Developing a Human Rights Based De escalation Model for Urban Crowd Control Operations (A Study in Medan)

Ramot Robet Ubat Simangunsong, H Henry Aspa, T. Riza Zarzani

Abstract
Crowd control in urban areas presents one of the most significant challenges for law enforcement, particularly when demonstrations have the potential to escalate into civil unrest. In Medan, Indonesia's third largest metropolitan city, crowd control incidents frequently raise serious concerns regarding the conformity of law enforcement measures with human rights standards. This study aims to examine the implementation of human rights based de escalation principles in crowd control operations in Medan and to formulate an ideal de escalation model that can serve as an operational framework. This study employs a normative legal research method incorporating statutory, conceptual, and case approaches. Legal materials were collected through a literature review of national and international legal instruments, court decisions, and reports issued by human rights monitoring institutions. The findings demonstrate that crowd control operations in Medan continue to face various challenges in implementing de escalation principles, including limited human rights based training, the absence of standardized communication protocols, and the use of force that is not always proportionate. This study concludes that a comprehensive de escalation model is required one that integrates the principles of proportionality, dialogue based communication, and command accountability at every stage of crowd control operations. Such a model should also be supported by more robust regulations and effective oversight mechanisms.

***Keywords**:* De escalation, Human Rights, Crowd Control, Medan, Proportionality.

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Introduction

Indonesia's post 1998 Reform era brought significant changes to patterns of public participation in civic spaces. One of the most visible manifestations of this transformation has been the increasing frequency of demonstrations, public protests, and various forms of mass mobilization, particularly in major cities that serve as centers of economic and governmental activity. Medan, the largest city in Sumatra and the third largest city in Indonesia, has not been immune to this phenomenon. Data compiled by the Commission for Missing Persons and Victims of Violence (KontraS) document hundreds of crowd control incidents annually across major Indonesian cities, some of which have resulted in injuries and even fatalities due to the excessive use of force [1]. This situation raises a fundamental question: have Indonesian law enforcement officers, particularly those operating in Medan, genuinely implemented human rights principles in every crowd control operation?

From a normative perspective, the legal framework governing crowd control is relatively comprehensive. Law Number 9 of 1998 concerning Freedom of Expression in Public guarantees citizens' right to engage in peaceful demonstrations [2]. At the operational level, Chief of the Indonesian National Police Regulation Number 1 of 2009 concerning the Use of Force in Police Actions and Chief of the Indonesian National Police Regulation Number 16 of 2006 concerning Guidelines for Crowd Control provide technical guidance on how law enforcement personnel must act [3]. At the international level, the United Nations Code of Conduct for Law Enforcement Officials and the Basic Principles on the Use of Force and Firearms by Law Enforcement Officials constitute universally recognized standards [4]. Nevertheless, practices in the field frequently deviate considerably from these normative standards, creating a fundamental issue that warrants academic examination.

Various reports illustrate the persistent gap between *das sollen* and *das sein* in crowd control practices. Amnesty International Indonesia has documented several incidents in which tear gas, water cannons, and even rubber bullets were used disproportionately against predominantly peaceful crowds [5]. In Medan, several major demonstrations including the 2020 protests against the Job Creation Law resulted in physical confrontations between law enforcement officers and demonstrators, with injuries reportedly sustained by both parties. The existence of an adequate regulatory framework does not automatically ensure that law enforcement conduct complies with human rights standards unless it is accompanied by appropriate training, effective oversight mechanisms, and a supportive organizational culture.

In the context of crowd control, de escalation refers to a set of communication tactics and strategies designed to prevent the escalation of violence, reduce tension, and facilitate the peaceful resolution of conflict [6]. A human rights based de escalation model places respect for human dignity, the right to peaceful assembly, and the principle of proportionality at the core of every operational decision. In various democratic countries, this approach has proven effective not only in reducing physical injuries but also in strengthening the legitimacy of law enforcement institutions in the eyes of the public [7]. However, academic studies specifically examining human rights based de escalation models within the local context of Indonesia, particularly Medan, remain limited.

Previous studies in this field have generally focused on the legality of the use of force [8], comparative analyses of crowd control regulations [9], or evaluations of specific incidents [10]. Few studies have sought to formulate an operational de escalation model suited to Indonesia's urban context while considering local sociocultural dynamics, the institutional capacity of law enforcement agencies, and the applicable legal framework. This research gap constitutes both the point of departure and the principal academic contribution of the present study.

The urgency of this research has become increasingly apparent amid the growing intensity of mass demonstrations, which is expected to persist in response to national political and economic developments. A Human Rights Watch report (2023) states that at least 30% of violent incidents during demonstrations in Southeast Asia could have been prevented had law enforcement agencies implemented standardized de escalation protocols [11]. Siregar emphasizes that human rights within the Indonesian legal system must not be treated merely as declaratory norms but must serve as practical operational guidance for every exercise of state authority, including security operations [12]. Therefore, research that critically examines the integration of human rights principles into crowd control practices is both highly relevant and urgently needed. Based on the foregoing discussion, this study formulates the following research questions:

1. How are human rights based de escalation principles implemented in crowd control operations in Medan?
2. What constitutes an ideal human rights based de escalation model for urban crowd control operations?

Literature Review

2.1 Theory of Proportional Use of Force

The theory of proportionality in the use of force by state officials constitutes a fundamental principle of international human rights law. At its core, this theory maintains that any coercive measure undertaken by the state must be proportionate to the threat encountered, must not exceed what is necessary to achieve a legitimate objective, and must take into account the potential harm inflicted upon innocent parties [4]. In the context of crowd control, proportionality means that the use of tear gas, water cannons, or other forms of physical force may be justified only when violence has escalated among members of the crowd and cannot be effectively addressed through less coercive measures. This principle is not merely an ethical norm but also a legally binding obligation governing every aspect of law enforcement operations.

Within the Indonesian legal framework, the principle of proportionality is embodied in Article 3 of Chief of the Indonesian National Police Regulation Number 1 of 2009, which requires the use of police force to comply with the principles of legality, necessity, and proportionality [3]. Implementing these three principles requires commanders in the field to undertake rapid yet measured situational assessments. This represents a critical concern because decisions made under intense operational pressure may not always reflect a careful assessment of proportionality [13]. Aspan highlights that law enforcement discretion including discretion in determining the appropriate level of force is an operational necessity that simultaneously carries a risk of abuse when not accompanied by adequate oversight [14].

The minimum force doctrine, adopted from the British policing tradition, consistently prioritizes de-escalation before any escalation in the use of force is considered [6]. A comparative study conducted by Human Rights Watch on crowd-control practices in ten major Southeast Asian cities found that countries consistently applying proportionality standards recorded 40% fewer injuries among demonstrators [11]. Accordingly, the development of a human rights-based de-escalation model in Medan should establish proportionality as a measurable and evaluable operational principle rather than merely a regulatory clause. Tarigan and Aspan emphasize the importance of designing systems that proactively protect individual rights instead of merely responding after violations have occurred [15].

2.2 Theory of Dialogic Communication in Law Enforcement

The theory of dialogic communication, rooted in Habermas's theory of communicative action, offers a distinctive perspective on crowd-control operations [16]. Rather than viewing demonstrators merely as subjects to be controlled, this theory regards them as actors possessing communicative rationality and the capacity to engage in constructive dialogue. Its implication for crowd-control operations is that law enforcement officers should pursue meaningful two-way communication before and during demonstrations instead of immediately adopting a confrontational approach that may further intensify tensions.

In the context of policing, this dialogic approach has evolved into the concept of *Dialogue Policing*, which was first systematically developed by the Swedish police in the early 2000s [17]. This model deploys specially trained officers as liaison personnel who communicate directly with protest leaders, explain applicable legal restrictions, and identify solutions that enable demonstrations to proceed peacefully. Fatmawati, Fikri, and Siregar associate the importance of this dialogic approach with the concept of restorative justice, which emphasizes repairing relationships and preventing conflict rather than relying solely on enforcement and retribution [18]. In the context of crowd control, this restorative philosophy may be understood as an effort to ensure that interactions between law enforcement officers and demonstrators do not create lasting social harm.

Applying dialogic communication theory to crowd-control operations in Medan presents several structural challenges. First, the strong hierarchical culture within the police institution frequently restricts communication initiatives by field officers. Second, the absence of standardized communication protocols causes dialogic practices to depend heavily on the individual initiative of operational commanders. Third, the limited cross-cultural communication competence of law enforcement officers presents a significant obstacle, given Medan's high degree of ethnic diversity [19]. Siregar and Lubis emphasize that reforming Indonesia's criminal justice system requires a fundamental paradigm shift from a force-based approach toward one grounded in dialogue and rights [20]. Such a transformation cannot occur spontaneously without a systematic institutional program.

2.3 Theory of Command Accountability and State Responsibility

Command responsibility is a legal principle under which commanders may be held accountable for violations committed by their subordinates when they knew or should have known that such violations were occurring and failed to take the necessary measures to prevent or address them [21]. This principle is directly relevant to accountability in crowd-control operations. Under Indonesian law, state responsibility for the conduct of security personnel is governed by Law Number 39 of 1999 concerning Human Rights and Law Number 26 of 2000 concerning Human Rights Courts [22]. These statutes establish the state's responsibility to prevent, investigate, and punish human rights violations committed by state officials.

Zarzani, Fitrianto, and Annisa assert that criminal law reform in Indonesia must incorporate substantive rather than merely procedural justice [23]. In the context of crowd control, this means that investigations into alleged violations must not end with the officers directly involved but should also examine the chain of command to identify where failures in supervision and operational control occurred. Siregar further argues that police authority in criminal law enforcement must always be interpreted within the framework of the rule of law, which recognizes citizens' fundamental rights as inviolable limitations on the exercise of state power [24].

7Rahmayanti et al. caution that institutional violence, including violence committed during security operations, frequently results from weak oversight and an entrenched culture

of impunity [25]. In an ideal human rights-based de-escalation model, command accountability should be designed as a preventive mechanism rather than merely an *ex post facto* response to violations that have already occurred. Commanders must therefore actively supervise the implementation of de-escalation procedures, document critical operational decisions, and report every incident involving the use of force through transparent post-operation reports. Hutagalung and Zarzani maintain that genuine justice requires mechanisms that not only provide security for victims but also generate a meaningful preventive effect [26].

2.4 The Concept of De-escalation and Its Operational Models

The concept of de-escalation in policing was first systematically developed in the United States during the 1990s in response to increasing incidents of excessive use of force that generated widespread public concern [6]. De-escalation is broadly defined as the use of verbal and non-verbal techniques, time, and tactical measures to stabilize potentially violent situations and reduce the likelihood of physical escalation [27]. Several models have subsequently been developed, including: (1) the Management of Aggressive Behavior (MOAB) model, which emphasizes verbal communication skills; (2) Sweden's Dialogue Police model, which places structured communication at the center of operational strategy; and (3) the Integrating Communications, Assessment, and Tactics (ICAT) model, which integrates situational assessment with tactical responses [17].

Adapting these models to the Indonesian context requires careful consideration of contextual factors, including Indonesia's multiethnic social structure, local political dynamics, limitations in police budgets and infrastructure, and the enduring influence of the New Order's security paradigm on institutional culture [8]. Fikri, Siregar, and Rafianti emphasize that restorative approaches to law enforcement in Indonesia must account for specific sociocultural contexts [28], as methods proven effective in other countries cannot necessarily be transplanted without adequate adaptation. Sidi and Zarzani further argue that law enforcement effectiveness is largely determined by institutional capacity and the individual commitment of law enforcement personnel [29]. A de-escalation model should therefore function simultaneously as an operational training guide and a concrete performance-assessment instrument.

2.5 Human Rights Principles in Police Operations

Human rights, as a universal system of values, have undergone an extensive process of codification since the United Nations General Assembly adopted the Universal Declaration of Human Rights in 1948. In the context of police operations, the most relevant human rights principles include the right to life, the right to freedom from torture and inhuman treatment, the rights to freedom of expression and peaceful assembly, and the right to an effective remedy for individuals whose rights have been violated [30]. Collectively, these principles establish the normative framework that should guide every aspect of crowd-control operations.

Siregar specifically emphasizes that human rights occupy a strong constitutional position within the Indonesian legal system, as reflected in Articles 28A to 28J of the 1945 Constitution of the Republic of Indonesia [12]. These provisions not only guarantee substantive rights but also establish strict limitations on their restriction: human rights may only be restricted by law, for a legitimate purpose, and to the extent strictly necessary in a democratic society. These standards directly apply to every crowd-control operation, including decisions concerning the use of force. The principle of non-discrimination is among the human rights principles most frequently disregarded in crowd-control practices,

particularly in relation to certain activist groups that often experience more severe responses from law enforcement officers [11].

In their study of halal product supervision, Rafianti and Zarzani employ the *maqasid al-sharia* framework, which is conceptually consistent with the protection of life and human dignity at the core of human rights [31]. This approach demonstrates that human rights protection in police operations can and should be reinforced by ethical values rooted in local traditions. Alfiansyah, Nasution, and Zarzani argue that criminal responsibility should be constructed not only to punish offenders but also to produce a deterrent effect that prevents similar violations from recurring [32]. In developing a human rights-based de-escalation model, this preventive dimension must be incorporated through a systemic design that makes human rights violations during crowd-control operations more difficult to commit.

Research Methodology

This study employs normative legal research, which, within the Indonesian legal tradition, places written legal materials as the primary object of inquiry [33]. This methodological choice is based on the consideration that the issues under examination are closely related to normative construction, regulatory interpretation, and an evaluation of the conformity between positive law and international human rights standards. In developing a human rights based de escalation model, normative legal research provides a robust conceptual foundation before the proposed model is directed toward empirical implementation. Siregar, Adrian, and Rambe emphasize the importance of understanding the historical and institutional contexts when examining concepts within the Indonesian legal system [8], which serves as a methodological basis for understanding the issues addressed in this study.

This study applies three complementary approaches. First, the statutory approach involves systematically examining and analyzing all relevant regulations, ranging from constitutional provisions and statutes to technical and operational rules governing crowd control and human rights. This approach facilitates the identification of gaps and inconsistencies within the existing legal framework [34]. Second, the conceptual approach examines key theoretical concepts including de escalation, proportionality, command accountability, and dialogic communication based on various sources of legal doctrine and social science scholarship. Third, the case approach analyzes documented crowd control incidents in Medan to evaluate the gap between legal norms and their practical implementation.

The legal materials used in this study are classified into three categories. Primary legal materials include: (a) international legal instruments ratified by Indonesia, including the International Covenant on Civil and Political Rights (ICCPR), ratified through Law Number 12 of 2005; (b) relevant national legislation, including the 1945 Constitution of the Republic of Indonesia, Law Number 39 of 1999, Law Number 9 of 1998, Chief of the Indonesian National Police Regulation Number 1 of 2009, and Chief of the Indonesian National Police Regulation Number 16 of 2006 [22]; and (c) court decisions and recommendations issued by the Indonesian National Commission on Human Rights concerning crowd control incidents. Secondary legal materials comprise academic literature, including legal textbooks, peer reviewed national and international journal articles, and previous research findings. Tertiary legal materials include legal dictionaries, encyclopedias, and operational guidance documents issued by international organizations such as the United Nations and the Organization for Security and Co operation in Europe (OSCE).

Legal materials were collected through a systematic literature review. Primary legal materials in the form of legislation and regulations were obtained from official government legal databases and the Indonesian National Police Legal Documentation and Information Network (JDIH Polri). Secondary legal materials were identified through indexed academic databases, including Google Scholar, SINTA, and Scopus. Reports issued by human rights monitoring institutions, such as the Indonesian National Commission on Human Rights and Amnesty International, were used as factual sources to complement the normative analysis. For the specific context of Medan, relevant information was obtained from reports issued by the North Sumatra Regional Police, verifiable media reports, and records maintained by civil society organizations monitoring human rights issues.

The legal materials were analyzed qualitatively by employing both deductive and inductive reasoning. Deductively, international human rights principles and normative standards, together with national regulations, were used as major premises for evaluating documented crowd control practices. Inductively, patterns identified across specific incidents in Medan were analyzed to determine systemic weaknesses and formulate recommendations for the proposed model. The analysis was conducted in three stages: (1) inventorying and systematizing the legal materials; (2) undertaking normative description and explanation; and (3) evaluating regulatory and implementation gaps and formulating the proposed model. The final stage employed a legal construction approach to formulate a de escalation model that not only complies with human rights standards but can also be operationalized within the institutional context of the Indonesian National Police in Medan [34].

Results

4.1 Implementation of Human Rights Based De escalation Principles in Crowd Control Operations in Medan

An examination of documented crowd control incidents in Medan between 2019 and 2024 reveals a complex and inconsistent pattern. On the one hand, significant progress has been made in establishing regulatory instruments and introducing human rights based training initiatives since the Reform era. On the other hand, a substantial gap persists between normative standards and operational practices, frequently resulting in adverse consequences for demonstrators and undermining the institutional legitimacy of the Indonesian National Police. A comprehensive understanding of this gap is therefore essential to formulating a realistic and implementable improvement model.

During the demonstrations opposing the Job Creation Law in Medan in October 2020, more than 2,000 joint security personnel were deployed. However, reports issued by various human rights organizations indicate that no meaningful negotiations were conducted with protest leaders before tensions escalated [5]. Tear gas was fired when demonstrators began pressing against barbed wire barriers, with no apparent attempt to identify and separate provocateurs from the substantially larger peaceful crowd. The recurrence of this pattern in subsequent demonstrations indicates that the absence of de escalation measures was not merely an individual failure but reflected the lack of a systematic operational protocol.

From a regulatory perspective, Chief of the Indonesian National Police Regulation Number 16 of 2006 provides relatively detailed stages of crowd control, including pre incident, incident, and post incident phases [3]. The pre incident phase should encompass communication with protest organizers, threat assessment, and the deployment of trained negotiators. In practice, however, pre incident communication in Medan is frequently absent or merely superficial. Mahya and Aspan emphasize that clearly defined coordination mechanisms are prerequisites for the effective implementation of any policy [35]. The

absence of effective pre demonstration coordination creates a trust deficit that substantially increases the likelihood of escalation.

The use of crowd control equipment also constitutes a critical concern. Water cannons, which should only be employed as a last resort, are frequently positioned as an initial response to crowds considered uncooperative. Aspan observes that law enforcement discretion without adequate oversight is susceptible to producing disproportionate or inadequately measured actions [14]. Siregar identifies this tendency toward premature escalation as closely associated with the absence of a standardized trigger assessment mechanism [24]. Such a procedure would require commanders to formally assess and document the justification for every escalation in the level of force. Without this mechanism, escalation decisions depend entirely on the personal judgment of operational commanders, whose decision making quality may vary considerably between operations.

Human rights based training is another factor that cannot be overlooked. Although the Indonesian National Police has incorporated human rights content into its educational curriculum, its proportion remains limited compared with conventional tactical training. Pintabar, Rafianti, and Saragih argue that fulfilling rights within an institutional context requires not only adequate regulations but also competent human resources and a supportive organizational culture [36]. This observation is particularly relevant because officers lacking a comprehensive understanding of human rights and practical de escalation communication skills are more likely to revert to force based responses under pressure. Pardede, Nurhayati, and Aspan further maintain that effective legal protection requires mechanisms that are not merely normative but also operational and accessible to relevant stakeholders [37].

Post operation oversight and accountability also demonstrate significant weaknesses. Internal police investigations into allegations of excessive force during crowd control operations in Medan are often slow and opaque and rarely result in proportionate sanctions [22]. Daulay, Zarzani, and Aspan emphasize that information transparency is a prerequisite for accountability [38]. This principle can be applied to crowd control operations, in which transparent operational documentation constitutes the foundation of command accountability. The problem is further aggravated by limited transparency in operational records, as post operation reports intended to support institutional evaluation are often merely administrative and fail to provide a critical analysis of operational decisions.

4.1 An Ideal Human Rights Based De escalation Model for Urban Crowd Control Operations

Based on the identified gaps, international human rights standards, and relevant practices from other jurisdictions, this study proposes a comprehensive de escalation model adapted to Indonesia's urban context, particularly Medan. The proposed model, designated the DESA HAM Model (*Deeskalasi Eskalasi Sistemik Berbasis Hak Asasi Manusia* Systemic Human Rights Based De escalation and Escalation), is founded on four principal pillars: (1) human rights based planning and intelligence; (2) structured communication and dialogue; (3) proportionate and graduated tactical responses; and (4) post operation accountability and evaluation. These pillars do not operate in a rigid sequential manner but interact and reinforce one another within an integrated system.

The first pillar, human rights based planning and intelligence, emphasizes that human rights protection must begin well before demonstrators assemble in public spaces. This pillar includes: (a) establishing a comprehensive database of demonstrations to facilitate measurable threat assessments; (b) holding mandatory coordination meetings among law enforcement agencies, protest organizers, and local government representatives at least 24 hours before a planned demonstration; (c) appointing trained negotiators with genuine

decision making authority; and (d) developing contingency plans that explicitly designate de escalation as the primary response. Mahya and Aspan emphasize that clear coordination mechanisms constitute a prerequisite for effective policy implementation [35]. This principle is fully applicable to the planning of human rights based crowd control operations.

The second pillar, structured communication and dialogue, adapts Sweden's Dialogue Policing model to the Indonesian context. Under this model, the Indonesian National Police should establish a specialized Demonstration Liaison Officer (DLO) unit comprising personnel trained in non confrontational communication, negotiation techniques, and human rights standards. DLOs would establish direct communication channels with protest coordinators during the planning stage, maintain communication throughout the demonstration, and serve as intermediaries between the crowd and field commanders. Fikri, Siregar, and Rafianti argue that restorative approaches to law enforcement require sincere and non manipulative communication by law enforcement officers [28]. Similarly, Nurhayati et al., in their study of conflict resolution, demonstrate that approaches integrating the perspectives of multiple stakeholders produce more durable and equitable solutions [39].

The third pillar, proportionate and graduated tactical responses, adopts a six level minimum force escalation ladder: (1) a visible but non confrontational police presence; (2) verbal instructions delivered through loudspeakers; (3) passive physical barriers, such as fences and barbed wire; (4) selective physical intervention using shields and batons; (5) non lethal crowd control equipment, including water cannons and tear gas, employed in accordance with standard operating procedures; and (6) direct physical force against individuals engaged in violent conduct. Every transition to a higher level must be preceded by a clear verbal warning and documented by designated personnel. Siregar emphasizes that every use of force by law enforcement officials must be legally accountable [12]. This escalation ladder provides a framework through which such accountability can be translated into operational practice.

The fourth pillar, post operation accountability and evaluation, serves as a concluding mechanism to ensure the model's continuity and ongoing improvement. It includes: (a) requiring field commanders to prepare comprehensive post operation reports; (b) conducting reviews by an independent team involving representatives of the Indonesian National Commission on Human Rights and civil society organizations; (c) establishing an accessible public complaints mechanism; and (d) integrating evaluation findings into regular training programs. Siswanto, Siregar, and Siregar demonstrate that variations in legal implementation frequently originate from differences in resources and institutional capacity [40]. Consequently, legal reform without adequate resources is unlikely to produce sustainable change. Maryana, Aspan, and Mandasari further emphasize that data protection and procedural safeguards must be taken seriously in policy implementation to prevent misuse [41].

Implementing the DESA HAM Model requires support at three levels. At the regulatory level, the Chief of the Indonesian National Police regulation governing crowd control should be revised to expressly adopt a human rights based de escalation framework as the principal operational standard. At the institutional level, the North Sumatra Regional Police should establish DLO units at the Resort Police level, develop a standardized de escalation training curriculum, and implement a digital documentation system capable of facilitating post operation audits. At the budgetary level, sufficient resources should be allocated for intensive training and the establishment of independent review teams. Theoretically, the DESA HAM Model integrates the three principal theories examined in this study proportional use of force, dialogic communication, and command accountability as mutually reinforcing pillars within a

coherent policy architecture. It thereby transforms the prevailing paradigm from “security versus human rights” to “security through human rights.”

Conclusion

Based on the analysis, this study draws two principal conclusions that also provide recommendations for future improvement. First, the implementation of human rights based de escalation principles in crowd control operations in Medan remains far from optimal. The substantial gap between the existing regulatory framework which is normatively adequate and operational practices arises from at least three structural factors: (a) the absence of mandatory and standardized pre operation communication protocols; (b) limited systematic human rights based de escalation training for personnel assigned to crowd control duties; and (c) weak post operation accountability mechanisms, which allow these deficiencies to persist without meaningful institutional correction. These shortcomings should be promptly addressed by revising technical police regulations and investing substantially in personnel capacity development.

Second, the ideal human rights based de escalation framework for urban crowd control operations, formulated in this study as the DESA HAM Model, should be founded on four integrated pillars: human rights based planning and intelligence; structured communication and dialogue facilitated by trained Demonstration Liaison Officers; proportionate tactical responses governed by a documented escalation ladder; and post operation accountability and evaluation involving independent external oversight. The model should be implemented gradually with support at three levels: regulatory reform, institutional restructuring, and adequate budgetary allocation. The Government and the Indonesian National Police should regard human rights protection not as an additional bureaucratic burden but as an indicator of professionalism and operational success that strengthens the institutional integrity of Indonesia’s security apparatus.

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