



Social Interaction of the Chief of Capital City Police of Medan Based on Socio-Religions in Ensuring Security

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Abstract: The purpose of this study was to determine the social interaction of the Chief of Medan Capital City Police in ensuring security in the city of Medan. Social interaction has an important and necessary role in leadership by building heterogeneous unity and unity of society. For this reason, the Chief of Medan Capital City Police has made various efforts to maximize social interaction by conducting social religious activities with community leaders, religious leaders, youth leaders, academics, communities or organizations. This research is a descriptive study that describes and explores data based on the existence of reality in the field. The results showed that the conditions of social interaction of the Chief of Medan Capital City Police based on socio-religion were very high with the highest indicators of talking politely, not talking dirty (slovenly) or offending others, listening to suggestions and opinions from the figures. In addition, they should not discriminate between groups or communities of different religions and beliefs, respecting the opinions of religious leaders and youth leaders, respecting adherents of other religions to celebrate their festivals, assuming believers in other religions can be trusted, practice tolerance for celebrations, rituals, and other religious beliefs. While the security guarantees felt by the community are also very high with socio-religious values. This can be seen from the security indicators in living in a multi-religious environment and respecting others to embrace their beliefs.

Keywords: Social interactions, religions and security.

1. INTRODUCTION

Humans are creatures that are created to be able to benefit other humans, because human beings are social beings. Since humans are born and live in the world, humans automatically have two primary needs, namely the desire to be able to unite and engage with other humans in several activities in society, and the need to unite with the surrounding natural environment. In connection with the above, the social environment also teaches individuals how to talk, how to behave, and give affection. However, the individual can form behavior and language continuously and create the characteristics of the individual. With wise words, someone can create a personal identity. In this case, social interaction can also guide people and groups to have better mental strength and more acceptable emotional health by developing self-confidence and feeling realistic and fostering empathy for others.

The social interaction model is based on two main hypotheses, namely; (1) Social problems can be muted and resolved through collective deliberations through social processes involving various community groups; (2) Democratic social processes need to be developed in an effort to improve the community's social life system in a directed and sustainable manner. [1] According to Bernheim, developing literature argues that many economic actions, crime, educational choices, labor participation, extramarital births are characterized by social interaction [2]. Social interaction is very important because they can help explain striking changes in aggregate results over time and space. For example, Levitt shows that only a 25 percent increase in large-scale crime from 1960 to 1975 was caused by a demographic shift [3]. Furthermore, because social interaction usually implies the existence of externalities, the presence of this interaction often shows room for government or institutional actions.

Another empirical approach is proposed by Glaeser, Sacerdote and Scheinkman, to measure social

interaction depends only on the use of information. The intuition of this approach is that because social interaction creates high levels of variation throughout space and time, using variance from aggregate, one can measure the extent of this interaction. This is a free approach to fundamental endogeneity or a problem of reflection, because this approach explicitly recognizes the fact that all individuals influence each other [4].

According to Kymlicka et al., Social interaction is the main condition for activity and integration. Social interaction is a dynamic social relationship that involves individual relationships, between groups of people, and between individuals and groups of people [5]. In interacting individuals or social groups is trying or learning to understand the social actions of someone or other social groups. Social interaction will run in an orderly and orderly manner if individuals in society can act in accordance with their social context, namely actions that are adapted to the current social situation, do not conflict with prevailing norms, and individuals act according to their position in society. Social interaction can run smoothly if it meets two conditions, namely the existence of social contact and communication. These social and communication contacts can be built by anyone, both individuals, institutions and community groups. One of them is a form of social interaction conducted by the Chief of Medan Capital City Police with community groups and religious institutions, so that two-way communications is built more easily. This effort was carried out as a form of approach model to ensure a system of security and comfort in Medan.

2. MATERIALS & METHODS

2.1. Research Design

This research is a type of qualitative descriptive research or survey method. This research was conducted in the jurisdiction of the Medan Capital City Police which borders the Deli Serdang administrative area.

2.2. Study Samples

The population is an area of generalization consisting of objects or subjects that have certain qualities and characteristics set by researchers to be studied and then conclusions drawn. The population in this study were people in Medan consisting of religious leaders, community leaders, academics and students. While the sample is representative of the population whose results represent the overall symptoms observed [6]. The sample in this study were 50 respondents

2.3. Instruments

Questionnaire is a non-test instruments in the form of a list of questions or statements that must be answered by the person who is the subject of the study. In this case the statement with closed question is used to provide alternative answers as a measure of public opinion about social interactions experienced with the Medan Capital City Police. The assessment sheet for the questionnaire uses a Likert scale with five alternative answers namely always, often, sometimes and never. To get quantitative data, each alternative answer is given a score that is always = 4, often = 3, sometimes = 2, and never = 1 [7].

3. RESULTS & DISCUSSION

3.1. Result

This study discusses three variables consisting of two independent variables and one dependent variable. The independent variable in this study is social and socio-religious interaction, while the dependent variable is a guarantee of security. The population of this study is the people of Medan. The scores obtained from each variable are tabulated and calculated using descriptive analysis techniques. It can be explained in table 1:

Table1. Recapitulation of Respondents' Answers About Social Interaction

No.	Indicator	Percentage	Criteria
1.	Helping poor society	67,5%	High
2.	Remind the public if anyone violates the rules (through the media, directly and talk shows)	75,5%	High
3.	Cooperating with the government in maintaining community	78,5%	High

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	security		
4.	Establish good relations with religious leaders, academics and youth leaders	78%	High
5.	Try to talk politely, not talking dirty or offend others	84,5%	Very High
6.	If there is a conflict in the community, they prefer to go directly to the field rather than ordering members / subordinates	77%	High
7.	Listen to suggestions, advice, input and opinions from leaders	81%	Very High
8.	Do not discriminate between community groups and religious beliefs	81%	Very High
9.	Appreciate every opinion of religious leaders and youth leaders	81%	Very High
10.	Appreciate every opinion of religious leaders and youth leader	78%	High
11.	Build community awareness	79%	High
12.	Conduct religious visits and become resource persons	72%	High
13.	Carry out spiritual habits and daily religious practices	77%	High

Based on the table above, it can be seen that the form of social interaction of the Chief of Medan Capital City Police with a very high category is 84.5% with indicators trying to talk politely, not talking dirty or offending others. This is due to the educational background of the Chief of Medan Capital City Police as befits as a professional doctor who always provide protection and role models for the community. The attitude and behavior shown by the Chief of Medan Capital City Police very well liked by the community. Then the form of interaction between the Chief of Medan Capital City Police Department with a very high category is 81%. The indicator is listening to suggestions, suggestions, input and opinions from leaders and not differentiating between community groups and religious beliefs. Whereas the social interaction of the Chief of Medan Capital City Police with a low category of 72% with indicators conducting religious visits and becoming resource persons in various activities. This is because the Chief City Police has a tremendous busyness in carrying out his duties. However, the Chief of Medan Capital City Police always attended religious events to ensure the safety and comfort of followers of the religion.

Table2. Recapitulation of Respondents' Answers About Socio-Religious Value

No	Indicator	Percentage	Category
1.	Encourage religious leaders to describe positive attitudes towards co-existence	87,5%	Vey High
2.	Religious followers are treated fairly	74%	High
3.	The majority of the people are satisfied with the rights of religious practice as enshrined in the constitution	84%	Very High
4.	Eradicate provocative actions against other religious institutions	89%	Very High
5.	Practice tolerance for celebrations, rituals, and other religious beliefs	90,5%	Very High
6.	If there is a conflict in the Listen to suggestions, advice, input and opinions from leaders	91%	Very High
No	Indicator	Percentage	Category
7.	Dialogue with an adequate number of interfaith dialogues among religious followers	90,5%	Very High
8.	Rely on adherents of other religions	71,5%	High
9.	Assume followers of other religions can be trusted	75,5%	High
10.	Encourage followers of other religions to coexist peacefully	91,5%	Very High
11.	The effectiveness of dialogue activities in promoting understanding among religious followers	84,5%	Very High
12.	Reducing the level of religious tension in the community	85%	Very High
13.	Establish public awareness of other religious rituals	82%	Very High
14.	Facilitating religious infrastructure is provided adequately for all adherents of religion	78,5%	High
15.	Encourage religious leaders to describe positive	79,5%	High

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attitudes towards co-existence		
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Based on the recapitulation data above of all socio-religious value indicators. The respondent's answer in table 2 above assesses the socio-religious attitude of the Chief of Medan Capital City Police is very high at 91.5% and 90.5%. The indicator is that he can be trusted by the community in eradicating crime in the city of Medan, considers other religions to be trustworthy, practices tolerance for religious, ritual and other religious beliefs and respects followers of other religions to celebrate their festivals. While the socio-religious values of the Chief of Medan Capital City Police with a 71.5% high category with indicators are dialogue with a number of interfaith figures that are adequate among followers of religion.

Further, determining the tendency of socio-religions variables is done by finding the ideal mean value (M_i) with the formula $M_i = \frac{1}{2} (X_{max} + X_{min})$, looking for ideal standard deviation (SD_i) with the formula $SD_i = \frac{1}{6} (X_{max} - X_{min})$.

The categorization of variables is as follows (Djemari Mardapi, 2008):

Very high = $X > (M + 1.SD)$

Height = $M \leq X \leq (M + 1.SD)$

Low = $(M - 1.SD) \leq X < M$

Very low = $X < (M - 1.SD)$

Based on the above reference, the socio-religious ideal mean is $\frac{1}{2} (100 + 65)$ and the result is 83. The ideal standard deviation is $\frac{1}{6} (100 - 65)$ and is obtained 6. Based on these calculations, it can be categorized into 4 classes It can be explained trend distribution of Chief of Medan Capital City Police based on socio-religions in table 3 and diagram 1 below.

Table3. Tendency Distribution of Socio-Religions

No	Interval	Frequency	Percentage (%)	Category
1.	$X > 89$	12	24	Very High
2	$83 \leq X \leq 89$	38	76	High
3	$77 \leq X < 83$	0	0	Low
4	< 77	0	0	Very Low
	Total	50	100	

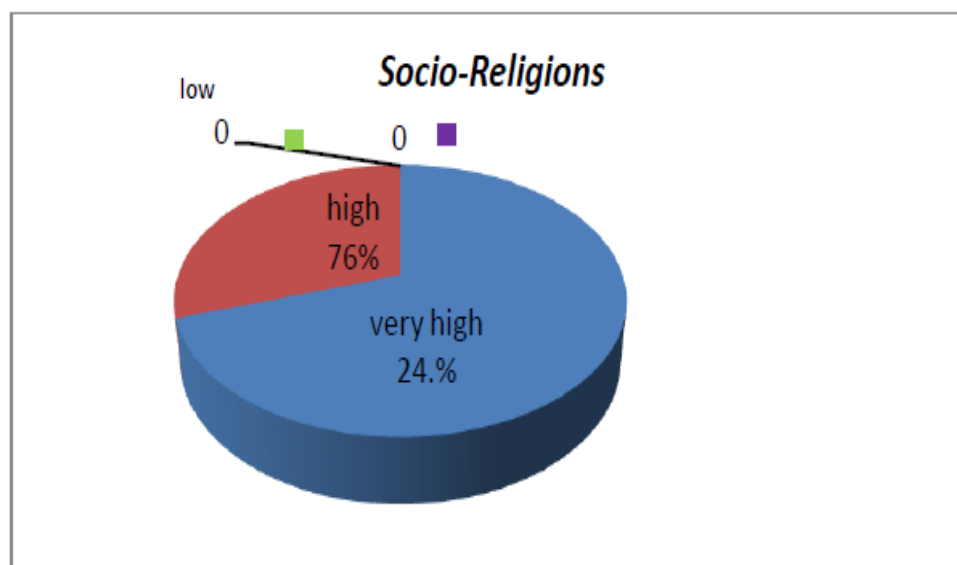


Figure1. Figure 5. Diagram of Socio-Religious Tendency

Based on table 3 and figure 1 data above, it can be seen from 50 sample of respondents answered there were 12 respondents (24%) giving answered *socio-religions* value is very high, 38 respondent (76%) give answers *socio-religions* value is high. Beside that, respondents giving answers low

category and very low category not found (0%). Based on explained above can be conclusions that socio-religions value tendency by Chief of Medan Capital City Police is high.

3.2. Discussion

The pattern of socio-religious interaction between religious adherents Chief of Medan Capital City Police is well intertwined in social and religious activities. In the social sphere, the relationship between the two is intertwined in several activities. Such activities are like mutual cooperation with community leaders, youth, religious leaders and community leaders. Mutual cooperation is usually carried out in activities to clean the environment and improve facilities and infrastructure both for worship facilities and public facilities. The activity is an activity that is still maintained today even though sometimes there is no invitation from the community but still represented by its members. This is largely due to several factors, one of them is related to the occupation and density of the agenda. Based on the results of this study, the presence of the Chief of Medan Capital City Police is very much felt by the community.

Further explained that the pattern of interactions carried out by the Chief of Medan Capital City Police by attending academic activities, communities, organizations and community groups and groups of workers. The aim is to promote the importance of unity and unity in strengthening security and strengthening unity. In addition, the Chief of Medan Capital City Police always appealed not to easily receive false information and hoped that the public would be more literate in the current digitalization era. In this activity, direct communication between all elements of the community with the Chief of Medan Capital City Police is clearly visible. for example, in some invitations to religious celebrations such as Chinese New Year, Islamic New Year, Nyepi and Vesak Celebrations.

Basically, every religion teaches goodness, both to fellow believers and to different believers. Helping each other and without expecting rewards is a form of actualization of the teachings of the Qur'an and the Bible. Based on the results of the study, actions often help the community, especially the poor ones, by distributing basic needs to people who are unable or affected. This action was purely transferred to the Chief of Medan Capital City Police who had openness and tolerance, integrity towards others. Social interaction in principle is the best way to unite human society (social integration). This integration effort does not aim to make humanity a community, but to build relationships to respect the reciprocal differences between communities and the differences that exist within the community itself. The difference is actually a natural thing that happens but not in the form of conflict, on the contrary in the form of recognition of diversity or plurality. Plurality in principle really can create harmony between humans.

4. CONCLUSION

Social Interaction of The Chief of Medan Capital City Police is very high with the highest indicators trying to talk politely, not talking dirty or offending others, and to listen to suggestions and opinions from figures, not discriminating between community groups and religion, respect every opinion of religious leaders and youth leaders, respecting followers of other religions to celebrate their festivals, consider other religions to be trustworthy, practice tolerance for celebrations, rituals, and other religious beliefs. Whereas the security guarantees felt by the community are also very high with the socio-religious values of the Chief of Medan Capital City Police seen from security indicators in living in a multi-religious environment and respecting others to embrace their beliefs.

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