



Ethics in Law Enforcement: Analyzing the Police Professional Code of Ethics

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ABSTRACT

The aims of this research are to examine the regulation of the police code of ethics, to comprehend the role of the police code of ethics in law enforcement, and to investigate the method for enforcing the code of ethics and the punishments that can be imposed on officers who dissolve the code of ethics. The normative legal research method was applied. This study employs a statue and a conceptual method. The legal materials used in this study come from both primary and secondary legal sources. The analysis found that every police officer must conduct themselves with dignity. The National Police Code of Ethics Commission, as well as other institutions such as the National Police Legal Function Bearer, National Police Commission of the Republic of Indonesia, Profession and Security of the National Police of the Republic of Indonesia, and National Police Public Relations Division, carry out the mechanism of The Code of Ethics Sanction in Law Enforcement. Furthermore, police officers who are found to have breached the code of ethics can face both ethical and administrative consequences.

INTRODUCTION

Ethics of profession refers to a set of rules that govern the behavior of individuals within a profession. These rules are binding for every individual with profession and are oriented to the values inherent to that profession, responsible for their actions, and maintaining the integrity of their chosen field (Abintoro, 2021). The basic concept of professional ethics as a norm is then formulated in a professional code of ethics which contains ethical values as a guide and controller for someone in carrying out their profession. In other words, a professional code of ethics is a moral or decency guideline for a particular profession in carrying out its profession which is compiled by members of the profession itself and binds them in practicing it.

An ethical code of a profession originates from an institution or organization, subsequently establishing a moral obligation for all its members within the organization (Abintoro, 2021). Consequently, each institution or organization of profession has distinct formulations of their ethical codes, encompassing variations in normative elements as well as the scope and jurisdiction of application. Therefore, the police institution, like the other institution in general, have a code of ethics that shows the need for every police officer to behave in accordance with regulations that require discipline in carrying out their duties according to the mission. The internal rules of police institution of Indonesian Republic carried out in (Djarmika W. , 2011) to improve performance, professionalism, organizational culture and to ensure the preservation of order and implementation of duties in accordance with the objectives, roles, functions, authority, and responsibilities in which they are assigned and all carried out for the community.

Furthermore, the National Police of the Indonesian Republic has a strategic position in law enforcement. Every police officer is expected to maintain and preserving societal order and security through the implementation of legal sanctions that reduce and/or burden the freedom of the community for their violations of society's order as stated in provisions of criminal law (Harryarsana, 2019) In addition, the Indonesian National Police have the duties to serving the public interest. Therefore, in the law enforcement process, the police serve as the gatekeepers. Moreover, Act No. 2 of 2002 concerning National Police of the Republic of Indonesia explicitly mandates that the main duties of the police are to serve as legal officers, as protectors, and as public servants.

The police profession is honorable, but it also carries a great deal of risk and difficulty. The duties of national police officers in the field are often faced with incidents involving physical contact which can result in injury, even involving the life and death of a person. Police officers have to make decisions in a split second. Therefore, the psychological emotional burden in this situation greatly influences the decisions taken. So, it is still a common occurrence that in specific incidents, a police officer employs excessive force, which subsequently draws attention from the media and the public which often classified as a human rights violation (Astawa, 2016).

Ethical issues are issues of human life. Hence, with the increasing development of society and the rapid development of science, technology and

communication, the members of the Indonesian National Police need to be more professional in dealing with the new problems that arise in society. In addition, the negative issue that often befalls the police of the Republic of Indonesia because of the deviant behavior clearly tarnishes the image of the police. The police hold authority that is intricately connected to human rights, so it is necessary to take preventive measures to ensure that the authority vested in police officers is not misused.

LITERATURE REVIEW

Legal Profession

Professionals are people who have scientific expertise in a particular field. The expertise is obtained through a process which can be achieved by experience, learning process at certain (higher) educational institutions or intensive training (Sidharta, Etika dan Kode Etik Profesi Hukum, 2015). An individual's profession depends entirely on what they do to develop their profession. Therefore, a professional has the capacity to autonomously address the requirements of community members seeking services in areas demanding specialized knowledge.

Certainly, with the existence of law, many professions are formed in the legal field. The professions involved in the legal field are judges, attorneys, police, advocates, notaries, and various elements of agencies that are given authority based on law. Legal professionals are public officials in their respective fields. A member of the legal profession must be someone who can be fully trusted to ensure that the legal professional will not exploit their position or authority. This means that practitioners of the legal profession must conduct themselves with dignity because the legal profession's task is a societal duty directly linked to fundamental values that embody human dignity. The main task of the legal profession is to provide public services to the community without discrimination based on the legal provisions. Thus, the definition of the legal profession is a profession that is justified in having the power to act and behave in certain ways according to the law (Prakoso, 2021). This power (authority) based on law requires a higher moral content compared to other professions in general.

The Significance of the Legal Profession

In this modern world, moral teachings confront ever more intricate challenges. Indoctrination and moral teachings will often be questioned if they are no longer able to provide a clear orientation for their adherents (Abintoro, 2021). The proliferation of diverse viewpoints in society leads to a blurring of orientation. Therefore, there is often a debate regarding the definition of good and bad, as what is deemed good by one group may be perceived as bad by another. This is very likely to cause confusion for people in the legal profession in determining their position (attitude).

The challenge in studying the ethics of the legal profession is when the considerations expressed contradict the daily behavior shown by people in the legal profession. In addition, the reality demonstrates that the development of ethical standards within the legal profession is not progressing well within the

realm of law. Hence, it becomes crucial to study ethics of profession. Legal professional ethics is continuous, education, inseparable from the values that live and develop in society (Sidharta, Refleksi tentang Struktur Ilmu Hukum, 2000). Ethical education should ideally be learned when the candidate of legal profession still learning their legal profession, not when they already carrying out their duties.

Tribrata and Catur Prasetya

Tribrata comes from *Sanskerta* language, *Tri* means three and *Brata* means *kaul* (vows). *Kaul* (vows) is a statement by a person or group based on the purity/sincerity of their heartstrings (Sidharta, Etika dan Kode Etik Profesi Hukum, 2015). Hence, the definition of *Tribrata* are three vows that have been pledged by the National Police of the Republic of Indonesia to be subsequently practiced by each of its members in earnest. Furthermore, in Indonesia dictionary, *Tribrata* are the three principles of obligation of the Indonesian National Police which is symbolized by a star. *Tribrata* which later became the National Police's code of ethics was born from an idea by Professor Djokosoestono as a member of the drafting committee for the Indonesian National Police law in 1953.

Then since July 1 2002, based on the Police Chief Decree No. Pol: Kep/17/VI/2002 June 24, 2002, *Tribrata* is the statements that concretely describe the basic values of the philosophy of each police officer. The basic values are the value of understanding nationality and divinity, the value of understanding the rule of law and the value of social understanding. Moreover, the formulation of *Tribrata* is structured according to three points that reflect the character and behavior required of each police officer, namely as follows:

- I. *Rastrastrawakottama* (The main servant of the country)
The first point means that the police are public servants who are always present in the community.
- II. *Nagarajanottama* (The main citizen of the country)
The second point means that as a police officer they have to be the example as a reflection of a good citizen.
- III. *Janaansusasanadharm*a (Responsibly upholding public order)
The third point explains that police officers are obliged to maintain order in the community to ensure and maintain peace.

The three understanding values above constitute the police identity and moral guidelines for each police officer in carrying out his duties and authority and maintaining his professional abilities. According to the Police Chief Decree No. Pol: Kep/17/VI/2002 24 June, 2002, the formulation of *Tribrata* has been changed to Bahasa which contains:

"*Kami Polisi Indonesia:*

- 1) *Berbakti Kepada nusa dan bangsa dengan penuh ketaqwaan terhadap Tuhan Yang Maha Esa.*
- 2) *Menjunjung tinggi kebenaran, keadilan dan kemanusiaan dalam menegakkan Hukum Negara Kesatuan Republik Indonesia yang berdasarkan Pancasila dan UUD 1945.*

- 3) *Senantiasa melindungi, mengayomi dan melayani masyarakat dengan keikhlasan untuk mewujudkan keamanan dan ketertiban"*

Furthermore, in Yogyakarta, 1960, at the Regional Leadership Meeting of the Police Chief, which was attend by all the Regional Police Chief in Indonesia it was agreed that *Catur Prasetya* which was suggested by the President, is carried out as a guideline for the work of accompanying the *Tribrata* which was established as a guideline for the life of Indonesian police officers (Djatkika W. , 2011).

Catur Prasetya composed of *catur* and *prasetya*, *catur* means 4 (four) and *prasetya* means commitment (ability, determination, and loyalty). Therefore, every police officer in carrying out their duty must be guided by these four commitments. *Catur Prasetya* which was agreed at a meeting of police leaders are:

- I. *Satya Haprabu*, loyal to the State Leader and Government.
- II. *Haniyaken mungsuh*, eliminate the enemies of the state and society.
- III. *Gineung Pratidina*, glorify the country by working hard.
- IV. *Tan Satrisna*, not tied to anything.

Based on the formulation in *Catur Prasetya*, it is clear that *Catur Prasetya* is the basis for the loyalty of police officers.

The new formulation of *Catur Prasetya* according to the Police Chief Decree No. Pol.: Kep/39/IX/2004, September 9, 2004 are as follows:

"Catur Prasetya

Sebagai insan bhayangkara kehormatann saya adalah berkorban demi masyarakat, bangsa dan negara untuk:

- 1) *Meniadakan segala bentuk gangguan keamanan.*
- 2) *Menjaga keselamatan jiwa raga harta benda dan hak asasi manusia.*
- 3) *Menjamin kepastian berdasarkan hukum.*
- 4) *Memelihara perasaan tentram dan damai."*

METHODOLOGY

The writing in this study employs normative legal research methodologies, which include evaluating and studying library materials or secondary data. The methodologies employed are the statute approach and the conceptual approach. Supported by sources of primary legal materials including laws related to relevant legal issues such as: Law Number 2 of 2002 concerning the Indonesian National Police, Chief of Police Decree No. Pol: Kep/32/VII Dated July 1, 2003, and Police Regulation (Perpol) Number 7 of 2022 concerning the Professional Code of Ethics and the Ethics Code Commission of the Indonesian National Police. Secondary legal materials are legal materials that are not official papers but provide further explanation to primary legal materials, such as books, journals, and other legal references connected to the issues discussed. Legal material search procedures employ primary and secondary legal material research approaches, while study analysis employs qualitative analysis.

RESULTS AND DISCUSSION

Indonesian Police Professional Code of Ethics

Police Ethics

The term Ethics comes from the Greek "ethos" which refers to a way of thinking, habit, custom, feeling, attitude, character, moral character, or tradition. In the Indonesian Dictionary, there are three meanings that can be given to the word Ethics. First, ethics can refer to a system of values or moral values and norms that guide individuals or groups in behaving and acting. Second, Ethics can also be interpreted as a collection of principles or values related to morals. Third, Ethics can also be understood as a science that studies the concepts of good and bad that are accepted in a society, and is the object of research carried out systematically and methodically.

The word "Police" comes from the Greek word *Politea*. Initially, the word was used to refer to "a person who was a citizen of the city of Athens". Over time, this meaning developed into "city" and was used to refer to all businesses related to the city. The police have the meaning of a government organ tasked with supervising and, if necessary, using force to ensure that the governed bodies comply with established prohibitions (Destiani, et al., 2023). According to the Indonesia Dictionary Book (KBBI), the police can be described as follows: 1) A government agency tasked with maintaining security and public order, including arresting law violators and carrying out similar actions. 2) Members of government bodies, namely state employees who have the task of maintaining security and the like.

Police Ethics is a system of values and moral norms that serve as guidelines for the police in behaving and acting. The aim of the Police Code of Ethics is to ensure the proportional application of police ethics in its relations with the community, as well as to provide the assurance to the police that generalizing police ethics is the right things to do.

In relation to police professionalism, Sadjijono stated: In forming professional police profession holders, increasing moral awareness, increasing the technical capabilities of the profession, understanding professional ethics, and improving science and technology, are non-negotiable conditions (Sadjijono, 2006). With a foundation of moral ethics, extensive knowledge and high technical abilities, the police profession will remain commendable and respected by the community. The police officers in carrying out their profession are responsible for the preservation of the profession they hold and have moral awareness and conscience, acting ethically as formulated in the police professional code of ethics.

Act Number 2 of 2002 concerning the National Police of the Republic of Indonesia

In accordance with the article 30 paragraph 4 of 1945 Constitution which state "The State Police of the Republic of Indonesia as a state apparatus which safeguards the security and order of the society has the duty to protect, to nurture, to serve the society, as well as to enforce the law", the Act Number 2 of 2002 concerning the National Police of the Republic of Indonesia then arises. This Act became the pioneer for the establishment of the National Police of Republic

of Indonesia institution. In addition, the provision of Indonesian Police code of ethics is mentioned in article 34 and 35 of this Act. These articles mandate that every member of the Indonesian Police in carrying out their duties and authority must fully reflect *Bhayangkara's* personality. Devoting themselves as a law enforcement instrument of the state, whose duties and authority are directly related to the rights and obligations of citizens which requires high awareness and technical skills, and therefore every Indonesian Police member must appreciate and embody the ethics of the police profession as reflected in their attitudes and behavior. Furthermore, in this Act, what is meant by police is stated in Article 1 Point 1 "Police are all matters relating to police functions and institutions in accordance with statutory regulations". Police regulations Article 1 Point 4, "Police regulations are all regulations issued by the National Police of the Republic of Indonesia in order to maintain order and ensure public security in accordance with statutory regulations".

The function of the police in Article 2, "The function of the police is one of the functions of state government in the field of maintaining security and public order, law enforcement, protection, guardian and public services".

Police Chief Decree No. Pol: Kep/32/VII 1 July 2003

The Professional Code of Ethics approved in this decision covers 3 (three) groups of moral values, namely:

1. Ethics of Service, is the moral commitment of every member of the National Police towards their profession as a custodian of security and public order, law enforcer as well as protector, guardian and serve the community;
2. Institutional Ethics, is the moral commitment for every member of the Indonesian National Police to the police institution which is the forum for their service;
3. State Ethics, is the moral commitment of every member of the National Police and its institutions and to always be neutral, independent and not influenced by political interests or groups in order to maintain the upholding of the laws of the Unitary State of the Republic of Indonesia (Abintoro, 2021).

Police Regulation Number 7 of 2022 concerning the Professional Code of Ethics and the National Police Code of Ethics Commission

There are 13 chapters and 113 articles in this regulation, which further explained as follow:

- a) Chapter I (The General Provision);
- b) Chapter II (Police Professional Code of Ethics);
- c) Chapter III (Preliminary Examination);
- d) Chapter IV (Police Code of Ethics Commission);
- e) Chapter V (Police Code of Ethics Commission Appeal);
- f) Chapter VI (Police Code of Ethics Commission Judicial Review);
- g) Chapter VII (Submission of Decision Excerpts, Implementation of Decisions and Supervision);
- h) Chapter VIII (Personnel Rehabilitation);

- i) Chapter IX (Sentence Period Reduction);
- j) Chapter X (Rights and Obligations of Suspected Violators and Companions);
- k) Chapter XI (Imposition of Ethical and Administrative Sanctions);
- l) Chapter XII (Other Provision);
- m) Chapter XIII (Closing Provision).

In this regulation, what is meant by the Police Professional Code of Ethics mentioned in Article 1 Paragraph 1, which state "The Police Professional Code of Ethics, hereinafter abbreviated to *KEPP*, are moral norms or rules, both written and unwritten, which guide the attitudes, behavior and actions of officials of the Indonesian National Police in carrying out their duties, authority, responsibilities and their daily life." Furthermore, in the Article 3 paragraph 1 state that "Every National Police Officers are obliged to guide the *KEPP* by complying with every obligation and prohibition in:

a. State Ethics

State Ethics are norms in the *KEPP* which contain guidelines for the attitude and behavior for every National Police Officer regarding the Unitary State of the Republic of Indonesia, Pancasila, the 1945 Constitution, and the unity in diversity. This state ethics further explain in article 4 and 9 of this regulation.

b. Institutional Ethics

Institutional Ethics is the norms in the *KEPP* which contain guidelines for the attitude and behavior of every Police Officer in relation to the implementation of duties, authority and responsibilities, legal obligations and the use of professional police authority in accordance with the areas of duty, authority and responsibility in each police function. This institutional ethics further explain in article 5, 6, 10 and 11 of this regulation.

c. Community Ethics

Community Ethics are the norms in the *KEPP* which contain guidelines for the attitude and behavior of every Police Officer in relation to the implementation of duties, authority and responsibilities of legal obligations and the use of the professional authority of the police, in relation to the community. This community ethics further explain in article 7 and 12 in this regulation.

d. Personality Ethics

Personal Ethics are the norms in the *KEPP* which contain guidelines for the attitude and behavior of every National Police Officer in their capacity as an individual who is bound by his personal ethical morality, both inside and outside of carrying out his duties, authority and responsibilities and using his professional authority in daily life. This personality ethics further explain in article 8 and 13 of this regulation.

Moral Police Responsibility

The moral and ethical responsibility of the police is actually an inner responsibility, the sanctions are felt by the individual or himself as a member of

the police, because ethics or codes of ethics are made by professional institutions and applies specifically to members of the profession (police members) whose implementation is based on the demands of conscience, encouragement of the moral strength of each member (Abintoro, 2021). Legal responsibility for sanctions is generally given by forces outside themselves, both from administrative law and public law.

In addition, the legal responsibility of investigators towards people suspected of committing criminal acts, in implementing their authority, must pay attention to and base it on the upper and lower limits. The upper limit of responsibility is that the action must not conflict with statutory regulations that are higher than the statutory regulations applied in carrying out its authority, namely the statutory regulations concerning the police. Meanwhile, the lower limit of responsibility is that it must not violate the rights contained in statutory regulations whose articles directly regulate the actions of investigators.

Functions of the Code of Ethics in Law Enforcement in Indonesia

In executing their profession to the utmost highest perfection, the profession requires the existence of ethics. It is already been established that ethics stands above the multitude of morals. These ethics are present and is a requirement in any profession to ensure quality and functionality of said work and results. This also counts when talking about professional ethics in the law enforcement world. Ethics of duty is about verifying the intention and the will of the actors. It begins with the analysis of the moral maxim that underlies the action.

As said above, ethics is present to ensure every action taken by the actors in the name of the profession, is done as accordingly without misconduct at any size. And in the law enforcement world specifically the police ethics world, is made to give assurance to the people that all the police officer is doing everything as said and written down. This also indicates that with the code of ethics, all police officers are held up in a high moral standard by society, to be able to uphold the law at any given situation. The operational forces of the police are therefore developing their own procedures to cope with a police situation. However, these are frequently in contradiction to the more ethically justifiable police regulations (Huschbeck, Horres, & Markovič, 2022).

Indonesian Police has their own code of ethics, namely the National Police Professional Ethics (Tim Pokja Lemdiklat, 2022). This code of ethics contains the norms or regulation that is the unity of the ethical function or philosophy with and behavioral or statement regulations on things compulsory, prohibited, or inappropriate for police officers to do in executive their duties, authority, and responsibility of the position. Moreover, in their stead is the commission of police professional ethics, functional as the vessel formed by the police environment to check and decide on matters related to the violation of the code of ethics

Many actions done by police officers are done based on several regulation based of several ethical views and regulation. Therefore, many of these guidelines are made for the wellness of society they swore to serve and protect

also for the reputation and trust in the profession. Those instruments of police code of ethics are:

1. The Code of Conduct for Law Enforcement Officers (1979).
2. Regulation for the Minimum Standard of Handling Inmates (1955).
3. Convention on the Elimination of All Forms of Racial Discrimination (1965).
4. Convention on the Elimination of All Forms of Discrimination Against Women (1981).
5. Convention on Torture, Other Cruel, Inhuman or Degrading Treatment or Punishment (United Nations 1984).
6. Declaration regarding the Principles of Justice for Victims of Crime and Abuse of Authority (1985).
7. The Principle of Protection for all people who are being detained or imprisoned (1988).
8. United Nations Basic Principles on the Usage of Violence and Firearms (1990).
9. Convention on the Rights of Children (1990).
10. Declaration on the Elimination of Violence Against WOMEN (1993).

As said in the law, all documents above are legal and binding to all of the nations that has declared themselves as an alliance. As Indonesia has declared and signed all kinds of international agreements, must and have to respects the regulations and statements made in the documents above without any questions. These documents are proof that there are regulations in doing their job, even easy seeming jobs like apprehending convicts and suspects of crime small or big.

Ethics is labeled to be the guiding light for any professional in doing their job and ensuring that their ways in achieving goals and milestones are still within the acceptable scope of society and regulations made to ensure order. Keeping that in mind, it is also important to address that these ethics are used in many situations in the police officer life and duty. One example being the regulation of detaining suspects and inmates in the process of investigation. In Indonesia we have the Criminal Procedural Law that is given to the public as information, functions as a guidebook in what to do in every criminal situation. There is also books and written regulation on how to act and operate as officers of the law.

In enforcing ethics to these officers, citizens then will feel safe and accounted for in every action made by said actors. The feeling of safety when they are in need to interact or in need of help by these officers are one of the functions of ethics in the law enforcement scope. It is made to keep both citizen and officers safe in interacting and communicating in society without worrying of any misconduct or unfair treatment given by any third party involved in judging the situation. From the statement above we can conclude that ethics has two main functions. One is prevention and the other is treatment for any cases too late to prevent.

Savagery is regularly done by police within the examination to urge a confession the suspect. This behavior has ended up a propensity that can be referenced from different investigate comes about, which are caused by need of supervisory organization examination, an inadequate lawful disobedient, the

assurance of the institution, and the amateurish demeanor of the police. Security and order are problems that will never end because they are related to private interests and public interests. Therefore, the issue of security and order is a very complex problem, so the realization of security and order must be accompanied by good rules and law enforcement (Sitorus & Amal, 2022). Henceforth, the prevention function of code of ethics in police officers code of duty.

Treatment actions to act upon unsavory actions usually done by law enforcements are written down in their respective code of ethics books, and in Indonesia those sanctions are regulated in the Code of Conducts for Law Enforcement. These treatments also include sanction from both their professional world and society because the view society has on the law enforcer as the moral keeper and closest public figure to society. Professional sanctions are actions such as suspension and dismissal from the jobs. Social sanction are actions such as public isolation and negative comments directed towards the actor and their family as their closest society and place of nurture.

With all that said, ethics in law enforcement in this case police officers are given and taught to any learning or rookie in the field to ensure quality of future workers of the same field. Two main functions aside from the previous are to prevent and to treat action unaligned to the ethic code. Prevention is done by informing these future officers that is still within their police academy years of the code ethics important to implement in their every action as soon as they graduate and work in the field. In addition, treatment is to give a deterrent effect to anyone who went against the regulation set. To give an example that the regulations made is not to be underestimate in any form by anyone under any circumstances.

Police Code of Ethics is an essential tool for ensuring that police officers carry out their duties with integrity and in accordance with the law. It serves as a guide for ethical behavior, outlining the principles that officers must adhere to when performing their duties (Hayqal, Dwilaksana, & Setyabudi, 2023). It must be respected and uphold as such to ensure order in police officers doing their assigned jobs and authority. Only after this is implemented perfectly, the rights and trust of citizens can be upheld.

Mechanism of the Code of Ethic Sanction in Law Enforcement

In interpreting the code of ethics to the fullest, there must be ways of mechanism to ensure that every action taken in controlling these actors are even between everyone and is fair in sanction to everyone that deserves it. Because regulation works the same for everyone and have no special exceptions. There are several sections or dividers in the code of ethic enforcement such as:

1. National Police Code of Ethic Enforcement

A. National Police Code of Ethics Commission

As mentioned in Article 1 paragraph 2, the Indonesian National Police Code of Ethics Commission, hereinafter abbreviated as *KKEP*, is a commission formed within the Indonesian National Police to enforce *KEPP*. Police code of ethics hearings is held to examine and decide cases of violations of Article 12, Article 13 and Article 14 of Government

Regulation Number 1 of 2003 concerning Dismissal of Police Members and Article 13 of Government Regulation Number 2 of 2003 concerning Disciplinary Regulations for Police Members.

B. National Police Legal Function Bearer

In Article 3 of Act No. 2/2002 concerning National Police of the Republic of Indonesia state that:

- (1) National Police Legal Function Bearer are assisted by:
 - a. Special police force;
 - b. Civil servant investigators; and/or
 - c. *Swakarsa* forms of protection.
- (2) National Police Legal Function Bearer as mentioned in paragraph 1 letters a, b, and c, carries out police functions in accordance with the laws and regulations which serve as the basis of their respective laws.

C. National Police Commission of the Republic of Indonesia (In Indonesia abbreviated to *Kompolnas*)

Under Presidential Decree No. 17 of 2011, the *Kompolnas* institution was established. *Kompolnas* works by collecting and analyzing data as material for providing advice to the President. To realize a professional and independent Police Institution, the *Kompolnas* have the duty to give the advice to the President related to the Police Institution budget, Police Institution resources development, and Police Institution facilities and infrastructure development. Additionally, *Kompolnas* receives public complaints and suggestions about police performance that are intended to be delivered to the President. Complaints received by *Kompolnas* are public complaints regarding abuse of power, alleged corruption, poor services, discriminatory treatment, and wrong use of police discretion.

D. Profession and Security of the National Police of the Republic of Indonesia (In Indonesia abbreviated to *Propam*)

Propam plays an important role in the National Police Institution of the Republic of Indonesia, especially monitoring and enforcing every police officers' action so that they do not carry out actions outside the function and authority of the police, within the Police Institution. *Propam* have the duty for providing guidance, carrying out professional responsibility functions and internal security, especially in enforcing discipline and order within the National Police Institution, and providing community services if legal problems arise from the police officers (Oka, Hartono, & Setianto, 2022).

E. National Police Public Relations Division

The Public Relations Division have the duty to carrying out the Unit Information in order to distribute information within the National Police Officers. This division is also having the duty to providing coverage, monitoring production, and creating documentation for all news related to the duties and policies of the National Police leader. The function of organizing information in Public Relations Division includes processing and conveying information, including intertwine cooperation or

partnerships with the mass media and its components and also providing information to the public about applicable laws or regulations and order disturbances that occur in their respective regions (Thoyyibah, 2023).

2. Activities are done by:

- A. Audit investigation, examination, and filing by the Profession and Security of the National Police of the Republic of Indonesia in the field of Professional Responsibility function (Preliminary Examination).
- B. National Police Ethics Commission Hearing.
This hearing is done by the National Police Code of Ethics Commission to examine and decide the matter or violation case done by the suspect.
- C. Appeal Commission Hearing.
This hearing is done by the Appeal Commission to examine and determine objections that had been set by the suspected violators husband, or wife, or children or parents, or partner.
- D. Judicial Review Commission Hearing
The judicial review can be carried out if:
 - a. There is an error in the decision of the *KKEP* or *KKEP* appeal; and/or;
 - b. The discovered of the unexamined evidence from the *KKEP* or *KKEP* Appeal Hearing.
- E. Administrative Determination of Punishment.
The administrative determination of punishment done by the National Police Human Resource (Thoyyibah, 2023).

3. The National Police Professional Code of Ethics Commission Sanctions

According to Chapter XI Police Regulation Number 7 of 2022, police members who are declared violated the code of ethics will be subject to sanctions for violation of the Professional Code of Ethics Commission which can be in the form of:

a. Ethic Sanctions

For violators who commit violations in the light category, the sanctions given are:

- 1) The Violator's behavior is declared as a disgraceful act;
- 2) The Violator have the obligation to apologize verbally before the National Police Ethics Commission Hearing and written to the Police Chief and the injured party; and
- 3) Violators are obliged to take part in spiritual, mental, and professional knowledge development for 1 (one) month.

b. Administrative Sanctions

For violators who commit violations in the moderate and serious categories, the sanctions given are:

- 1) Mutations with demotion for a minimum of 1 (one) year;
- 2) Postponement of promotion minimum of 1 (one) year and a maximum of 3 (three years);
- 3) Postponement of education minimum of 1 (one) year and a maximum of 3 (three years);

- 4) Placement in a special place for a maximum of 30 (thirty) working days; and
- 5) Dishonorably Dismissal (In Indonesia abbreviated to *PTDH*).

In addition, if a police officer commits a crime, they must comply with criminal law; if they violate civil law, they will also face sanctions from the relevant authorities.

Police is one of the noble professions surely has their ethical guidelines to serve the public. The purpose of the Police Code of Ethics is to ensure the proportional application of police ethics in its relations with the community, as well as to provide the assurance to the police that generalizing police ethics is right. The Indonesia National Police Institution formed with the enactment of Act No. 2 of 2002 concerning the National Police of the Republic of Indonesia. In Indonesia National Police Institution, *Tribrata* and *Catur Prasetya* serve as their guidelines for life and their guidelines in working. After the enactment of Act No. 2 of 2002 the regulations concerning the police professional code of ethics then arises. The recent regulations that regulate the police professional code of ethics is the Police Regulation Number 7 of 2022 concerning the Professional Code of Ethics and the National Police Code of Ethics Commission. In this regulation, there are the explanations regarding the Police Professional Code of Ethics and the National Police Code of Ethics Commission. The regulations made so that with the enforcing ethics to police officers, citizens then will feel safe and accounted for in every action made by the police officer.

CONCLUSIONS AND RECOMMENDATIONS

As one of the legal professions, every police officer must conduct themselves with dignity because the legal profession's task is a societal duty directly linked to fundamental values that embody human dignity. Police ethics is a system of values and moral norms that serve as guidelines for the police behavior in carrying out their duties. Therefore, the Police Code of Ethics contains the regulations which aim to ensure the proportional application of police ethics in its relations with the high awareness and technical skills that every Indonesian Police member must implement that reflected in their attitudes and their behavior.

Through *Tribrata* and *Catur Prasetya* and the enactment of Act Number 2 of 2002 concerning the National Police of the Republic of Indonesia as a basis of National Police Professional Ethics, the new regulations regarding the police code of ethics then formulated. At present the National Police Professional Ethics are regulated in Police Regulation Number 7 of 2022 concerning the Professional Code of Ethics and the National Police Code of Ethics Commission. The mechanism of The Code of Ethics Sanction in Law Enforcement is carried out by the National Police Code of Ethics Commission and other institutions such as the National Police Legal Function Bearer, National Police Commission of the Republic of Indonesia, Profession and Security of the National Police of the Republic of Indonesia, and National Police Public Relations Division. In addition, the sanction can be imposed to the police members who are declared violated the

code of ethics can be in the form of ethic sanctions and administrative sanctions, depending on the violations they commit.

Nowadays, there are many challenges that police officers have to confront and there are many viewpoints that arise in society. Therefore, the regulations regarding the police code of ethics must be in accordance with the development of the values in the society to ensure that the police officer can consistently fulfill their responsibilities, functions, and authority in their capacity as public protector and public servants. Moreover, the responsive adaptation of the police code of ethics to societal values serves as a compass, guiding law enforcement professionals through the nuanced terrain of public service.

ADVANCED RESEARCH

These results show that the police as law enforcers have a strong legal basis for ethical guidelines in carrying out their duties and obligations. In fact, regulations regarding the police code of ethics frequently change to adjust the police role and duties in society. However, in the field, incidents often occur that show police officers are not following their ethical guidelines. Therefore, further research regarding the factors that caused the incidents or how each National Police Code of Ethics Enforcer responds to the incidents, and are there any issues with the National Police Code of Ethics itself, is required. These research formulations can be utilized as the recent literature that will provide deeper knowledge regarding the police ethics.

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