BRANDING THE POLICE INSTITUTION ON THE YOUTH SANTRI THROUGH TRADITIONAL MUSIC AND PUPPETS STORIES IN CENTRAL JAVA INDONESIA

Ulani Yunus1*, Tri Adi Sumbogo2; Bhernadetta Pravitta Wahyuningtyas2; Mario N. Willyarto3; Rubiyanto4

1, 4LSPR Institute of Communication and Business
2Marketing Communication Program, Communication Department, Faculty of Economics & Communication, Bina Nusantara University, Jakarta,
3Language Center, Industrial Engineering Department, Faculty of Humanities, Bina Nusantara University, Jakarta

ulani.y@lspr.edu*; tri.sumbogo@binus.ac.id; bhernadetta@binus.ac.id; mario.nugroho@binus.ac.id; rubiyanto@lspr.edu
* corresponding author

ABSTRACT

The image of the police in Indonesia is experiencing problems. The passage of time and the interaction between police and citizens in Indonesia has made a shift in viewing the police as guardians of society. The concept used is intercultural communication. The purpose of this study is to illustrate how branding activities can do by the police institution through traditional music art performances and puppet stories can do on youth santri in Indonesia to coincide with National Santri Day in Indonesia. The research methods carried out are qualitative with data that gathered from in-depth interviews, direct and direct observations, and literature studies. The results of the study mentioned problems with police imagery and puppet art imagery. Both of these issues actually become artistic creativity that becomes police branding activities and maintains traditional puppet art, which is also almost abandoned by Z Generation in Indonesia even though puppetry is also an ancestral heritage that received recognition from UNESCO. In conclusion, branding about the police through traditional art performances and puppet stories has been able to make the activity as entertainment and at the same time a dishearten of youth students who are studied. Scientific contribution from this study is that the branding need proved in reality to make trust the society.

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Keywords
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1. Introduction

In Indonesian childhood, a police officer It is a proud job in addition to being a health worker such as a doctor. This is a benefit for a police officer. Their figure is so coveted in
carrying out their duties because they have the heart to be able to maintain and protect the community from crime and difficulties and fear of security conditions. (Wijoyo, 2020). As the times develop and the occurrence of dynamics in life; Police in Indonesia turned into a terrifying scourge. Not because they have weapons that can be used to everybody if they violate the rules, and the basic morals or ethics of the officer are considered to have faded in the eyes of the Indonesian people. (Pramono, 2016). Meanwhile, traditional music and performance of puppets is Indonesia's cultural heritage, as well as a world cultural heritage with the recognition of UNESCO, which established puppets as world heritage on November 7, 2003. (Andryanto, 2021). In practice, puppets in Indonesia, the more abandoned the younger generation are more compulsive with mass culture. The art traditions of local puppet culture in Indonesia face conditions not in demand by the Z Generation community in Indonesia. (Faris, 2019).

In the Javanese language the structure of the Banyumasan language is different from Javanese in general, which has levels with the Krama Inggil, Krama, and Ngoko languages (Pawestri, 2019). Purbalingga is directly adjacent to Banyumas and Banjarnegara Regencies in the south, Pemalang and Pekalongan Regencies in the north, Banjarnegara Regency in the east, and Banyumas Regency in the west directly border this area. As a tribute to heroism, the name of General Sudirman is immortalized as street names for main roads in various cities in Indonesia, such as Central Jakarta, DKI Jakarta (Muqri et al., 2016), Surakarta, Central Java (Hidayat & Nugrahaini, 2021), and Bogor, West Java (Ainy et al., 2018). Purbalingga is also a district with various creative, manufacturing, and tourism industry centers at micro, small, medium, and large levels. Purbalingga's creative and manufacturing industries on a micro and small scale, consist of the batik industry (Jati et al., 2013; Setyorini & Susilowati, 2019) and exhaust production (Saputra & Budiani, 2017). From creative community elements, in Purbalingga, people can find wayang suket crafts (Suswandari, 2021) and local community-based films (Banjaransari & Surastio, 2018; Barry et al., 2022; Kurnia, 2018; Sumbogo & Mutmainnah, 2022; Taufiqurrohman et al., 2017). Purbalingga is also known as a center for the eyelash and wig industry (Arifin & Sugiyanto, 2015; Jayanti & Artiningtih, 2020). In the tourism sector, Purbalingga Regency has developed a multi-stakeholder approach consisting of elements from the government, private sector, and community groups (Daraba et al., 2020).

In Suswandari’s research (2021), wayang suket can be said to be a manifestation of the cultural identity of the Purbalingga Regency. Wayang suket is a puppet made from grass which is then woven manually. This puppet is different from other types of puppets made from animal skins or wood. The puppet’s creator is Mbah Gepuk, a local Purbalingga artist who lives in Wlahar Village, Rembang District, Purbalingga Regency. The existence of wayang suket artisans and their cultural products has the potential to be developed as local tourism (Nilasari Darna, 2016).

Talking about wayang and Purbalingga, this district has several potential sources of public education for wayang arts, including wayang museums and artifacts. This museum is an initiative of the Government of Purbalingga Regency. Various collections of wayang adorn this museum to popularize wayang in the region (Handari, 2018). This cultural group educates children in Selakambang village to become more familiar with their culture by studying aspects of performance and storytelling in Banyumasan gagrak of shadow puppets (Sumbogo et al., 2021).
The focus of this research is how to branding police institution through traditional music art performances and puppet stories. With the focus of the research can be dug deeper; how is the image of police and puppet art in Indonesia? How do young people view traditional music through puppet performances by police in Indonesia?

The prospect who aware of a brand will instantly be able to recognize the unsure and feel of the brand. The top brand awareness in customer is the highest level in the customer's mind. (Yunus, 2019). Branding police here will help people's memories of the police figure during this time.

Looking at the history of the Police in Indonesia (POLRI), research Buttle et al., (2016) reveals that after the Suharto regime came to power under the New Order, the Police were combined with the armed forces to become a paramilitary wing of the army, which has the function of suppressing dissent in society. The Police are a tool of the state to dominate citizens. Since the Suharto regime fell, POLRI has undergone several reforms (Buttle et al., 2016).

The Indonesian Police made efforts to prevent cyberbullying by becoming resource persons at national and international seminars held by universities with the target of lecturers and employees regarding the impact of cyberbullying behavior. The Indonesian Police also socialize with the public by taking a direct approach with internet cafe business actors as well as through government websites (village/village, sub-district, and province) to convey related messages about the anti-cyberbullying movement and the impact it has on cyber victims (Sakban et al., 2018).

In reducing the number of traffic accidents, citing Mustiko's research (2022), the role and strategy carried out by the Central Java Regional Police Traffic Directorate are to try to carry out prevention through coaching, education on positive activities, and outreach about traffic safety to the community. This program runs with supporting factors including positive response (man), sufficient budget (money), materials (material) that have been prepared beforehand, direct/face-to-face interaction (method), use of radio facilities (machine), and positive response feedback from students (market). They call it Six-M or 6M (Kohar et al., 2022). Research (Siahaan & Lubis, 2020) regarding the traffic safety program in the form of 'Polisi Sahabat Anak' in choosing a communication channel tends to use group and media communication. Research by Sani et al., (2022) stated that the Public Relation of the West Java Regional Police participated as communicators, including implementing the PSBB and PPKM policy during the Covid-19 Pandemic through their social media.

Facing global dynamics and trends to use technological devices in public services, the Indonesian Police are facing challenges in realizing Polri 4.0. According to (Supriyanto et al., 2021), Polri's readiness to realize Polri 4.0 needs to be supported by competency-based human resource (HR) training. Another thing that needs to be considered by the National Police as a supporting element in realizing this transformative vision is the strengthening of Polri's infrastructure which can increase the achievement of Polri's duties and functions in ensuring public safety (Supriyanto et al., 2021).

Puppetry is a cultural art in which three elements of culture are contained: (1) set of ideas or ideas; (2) complex activities; (3) objects of human works that refer to what Honingman defines and presents in The World of Man (1959). (Suryana, 2002). Unlike the generation who live in urban that many rely on life based on what they watch and hear from mass media or social media (Samudra, 2021). The main thing is that Wayang is not only an aesthetic art for society but also an art of cultural ethics which is communicated symbolically and as a means of moral and behavioral messages for the Javanese (Noorzeha et al., 2022). In Javanese wayang
kulit, the profound influence of other times and places on current narrative events is further emphasized by the thick swathes of puppets extending in dense rows beyond the left and right boundaries of the dalang’s screen (Yngvesson, 2018). Figures in Wayang reflect the character of the Javanese people. Wayang appears in a performance that presents a dalang as the director of the performance. In this performance, wayang technically requires a beam of light, while what is shown before the audience is the puppet’s shadow (Wijayanti & Sulaksono, 2019).

Currently, wayang has been designated as a world cultural heritage by UNESCO. This recognition from the world increasingly shows that wayang has locality-based values and carries universal values that can be accepted by the global community (Wiyoso, 2016). In the span of the long history of the Indonesian nation, wayang has contributed to the outreach and education process for the public in various regions, which carries the values of life teachings. According to observations Wilis et al., (2023), wayang is always used as a spectacle and a guide in life. During the pandemic, one can see how Wayang is used as a medium for outreach to prevent the COVID-19 virus and, at the same time, can serve as a medium to restore the cultural dignity of the Indonesian people (Wilis et al., 2023). Wayang also plays a role in education for a profession. Observations by Utami et al., (2022) show that in East Java, wayang cartoons are used to enhance the Little Pharmacist’s branding among elementary school students. This practice is carried out to increase the existence of pharmacists in the community and change the mindset of people who do not know the figure of a pharmacist. Using wayang characters is also inherent in cultural education for elementary school-aged children. Research by Sawitri et al., (2021) states that Wayang is used as a medium for instilling Javanese culture.

2. Method

This study obtained data in the form of primary data dug through interviews because the approach used was qualitative with the aim of digging deeper from the visible phenomena (Gerring, 2017). The focus of the research highlights research issues, namely about the presence of police in Indonesia and the development of traditional music that colors wayang performances in Indonesia. In addition to interviews, primary data were collected from direct and indirect observations. Direct observation occurred when the puppet show was conducted by the police in front of young students. Meanwhile, indirect observations are made through recorded puppet performances on social media. Conversations with informants were conducted several times to test the validity of the data provided which was screened into a natural conversation and explored the depth of events as the daily lives of the individuals involved. The informants in this study were police, culturalists and student youth. Researchers use case studies to explore social problems that have become a phenomenon in Indonesia, in this case the reputation of the police in several regions in Indonesia, but which in this research is set in the Central Java area because there is a connection with traditional music activities which are one of Indonesian culture.

3. Results and Discussion

After carrying out research for 10 months, it was found, discussed, and analyzed the following:

**Police and Puppets Imagery in Indonesia.**

Puppets Imagery performances must be captured not only through the characters as those who are showing it, but also morality or their obligations as human beings in their
performances in this world (Saksono, 2016). With this awareness, the community and all parties involved in it (audiences, cultural observers, cultural actors, puppeteers, waranggana, and sinden) will gain important additional discourse which tells that Puppets Imagery Performances truly represent the real everyday events of human society. Cultural values (Religious Values, Educational Values, National Values and Leadership Values) in Puppets performance has a very vital role in growing and developing the personality of the nation (Jatinurcahyo & Yulianto, 2021).

Puppets that currently developing was a changed in the form of Hindu’s Puppet, that is developing in Bali (Suyami, 2016) which was developed by the Guardians (Wali/Sunan), especially by Sunan Kalijaga for the benefit of Islamic symbols by incorporating elements of dakwah that are in line with existing guidelines. The application of different dakwah methods must be brought up so that the substance in fighting for women can still be conveyed to the people in the Land of Java, even throughout the archipelago. The method used was the infiltration dakwah method using the most popular art media and rooted in the minds of the Javanese people at that time (Dani & Hidayatullah, 2019). Puppet as a dakwah media with a cultural paradigm that tends to be accommodative, The Puppet can have a persuasive impact without having to confront the public in a confrontational position with the new values they want to convey.

Poppets owned by the Indonesian people was included in the list of Masterpieces of Oral and Intangible Heritage of Humanity on November 7, 2003, (Nurdiyanto, 2017). As a cultural heritage that has been recognized by the world, the Government of Indonesia then set November 7 as Puppets Day. Awards and recognition from world organizations through UNESCO on November 7, 2003 for the growth and development of Puppet in Indonesia proves that the art of Puppets contains very high cultural values in it. The wisdom gained in people’s lives includes the re-growth of local cultural forms.

This culture of awareness then encourages a person to live in balance and harmony in his relationship with others, with the natural environment he lives in and with the Creator - God Almighty. This is actually the goal that is achieved in the symbols or images of each traditional Puppet performance story. Through local culture, people are invited to return to their traditions, to review cultural values that have been local wisdom and have existed since ancestor’s time. Community participation is needed in preserving the culture of this performance. Puppet itself as an inanimate object requires good care so that the shape and figure of the puppet remains in its grip. A maintenance strategy is needed so that the objects stored are not damaged or eaten by insects, so that they are porous and even destroyed, eliminating traces of the shape of the object itself (Yulianto & Wijayanti, 2020).

The religious value contained in the Puppet story "Petruk dadi Ratu" is that humans must have the belief to surrender to the Creator, namely God Almighty. The value contained in the wayang story about Education lies in the character of Sumantri in the context of instilling loyalty and a spirit of work ethic.

Another value is the value of leadership, which is obtained from Sri Rama is a daily action that reflects the primacy that arises because of the authority of a leader who is not asked for from the people he leads. In this case a leader must obtain sincere recognition and a mandate from his people, so that the legitimacy of a leader will be tested. The value of leadership that can be expressed in the Puppet story "Wahyu Makutha Rama" is exemplary and wise (Jatinurcahyo & Yulianto, 2021).
"The police is still an institution that becomes a role model for the community, also has achievements that can cover existing ulcers that are done by certain individuals. The police have succeeded in preventing drug networks within the country and special detachments (DENSUS) that focus on combating acts of terrorism. In the report conducted by KOMPAS R&D. Thanks to the performance of Densus, the public judged that the Indonesian police had worked well so that the reputation of the police increased. The public is satisfied and the police is considered a functioning institution. This is evidence that the popularity of the police is increasing and the satisfaction score reaches 77%" Said the informant who is a traffic cop.

About the integration and fairness that exist in Indonesians is discussed in the research of Sukmayadi et al which states that Indonesians already have examples of integrity in the Kasepuhan Cigelar community (Vidi Sukmayadi, M.Fasha Rouf, 2023).

According to santri, "I hope the image of the police becomes better and faithful in serving the community as their motto. The police eradicate all violations of the law and keep the community always there in a sense of security and comfort. If the expectations of the community are not implemented, do not expect, the police can return to good image even we are reluctant to call the profession as a police to be our ideal."

In fact, the community always needs the police. It is not easy to be a police officer. They need to be friendly and be wise to the people. Nevertheless, when they facing criminals, they must always be vigilant because unexpected things can happen. The police, as law enforcers, must always be prepared to be resisted with violence; They can be injured and lives at stake. However, the reality is that most of the public still considers the function of the police as law enforcement and public servants, contaminated with the image of police who have distortive and have destructive behavior both as law enforcement and as public servants. In Indonesia, people hope that there will be a process of metamorphosis in the police through reforms in various fields in the police. The police are indispensable for society, especially in the face of political and economic instability, criminality from various irresponsible groups.

Various views of Indonesian society towards the police. There are people who are still antipathic, apathetic, and also reactive. But there are also those who have been satisfied with the performance of the police so far. Some police figures are considered commendable because they are present in society as moralist figures, there are also those who consider them as father figures; there are also those who are felt to have provided good service; They are respected as they deserve. People consider that true police are reflected in their daily behavior and show filial piety in carrying out their duties. Their existence brings benefits so that they deserve an honorable place with their profession.

There is still a bad public perception of the image of the police. There is even an opinion that there are only two good policemen, namely the "statue police" and the "sleeping police". Many people are still disappointed with the police, so some say that "just sleeping the police, the police have made it difficult for the community; especially when they are on duty."

There are many more expressions of public disappointment with the performance of the police. "Never deal with the police. Even if we are missing something. If we lose a goat, then ask the police for help, then we will lose the cow." This statement, of course, did not come out of nowhere. Police practices in Indonesia still disappoint the public. There is still an attitude that separates police officers from the community. People feel unserved, their way of working is considered inefficient. Crime control is still considered a failure even though the police are on guard. As law enforcement officers, police need to have initiatives to improve their relationship.
with community members. The citizen are their main partner. Partnership is a real form of communication so that both parties side with each other.

This is in line with the results of University of Islam Indonesia at Yogyakarta; Human Rights Research Center which examined post-reform police and community partnerships, which accommodate all public opinions about the police and what police comments are about the community. The result is very concerning, both sides spreading frustration and lazy to trust each other. The public prefers to act pragmatically in relation to the police and the police judge the public to demand too much from him. (Alston, 2008).

Therefore, police officers must build an image that can be trusted by the community. The police are believed to be the initial ladder to win the hearts of the community. The relationship between police and the public is often likened to fish and water. Fish obviously cannot live without water, and the police won’t be able to do their job properly without community support. The hearts of the community can only be embraced if the police understand the character of the community, have high sympathy and empathy for the suffering of the community, and really put themselves as protectors and servants of the community. The police are there to keep the public safe in general. Thus, alternative recommendations for police leaders and their ranks are being able to make the community as a partner, socializing the law, so that the community makes the law as a solution to problem solving, knowing properly the conditions and aspirations of the community.

"As a police officer, it's also very hard to put yourself in. Therefore, it went awry. Whereas the police with the current conditions are an accumulation of culture formed with the community as well." This is in contrast to the results of Surabaya researchers, the assessment of the people of west Surabaya is positive for the police. The race of public trust is well formed. The change in the police bureaucracy system from the military to armed civil servants makes the police better. There are differences in police actions and behavior then and now the image of the police becomes positive. The police who were once known for being tough, fierce, easy to bribe and not enforcing the law have faded. (Wardani, 2017). This is encouraging news and the hopes in the future are increasingly positive brand.

Furthermore, the culturalist mentioned, "Puppets began to be abandoned by young Indonesians, therefore it takes efforts from educators so that puppets can become part of education. As a world heritage, the preservation of traditional puppet art must enter the world of education. The association and the community of puppet art lovers encourage local tradition culture into the curriculum in schools."

Branding the Police Institution on Youth Santri

The behavior of police officers on a daily basis, whether they are on duty or not, can be assessed by society. This assessment can also affect public trust in the police institution. Therefore, every member of the police needs to build a good personal brand for himself and the police institution. A person's brand is reflected in what that person does and if good behavior is seen continuously by others, then the personal brand is stronger and creates other people’s trust in him (Imawati et al., 2016; Speak & McNally, 2011). Therefore, if members of the police who carry out their profession are perceived well by the public, then the personal brand of the police is also considered good. Then if their service to the community is continuously carried out well, then the perception of the personal brand will get stronger. Thus, this can generate public trust in members of the police, which at the same time also has an impact on public trust in the police institution.
Based on research conducted by Suwondo (2020) regarding the level of public trust in the police, it is known that there has been an increase in public trust in the performance of the police between 2015 and 2018. However, entering mid-2022, the level of trust in the police has decreased due to several recent cases. What’s more, there was a case of buying and selling drugs involving Inspector General Teddy Minahasa, West Sumatra Regional Police Chief (Anugrahadi, 2022). These two high-ranking police officers have created defects and a loss of public trust in the police.

Therefore, the police institution should need to rebuild its institutional branding so that public trust will grow again. This can be done by police agencies, for example through humanist police (YK, 2017). Humanist police activities can foster closeness between the police and the community. The community can at any time have a dialogue with the police and it is very possible for them to have heart-to-heart conversations, be open, have no feelings of worry or fear, and they feel comfortable and protected. In its implementation, this humanist police can take advantage of local wisdom, for example using ontel bicycles to go around villages/villages as was done at the Yogyakarta City Police Resort (Polrestabes).

Apart from being humanist, it is also necessary to increase mastery of information technology, so that humanist messages can be conveyed to the public more widely, quickly and effectively (Prasetijowati et al., 2022). Digital skills are not only for male police officers, but must be owned by female police officers as the female heroine Bhayangkari. Humanist messages are usually conveyed by the police through direct communication with the public by speaking good, polite and gentle language. Apart from that, they are quick to respond to reports from the public and protect them. But with the presence of the internet, all of this can be realized through digital media or social media, to convey this humanist message.

The police are not super heroes who can solve all problems of disturbances to security and order that occur in society. But efforts to optimize the performance of its units are important. In addition to inviting the community to be actively involved in keeping their environment safe and comfortable (Aswin & Jumadi, 2020). Disseminating this matter to the public is important and must be carried out by the police, because the police are part of society, born out of the community and for the community. Apart from that, it is also necessary to improve the prime service of the police in the field of patrols to prevent disturbances of community order and security by detecting them earlier (RIFAI, 2015), and so on.

Then how to build the branding of police institutions or members of the police to students? One way is through puppet performances. This puppet performance is another form that can be carried out by the police to build branding for the community, especially the students and Islamic boarding schools. Through this humanist approach by utilizing local wisdom, puppet performances involving students can be said to be very good and effective.

The police need to instill a good impression on the students as early as possible, so that they will later love the police, just as the police should love the community (santri). Islamic boarding schools are not a nesting place for radical ideas that give birth to terrorist ideas. However, pesantren is a place for someone to study Islamic religion, like a public school that equips students with various knowledge so that in the future they will become useful citizens for the Indonesian state.

Meanwhile the police can dive in to understand the true whereabouts of the santri. In fact, through this puppet show a harmonious relationship will be created between the students and the police. Thus helping to reduce and ward off negative perceptions of the police towards students and boarding school administrators or vice versa. Although sometimes the pseudo-
reality issues about terrorism and radicalism that are reported by the media are in Islamic boarding schools (Wazis et al., 2020).

"The effort to care for culture must continue to be done, one of which is through puppet performance. The cultural approach can also be a means of strengthening religious and national life in Indonesia to be much better and an education. Puppets performance in the momentum of Santri Day intends to preserve the local wisdom initiated and inherited by Walisongo. "Sunan Kalijaga inserted a moral message and da'wah through puppet performances. Through puppetry, he grounded religious values in the context of Indonesianness. In addition to having good morals, it is expected that students also have a good understanding of traffic rules," said the research informant.

As a cultural art tradition, according to cultural informants, "Puppets are able to be a source of inspiration from the values in the culture of ideas, ideas, expression and behavior. Not only are that puppets able to be a source of identity, glue and relationships from the components of society. In this case, the Indonesian traffic police, utilizing two sides of this traditional music art, namely making puppets as a medium of information and at the same time preserving the culture that began to be abandoned by the younger generation.

"In addition to having good morals, it is expected that students also have a good understanding of traffic rules," the research informant said.

It is time for the police institutional to improve themselves as has been studied by Yanuarsasi, Ribawanto and Rengu that aim to find out the level of public trust in the police agency caused by some police officers. Their duties are not in accordance with the applicable and established rules resulting in the police taking strategic methods through the revitalization of the police towards excellent service in order to increase public confidence in the police agency 15 in 2011. The results of this study showed that the revitalization of the Police to excellent service to the Tulungagung Resident Police has been well implemented seen that all stages of police revitalization can be carried out thoroughly well. in accordance with the targets that have been determined and refer to the realization of bureaucratic reform (Diati Yanuarsasi et al., 2014).

Indeed, it is not easy to change the image of police institutions such as research on improving integrated governance requires a long-term strategy built on cooperation between the government and citizens. Therefore, two sides of it, namely participation and institutional. On both sides, there is accountability and transparency, which are technical and legal issues at several levels. The program is interactive to produce a legitimate, effective and widely supported government by citizens and civil society that is strong, open, and able to play a positive role in government (Johnston, 2002).

4. Conclusion

Traditional music art in puppets and stories that can be adapted into a force in making puppets as an educational platform as well as branding for institutional imagery that tends to be negative. Entertaining and educational activities can leave a memory that gives the organizer a positive image. In this case, it is the Traffic Police in Purbalingga. The recommendation of the results of this research is that branding can be done through events but moreover is the daily attitude of the police in carrying out their duties in accordance with community expectations.
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