combat crime. Cornwall and Brock compared the perceptions and opinions of the participants regarding the benefits of FKPM to identify social issues and collaborate to resolve them. The researchers asserted that FKPM needed to be more responsive, strong, and effective to meet the needs of community members.

Choi and Lee (2016) analyzed the ways that FKPM could shape strategies to prevent crime and improve public safety. The researchers also analyzed the ways FKPM could motivate its members to participate in community crime prevention activities in the United Kingdom. They learned the ways that FKPM could become a powerful motivator to increase community support. Through cultural theories, they analyzed the ways that the respondents participated in community crime prevention activities organized by FKPM.

Choi and Lee (2016) also suggested that public safety could be a primary motivator of citizens' participation in public safety activities. They cited differences in the public security activist network in urban and rural settings. For example, in

comparison to urban communities, rural communities had a stronger cultural commitment to protect their environment. The researchers found that crime and social problems in rural communities were alarming indicators of higher crime rates to the residents. Rural communities with strong cultural commitments tended to promote crime prevention activities voluntarily. It also was easier to promote these activities in rural communities than in urban communities. Choi and Lee commented that culture played a key role in citizens' participation.

Summary

I reviewed the research literature and theory underlying the formation of FKPM in Chapter 2. The literature review was useful to develop the framework of the study and assist in analyzing FKPM activities, the scope of tasks, and the reasons for FKPM members actively participating in CSC activities. By framing the concept of Sabatier and Weible (2014), it was evident that the theoretical framework adopted for this study extended Kaplan's (2013) study of the role of FKPM and its benefits to members. The review also showed that innovative and creative FKPM programs could attract more members and build loyalty, especially in rural areas routinely patrolled by the general public.

By comparing Choi and Lee's (2016) study to Kaplan's (2013) study, I found that social disorder often was associated with informal social controls that were not effective. The comparison highlighted the importance of focusing FKPM activities on encouraging its members to participate in CSC activities. Informal social controls may be an effective

tool, according to Boateng (2012), to maintain the public trust that FKPM must nurture to reduce the incidence of crime and gain community support of the police.

Promoting security in rural communities requires that FKPM establish social participation and informal networks. The participation of FKPM members in CSC activities is influenced by social participation and informal networks that ultimately affect community members' trust and participation. The participation of members is an important aspect representing their trust in CSCs. Identifying the reasons for the low trust and low participation of young people requires a relationship model to achieve the FKPM goals. The relationship model can describe the efforts of FKPM to build members' participation and their trust. Included in Chapter 3 is information about the instruments and methodology that I used to conduct the study.

Chapter 3: Research Method

The main goal of the study was to obtain the opinions and responses of 15 active FKPM members about their experience in FKPM and interpret their knowledge about CP. I obtained the sample from the target population of members of FKPM Sidorukun, FKPM Lempuyangan, FKPM Purbayan Kotagede, FKPM Forsta, and FKPM Paksi Katon. Included in Chapter 3 is a discussion of the phenomenological research design of this qualitative study and the process of obtaining the participants' answers.

I introduced the study and explained its purpose at four police precincts and five FKPM offices. I conducted telephone interviews, a common method of collecting qualitative data. Purposeful participant selection allows researchers to more thoroughly understand the phenomena or chains of events under investigation via the RQs that they ask and the resources that they have available (Nastasi, 2014). I followed a phenomenological approach to investigate subjective perceptions that resulted in the emergence of themes and patterns into interpretive descriptions (Berterö, 2015).

Research Design

I followed a phenomenological research design to investigate the participants' subjective perceptions and produce themes and patterns emerging as interpretive descriptions (Creswell, 2013). This research design was suitable because the topic contained aspects that had to be identified directly about the role of FKPM members in crime prevention education and their participation in increasing community trust of the police. A qualitative design helped me to focus on understanding the participants' life experiences of the phenomenon being investigated (Nastasi et al., 1998). Phenomenology

is a philosophy, a methodology, or an approach to research (Sloan & Bowe, 2014). Finlay (2012) described phenomenology as “demanding activity of research to see how things appear through experience and examinations of daily human situations that go unanswered” (p. 187).

Moustakas (1994) described phenomenology as follows:

1. Discovers the topic and questions.
2. Professional and literature reviews.
3. Criteria to located appropriate participants who have experience in the phenomenon.
4. Nature and purpose of study with informed consent for participants.
5. Questions that guide the interview process.
6. Conducts interviews and follow-up interviews if needed.
7. Organization and analysis of data. (p. 128)

This qualitative study was an opportunity to understand the essence of the FKPM phenomenon. Analysis of the data produced an in-depth understanding of FKPM members and their activities. Qualitative studies are becoming prevalent in investigations of CP. Investigators using phenomenological techniques are not reliant on theories as descriptions of the phenomena being investigated.

Previous researchers (e.g., Creswell, 2013) have reported that phenomenology is a suitable approach to understand the participants’ personal experiences in CP. The collected data answered the three RQs:

RQ1. What are the reasons for the low levels of trust in FKPM?

RQ2. What are the reasons for the low levels of participation of young adults in FKPM?

RQ3. What activities and roles should FKPM set to build trust and the participation of young adults?

Because the focus of the study was on the reasons for the low levels of trust in FKPM, I followed an interpretive phenomenological approach to understand how the participants interpreted the events, objects, and people in their lives (Larkin et al., 2006). This phenomenological approach guided the study in the interpretation of FKPM members' perceptions of their experiences with FKPM activities. The approach also helped me to develop a theory to understand the respondents' experiences through the lens of ethnography to obtain their interpretations of FKPM and descriptions of their life experiences.

After receiving approval from Walden University's Institutional Review Board (IRB approval #08-31-20-0439640) to conduct the study, I collected data from FKPM members about their role in FKPM activities. I also collected data from secondary sources about the FKPM philosophy that members have incorporated into their daily lives and their perceptions of their role in FKPM. I recorded the participants' responses to the interview questions asking for their opinions and their efforts to handle problems in FKPM.

I asked the participants to sign and return the informed consent or approval letter confirming their willingness to join the study. I provided them with information about the purpose of the study and the risks involved in participating in the study. I obtained their

signed consent and advised them that they could withdraw from the study at any time without any negative consequences. Providing the participants with this information ensured a comfortable and safe environment that allowed them to share their perceptions freely and openly during the telephone interviews.

The selection strategy ensured that the characteristics of the respondents were relevant to the RQs (Shenton, 2004). The sample comprised 15 members of five FKPMs in Yogyakarta region. The results were generalizable to the entire target population. I sought to identify the reasons for the low trust and low participation of young adults in FKPM in one region of Indonesia. The respondents were active FKPM members. I explained that the sample would comprise only FKPM active members ages 20 to 25 years who had been FKPM members for at least 1 year.

I used purposeful sampling as a nonprobability method of selecting 15 participants based on their ability to provide data relevant to the research. I selected the sample using the snowball, or chain, technique, where the first participant could refer other individuals who might be interested in joining the study (M. Patton, 1990). The 15 participants were from the list at the FKPM office of members of the five FKPMs in Yogyakarta region. They provided in-depth and rich accounts of their experiences as members of FKPM. I conducted the interviews using Call Recorder software installed on my smartphone. Each interview lasted 10 to 15 minutes.

Role of the Researcher

My role as the researcher of this qualitative study included being the primary data collection tool, planner, data analyst, data interpreter, and reporter of the results. I wanted

to know how young people's involvement in FKPM could increase and which best practices from other surrounding communities could help the community. Therefore, in this study, I collected data from members of FKPM regarding their role in CSC activities. I also collected data from secondary sources about the FKPM philosophy that members have incorporated into their daily lives and their perceptions of their role in FKPM. I was not a member of FKPM and was not from the community, factors that reduced researcher bias. I did not ask the 15 FKPM members to explain all organizational activities; rather, I sought to obtain their opinions about obstacles and obstacles relevant to FKPM participation and communication.

There was no direct connection between the police and human rights activists. In fact, human rights activities sometimes had a public awareness perspective, whereas the police had a law enforcement perspective. Because I was not a member of FKPM or a human rights activist, this study was considered to have low bias. In addition, because FKPM is managed by human rights activists, it is separate from the influence of the police.

Participant Selection

I informed potential participants about the purpose of this research and the risks involved in joining the study to help them to decide to participate or decline. Obtaining informed consent was important to laying the foundation of protection and trust with the participants. It was my responsibility to ensure that potential participants understood the nature and purpose of the study, along with risks involved with participating. I also assured them of the confidentiality of their responses, the privacy of their identities, and

their right to withdraw at any time and for whatever reason. My research resulted in an in-depth examination of the responses of 15 individuals ages 20 to 25 years who were active members of FKPM to discuss their involvement in FKPM activities over the past year. Participants were willing to participate in telephone interviews recorded informally, and they gave me permission to publish the interview data.

Intentional selection strategies ensure that the characteristics of qualitative research are relevant to answer the RQs (Nastasi, 2014). Each participant whom I screened and selected ensured the acquisition of rich data. Selection criteria were that the participants had to be FKPM members ages 20 to 25 years and had to be active FKPM members for 1 year. To maintain the confidentiality and security of the participants' interview data, I had the participants sign the informed consent indicating that participation was voluntary and could end at any time without negative consequences, I articulated the research objectives, and I explained the data collection and analysis methods to the participant.

Unless an official request is made by Walden University or other legal entity, I will secure my study data on a password-protected personal computer and external hard drive until the study is completed and published. I listened to their responses, took notes during the telephone interviews, and reported my findings critically and carefully to the 15 participants. I recruited the participants from five FKPMs in the city of Yogyakarta. I contacted the heads of the local five FKPM to obtain their approval to interview members.

Instrumentation

I asked open-ended questions to conduct my interviews over the telephone. I then digitally recorded and manually transcribed the interview responses. The interview responses answered the three RQs guiding the study:

RQ1. What is the reason for the low level of trust in FKPM?

RQ2. What is the reason for the low participation rate of young adults in FKPM?

RQ3. What activities and roles should the FKPM determine to build the trust and participation of young adult members?

Study participants had the opportunity to reflect on and freely share their experiences in a relaxed atmosphere. I set aside 4 to 8 weeks to collect, transcribe, and analyze my interview data, and each interview lasted 10 to 15 minutes. The data are stored securely on my personal password-protected and an external hard drive. As per Walden University's requirements, I will destroy all study documentation 5 years after publication of the study.

Interviewing

I chose to conduct interviews to obtain a better understanding of the human experiences, behaviors, and relationships of the participants to FKPM (Moustakas, 1994). I created a relaxing atmosphere that encouraged the participants to provide detailed information and provide clarification if needed. Telephone interviews allow researchers to listen to and monitor the behavior of participants (see Table 6).

Table 6*Interview Questions Matched to RQs*

Interview questions	RQs
a. Please explain why you participated in FKPM activities. b. Please explain how long you have been involved in FKPM activities. c. Why do you join FKPM?	RQ1: What are the reasons for the low levels of trust in FKPM?
a. Please explain why you joined FKPM. b. What is the benefit of joining FKPM in your community in Yogyakarta region? Please explain. c. Can you explain why you think young adults join FKPM? d. What do you think are barriers for young adults to join FKPM?	RQ2: What are the reasons for the low levels of participation of young adults in FKPM?
a. What activities and roles should FKPM undertake to build trust and participation in your community? b. What are the activities and roles that FKPM should undertake to build trust and young adults' participation? c. What is the most effective FKPM strategy in building young adults' participation which suitable for your community? d. Why is the FKPM strategy which suitable (or not suitable) to build young adults' participation and trust to participate in FKPM?	RQ3: What activities and roles should FKPM set to build the trust and participation of young adult members?

Researcher Bias

Selection bias relates to the process of recruiting participants and establishing the inclusion criteria. Successful research begins with recruiting participants who meet the study aims. According to Berger (2015), a good researcher should describe the relevant aspects of the self, including biases and assumptions, expectations, and experiences (Padgett et al., 2016). To do so, I collected the participants' responses about their activities from the community perspective.

Inclusion bias in quantitative research typically involves selecting participants who are not representative of the target population. This bias occurs if there are differences in characteristics between groups that are the subject of the research and groups that are not. Therefore, it was important for me to prevent any generalization of

their responses by considering the experiences, background, and demographic information of the participating 15 FKPM members.

These data affected the findings. Collecting primary data is a time-consuming process, and interviewees sometimes gave unclear or incomplete responses, making the data biased or incorrect. Triangulation of the data played vital role in ensuring that the results were reliable and valid.

Instrument Validity

Instrument validity refers to the extent to which the data collection instrument measures the research objectives. Validation is required using such reliable and trusted methods as observations, interviews, literature reviews, and documentation (Padgett et al., 2016). Trust in qualitative research is judged on the basis of true findings and involves no researcher bias (Rudestam & Newton, 2015). Trust can be achieved through the reliability and validity of the research obtained from the quality of the data generated from the research.

Researchers are responsible for ensuring that the message that they want to convey in their studies can be explored by the participants. Interviews and documents are a form of data collection needed for research integrity as reported in the methodology. In short, this methodology confirms reliability and validity in several ways:

1. Conduct interviews in locations where the participants feel comfortable, such as over the telephone or at home, at work, or any other agreed-upon location.

2. Feedback from members of the research community can serve as criticism of the collection, analysis, and interpretation of the data (Rudestam & Newton, 2015).
3. Ask open-ended questions that allow the interviewees to share details of their experiences (Maxell, 2013).
4. Use triangulation to ensure that the findings are supported by the collected data (Maxwell, 2013).
5. Produce themes, patterns, and categories of data.
6. The interpretation of the research can be explained based on detailed results of interviews (Moustakas, 1994).

I use triangulation to assess the validity and reliability of the data-gathering methods in the social and behavioral sciences (Maxwell, 2013). I submitted all findings to the participants, and I disclosed all data sources.

Data Analysis

Phenomenological research tends to generate a significant quantity of data that may include interview notes, transcriptions, and recordings. In addition, pure phenomenology attempts simply to describe the data, not explain or interpret them. Phenomenological research is an approach to qualitative research that explores in detail the participants' lived experiences of the phenomena under investigation to examine how people are making sense of their personal and social world. Researchers use phenomenology to try to understand what the world is like from the perspectives of the participants. At the same time, phenomenological research acknowledges that this

understanding is always mediated by the context of cultural and sociohistorical meanings. The analysis was used to support CP policies related to the particular experiences of the 15 FKPM members who participated in this study.

I conducted an analysis of the data to organize them, gain a deeper understanding of FKPM activities, and identify emergent themes. I verified the data based on field notes (Padgett et al., 2016). Finally, I simplified the interview data obtained from the 15 FKPM members through a rigorous selection process and then classified them based on the themes.

Coding

Coding refers to the topics, issues, similarities, and differences revealed in the participants' narratives and interpreted by researchers. This process enables researchers to begin to understand the world from each participant's perspective. I interpreted the codings from the recordings and then categorized them into subthemes to distinguish between broad concepts and categories.

Accuracy Issues

Accuracy in the data refers to gaining information that comes as close as possible to what the research participants are thinking or experiencing at any moment in time. This information may be the product of any number of contextual (i.e., situational) and co-constructed factors (i.e., the absence of "truth"), yet it serves as an accurate account of a participant's attitude or experience on a given issue or topic at a particular moment (Veale et al., 2010).

Validity and Data Triangulation

According to Creswell (2013), phenomenology is a type of qualitative research method that is applied to identify similarities in the meanings of the phenomena experienced by study participants. Denzin (1978) and M. Patton (1999) identified four types of triangulation: method, investigator, theory, and data source. Most qualitative researchers studying human phenomena collect data through interviews with individuals or groups; their selection of the type of interview depends on the purposes of their studies and the resources available to them. Interviews, be they structured and controlled or unstructured and fluid, can elicit rich data from the participants about personal experiences and perspectives (Russell et al., 2005).

Summary

Included in Chapter 3 was an explanation of the research design and information about the instrumentation, data collection and data analysis protocols, and my role as the researcher. Improving instrument validity using triangulation helped to reduce researcher bias, and because I was not an FKPM member, the study was assumed to have low bias. Triangulation allowed me to verify the validity of the collected data. Finally, I compared the respondents' answers to the findings of earlier studies, and the results of the analysis are presented in Chapter 4.

Chapter 4: Results

The purpose of the study was to obtain the perceptions of young adult members regarding their trust in FKPM and participation in FKPM activities. I posed three RQs to understand what a sample of 15 young adult members thought about FKPM and to gain insight into their beliefs about and participation in FKPM activities in Yogyakarta:

RQ1. What are the reasons for the low levels of trust in FKPM?

RQ2. What are the reasons for the low levels of participation of young adults in FKPM?

RQ3. What activities and roles should FKPM set to build the trust and participation of young adult members?

This chapter contains the research results and details about the research setting, sample demographics, and data collection and analysis procedures.

Setting

I collected the data for this study by conducting semistructured interviews with 15 participants who were representatives of FKPM Sidorukun, FKPM Lempuyangan, FKPM Purbayan Kotagede, FKPM Forsta, and FKPM Paksi Katon. I used purposeful sampling as a nonprobability method of selecting participants based on their ability to provide data relevant to the research (Guest, 2014). Walden University's IRB approved my request to conduct the study. Community partner requests began on August 31, 2020, and continued through September 30, 2020. Telephone interviews began on October 10, 2020, and continued until November 30, 2020. I conducted interviews in the mornings and evenings

to accommodate the participants' personal and work schedules. I recorded the interviews using the Call Recorder software installed on my smartphone.

Demographics

The ages of the participants ranged from 20 to 25 years. Each participant had direct knowledge about FKPM and activities around FKPM and community police based on their membership, which had to be active for at least 1 year prior to being in the study. All participants (11 men and four women) were members of the five FKPMs in the city of Yogyakarta. Most of the participants were members of the Javanese tribe (i.e., 10 from Yogyakarta, one from Klaten, one from Magelang, and three from Solo).

Data Collection

I conducted telephone interviews individually in private sessions. The purpose of the interview questions was to obtain the participants' perceptions of and experiences with CP in regard to (a) strategies to increase trust in the community, (b) strategies to increase the trust of young adults to join FKPM, and (c) suitable strategies to increase the trust of young adults in FKPM. After the participants attended an introductory session to obtain information about the study, I asked them to contact me to schedule the telephone interviews at times of their choosing. I conducted the telephone interviews in the mornings and evenings to accommodate the participants' personal and work schedules. I recorded the interview data using the Call Recorder software installed on my smartphone.

Prior to recording their responses to the interview questions, I set aside time to give the participants instructions and answer any questions. I collected the data on handwritten notes, recorded interviews with three audio-recording devices to replace any

that might have stopped functioning, and manually transcribed all of the interview responses because of a malfunction in the transcription software. I conducted the interviews in Indonesian because most of the participants were not fluent in English. As described in Chapter 3, I identified no irregularities or other problems during the data collection process.

I did not ask the FKPM members to explain all organizational activities; instead, I just asked for their opinions about obstacles to FKPM participation and communication. The 15 participants came from the list at the FKPM office of members of the five FKPMs in the region around the city of Yogyakarta. The participants provided in-depth accounts of their experiences as members of FKPM. Each interview lasted 10 to 15 minutes.

Data Analysis

The method that I used to analyze the data was a modification of Moustakas's (1994) Stevick-Colaizzi-Keen phenomenological data analysis method to identify the opinions of young adult members of FKPM about their beliefs and participation in FKPM activities.

Moustakas identified five main stages in phenomenological data analysis (carried out iteratively):

First, list the expressions of the participants' answers or responses by delaying the researchers' bias (bracketing) to allow these expressions to appear as they are.

Each participant's life experience expression is treated equally (horizontalization).

Second, the reduction and elimination of these expressions refers to the question whether these expressions are the essence of the participants' experience and

whether the expressions can be grouped to be labeled and themed. Expressions that are unclear, repetition and overlap are reduced and eliminated. Then the meaningful expressions are given labels and themes.

Third, create clusters and write themes for expressions that are consistent, don't change, and show similarities. Clustering and labeling these expressions is a core theme of the participants' life experiences.

Fourth, validating expressions, labeling expressions, and themes by (1) whether those expressions are explicit in interview transcripts or participant diaries, (2) if the expressions are not explicit, do they "work without conflict" (work together without conflict or compatible). If they are not compatible and explicit with the participant's life experience, these expressions are discarded.

Fifth, create individual textural descriptions by presenting validated expressions according to the themes accompanied by verbatim quotations from interviews and/or participant diaries. (pp. 152-153)

Evidence of Trustworthiness

Building credibility in qualitative research refers to ensuring that the participants agree with the researchers' questions. Checking the validity of the data (i.e., trustworthiness) is a step that researchers take to reduce errors while obtaining the data. It is a step to produce data that can be justified, can be trusted scientifically, and can meet a high level of credibility (Yin, 2013). I collected the data from interviews with the participants. Member checking gave the participants the opportunity to review the transcriptions of their interview responses (Harper & Cole, 2012). The deliberate

selection of FKPM members ages 20 to 25 years who were active FKPM members in the city of Yogyakarta for at least 1 year at the time of the study was an important attribute of my research.

Dependency

I made no adjustments to the dependency process described in Chapter 3 that refers to consistency in collecting data, forming, and making interpretations to draw conclusions. These criteria can be used to assess whether the qualitative research process is in accordance with the research plan, data collection process, and data interpretation. To reduce errors, I labeled the interview recordings and transcriptions in sequence ensure their accuracy when I reviewed them (Harper & Cole, 2012).

Confirmation

To confirm the accuracy of the results, I discussed my findings with people who were not involved in the study and had no interest in the research, thus ensuring the objectivity of the results. Confirmability was a criterion for assessing the quality of the results. I used dependability to assess the quality of the data that I obtained and analyzed.

Coding

The analysis of the transcriptions of the recorded interview responses allowed me to identify repeated words and patterns to develop the themes. I imported the data into NVivo v.11 for coding. Bandura (2006) defined coding as the process of identifying the main ideas from the transcriptions. In addition, reducing the data helps to explain the characteristics of the interview transcriptions. Bandura stated that a qualitative analysis can be conducted after the data are reduced.

The theme categories that I analyzed during the coding process were stored in nodes, which have a role in qualitative data management and analysis with NVivo v.11. The technique of making nodes can be done deductively as well as inductively. Deductive nodes are based on literature reviews or theoretical concepts, whereas inductive nodes are based on field data. Based on the search results using NVivo v.11's Word Frequency Query feature from various imported data sources, FKPM appeared the most often in 12% of all research data sources, followed by activities (4%) and trust (3%; see Table 7).

Table 7

Word Frequency

Word	Length	Count	Weighted %
FKPM	4	426	12
Activities	10	145	4
Trust	5	103	3
Participation	13	93	3
Community	9	87	2
Youth	5	84	2
Build	5	81	2
Explain	7	75	2
Young	5	69	2
Yogyakarta	10	64	2

Results

The following excerpts from the interview transcriptions provided insight into the participants' perceptions of their experiences as FKPM members in Yogyakarta.

Results for Research Question 1

RQ1: What are the reasons for the low levels of trust in FKPM? Three themes emerged from the analysis of the interview data to support RQ1: reasons for joining FKPM, length of time involved in FKPM, and reasons for participating in FKPM.

Theme 1: Reasons for Joining FKPM

The participants agreed that to maintain security and order in the city of Yogyakarta, they had to become members of FKPM. The social and security services in the city were still prone to social security disturbances, especially criminal acts that disturbed the community and included thefts with violence, the theft of motorized vehicles, drug use and trafficking, and the high rate of consumption of alcohol. The high number of crimes reported by community members mostly occurred in Yogyakarta because it is a densely populated area that attracts tourists and many immigrants. In addition, the lack of understanding by immigrants and tourists about security, order, and the local culture have been considered causes of crime, along with the local communities' lack of concern about implementing crime prevention strategies. FKPM is an independent community organization, and its activities are free from interference from any party. FKPM was formed as the result of a CP agreement between the local communities and the police.

As Respondent 6 explained, "I have participated in the FKPM-Paksi Katon since it was first established in 2005.... I participated because it is an independent community organization."

FKPM provided many benefits to the surrounding environment by providing a sense of security. In addition, FKPM expanded people's views on how to resolve problems peacefully. For these reasons, members of the community became members of FKPM. For example, Respondent 3 said, "I participated in FKPM because of the positive actions that have been done in the community.... This has made many residents

interested and joining FKPM.”

Respondent 1 added:

I take part in FKPM activities because FKPM is an institution or forum for the police and the public to be able to exchange information and consult with one another on social issues and problems that occur in the environment, especially those related to security and order issues.

Efforts to prevent criminal acts are the responsibility not only of the police but also all levels of society (Minnaar & Ngoveni, 2004). The form of CP in Indonesia is known as FKPM, an institution or forum for the police and the public to exchange information and consult on social problems, especially those related to security and order issues.

Respondent 2 stated, “I participated in FKPM activities because I was interested in preserving Javanese culture.”

Implementation of the Polmas strategy for Indonesia is very appropriate and compatible with the culture of the Indonesian people, which prioritizes community life, mutual cooperation, balance (harmony), and care to reduce crime rates in society. For example, Respondent 4 responded, “I participated in FKPM activities because to subdue newcomers...this is a way to educate newcomers so they can adapt to the customs in the city of Yogyakarta.”

FKPM also became an alternative way in the region to deal with minor crimes based on the public’s distrust of institutions; the judicial apparatus; and the formal justice system to resolve minor crimes in fair, humane, simple, fast, and cheap ways. FKPM is a

new strategy to resolve criminal activities outside of the court system, but it does not yet have a clear function and position in the criminal justice system, which still refers to the Criminal Procedure Code. FKPM was built on a mutual agreement among the Kapolsek, village leaders, and local community members.

Respondent 5 said:

I take part in FKPM activities to maintain the safety and comfort of the people of Yogyakarta.... Besides maintaining security conditions in the region, I also play an active role in various activities both at the community level and at the village and even subdistrict level.

To support these efforts, a model of CP (Polmas) was applied in accordance with National Police Chief Regulation Number 3/2015, which states that CP or Polmas was an activity to invite the community through partnerships between Polri members and the community so as to detect and identify security and safety issues.

Through this regulation of National Police Chief Regulation Number 3/2015, it was stated that the CP (Polmas) bearers were all members of the police who carry out Polmas duties in the community. Polmas were formed to empower the people to carry out various police functions. The idea of alternative policing also can be referred to as an effort to encourage power in society as a function of safeguarding the environment.

Respondent 11 explained:

I participated in FKPM activities because I wanted to maintain the safety and comfort of the people of Yogyakarta from hoodlum disturbances.... I feel it is the exclusivity shown by this group of students from Eastern Indonesia also happened

to their seniors who were no longer students but still living in Yogyakarta....

Apart from that, the Yogyakarta people considered them closer to negative things such as drunkenness, debt collectors, thugs, and other negative work...so that in some cases, the lack of communication between the values from Eastern Indonesia and the values of Yogyakarta creates conflicts.

This CP initiative sought to prevent and/or eradicate crimes that caused unrest in the community by integrating with the cultural character prevailing in the community. From the efforts made, it became clear that FKPM could reduce minor crimes in the community. The initiative of Polmas plays a role in maintaining security and public order, so the community should support the national police in maintaining public security and order. Cooperation between the national police and community partners will make it possible to achieve the security and public order that the people have always wanted.

Theme 2: Length of Time Involved in FKPM

Theme 2 was based on a summary of the results of the interviews regarding length of involvement in FKPM activities.

Respondent 1 stated:

I was involved in FKPM activities since FKPM was founded...about 4 years ago, the involvement in FKPM happened after a volcanic eruption caused a disaster in Yogyakarta. FKPM was instrumental in helping to manage residents affected by the volcanic eruption. This assistance made many residents become more interested in supporting FKPM activities. The positive actions made in the community attracted many residents to FKPM Paksi Katon.

The intention of the Polmas strategy was to involve community members, government agencies, and other parties in reducing or preventing security problems in an equal partnership with the national police. The community was not only the object of police activities, but community members, in conjunction with the police, were responsible for carrying out police activities. Respondent 3 said, "I was involved in FKPM activity about 2 years."

Involvement in FKPM happened when public awareness of participating to maintaining environmental security was still lacking, such as not understanding the importance of participating in security meetings in the surrounding environment.

Respondent 5 remarked, "I was involved in FKPM activity about 3 years ago."

One way to prevent crime was to become a member of FKPM. To be able to ensure security, one way was to take preventive and countermeasures that were part of criminal policy. For example, Respondent 6 said, "I was new, sir about one year ago.... My involvement in FKPM was still new because at that time I still thought that prevention of crime was the duty of the police and not the task of the community."

A prevailing opinion among community members was that maintaining environmental security was the task of the police alone, not the community. Therefore, involvement in FKPM could not resolve issues pertinent to security issues and law and order in the community. The respondents had been involved in FKPM since its formation about 4 years ago. FKPM membership could increase by providing specific training on the concept of CP, facilities and infrastructure, and an adequate operational budget. Babinkamtibmas who are members of FKPM must have a good understanding of the

concept of CP.

Theme 3: Reasons for Participating in FKPM

This theme was based on a summary of the interview responses explaining reasons for joining FKPM activities. As expressed by the participants, the rising crime rate was a problem that had to be overcome by community members to reduce criminal acts. For that reason, many of them chose to become members of FKPM.

Respondent 1 explained, “I participated in FKPM because crime prevention efforts are not only the responsibility of the police but also the responsibility of all levels of society.”

FKPM was a leading community-based element that provided support in maintaining security and order. Prior to the formation of FKPM, the police had attempted to encourage community and religious leaders to jointly support security and public order efforts by becoming members of FKPM.

Respondent 2 noted, “I participated in FKPM because I was interested in conserving Javanese culture.”

FKPM became a way to improve the image of the police. FKPM also had an impact on the government, which made efforts to restructure social institutions.

Respondent 3 said, “I participated in FKPM because I was interested [in maintaining] the safety and comfort of the people of Yogyakarta from the interference of immigrants.” FKPM was established by the police, who were responsible for resolving disturbances specific to security and order occurred in or originated from the local community.

As Respondent 5 explained, “I participated in FKPM to maintain the safety and comfort of the people of Yogyakarta.”

FKPM developed, maintained, and managed its own security and order based on social norms and local agreements by adhering to laws and regulations, and upholding human rights and the freedom of individuals in a democratic society.

Respondent 8 stated, “I participated in FKPM because I wanted to take part in maintaining security in my neighborhood.” Community groups were one of the elements helping to carry out police functions. Community members shared the responsibility of preventing crime and were an important part of dealing with crime.

Respondent 9 explained:

I participated in FKPM because I wanted to take part in maintaining the security and culture of the community from hoodlums and crime...this is because of the high mobility of the population from various regions, especially from Eastern Indonesia, who consider them exclusive...this often creates clashes with local communities.

FKPM was established by the police to assist in resolving disturbances relevant to security and order that happened in the local community. FKPM gave young people the opportunity to help to resolve social problems in the community, such as settling disputes in ways that were amicable, peaceful, dignified, and humane.

Results for Research Question 2

RQ2: What are the reasons for the low levels of participation of young adults in FKPM? Three themes, identified as Themes 4, 5, and 6, emerged from the analysis to

support RQ2: advantages of joining FKPM, the reason young adults join FKPM, and barriers preventing adolescents from joining FKPM.

Theme 4: Advantages of Joining FKPM

In response to the interview question about the benefits of joining FKPM,

Respondent 1 explained:

The advantage of me joining FKPM is that I can help the police work through the police in the kamtibmas building...so that things that appear and are relatively small can be resolved friendly by FKPM...does not have to be taken to the police station.

FKPM Paksi Katon, which was founded in 2005, is an independent community organization. Since its establishment, FKPM Pakis Katon has had many positive influences on the surrounding communities, as manifested in the social and cultural activities that have seen many residents join FKPM Paksi Katon. For example, as explained by Respondent 2, "My advantage to joining FKPM is that I can make many friends."

To succeed in its work, FKPM Paksi Katon, which has a membership of approximately 1,000 people, holds self-defense activities and conducts mental development for its members To succeed in its duties, FKPM Paksi Katon, which consists of approximately 1,000 people, holds self-defense activities and mental development for its members, such as assisting the apparatus in serving and protecting the community and maintaining the culture and local wisdom of Yogyakarta, avoiding

disputes with other mass organizations, coordinating with local officials, and always complying with applicable laws.

Respondent 7 commented:

The advantage of me joining FKPM is being able to maintain the safety and comfort of the people of Yogyakarta from the interference of immigrants.... Keep up the cultural and local wisdom of Yogyakarta prevent disputes between residents and migrants.

The role of FKPM in the community is to find, identify, and analyze solutions to problems of security and order, including disputes between and among residents, the spread of community diseases, and other social problems.

Respondent 15 shared:

The advantage of me joining FKPM is that I can maintain the safety and comfort of the people of Yogyakarta from the hoodlum of immigrants from Eastern Indonesia... help alleviate the duties of the police in solving problems in the community and help maintain security and security in the city of Yogyakarta.

The advantage of joining FKPM is that I can help the police work through the police in the kamtibmas building. In addition, the many positive activities carried out by FKPM such as social activities, community service and culture make the community feel that they have benefited from the existence of this FKPM. The existence of FKPM plays a role in encouraging the community to seek, identify, analyze, and find solutions to problems of security and order, including disputes between residents and community

diseases and other social problems that originate in their own lives for the community.

The realization of an atmosphere of peace together.

Theme 5: The Reason Young Adults Join FKPM

FKPM is an institution or forum that allows the police and the public to exchange information and then collaborate and consult to resolve social problems, especially those related to security and law and order.

Based on the interview question about why young adults joined FKPM,

Respondent 1 stated:

The number of teenagers who join FKPM because they feel proud to be able to help the community and the police ... so as to reduce the crime rate that occurs in young adults such as narcotics, theft, hoodlum and use excessive alcohol drinking.

FKPM conducts many positive social and cultural activities with the surrounding community. It is also through this forum that the participating parties can convey their views about crime and ways to resolve criminal activities. Gaining a deep understanding of a problem will help to find and implement effective solutions. This process has attracted the interest of the local community, especially young people, in joining FKPM.

Respondent 2 explained, "Because I feel proud to be able to preserve Javanese culture...because I see many newcomers who do not respect local culture and society."

Thanks to their participation in FKPM, people have begun to show more interest in solving problems related to crime and finding effective strategies. FKPM is a unique form of CP in Indonesia, unlike patterns of policing in other countries. The culture of

Indonesian society prioritizes dispute resolution through deliberation to reach consensus rather than resolve disputes through formal justice protocols.

For example, Respondent 4 said, “Because they feel proud to be able to maintain the safety and comfort of the people of Yogyakarta from the interference of immigrants.”

Similarly, Respondent 5 answered, “I feel proud to maintain the safety and comfort of the people of Yogyakarta.”

FKPM upholds human values and engages in polite interactions and mutual respect between the police and community members to maintain conditions that uphold the smooth functioning of the police and improve the quality of life of the community members.

As noted by Respondent 7,

Because I feel proud to be able to help the community and the police...as a member of the Paksi Katon, I also secure the running of events that are inspired by traditions such as the gerebeg mulud event, gerebeg syawal, cultural parade, benteng mubeng, and other traditional events.

This approach is intended to receive information from all levels of society.

Ultimately, the police will obtain more accurate information so that they can take the most appropriate actions to maintain security and public order.

Respondent 14 stated, “The large number of adolescents who are members of the FKPM feel that the security and comfort conditions in Yogyakarta are getting worse... because of the high social and material inequality of the migrants.”

Younger people have joined FKPM to prevent or reduce criminal behavior in the community by identifying the causes of problems, determining priorities for handling problems, identifying strategies to resolve them, and then implementing the strategies.

Theme 6: Barriers Preventing Adolescents From Joining FKPM

FKPM was formed to facilitate the exchange of information and consult on social problems, especially those related to security and law and order issues. However, in reality, information about the advantages of FKPM remains scant.

In response to the question regarding the obstacles preventing adult adolescents from participating in FKPM, Respondent 1 said, “The number of young adults does not know what FKPM is...especially young adults aged 20-25 years...because most of whom are members of FKPM are adults and late adults.”

There is still little information about the role and function of FKPM in the community. FKPM was established to obtain information from all levels of society, especially youth, about the benefits of FKPM in maintaining public security and order.

Respondent 8 noted, “Because there are still many young adults who do not have self-awareness...especially awareness to participate in the environment.” Young people seem to be indifferent to their environment and lack awareness the importance of engaging in society, be it participating in maintaining security or attending meetings.

Respondent 14 explained:

The obstacle for young adults to join FKPM was due to the lack of information about FKPM in an effort to maintain security and the National Security Service in

Yogyakarta...besides that, together to build partnerships with the Police and the community in maintaining the upholding of community policing.

Obstacles to joining FKPM include the lack of socialization about FKPM and the attitudes and behavior of Polri members who have not supported the formation of FKPM.

Respondent 15 said, “The lack of awareness in the younger generation to maintain and develop their own management of security and order based on social norms and/or local agreements...and still heed the laws and regulations...the freedom of individuals who are responsible.”

The lack of awareness of the younger generation of efforts to reduce or prevent criminal activity was based on the perception that preventing crime was only the responsibility of the police. The obstacle preventing the younger generation from joining FKPM was the lack of information about the benefits of FKPM and how to join FKPM.

Results for Research Question 3

RQ: What activities and roles should FKPM set to build the trust and participation of young adult members? Four themes, identified as Themes 7, 8, 9, and 10, emerged from the analysis to support RQ3: activities and roles that FKPM should establish to build trust and participation in the community, activities and roles that FKPM should take to build youth trust and participation, FKPM strategies in building young adult participation that is suitable for the community, and why this strategy is right for building the participation and trust of young adults to join FKPM.

Theme 7: Activities and Roles That FKPM Should Establish to Build Trust and Participation in the Community

The following excerpts are from the FKPM members' responses explaining the activities and roles that FKPM should establish to build trust and participation at the community level.

Respondent 1 stated:

Building public trust in FKPM, among others by conducting training for Polmas cadres in two training stages. In these two trainings, training participants were provided with various knowledge about community policing both its strategy and philosophy...the ability to analyze the surrounding social situation, organize the community knowledge of cases of domestic violence and trafficking and strengthening gender perspectives.

Conducting direct socialization and counseling in the community would help to introduce FKPM as a partner cooperating with the police and community members. Such activities also would encourage community members to join FKPM to reduce or prevent crimes and help them to understand that crime prevention was not the sole jurisdiction of the police.

Respondent 2 noted, "I see ways to increase public trust about FKPM, among others, by increasing the number of activities related together...by involving local traditional and religious leaders...this is a form of Javanese culture preservation." FKPM's community approach is based on real interactions with leaders and others considered influential in various segments of society.

Respondent 3 said, “Building public trust about FKPM, maintaining voluntary traditions for Yogyakarta residents was a matter of pride, even though they only get snacks or one lunchbox.”

To create partnerships with the community, the national police must try to empower community members and police officers in the field to serve the community more rigorously and regularly. Community members must be empowered to determine and manage the efforts to create an environment that is peaceful and safe. They can do this in collaboration with police officers who act as Polmas officers in the partnership.

Respondent 4 answered, “Building public trust in FKPM, making voluntary-based security movements was one form of axiology shown by FKPM to return to culture.”

To support the ability of FKPM members to handle problems, regular meetings are held every 2 months that involve discussions, consultations with the police, and training to handle problems and resolve conflicts. Respondent 5 explained, “Building intensive communication and talking with entrepreneurs, stakeholders [NGOs and CSOs], and community groups in one area of community policing to identify problems and concerns community faces.”

Respondent 6 remarked, “Building public trust about FKPM by building intensive communication and discussions with entrepreneurs, stakeholders [NGOs and CSOs], and community groups in a community policing area to identify problems and concerns faced by the community.”

To gain the trust of community members, FKPM should improve various services by establishing partnerships between the police and the public, particularly in the area of

extensive communication with employers, stakeholders (NGOs and CBOs), and community groups.

Respondent 8 stated, “Building a bank community celebrations about FKPM include actively socializing FKPM activities...in events and activities that involve the community such as August...Grebek Maulid, etc.”

Respondent 12 commented, “I see that the Polmas officers are good... by visiting community members to their respective homes and giving advice and solving problems they face such as resolving conflicts in the household [domestic violence].”

The activities and roles that FKPM must assume to build trust include fostering community training. This training could focus on various topics:

1. Training in the strategies and philosophy of CP.
2. Training to analyze social situations.
3. Training to organize the community.
4. Offering of direct socialization and counseling to community members, including religious leaders, to introduce FKPM so that people are willing to participate in it to reduce or prevent crimes.
5. Establishment of intensive communication and discussions with entrepreneurs, stakeholders (NGOs and CSOs), police, and community groups to identify problems and concerns in community.
6. Involvement of local traditional and religious leaders. This is a form of Javanese cultural preservation.

Theme 8: Activities and Roles That FKPM Should Take to Build Youth Trust and Participation

Based on the interview questions about the activities and roles that FKPM should establish to build youth trust and participation, Respondent 1 stated, “Building young adults trust about FKPM, among others, by means of education and training programs for adolescents... making training and socialization activities...kamtibmas and culture.” FKPM membership can be optimally empowered by providing specific training on the concept of CP, providing facilities and infrastructure, and having an adequate operational budget.

Respondent 2 said, “To build young adults trust about FKPM, among others, by increasing the number of activities related to the preservation of Javanese culture... involving the younger generation.”

The implementation of FKPM strategies in Indonesia is very compatible with the culture of the Indonesian people that prioritizes community life, mutual cooperation, balance (harmony), and concern about topics of importance to the public interest.

Respondent 4 stated, “Building youth trust in FKPM, among others, by creating a volunteer-based security movement...this is a form of axiology shown by FKPM to return to culture.” To increase the trust of the younger generation, FKPM needs to maintain a strong sense of kinship and solidarity among communities by maintaining customs in Javanese culture such as organizing traditional activities such as Grebek Maulid, and so on.

Respondent 5 noted that “it was necessary to have cultural character training...and training to train readiness from time to time to be ready to carry out partnership tasks with the government, TNI, Polri, and the community.”

The partnership between the police and the community as a policing model strategy emphasizes an equal relationship between the police and community members in resolving social problems that threaten community security, order, and peace.

Respondent 7 commented, “Building adolescent trust about FKPM, among others, by participating in education and recreation programs for adolescents and women.”

Training for male and female youth at FKPM means that they can participate in efforts to maintain security and order in their respective environments. Involving the younger generation in environmental safety activities will increase awareness at the community level of the importance of security. Respondent 8 said that it “needs a proactive approach...by holding training and outreach to youth groups such as Karangtaruna, etc.”

Efforts to prevent criminal acts are the responsibility not only of the police but also all other levels of society. The FKPM model was formed to build a partnership between the police and community members.

Respondent 9 said, “It could be by holding training. It could also be by socializing it to youth groups at the sub-district levels and Kelurahan levels.” Conducting more intensive training and discussions with the younger generation to discuss security activities in areas is considered important in areas prone to crime.

Respondent 15 explained:

One of them is by fostering a cultural character...this can be seen from the members of the FKPM-Paksi Katon being trained with a cultured character... and being educated so that at any time they are ready to carry out partnership tasks with the government, TNI, Polri ,and the community.

The FKPM model was formed to build a partnership between the police and community members. To increase the trust and participation of the younger generation in FKPM, it was necessary to conduct more intensive training and have discussions with youth about security activities in areas that were considered prone to more criminal activity.

Theme 9: FKPM Strategies in Building Young Adults' Participation That Is Suitable for the Community

Based on the question of the FKPM strategies that would be the most effective in building young adults' participation appropriate to the community, Respondent 1 replied, "FKPM's most effective strategy was to be more active in securing cultural-related events because through these events many people witnessed and were interested in becoming FKPM members."

Respondent 2 asserted, "FKPM's most effective strategy was to increase the number of activities related to Javanese culture preservation by involving the younger generation."

FKPM is based on a policing model that emphasizes equal partnerships between FKPM officers and local communities in solving social problems, reducing crime and the community fear of crime, and improving the quality of life of local residents.

Respondent 3 said, “FKPM strategies to build youth trust in Yogyakarta include holding activities and training involving youth to maintain culture, traditions and comfort in the city of Yogyakarta.” Providing training and education to all FKPM members would help communities to become more aware of and understand the nature of the partnership between the national police and community members in implementing Polmas.

Respondent 7 stated:

The most effective FKPM strategy is to be more active in securing cultural-related events...this is because through cultural events many people witness and are interested in becoming FKPM members...for the people of Yogyakarta it is very appropriate with the culture of the community...because it prioritizes community life...mutual cooperation and care and prioritizes the public interest.

The establishment of FKPM was initiated by the police to engage community members in resolving local disturbances related to security and law and order.

Respondent 8 said, “FKPM’s most effective strategy is to increase the number of activities and training...especially for young people about law and social security around.” Providing legal training to FKPM members would increase awareness in the community about the importance of security and environmental safety activities.

Respondent 9 remarked on “the need to increase the number of activities and training, especially for adolescents about legal awareness.”

Increasing the trust of the younger generation in FKPM could be optimized by providing special training on the concept of CP, facilities and infrastructure, and an adequate operational budget.

Respondent 11 commented on “the need to increase the number of activities and training...for adolescents on crime prevention in society.” Increasing the trust of the younger generation in FKPM could occur by maintaining Javanese cultural customs such as Grebek Maulid and involving FKPM members in security processes and events.

Respondent 13 stated, “With increase activities and training...Javanese culture preservation.”

FKPM strategies were deemed appropriate for the pluralistic Javanese culture, which comprises more than two groups with their own characteristics and are driven by almost similar historical backgrounds, geographical conditions, and the influence of foreign cultures.

Respondent 14 noted, “FKPM’s most effective strategy was to increase the number of activities and safeguards to maintain cultural traditions and safety in Yogyakarta.” FKPM was formed to increase security and public order by encouraging community and religious leaders to come together.

Respondent 15 said, “FKPM strategy that was most effective is to increase the number of activities related to maintaining kamtibmas for Yogyakarta residents.”

FKPM's most effective strategy was to be more active in securing culturally related events by increasing the number of activities related to the preservation of Javanese culture and by involving the younger generation. There also was a need for more activities and training in legal awareness, especially among youth.

Theme 10: Why This Strategy Is Right for Building the Participation and Trust of Young Adults to Join FKPM

Respondent 1 explained, “This strategy was effective because it can facilitate young people...with activities that are in accordance with their conditions and character.... Even if it was necessary to involve youth in efforts to prevent crime.”

One of the efforts to increase the confidence of the younger generation to become members of FKPM is through training and socialization of the law and the National Security Council Dewan. FKPM coordinated with various parties to offer counseling, offer training in handling cases, hold regular meetings between FKPM members and the police, and attend regular community meetings to provide education on the importance of environmental order and safety.

Respondent 2 asserted:

This strategy is suitable because currently indigenous Javanese culture is increasingly marginalized...because immigrant culture considers itself higher than Javanese culture.... For this reason, it needs continuous guidance by Bhabinkamtibmas...this also plays a role in dealing with social problems that are there.

Respondent 3 said, “This strategy was very effective in increasing the trust of the young generation in FKPM...by increasing culture-based activities.” To increase the trust in FKPM by the younger generation, FKPM members were involved in security processes and events, such as Javanese traditional cultural activities.

Respondent 4 noted:

With a cultural approach.... The application of these values and norms (wisdom) needs to be continuously pursued...especially in solving social problems. This serves to raise a high level of awareness to carry out the values and norms (wisdom) that is owned.... So that social problems that occur among community members do not need to be resolved by the police.

The implementation of FKPM strategies was deemed appropriate to the Javanese culture, which prioritizes community life, mutual cooperation, balance (harmony), care, and the public interest.

Respondent 5 stated, “This strategy was effectively implemented to increase the trust of the younger generation in FKPM, especially in the Yogyakarta area.”

Respondent 8 said, “By increasing the number of training...on youth groups in Karangtaruna.”

Respondent 7 explained:

This strategy is effective because it is aimed at the younger generation so it becomes a good approach by providing a lot of training...to young men and women about the importance of security in the city of Yogyakarta...can be done

with prevention efforts by identifying the root of the problem, analyzing, set priorities for action...and evaluate and reevaluate the effectiveness of actions.

FKPM played an important role as a community educator by providing social security counseling, receiving various reports of security disturbances, responding as quickly as possible, and helping to find solutions. Respondent 12 said, "It is necessary to increase the trust of the young generation by conducting socialization...at the subdistrict levels...the socialization is usually carried out to overcome problems that interfere with security, order and peace of the community."

Organizing FKPM education and training programs in stages was based on the required qualifications. At every Polda, or at least a combination of several nearby Polda, at least one special training program on FKPM was held annually to refresh knowledge and encourage the younger generation to become FKPM officers.

Respondent 15 said, "This strategy is effective in creating generational trust. youth towards FKPM with a cultural approach...and training to find alternative solutions for minor crimes outside the court...this can be done by absorbing the sense of justice in society."

This strategy was effective in increasing the trust of the younger generation in FKPM through a cultural approach. In addition, offering activities to young people that were in accordance with their conditions and character helped to encourage their involvement and support in helping to prevent crime. In addition, efforts to increase the confidence of the younger generation regarding the FKPM program include the need to

socialize the program through training and legal socialization in the environment carried out by police officers and local community leaders.

Summary

The results identified the reasons for youth participating in FKPM activities. The results showed that the young adults in the study believed in FKPM but lacked information about FKPM programs and activities in their communities. The 15 participants were members of FKPM because one of FKPM's aims was to preserve Javanese culture, protect the environment, safeguard the security and culture of communities, and maintain the security and comfort of the people of Yogyakarta.

Each participant offered advice based on the experiences of young adults who had joined FKPM and participated in FKPM activities in Yogyakarta. Suggestions included strategies to increase trust in the communities as well as among young adults so that they would be willing to join FKPM. Chapter 5 presents my interpretation of the findings and provides details about the study's limitations, recommendations, and implications. The chapter ends with a conclusion.

Chapter 5: Discussion, Conclusions, and Recommendations

The purpose of this phenomenological study was to obtain the perceptions of young adult members regarding their trust and participation in FKPM activities over the past year. The research was an in-depth examination of individuals ages 20 to 25 years who were active members of FKPM at the time of the study. I interviewed the participants specifically to obtain their perceptions of joining FKPM in Yogyakarta. The findings will contribute to policy feedback by translating the participants' experiences into beliefs and actions (Grimshaw et al., 2012).

I conducted telephone interviews as part of my qualitative phenomenological study approach. I collected data by asking open-ended interview questions to the 15 participants, all of whom were representatives of FKPM Sidorukun, FKPM Lempuyangan, FKPM Purbayan Kotagede, FKPM Forsta, and FKPM Paksi Katon. The participants preferred being interviewed over the telephone because it ensured their privacy and the confidentiality of their responses, and because it was a convenient mode of communication. Conducting the telephone interviews gave me a better understand of the phenomenon. I used a qualitative phenomenological approach to investigate the participants' subjective perceptions and facilitate the emergence of the themes.

Interpretation of the Findings

I used the participatory theory approach and communication theory in public organizations to understand the obstacles faced by community members in joining FKPM. Participation theory is broadly derived from political science theory (Teorell, 2006). Researchers (e.g., Katzenstein, 2018) have studied social participation theory as an

extension of social development theory, although rarely in terms of public security or national security.

By using these theories, I was able to identify several ways to increase the trust of the young generation in FKPM, such as by providing training on the law and stressing the importance of maintaining security in the surrounding area, by conducting culturally related activities, by involving young people. In public policy research, communication refers to the efforts of stakeholders to encourage the trust and participation of adolescents in FKPM. An organizational communication strategy was a way to increase members' confidence in gaining knowledge related to crime prevention, life skills training, career-related information, and appropriate guidance for young adults.

Much of the current research on CP has been largely quantitative. The findings expand my understanding of the importance of cooperation between the police and community members, especially young adults, in increasing participation in FKPM activities to reduce crime. These associations are organized according to location or importance. To accommodate the aspirations of all of these associations, a partnership was formed between the police and residents. Therefore, empowerment of the FKPM is believed to be one of the most effective mechanisms for planning and resolving minor security and order issues at the village level.

FKPM was formed as a conduit for consultation and communication between the police and residents to identify problems in their communities, understand the needs of community members, determine the priority in handling problems, and resolve problems. FKPM enables community members and the police to collaborate to identify security and

law and order issues; solve social problems faced by citizens; adapt police services to meet the needs of communities; and promote the creation of a safe, orderly, and comfortable environment in which to live and work. FKPM was established at the subdistrict, village, or kelurahan (i.e., ward) level. Schafer et al. (2003) agreed that police officers and citizens' perceptions determine how they are involved in communities. Once interactions and involvement among young adults occur, they will increase trust.

All participants considered the strategies to increase young adults' trust in FKPM membership as effective. These strategies included providing education and conducting training for young adult men and women as well as in subdistrict neighborhoods and family and youth organizations. Further education and training on the roles and benefits of FKPM and the environment could help to identify ways to build more positive relationships that would lead to increased trust among young people. The environmental development model led to the improvement of the environment or community, which previously had a lot of criminality, by focusing on connecting people with opportunities through infrastructure, education, employment, and other social resources. Education will result in improved community relations, the resolution of criminal behaviors, and a better quality of life.

FKPM members are selected from representatives of residents who are considered committed to solving social problems in their areas. The selection of FKPM members is carried out openly, freely, and directly. Citizens are nominated to become FKPM administrators based on community recommendations, and they are representatives of all

community groups in the neighborhood. Thanks to this outreach to all participants, the importance of citizen participation is emphasized in any community prevention activities.

The police need citizen participation and cooperation in preventing crime, overcoming disorder, and eliminating fear of criminal activity (Gill et al., 2014). As a form of this collaboration, FKPM was formed at the subdistrict or village level. FKPM is an institution or a place for discussion and consultation between citizens and the police in dealing with community problems before they become crimes.

The meetings held by FKPM aim to build collaboration between the police and residents in dealing with problems. Community meetings are the most efficient and effective means of studying community problems, needs, and priorities. Therefore, all members of society should attend these meetings because they may have other opinions regarding security conditions in their neighborhoods. The meetings will be interesting if the issues discussed are actual problems for the residents. Serious crimes such as robbery, narcotics, illegal logging, and human trafficking are not necessarily important problems for residents.

The FKPM program improved community policies and strategies to achieve more effective and efficient crime control, reduce the fear of crime, improve the quality of life, and improve police services and police legitimacy through proactive dependence on community resources seeking to change the conditions that lead to crime. This strategy required more police accountability, a bigger role for the public in decision making, and greater attention to civil rights and liberties.

Limitations of the Study

One limitation of this study was that direct contact with the participants was hampered because of COVID-19 pandemic restrictions. Having to conduct telephone interviews meant an absence of visual cues that resulted in the loss of contextual and nonverbal data that could have influenced my interpretation of their responses. My expertise in the field of policing did not bias the participants' responses to the interview questions. Any possible bias was addressed or eliminated by using reliable qualitative research methods (Morse, 2015). I focused only on an extant FKPM in Yogyakarta that provides training to adolescents. I investigated the reasons for the low trust in and low participation of young adults in FKPM. I did not ask the participants to describe all organizational FKPM activities. Another limitation of the study was that I did not examine a wider sample that could have included CP members.

Recommendations

One recommendation is to conduct research on CP in an effort to increase the trust of the younger generation in FKPM and provide input on CP related to FKPM. Future researchers also might wish to investigate the importance of the four principles of CP: (a) reciprocal reorientation of communication with the public, (b) dedication to problem solving, (c) commitment to community needs, and (d) dedication to the use of nonlaw enforcement skills for problem solving (Groff et al., 2013). Investigating these principles could generate new perceptions or solutions when considering the use of CP policies.

Other areas that need to be addressed in future research include elements specific to CP, especially recruiting young adults to participate in FKPM activities. The socialization of FKPM activities could be supported by holding regular meetings or going directly to community members during cultural events; RT, RW, Karang Taruna meetings; and activities related to youth. To increase the confidence of the younger generation, FKPM needs to offer and support activities related to the preservation of Javanese cultural customs such as Grebek Maulid by involving FKPM members in security processes and events. In addition, to increase the confidence of the younger generation to join FKPM, the police need to invite the community and religious leaders to socialize FKPM activities in the environment in an effort to increase the confidence of younger generation in FKPM and their willingness to join.

Implications

The reason for conducting this phenomenological study was to gain an in-depth understanding of and knowledge about the low level of trust of young adults and their initial hesitancy to join FKPM activities in Yogyakarta. Participants explained their reasons for joining FKPM activities, what caused the low trust among young adults in FKPM, and what strategies could increase young adults' trust in FKPM. All of the FKPM members in this study showed their commitment to FKPM activities, especially those related to the preservation of Javanese culture.

Community members and police officers agreed that they would work together to keep neighborhood safes. There was the perception that maintaining environmental security was the responsibility of the police, not a collective responsibility. All

participants in this study demonstrated a strong commitment to maintaining common safety in the environment.

Participants offered suggestions to encourage and support positive social change. This understanding can help to change people's attitudes so that they are more inclined to understand the law as a means of social control (Hinkle, 2015). The results may prove instrumental in laying the groundwork for future quantitative and qualitative studies. Direct interactions with and involvement between police officers and local communities, especially by the younger generation, can help to explain the circumstances that hinder positive engagement (Aiyer et al., 2015). Finding ways to change perceptions may serve as the foundation of a proactive approach to FKPM in rural areas.

Conclusion

This study was the first to discuss and offer methods of establishing partnerships and networks in micro-organizations such as FKPM in rural areas. The results may serve as the basis of recommendations for policymakers to build communication and trust between police and youth to implement CP programs such as FKPM successfully. The results will contribute to current knowledge about FKPM and collaborative efforts between young adults and police officers to prevent crime. The results also could be adopted as policy recommendations to encourage research; develop synergies with other national security agencies; encourage and facilitate the participation of members, civil society organizations, and security studies teams; and establish mechanisms to improve relations between the police and the public. FKPM enables community members and the police to collaborate to identify security and law and order issues; solve social problems;

adapt police services to the needs of the communities they serve; and encourage the creation of safe, orderly, and comfortable places to live and work.

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Appendix: Interview Protocol (Telephone)

Topic: Young Adults' Community Trust and Participation in a Community Service Center in Indonesia: A Case Study of the FKPM in the Yogyakarta Region

Date :

Study Participant :

(Name has been changed to a pseudonym such as Budi1, Budi2... due to confidentiality)

Position of Participant: () FKPM Member

Hello,

Thanks, so much for taking the time for this interview on " Young Adults' Community Trust and Participation in a Community Service Center in Indonesia: A Case Study of the FKPM in the Yogyakarta Region " This study provides insight into how people view community policing in Jogjakarta through personal experience. This recorded telephone interview will take about 10 to 15 minutes unless you feel like going longer. This research will consist of eleven interview questions. To be considerate of your time, this telephone interview is voluntary and at any time, you feel like stopping or not answering certain questions, let us know and we can stop the interview. I will give you a copy of the note immediately after the interview according to the pseudo name assigned to you. If you want to make changes, you can do it. You will be called an assigned fake name; Your real name is not mentioned if this interview is published and your identity is protected along with other participants. Do you have a question?

If not...

1. What are the reasons for the low levels of trust in FKPM?
 - a. Please explain why you participated in FKPM activities.
 - b. Please explain how long you have been involved in FKPM activities.
 - c. Why do you join FKPM?
2. What are the reasons for the low levels of participation of young adults in FKPM?
 - a. Please explain why you joined FKPM.
 - b. What is the benefit of joining FKPM in your community in Yogyakarta region? Please explain.
 - c. Can you explain why you think young adults join FKPM?
 - d. What do you think are barriers for young adults to join FKPM?

3. What activities and roles should FKPM set to build the trust and participation of young adult members?
 - a. What activities and roles should FKPM undertake to build trust and participation in your community?
 - b. What are the activities and roles that FKPM should undertake to build trust and young adults' participation?
 - c. What is the most effective FKPM strategy in building young adults' participation which suitable for your community?
 - d. Why is the FKPM strategy which suitable (or not suitable) to build young adults' participation and trust to participate in FKPM?