

Isomorphism and the Role of Community Policing in Indonesia and New Zealand

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Abstract

Community policing has become a strategic approach adopted in many countries to enhance public trust in the police and to create safer and orderly neighborhoods. It emphasizes active partnership between the police and the public in detecting, preventing, and tackling crime collaboratively. Indonesia and New Zealand have both implemented community policing systems with characteristics that reflect institutional isomorphism. This study examines isomorphism in community policing in the two countries and explore the development of community policing practices through a literature case study. Data were obtained through digital research, interviews, observations, and documentation, which were analyzed using textual and social network analysis methods. The findings reveal significant similarities between policing systems of the two countries', including the existence of a single national police force that respects the principle of independence and the adoption of community policing models. Nevertheless, differences remain, mainly due to each country's distinct social, cultural, and historical contexts. These variations influence the implementation patterns of community policing, although both countries share similar core objectives, namely, improving security and building public trust. Thus, the findings suggest that isomorphism in policing provides opportunities for sharing best practices across countries, enabling international collaboration and mutual learning to improve the effectiveness of community policing strategies.

Keywords: *Community Policing; Isomorphism; Indonesia; New Zealand.*

1. INTRODUCTION

Technology in the current era of the Industrial Revolution 4.0 is developing rapidly, marked by the extensive use of Internet of Things (IoT), Big Data, Artificial Intelligence (AI), and robotics technology in industrial and business sectors.^{1,2} These developments have accelerated digital innovation, replacing traditional methods with new technologies, an influencing various aspects of human life^{3,4}. Similarly, government systems and institutions such as education, health, transportation, and community policing systems have undergone

¹ V. Ceccato, "Crime and Control in the Digital Era," *Criminal Justice Review* 44, no. 1 (2019): 5–10.

² Maskun et al., "Cyber-Attack: Its Definition, Regulation, and ASEAN Cooperation to Handle with It," *Jambe Law Journal* 4, no. 2 (2021): 131–50, <https://doi.org/10.22437/jlj.4.2.131-150>.

³ S. Aminah and H. Saksono, "Digital Transformation of the Government: A Case Study in Indonesia," *Jurnal Komunikasi: Malaysian Journal of Communication* 37, no. 2 (2021): 272–88.

⁴ M. Dormann et al., "Improving School Administration through Information Technology? How Digitalisation Changes the Bureaucratic Features of Public School Administration," *Educational Management Administration & Leadership* 47, no. 2 (2019): 275–90.

significant transformations^{5,6,7}. The influence of modern technologies on public organizations has been widely studied and is often associated with improvements in government efficiency⁸.

The social changes currently affecting many areas of governance represent a continuation of technology-driven transformation⁹. In developing countries, efforts to build effective social protection systems are often hampered by limited state capacity to identify and reach marginalized groups.^{10,11} This phenomenon emphasizes the need for a systemic approach that encompasses broader state capacities, rather than focusing solely on social protection program design^{12,13}. The United Nations and the World Bank have assessed the quality of government institutions in developing countries through several aspects, including stability, interaction, transparency, responsiveness, procedural fairness, effectiveness, and compliance with the law¹⁴.

Changes in community policing have contributed to a tendency for organizations to become more similar to one another, which is often referred to as isomorphism¹⁵. Isomorphism is a concept in organization theory that explains how organizations operating in different environments may converge in terms of structure and operations¹⁶.¹⁷ Isomorphism can occur through three types of pressures: first, coercive pressures stemming from external rules and regulations; second, mimetic pressures, where organizations imitate the practices of other organizations that are considered successful; and third, normative pressures shaped by professional standards or norms prevailing in a particular sector¹⁸.

Isomorphism in community policing refers to the tendency of police organizations in different countries to adopt similar practices, despite operating within distinct social, cultural, and political settings.¹⁹ Theoretically, isomorphism highlights how both external and internal pressures drive organizations toward similarity in structure

⁵ C. Elphick et al., "Building Trust in Digital Policing: A Scoping Review of Community Policing Apps," *Police Practice and Research* 22, no. 5 (2021): 1469–91.

⁶ R. Peeters, "The Political Economy of Administrative Burdens: A Theoretical Framework for Analyzing the Organizational Origins of Administrative Burdens," *Administration & Society* 52, no. 4 (2020): 566–92.

⁷ C. Muellerleile and S. L. Robertson, "Digital Weberianism: Bureaucracy, Information, and the Techno-Rationality of Neoliberal Capitalism," *Indiana Journal of Global Legal Studies* 25, no. 1 (2018): 187–216.

⁸ R. Peeters and A. Widlak, "The Digital Cage: Administrative Exclusion through Information Architecture—The Case of the Dutch Civil Registry's Master Data Management System," *Government Information Quarterly* 35, no. 2 (2018): 175–83.

⁹ P. Dunleavy and M. Evans, "Australian Administrative Elites and the Challenges of Digital-Era Change," *Journal of Chinese Governance* 4, no. 2 (2019): 181–200.

¹⁰ Muhammad Ruhly Kesuma Dinata et al., "Good Governance and Local Wisdom in Law Enforcement," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 5, no. 2 (2022): 227–242, <https://doi.org/10.24090/volksgeist.v5i2.6740>.

¹¹ Mahrus Ali, Hamad F. Al-Fahad, and Wasikh Maulana, "Philosophical Foundation, Application, and Controversies of Judicial Pardon in Islamic Criminal Law, Indonesian Penal Code, and the Criminal Justice System of Kuwait," *De Jure: Jurnal Hukum Dan Syar'iah* 17, no. 2 (2015), <https://doi.org/10.18860/j-fsh.v17i2.32629>.

¹² M. Chudnovsky and R. Peeters, "A Cascade of Exclusion: Administrative Burdens and Access to Citizenship in the Case of Argentina's National Identity Document," *International Review of Administrative Sciences* 88, no. 4 (2022): 1068–85.

¹³ S. Hardjosoekarto et al., "Institutional Strengthening for the Role of Mass Media in Disaster Risk Reduction in Japan and Indonesia: An Application of SSM-Based Action Research," *Systemic Practice and Action Research* 27 (2014): 227–46.

¹⁴ C. Ansell and J. Torfing, eds., *Handbook on theories of governance* (Edward Elgar Publishing, 2022).

¹⁵ P. J. DiMaggio and W. W. Powell, "The Iron Cage Revisited: Institutional Isomorphism and Collective Rationality in Organizational Fields," *American Sociological Review* 48, no. 2 (1983): 147–60.

¹⁶ M. Lodge, "Isomorphism of National Policies? The 'Europeanisation' of German Competition and Public Procurement Law," *West European Politics* 23, no. 1 (2000): 89–107.

¹⁷ A. Krajnović, "Institutional Theory and Isomorphism: Limitations in Multinational Companies," *The Journal of Corporate Governance, Insurance, and Risk Management (JCGIRM)* 5, no. 1 (2018): 1–7.

¹⁸ N. Bellé et al., "On Iron Cages and Suboptimal Choices: An Experimental Test of the Micro-Foundations of Isomorphism in the Public Sector," *International Public Management Journal* 22, no. 2 (2019): 373–414.

¹⁹ Tri Wahyu Andayani, "Peningkatan Peran Forum Kemitraan Polisi Masyarakat (FKPM) Dalam Pencegahan Tindak Pidana," *De Jure: Jurnal Hukum Dan Syar'iah* 6, no. 1 (2014), <https://doi.org/10.18860/j-fsh.v6i1.3193>.

and operational practices²⁰. In the context of community policing, this suggests that notwithstanding variations in demographics, governance systems, and security issues, community policing models are often implemented in relatively standardized forms across different jurisdictions.²¹

In Indonesia and New Zealand, Community Policing (CP) is implemented as a complex and holistic approach to improve public safety and strengthening the police-community relations. Although both countries face different challenges in its implementation, the basic principles of CP remain the same. The police and communities work collaboratively to maintain law and order. However, local adaptations are necessary to ensure that this approach responds effective to each country's specific needs and challenges. In Indonesia, the CP concept, known locally as "*Polmas*," is implemented through the *Bhayangkara Wali Keamanan dan Ketertiban Masyarakat* (BHABINKAMTIBMAS), who play a crucial role in fostering security and addressing minor offenses within the community. This approach emphasizes the presence of community officers among residents to resolve social conflicts through consensus. However, its implementation continues to face challenges, including limited human resources and infrastructure²², ²³. The Indonesian model aims to develop a stable but adaptable form of policing that can respond to social, cultural, economic and political changes. It also highlights the need for partnerships between police and communities to ensure success,²⁴ where the community can provide space for individuals, including students to report cases of abuse^{25,26}.

In contrast, New Zealand CP efforts, particularly in international missions such as the Community Policing Pilot Program in Timor-Leste, reveal the persistence of military masculinity despite efforts to adopt a more community-centered approach. This underscores the complexity of transforming police culture, even within frameworks designed to reduce militarization²⁷. More broadly, CP, which originated in the United Kingdom and the United States, focuses on improving quality of life, reducing crime, and strengthening police-community relations through collaborative problem-solving and restructuring police organizations²⁸. However, experiences in different context, including post-conflict communities such as Sarajevo, show varying degrees of success and challenges, such as the need for better integration of different police units and community engagement. In Indonesia, the evolving role of the police in supporting democratization and protecting fundamental rights remains crucial. Nevertheless, this role requires overcoming social acrophobia and the historical dominance of coercive

²⁰ B. George et al., "Institutional Isomorphism, Negativity Bias and Performance Information Use by Politicians: A Survey Experiment," *Public Administration* 98, no. 1 (2020): 14–28.

²¹ Taufik Yahya and Fauzi Syam, "Rethinking The Role of Indigenous Law Community in Managing Indigenous Forest in Jambi Province," *Jambe Law Journal* 1, no. 1 (2018): 35–54, <https://doi.org/10.22437/jlj.1.1.35-54>.

²² Amri Khairul, "Dampak kehadiran bhayangkara pembina keamanan dan ketertiban masyarakat (bhabin-kamtibmas) dalam penanganan tindak pidana ringan (tipiring) di wilayah hukum polsek matur kabupaten agam," 2023, <https://doi.org/10.59635/jihk.v10i1.204>.

²³ Widodo Prayugo and Baharudin Baharudin, "Implementation of Community Policing Program Using Problem-Solving Approach by Bhabinkamtibmas," *Amsir Law Jurnal*, ahead of print, 2022, <https://doi.org/10.36746/alj.v4i1.99>.

²⁴ Ayup Suran Ningsih et al., "Jurisdiction in Financial Crime: A Legal Analysis of the Investigative Authority of Indonesia's Financial Services Authority in Money Laundering Cases," *Jambura Law Review* 7, no. 2 (2025), <https://doi.org/10.33756/jlr.v7i2.27147>.

²⁵ G. Newbold, "Community Policing and the New Zealand Police," *Policing-an International Journal of Police Strategies & Management*, ahead of print, 1999, <https://doi.org/10.1108/13639519910299553>.

²⁶ Agus Purnomo, "Hukuman Mati Bagi Tindak Pidana Narkoba Di Indonesia: Perspektif Sosiologi Hukum," *De Jure: Jurnal Hukum Dan Syar'iah* 8, no. 1 (2016), <https://doi.org/10.18860/j-fsh.v8i1.3726>.

²⁷ Bevan Marianne and MacKenzie Megan, "Cowboy' Policing versus 'the Softer Stuff,'" *International Feminist Journal of Politics*, ahead of print, 2012, <https://doi.org/10.1080/14616742.2012.726095>.

²⁸ Smajovic Kenan and Piracha Awais, "Can the Universal Concept of Community Policing Be Applied in Different Jurisdictions? A Cross Comparative Analysis of Policing in Sydney," Bosnia and New York, 2013.

policing practices to avoid alienation from the community²⁹. Thus, while CP is promising, its effectiveness depends on addressing these diverse challenges and fostering genuine police-community partnerships.

Isomorphism also plays an important role in the adoption and implementation of community policing. In Indonesia, the concentration of community policing through Bhabinkamtibmas represents an important effort in maintaining security and order in villages, although its implementation continues to face staff limitations and training resources and institutional resources.³⁰ A similar pattern can be observed in New Zealand's, where a long-established tradition of community policing has contributed to the relatively uniform adoption of community-oriented policing practices. Furthermore, the adoption of community policing in municipal police agencies is influenced by centrist forces such as professionalization and inter-agency working relationships, which have shaped reforms^{31, 32}. However, variations in select masculinities and a mix of militarized occupations in the New Zealand Police have rewarded a less militarized approach to community policing³³; equally, critiques of the research methodology confirmed the availability of local inputs and different perspectives^{34,35}. Both countries demonstrated that a combination of statistical analysis and in-depth interviews provided a better understanding of the effectiveness of community policing. This findings suggest that while isomorphism pressures encourage the adoption of similar models, local challenges continue to shape the effectiveness and outcome of implementation.

The research gap of this study lies in the need to examine isomorphism in community policing through the lens of institutional theory. This perspective explains how organizations tend to adopt similar structures and practices due to coercive, mimetic, and normative pressure, including professionalization and the influence of other organizations³⁶. In Indonesia, community policing is implemented by Bhabinkamtibmas, who are responsible for maintaining security and public order at the village level. However, its effectiveness is hindered by factors such as insufficient personnel, and inadequate training in specific policing areas³⁷. In contrast, New Zealand has a more established tradition of community policing, with a focus on job satisfaction and supervisory support among officers, although perceptions of these factors may vary across context³⁸. Critics of Winfree and Taylor's report on the New Zealand police highlighted the importance of local implementation and diverse perspectives in producing a more accurate understanding of policing realities³⁹. Additionally, gender-focused initiatives in New Zealand, including programs addressing "masculinity care," suggest that community

²⁹ Hotman M. Siahaan, *Paradigma perpolisian komunitas : mengantisipasi konflik sosial pemilihan kepala daerah / Hotman M. Siahaan* (PTIK, 2005).

³⁰ Tumuhulawa Arifin, "The Role of Community Policing in Crime Prevention and Management Effort (Study at Gorontalo Resort Police)," *International Journal of Educational Review, Law And Social Sciences*, ahead of print, 2022, <https://doi.org/10.54443/ijerlas.v2i3.222>.

³¹ George et al., "Institutional Isomorphism, Negativity Bias and Performance Information Use by Politicians: A Survey Experiment."

³² Marianne and Megan, "Cowboy' Policing versus 'the Softer Stuff'."

³³ Newbold, "Community Policing and the New Zealand Police."

³⁴ Goddard Robert and Jaeger Sabina, "Policing in New Zealand," *Policing-an International Journal of Police Strategies & Management*, ahead of print, 2005, <https://doi.org/10.1108/13639510510628730>.

³⁵ Iman Fadhilah Iman et al., "Exploring the Monogamy Principle in the Samin Community's Customary Marriages in Kudus: Harmonisation of Tradition and State Law," *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 23, no. 2 (2023): 281–304, <https://doi.org/10.18326/ijtihad.v23i2.281-304>.

³⁶ A. Z. Kondra and C. R. Hinings, "Organizational Diversity and Change in Institutional Theory," *Organization Studies* 19, no. 5 (1998): 743–67.

³⁷ Arifin, "The Role of Community Policing in Crime Prevention and Management Effort (Study at Gorontalo Resort Police)."

³⁸ Newbold, "Community Policing and the New Zealand Police."

³⁹ Robert and Sabina, "Policing in New Zealand."

policing may also contribute to broader structural changes, including gender equality⁴⁰. The research gap lies in the need for a more nuanced understanding of how community policing practices can be adapted to different cultural and organizational contexts, ensuring that local conditions and diverse perspectives are adequately considered. This gap underscores the importance of combining empirical research with theoretical frameworks to develop more effective and contextually appropriate community policing strategies in Indonesia and New Zealand.

The New Zealand-Indonesia policing relationship has been shaped by a combination of historical, political and practical factors. Historically, bilateral relations between New Zealand and Indonesia during the Soekarno period were influenced by New Zealand's Commonwealth ties and Cold War security policies, which also affected its approach to international issues such as decolonization and the Indonesia-Malaysia Confrontation. In recent times, the role of international police liaison officers has been crucial in establishing and maintaining cooperation between the law enforcement agencies of both countries. These officers focus on building networks, gathering intelligence, and conducting investigations related to criminal and drug investigations, with less emphasis on counter-terrorism and immigration investigations. Trade disputes, such as those involving Indonesia's restrictive policies towards New Zealand's horticultural and animal products, also require diplomatic and legal coordination within the framework of the World Trade Organization (WTO). In addition, New Zealand's experience with public financial management reforms has been studied by Indonesia to improve governance, which indirectly supports rule of law and anti-corruption efforts, potentially benefiting policing relations. Furthermore, Indonesia's ongoing efforts to develop comprehensive anti-corruption laws, including provisions targeting the private sector, may draw on New Zealand's legal framework and strengthen bilateral cooperation in combating corruption. Overall, the multifaceted relationship between New Zealand and Indonesia, encompassing historical ties, trade disputes, governance reforms, and law enforcement cooperation, underscores the complexity and depth of the policing relationship.

The novelty of this research lies in two aspects (1) it presents a new case study of community policing in Indonesia and New Zealand, which has not been thoroughly explained by previous research, and (2) it provides a more detailed comparative analysis of the two countries based on richer data.

The objectives of this research are (1) to examine institutional isomorphism in community policing in Indonesia and New Zealand, and (2) to analyze literature-based case studies on the development of community policing in both countries. The contributions of this research are (1) to provide a more detailed explanation of isomorphism in community policing in Indonesia and New Zealand, and (2) to offer a comparative case study between the two countries, Indonesia and New Zealand and how they differ.

This study adopts a similar method used by Nurmajesty et al. (2022)⁴¹; Luayya et al. (2022)⁴², called digital media research using data from online media, YouTube videos, and the Netlytic application. The digital approach is a research method that

⁴⁰ Stewart-Withers Rochelle et al., "New Zealand's Policing Efforts in the Pacific: Gender Programs, Practices, and Performances," *Journal of Contemporary Criminal Justice*, ahead of print, 2022, <https://doi.org/10.1177/10439862221096959>.

⁴¹ H. Nurmajesty et al., "Symbolic and Material Valuation of Jamu: Economic Sociology of Indonesian Jamu Market," *Asian Journal of Business Research* 12, no. 1 (2022): 99-123, <https://doi.org/10.14707/ajbr.220122>.

⁴² L. Luayya et al., "Digital Group Solidarity: Rethinking the Typology of Beckert's Moral Embeddedness in the Contemporary Market Arena," *Asian Journal of Business Research* 12, no. 3 (2022).

utilizes digital technology and online platforms to collect, analyze, and interpret data ⁴³, ⁴⁴. This method helps researchers to reach wider and real-time data sources, including public conversations on social media platforms, video content, news articles, and online comments and interactions ⁴⁵. Digital approaches are methodologically designed to provide clearer and more targeted access to the dynamics of social relationships ⁴⁶.

Furthermore, the data were analyzed and mapped using textual and social network analysis. Technically, research in one digital category is ownership and development by Nurmajesty et al. (2022)⁴⁷. SNA was used to describe community solidarity and map specific network structures. SNA has the advantage of network visualization that adds insight to users in the application, which is shown by the position of actors in the structural graph ⁴⁸. Then, TNA is used to describe the analog cooperation of digital groups in the network⁴⁹. Therefore, knowledge of network cooperation is an acquired asset in both countries, hence opinion polls were conducted, in the early stages of the research. Prior to the data collection process, community groups or communities should be involved in policing activities. With samples from Indonesia and New Zealand, the research position was strengthened by additional interview data.

The research data consist of two types. The first type includes digital materials obtained from the internet, YouTube, video, audio, and journal articles on institutional isomorphism and the role of police in Indonesia and New Zealand. The second type consist of interviews, observations, and documentation on community policing.

2. ANALYSIS AND DISCUSSION

2.1. Isomorphism theory

Isomorphism in organizations refers to the process by which different organizations become more similar to each other over time ⁵⁰, ⁵¹. Three types of institutional isomorphism processes have been identified: mimetic, coercive, and normative ⁵². Mimetic processes occur when organizations imitate practices or structures from other organizations that are considered successful, especially in situations of uncertainty ⁵³. Coercive isomorphism refers to external pressures, such as regulations or institutional

⁴³ K. L. O'Halloran et al., "A Digital Mixed Methods Research Design: Integrating Multimodal Analysis with Data Mining and Information Visualization for Big Data Analytics," *Journal of Mixed Methods Research* 12, no. 1 (2018): 11–30.

⁴⁴ R. Rogers, *The End of the Virtual: Digital Methods*, vol. 339 (Amsterdam University Press, 2009).

⁴⁵ A. Fauzi et al., "Digital-Social Construction of Willingness to Pay in Online Marketplace: Economic Sociology of the Digital Functional Food Market in Indonesia," *International Sociology* 38, no. 4 (2023): 517–38.

⁴⁶ G. Ignatow, *Sociological Theory in the Digital Age* (Routledge, 2020).

⁴⁷ Nurmajesty et al., "Symbolic and Material Valuation of Jamu: Economic Sociology of Indonesian Jamu Market".

⁴⁸ N. Muhammaditya et al., *Institutional Divergence of Digital Item Bank Management in Bureaucratic Hybridization: An Application of SSM Based Multi-Method* (Systemic Practice and Action Research, 2021).

⁴⁹ A. M. H. Sitorus et al., "The Moral Embeddedness of Labor Market Transactions in Indonesia: A Study of Chinese Migrant Workers," *International Journal of Social Economics* 50, no. 11 (2023): 1485–500.

⁵⁰ J. Toner and J. T. Martins, "Institutional Isomorphism in Collaborative, Cross-Cultural, Project-Based Development Work: An Inquiry into the Knowledge Sharing Behaviour of Volunteers," *Journal of Knowledge Management* 26, no. 7 (2022): 1763–88.

⁵¹ R. Ramanath, "Limits to Institutional Isomorphism: Examining Internal Processes in NGO—Government Interactions," *Nonprofit and Voluntary Sector Quarterly* 38, no. 1 (2009): 51–76.

⁵² B. Tuttle and J. Dillard, "Beyond Competition: Institutional Isomorphism in US Accounting Research," *Accounting Horizons* 21, no. 4 (2007): 387–409.

⁵³ C. M. Campos-Alba et al., *Modeling Political Mimetic Isomorphism versus Economic and Quality Factors in Local Government Privatizations* (Public Administration, 2023).

mandates, that encourage organizations to adopt certain practices.^{54,55} Meanwhile, normative processes arise from norms and values that exist in the profession or society that influence the way organizations operate⁵⁶.

Powell and DiMaggio (2023)⁵⁷ identify broader environmental forces that influence organizations within a field and encourage similarity in structure and practice. The findings suggest that when there are few alternative organizational models within a field, the degree of isomorphism increases rapidly. This means that the less variation in the way organizations in a field are organized, the more likely they are to adopt similar practices. Conversely, greater diversity in organizational models is likely to produce greater variation in organizational practices and structures.⁵⁸ This process of isomorphism is particularly relevant in understanding how organizations adapt to the environment and how best practices can spread among organizations, which in turn can affect effectiveness and legitimacy in the eyes of the public.

Isomorphism, the process by which organizations increasingly resemble each other, is important for the adoption and implementation of community policing in Indonesia and New Zealand. Polri's community policing efforts, particularly Bhabinkamtibmas, are critical to maintaining security and order in Indonesian villages. However, several issues such as limited personnel numbers and lack of training can hamper these efforts.⁵⁹ A similar can be observed in New Zealand, where community policing has a strong tradition, although officers' differing views of their work environment suggests variation in its application.⁶⁰ Normative forces, such as professional publications and the professionalization of law enforcement, influence organizational reform in community policing.⁶¹ However, the persistent militarized masculinity in the New Zealand Police, even in community-centered programs, makes reform difficult, suggesting that cultural factors are also important.⁶² In addition, critiques of the research methodology in New Zealand emphasize how important local input and possible alternative outcomes are when multiple viewpoints are considered. This suggests that using one approach to understand community policing in multiple contexts may not be efficient.⁶³ Therefore, although isomorphism shapes the implementation of community policing in countries, local issues and cultural elements significantly influence how effectively such policing operates.

2.2. Community Policing

Community policing is an approach to law enforcement that emphasizes cooperation between police and communities to create security and public order collaboratively.

⁵⁴ Fajar Ramadhan Kartabrata, Moch Erick Ernawan, and Irfan Alfieansyah Dwinanda, "Harmonizing the Administrative Court Legal System to Ensure Legal Certainty in the Administrative Lawsuit Time Limit," *LITIGASI* 26, no. 2 (2025): 1–36, <https://doi.org/10.23969/litigasi.v26i2.26164>.

⁵⁵ Hana Krisnamurti, "Harmonizing the Principle of Judicial Pardon in Indonesia's Positive Law to Achieve Dignified Justice," *LITIGASI* 26, no. 2 (2025): 104–134, <https://doi.org/10.23969/litigasi.v26i2.22645>.

⁵⁶ X. Peng et al., "Institutional Isomorphism Pressure and Multinational Corporations' Environmental and Social Performance," *Applied Economics Letters* 30, no. 17 (2023): 2424–34.

⁵⁷ DiMaggio and Powell, "The Iron Cage Revisited: Institutional Isomorphism and Collective Rationality in Organizational Fields."

⁵⁸ D. C. Hambrick et al., "Isomorphism in Reverse: Institutional Theory as an Explanation for Recent Increases in Intraindustry Heterogeneity and Managerial Discretion," *Research in Organizational Behavior* 26 (2004): 307–50.

⁵⁹ Arifin, "The Role of Community Policing in Crime Prevention and Management Effort (Study at Gorontalo Resort Police."

⁶⁰ Newbold, "Community Policing and the New Zealand Police."

⁶¹ George et al., "Institutional Isomorphism, Negativity Bias and Performance Information Use by Politicians: A Survey Experiment."

⁶² Marianne and Megan, "Cowboy' Policing versus 'the Softer Stuff'."

⁶³ Robert and Sabina, "Policing in New Zealand."

^{64,65} Early literature defines community policing as a policing model that emphasizes active community involvement in maintaining security.^{66,67} It stems from a critique of traditional policing approaches that are top-down and reactive⁶⁸. Instead, community policing emphasizes collaboration, open communication, and joint problem solving.⁶⁹ A key tenet of this approach is that the police and the community are partners who have a shared responsibility to keep neighborhoods safe. Cooperation with citizens and community institutions is essential to the success of community policing.⁷⁰

Community policing began to gain considerable attention in the late 20th century, particularly in countries such as the United States and the United Kingdom. In Western democracies, it emerged as an alternative to traditional law enforcement models, which were often perceived as overly bureaucratic and repressive.^{71,72} Community policing represents a cultural shift in policing practice, moving from a sole focus on law enforcement toward a more inclusive public service that actively engages communities in maintaining security and order (Sorrentino et al., 2023). This shift is particularly important, given that community judgment of state institutions plays a large role in building public trust.⁷³ Studies have shown the benefits of community policing, both in terms of increased security and in improving police-community relations.⁷⁴ One of the main benefits identified in the literature is increased public trust in the police, which can contribute to crime reduction through closer cooperation.^{75,76} Community policing is also believed to encourage citizen involvement in keeping neighborhoods safe, which in turn contributes to more effective crime prevention.

2.3. Isomorphism and the Role of Community Policing in Indonesia and New Zealand

Isomorphism refers to similarities in form or structure between different entities.⁷⁷ In policing institutions, isomorphism reflects how police institutions in different

⁶⁴ D. Wisler et al., "Impacts of Community Policing on Security: Evidence from Mbujimayi in the Democratic Republic of Congo," *Police Practice and Research* 22, no. 1 (2021): 522–41.

⁶⁵ S. Dlamini, "Community Police Forums future and Legitimacy: Redefining Good Community Policing," *Cogent Social Sciences* 10, no. 1 (2024): 2288019.

⁶⁶ Hasse Jubba et al., "Compromise of Islam and Customary Practices in the Religious Practices of the Muslim Community in Papua: A Study of Maqāsid Syari'ah," *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 24, no. 2 (2024): 305–330, <https://doi.org/10.18326/ijtihad.v24i2.305-330>.

⁶⁷ Muhammad Shohibul Itmam et al., "Legal Politics of Mining Spatial Planning in Sumenep District: Maqāsid Syari'ah Overview," *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 25, no. 1 (2025): 1–27, <https://doi.org/10.18326/ijtihad.v25i1.1-27>.

⁶⁸ H. Rosenberg et al., "Police Officer Attitudes toward Community Policing: A Case Study of the Racine Wisconsin Police Department," *Police Practice and Research: An International Journal* 9, no. 4 (2008): 291–305.

⁶⁹ Peerapon Jaderojananont, "Thailand's Policy and Law on Atmosphere Management for People's Welfare: The Fight Against Climate Change," *Jambe Law Journal* 1, no. 2 (2018): 135–53, <https://doi.org/10.22437/jlj.1.2.135-153>.

⁷⁰ D. Sedgwick et al., "Institutionalizing Partnerships: A Mixed Methods Approach to Identifying Trends and Perceptions of Community Policing and Multi-Agency Task Forces," *Police Practice and Research* 22, no. 1 (2021): 727–44.

⁷¹ C. Friesendorf, "Police Reform in Ukraine as Institutional Bricolage," *Problems of Post-Communism* 66, no. 2 (2019): 109–21.

⁷² Azmi, "Law Grounded in Pancasila Values Determines the Order to Unify the Elements of Nation Unity," *LIT-IGASI* 26, no. 2 (2025): 164–198, <https://doi.org/10.23969/litigasi.v26i2.22983>.

⁷³ Azmi.

⁷⁴ M. Ong and D. A. Jenks, "Hispanic Perceptions of Community Policing: Is Community Policing Working," *Journal of Ethnicity in Criminal Justice* 2, no. 3 (2004): 53–66.

⁷⁵ Mohd Na'eim Ajis, Razman Zakaria, and Kamarul Zaman Yusoff, "The Civil Society Engagement in Malaysian National Education System: How the Organizations Should Be Seek Justice in Multi Racial Society?," *Jurnal IUS Kajian Hukum Dan Keadilan* 13, no. 2 (2025): 500–519, <https://doi.org/10.29303/ius.v13i2.1645>.

⁷⁶ Jumriani Nawawi et al., "The Law Enforcement Related to Cyber Crime by Involving the Role of the Cyber Patrol Society in Achieving Justice," *Jurnal IUS Kajian Hukum Dan Keadilan* 11, no. 3 (2023): 437–447, <https://doi.org/10.29303/ius.v11i3.1289>.

⁷⁷ DiMaggio and Powell, "The Iron Cage Revisited: Institutional Isomorphism and Collective Rationality in Organizational Fields."

countries may develop similar structures, processes or objectives, despite operating in different social, cultural and legal contexts. One policing approach that is often adapted and exhibits elements of isomorphism is community policing. The community policing approach emphasizes an active partnership between the police and the community to maintain security and order and solve problems together.⁷⁸ In New Zealand, community policing has become one of the important strategies in keeping communities safe. The concept is supported by principles such as Crime Prevention through Environmental Design (CPTED). The community policing model is aligned with initiatives such as Neighborhood Support Groups, which promote community-based crime prevention techniques. Some of the prevention techniques used include public surveillance, property marking, and increased home security.⁷⁹ CPTED focuses on neighborhood planning that enhances community safety through elements, such as natural surveillance and visibility, adequate lighting, and territorial reinforcement by establishing spatial boundaries and controlling natural access. These elements are an important part of the community policing approach adopted in New Zealand.⁸⁰ New Zealand has a long history in the development of its police system. The country's police force was initially developed by adopting the policing model used in the United Kingdom at the time. Initially, the police system consisted of a combination of fully armed police and militia. However, after the Police Act of 1886, New Zealand established the first national civilian police force, which was generally unarmed and focused on civilian principles.⁸¹ The history of policing in New Zealand is also marked by events that reflect the relationship between sport and politics, such as the apartheid-related protests during the South African rugby tour in 1981. At the time, South Africa's apartheid policies were a global issue, and the sporting relationship between the two countries sparked great controversy. Despite international criticism, New Zealand's experience showed that sport could be completely separate from politics. Until 1960, for example, the New Zealand Rugby Football Union banned Māori players from playing at home when their team played South Africa. However, domestic pressure in 1967 eventually led to this policy being changed, and the following year, South Africa allowed Māori players to take part in the tour.

In the late 1980s and early 1990s, community policing in New Zealand began to be strengthened through strategic measures. Community policing in the country began with the implementation of the New Zealand Police New Policing Model: A Strategy.⁸² The strategy emphasized that the police officers assigned to a particular area should have direct responsibility for that area. The aim was to reduce the negative effects of policing that was perceived as distant, unfamiliar, or detached from local communities.⁸³ This strategic document encouraged a cooperative approach between the police and the community to address local issues collectively. As a result, community policing began to be implemented nationally in the late 1980s. This was followed by the establishment of decentralized community policing centers and community committees in the early 1990s.

⁷⁸ M. Muladi and S. Suparno, "Policy Implementation of Community Policing in the Handling of Crime in Community," *Proceedings of the 1st International Conference on Law, Social Science, Economics, and Education, ICLSSEE 2021* (Jakarta, Indonesia), May 2021.

⁷⁹ J. H. Skolnick and D. H. Bayley, *Community Policing: Issues and Practices around the World* (US Department of Justice, National Institute of Justice, Office of Communication and Research Utilization, 1988).

⁸⁰ R. A. Wardani, "Penerapan Crime Prevention Through Environmental Design (Cpted) Di Perumahan Umum Nasional Antang" (Doctoral dissertation, Universitas Hasanuddin, 2023).

⁸¹ R. S. Hill, "The Policing of Colonial New Zealand: An Interpretive Framework, 1840–1907," in *Policing the Empire* (Manchester University Press, 2017).

⁸² J. Coquilhat, "Community Policing: An International Literature Review," New Zealand Police, 2008.

⁸³ Hill, "The Policing of Colonial New Zealand: An Interpretive Framework, 1840–1907."

One of the key initiatives in the development of community policing is the establishment of Community Police Centers (CPCs) set up in remote and rural villages. These CPCs serve as local service points where police representatives, including police educators and criminal detectives, are stationed to engage with the community. With this approach, community policing in New Zealand seeks to build community trust and confidence in the police.

A key focus of community policing in New Zealand is to create the perception that the police can be trusted and relied upon by all sections of society. This principle of trust is an important foundation for the success of public services in the country. The Organization for Economic Co-operation and Development (OECD) recognizes that the high level of institutional trust in New Zealand is based on a public service that is politically neutral, effective and trustworthy. The OECD also highlights that competence is a key driver of public trust in New Zealand's public services. People perceive public services as responsive and reliable in meeting communities' needs, thus strengthening their legitimacy and effectiveness.

However, community policing in New Zealand also faces complex challenges, including personnel recruitment and resources analysis. In addition, there is an increase in cases involving mental health in the community, which requires close collaboration between community policing and social services. These challenges pointed to the need for a more humanistic and adaptive approach, especially in dealing with vulnerable individuals and victims of crime to prevent further trauma. The issue of domestic violence is also a concern in New Zealand, especially due to its positive correlation with the economic recession.⁸⁴ This situation has similarities to the challenges faced by Indonesia, where economic conditions can trigger an increase in domestic violence incidents.⁸⁵ Community policing plays an important role in supporting victims of violence, not only through law enforcement but also through assistance that is sensitive to victims' emotional needs.

The cultural context in New Zealand, particularly in relation to the indigenous Māori people, also influences the approach to community policing. As an indigenous community, Māori receive particular recognition within the policing system. Efforts have been made to recruit police officers from Māori community and to appoint special liaison officers (LOs) to handle any cases involving Māori. These efforts reflect respect for the uniqueness of Māori culture and the need to create harmonious relationships between the police and traditional communities.

Interestingly, countries such as Timor Leste are currently emulating New Zealand's community policing model. This is due to the similarities in geographical landscape and rural community challenges faced by both countries⁸⁶. The New Zealand model is considered relevant for bringing police services closer to the community and building trust in local communities. This demonstrates that community policing is not only locally relevant, but can also be adapted to different countries with necessary adjustments.

When comparing the policing systems in Indonesia and New Zealand, there are similarities that reflect isomorphism in some important aspects. One of the basic similarities is that both countries have one national police force, rather than a federal police system. In Indonesia, the police force is led by a Chief of the Indonesian National Police (Kapolri), while in New Zealand, the police force is led by a Police Commissioner. Within this structure, there is a similar division of roles, with the minister responsible for

⁸⁴ A. Jury et al., *Women's Experiences of Economic Abuse in Aotearoa New Zealand* (Women's Refuge, 2017).

⁸⁵ R. P. Ramadhan, "Pengaruh Ekonomi Terhadap Kdrt Dalam Rumah Tangga," no. 1, 2024, 2:562–71.

⁸⁶ T. Wassel, *Institutionalising community policing in Timor-Leste* (ODI, 2014).

long-term policy and strategic direction, while the Chief of Police or the Commissioner focuses on operations and the execution of tasks on the ground.

In addition, both countries respect the principle of police independence, even though the police are part of the state structure. This principle enables the police to carry out their operational duties without direct executive intervention, thereby supporting integrity and professionalism. In the modern era, both Indonesia and New Zealand have adopted community policing models. This approach emphasizes community participation in maintaining collective security and prioritizes problem-solving through police-community cooperation. This model is also supported by the integration of digital technology, which facilitates the ease of training, disseminating instructions, and monitoring new policies quickly and efficiently. Although tactical and strategic policies differ in implementation, both countries seek to ensure that these policies remain aligned with the main objectives of their police organizations.

In terms of organizational structure, despite differences in operational details, both countries have a similar division of functions in their police organizations. Functions such as traffic control, intelligence, and investigation are systematically organized to ensure the smooth flow of duties and responsibilities. The main objectives of policing in both countries also show significant similarities. In both Indonesia and New Zealand, policing focuses on maintaining public safety and order, enforcing the law, and providing optimal public services.⁸⁷ This similarity of vision shows that both policing systems, despite operating within different social and cultural contexts, share similar missions in serving the community and maintaining social stability.

The public has high expectations of the role of community police, especially in providing assistance and solutions to various problems faced by citizens. This requires community police officers to continuously improve their skills and adapt to changing social dynamics. In New Zealand, an inclusive approach is implemented through mechanisms such as the *Iwi Panel*, which was specifically designed for the Maori community. The panel integrates restorative justice principles with positive law while involving Maori traditional councils in the conflict resolution process. This approach aims to support holistic justice while respecting the local wisdom of traditional communities.⁸⁸

Community police in New Zealand also carry out a variety of proactive tasks, such as monitoring housing conditions through door-to-door visits. However, they face major challenges, including the persistence of established and emerging gangs, as well as an increase in youth offending. In response, community police are equipped with specialized devices, such as iPhones, that facilitate real-time reporting, problem identification and data processing. Issues such as drug trafficking, domestic violence, and car thefts and robberies are the main focus they have to deal with.⁸⁹

To address these challenges, community police officers are required to respond effectively to community needs and concerns. Intensive socialization is key in building trust and creating a sense of security in the neighborhood. In addition, police agencies need to provide updated mapping statistics, including data on detention centers, domestic

⁸⁷ M. Y. DM, "Analisis Terhadap Pembatasan Dan Pengawasan Kewenangan Kepolisian Di Indonesia," *Milthree Law Journal* 1, no. 2 (2024): 149–80.

⁸⁸ Dewi Asri Yustia et al., "Restorative Justice: Finding Common Ground Between Justice and Shared Interests," *Jambura Law Review* 8, no. 1 (2026), <https://doi.org/10.33756/jlr.v1i1.32646>.

⁸⁹ Dessi Perdani Yuris Puspita Sari and Rani Hendriana, "Pelaksanaan Sanksi Denda E-Tilang Bagi Pelanggar Lalu Lintas," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 2, no. 1 (2019): 63–71, <https://doi.org/10.24090/volksgeist.v2i1.1974>.

violence offenders, and other relevant issues. This information should be reported monthly, accompanied by specific report analysis to support strategic decision-making.

New Zealand has an Evidence Based Policing Center that stores evidence-based data and research to support the operational effectiveness of community policing. Community police also receive specialized training designed to improve their competence in dealing with complex situations. In addition, a zero tolerance approach to hate crimes is strictly enforced to ensure safety and justice for all citizens. In carrying out their duties, community police are prohibited from showing bias towards gender, race or religion, ensuring that all individuals are treated fairly and equally.

Additional support is also provided through duty rotations and support programs for community police.⁹⁰ This helps them manage the job-related pressures while ensuring that they remain motivated and professional in performing their duties. Through a structured approach and a focus on community needs, community police can continue to serve as a key pillar in maintaining safe and harmonious neighborhoods.

When comparing the policing systems in Indonesia and New Zealand, there are some fundamental similarities that reflect the adoption of modern policing models. Both countries are committed to actively involving the community in maintaining security, with approaches that emphasize community cooperation and problem-based solutions. Community policing is central to this effort, with effective interaction between law enforcement officers and citizens serving as key factor in fostering security social cohesion.

However, there are significant differences influenced by the social, cultural and historical conditions of each country. New Zealand, for example, has specialized approaches such as the *Iwi Panel* for the Maori community, which combines restorative justice with traditional values. Meanwhile, in Indonesia, social challenges such as cultural diversity,⁹¹ varying education levels, as well as diverse geographical conditions affect the way community policing is implemented.⁹² These factors lead to differences in implementation patterns, although both countries share the same overarching goal of enhancing community safety and public trust.

The comparison has important implications, as understanding the degree of isomorphism between the two countries' policing systems allows for the identification of valuable lessons. Indonesia can learn from New Zealand's success in building public trust through its evidence-based approach and focus on crime prevention. On the other hand, New Zealand can learn from the challenges faced by Indonesia, such as how to manage cultural and geographical diversity in the implementation of community policing.

To conclude, isomorphism in policing reflects a global trend towards more modern, adaptive and participatory policing models. Important steps have been taken by Indonesia and New Zealand to adopt this approach. However, successful implementation depends not only on policy design, but also on the extent to which the system is able to adapt to the local environment, including culture, social challenges, and community expectations.

⁹⁰ Ilham Abbas and Aditya Halim Perdana Kusuma Putra, "Utilitarianism Perspective on The Use of E-Stamps in Business Practices in Indonesia," *Jurnal IUS Kajian Hukum Dan Keadilan* 12, no. 1 (2024): 224–236, <https://doi.org/10.29303/ius.v12i1.1513>.

⁹¹ Anis Widyawati, Ade Adhari, and Ridwan Arifin, "Who Executes Justice? Comparative Institutional Paths from Verdict to Prison," *Jambura Law Review* 8, no. 1 (2026), <https://doi.org/10.33756/jlr.v1i1.31642>.

⁹² Ema Mar'ati Sholecha et al., "Justice Collaborator's Position and Function on Witness Protection's Rights as a Suspect from the Perspective of Criminal Law in Indonesia," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 6, no. 1 (2023): 131–143, <https://doi.org/10.24090/volksgeist.v6i1.7246>.

Thus, through continuous innovation and mutual learning, both countries have a great opportunity to enhance the effectiveness of their community policing systems.

3. CONCLUSION

Isomorphism in policing institutions, particularly in community policing approach, indicates a global trend towards more modern, adaptive and participatory policing models. The results reveal significant similarities between the policing systems in Indonesia and New Zealand, which reflect the principle of isomorphism in several important aspects. Both countries have a single national police force and recognize the principle of police independence. In addition, both have adopted a community policing model, with organizational structures that have a similar division of functions. However, differences remain and are largely influenced by the social, cultural and historical context of each country. These differences create variations in the implementation of community policing, although the ultimate goal remains similar, improving security and building public trust in the police institution. These findings have important implications, as understanding the similarities and differences between the two policing systems can provide valuable lessons. Indonesia can adapt best practices from New Zealand, such as a focus on evidence-based crime prevention and a community-specific approach. Conversely, New Zealand can learn how Indonesia deals with the challenges of managing social and geographical diversity in the implementation of community policing. In conclusion, isomorphism in policing creates opportunities for sharing knowledge and practice between different countries, enabling policing strategies to be adapted more effectively to local needs and characteristics.

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