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Public perceptions of police service performance in Makassar: cultural and technological influences in an urban southeast Asian context

Das'ad Latif[1], Sawedi Muhammad[2], Suryanto Arifin[2],
Andi Nurlela[2], Hariashari Rahim[2],
Andi Ahmad Hasan Tenriliweng[2], Hasanuddin[3] and
Bama Andika Putra[4,5]*

[1]Department of Communication Sciences, Faculty of Social and Political Sciences, Hasanuddin
University, Makassar, Indonesia, [2]Department of Sociology, Faculty of Social and Political Sciences,
Hasanuddin University, Makassar, Indonesia, [3]Department of Community and Preventive Dentistry,
Faculty of Dentistry, Hasanuddin University, Makassar, Indonesia, [4]Department of International
Relations, Faculty of Social and Political Sciences, Hasanuddin University, Makassar, Indonesia,
[5]School of Sociology, Politics, and International Studies, University of Bristol, Bristol, United Kingdom

This study examines the public perception of police service performance in
Makassar, Indonesia, one of the largest urban areas in Southeast Asia. Through a
survey of 400 respondents, this quantitative study aims to investigate how the local
community perceives police services in the city and the factors that influence these
perceptions. Bridging studies of public trust, culture, and technological influence
reveals some unique results, which reflects the importance of an integrated and
responsive communication strategy to the socio-cultural dynamics of the Makassar
community: (1) A reasonably positive level of public trust in the police, with more
than half of the respondents giving good assessments of service performance
and handling of security issues, coincided with a small number of people who
are not satisfied with the services provided; (2) The vital role that technology
plays in improving police transparency and accountability, with more than half of
respondents finding complaints via social media, phone or online apps effective,
therefore, signifying the pivotal role new technological platforms hold in shaping
public perceptions; and (3) The local cultural values of Bugis Makassar, especially
the concept of "Siri" (shame), were also found to have a significant influence on
public perception of the police, with the majority of respondents having a high
understanding of this concept and believe that cultural values can function as a
problem-solving tool.

KEYWORDS

public perceptions, communication strategy, police accountability, cultural customs,
community trust, urban security

1 Introduction

Public safety and order are the fundamental foundations for the sustainable development
of a city. In this context, the role of the police as the front line of law enforcement and
community protection is crucial. The city of Makassar, the capital of South Sulawesi Province
and one of Indonesia's largest metropolitan cities, faces complex challenges in maintaining the

stability and security of its citizens. With a population of 1.5 million in 2023, Makassar exhibits ethnic diversity and rapid economic development, necessitating effective and responsive police services.

Within the global framework, a strong correlation exists between the United Nations' Sustainable Development Goals (SDGs) and elements of a nation's security and justice systems (Blaustein et al., 2018, 2020; Sebire, 2024). SDG 16 emphasizes the importance of promoting peaceful and inclusive societies (Canton, 2021), providing access to justice for all, and building effective, accountable, and inclusive institutions at all levels. Police performance, in this case, is a crucial indicator of the achievement of these global goals at the local level.

However, public perception of police performance is often a more accurate mirror compared to official statistics. A study published in the Journal of Criminal Justice reveals that public trust in the police is influenced by various factors, including direct community experience, effectiveness in addressing crime, and procedural justice in police-community interactions (Ryan and Bergin, 2021). In alignment with such a perception, this study emphasizes the importance of understanding public perception as a key indicator in evaluating police performance.

In the context of public perceptions of police service performance, numerous studies at various levels have sought to understand these dynamics. From an international perspective, a particular study revealed that police transparency and accountability have a significant impact on public trust (Rosenbaum et al., 2017). The study reveals that implementing technology, such as body cameras for police officers and online reporting platforms, can enhance the public's positive perception of police performance. In the context of Southeast Asia, Lim and Kwak (2022) assessed the factors that affect public satisfaction with police services in urban areas and found that responsiveness, professionalism, and the police's ability to address local issues are the main determinants in shaping public perception.

Public perception of police performance cannot be separated from the local socio-cultural context (Murphy et al., 2008). Makassar, with a solid Bugis-Makassar cultural background, has the concept of "siri' na pacce' (self-esteem and solidarity) that influences social interaction, including relationships between the community and law enforcement officials (Hijriani and Herman, 2018; Fuady, 2019; Safitri and Suharno, 2020; Hasni et al., 2022; Rizqi et al., 2024). As past studies have suggested, there is a direct correlation between the importance of understanding local cultural values in shaping people's expectations of law enforcement institutions (Dubord and Griffiths, 2021; Triola and Chanin, 2022; Debbaut and De Kimpe, 2023; O'Reilly, 2023).

Furthermore, the development of technology and social media has changed the communication landscape between the police and the public. A study has shown that the use of social media by the police can increase transparency, which in turn affects the public's perception of police legitimacy (Grimmelikhuijsen and Meijer, 2015). Platforms such as Twitter, Facebook, and Instagram are now channels of direct interaction where public members can report incidents, provide feedback, or even criticize police performance in real-time.

In an urban context, Makassar also faces specific issues that affect police performance and public perception. Rapid economic growth has brought with it an increase in the number of urban crimes, such as motor vehicle theft, drug abuse, and cybercrime. The trend of status quo crimes is evolving, and governments must adapt their policies and strategies to better address the dynamics related to such urban crimes (Nivette et al., 2014).

Given the complexity of this issue, an in-depth study of the public's perception of police services in Makassar City has become highly relevant and urgent. This research will not only provide an overview of the effectiveness of current policing policies and practices. But it can also serve as a foundation for system improvement and increased public trust. Furthermore, the results of this study are expected to contribute to efforts to achieve the SDGs, particularly in building strong institutions and safe communities at the local level, which in turn will have a positive impact on stability and sustainable development on a broader scale. The novelty offered in this study is significant. Makassar, being one of the rapidly emerging urban cities in Southeast Asia, will need to evaluate the public services provided to its citizens. This study provides what past studies have not, analyzing the nexus between the local culture (Bugis Makassar) and perceptions of digital-era policing to determine the best means of providing professional police services to the Makassar people.

2 Police services and public perception: a literature review

The public's perception of police services, particularly in the context of Makassar City, is crucial for understanding the various factors that influence this perception. The existing literature suggests that the complex interaction between individual experiences, socio-cultural contexts, the role of the media, institutional elements, and technological developments shapes this perception. This literature review will discuss five main sub-themes that cover these various aspects to provide a deeper understanding.

The first dominant discourse is on the generic discussion of public trust in the Police. Studies in the past identified vital factors that affect public confidence in the police and found that the community's direct experience with the police, the effectiveness of the police in dealing with crime, and procedural justice in police-community interactions are the main determinants in the formation of public perception (Tankebe, 2013; Tankebe et al., 2016). This finding confirms that public trust is not only built on police work but is also significantly influenced by the process and manner in which the police interact with citizens (Tyler, 2004).

Furthermore, Erving Goffman's "dramaturgy" perspective can help us understand how the police "play" their role in public (Goffman, 2016). Any interaction with the community can be seen as a show in which the police try to project a professional and trustworthy image. The success or failure of this "show" will significantly affect how the public perceives the overall performance of the police force (Mastrofski, 2004).

Therefore, in the context of Makassar, bridging those theories can help the police design training programs that focus not only on the technical aspects of law enforcement but also on communication skills and impression management. This can enhance the quality of police-community interaction and, in turn, improve the public's perception of police performance.

The second discourse addresses the role of technology in enhancing police transparency and accountability. Rosenbaum et al. (2017) discussed the significant impact of technology adoption on public perception in a 2017 study. They found that the use of body cameras on police officers and the implementation of online reporting

platforms not only increased operational transparency but also played an essential role in building public trust.

These findings can be attributed to Marshall McLuhan's theory of technological determinism, which states that technology shapes how humans think and behave (McLuhan, 1964). In the context of policing, the adoption of technology not only changes how the police work but also changes people's expectations and perceptions of police services. People who are used to the convenience and speed of digital services in various aspects of life now expect the same from police institutions.

However, it is essential to note that the influence of this technology is not entirely deterministic. The theory of technological social construction (SCOT) developed by Trevor Pinch and Wiebe Bijker reminds us that the impact of technology is also shaped by the social and cultural context in which it is applied (Smelser and Baltes, 2001). In the case of Makassar, for example, the effectiveness of online reporting platforms may be influenced by people's level of digital literacy and trust in online systems.

Furthermore, Everett Rogers' innovation diffusion theory can help us understand how the adoption of new technologies by police forces affects public perceptions. According to this theory, innovation – in this case, the latest technology in the police service – will be gradually adopted by society, from innovators to laggards (Halton, 2023). Understanding this process can help the Makassar police design an effective and inclusive technology implementation strategy that considers various segments of society.

The third dominant discourse relates to the determinants of community satisfaction with police services in urban areas. Public satisfaction with police services in urban areas, such as Makassar, is an essential indicator for assessing the effectiveness of law enforcement and public safety. According to Maguire and Johnson (2010), factors such as response speed, officer professionalism, and procedural fairness have a significant impact on the public's perception of police performance in urban areas.

Makassar is the largest metropolitan city in Eastern Indonesia, and the security challenges it faces reflect the issue of urban complexity. Previous research by Tankebe (2013) emphasized the importance of police legitimacy in building public trust. This is particularly relevant to the context of Makassar, where ethnic and socioeconomic diversity are hallmarks of the city. The level of case resolution and prevention efforts measures the effectiveness of crime handling in Makassar. Past studies suggest that localized approaches in policing strategies can be optimal in reducing crime in urban areas (Schaap, 2021; Signori et al., 2023). Such an approach can potentially be applied in Makassar, especially in crime-prone zones. Police transparency and accountability, as emphasized by Tyler and Fagan (2008), are critical in building legitimacy. In the digital era, Makassar needs to improve public communication through online platforms, in line with the findings of Grimmelikhuijsen and Meijer (2015) about the positive impact of digital transparency on public trust.

Furthermore, the concept of "community policing" is relevant in this context. This approach emphasizes active partnerships between police and communities in identifying and resolving local security issues (Ryan and Bergin, 2021). In Makassar, implementing this concept can help increase the community's positive perception of police performance by actively involving residents in efforts to prevent crime and maintain order.

The fourth discourse relevant to this study pertains to the influence of local cultural values on the public perception of the police. Past studies have argued that local cultural values are relevant in shaping people's expectations of law enforcement institutions (Signori et al., 2023). Therefore, there is a strong possibility that the local values relevant to the Makassar people can influence how people interact with the police and perceive the police's performance.

In the case of Makassar, understanding the concept of "Siri" na Pacce,' which emphasizes self-esteem and solidarity, is critical to understanding public expectations of police behavior and performance. The social capital theory developed by Pierre Bourdieu is also relevant in this context. Social capital refers to the resources generated through social networks and reciprocal relationships within society (Claridge, 2015). In the context of Makassar, the police can utilize and strengthen existing social capital by understanding and respecting local cultural values, which can increase community trust and cooperation.

Furthermore, the social identity theory, developed by Tajfel and Turner (1979), can help explain how cultural identity affects people's perceptions of the police. This theory posits that individuals tend to identify with specific social groups, which in turn influences their attitudes and behaviors toward other groups. In the context of Makassar, understanding the dynamics of social and cultural identity can help the police design a more sensitive and practical approach to their interactions with various community groups.

The last discourse relevant to this study is the role of social media in shaping the public perception of the police. Grimmelikhuijsen and Meijer (2015) analyzed the impact of police use of social media on public perception in their research. They found that using social media by the police can increase transparency and potentially increase the perception of police legitimacy in the eyes of the public. These findings can be analyzed through the agenda-setting theory developed by McCombs and Shaw (1972). This theory explains how the media has the power to influence what the public considers necessary. In the context of the police, utilizing social media presents an opportunity for these institutions to actively shape public agendas related to security and law enforcement issues, thereby building their positive image.

The cultivation theory, developed by Gerbner and Gross (1976), is also relevant in understanding the long-term impact of media exposure on the public's perception of policing. Although this theory was initially developed to understand the effects of television, its principles can be applied to social media. Constant exposure to positive content about policing on social media can, over time, shape a more positive perception among the public. However, it is vital to consider the theory of uses and gratifications put forward by Katz et al. (1973). This theory emphasizes that the audience is active in choosing the media they consume based on their needs and satisfaction. In the context of Makassar, understanding people's motivations and preferences for using social media can help the police design more effective and targeted communication strategies.

Furthermore, the theory of public space, developed by Habermas (1989), has become increasingly relevant in the era of social media. Social media can be seen as a virtual public space where citizens can participate in discussions about issues affecting them, including police performance. The Makassar Police can utilize this space to facilitate constructive dialogue with the community, enhance transparency, and foster public trust.

In general, the public's perception of the performance of police services in Makassar City is formed by the complex interaction between various factors. Starting from the community's direct experience with the police, the adoption of technology in police

services, the local cultural context, and the role of social media in shaping public opinion. An understanding of the sociological and mass communication theories discussed can help the Makassar police design a comprehensive strategy to improve their performance and build a positive public perception, which is ultimately a novelty that has not been explored in past studies. As seen in existing studies, there have been differing views on the variables that influence the effectiveness of public services, the significance of digital technologies in disseminating programs, and what factors affect satisfaction with police services. The challenge ahead for the Makassar police force is to integrate an understanding of these factors into their daily practice. This involves ongoing training to enhance officers' interpersonal skills, promote responsible and inclusive technology adoption, foster sensitivity to local cultural values, and develop effective communication strategies across various media platforms. With a holistic and evidence-based approach, the Makassar police can improve the quality of their services and build stronger relationships with their communities.

3 Research methods

This survey research involved 400 respondents spread across 15 sub-districts and 153 urban villages in Makassar City, aiming to understand the public's perception of police service performance. Various instruments have been prepared to collect data. First, a questionnaire containing closed-ended questions is designed to measure the public's perception of aspects of police services, such as response speed, friendliness, and professionalism. This instrument provides a quantitative overview of the public's views at large (see Table 1).

This survey research employs a quantitative method, selecting a sample of 400 respondents from a population of 1,432,181 in 15 sub-districts of Makassar City. The sample from this study seeks to be representative of the entire population of Makassar. Respondents were

selected through a stratified random sampling method in 2024, with the division of respondents into subgroups formed by similarities in attributes to ensure that the voices are sufficiently represented. The sample of respondents chosen filled out the questionnaire and described the types of police services available in Makassar City, evaluated the quality of police services provided to the community in Makassar City, and answered various other questions about community satisfaction. The data collected from these various instruments were then processed using data analysis software such as SPSS, which allows for comprehensive and accurate quantitative analysis, providing valid and reliable results for this research.

The Likert scale measures the level of public satisfaction or approval of statements related to police performance. This instrument enables researchers to collect more structured and measurable data on how people evaluate the services they receive. The review checklist document is also an essential component of the study, used to analyze secondary data, including police performance reports and crime statistics. This provides additional context and allows for comparisons with data obtained from surveys.

3.1 Respondent description

The following table shows the attributes of the general group of respondents by gender, religious affiliation, and community leaders. The table below shows a balance between men and women participating in this quantitative survey (see Table 2).

Based on the primary data above, which shows the characteristics of the respondents in this study, it can be seen that the sample has diversity in various demographic aspects. In terms of gender, male respondents (59.25%) were slightly more dominant than female respondents (40.8%). The age group was dominated by respondents aged 31–60 years (70%), followed by the 1–30 years old group (20%). The majority of respondents

TABLE 1 Total respondents for the study.

No	Subdistricts	Male	Female	Total population	Samples
1	Mariso	29,007	28,788	57,795	16
2	Mamajang	27,542	28,552	56,094	17
3	Tamalate	91,174	91,174	182,348	55
4	Rappocini	70,865	73,868	144,733	44
5	Makassar	40,763	41,502	82,265	22
6	Ujung Pandang	11,903	12,638	24,541	7
7	Wajo	15,042	15,062	30,104	8
8	Bontoala	27,410	27,829	55,239	14
9	Ujung Tanah	18,087	18,040	36,127	8
10	Sangkarrang Islands	7,087	7,171	14,258	4
11	Stem	73,552	72,356	145,908	35
12	Panakkukang	69,762	69,997	139,759	43
13	Manggala	74,113	74,349	148,462	34
14	Biringkanaya	105,582	105,644	211,226	53
15	Tamalanrea	51,471	51,851	103,322	40
Total		713,360	718,821	1,432,181	400

Source: compiled by the authors (2024).

TABLE 2 Characteristics of respondents based on horizontal and vertical attributes (*N* = 400).

Gender	Man	237	59.25%
	Woman	163	40.8%
Age	1 year–30 years	280	20%
	31–60 years old	80	70%
	61–80 years old	37	9.3%
	81–90 years old	2	0.5%
	No answer	1	0.2%
Marital Status	Kawin	306	76.5%
	Unmarried	65	16.25%
	Divorce for life	8	2%
	Divorce	14	3.5%
	Dead marriage	1	0.25%
Religion	Islam	364	91%
	Protestant christianity	24	6%
	Catholic christianity	9	2.25%
	Buddhist	2	0.5%
	Other	1	0.25%
Ethnicity	Makassar Tribe	222	55.5%
	Bugis Tribe	119	29.75%
	Toraja Tribe	29	7.25%
	Javanese Tribe	7	1.75%

Source: primary data (2024).

were married (76.5%), followed by a small percentage who were not married (16.25%) and those with other marital statuses. Islam is the most dominant religion among respondents (91%), followed by Protestant Christians (6%) and Catholics (2.25%).

In terms of ethnicity, there is diversity that reflects the community's composition in the research area. The Makassar tribe is the majority (55.5%), followed by the Bugis tribe (29.75%), the Toraja tribe (7.25%), and a small number of Javanese tribe (1.75%). This diversity provides a representative picture of the region's ethnic composition. This demographic data indicates that the research sample encompasses individuals from diverse backgrounds, providing a rich and comprehensive perspective on the research topic.

4 Results of the study

4.1 Public perception of cultural aspects in police institutions

Figure 1 shows that the cultural aspect of the police institution has several interesting findings. The majority of respondents, as many as 69%, agreed that the police have a culture that emphasizes being protectors and servants of the community. However, this view seems to contradict the perception of other cultures proclaimed by institutions.

Surprisingly, 80% of respondents agreed that no culture has been built in police institutions. This may reflect the gap between the organization's ideals and the perceived realities on the ground. Furthermore, the promoted cultures, such as PRESISI (Predictive, Responsible, and Fair Transparency) and PROMOTER (Professional,

Modern, and Trusted), received significant rejection, with 67.5 and 82.5% of respondents expressing their disapproval, respectively.

Meanwhile, the issue of seniority in police institutions remains a topic of debate. Almost half of the respondents (49.25%) agreed that seniority still exists, while 44.5% disagreed, indicating a reasonably balanced difference in perception on this matter.

This data reveals a gap between the values upheld by the police institution and the perceptions of its members. This can be an essential evaluation material for the police to improve the implementation of organizational culture and bridge the difference between institutional ideals and realities on the ground.

4.2 Cultural values applicable to the Bugis society of Makassar

The primary data shows the percentage of cultural values that apply to the Bugis Makassar community, revealing some interesting findings about people's perceptions and understanding of their cultural aspects. Most respondents (59.25%) agreed that the cultural values of the Bugis Makassar community can function as a problem-solving tool. It shows a strong belief in the relevance and effectiveness of local cultural values in daily life (see Figure 2).

Most notably, understanding the culture of "Siri" or shame received very high approval, reaching 90.50%. This indicates that the "Siri" concept is still deeply rooted and appreciated in the Bugis Makassar community. However, there is a gap in understanding several other aspects of culture. The culture of "getteng" (firm and consistent), "lempu" (honest), and "warani" (brave) received relatively low approval
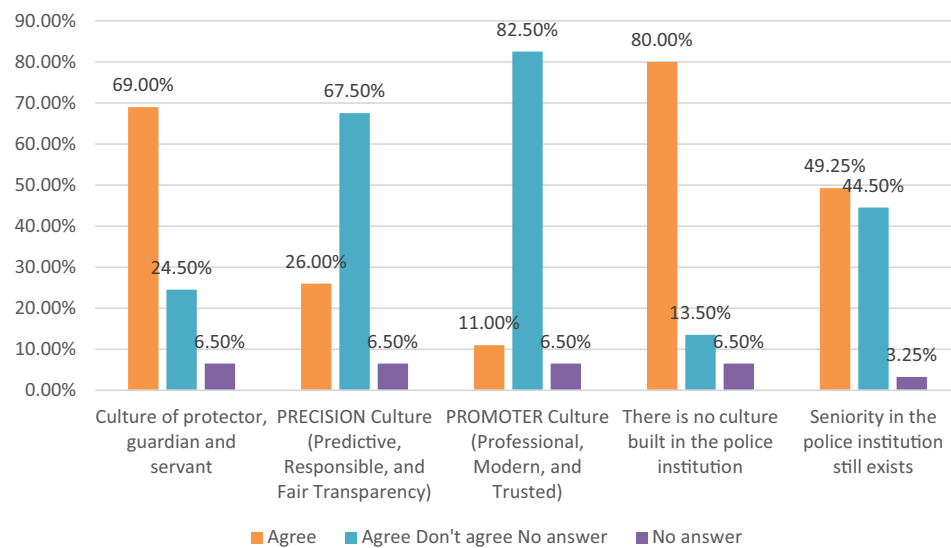
FIGURE 1
Perceptions of the cultural aspects inherent to police institutions. Source: primary data (2024).
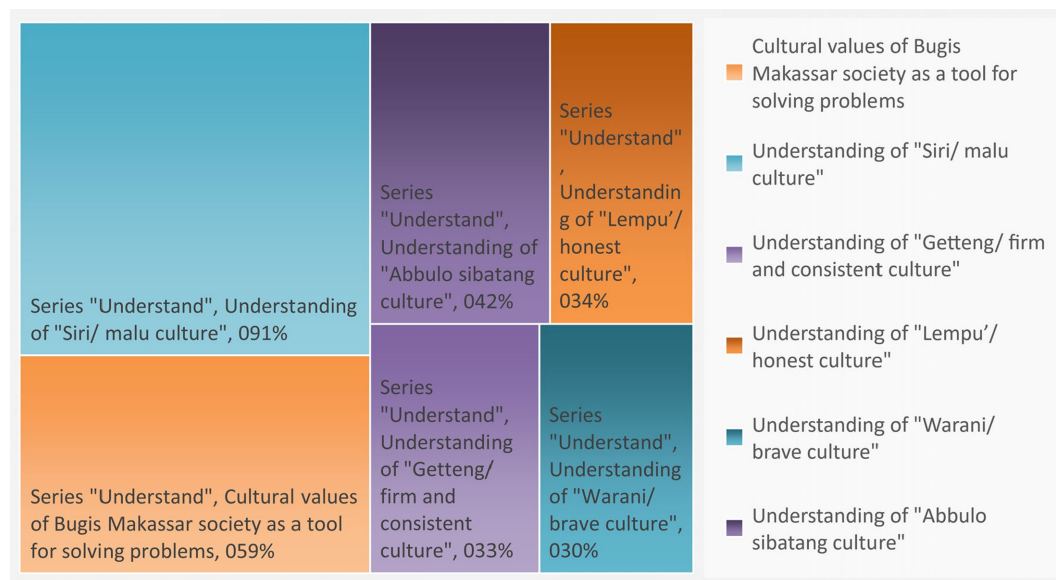

FIGURE 2
Public perceptions of cultural values that prevail in the Bugis Makassar society. Source: primary data (2024).

rates, only 32.75%, 33.50%, and 29.75%, respectively. The majority of respondents expressed disagreement with the understanding of these aspects, which may indicate a shift in values or a lack of socialization about the meaning and importance of these values.

Meanwhile, understanding the culture of "abbulo sibatang" (unity) received a reasonably balanced response, with 42% agreeing and 51.50% disagreeing. This shows a significant difference of opinion among the community regarding unity in the context of Makassar Bugis culture. This data highlights the importance of cultural preservation and educational efforts, especially for values that are poorly understood, as in the case of other urban studies made such as that by Lim and Kwak (2022). Although some aspects of culture are

still substantial, there is a need to strengthen the understanding and appreciation of other cultural values so that they remain relevant and meaningful to the contemporary Bugis Makassar community.

4.3 Police officers' understanding of Makassar Bugis culture (Siri, Getteng, Lempu, and Warani)

The primary data in Figure 3 shows the percentage of respondents (police officers) who understand the Bugis Makassar culture ("siri," "getteng," "lempu," and "warani"). The percentage of data shows that
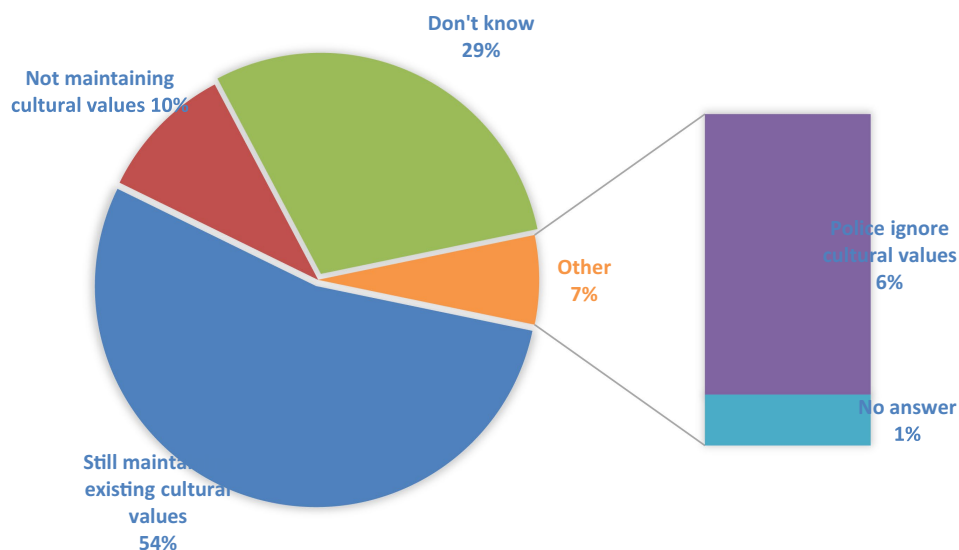
FIGURE 3
Police understanding of Bugis Makassar Cultures ("siri," "getteng," "lempu," "warani"). Source: primary data (2024).
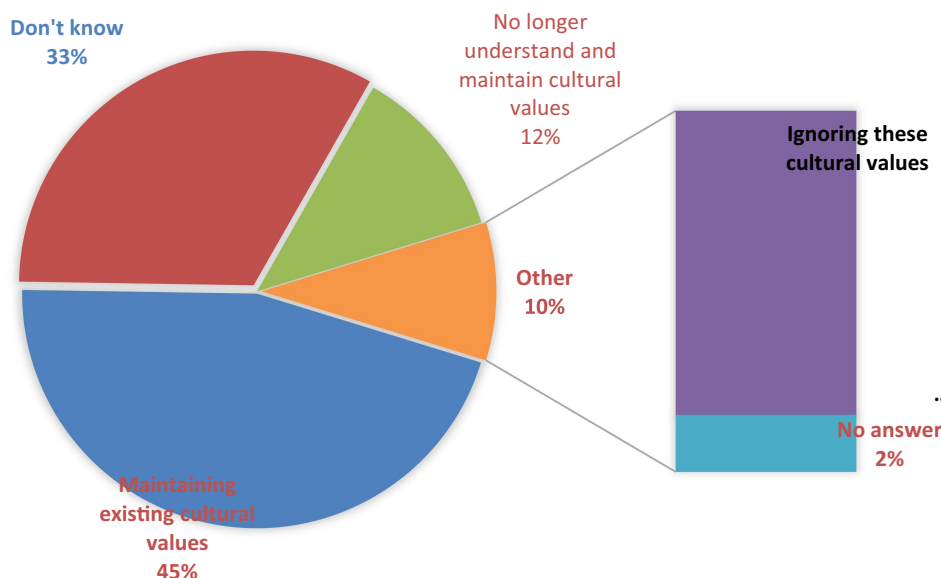

FIGURE 4
Public perception of the phenomena or problems with the value system in Bugis Makassar. Source: primary data (2024).

a total of 54% (216 respondents) answered that the police still maintain existing cultural values. Furthermore, as many as 29.50% or 118 respondents answered that they did not know whether the police apparatus understood the Makassar Bugis culture. Then, as many as 10% or 40 respondents said that the police apparatus no longer maintains existing cultural values. Meanwhile, a total of 5.5%, or 22 respondents, answered that the police apparatus ignored existing cultural values, and as many as 1%, or four respondents, did not give answers related to the question. Therefore, it can be concluded that the trend of the data generated from the diagram shows that most of the respondents said that the condition of the police apparatus still understands and maintains the cultural values of Bugis Makassar ("Siri," "Getteng," "Lempu," and "Warani").

4.4 Implementation of the value system

The primary data in Figure 4 shows the percentage of respondents regarding the current condition of a particular phenomenon or problem, such as a case of brawls and drugs in the community, which is faced with the value system in Bugis Makassar. The percentage of the data shows that a total of 45.50% or 182

respondents answered that the Bugis-Makassar people still maintain existing cultural values. Furthermore, as many as 33.00% or 132 respondents answered that they did not know about this. Then, as many as 12.00% or 48 respondents stated that the Bugis-Makassar people no longer understand or maintain their existing cultural values. Meanwhile, as many as 8.00% or 32 respondents answered that the Bugis-Makassar people had ignored these cultural values, and as many as 1.50% or six respondents did not give an answer. Therefore, it can be concluded that the trend of the data generated from the above percentages indicates that a large number of respondents believe the current condition of the Bugis-Makassar community still understands and maintains the existing cultural values.

4.5 Aspects of stakeholder mapping

The primary data of the Stakeholder Mapping Aspect provides an interesting overview of the role of various actors in people's lives. It can be seen that local figures have more significant involvement than higher officials or formal institutions. The RT (neighbourhood association) chairman emerged as the most influential actor, with 55.75% of the population playing an active role in society. This highlights the fundamental importance of leaders at the most basic level of social structures. RW (citizens association) chairmen and religious leaders also showed a relatively high level of involvement, 38.50% and 33.25%, respectively, emphasizing the importance of local leadership and religious values in community dynamics (see Table 3).

On the other hand, formal institutions such as the DPR/DPRD (8.75%), sub-district heads (12%), and Community Empowerment Institutions (7.25%) showed a relatively low level of involvement. This may indicate a gap between the formal government structure and the reality of people's daily lives. Interestingly, the role of security forces, such as members of the National Police (20%), is more prominent than that of members of the TNI (9.50%), perhaps reflecting more direct interaction between the police and the community in the context of security and order.

Additionally, the low involvement of specific groups needs to be taken into account. Women leaders (5.75%), youth leaders (6%), and non-governmental organizations (2.25%) showed a deficient level of involvement. This can indicate the lack of representation or empowerment of these groups in the social dynamics of society. These data illustrate that actors closer to society at the grassroots level tend to have more active roles. It emphasizes the importance of strengthening the role of local leaders while underscoring the need to increase the involvement of underrepresented groups in efforts to build and empower more inclusive communities.

4.6 Police services in Makassar City and public perceptions

Police services in Makassar City are divided into two categories: offline and online. For offline services, the public can take advantage of various facilities, including complaint services to submit complaints or report problems, services for making and renewing Driver's Licenses (SIM), and services for issuing Police Record Certificates (SKCK) required for various administrative purposes. Additionally, there are security and public order counseling services that aim to educate individuals on the importance of maintaining security. Direct vehicle inspections are also offered, in addition to licensing services for various purposes that require police authorities, as well as legal consultations that assist the public in obtaining advice and information related to legal issues (see Table 4).

On the other hand, online services include various digital-based facilities to facilitate access to services. The public can report online without coming to the police station, and the SKCK can be handled online. Registration and renewal of driver's licenses can also be done online, as well as STNK services. Additionally, an e-ticketing facility facilitates the payment of ticket fines, and a 110-call center service is available for emergencies. The public can also access information and participate in consultations through online services provided by the police.

TABLE 3 Public perceptions on the role of stakeholders in community life.

No.	Actors who play a role in community life	Role	No role	No answer
1	Members of the house of representatives/DPRD	8.75%	80.50%	10.75%
2	Sub-district head	12.00%	77.25%	10.75%
3	Village head	22.25%	67.00%	10.75%
4	Chairman of RT (neighbourhood association)	55.75%	33.50%	10.75%
5	Chairman of RW (citizens' association)	38.50%	50.75%	10.75%
6	Chairman of the community empowerment institution (LPM)	7.25%	82.00%	10.75%
7	Members of the Indonesian armed forces	9.50%	79.75%	10.75%
8	Members of the national police	20.00%	69.25%	10.75%
9	Religious leaders	33.25%	56.00%	10.75%
10	Female characters	5.75%	83.75%	10.50%
11	Youth leaders	6.00%	83.25%	10.75%
12	Non-governmental organizations (NGOs)	2.25%	87.00%	10.75%

Source: primary data (2024).

TABLE 4 A list of offline and online services provided by the Makassar police.

Types of offline services	Types of online services
Complaint service	Online reporting
Driver's license (driver's license) service	SKCK online management
SKCK service (police record certificate)	Online SIM registration and renewal
Public security and order counseling	Online STNK service
Vehicle inspection	E-Ticket
Licensing services	Call center 110
Legal consultation	Information and consulting services

Source: compiled by the authors (2024).

The primary data illustrates the public's perception of police services in Makassar City in two main aspects. The first aspect is the performance of police services in terms of responding to community reports. Most respondents held a favorable view, with 22.35% rating it as very good and 34.50% rating it as good. This shows that more than half of the respondents (56.85%) are satisfied with the police response to their report. Meanwhile, 23.15% considered it sufficient, indicating room for improvement. On the other hand, 15% rate it poorly, and 5% rate it very poorly, suggesting that there are groups of people who are still dissatisfied with this service (see Figure 5).
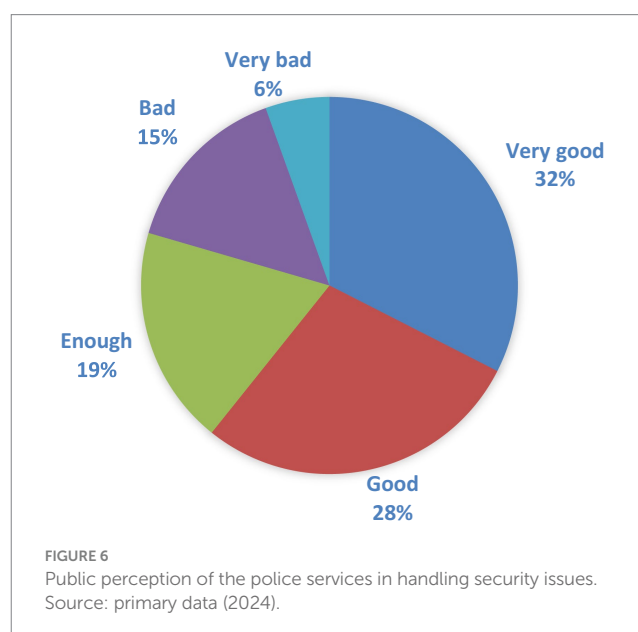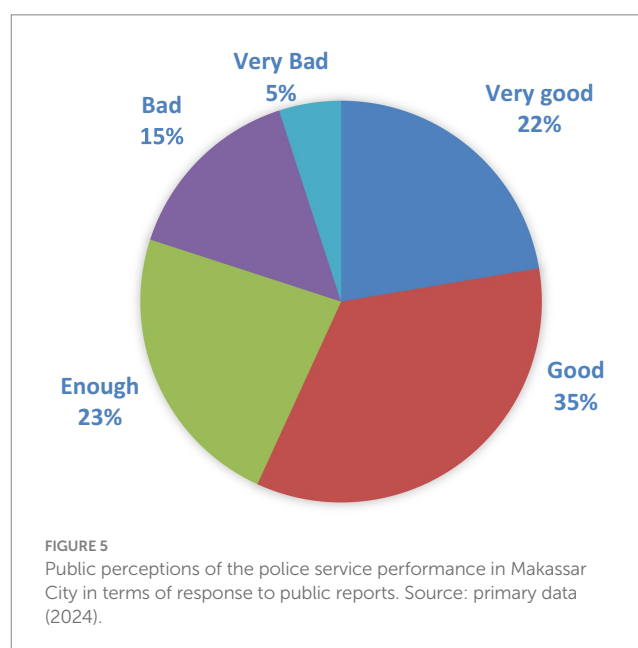
The second aspect is related to police services in handling security issues. In this case, public perception tends to be more positive. A total of 32.50% rated it very good, and 28.25% rated it good; in total, 60.75% of respondents gave a positive assessment. This shows a reasonably high level of trust in the police's ability to maintain security. However, 18.75% of the respondents rate it as adequate, 15% rate it as bad, and 5.50% rate it as poor, indicating that there is still room for improvement (see Figure 6).

Overall, this data illustrates that most people in Makassar City have a positive perception of police services, both in responding to reports and handling security issues. However, a significant percentage of assessments, from sufficient to very poor, indicates the need for continuous efforts to improve the quality of police services and meet the expectations of all levels of society.

Based on Figure 7, it can be seen that there is a variation in the level of public comfort in reporting complaints, both directly and indirectly. Most respondents, 29.75%, felt more comfortable reporting complaints directly by coming to the police station. On the other hand, 20.50% feel very comfortable with this method. However, as many as 25.25% of respondents felt that both direct and indirect complaints (through social media, telephone, or online applications) were equally comfortable. Nevertheless, some respondents are more comfortable reporting complaints indirectly, namely 15% and 10.50%, who feel very comfortable with this indirect method. These results suggest that, although direct complaints remain the preferred option, there is also significant interest in indirect complaints.

4.7 Effectiveness of direct and indirect complaints

Based on the primary data in Figure 8, which displays the perception of the effectiveness of police services related to indirect complaints (through social media, telephone, or online applications), it can be concluded that the majority of respondents feel that the indirect complaint method is quite effective. A total of 30.50% of

FIGURE 5
Public perceptions of the police service performance in Makassar City in terms of response to public reports. Source: primary data (2024).

FIGURE 6
Public perception of the police services in handling security issues. Source: primary data (2024).

respondents stated that complaints are not directly effective, while 22% of respondents feel that this method is very effective. As many as 25% of respondents considered indirect complaints quite effective.
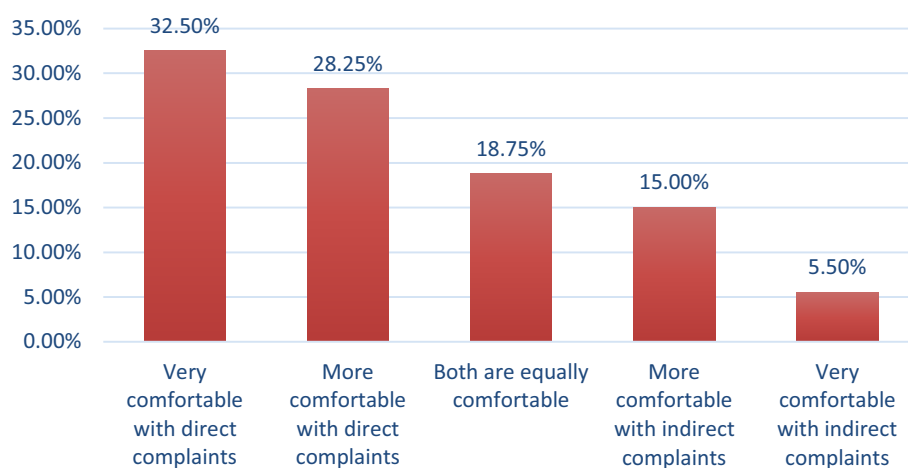
FIGURE 7
Public perceptions towards how comfortable the citizens are with direct and indirect complaints. Source: primary data (2024).
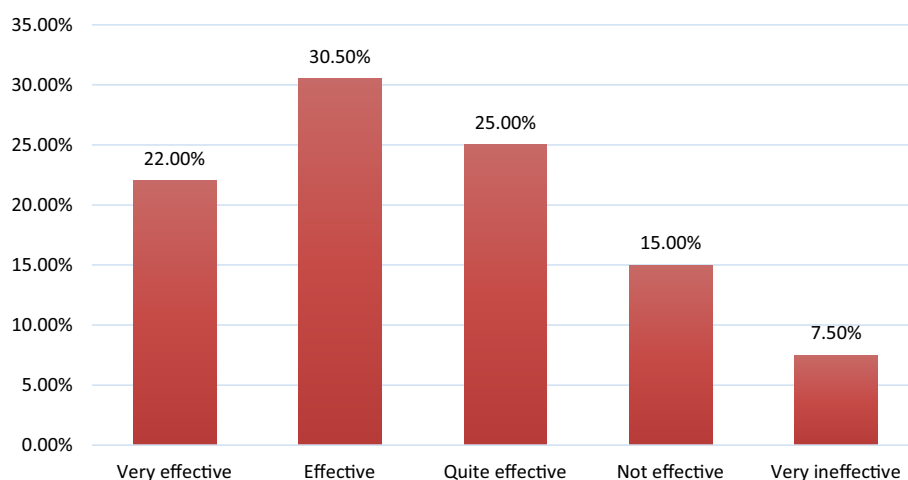

FIGURE 8
Public perceptions on the effectiveness of indirect complaints compared to direct complaints at the police station. Source: primary data (2024).

However, some people doubt its effectiveness, with 15% feeling that this method is ineffective and another 7.50% stating it is very counterproductive. This indicates that although the majority believe indirect complaints are effective, a small percentage remains more skeptical about their use compared to direct complaints at police stations.

4.8 The role of social Media in Police Services

Based on primary data that displays public perceptions of the role of social media (such as Instagram, Twitter, and Facebook) in conveying information related to services and education from the police, the majority of respondents view the role of social media as necessary. As many as 43.25% of respondents consider the role of social media very important, while another 26.85% consider it essential. As many as 21.40% consider this role quite important.

However, a small percentage feel the role of social media is less critical (5.20%) or even not important (3.30%). These results indicate that most people view social media as an effective platform for supporting communication and education from the police (see Figure 9).

Based on primary data on public perception regarding the intensity of accessing educational content from the police on social media, the majority of respondents showed relatively high engagement. As many as 36.40% of respondents admitted that they often access educational content shared by the police through social media platforms. Additionally, 19.80% of the public accessed it very often. However, some respondents access the content only occasionally (24.70%), while 14.10% access it rarely. Meanwhile, 5.00% of respondents stated that they had never accessed educational content from the police. This data shows that most people are quite active in consuming information disseminated by the police through social media. However, there is a small group that is less involved in this (see Figure 10).
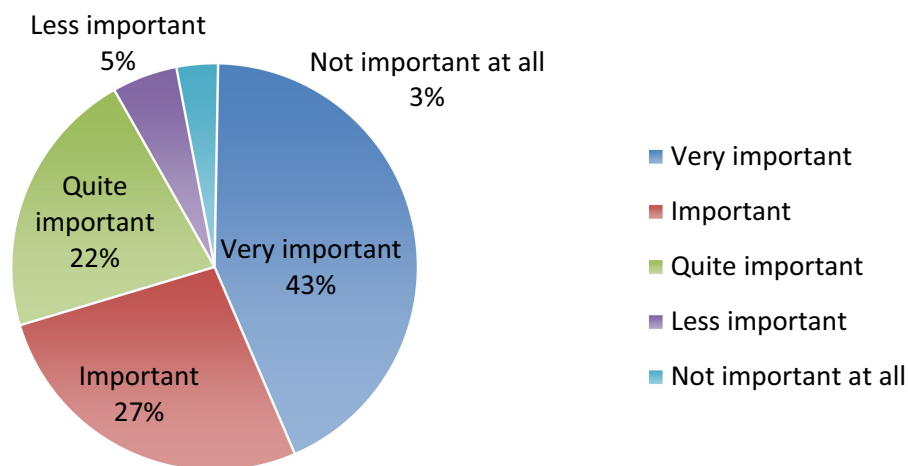
Based on primary data on public perception of information or education conveyed by the police through social media, the majority of respondents felt that the content was valuable. As many as 35.50% of respondents stated that the information was helpful, while 25.30% even considered the information beneficial. In addition, 22.20% of respondents considered the information provided helpful, showing that most people see the positive value of education conveyed through social media. However, 12.00% felt the information was not useful, and another 5% considered it unhelpful. This data reflects a relatively high level of public appreciation for police education initiatives on social media. However, a small number still feel that the information is not impactful (see Figure 11).

4.9 The impact of providing police education through social media

Based on primary data on public perception regarding the improvement of police services following increased efforts to provide education through social media, most respondents reported a positive impact from the initiative. A total of 37.00% of

respondents stated that there was a slight increase, while another 28.50% thought that the rise was very noticeable. On the other hand, 22.50% of respondents did not perceive a difference in police services, despite improvements in education through social media. Another 12% felt that there was no increase at all. These results indicate that most people perceive a positive impact of the police's efforts in providing education through social media. However, there are still some who have not felt the impact significantly (see Figure 12).

5 Discussion

Concerning public trust in the police, the study results in Makassar City show a relatively positive level of public confidence in the police. More than half of the respondents (56.85%) provided an assessment of the performance of police services, both in responding to public reports and in handling security issues (60.75%). However, approximately one-fifth of respondents still rate police services as "adequate," while a small number of others rate them as "poor" or "very poor."
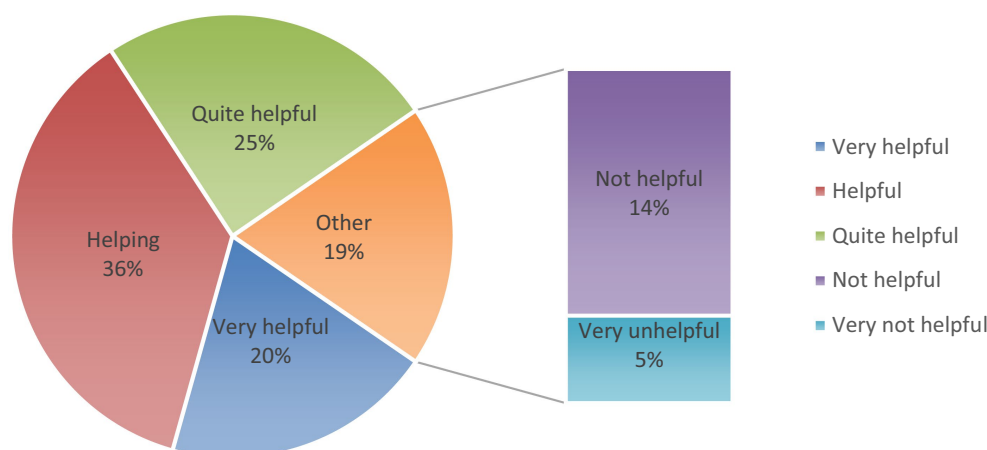
FIGURE 11
Public perceptions of the information or education provided by the police via social media. Source: primary data (2024).
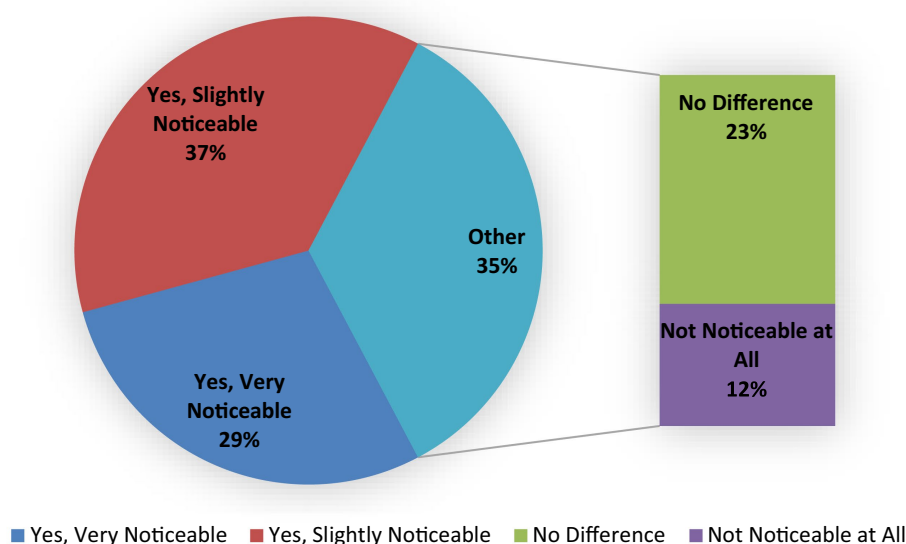

FIGURE 12
Public perceptions of the improvement in police services being more active in providing education through social media. Source: primary data (2024).

This level of trust reflects the effectiveness of communication between the police and the community. The police, as a public institution, have successfully conveyed a message of security and service that is widely accepted by the community. However, the existence of groups that remain dissatisfied indicates that communication gaps still need to be addressed.

This public trust is an important indicator of social cohesion and the legitimacy of law enforcement institutions in Makassar. The relatively high level of trust indicates that the police are still regarded as legitimate and vital institutions within the social structure of society. However, dissatisfied groups also indicate the potential for social friction that needs to be considered to maintain stability and harmony in society. As past studies have shown, social

frictions within Indonesian society may have impacts that are fundamentally challenging to counter (Wertheim, 1955; Rohman and Pitaloka, 2021).

Furthermore, the research shows that technology is associated with perceived improvements on police transparency and accountability. More than half of the respondents (52.50%) consider indirect complaints made through social media, telephone, or online applications to be effective. This signals a paradigm shift in the interaction between the police and the community. The adoption of technology by the police reflects broader social changes in Makassar's urban society. Police institutions are adapting to technological developments to meet the expectations of modern society, which is increasingly critical and aware of its rights. Digital platforms and

social media have created more open two-way communication channels, allowing for more dynamic interaction between the police and the public.

This phenomenon also illustrates how the people of Makassar integrate technology into their daily lives, including in interactions with law enforcement agencies. This aligns with the global trend where technology is an essential mediator in the relationship between public institutions and citizens. In alignment with more recent studies on this discourse, the public's perceptions towards the nexus between technology and the advancement of the police's capacities is indeed an essential effort in increasing law enforcement's capacity (Fatih and Bekir, 2015; Ernst et al., 2021; Wienroth, 2023; Bowers and Johnson, 2024).

Although this study focuses on the city of Makassar, its findings can provide insight into the factors that affect public satisfaction with police services in urban areas of Southeast Asia. Factors such as speed of response, effectiveness in handling security issues, accessibility of services, and the quality of information shared through social media are the main determinants of public satisfaction.

Public satisfaction with police services can be attributed to an effective communication process and the fulfillment of social expectations. Like other Southeast Asian cities, Makassar's urban communities have high expectations for public services, including the police. These expectations are shaped by urban modernization, increased educational levels, and exposure to global standards. This phenomenon also reflects the increasing complexity of urban societies, which demand more responsive and diverse police services. In support of past findings, numerous elements within the communication between law enforcement agencies and the community are perceived as vital and necessary by society (Jiao, 1998; Schneider, 1998; Bain et al., 2014; Oxholm and Glaser, 2023).

Another insight gained from this study is the influence of local cultural values on public perception of the police, specifically the impact of Bugis Makassar's local cultural values on public perception of the police. The high level of public understanding of the concept of 'Siri' or shame (90.50%) and the belief that cultural values can function as a problem-solving tool (59.25%) show the strong cultural roots in the Makassar community.

This phenomenon illustrates how traditional values remain relevant in a modernized society (Dubord and Griffiths, 2021; Triola and Chanin, 2022; Debbaut and De Kimpe, 2023). Local cultural values act as a filter or interpretation framework in the process of receiving messages from the police. The people of Makassar tend to interpret police actions and policies through the lens of their local culture. It also shows that the legitimacy of the police in the eyes of the people of Makassar depends not only on the effectiveness of their performance but also on their ability to align their practices with local cultural values. Police forces that are able to integrate values such as 'Siri' in their approach tend to get better acceptance from the public.

As seen in Figure 1, for example, the topic of culture is a complex aspect within society. As seen with the results, 69% trusted that police embrace cultures as protectors and servants of the community. However, approximately 80% of respondents also believe that they do not fulfill the cultural expectations of being predictive, responsible, transparent, professional, modern, and trustworthy. This is a

significant topic that warrants further analysis in other studies. Due to the close-ended nature of the questions asked, it was not possible to retrieve the reasons why those cultures are not perceived as evident within the police service. Future studies could benefit from a more qualitative understanding of the issue, perhaps considering the actions undertaken, past experiences, or how the public reacts to the lack of transparency within the body.

Lastly, the public's perceptions of the police services in Makassar contribute to the discourse on social media and public service performances. In the context of the public perception of the police in Makassar, the majority of respondents (70.10%) consider social media necessary for delivering information and education from the police, with more than half of the respondents (56.20%) actively accessing police content on this platform.

This phenomenon illustrates a shift in communication between police institutions and the community. Social media has become the main channel for disseminating information and forming public opinion (Kershaw, 2023; Ralph and Robinson, 2023; Henry, 2024; Walsh et al., 2024). The police use this platform to influence public perception regarding security issues and public services.

The use of social media also reflects the democratization of information in the digital era. Interactions on social media platforms have changed the dynamics of the relationship between the police and the community, creating a more open and participatory dialogue space. This aligns with the global trend of public institutions being more transparent and responsive to community needs.

The findings of this study reveal some unique traits of Makassar's policing services from the perspectives of the locals. Nevertheless, it comes with some limitations. First is the concern over social desirability in survey responses being exposed to bias mitigations, as well as limited generalizability to other cities. As with other questionnaires, there is technically no way to ensure that respondents are truthful in their responses, which may cause a focus on reporting positive behaviors. Therefore, future studies could benefit from inquiring through comparative methods, what norms are in play when it comes to public perceptions and police performances Second, similar inquiries could benefit from a deeper qualitative assessment to make sense of the research results, incorporating narratives and discourses to better understand the nexus between policing services, public trust, technology, satisfaction, cultural values, and social media. Third, alternative interpretations can be undertaken to make sense of the data. One could focus on specific analytical frameworks among the variables used in this study to provide a deeper understanding of the relevance of a particular variable, rather than mapping how different variables affect policing services as stipulated in this study.

6 Conclusion

This study on the public perception of police service performance in Makassar City highlights the complexity of interactions between law enforcement institutions and urban communities in the digital era. The study's results revealed a relatively positive level of public trust in the police, with most respondents giving good assessments of service performance and handling security issues. However, there is still room for

improvement, considering that some people are not satisfied with the services provided.

In the context of mass communication, this study describes a paradigm shift in the interaction pattern between the police and the community. Adopting technology, especially social media and digital platforms, has created more open and dynamic two-way communication channels. This allows the police to disseminate information more effectively and build a positive image in the eyes of the public. Most respondents consider social media an essential channel for receiving information and education from the police, showing the significant role of digital platforms in shaping public perception and building relevant studies on the nexus between social media and public services.

The study's findings also highlight the importance of understanding the socio-cultural context influencing public perceptions. Local Bugis Makassar cultural values, such as "Siri", still strongly influence people's expectations and assessments of police performance. This shows that the success of mass communication between the police and the community depends on the effectiveness of message delivery and the ability to integrate local values into service practices.

Therefore, the public's perception of the performance of police services in Makassar City is the result of a complex interaction between traditional and modern factors, as predicted in past studies. The police are required to adapt to the increasingly high expectations of urban communities while also respecting local cultural values. In the context of mass communication, the success of the police in building a positive perception depends on their ability to utilize modern technology, especially social media, while maintaining an approach that aligns with local cultural norms and values. This highlights the importance of an integrated and responsive communication strategy in addressing the socio-cultural dynamics of the Makassar community, an area that existing scholarship has not adequately evaluated.

As the study suggests, police services in Makassar City could benefit from considering the numerous variables that influence the services provided. Bearing in mind the importance of upholding local cultural values, the incorporation of effective digital technologies in communicating programs and services, and being conscious of the services that locals often criticize, allows for a deeper understanding of the expectations held by the society. Therefore, this study recommends that police services be more open to research dissemination, as it allows for a more nuanced understanding of thought patterns that are often taken for granted within societies. Public services, such as the police in Makassar, can bridge expertise on culture, social media, and public trust by drawing on insights from sociologists, communication experts, and academics, in order to attain a deeper understanding of how locals perceive the service and the way forward.

Future studies could benefit from a similar inquiry in other urban Southeast Asian cities. In general, these cities face similar challenges in public services. The rapid urbanization rate and the increasing demand for technological solutions in disseminating projects and programs pose challenges that police services need to reconsider. Having a deeper understanding of the impact of local values and how digital technologies can shape public perceptions enables police services in other parts of Southeast Asia to ensure greater transparency, thereby elevating the trust shown by citizens. In another context, it is also suggested that training modules for police are provided in order to ensure greater alignment between the police's communication with the elements of 'siri,' as well as the need for longitudinal surveys to be adopted to track changes post-digital adoption. Doing so reflects on the implementation of past policies and the way forward.

Data availability statement

The raw data supporting the conclusions of this article will be made available by the authors, without undue reservation.

Ethics statement

The studies involving humans were approved by Universitas Hasanuddin Ethics Review Board. The studies were conducted in accordance with the local legislation and institutional requirements. The participants provided their written informed consent to participate in this study. Written informed consent was obtained from the individual(s) for the publication of any potentially identifiable images or data included in this article.

Author contributions

DL: Conceptualization, Data curation, Formal analysis, Funding acquisition, Investigation, Methodology, Project administration, Resources, Software, Supervision, Writing – original draft, Writing – review & editing. SM: Conceptualization, Investigation, Methodology, Project administration, Writing – original draft, Writing – review & editing. SA: Conceptualization, Data curation, Formal analysis, Funding acquisition, Investigation, Methodology, Project administration, Resources, Software, Supervision, Writing – original draft, Writing – review & editing. AN: Conceptualization, Data curation, Formal analysis, Funding acquisition, Investigation, Methodology, Project administration, Resources, Software, Supervision, Validation, Visualization, Writing – original draft, Writing – review & editing. HR: Conceptualization, Data curation, Formal analysis, Investigation, Methodology, Project administration, Resources, Software, Writing – original draft, Writing – review & editing. AT: Conceptualization, Data curation, Formal analysis, Funding acquisition, Investigation, Methodology, Project administration, Resources, Software, Writing – original draft, Writing – review & editing. Hasanuddin: Conceptualization, Data curation, Formal analysis, Funding acquisition, Investigation, Software, Writing – original draft, Writing – review & editing. BAP: Conceptualization, Writing – original draft, Writing – review & editing.

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