

Resilience of Family of Police Brimob Members Serving in Conflict Area in the Perspective of National Defense

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Abstract

This paper discusses the potential vulnerability of families to members of the Police Mobile Brigade assigned to conflict areas. This study uses a qualitative methodology. The theories and concepts used are the theory of national resilience and the theory of family resilience. This study analyzes the development of a prosperous family as the smallest unit in society which has a very important role in national development. If the family has high resilience, then family welfare can be achieved, which in turn will produce quality human resources for national development. In addition, there is no scientific information available regarding programs aimed at increasing family resilience.

Keywords

family resilience; mobile brigade police; national resilience



I. Introduction

According to Law Number 2 of 2002 concerning the Police of the Republic of Indonesia, the duties of the police are: (1) to maintain public security and order; (2) enforce the law; and (3) provide protection, protection, and services to the community. The Police Mobile Brigade, or commonly known/referred to as Brimob, is part of the National Police and is a paramilitary special operations unit. The main tasks carried out by Brimob are handling domestic terrorism, handling riots, high-risk law enforcement, SAR (search and rescue) – search and rescue, bomb disposal, and hostage rescue. The special tasks carried out by Brimob members make them work in a relatively higher degree of work stress compared to other members of the Police. Not infrequently they have to carry out assignments in the form of BKO (Under Operational Control) in a relatively long time, can reach one year. The impact of work stress it was not only borne by Brimob members. No less important are the wives and children of these Brimob members. They also bear a lot of stress – especially if their husband has to leave the family for a relatively long time.

In many countries around the world, stress management (stress management) for members of the police special forces is commonplace. For example, Le Scanff and Tauqis (2002) reported on the program for special police officers (police special forces) in France. Psychologists and other specialists are involved in this program. The goal is to identify the sources of stress. On the basis of that identification, various types of intervention programs were developed – includes methods of mental training so that these special police officers have the ability to control stress before, while on duty, and after returning to the family. In addition, interventions are not only carried out on individual members of the special police, but also for groups and their organizations/institutions.

The description of stress management above often does not occur for the wives of combat troops. They often feel neglected and even forgotten when their husbands are ordered to work long hours and are separated from their families (Marnocha, 2012; Numbers, Osterlund and Ungvarsky, 2011). In fact, it is not uncommon for this stress to develop into

depression which disrupts the mental health of wives who are unable to cope with stress due to being left by their husbands to work (Verdeli, Baily, Voursura, Belser, Singla and Manos, 2011). Family resilience (family resilience) is the family's ability to respond to adverse situations, and which culminates in the family's ability to emerge from adverse situations as a stronger, more resourceful, and more confident family than before (Simon, Murphy and Smith, 2005; Walsh in Pogosyan, 2017). The Government of the Republic of Indonesia treats family resilience as an important development topic. Law Number 10 of 1992 concerning Population Development and Development of Prosperous Families affirms that "... Family resilience ... [is a measure of] how far [a] family has carried out its roles, functions, duties, and responsibilities in realize the welfare of its members. Furthermore, Government Regulation of the Republic of Indonesia Number 21 of 1994 concerning the Implementation of Prosperous Family Development emphasizes that the family as the smallest unit in society has a very important role in national development. If the family has high resilience, then family welfare can be achieved, which in turn will produce quality human resources for national development.

Family life is bound by the existence of relationships between family members. Relationships in the family can be viewed from the dimensions of blood relations and social relations. The family in the dimension of blood relations is a unit that is bound by the relationship or blood relations between one another. While in the dimensions of social relations, the family is a unit that is bound by the existence of interconnected or interacting and influencing each other with each other even though among them do not have blood relations. (Djamarah in Hendra, Y. et al. 2019)

The family is a basic family unit consisting of a husband, wife and children.⁵ Families in the Islamic view have a value that is not small. Even Islam pays great attention to family life by laying out wise rules to preserve family life from disharmony and destruction. Why is this so much the concern of Islam? Because it is undeniable that the family is the first brick to build a Muslim community palace and is a madrasa of faith that is expected to be able to produce generations of Muslims who are able to elevate Allah's sentence on earth. (Batubara, 2019)

As part of the wider community in Indonesia, the Brimob Polri family also faces challenges and at the same time bears the responsibility to create a resilient family. Building the resilience of the Brimob Polri family needs to start by first understanding the situation they face, especially the wives. A deep understanding needs to be done because the Brimob wives are faced with unusual/unacceptable situations, especially when the husbands carry out risky tasks and for a relatively long time.

There are approximately 30,000 members of Brimob throughout Indonesia. This amount only reaches 6 (six) percent of the total number of members of the Indonesian National Police. Although they are relatively few in number, members of the Mobile Brigade of the Indonesian National Police have capabilities equivalent to SWAT (Special Weapons and Tactics) in other countries. As part of the Indonesian National Police, Brimob is involved in law enforcement efforts (law enforcement) but by using special weapons and tactics. That's why the Mobile Brigade Corps has two branches, namely Gegana and Pioneers.

Gegana conducts special police operations, such as bomb disposal; handling of chemical, biological and radioactive weapons; anti-terror; and intelligence. On the other hand, the Pioneers are responsible for carrying out paramilitary tasks such as handling riots, search and rescue, safeguarding vital state equipment, guerrilla operations and limited combat.

The personnel of the Kelapa Dua Brimob Unit are 7,462 people, the number of Brimob bhayangkari is 3,606 people with details of the number of Bhayangkari living in the dormitory as many as 2,023 people and the number of Bhayangkari outside the dormitory as many as 1,583 people. So far, no research has been done about the resilience of the families of the members of the Kelapa Dua Mobile Brigade, especially regarding the main characteristics of a tough family (resilient family) like a positive view (positive outlook), spirituality, family member agreement, flexibility, family communication, financial management, family time, recreation together, routines and rituals, and support networks (Black and Lobo, 2008). In addition, there is no scientific information available regarding programs that aim to increase family resilience, either from the Papua Police Mobile Brigade Unit or from the Bhayangkari environment (an organization for the wife's union of Polri members) within the Papua Regional Police.

II. Review of Literature

Using the Transition Theory by Meleis, Marnocha (2012) identified the stress experienced by the wives of troops assigned to the battlefield, both when they first heard about the assignment, when the husband was in the assignment area, even when the husband returned from his assignment.

This stress can even have a serious negative impact on the physical and emotional health of wives. Facing difficult and urgent conditions for a wife will also require support from other people, both family, closest friends, people who have special skills, as well as spiritual support, this is manifested in the wife's efforts to get a support system (support system). Search attempt support system will be able to reduce the burden felt by the wife both physically and psychologically.

According to Cahyaningtyas A (2016) Family resilience is a tool to measure the family's achievement in carrying out its roles, functions and responsibilities in realizing the welfare of members. The level of family resilience is determined by the behavior of individuals and society. Individuals and families who have good knowledge and understanding of family resilience will be able to survive with changes in the structure, function and role of the family that changes according to the development of information and communication technology. Individuals and families who are able to survive environmental changes have the potential to have strong family resilience. Family resilience is a measure of the family's ability to meet basic needs and family abilities to do productive activities. Family resilience aims to improve family welfare and independence (Prayitno US, et., al, 2016).

Good family resilience is supported by good non-physical resources, good problem solving mechanisms by the family, and the ability of the family to meet the family's social needs. Family resilience shows the condition of a family that has tenacity and resilience and contains material physical abilities to achieve an independent life and be able to develop themselves and their families to live harmoniously in improving welfare, inner and outer happiness. Observation of the pattern of family resilience in the community is expected to determine actions, policies, and programs to improve the ability of families to meet basic needs and the ability of families to carry out productive activities, so that the quality of human life can be improved.

National resilience is a dynamic condition of a nation consisting of tenacity and resilience to develop national strength in the face of threats, challenges, obstacles, and disturbances that occur both from within and outside. National resilience can be achieved with the participation of various elements and community groups. One of the smallest community groups that play a role in maintaining national security is the family (Usman:

2003). Family resilience at the level of national resilience is a derivative of regional resilience and environmental resilience. Family resilience is divided into several groups, namely the basis of legality and family integrity, physical resilience, economic resilience, socio-psychological resilience, and socio-cultural resilience (KPPPA: 2016). Family resilience, or family resilience, is a concept that is often associated with dealing with stress in a family.

According to Patterson (2002), the concept of family resilience in general can be interpreted as the ability of families to identify sources of stress and deal with the causes of stress. According to Hanita Margaretha in the book *National Resilience Theory, Adaptation, and Strategy* (2020) citing the theory of McCubbin and McCubbin (1988) which concludes that family resilience refers to the characteristics and abilities of families, so that families are able to survive in difficult times and adapt to challenging conditions.

The family consists of the head of the family and other family members. Based on the age context of the head of the household, some families can be categorized as millennial families. Millennial families are families aged 21-40 years and are also categorized as youth. Millennial family resilience is something that can have a huge impact on national security. This is due to the number of young people or millennials who experience a demographic bonus in Indonesia. The demographic bonus where the number of productive age population (15-64 years) is greater than the non-productive age population is predicted to occur in Indonesia in 2030-2040.

The demographic bonus is an opportunity as well as a challenge in increasing or maintaining national resilience (Lubis & Mulianingsih: 2019).

Aristotle, a prominent Greek philosopher, once said that man is a political zoon, which is always looking for other humans to live with and then organize. Living together is a normal phenomenon for a human being, and only humans who have disabilities are able to live in isolation from other people. In its smallest form, living together begins with a family (Rasjid, 1991). Family is a universal phenomenon, but it is unique in each family.

Family is not a static thing, but dynamic along with the changes that occur in this world. Families cannot be formed only by the will of one individual, families exist because of marriage between two individuals of different types and produce offspring.

Human life is always in a tumultuous situation, on the edge of uncertainty. The world and family life have changed dramatically in recent years, so while humans often yearn for strong and lasting relationships, they are not sure how to form and maintain them to weather the storms of life. Although some families were destroyed due to crises or constant pressure, what was extraordinary was that there were also other families that emerged with strength and were able to endure all kinds of advantages. With widespread concern about family breakdown, we need to understand more than ever a process that can foster family resilience, relational resilience. In order to support and strengthen couples and families, we need useful concepts regarding family resilience.

The family resilience approach aims to identify and strengthen the key interactional processes that enable families to survive and rise above life's disruptive challenges. Through the lens of family resilience we can shift our understanding of depressed families as broken people, to see them as challenged people, in order to affirm their potential for improvement and growth. This approach is based on the belief that individual and relational strengths can be forged through collaborative efforts to deal with sudden crises or prolonged adversity (Walsh: 2006). Resilience has become an important concept in theory and research on child development and mental health.

However, the broad view of resilience as individual resilience, and the field's skewed focus on family dysfunction, blinds many to the resources that can be found and strengthened in stressed families. The family resilience framework fundamentally changes the traditional

deficit- based perspective. Instead of focusing on how families have failed, we turn our attention to how they can succeed. Rather than giving in to troubled families and rescuing individual survivors, we can find the best conditions in those families, establishing key processes to promote individual and family growth. According to Froma Walsh in *Strengthening Family Resilience* (2006), there are at least three key processes for family resilience, namely:

1. **Belief Systems:** It includes understanding the meaning of resilience and endurance, positive paradigm, and fulfilling spiritual needs.
2. **Organizational Patterns:** Includes Flexibility, connectivity and social and economic resources.
3. **Communication Processes:** Clarity, open emotional expression and problem solving collaborative ones.

III. Research Method

This study uses a qualitative approach. While the descriptive research model is a research model that aims to provide a description of what is being studied (Herdiansyah, 2010). This research describes a situation or event. The data collected is purely descriptive in nature so it does not intend to seek explanations, test hypotheses, make predictions, or study implications (Azwar, 2016). This means that the data collected is not only in the form of numbers, but the data is obtained in depth through the process of interviews, observation and documentation.

Miles & Huberman (1994) have developed an interpretation model with the name interactive model. The interactive model is a qualitative data analysis model in which researchers carry out the process of data collection, data reduction, data presentation and data inference interactively. So according to (Mazilati, 2017) the steps that the researchers took included:

Epistemology or theory about science is the central core of every worldview. Which are the parameters that can map, what is possible and what is impossible according to the fields, what is possible to know and to know, what is possible to know but better not to know, and what is absolutely impossible to know. Epistemology can thus be used as a filter or filter on objects of knowledge. Not all objects must be explored by human knowledge. Resilience studies are transdisciplinary studies, which initially only used a single discipline. According to Basarab Nicolescu (2002) argues that the transdisciplinary approach is something different from the multidisciplinary and interdisciplinary approaches, transdisciplinary. In other words, disciplines are fostered by their own structure and the environment in which they exist.

IV. Result and Discussion

4.1. Respondent's Description

The condition of the resilience of the family members of the Police Mobile Brigade, whose husbands work in conflict areas, in this case the conflict areas in Papua, is very vulnerable. From the results of research using the interview method on 100 wives of Brimob Polri members conducted in November 2021 at the Brimob Polri dormitory, Kelapa Dua Depok, West Java, it was concluded that in general they experience pressure and stress. More than 60 percent of the respondents answered that they had anxiety and concerns about the safety of their husbands who served in conflict areas. Most answered that they were afraid if something happened to their husband who was on duty. They are afraid that their husband will have an accident or become a victim during an armed conflict with the enemy.

This had an impact not only on the victim's family, but also on other members of the Brimob family. The loss of a husband who is loved and as the breadwinner of the family is very hard on the condition of the family left behind. The impact seen from this research does not only affect the parents or wives of the victims, but also affects the children left behind. Children feel anxious, afraid, and uneasy so that this condition also affects the condition and enthusiasm for learning among them.

Wives and children whose fathers were killed in conflict areas will experience a very deep sense of loss. In addition, he also feels that he has no one who can help continue his life. The question arises who will pay for their life after her husband died in the conflict. Even though the state is here to help and solve this problem, anxiety still arises in the hearts of those who are victims. This condition also has an impact on other family members whose husbands are still on duty.

4.2. Activities Undertaken To Reduce the Level of Tension among Members of the Brimob Family

The results of the study stated that some of the main activities when their husbands were on duty in conflict areas, wives were carrying out their duties as heads of households. Wives who are also mothers, are tasked with providing food to their children, accompanying their children to study (currently learning online), and accompanying their children to play. Wives are also obliged to take care of their family's health, especially at this time with the Covid-19 that hit Indonesia and even throughout the world. Wives are expected to provide vitamins and good nutrition for their families, especially children.

This activity is the main activity. There are also other activities such as praying and attending recitations. This activity is carried out to reduce the stress experienced. By doing prayers and recitations they feel inner peace. The same is true for wives who are not Muslim. Prayer and worship is also a source of calm and can reduce stress levels experienced.

Other activities that are carried out apart from accompanying the children to study and play, as well as worship, are visiting extended family. Meeting with parents, for example, or meeting with family such as brother or sister, exchanging ideas, sharing experiences, or asking for advice and advice is the main goal. This activity is believed to provide a sense of calm and can reduce stress or tension. The fourth thing is to meet other members of the Mobile Brigade (Brimob) family around the hostel. Gatherings, social gathering activities, joint sports activities, picnics and joint recreation are activities that can reduce stress levels among the Brimob Police family.

In families experiencing high levels of stress, psychologists need help so that they can be handled optimally. Psychological assistance has also been provided by the National Police, in this case the Police medical team. Although there are still many shortcomings and need for improvement, this can provide assistance to the families of the victims.

The success of the families of members of the Police Mobile Brigade in overcoming the situations and conditions they experienced when their husbands served in conflict areas could be said to be the family's ability to survive to overcome existing problems. In this study, the level of violence experienced by wives and children has not been discussed when the husband is not on duty.

Violence in the family is still a taboo conversation and is not open. Wives are still worried that if this is discussed, there will be problems with their husbands. The level of violence that occurs in general can still be overcome and does not reach the divorce process.

4.3. Family Resilience and National Resilience

The success of the family members of the Brimob Polri members in overcoming the problems they experienced and faced when their husbands served in conflict areas could be called the family resilience of the members of the Polri Brimob. The resilience of the family members of the Police Mobile Brigade (Brimob) in the end contributed to national resilience and national security. Strong family resilience has an impact on the husbands of members of the Police serving in conflict areas. Husbands will serve with enthusiasm, care, discipline and complete tasks well in order to return to their families safely.

V. Conclusion

The resilience of the families of members of the Brimob Police in the Brimob Kelapa Dua dormitory, Depok, West Java is quite high, although the conditions they experience have an impact on the conditions of their own families as well as family members of fellow members of the Police Mobile Brigade who serve in conflict areas. One of the impacts experienced was the high level of stress experienced which also had an impact on the relationship between families and also the relationship between the families of the members of the Police Mobile Brigade (Brimob) who were left on duty in conflict areas.

Ways to deal with high stress levels include accompanying children to study online, accompanying them to play, praying to God, visiting extended family, meeting fellow family members.

Brimob whose husband is on duty in conflict areas, exercise together, attend social gatherings together, have picnics and have recreation together. These efforts can increase the spirit of life and resilience of the families of members of the Police Mobile Brigade whose husbands are serving in conflict areas. When they are able to increase family resilience, they also contribute to national resilience and national security.

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