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**INCLUSIVE POLICING WITHIN LAW ENFORCEMENT
ON TRAFFICKING IN PERSON AGAINST
INDONESIAN MIGRANT FISHERS**

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ABSTRACT

This research is about trafficking (TPPO) against Indonesian migrant fishers (known as ABKI) which have been attracting the attention of many parties in the last few years. The Indonesia's Anti Trafficking Law No.21-year 2007 has not yet explicitly regulated about this form of trafficking. However, in the general, the law mentions that human trafficking practice is a modern form of human slavery. This research uses qualitative method to collect primary data from total 32 informants, they are the Indonesian migrant fisher victims of human trafficking, NGO's staffs who assisted the victims, police investigators who investigated the case, prosecutor who worked on the case as well as relevants officials from different government departments and institutions. This study showed that social construction of modern slavery can be divided into 3 levels, namely, macro, mezzo and micro level. These three levels basically explain a policing model called inclusive policing.

KEYWORDS: Inclusive Policing, Modern Slavery, Social Construction, TPPO ABKI

INTRODUCTION

The general explanation of Law No.21/2007 concerning the eradication of human trafficking defines human slavery as the following.

"Slavery is a circumstance in which someone is under the ownership of another. Slavery-like practice is the act of placing someone in the power of another person. As a result, the person is unable to reject a job illegally ordered by someone else, even if that person does not want it"

This means that, ontologically, slavery and human trafficking are conceptual entities operationally meaningful and substitutive.

Trafficking in the fishing industry in Indonesia re-emerged in 2015. This began with the publication of an investigative article issued by the Associated Press (in IOM, 2016) entitled "*Slaves may have caught the fish you bought*" which became global news. This case was later better recognized by the public as the Benjina Case. According to the Head of the Police Criminal Investigation Agency (Kabareskrim), Komjen Ari Dono (<http://www.tribunnews.com/nasional/2015/05/13/7-tersangka-utama-perbudakan-benjina-ditahan-di-polres-ar>), there were at least 685 crews who became victims, consisting of 512 Myanmar citizens, 96 Cambodians, 8 Lao citizens and 42 Thai citizens. Human trafficking in the overseas fishing industry involving Indonesian migrant fishers happened long before the Benjina Case was unraveled. Research conducted by the International Transport Workers' Federation (2008) entitled "Foreign Migrant Workers in the Fisheries Industry in Scotland and Ireland" conducted from 2006 to 2007 reported that six Indonesian citizens had become victims of criminal human trafficking over a British-flagged foreign fishing vessel called "Atalaya" owned by a Spanish company. They were guaranteed to work on the ship with a salary of 800 Euros per month by a recruitment agency in Jakarta.

In fact, the victims did not receive the salary as promised. In addition, the Transient Workers Count Too in their research entitled "*Diluted Justice: Protection and Redress for Trafficked Fishermen in Asia* (Yea, 2016)" also noted that 154 Indonesian crews had been trafficked on four Taiwanese fishing vessels. This case had occurred before 2012. They were repatriated to Indonesia after being found stranded by local residents in the waters of Trinidad and Tobago. This case was finally resolved through legal channels in 2015 and the victims managed to get restitution. This case was later better known by the public as the Kartigo Case which sets the focus of the present research. The characteristics of victims of human trafficking involving Indonesian male migrant fishers are interesting to study in the context of law enforcement. This is due to the basic assumptions as stated in the explanation of Law No.21 year 2007 concerning PTPPO stating that women and children are the group mostly vulnerable to being the victims of trafficking in person.

Concrete law enforcement is the enforcement of positive law in practice as it should be obeyed. Therefore, ensuring justice in a particular matter means stipulating the law for maintaining and guaranteeing the obedience toward law by applying procedural methods determined by formal law (Dellyana, 1988:32). Related to this concern, from axiology perspective, the present research which delves more into the case of trafficking of Indonesian migrant fishers within the legal framework that has not specifically regulated the trafficking of Indonesian migrant fishers is still needed.

One of the main subjects in law enforcement pertinent to trafficking of Indonesian migrant fishers is the police institution. This is because state police is a law enforcement tool that is primarily tasked with maintaining security and order in the country as stipulated in Law No. 2

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of 2002 concerning the National Police of the Republic of Indonesia. In relation to law enforcement, especially criminal procedural law, state police act as inquirer and investigators. According to Article 4 of Law No. 8 of 1981 concerning the Penal Code of Indonesia (KUHP), inquirer are every state police official of the Republic of Indonesia. Besides inquirer, the police also act as investigators, as stipulated in article 6 of Law No. This 8 year 1981.

However, the investigation of trafficking against migrant fishers can be further optimized by using an approach that emphasizes the victims' perspective. Actually, the zeal contained in Chapter IV and Chapter V of Law No.21 year 2007 PTPPO has reflected the victims' perspective. However, the victims' perspectives can be expanded further, so that it can understand the construction of social entities protected through the Act. Social construction is a social process through actions and interactions where individuals or groups of individuals continuously create a reality owned and experienced together subjectively. This theory is rooted in a constructivist paradigm that sees social reality as a social construct created by individuals, that is independent human being.

Geared to investigating the issue, this study deploys the theory of social construction to investigate social phenomena in the field. Social construction theory is the continuation of the phenomenological theory which was originally a philosophical theory built by Hegel and then passed on by Schutz. Then, through Weber, phenomenology became a reliable social theory to be used as a social analysis framework. If functional structural theory in the social fact paradigm overestimates the role of structure in influencing human behavior, the theory of action is independent of the structure beyond it. Humans have the freedom to express themselves to compensate for the dominance of the social structure to which they belong.

In a more operational manner, in further discussion three processes of social construction will be explained according to Berger's Theory, namely externalization, internalization and objectivation. With respect to Berger's theory, there is a description on the understanding and experience of Indonesian migrant fishers victims of human trafficking against law enforcement processes and procedures (externalization aspects of the police as inquirer and investigators); the meaning and expectation of Indonesian migrant fishers who are victims of human trafficking to law enforcement officials and also the justice system which do not burden the victims (the aspect of internalizing the law enforcement process from the victim's side); and institutionalization of new models in law enforcement in trafficking case against Indonesian migrant fishers (objectivation aspects of the synthesis of victims and police perspectives as law enforcement officers).

Two examples of previous scientific studies related to relevant human trafficking within the framework of social construction conceptions to reshape the law enforcement process based on the victim's perspective can be referred to the dissertation written by Kimberly Claggett (2014) from the forensic psychology discipline at Alliant International University and also a

dissertation written by Naparat Kranrattanasuit (2013) from the legal discipline at American University. Both of these dissertations explain the complementary epistemological point of view, which is further elaborated in this study. From applied research perspective, ICF International (2015) has investigated the experiences of trafficking victims and with the criminal justice system in Indonesia. However, the study did not take into account the experiences of victims for the purpose of forced labor on foreign fishing boats. The ICF study also did not specifically portray and analyze what was experienced by the victims when the case was put under investigation. This is reinforced by the results of Anne T. Gallagher's (2016) study which states that all this time the available data are macro data in the form of numerical statistics that explain number of investigations and prosecutions of criminal cases of human trafficking have been committed.

This research becomes very important because it focuses on the experience of trafficking victims for forced labor on foreign fishing vessels when the case is under investigation. Therefore, this study is projected to narrow the gaps of knowledge that exist in research on human trafficking issues. In addition, this research is also expected to provide practical recommendations to improve the policies and investigations conducted by the police leading to increase the quantity and quality of human trafficking investigations for forced labor purpose against Indonesian migrant fishers at foreign fishing vessels.

RESEARCH METHOD

The research applied qualitative method. A total of 32 informants were selected using a combination of purposive sampling and snowball techniques, for approximately one year of data collection. Searching these victims was not as easy as previously imagined, regardless of the availability of address and contact information in the court decision file. The contact numbers were no longer reachable. Therefore, to get information on where the victims were, the researchers contacted people/parties who had been involved in handling human trafficking case. Civil society organization named Garda BMI who had previously assisted the victims turned out that their existence had been inactive so that researchers could not access any information from the institution. This issue made researchers try to gain the information from people/institutions that have been involved in human trafficking cases such as Australia Asia Program to Combat Human Trafficking. From this institution, it was found that there was one person/institution he knew and was involved in handling the human trafficking case of Kartigo (Ltd.) which is currently active in the Indonesian Migrant Workers Union.

As in most qualitative studies, the data collected was mainly in the form of words and images, rather than numbers or any other quantitative data. Even when there are figures presented in it, it simply serves as supporting data. The data in question include transcripts of interviews, photographs, field notes, personal documents and others. The analysis of police activities in the discourse on the constellation of law enforcement on human trafficking against Indonesian migrant fishers at the regional level involving numerous countries will attempt to

elaborate on the depth of meaning, understanding, experience and expectations of the victims under investigation. By implication, the present study attempts to map a very broad range of interests in the context of the social construction of the law enforcement concerning Indonesian migrant fishers victim of trafficking which will be narrowing down to certain patterns or models at the end of the study.

THE SOCIAL CONSTRUCTION OF THE HUMAN TRAFFICKING CASE AGAINST INDONESIAN MIGRANT FISHERS

The sociology construction theory proposed by Berger and Luckman is a deviation from a perspective that has gained "fertile land" in the fields of philosophy and social disciplines. The first genre of phenomenology was developed by Kant and continued by Hegel, Weber, Husserl and Schutz, followed by Berger and Luckman. However, as a series of thoughts, phenomenology has undergone numerous amendments especially in terms of explaining specific social reality as in the case of the human trafficking. This conception of phenomenology laden with philosophical notions will eventually lead to the axiological context in offering not only in-depth analysis, but also alternative solutions in improving service and enforcement of cases pertaining to human trafficking.

This derivative perspective of phenomenology refers to Weber who explores the problem of interpretive understanding or analysis of the social world or daily life. By contrast, Scheler and Schutz add to the concept of daily life encompassing the meaning of a world or universe that is small, complex, and complete consisting of physical environment, social environment, interaction between humans (intersubjectivity) and life values. However, the reality in the human trafficking case against Indonesian migrant fishers is not only about visible social interaction. From the perspective of law enforcement, ideological issues also become relevant. Manheim posits that there is no human thought which receives no influence by ideology and social context, so in this case Berger sets the direction to interpret the symptoms or reality in life.

In the work of Berger and Luckman, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*, there are several attempts made to restore the nature and role of the sociology of knowledge within the framework development of sociology.

First, it is concerned with redefining the notion of "reality" and "knowledge" in a social context. Sociology theory must explain that people's lives are continuously constructed. The daily social symptoms of a community are dynamic, which is present in community experience. Therefore, the center of public attention is drawn to the forms of appreciation (Erlebnis) of social life in its entirety with all aspects (cognitive, psychomotor, emotional and intuitive). In other words, social reality is implicit in social interaction, socially manifested in action.

In the case of human trafficking case of Indonesian migrant fishers discussed in this study, the social reality and knowledge of the subjects involved were not logically related. The victim's knowledge of his rights as a victim of human trafficking at the fishing vessel is limited, as is the limited knowledge of police officers in understanding the applicable laws and

regulations regarding the case. According to Berger, this kind of social reality is often found in intersubjective experiences (intersubjectivity). Through intersubjectivity, how the lives of certain people are formed continuously can be elaborated. The concept of intersubjectivity refers to the dimension general awareness structure pertinent to individual consciousness in a special group that is integrating and interacting with each other.

The second thing concerning Berger's work is finding the right methodology for examining intersubjectivity experiences in terms of constructing reality. In this case, there needs to be a social awareness, which needs to be built from both objective dimension and subjective dimension because society itself actually comprises of cultural community (in which there are intersubjectivity relationships). In addition, humans are creators of their own world. Berger argues that the sociology of knowledge should focus on the structure of common sense world. In this case, social reality is approached from various approaches such as irrational mythological approaches, moralist philosophical approaches, functional practical approaches and all kinds of knowledge that build common sense.

Complex, selective and accepting knowledge of society causes the sociology of knowledge to select forms of knowledge that imply the existence of social reality. The sociology of knowledge must be able to see knowledge in the structure of individual awareness and to distinguish between "knowledge" (Subject matter with him). This logic is highly relevant in elaborating the interaction between the police and Indonesian migrant fishers victims of human trafficking. In the same vein, the lack of knowledge about the rights of victims and also the legal entity of human trafficking of Indonesian migrant fishers, awareness is an important key in achieving court decisions which satisfies the sense of justice.

In addition, because Berger's sociology of knowledge focuses on the common sense world, it is necessary to use logical and non-logical principles. To gain understanding, both "contradiction" and "dialectical" (thesis, antithesis, synthesis) need to be taken into account. In the case of human trafficking of Indonesian migrant fishers, the contradiction in question is not between the reporting victim and the police officers who initially refused to process the case reported. The contradiction rising in this case is that the legal process run with legal certainty can be repeated in a positive jurisprudence for other Indonesian migrant fishers victim of human trafficking in the future.

Meanwhile, the dialectic means more to the individuals and their own reflective thinking, namely the police reflecting on the interpretation of the law that he did and also the victims reflecting on the sense of justice that he has fought for and obtained. This ability to think dialectically is reflected in Berger's concept, as Karl Marx and some existential philosophers have realized that humans are paradoxical beings. Therefore, it is not surprising that the reality of everyday life also possesses objective and subjective dimensions (Berger and Luckmann, 1991:28-29). This is consistent with Waters who explains that "the case starts from the premise

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that human beings construct social reality in which the subjective process can become objective". Put simply, they emerge from the opinion that humans build social realities where relationships can be an appropriate goal. This notion is perhaps the underlying basis for the birth of contemporary sociological theory called "social construction" (Basrowi and Sukidin, 2002: 201).

In Berger and Luckmann's concept on social construction, humans are seen as the creators of objective social reality through externalization, wherein reality objectively influences human life. Responding to the social reality, humans carry out internalization (which reflects subjective reality). In the concept of dialectical thinking (thesis-antithesis-synthesis), Berger views society as a product of humans and society. It is clear that Berger's work explores the implications of dimensions of objective and subjective reality and the dialectical process of objectivation, internalization and externalization. The dialectical process in Berger's concept, according to Hegel, can be explained by using different terms. The dialectic trilogy turns into a social construction trilogy, namely externalization, internalization and objectivation. Externalization is an adjustment to the sociocultural world as a human product, objectivation is social interaction in an intersubjective world institutionalized or an interaction resulting from institutionalization. Internalization is an individual identifying himself in the midst of social institutions along with its members.

Furthermore, the internalization in the case of the handling legal case of human trafficking against Indonesian migrant fishers of Kartigo (Ltd)'s crew is concerned with the subjectivity of the reporting victim struggling to obtain a sense of justice. Basically, that case would be subject to the applicable legal provisions. Internalization also places the police institution as a strategic entity for translating legal products to fulfill the sense of justice from these reporting victims. The process of intense interaction between externalization and internalization will eventually achieve a new equilibrium condition. The three elements involved, namely the police, the victims and legal products in the form of laws and other institutional mandate policies, will eventually reach a point where subjects agree on new intersubjectivity, which according to Berger is called objectivation.

The next problem is that objectivation in question is a unique social construction because it is still limited to objective institutionalization as the estuary of intersubjectivity interactions. This objective condition might not comply with the agreement to handle other similar trafficking case against Indonesian migrant fishers. Therefore, in order for this objectivation to be used as a reference to other similar cases, it is necessary to codify social construction in the form of legal products or revisions to legal products based on new objectivation.

HANDLING THE LEGAL CASE OF TRAFFICKING IN PERSON AGAINST INDONESIAN MIGRANT FISHERS

Micro Scale

The handling of human trafficking case against Indonesian migrant fishers at the micro level in principle does not only involve victims, but also especially police officers who receive reports and file them to the prosecutor's office. In this context, the behavior of victims in legal proceedings must be seen as a reaction to actions taken by police officers who handle their cases, as illustrated in the following diagram.



Figure 1.

The Relation between Police Officers' Behavior and The Response of Human Trafficking Victims (Source: Research Data Analysis, 2019).

Therefore, the handling of human trafficking case against Indonesian migrant fishers must indeed have its own protection as well as the handling of criminal cases involving children and women in the PPA unit. This is necessary because the traumatic conditions of migrant fishers victim of human trafficking are in special conditions. The act of social exclusion put the

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victims in a situation far from a decent standard of humanity, so in principle it should be suspected that the humanitarian feelings of the victims could also begin to erode. When the coherent restraints of the victims are gone, they tend to behave rudely to vent the restraints they had experienced before. Thus, police officers should be able to understand this condition and institutionally also prepare a special unit to handle human trafficking case against Indonesian migrant fishers. This special unit does not need to be made in all police units, but simply in the district based police office which have received complaints of human trafficking cases involving Indonesian migrant fishers or any other potential areas, such as within the police station in the coastal area.

In addition, the police also needed to improve modern slavery literacy by assigning a special unit to police station to carry out socialization about the dangers of human trafficking at fishing vessel. This is done through preemptive and preventive efforts, in relation to the task of guarding the police.

Mezzo Scale

The mezzo scale here is the level of social networking related to the handling of human trafficking case involving migrant fishers. The previous section points out that the victims have been socially excluded while experiencing slavery on board fishing vessels. As a result, demanding justice for violated victims' rights requires the support of more solid social networks. The support system for victims began with the positive behavior of police officers as described on the micro scale above. With the positive behavior of police officers, the victims' response and cooperation will be maximized to accelerate the legal process itself. Another thing that also serves as a support system for the victims is quality legal and social assistance. Quality assistance can only be carried out by parties who truly understand the cases involving the migrant fishers, in this case the accompanying NGOs both in the region and at the state level. They have been running supportive effort for the victims.

Furthermore, the support system for the victims is obtained from public moral support reflected in the news in mainstream mass media. The view that tends to demean or even mock the victims needs to be straightened out and rather shifted to a different perspective so that the negative stereotypes attached to the victims are nullified. These three support systems will form what is called distributive justice, as illustrated in the following diagram.

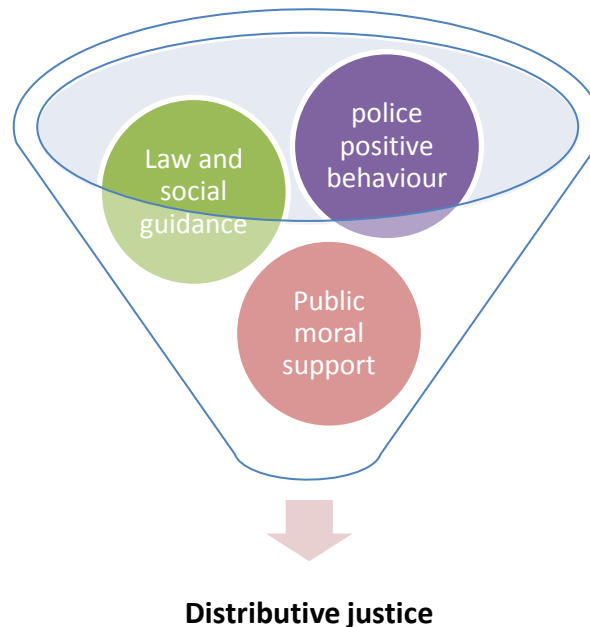


Figure 2.

Mezzo-Scale Analysis on Human Trafficking Case against Indonesian Migrant Fishers
(Source: Research Data Analysis, 2019).

The distributive justice in this context is a sense of justice to the Indonesian migrant fishers victims of trafficking. This sense of justice arises because of a support system that works well. Distributive justice is the most appropriate conception to answer the context of experience excluded from normal social relations while being a slave on a fishing boat.

Macro Scale

The macro scale in this regard lies at the policy level and also the legal institutions governing the handling of human trafficking case involving Indonesian migrant fishers. Based on the foregoing description, it has been understood that indeed the legislation concerning human trafficking has not specifically regulated the uniqueness of migrant fishers' characteristics. Therefore, refinement or revision of legislation concerning human trafficking is a necessity which can improve protection and a better legal process for the victims. In addition, strengthening coordination between agencies involving police institutions must also be carried out. A joint decree between several related institutions needs to be made to ensure the effective handling of human trafficking against Indonesian migrant fishers.

One concern that needs to be emphasized at macro level is that this level in principle oversees efforts at the mezzo and also micro level, as illustrated in the following diagram.

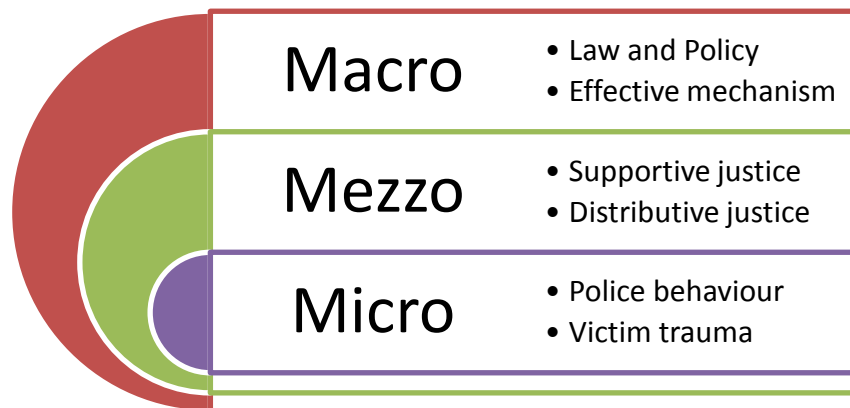


Figure 3:
The Levels of Handling Cases of Human Trafficking against Indonesian Migrant Fishers (Source: Research Analysis, 2019).

MODELS OF INCLUSIVE POLICING

In handling the case, the issue of justice is very relevant not only in the macro context as stated by Bales (2016), but also in the micro context. Justice in this micro context is not solely related to the rights demanded in the judicial process, but furthermore it is also related to distributive justice, where individuals have equal opportunities to obtain justice. Young (2004) explains that there are 5 types of oppression, namely: exploitation, marginalization, powerlessness, cultural domination, and violence. These five things set the foundations for explaining the dimensions of distributive justice. In the context of human trafficking case against Indonesian migrant fishers, these five types of oppression are relevant to explain the deprivation of distributive justice from their victims. Exploitation beyond the fairness of work clearly portrays real injustice. This is also the case in marginalization, in the sense of exclusion of victims from the world outside the ship where they work. Under these conditions, helplessness becomes an undeniable reality.

Furthermore, in the same vein, Young (2006) explains it in the concept of structural injustice. According to Young, structural injustice arises when social processes place a person in a large category under the systematic threat of domination or deprivation of means to develop and carry out their capacities. At the same time, this process allows others to dominate or gain the opportunities to develop and improve their capacity. Because most people are involved at some level in contributing to structural injustice, this also raises what Young calls a model of social relation responsibility (Reiman, 2012). In this model, everyone must ask themselves how agents and institutions think about themselves related to structural injustice. This is in sharp

contrast to the 'responsibility for loss' model of responsibility, which focuses more on finding errors or mistakes for certain losses.

This conception becomes relevant in terms of the duality of structure in structuration theory proposed by Giddens (1979). According to the Giddens, to understand a social structure construction called structuring, there are at least 2 entities that need to be well understood, namely the structure itself and also the agents involve in the structure. It is this interaction between agents and dynamic structures that accounts for how Young's structural injustice can occur. According to Young (2004-a), the main reason why the model of accountability fails to address structural injustices is that structures are produced and reproduced by a large number of people acting in accepted norms, rules and practices, and thus losses cannot always be traced back to actions or certain individual motivations.

The social connection model, on the other hand, is forward-looking, showing that all people who contribute through their actions to the structural process that results in injustice have a (political) responsibility to rectify this injustice. In this case, Young (2004-b) departs from and compares his approach with those of other political philosophers such as John Rawls and David Miller and focuses on distributive and static approaches to justice, further drawing a lot of inspiration from the work of Hannah Arendt. Young (2006) applies the model of responsibility to a variety of real-world scenarios, but may be largely limited to global labor justice. For example, typical cases relevant to this model pertain to unfair labor conditions and the political responsibility of consumers in high-income countries to improve them. In this context, labor issues that seek to fulfill distributive justice must be seen as part of inclusive democracy in the context of labor industry structure. Inclusive democracy is a democracy that brings unity, gives hope rather than fear, and empowers those at disadvantage, in the context of work organization.

In the context of employment, inclusive democracy is very closely related to affirmations and actions towards groups of workers who are at risk of experiencing oppression, such as those experienced by migrant fishers. This framework of inclusive democracy is, to some extent, relevant to the conception of the democratic policing model (Karnavian, 2017). According to Karnavian (2017), democratic policing is an ideal policing model that is expected to manage the situation of political competition vulnerable to alignments and social divisions. As a tactical conception, democratic policing initiates the implementation of policing by empowering and engaging the community. This concept is emphasized on the mobilization of all national resources and the nation's potential by being oriented to the interests of the wider community. The main idea is that the police must be in the social joints of society, pillars of culture-nationality, even norms and rules of political law (Sonta, 2018).

According to Albertus Wahyurudhanto (2013), in the Indonesian context, democratic policing must also be interpreted as police ability to maintain local wisdom as an important value

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possessed by the Indonesian people with their diversities. This is similar to what is stated by David Bayley (1996) in his book entitled “Police for The Future”. He states that in order to become democratic police force needs to refer to the four norms, comprising of 1) giving priority to service; 2) being accountable for obeying laws; 3) protecting human rights especially in the realm of political activities; and 4) being transparent. In addition, the ability to understand the community and refrain from skepticism of the good intentions of the National Police is an equally essential concern. As a tactical conception, democratic policing initiates the implementation of policing by empowering and engaging the community. This concept is emphasized on the mobilization of all national resources and the nation's potential by being oriented to the interests of the wider community. The main idea is that the police must serve as social joints of society, pillars of culture-nationality, and even the entity empowering norms and rules of political law (Sonta, 2018).

According to Wahyurudhanto (2013), for democratic policing to achieve optimum results, the future vision of the police and community partnership needs to work in tandem throughout geographical, sociocultural, and numerous fields that experience extreme changes in each region. These are the main points of local wisdom, where personnel who have the basic ability to understand the connectivity of the three variables hold crucial roles. Wahyurudhanto (2013) emphasizes that the policing style no longer simply carries instructions from superiors who are reactive or waiting for reports, complaints or orders, but rather behave in proactive and consistently supportive manner to foster creativity and create innovations in solving various social problems in society. The democratic policing model is a very good outset to explain the realization of distributive justice for migrant fishers victims of human trafficking. This idea sets out the importance of protecting the basic rights of citizens as well as human rights. This perspective is very appropriate for the practice of equality before the law. However, in reality not all people have the same ability to access legal services due to various factors. Likewise, the legal umbrella cannot always protect all people because social dynamics continue to occur and social order also keeps changing from the initial standard.

The concept of inclusive policing is more appropriate in the context of the pragmatic power of the theoretical dimension. From the analysis abovementioned, inclusive policing can be seen as the police service system specifically designed to fulfill the rights of certain marginalized parties and/or those who are not accommodated in formal legal definitions (in this case the Indonesian migrant fishers victims of human trafficking). The police service strives to ensure that these people at disadvantage can partake in the law enforcement and therefore obtain a sense of justice.

CONCLUSION

There are a number of records considered important in the future to actualize an inclusive policing model in the case of human trafficking against Indonesian migrant fishers. In this regard, there are 3 levels of social construction which need to be taken into consideration, including micro, mezzo and macro.

The micro scale consists of the followings.

- Establishing a special unit that handles human trafficking against Indonesian migrant fishers at the police and regional police levels throughout Indonesia and forming a special unit assigned to increase the number of human resources as well as the budget for overcoming human trafficking against Indonesian migrant fishers.
- Increasing the capacity of police investigators to understand human trafficking in fishing industry especially at the foreign fishing vessel involving Indonesian migrant fishers including victims' experiences when exploited and ways to make effective communication with victims. The training module on human trafficking currently available in the Education and Training Center of the Indonesian Police Institute needs to be reviewed regularly to ensure that the education curriculum on human trafficking includes the latest developments including the modus operandi, the ever-evolving forms of human trafficking, the psychological impact of human trafficking on victims and ways to communicate with the victims effectively.
- Strengthening the collaboration between a special unit that handles human trafficking and the Babinkamtibmas Unit to disseminate any information regarding human trafficking especially at the foreign fishing vessel to vulnerable communities or individuals at the village level. Socialization is also emphasized to disseminate information about proper procedures for migrating to work overseas. Officers from the Babinkamtibmas Unit must also be provided with a guidebook on human trafficking to facilitate their work in conducting socialization.

The guidebook can be developed by the Babinkamtibmas Unit with support from a special unit which is knowledgeable in the area of human trafficking-related problem.

The mezzo scale consists of the following concerns

- Evaluating and then revitalizing the membership as well as work effectiveness of the National Task Force for the Prevention of Human Trafficking. The National Police is expected to be included as a member of the Prevention Sub Task Force of the National Task Force considering its vital role in crime prevention in community. The task force is also expected to play a more active role than just carrying out the coordination function that has been carried out so far since it was formed in 2008. The working pattern of the National Narcotics Eradication Agency that can take concrete actions in an integrated manner can be a reference.

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- Evaluating and revitalizing the effectiveness of the Integrated Service Center (also known as PPT) work for witnesses and victims of human trafficking that currently exist throughout Indonesia. PPT needs to be given more service budget specifically to accommodate the needs of the majority of male migrant fishers victims of trafficking. So far, PPT has focused more on dealing with female and child victims. Staffs serving in PPT also need to get capacity building training to be more skilled and readier to provide services to male migrant fishers victims of human trafficking.

The macro scale consists of the following concerns

- Preparing and issuing the chief of police's decree regarding the establishment of special units dealing with human trafficking at the district police and regional police office throughout Indonesia. It is also important to increase Unit dealing with human trafficking (Unit IV) within Sub.Dit III, Dit. Tipidum Bareskrim Polri becomes independent specialized Sub-Directorate.
- Preparing and issuing the Chief of National Police's Decree on increasing the allocation of the number of investigative members who participate in the Detective Training Center so that more investigators are expected to get capacity building training for dealing with human trafficking.
- Evaluating the implementation of a letter of cooperation agreement between PPT and Police of Republic of Indonesia which currently exists throughout Indonesia to strengthen PPT's collaboration with the Indonesian Police in providing optimal services to witnesses and Indonesian migrant fishers victims of human trafficking.
- Preparing and publishing the Chief of the National Police's Decree on optimizing the role of Babinkamtibmas officers throughout Indonesia to disseminate information concerning human trafficking especially human trafficking in fishing industry involving Indonesian migrant fishers to the community at the village level.

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