

## BELUNGKUK AS A LOCAL WISDOM APPROACH TO MASS CONTROL FROM THE PERSPECTIVE OF FIQH SIYASAH

Doni Bagus Prakoso<sup>1</sup>, Sirajuddin M<sup>2</sup>, Fauzan<sup>3</sup>  
Universitas Islam Negeri Fatmawati Sukarno Bengkulu  
*brokolkband15@gmail.com*

### Abstract

Mass control has become an increasingly important aspect of democratic governance as governments are required to maintain public order while safeguarding constitutional rights to freedom of expression and peaceful assembly. Conventional crowd control strategies that rely predominantly on coercive measures often face challenges in preventing escalation and preserving public trust. This study analyzes the implementation of the *Belungguk* local wisdom approach in mass control strategies employed by the Samapta Directorate of the Bengkulu Regional Police and examines its relevance from the perspective of *Fiqh Siyasah*. This research employed an empirical juridical approach using qualitative methods. Primary data were collected through interviews, observations, and documentation involving personnel of the Samapta Directorate, while secondary data were obtained from legislation, institutional documents, and relevant academic literature. Data were analyzed using a descriptive qualitative approach. Research findings indicate that the integration of the *Belungguk* approach emphasizes dialogue, deliberation, persuasive communication, and community participation, enabling police personnel to de-escalate potentially anarchic situations without relying primarily on the use of force. Practical implementation nevertheless encounters challenges related to public legal awareness, the potential for provocation, and the institutional integration of local wisdom into operational procedures. Analysis from the perspective of *Fiqh Siyasah* demonstrates that the *Belungguk* approach reflects the principles of *al-'adl*, *shūrā*, and *al-maṣlaḥah al-'āmmah*, thereby supporting public order through a humanistic, proportional, and ethically grounded model of policing.

**Keywords:** *Mass Control, Belungguk, Local Wisdom, Fiqh Siyasah, Public Order*

### INTRODUCTION

Mass demonstrations constitute an essential element of democratic governance because they provide citizens with a legitimate avenue to express opinions, convey aspirations, and participate in public affairs. Constitutional protection of freedom of expression requires the state to respect and safeguard these rights while simultaneously maintaining public order and protecting the rights of other members of society. Practical implementation of crowd management frequently presents significant challenges because peaceful demonstrations may escalate into anarchic situations involving violence, destruction of public facilities, and threats to public safety. Such conditions require law enforcement agencies to adopt strategies capable of balancing constitutional freedoms with public security without relying excessively on coercive measures. Effective crowd control therefore depends not only on institutional authority and operational readiness but also on approaches that prioritize communication, proportionality, and conflict prevention. Development of humanistic policing strategies has consequently become an important component of modern

law enforcement by emphasizing dialogue, persuasion, and community participation as preventive mechanisms for reducing social conflict (Idris & Suroto, 2023).

The Indonesian National Police perform a constitutional responsibility to preserve public security, enforce the law, and provide protection and public services. Implementation of these responsibilities becomes increasingly complex during mass demonstrations because police officers must respond rapidly to dynamic situations while ensuring that operational measures remain consistent with legal standards and respect for human rights. Research findings indicate that the Samapta Directorate of the Bengkulu Regional Police has adopted preventive strategies that integrate local wisdom into operational practices to reduce the potential for confrontation during crowd control activities. One of these approaches is the application of *Belungguk*, a local cultural value emphasizing respectful communication, deliberation, mutual understanding, and peaceful conflict resolution. Integration of local wisdom into policing demonstrates that effective law enforcement may be achieved not only through formal legal authority but also through culturally responsive strategies capable of strengthening trust between police officers and the communities they serve. Preventive approaches based on local cultural values therefore contribute to reducing tension while encouraging voluntary compliance and social cooperation (Selasih & Sudarsana, 2018).

Research conducted within the Samapta Directorate of the Bengkulu Regional Police demonstrates that implementation of the *Belungguk* approach has contributed to improving communication between police personnel and community members during public demonstrations. Dialogue-oriented strategies, persuasive engagement, and culturally sensitive communication enable officers to de-escalate potentially violent situations before they develop into broader security disturbances. Research findings nevertheless reveal that practical implementation continues to encounter several challenges, including varying levels of public legal awareness, the influence of external provocation, rapidly changing crowd dynamics, and differences in officers' capacity to apply culturally based communication techniques during operational activities. These conditions demonstrate that effective crowd management requires continuous institutional development, professional training, and adaptive operational strategies capable of responding to evolving social conditions while maintaining respect for constitutional rights and public order. Evaluation of the *Belungguk* approach therefore becomes important for assessing its effectiveness as a preventive strategy capable of strengthening democratic policing and reducing the potential for anarchic mass behavior (Rozi, 2017).

Protection of public order through preventive and proportional policing may also be examined from the perspective of *Fiqh Siyasah*, which emphasizes that governmental authority must be exercised to realize justice, preserve social harmony, and safeguard the rights of society. Islamic political jurisprudence regards state authority as a public trust (*amānah*) that obligates government institutions to formulate policies capable of preventing conflict while protecting human dignity and public welfare. Maintenance of security is therefore inseparable from the principles of *al-'adl* (justice), *shūrā* (consultation), and *maṣlahah* (public interest), which collectively require public officials to prioritize peaceful solutions before adopting coercive measures. The *Belungguk* approach reflects these principles by

encouraging persuasive communication, mutual respect, and deliberation as the primary instruments for resolving tension during mass demonstrations. Such an approach demonstrates that effective law enforcement is not measured solely by the state's ability to restore order but also by its capacity to prevent violence, protect constitutional rights, and maintain public confidence through ethical and humanistic governance. Evaluation from the perspective of *Fiqh Siyasah* therefore provides a comprehensive analytical framework integrating statutory obligations with Islamic principles of justice, responsibility, and social welfare (Darmawan et al., 2022).

Previous studies concerning mass control have generally concentrated on operational policing, the proportional use of force, crowd management techniques, public order maintenance, and human rights protection during demonstrations. Several studies have examined community policing and conflict resolution through persuasive approaches, while others have focused on legal accountability and security governance in democratic societies. Limited scholarly attention has been devoted to analyzing the integration of local wisdom as a preventive strategy for managing potentially anarchic crowds, particularly through empirical evaluation of the *Belungguk* cultural approach implemented by the Samapta Directorate of the Bengkulu Regional Police. Research combining local wisdom with the analytical framework of *Fiqh Siyasah* also remains relatively scarce. Existing literature predominantly evaluates policing from legal or criminological perspectives without comprehensively examining the ethical and governance dimensions emphasized in Islamic political jurisprudence. This study addresses that gap by investigating how the *Belungguk* approach contributes to preventive crowd management while assessing its consistency with the principles of *Fiqh Siyasah*. Integration of empirical findings, local cultural values, and Islamic governance principles offers a broader understanding of humanistic policing capable of strengthening public trust and promoting sustainable social stability (Marhadi et al., 2024).

This study aims to analyze the implementation of the *Belungguk* local wisdom approach in mass control strategies adopted by the Samapta Directorate of the Bengkulu Regional Police and to evaluate its effectiveness in preventing anarchic behavior during public demonstrations. Particular attention is directed toward examining the contribution of persuasive communication, community engagement, and culturally responsive policing in maintaining public order while respecting constitutional rights and democratic values. The study further analyzes the implementation of these strategies from the perspective of *Fiqh Siyasah* to determine their consistency with the principles of *amanah*, *al-'adl*, *shūrā*, and *maṣlahah*. Research findings are expected to contribute theoretically to the development of legal scholarship concerning democratic policing, conflict prevention, and Islamic political jurisprudence while providing practical recommendations for strengthening preventive policing strategies through the integration of local wisdom into contemporary law enforcement. Development of humanistic policing models grounded in cultural values and ethical governance is expected to enhance institutional professionalism, strengthen public confidence, and promote a more peaceful, just, and sustainable system of public order management.

## RESEARCH METHOD

This study employed an empirical juridical research design using a qualitative approach to examine the implementation of the *Belungguk* local wisdom approach in mass control strategies adopted by the Samapta Directorate of the Bengkulu Regional Police. The research integrated statutory, conceptual, and empirical approaches to analyze the relationship between legal provisions governing public order, policing, and the practical application of culturally based conflict prevention strategies. The study was conducted at the Samapta Directorate of the Bengkulu Regional Police because the institution is directly responsible for implementing crowd control operations and maintaining public security during demonstrations and other public gatherings. Primary data were collected through in-depth interviews with police officers directly involved in crowd management, field observations of institutional practices, and documentation related to operational procedures, preventive programs, and internal policies concerning public order management. Secondary data were obtained from legislation governing the duties and authority of the Indonesian National Police, institutional regulations, official reports, academic publications, and legal literature concerning crowd control, local wisdom, and *Fiqh Siyasah*. Integration of normative and empirical data enabled comprehensive analysis of operational strategies while identifying institutional practices and challenges influencing the implementation of preventive policing.

Data were analyzed using an interactive qualitative model consisting of data reduction, data presentation, and conclusion drawing to identify patterns explaining the effectiveness of the *Belungguk* approach in preventing anarchic behavior during mass demonstrations. Analysis focused on persuasive communication, conflict de-escalation, community engagement, operational decision-making, institutional coordination, and challenges encountered during field implementation. Empirical findings were subsequently interpreted using statutory provisions governing public order together with the principles of *Fiqh Siyasah*, particularly *amanah*, *al-'adl*, *shūrā*, and *maṣlahah*, to evaluate whether the implementation of local wisdom-based policing fulfilled governmental responsibilities in maintaining security while protecting constitutional rights and public welfare. Research credibility was strengthened through source triangulation, methodological triangulation, verification of institutional documents, and comparison between interview findings and operational records to ensure the validity, consistency, and reliability of the research findings.

## RESULTS AND DISCUSSION

### Implementation of the *Belungguk* Local Wisdom Approach in Mass Control Strategies

Mass control strategies implemented by the Samapta Directorate of the Bengkulu Regional Police prioritize preventive measures that emphasize communication, persuasion, and conflict de-escalation before the application of coercive law enforcement. Research findings indicate that the *Belungguk* approach has become an important component of operational strategies for managing public demonstrations because it incorporates local cultural values emphasizing respect, deliberation, mutual understanding, and peaceful conflict resolution. Rather than viewing demonstrators solely as security threats, police

officers are encouraged to recognize them as citizens exercising constitutional rights that must be protected while maintaining public order. This approach enables officers to establish constructive communication with demonstration coordinators, community leaders, and participants before tensions escalate into violence. Implementation of *Belungguk* therefore reflects a preventive policing model that prioritizes dialogue over confrontation and negotiation over coercion. Research findings demonstrate that the integration of local wisdom into operational practices strengthens the legitimacy of police actions because culturally responsive communication creates an atmosphere of mutual respect, reduces distrust, and encourages voluntary compliance among demonstrators. Such implementation also illustrates that effective crowd management depends not only on operational readiness and legal authority but also on the ability of law enforcement personnel to understand the social and cultural characteristics of the communities they serve (Aswari, 2023).

Research findings demonstrate that persuasive communication constitutes the primary instrument through which the *Belungguk* approach is implemented during crowd control operations. Police officers establish communication with demonstration organizers before public gatherings commence, explain applicable legal provisions governing demonstrations, identify potential security risks, and encourage participants to maintain peaceful conduct throughout the activity. Continuous dialogue remains an essential operational strategy because effective communication enables both parties to clarify expectations, reduce misunderstandings, and prevent emotional escalation resulting from misinformation or provocation. Interviews conducted during this research indicate that officers applying persuasive communication techniques experience greater cooperation from demonstrators than approaches relying primarily on commands or physical intervention. Mutual respect developed through constructive dialogue strengthens public confidence in policing while reducing resistance during operational activities. Research findings therefore indicate that persuasive communication functions not merely as an operational technique but as a preventive governance mechanism capable of strengthening democratic policing through greater transparency, accountability, and community participation (Hutagalung & Indrajat, 2020).

Implementation of the *Belungguk* approach also requires police personnel to exercise professional judgment when assessing the dynamics of mass demonstrations. Research findings reveal that officers continuously evaluate crowd behavior, emotional conditions, leadership structures, environmental factors, and potential external influences before determining the most appropriate operational response. Situational assessment enables police personnel to distinguish peaceful demonstrations from activities showing indications of escalation, thereby allowing preventive intervention before public disorder occurs. Operational flexibility supported by cultural understanding contributes significantly to minimizing unnecessary confrontation because officers adapt communication strategies according to the specific characteristics of each situation. Research findings further indicate that preventive intervention implemented during the early stages of demonstrations substantially reduces opportunities for violence while preserving constitutional rights to freedom of expression. Effective operational assessment therefore represents an essential



component of humanistic policing because proportional decision-making strengthens both public security and legal legitimacy.

Institutional collaboration further reinforces implementation of the *Belungguk* strategy within operational policing. Research findings indicate that the Samapta Directorate cooperates with local governments, community leaders, religious figures, traditional leaders, and demonstration coordinators to facilitate communication before and during public demonstrations. Collaborative engagement expands opportunities for peaceful conflict resolution because trusted community representatives frequently possess greater influence in encouraging demonstrators to maintain orderly conduct. Participation of community stakeholders also improves information exchange regarding potential security concerns while strengthening public acceptance of police activities. Research findings demonstrate that collaborative policing supported by local wisdom contributes to reducing social polarization because security management becomes a shared responsibility involving both government institutions and civil society. Preventive strategies based upon institutional cooperation therefore strengthen social resilience while enhancing the effectiveness of public order management in democratic settings (Rustinar & Kusmiarti, 2025).

Research findings further indicate that implementation of the *Belungguk* approach has contributed positively to reducing confrontation during mass control operations despite several practical limitations. Police officers acknowledge that preventive communication supported by local cultural values creates more constructive interactions with demonstrators than conventional approaches emphasizing physical enforcement. Operational implementation nevertheless remains influenced by varying levels of public legal awareness, rapidly changing crowd dynamics, external provocation, and differences in officers' communication skills during field operations. Continuous professional training, institutional evaluation, and integration of local wisdom into operational guidelines therefore remain necessary to ensure consistent implementation across different operational situations. Strengthening preventive policing through culturally responsive communication ultimately supports a more proportional, professional, and democratic model of public order management while preserving both public security and constitutional freedoms (Armawi & Limbongan, 2022).

### **Effectiveness and Challenges of Humanistic Mass Control Strategies**

Implementation of the *Belungguk* approach demonstrates that humanistic policing has become an increasingly effective strategy for preventing the escalation of public demonstrations into anarchic incidents. Research findings indicate that communication based on local wisdom enables police officers to establish mutual trust with demonstrators before tensions develop into open confrontation. Operational activities emphasizing dialogue, negotiation, and persuasive interaction create opportunities for both police personnel and community representatives to identify potential conflicts and develop peaceful solutions without immediately resorting to coercive measures. Such implementation contributes significantly to maintaining public order while protecting the constitutional right to freedom of expression. Research findings further reveal that demonstrators generally respond more positively to officers who employ respectful communication than to

approaches emphasizing authority and physical intervention. Positive public responses strengthen institutional legitimacy because policing is perceived as a public service rather than merely an instrument of law enforcement. Effectiveness of the *Belungguk* approach therefore illustrates that preventive policing supported by cultural values may simultaneously achieve public security, legal certainty, and democratic governance without creating unnecessary confrontation between state institutions and society (Handriawan, 2024).

Research findings demonstrate that operational effectiveness is supported by several institutional factors, particularly the professionalism of police personnel, leadership commitment, operational preparedness, and the integration of local wisdom into field operations. Police officers who possess adequate communication skills and a thorough understanding of local cultural values are better equipped to manage emotionally sensitive situations during demonstrations. Leadership also plays an important role by encouraging operational decisions that prioritize proportionality, dialogue, and conflict prevention before adopting more restrictive security measures. Institutional commitment to preventive policing has strengthened consistency in implementing operational procedures that emphasize negotiation and public engagement. Research findings indicate that continuous training programs focusing on communication, mediation, and conflict management have enhanced officers' capacity to apply the *Belungguk* approach under dynamic operational conditions. Professional competence therefore represents an essential factor determining whether preventive strategies can be implemented effectively while maintaining public confidence and institutional credibility (Suryanto et al., 2020).

Research findings nevertheless indicate that implementation of humanistic mass control strategies continues to encounter several practical challenges. Crowd dynamics frequently change within a short period because demonstrations involve participants possessing different objectives, emotional responses, and levels of legal awareness. External provocation, misinformation, and the presence of individuals intending to create public disorder often complicate preventive efforts undertaken by police personnel. Situations of this nature require officers to make rapid operational decisions while preserving proportionality and avoiding excessive use of force. Research findings reveal that the success of preventive communication may decline when demonstrators refuse dialogue or when provocative actions intentionally undermine peaceful negotiations. Operational challenges therefore demonstrate that preventive policing cannot rely solely on communication techniques but must also be supported by adequate contingency planning, intelligence gathering, and coordinated institutional responses capable of addressing rapidly evolving security conditions (Enas & Bahtiar, 2025).

Institutional capacity also influences the effectiveness of implementing the *Belungguk* approach. Research findings indicate that continuous professional development remains necessary to ensure that every officer possesses comparable competence in persuasive communication, negotiation, and culturally responsive policing. Variations in operational experience, communication ability, and conflict management skills occasionally affect consistency in implementing preventive strategies across different operational situations. Limited training opportunities and resource constraints may further reduce institutional

readiness to expand humanistic policing practices throughout all operational units. Research findings therefore emphasize the importance of strengthening human resource development through specialized education, simulation-based operational exercises, and continuous evaluation of field performance. Investment in institutional capacity contributes not only to improving operational effectiveness but also to strengthening organizational professionalism in responding to increasingly complex public security challenges.

Research findings further demonstrate that collaboration with external stakeholders significantly enhances the effectiveness of preventive mass control strategies. Cooperation involving local governments, community leaders, religious figures, traditional institutions, academic communities, and demonstration coordinators facilitates broader dissemination of information while encouraging collective responsibility for maintaining public order. Collaborative engagement allows police officers to obtain early information regarding demonstration objectives, potential risks, and community expectations before operational deployment. Strong partnerships also reduce social tension because communication occurs through trusted community representatives capable of influencing public behavior more effectively than formal enforcement measures alone. Research findings indicate that collaborative governance strengthens preventive policing by integrating institutional authority with community participation, thereby creating a more inclusive and sustainable approach to public order management (Maolani, 2019).

Evaluation of the overall research findings demonstrates that the *Belungguk* approach has strengthened the implementation of democratic and humanistic policing within the Samapta Directorate of the Bengkulu Regional Police. Preventive communication, cultural understanding, institutional professionalism, and stakeholder collaboration have collectively contributed to reducing confrontation while maintaining security during public demonstrations. Practical implementation nevertheless remains influenced by operational complexity, institutional limitations, public legal awareness, and unpredictable crowd behavior requiring continuous adaptation of operational strategies. Strengthening professional training, expanding community partnerships, improving operational guidelines, and integrating local wisdom more systematically into policing policies remain essential for enhancing the effectiveness and sustainability of preventive mass control strategies. Continuous institutional improvement will ensure that public order management remains responsive to democratic values while preserving public trust in law enforcement institutions (Syafa'at et al., 2024).

### **Humanistic Mass Control Strategies from the Perspective of *Fiqh Siyasa***

*Fiqh Siyasa* provides a comprehensive normative framework for evaluating governmental authority in maintaining public order while preserving justice, human dignity, and social harmony. Public authority within Islamic political jurisprudence is regarded as an *amanah* entrusted to government institutions to protect society from harm without violating the fundamental rights guaranteed to every individual. Research findings demonstrate that the implementation of the *Belungguk* approach by the Samapta Directorate of the Bengkulu Regional Police reflects this ethical responsibility through preventive policing strategies emphasizing dialogue, persuasion, and peaceful conflict resolution rather than immediate



coercive intervention. Preservation of public security within this framework is not interpreted solely as the state's capacity to control crowds but also as its ability to prevent violence while protecting constitutional rights to express opinions peacefully. Evaluation from the perspective of *Fiqh Siyasah* therefore indicates that humanistic policing represents a form of responsible governance because operational decisions are directed toward balancing public security with the protection of individual rights. Such an approach strengthens the legitimacy of law enforcement by demonstrating that authority exercised through ethical principles produces greater public confidence than authority relying exclusively upon physical enforcement and coercive power (Pratiknjo et al., 2023).

The principle of *amānah* constitutes the ethical foundation governing every exercise of public authority in Islamic political jurisprudence. Government officials entrusted with maintaining public order bear responsibility not only for enforcing legal regulations but also for ensuring that every operational decision reflects honesty, professionalism, accountability, and respect for human dignity. Research findings indicate that police personnel implementing the *Belungguk* approach prioritize communication, mediation, and preventive engagement before considering more restrictive operational measures. This operational sequence demonstrates institutional commitment to exercising authority responsibly while minimizing unnecessary confrontation during public demonstrations. Preservation of public trust becomes an essential outcome of implementing *amānah* because communities are more willing to cooperate with law enforcement institutions that consistently demonstrate fairness, transparency, and ethical conduct. Research findings further reveal that preventive communication reduces misunderstanding between demonstrators and police officers, thereby strengthening mutual confidence and improving the legitimacy of operational decisions. Implementation of *amānah* therefore extends beyond individual morality by establishing an institutional culture that places public responsibility at the center of democratic policing (Darmawan et al., 2022).

The principle of *al-'adl* requires government institutions to implement security policies fairly, proportionally, and without discrimination while ensuring equal protection for every citizen regardless of political opinion, social background, or organizational affiliation. Research findings demonstrate that application of the *Belungguk* approach enables police officers to respect the constitutional rights of demonstrators while maintaining public order through proportional operational measures. Crowd control decisions are based upon actual levels of security risk rather than assumptions or excessive use of authority, allowing peaceful demonstrations to continue while preventive measures are directed specifically toward activities that threaten public safety. Such implementation reflects substantive justice because police intervention remains proportional to the circumstances encountered in the field. Research findings also indicate that equal treatment during demonstrations contributes significantly to reducing public distrust toward law enforcement institutions. Consistent implementation of *al-'adl* therefore strengthens democratic governance by ensuring that state authority protects both public security and civil liberties without creating unnecessary restrictions upon lawful public participation.

The concept of *shūrā* provides additional insight into the implementation of preventive crowd management because consultation and dialogue represent fundamental mechanisms for resolving social disagreement within Islamic governance. Research findings reveal that communication established between police officers, demonstration coordinators, community leaders, and other stakeholders before and during demonstrations functions as a practical form of consultative decision-making. Exchange of information through respectful dialogue enables all parties to clarify expectations, anticipate potential risks, and identify mutually acceptable solutions before conflict escalates into violence. Preventive communication therefore reflects the essence of *shūrā*, where collective understanding is prioritized over unilateral coercion. Research findings indicate that consultation not only improves operational effectiveness but also strengthens social legitimacy because demonstrators perceive police officers as facilitators of public order rather than adversaries. Integration of consultative principles into operational policing demonstrates that peaceful conflict resolution remains compatible with both democratic governance and Islamic political jurisprudence (Silaya & Siahaya, 2018).

The realization of *maṣlahah* represents the ultimate objective of implementing humanistic policing strategies based on local wisdom. Public welfare cannot be achieved solely through restoration of order after violence has occurred but requires preventive policies capable of protecting society from conflict while preserving security, justice, and social stability. Research findings demonstrate that the *Belungguk* approach contributes to achieving these objectives by reducing opportunities for violent confrontation, strengthening cooperation between communities and law enforcement institutions, and encouraging peaceful resolution of public disputes. Practical challenges identified during this research, including differences in public legal awareness, operational complexity, external provocation, and institutional capacity, indicate that continuous improvement remains necessary to maximize these public benefits. Strengthening professional training, integrating local wisdom into operational standards, expanding stakeholder participation, and reinforcing institutional accountability will further enhance the implementation of preventive policing grounded in both statutory law and Islamic ethical values. Integration of the *Belungguk* approach with the principles of *Fiqh Siyasah* ultimately establishes a governance model that is legally legitimate, culturally responsive, ethically grounded, and capable of supporting sustainable public order within a democratic society (Sri & Esa, 2021).

## CONCLUSION

The implementation of the *Belungguk* local wisdom approach by the Samapta Directorate of the Bengkulu Regional Police has strengthened preventive and humanistic mass control through persuasive communication, dialogue, and community engagement while maintaining public order and protecting constitutional rights. Research findings indicate that the effectiveness of this approach is supported by institutional professionalism, collaborative governance, and culturally responsive policing, although practical implementation remains constrained by operational complexity, varying public legal awareness, and external provocation. Analysis from the perspective of *Fiqh Siyasah* demonstrates that the *Belungguk* approach reflects the principles of *amānah*, *al-'adl*, *shūrā*, and

*maṣlahah*, emphasizing the government's responsibility to maintain security through ethical, proportional, and justice-oriented governance. Strengthening institutional capacity, professional training, and the integration of local wisdom into policing policies remains essential for developing a more effective, accountable, and sustainable model of democratic public order management.

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