

Patterns of Handling Order and Security Problems by Citizen Guards in Kapanewon Tanjungsari, Gunungkidul Regency, D.I Yogyakarta

Pola Penanganan Masalah Ketertiban Dan Keamanan Oleh Jaga Warga Di Kapanewon Tanjungsari, Kabupaten Gunungkidul, D.I Yogyakarta

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Abstract

Order and security are fundamental elements of sustainable regional development. In the Kapanewon Tanjungsari region, Gunungkidul Regency, D.I Yogyakarta, challenges to social stability arise due to complex demographic, geographic, and socio-economic dynamics. The local government has responded to these conditions by launching the Jaga Warga program, a community-based initiative that aims to increase community participation in maintaining order and security in the neighborhood. This study aims to identify and analyze the patterns of order and security issue handling carried out by Jaga Warga as a form of active community participation. Using a qualitative approach with a case study method, data was collected through field observations, in-depth interviews with various stakeholders, and analysis of activity documentation. The results of the study show that Jaga Warga adopts a community-based communication pattern, establishes intensive coordination with village officials, and implements preventive strategies rooted in local values such as mutual cooperation, deliberation, and social solidarity. This pattern has proven to be effective in increasing community awareness, strengthening social bonds, and creating a collective sense of security. In addition, the success of the Jaga Warga program is influenced by the structural support of the village government and the active participation of residents in neighborhood security activities. This study recommends strengthening Jaga Warga's institutional capacity through training, funding, and a continuous evaluation system, as well as the need for local government policy support to ensure the sustainability of participatory security practices at the local level.

Keywords

Order and Security; Community Participation; Protecting Residents; Community Approach; Tanjungsari.

Abstrak

Ketertiban dan keamanan merupakan elemen fundamental dalam pembangunan daerah yang berkelanjutan. Di wilayah Kapanewon Tanjungsari, Kabupaten Gunungkidul, D.I Yogyakarta, tantangan terhadap stabilitas sosial muncul akibat dinamika demografis, geografis, dan sosial-ekonomi yang kompleks. Pemerintah daerah merespons kondisi ini dengan meluncurkan program Jaga Warga, sebuah inisiatif berbasis komunitas yang bertujuan untuk meningkatkan partisipasi masyarakat dalam menjaga ketertiban dan keamanan lingkungan. Penelitian ini bertujuan untuk mengidentifikasi dan menganalisis pola penanganan masalah ketertiban dan keamanan yang dilakukan oleh Jaga Warga sebagai bentuk partisipasi aktif masyarakat. Menggunakan pendekatan kualitatif dengan metode studi kasus, data dikumpulkan melalui observasi lapangan, wawancara mendalam dengan berbagai pemangku kepentingan, serta analisis dokumentasi kegiatan. Hasil penelitian menunjukkan bahwa Jaga Warga mengadopsi pola komunikasi berbasis komunitas, menjalin koordinasi intensif dengan aparat kelurahan, serta menerapkan strategi preventif yang berakar pada nilai-nilai lokal seperti gotong royong, musyawarah, dan solidaritas sosial. Pola ini terbukti efektif dalam meningkatkan kewaspadaan warga, memperkuat ikatan sosial, dan menciptakan rasa aman kolektif. Selain itu, keberhasilan program Jaga Warga dipengaruhi oleh dukungan struktural dari pemerintah kelurahan dan keterlibatan aktif warga dalam kegiatan keamanan lingkungan. Penelitian ini merekomendasikan penguatan kapasitas kelembagaan Jaga Warga melalui pelatihan, pendanaan, dan sistem evaluasi berkelanjutan, serta perlunya dukungan kebijakan dari pemerintah daerah untuk menjamin keberlanjutan praktik keamanan partisipatif di



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Kata Kunci

Ketertiban dan Keamanan; Partisipasi Masyarakat; Jaga Warga; Pendekatan Komunitas; Tanjungsari.

1. Introduction

Security is one of the basic human needs that greatly affects social stability, quality of life, and the sustainability of community development. In modern states, security management is no longer the monopoly of formal institutions such as the police and military, but also requires the active participation of civil society. This concept is in line with the view that the success of maintaining environmental security is largely determined by the direct involvement of citizens in creating a sense of security in their own environment The Role of Citizens in Revitalizing Neighborhood Watch Programs Amid the Covid-19 Pandemic as an Effort to Maintain Community Safety ([Khoirunisa, 2021](#); [Sampson & Groves, 1989](#)). In the context of developing countries such as Indonesia, security challenges include not only crime, but also social vulnerability, unemployment, and weak social control at the community level. Therefore, strengthening participation in community-based programs is not only a relevant approach but also a very important one to implement, especially in areas with limited personnel and formal facilities.

Security and order are important aspects of government functions. The government is responsible for maintaining national security and protecting citizens from both domestic and foreign threats. This includes the duties of the police, military, and other security agencies. In addition, the government must also ensure that laws are enforced and that lawbreakers are prosecuted according to applicable procedures ([Sumardi, 2025](#)). The government also has a role to play in managing conflicts and preventing violence or social unrest. In this case, inclusive social and economic development strategies can help reduce tensions and promote peace in society. Thus, maintaining security and order is not only the duty of security forces, but also requires active participation from the community ([Harrison, 2024](#)).

Order and security are the main foundations for building a harmonious social life. In the context of rural communities, formal approaches are often insufficient to address complex local dynamics ([Isril & Amin, 2013](#)). Local wisdom plays a significant role in social aspects. Values such as mutual cooperation, deliberation, and tolerance serve as factors that unite communities and build harmony in communal life ([Wulandari, 2025](#)). Therefore, a more adaptive and community-based model of management is needed. As stated in social studies, social order is the result of harmonious interactions between individuals and social structures, so the role of local institutions is very important.

Community participation in community-based programs is important not only because it helps fill institutional gaps that cannot be reached by formal authorities, but also because it creates a sense of belonging that strengthens social solidarity. Through participation, communities are not only beneficiaries, but also key actors who design, implement and evaluate security programs in their neighborhoods ([Mahardika & Khozin, 2025](#)). Community involvement in participatory security systems such as night patrols, community discussion forums, and early reporting can create effective social control and increase the social resilience of villages against internal and external threats. In other words, security is not only the state's responsibility but a shared responsibility that must be nurtured through communication, trust, and collaboration ([Aprianti & Nur, 2025](#)).

Order and security are the main foundations for creating a stable social life that is conducive to sustainable development. In the context of local government, these two aspects are not only the responsibility of formal authorities such as the village military command (babinsa), the police, and the public order agency (Satpol PP), but also require the active participation of the community as an integral part of the social system. Amid increasingly complex social dynamics, challenges to environmental stability arise in various forms, ranging from inter-community conflicts and theft to other social disturbances ([Syalafi & Setyanto, 2024](#)). The Kapanewon Tanjungsari region, which has hilly geographical characteristics and a scattered community, faces its own challenges in maintaining order and security. Limited numbers of officials, uneven access to public services, and high population mobility make conventional approaches to maintaining security less effective. Kapanewon Tanjungsari presents an interesting practice through the existence of Jaga Warga, a social institution that promotes deliberation, informal communication, and prevention ([Tianto & Sapioper, 2025](#)). The deliberation on village development policy actually demonstrates the practice of discussion to reach a consensus (deliberation) between the village head, stakeholders, and residents ([Sobari, 2023](#)). This model not only avoids a repressive approach, but also strengthens social solidarity. The direct involvement of citizens in detecting and responding to potential disturbances creates a sense of ownership of neighborhood security ([Allolayuk et al., 2024](#)). Active citizen participation is an indicator of successful social governance at the local level ([Yunus, 2022](#)). The synergy between Jaga Warga, government officials, and community leaders forms a collaborative security system that adapts to local dynamics. Integration of local wisdom into security policies creates synergy between the government, security agencies, and the community, changing the security paradigm from state-centric to society-centric. In addition, local wisdom serves as the foundation for cultural resilience by strengthening social cohesion and inclusive identity ([Rohendi et al., 2025](#)).

In addition, values such as mutual cooperation, community discussions, and a family-oriented approach are important instruments for reducing social conflict. Values of local wisdom, such as mutual cooperation, are the foundation for maintaining order ([Ridwan, 2015](#)). Fluid, trust-based communication patterns are the key to maintaining social stability. The Jaga Warga program aims to improve security through night patrols, disaster response training, and collaboration with authorities, as well as strengthening bonds between residents through various social activities ([Dewi, 2025](#)).

Thus, the pattern of handling order and security by Jaga Warga in Kapanewon Tanjungsari is not only academically relevant but also has practical value in strengthening community-based social governance. A study of this model is important to enrich the literature on community security and the role of local institutions in social development. In this context, the presence of Jaga Warga in Kapanewon Tanjungsari is a tangible representation of a community-based security model that prioritizes local values, community deliberation, and institutional synergy. The approach implemented by Jaga Warga is not only preventive and participatory, but also strengthens social solidarity and a sense of belonging to the community. Therefore, a study of Jaga Warga's approach to order and security is important, both academically and practically, in order to enrich the literature on community-based social governance.

The concept of community participation in maintaining order and security has been the subject of various social studies and public policy discussions. According to [Arnstein \(1969\)](#), citizen participation can be viewed as a ladder of participation, ranging from manipulation to full citizen control over the decision-making process. In the context of local security, community participation not only serves as a

complement to the formal system, but also as a form of strengthening social capacity in detecting and responding to potential disturbances early on.

[Putnam \(2000\)](#) study emphasizes the importance of social capital, such as trust, norms, and social networks in forming communities that are able to work together to achieve common goals, including maintaining environmental security. This social capital forms the basis for a community-based approach to security, in which residents are connected to one another and have a collective sense of responsibility for social stability.

In practice, community-based security approaches have been implemented in various forms, such as neighborhood watch systems, community forums, and neighborhood security programs. A study by [Manzi \(2010\)](#) shows that the success of this approach is highly dependent on clear roles, institutional support, and sustained community participation. In Indonesia, programs such as Siskamling and the Police and Community Partnership Forum (FKPM) are early examples of formal efforts to integrate the community into the security system.

The Yogyakarta Special Region (DIY) has distinctive social and cultural characteristics, marked by local wisdom and a strong spirit of mutual cooperation within the community. These values form the foundation for social resilience that plays a role in supporting regional development based on special characteristics. However, in an era of modernization fraught with structural changes, urbanization, and socio-economic challenges, these values of togetherness face significant pressure. DIY has a rich culture with noble values that were used as guidelines by Sultan Hamengku Buwono I in the development of Nagari Ngayogyakarta Hadiningrat and are considered local wisdom on par with the cultural values of the Indonesian nation ([Triwahyuningsih et al., 2023](#)).

The DIY Governor Regulation No. 41 of 2023 emphasizes cultural values and social systems in Yogyakarta as the basis for community resilience for regional development, security, order and welfare. The development process, security stability, and public order are key requirements for the smooth running of good governance and quality development in a region. Protecting the public is the government's duty to create order and peace in Indonesia. Citizens are also responsible for maintaining order so that together we can create a safe and orderly country ([Wulandari et al., 2025](#)). The "Jaga Warga" program in the Yogyakarta Special Region is a policy of the Governor in an effort to promote community initiatives aimed at improving the safety and welfare of the community. This program mobilizes residents to look out for one another, provide assistance, and increase awareness of potential threats in the surrounding community ([Almazy et al., 2024](#)).

The Gunungkidul Regency is located in the Special Region of Yogyakarta and has great potential for natural and cultural tourism. Kapanewon Tanjungsari is the southern region of the Gunungkidul Regency, with an area of 71.61 km² or about 4.82% of the total area of Gunungkidul Regency, with the highest tourism potential and income in Gunungkidul Regency. Tanjungsari comprises 5 villages: Kemadang, Kemiri, Banjarejo, Ngestirejo, and Hargasari, with a total of 71 hamlets. Banjarejo has the most hamlets with 21, while Hargasari has the fewest with 9 hamlets. This subdistrict also has 71 RW (neighborhood associations) and 300 RT (community associations), with a total of 140 village officials and 208 Hansip (civil defense officers) ([BPS Gunungkidul, 2024](#)).

The Gunungkidul Regency is one of the regions rich in tourist attractions. The tourist attractions in Gunungkidul include natural, religious, culinary, educational, historical, shopping, and other attractions that have the potential to enrich the community economically and culturally ([Cahyaningrum Dewojati & Wulandari, 2024](#)). Almost all subdistricts in the Gunungkidul Regency have attractive tourism

potential. One of the subdistricts with attractive tourism potential is the Tanjungsari Subdistrict. Tanjungsari Subdistrict is synonymous as one of the tourist destinations in Gunungkidul Regency ([Nur Aprillina & Saputra, 2023](#)). Kapanewon Tanjungsari not only offers tourist destinations such as beaches and caves, but also reflects the social diversity of its community. As population mobility and economic interaction increase, challenges to community security and order become more complex. Phenomena such as theft, disputes between residents, and high suicide rates are crucial issues that require effective and participatory responses. The Gunungkidul Regency Government is facing problems of moral, social, and cultural degradation ahead of 2025. The fading of Javanese culture among the younger generation, as well as the rise in crime rates and drug abuse, are serious concerns that need to be anticipated.

The disappearance of Javanese culture among the younger generation, the rise of crime rates and drug abuse are real phenomena supported by empirical data ([Wiryawan, 2025](#)). In reality, this dilemma has caused these noble cultural values to begin to fade and disappear. At the same time, local wisdom has lost its substantive meaning, however, the emergence of issues such as nationalism and national character has created a strong impetus for the government and society to optimize the values of local wisdom in the administration of government and community relations. This situation is ironic because it is impossible to use local wisdom values that do not exist in society due to the lack of systematic efforts to revitalize these local wisdom values. The use of the Javanese language is fading among the younger generation, while traditional manners are rarely taught consistently ([Lestari & Demartoto, 2025](#)). In addition, ethnographic communication research by Wibowo (2022) shows that the use of Javanese krama language among the younger generation is fading, so the preservation of local culture must be integrated into participatory security policies. Ethnographic communication research in Yogyakarta shows that the inheritance of the Javanese krama language among teenagers is weakening, with Indonesian and slang dominating daily interactions ([Wulandari et al., 2025](#)). The values of unggah-ungguh or manners and krama in the attitudes of the younger generation have shifted due to progress and changes in the present era ([Nida, 2020](#)). Local wisdom plays a very important role in building cultural and national identity, shaping the character and identity of a quality nation. The government and society must unite to pay attention to local wisdom, preserve it, and introduce it to the millennial generation to build a sustainable national and cultural identity ([Febrianty et al., 2023](#)).

Studies on community participation in maintaining order and security have been widely discussed by researchers. [Arnstein \(1969\)](#), through the concept of the ladder of citizen participation, emphasizes that citizen involvement has levels ranging from merely symbolic to full control over the decision-making process. [Putnam \(2000\)](#) added that social capital in the form of trust, norms, and social networks is important factor in building a community that is capable of working together to maintain social stability. In the context of community-based security, [Manzi \(2010\)](#) shows that the success of local security programs is highly dependent on clear roles, institutional support, and sustained citizen participation. In Indonesia, community-based security initiatives such as Siskamling continue to be recognized as relevant forms of participatory security. Meanwhile, a study by the Indonesian National Narcotics Agency ([BNN RI, 2025](#)) emphasizes that drug abuse among adolescents constitutes a serious threat that must be anticipated through community-based approaches. In addition, data from the Bantul Police (2025) indicate a 35.29% increase in crime rates compared to the previous year, reinforcing the urgency of strengthening community-based security programs such as Jaga Warga.

Crime data from the Gunungkidul Police show that crime rates in this area remain high and are a serious concern for authorities and the community. Crime Facts in Gunungkidul: In a prominent case in November 2025, the DIY Ombudsman sought clarification from the Gunungkidul Police regarding the handling of a child molestation case. This highlights the slow process of handling sensitive cases involving children. Official crime data from the Gunungkidul Police Department, through the Criminal Investigation Unit, provide crime reports documenting various types of criminal offenses, ranging from theft, assault, to drug-related cases. The general trend, as noted in the annual publication Gunungkidul Regency in Figures 2025 from the Central Statistics Agency (BPS), also records crime indicators as one of the social aspects that are continuously monitored, although the data released typically use the previous year's (2024) figures as a basis.

Kapanewon Tanjungsari, there are tourist attractions that are the mainstay of Gunungkidul Regency, namely beaches, such as Baron Beach, Drini Beach, Krakal Beach, Sepanjang Beach, Sundak Beach, and others. In addition to beaches, there are also cave attractions such as Bentar Jrakah Cave, Tritis Jaten Cave, Pakubon Cave, and others. There are also many hotels and inns in the southern coastal area. Security and order are important issues for maintaining the stability and development of a region. The Jaga Warga (Guard the Community) policy is one of the efforts of the Gunungkidul Regency government to involve the community in maintaining security and order. However, alongside the development of tourism, there are challenges in maintaining security and order in Gunungkidul. Tanjungsari Subdistrict experiences frequent security and public order disturbances such as livestock theft, youth riots, and suicides. Not all residents are involved in the management of coastal tourist attractions; some are farmers, laborers, and traders ([Danarta, 2024](#)). One of the flagship programs in this activity is the neighborhood watch program. This program aims to actively involve the community in efforts to maintain security and order in their neighborhood. By engaging neighborhood watch groups, it is hoped that a safe, comfortable, and friendly environment can be created for all residents. Through the neighborhood watch program, the community is encouraged to be more caring and responsible for their neighborhood and to support each other in maintaining peace and order together.

The Gunungkidul Police recorded 17 suicide cases in Gunungkidul Regency in the past seven months. Dividing that number by the number of months, one suicide occurs per month. Looking at the number of suicide cases since 2019, the number each year has always been above 20 cases. In 2019, there were 33 cases, 29 cases in 2020, 39 cases in 2021, 30 cases in 2022, and 22 cases in 2023. In 2019, Kapanewon Wonosari and Tanjungsari had the highest suicide rates compared to other kapanewons, with five cases each ([harianjogja.com., 2024](#)). According to preliminary observations by researchers at the Tanjungsari Police Station in 2024, data from 2022 to 2023 show that in the Tanjungsari Police Station's jurisdiction, there were 5 cases of aggravated theft and 2 cases of theft in 2022. In 2023, there were 2 cases of aggravated theft, 1 case of theft, 2 cases of extortion and threats, and 2 cases of abuse. According to Agung, a member of the Jagabaya in Ngestirejo Village, the problem in Ngestirejo Village is suicide caused by incurable diseases. In addition to suicide, theft of charity boxes in mosques also occurs frequently. Unlike Agung, according to Daldio, a member of Jagabaya in Kemadang Village, in the Kemadang area, domestic disputes (between children, fathers or husbands and wives) and livestock theft are more common because many people in Kemadang Village are goat and cattle farmers.

The high number of crimes and suicides in Gunungkidul, particularly in Kapanewon Tanjungsari, has made the community more vigilant and alert to prevent unwanted incidents. Efforts have been made by the government through

socialization activities, police patrols, etc. To address this issue, the Gunungkidul Regency government has implemented a Community Guard policy that involves the active participation of the community in maintaining security and order. However, there has been no in depth research on the effectiveness of this policy.

In order to maintain and strengthen community solidarity and ensure the safety and welfare of residents, the Jaga Warga program was established. This program is an initiative designed to strengthen the role of the community in creating a safe, harmonious, and prosperous environment. The “Jaga Warga” program in the Special Region of Yogyakarta is a policy initiated by the Governor in an effort to promote community initiatives aimed at improving the safety and welfare of the community. This program mobilizes residents to look out for one another, provide assistance, and increase awareness of potential threats in their neighborhood (Almazy et al., 2024). Public order and security are crucial elements to ensure sustainable regional development and the creation of a prosperous quality of life. Among the tide of modernization and socio-economic dynamics, the values of mutual cooperation and togetherness that characterize the community of the Special Region of Yogyakarta (DIY) face increasingly complex challenges. Gunungkidul Regency, particularly Kapanewon Tanjungsari, is a clear example of how the rapidly growing tourism sector has the potential to disrupt public order, such as through theft, conflicts between residents, and high suicide rates. In response to these challenges, the DIY Government launched the Jaga Warga policy, which is regulated by Governor Regulation No. 28 of 2021 and updated by Governor Regulation No. 59 of 2022.

This program was initially aimed at emergency response during the Covid-19 pandemic, but over time it has transformed into an effort to maintain social stability through community empowerment. In Kapanewon Tanjungsari, the implementation of Jaga Warga involves the local community as partners of the government in preventing and resolving conflicts and social disturbances through a familial approach and deliberation. Although it has been running since 2021, there have not been many academic studies that specifically assessed the effectiveness of this program in the context of handling order and security issues in the Gunungkidul region, particularly in Kapanewon Tanjungsari. Therefore, this study aims to analyze the patterns of handling security disturbances by Jaga Warga and to evaluate its contribution to community peace and welfare.

A review of the literature shows that several previous studies have highlighted the role of Jaga Warga. For example, several student theses at UIN Sunan Kalijaga and Yogyakarta State University emphasize the aspect of community participation and the social function of Jaga Warga as a means of strengthening community solidarity (Fauzi, 2018; Syafutra, 2023). Other studies highlight the effectiveness of Jaga Warga in handling social conflicts at the village level, as well as its contribution to increasing residents' sense of security (Mahardika & Khozin, 2025; Sihite, 2024). However, most of these studies are still descriptive in nature and few have conducted an in-depth analysis of the patterns of handling disturbances to order and security in a systematic manner, especially in rural areas such as Kapanewon Tanjungsari, which has unique geographical and social characteristics.

The difference between this study and previous studies lies in the focus of the analysis. Although previous studies emphasized social functions and community participation in general, this study specifically examines Jaga Warga's security disturbance management patterns in Kapanewon Tanjungsari, highlighting three main aspects: The forms of community participation in Jaga Warga activities. Mechanisms of communication and coordination between residents and village officials. The value-based preventive strategies applied in maintaining order.

Table 1. Comparison Table of Previous Research with This Research

Title & Source	Research Focus	Key Findings	Research Gap	This Research
The Role of the "Sebo Manggolo" Neighborhood Watch in Managing Security in Tegalyoso Hamlet, Banyuraden Village, Gamping District, Sleman (Mahardika & Khozin, 2025).	Identifying forms of citizen participation, supporting and inhibiting factors, and the impact of the Jaga Warga program.	Residents actively participate in neighborhood patrols, deliberative forums, community service, and conflict mediation.	Has not yet systematically analyzed patterns of handling security disturbances.	Analyze specific patterns of handling disturbances to order and security.
The Effectiveness of Community Guardians in Maintaining Public Peace and Order in Sleman Regency (Priambodo, 2022)	Assessing the effectiveness of the Jaga Warga program as a forum for community communication.	Effective programs to strengthen communication among residents and prevent minor conflicts.	The focus remains on social functions, not yet on preventive strategies based on local values	Developing theories of participation (Arnstein, 1969), social capital (Manzi, 2010; Putnam, 2000)
Performance of the Community Guard Program in the Sleman Regency Civil Service Police Unit (Artanti, 2021)	Connecting Jaga Warga to the concept of community policing.	Jaga Warga is seen as a partner of the police in maintaining community security.	It has not yet highlighted the rural context with limited resources such as Gunungkidul.	Qualitative case study with thematic analysis of communication patterns, coordination, and preventive strategies.
The Role of Citizens in Examining Revitalizing Neighborhood Watch Programs Amid the Covid-19 Pandemic as an Effort to Maintain Community Safety (Khoirunisa, 2021)	Examining neighborhood watch as a form of traditional security.	Neighborhood watch programs are still relevant as a community-based security model.	We are not discussing the transformation of Jaga Warga from the pandemic to sustainable social security.	Conducted in Kapanewon Tanjungsari, Gunungkidul - a rural area characterized by a hilly terrain and limited resources.
Annual Report on Drug Abuse (BNN RI, 2025)	Highlighting the trend of drug abuse among teenagers.	Drug abuse is on the rise, with teenagers being the most vulnerable.	Not linking it to the role of Jaga Warga as a community-based prevention mechanism.	Providing concrete policy recommendations: institutional strengthening, budgetary support, training, and community-based evaluation.
This Research (2025)	Analyzing the pattern of handling security disturbances by Jaga Warga in Kapanewon Tanjungsari.	Demonstrating how Jaga Warga transformed from a pandemic emergency response program into a community-based participatory security system.	Providing theoretical contributions (integration of Arnstein, Putnam, Bayley) and practical contributions (policy recommendations based on local values).	Offering a conceptual model of participatory security in the community that integrates local values and social capital. Demonstrating how Jaga Warga transformed from a pandemic emergency response program into a sustainable participatory security system.

Source: Data Processed by Authors, 2025

The table above shows that previous studies have focused more on the institutional effectiveness and social functions of Jaga Warga, with some linking it to the concept of community policing. However, no study has specifically examined patterns of handling disturbances to order and security in rural areas such as Kapanewon Tanjungsari.

This study aims to fill this gap by providing an in-depth analysis of community participation, communication mechanisms, coordination with authorities, and

preventive strategies based on local values. Thus, this study presents a state-of-the-art community-based participatory security model that is relevant to rural areas.

The contribution of this study is to provide a more in-depth contextual analysis of how Jaga Warga operates in rural areas with limited resources and how local values such as mutual cooperation and deliberation become key instruments in maintaining security. Thus, this research not only enriches the literature on Jaga Warga, but also offers a conceptual model of participatory community security that can be replicated in other regions. The Jaga Warga program is a local innovation that combines a community-based approach with regional policy support. However, academic studies of this program are still limited, especially in terms of analyzing communication patterns, coordination, and local strategies used by residents. This study seeks to fill this gap by in depth examining how Jaga Warga operates in the field, particularly in the Kapanewon Tanjungsari area, which has unique social and geographical characteristics.

In situations like this, there is a need for a more adaptive, inclusive and community-based security model. An interesting policy response that is interesting to examine is the Jaga Warga program, a local government initiative that aims to activate community participation in maintaining order and security in the neighborhood. This program is designed not only as a social surveillance system, but also as a forum for communication, education, and solidarity among residents facing potential security disturbances. Through Jaga Warga, the community is invited to take an active role in monitoring, reporting, and addressing situations that have the potential to disrupt the stability of the neighborhood. Local values such as mutual cooperation, deliberation, and social awareness are the main foundations for the implementation of this program.

However, the concept of community participation in the Jaga Warga program has not yet been fully defined in academic studies. Many studies highlight the administrative or institutional aspects of this program, but few have explored in depth the patterns of communication, coordination, and local strategies implemented by residents in performing security functions. In fact, understanding these patterns is crucial for assessing program effectiveness and formulating policies that are more responsive to community needs. Although the Jaga Warga program has been running since 2021, there have been few academic studies that specifically assess the program's effectiveness in the context of addressing order and security issues in the Gunungkidul region, particularly in Kapanewon Tanjungsari.

Although order and security are the shared responsibility of formal authorities and the community, in practice there are still serious challenges in implementation at the local level. The Kapanewon Tanjungsari region, with its hilly geography and scattered population, faces limitations in terms of the number of officials, access to public services, and the effectiveness of conventional security approaches.

However, the presence of Jaga Warga as a local institution offers an alternative approach based on local values and community participation. However, there have been few in-depth studies that reveal how Jaga Warga handles order and security, the extent of its effectiveness, and how the synergy between residents, community leaders, and formal authorities is built in this context.

Therefore, the main issue raised in this study is how Jaga Warga handles public order and security issues in Kapanewon Tanjungsari and to what extent this approach is effective in responding to social dynamics and structural limitations in the region. Therefore, this study seeks to identify and analyze the patterns of handling order and security issues carried out by Jaga Warga as a form of community participation in Kapanewon Tanjungsari. The main focus of this study is on the forms of community participation, coordination mechanisms with village officials, and preventive strategies based on local values. Using a qualitative

approach and case study method, this study is expected to contribute theoretically and practically to the development of a community-based participatory security model, as well as enrich the discourse on the role of the community in local security governance in the era of regional autonomy. It can also contribute to the formulation of an adaptive and sustainable community participation model to strengthen local security.

2. Methods

This study uses a qualitative approach with a descriptive type, which aims to provide an in-depth understanding of the views, perceptions, and social practices of the community. This method is based on postpositivist philosophy, in which researchers become the primary instruments for understanding phenomena that occur naturally (Syahrizal & Jailani, 2023). The approach used is a case study, which involves an intensive exploration of a particular situation or group within a limited period of time (Ilhami et al., 2024). This study aims to explore the meaning, process and in-depth understanding of the patterns of handling order and security issues by Jaga Warga in Kapanewon Tanjungsari. The research was conducted in Kapanewon Tanjungsari, Gunungkidul Regency, Yogyakarta Special Region. This area covers five villages: Kemiri, Kemadang, Banjarejo, Ngestirejo, and Hargasari, which represent locations with fairly high social challenges.

The data sources in this study are primary and secondary data in the form of reference books, theses, journals, and research-related documents that support the research process on the patterns of social problem handling by Jaga Warga in Kapanewon Tanjungsari. Secondary data can be obtained from various sources, including documents, government publications, industry analysis by media, websites, and the internet (Sulung & Muspawi, 2024). The researcher used the documentation method to collect secondary data, such as searching for and analyzing documents relevant to the research topic. In addition, the researcher also used references from books, journals, and the internet to obtain the necessary secondary data (Ariyaningsih et al., 2023; Kurniawati et al., 2022).

This study used four main techniques for data collection. First, observations were conducted directly in the field to understand community behavior. Second, semi-structured interviews were conducted to explore information about the Jaga Warga program. Third, documentation collected documents and visual data related to the program. Fourth, a literature review was conducted to support the validity and conceptual basis of the study. To obtain primary data, researchers used data collection techniques such as in-depth interviews, observation, and documentation. In conducting in-depth interviews, a key informant was selected from this study using purposive sampling techniques (Ahsan & Permatasari, 2023). Purposive sampling is defined as a technique for sampling data sources based on specific considerations, where the specific considerations refer to individuals who are considered to be the most knowledgeable about the subject of the research (Sugiyono, 2021).

The appropriate sampling technique (informants) used helped the author in finding those who would later be used as sources of information so that the data obtained would be accurate and objective. The technique chosen is purpose-sampling, where the informants appointed are people who meet the criteria set by the author (Murhadi, 2025). The criteria for selecting informants were based on provisions determined by the researcher and then considered by the researcher according to their relevance to this study (Nashrullah et al., 2023). The informants were purportedly selected, namely the individuals who best understood and were directly involved in the implementation of the Jaga Warga program. They consisted of key personnel such as members of Jogoboyo, Babinkamtibnas (police), and

Babinsa (TNI), who had in depth knowledge of local order and security issues. Supporting informants were used to supplement the information and enrich the research perspective. The method contains exposure to research approaches/types, units of analysis, informant selection techniques (qualitative) or sample extraction techniques (quantitative), research time and locus, data collection techniques, and data analysis.

3. Results and Discussion

The results of the study show that the pattern of handling disturbances to public order and security by Jaga Warga underwent a significant transformation between the pandemic and post-pandemic periods. During the Covid-19 pandemic (2020–2021), the handling pattern placed more emphasis on emergency response aspects, such as social assistance distribution, the enforcement of health protocols and rapid coordination through digital communication media. This pattern was reactive and oriented towards meeting the urgent needs of the community. However, after the pandemic subsided (2022–2025), the handling pattern changed to more preventive and sustainable. Jaga Warga began to focus on night patrols, community consultation forums, drug abuse awareness programs, and social conflict mediation. This shift indicates an evolution from an emergency response pattern to a more systematic participatory community-based security pattern.

These differences show that Jaga Warga functions not only as an emergency mechanism but also as a social instrument capable of maintaining environmental stability through community empowerment. This is in line with [Arnstein \(1969\)](#) theory of participation, which emphasizes the importance of citizen involvement in decision-making, as well as [Putnam \(2000\)](#) concept of social capital, which affirms the role of social networks and trust in building community resilience. Thus, the results of this study can be summarized in a model of handling patterns that places local values and social capital as the foundation, community participation as the core, and community-based preventive strategies as the main instruments for maintaining order and security.

This study shows that the pattern of handling disturbances to order and security by Jaga Warga in Kapanewon Tanjungsari underwent a transformation from the pandemic period to the post-pandemic period. During the pandemic, the response pattern was more reactive, focusing on emergency response, distribution of aid, and enforcement of health protocols. After the pandemic, the pattern changed to be more preventive and sustainable, with an emphasis on night patrols, community consultation forums, drug abuse awareness programs, and social conflict mediation. The handling pattern model that can be concluded from the research results is as follows.

Table 2. Community Guard of Handling Pattern Model

Component	During the Pandemic (2020–2021)	Post-Pandemic (2022–2025)
Foundations of Local Values & Social Capital	Working together to distribute aid, solidarity in the face of a health crisis	Mutual cooperation in neighborhood patrols, deliberation for conflict mediation, solidarity in maintaining social security
Community Participation	Monitoring affected residents, limited patrols, compliance with health protocols	Night patrols, regular community forums, drug awareness programs, mediation of conflicts between residents
Communication Patterns	Quick coordination via WhatsApp group, limited deliberation, emergency report to the sub-district office	Open consultation forums, deliberative communication, institutional coordination with officials

Component	During the Pandemic (2020–2021)	Post-Pandemic (2022–2025)
Coordination with Authorities	Village officials as liaisons for aid distribution and protocol enforcement	Village officials/police as partners in conflict management and early detection of disturbances
Preventive Strategy	Enforcement of health protocols, mobility restrictions, and mediation of conflicts over aid distribution	Ronda, awareness of drug abuse, early detection of security disturbances, mediation of social conflicts
Results	Emergency social stability, compliance with the protocol, solidarity in the face of a pandemic.	Environmental order, collective security, strengthening of sustainable social solidarity
Policy Implications	Logistical support and emergency coordination.	Institutional strengthening, budget support, training, community evaluation

Source: Data Processed by Authors, 2025

This model shows the transformation of the Jaga Warga management pattern:

1. During the pandemic, focus on emergency response, distribution of aid, and the enforcement of health protocols.
2. Post-pandemic, shift to a participatory community security system with broader preventive strategies.

The Kapanewon Tanjungsari Community Guard Program demonstrates the effectiveness of a community-based security approach. Residents are actively involved in patrols, outreach, and conflict mediation. The community communication model used enables open dialog and deliberation as mechanisms for problem solving. Coordination with village officials is synergistic, strengthening the legitimacy and structural support for the program. The preventive strategies implemented are based on local values such as mutual cooperation and social solidarity. This is in line with [Putnam \(2000\)](#) theory of social capital, which emphasizes the importance of social networks and trust in forming a safe and stable society. Citizen participation also reflects [Arnstein \(1969\)](#) model of substantive participation, in which citizens have control over the local security process. However, challenges remain, such as budget constraints, cadre regeneration, and the lack of a standardized evaluation system. Therefore, more policy support is needed to strengthen institutional capacity and program sustainability.

The results of the study show that the Jaga Warga program in Kapanewon Tanjungsari is a concrete form of a community-based security approach that prioritizes active community participation, horizontal communication, and preventive strategies rooted in local values. To understand these dynamics in greater depth, the discussion will be elaborated through three main theoretical frameworks: community participation theory, social capital theory, and the community security approach.

3.1. Community Participation as a Pillar of Social Resilience

Community participation in the Jaga Warga program can be categorized as a form of substantive participation, in which residents not only participate symbolically but also play an active role in the planning, implementation, and evaluation of neighborhood security activities. This is in line with [Arnstein \(1969\)](#) model of participation, which distinguishes between manipulative participation and meaningful participation. In the context of Tanjungsari, residents are involved in

setting patrol schedules, reporting incidents, and mediating conflicts, demonstrating that they have control and influence over local decision-making processes. This participation also reflects the principles of deliberative democracy, where deliberation and dialog are the main mechanisms for resolving issues. Residents are not only recipients of policies, but also producers of security through organized collective action. This strengthens the social legitimacy of the Jaga Warga program and increases a sense of ownership of the environment.

Police patrols are one of the main instruments in carrying out the task of maintaining security and public order (kamtibmas), especially at the police station level as the front line in the structure of the Indonesian National Police. In this context, preventive and repressive functions are two crucial elements that complement and reinforce the effectiveness of patrol activities. The preventive function aims to prevent crime and security disturbances, while the repressive function is an effort to enforce the law against offenders and criminals. Both are fundamental operational foundations for the success of police patrols in creating a conducive situation in the community (Andasia et al., 2025). In the local context, citizen participation is the foundation for inclusive development, as it enables the emergence of policies that are in line with the needs and values of the community. As emphasized in various social studies, "When citizens have space to participate in decision-making, social development becomes more inclusive and sustainable." This participation also strengthens social resilience, as it encourages a sense of ownership, solidarity, and collective responsibility for the results of development.

Institutions such as Jaga Warga are concrete examples of how community participation can be systematically facilitated. Through deliberative forums, neighborhood patrols, and coordination with formal authorities, residents not only maintain order, but also form a social system that is responsive and adaptive to local challenges. Thus, community participation is not merely a complement, but a key pillar in building a fair and sustainable social governance.

Based on field observations, in-depth interviews with key informants, and documentation of Jaga Warga activities, several patterns of handling order and security issues were found to be implemented in Kapanewon Tanjungsari, as presented in Table 3.

Table 3. Patterns of Handling Order and Security Problems

No	Handling Order and Security	Approach to Solving Problems
1	Family Approach and Deliberation	Conflicts between residents, including domestic disputes, are resolved through dialog at the village level. Jaga Warga acts as a mediator by involving community leaders.
2	Multisector Coordination	Jaga Warga maintains active communication with Babinsa, Babinkamtibmas, and village officials. Reporting and handling issues are done through an online communication group (WhatsApp) to speed up response times.
3	Prevention through Social Patrol	Residents conduct independent patrols at night, especially in tourist areas and farms, to prevent theft. These activities are carried out voluntarily and on a rotating basis at the neighborhood association (RW) and hamlet level (Padukuhan).
4	Psychosocial Assistance	In cases of suicide, Jaga Warga approaches the families of victims and individuals at risk. They work with religious leaders and health volunteers to provide initial counseling.

Source: Data Processed by Authors, 2025

Research findings show that Jaga Warga is capable of providing adaptive and sustainable local-based social management. The approach used reflects a participatory model in which the community is not only an object, but also a subject in creating environmental order. The role of Jaga Warga aligns with community-

based security theory, in which strengthening local solidarity serves as the foundation for preventing conflict and crime. Coordination between social actors shows an effective collaborative pattern, even though it is not yet fully structured formally.

3.2. Social Capital as a Driver of Program Effectiveness

The success of Jaga Warga cannot be separated from the strength of the social capital possessed by the Tanjungsari community. According to [Putnam \(2000\)](#), social capital consists of social networks, shared norms, and trust that facilitate coordination and cooperation for mutual benefit. In this study, local values such as mutual assistance, social awareness, and solidarity are important elements that support the sustainability of the program. This social capital is reflected in practices such as night patrols, community outreach, and regular consultation forums. Trust between residents and between residents and village officials creates a collaborative climate that enables early detection of potential security disturbances. In addition, strong social networks facilitate the mobilization of local resources, in the form of labor, time, or information.

Research by [Seba \(2025\)](#) indicates that marine pollution poses a serious threat to marine ecosystems and coastal communities. In areas such as the North Nias Sea, which has open geographical characteristics and serves as a route for fishing and maritime transportation activities, the potential for pollution can have a direct impact on local social and economic resilience. Therefore, the application of the principle of security responsibility is crucial in the fight against marine pollution.

The principle of security responsibility in this context refers not only to the role of the state as protector of maritime territory, but also to the involvement of non-state actors such as fishermen, coastal communities, and local institutions. As emphasized in social studies, “When communities are given space to participate in decision-making, social development becomes more inclusive and sustainable.” This principle encourages a collaborative approach between the government, communities, and the private sector to maintain the security of the marine environment.

Social capital, such as trust among citizens, environmental norms, and community networks, is the main driver of the effectiveness of pollution control programs. “Social capital, such as trust and networks among citizens, is the main force driving community development programs.” When coastal communities are collectively aware of the importance of protecting the sea, pollution control efforts are not only reactive, but also preventive and sustainable.

The application of the principle of security responsibility also includes strengthening local regulations, environmental education, and early reporting systems for pollution incidents. In this case, institutions such as Jaga Warga or coastal community forums can serve as nodes of supervision and communication between citizens and maritime authorities. Thus, maritime security is not only a matter for the authorities, but also part of the social resilience of coastal communities. However, social capital also has its weaknesses. Dependence on charismatic local figures can lead to unequal participation if it is not balanced with cadre regeneration and fair distribution of roles. Therefore, strengthening institutional capacity and leadership training is important to ensure the sustainability of the program.

Jaga Warga program is an effort to maintain security, peace, order and welfare, as well as to revive the noble values that exist in society. The Jaga Warga group is a community institution established by Kalurahan or Kapanewon on the initiative of the community at the town/neighborhood/village level, which acts as a government partner in the realization of active community participation. Jaga Warga is

essentially a concept or program that aims to increase awareness of security and concern for fellow citizens in a neighborhood. This program often involves collaboration between local government, security forces, and the community to create a safe, comfortable, and harmonious environment ([Zaenuri & Suswanta, 2023](#)). Citizen participation in the Jaga Warga program includes night patrols, deliberative forums, community service, and conflict mediation. This program has succeeded in raising collective awareness about the importance of security, strengthening social solidarity, and creating early detection mechanisms for security disturbances. The main supporting factors include inclusive local leadership, a culture of mutual cooperation, and regulatory support from the village government ([Mahardika & Khozin, 2025](#)).

The existence of the Community Guard Group has been strengthened with the issuance of Governor Regulation (PERGUB) Number 59 of 2022, concerning Amendments to Special Region of Yogyakarta Governor Regulation Number 28 of 2021 concerning Community Guard Groups. The protection of residents in DIY, as a manifestation of the objectives of the DIY Special Privilege Law and regulated in Governor Regulation No. 41 of 2023 concerning Jaga Warga and Omah Jaga Warga, is an effort to create a conducive social environment so that the community can develop their potential to the maximum. This Community Protection System serves as a synergistic platform between social institutions, aiming to achieve welfare and tranquility, as well as to strengthen the character of the Yogyakarta community that upholds local wisdom ([Paniradya Kaistimewann DIY, 2025](#)).

According to the Governor of Yogyakarta, Sri Sultan Hamengkubono X, "Sri Sultan Hamengku Buwono X considers the formation of the Jaga Warga group in the Yogyakarta region to be in line with the needs of the times, where social order is an important indicator of successful development. Jaga Warga is a group formed in each village with the task of maintaining security, peace, order, and community welfare, as well as reviving the noble values that exist in society (Winduajie, 2023). Jaga Warga is expected to resolve social conflicts that arise within the community, provide advice and input to the hamlet head/neighborhood association chairperson/village administrator on matters of government, development, and community affairs, coordinate with existing social institutions to increase community participation, and maintain peace and order within the community.

3.3. Community Security as an Alternative to Formal Approaches

The Jaga Warga program represents a community-based security approach that emphasizes that security is not solely the responsibility of the state but also the result of social interaction and local capacity. [Manzi \(2010\)](#) states that this approach is more adaptive to the local context and is able to reach areas that are not served by the formal system. In Tanjungsari, this approach has proven effective in creating a sense of collective security. Preventive strategies such as neighborhood patrols, drug awareness campaigns, and conflict resolution among residents are carried out using a humanistic and value-based approach. Residents act not only as watchdogs, but also as mediators and educators in their communities.

Citing Research by [Khotami \(2020\)](#), the presence of non-formal institutions such as NGOs, interest groups, and citizens as participants also influences the creation of policies that claim to represent the interests of the general public. The low level of involvement of stakeholders and community participation in policy formulation has resulted in weak regulations governing gold mining activities in Riau Province, which has been one of the factors driving the growth and development of illegal gold mining activities that are detrimental to the government and local communities. As a result of these illegal mining activities, land has been damaged, rivers have been polluted, and large-scale abrasion has occurred, which

can damage the environment and disrupt the life of the river biota, as well as cause loss of livelihoods for communities living around these mining activities.

Such environmental and social disruptions not only reflect governance failures but also pose serious threats to community security at the local level. However, the effectiveness of this approach is highly dependent on the structural support of the local government. Limited budgets, a lack of monitoring systems, and the absence of binding regulations are challenges that must be overcome. Therefore, integrating the Jaga Warga program into broader regional policies, as well as providing incentives and training, are strategic steps to strengthen participatory security.

Jaga Warga program is expected to help Kapanewon and Kemanren Tanjungsari residents protect their own residents from crime and suicide. Jaga Warga in Gunungkidul, particularly in Kapanewon Tanjungsari, was implemented in 2021 in accordance with DIY Governor Regulation No. 28 of 2021. The initial task of establishing Jaga Warga was to anticipate the Covid-19 pandemic. The elements involved in Jaga Warga are the community or volunteers, as well as Jogoboyo, BPBD volunteers, and village officials. The presence of the Community Guard in Kapanewon Tanjungsari has reduced social crime because the Community Guard approaches communities in conflict and resolves them through deliberations or family discussions. The Community Guard in Tanjungsari Subdistrict, Gunungkidul, has been confirmed by the regent from 2021 to 2022 because each village has different confirmation and readiness of Community Guard personnel.

According to Panewu, or Head of Tanjungsari Sub-district, Widyastuti, the Jaga Warga program began to be effectively implemented in each Kalurahan in May 2022. All Jaga Warga equipment and structures in each Kalurahan have been established and coordinate with the Satpol PP and Tanjungsari Police to help maintain and overcome security/social problems in Kapanewon Tanjungsari.

In resolving issues, Jaga Warga also always coordinates or collaborates with village officials and security officials such as Babinkamtibmas and Babinsa. This coordination and collaboration with security officials align with research by [Syalafi & Setyanto \(2024\)](#) regarding the success of the Jaga Warga Program, which is inseparable from good collaboration with authorities such as the police and the TNI. This collaboration enables the rapid exchange of information regarding potential security threats, as well as effective coordination in handling emergency situations. The authorities also provide support in the form of additional training for residents [\(Almazy et al., 2024\)](#). However, challenges remain, such as: 1) Limited human resources and supporting facilities. 2) Uneven distribution of training and guidance across all villages. 3) The need for more policy support from local governments to strengthen the legitimacy and funding of the program.

The formal approach to maintaining order and security, which relies on authorities such as the Police, Babinsa, and Satpol PP, often faces limitations in addressing social dynamics at the local level. This is especially felt in rural areas or areas with challenging geographical characteristics, such as Kapanewon Tanjungsari. In such conditions, a community-based security approach emerges as a more adaptive and contextual alternative. Community security emphasizes the active participation of citizens in maintaining social stability through informal mechanisms such as deliberation, neighborhood patrols, and community forums. This approach not only strengthens a sense of belonging to the community, but also builds social solidarity and trust among citizens. As emphasized in social studies, "When the community is involved in maintaining order and security, a sense of belonging to the community and the value of togetherness are created".

Local institutions such as Jaga Warga are concrete representations of this approach. By promoting local values such as mutual cooperation and kinship, Jaga Warga is able to respond quickly and appropriately to potential disturbances without

having to rely entirely on formal instructions. Synergy between residents, community leaders, and formal authorities creates a collaborative security system that is more flexible and resilient. The community security approach also strengthens social capital as a driver of program effectiveness. When communities have strong social networks and shared norms, efforts to maintain order become part of the collective culture, not just a legal obligation. Thus, community security is not only an alternative but also a strategic solution to building sustainable social resilience.

3.4. Theoretical Reflections and Practical Implications

This discussion shows that the Jaga Warga program is not only an administrative response to security issues, but also a manifestation of the social forces at work within the community. When community participation is meaningfully facilitated, social capital is effectively mobilized, and a community-based approach is applied in a contextual manner, a security system is created that is not only efficient, but also sustainable. The practical implication of these findings is the need for policy design that recognizes the role of the community as a key actor in local security. Local governments must develop flexible institutional models, provide inclusive spaces for participation, and build community-based evaluation systems. Thus, security is no longer seen as the sole responsibility of the authorities, but as the result of synergy between the state and citizens in building social resilience.

These results indicate that the Jaga Warga program has great potential to be replicated in other areas with adjustments to the social context. Its effectiveness is highly dependent on the sustainability of coordination and consistent community participation. The results of the study show that the Jaga Warga program has made a real contribution to improving security and order at the village level. The social approach used has proven to be highly effective in creating a safer and more harmonious environment. This program is relevant to the concept of community-based security, in which the community plays an important role in creating social stability. Voluntary participation and mutual cooperation are key strengths, reflecting the distinctive characteristics of the DIY community. However, several obstacles have been identified, such as: 1) Uneven training for Jaga Warga personnel across villages. 2) Lack of operational facilities such as patrol equipment and budgetary support. 3) Limited understanding among residents of the overall role and function of Jaga Warga.

Nevertheless, this model can serve as a potential participatory model for other regions, with adjustments to local characteristics and stronger policy support from local governments. The participatory model implemented by Jaga Warga in Kapanewon Tanjungsari has proven to be effective in maintaining community order and security. This model has the potential to be adopted by other regions as a participatory strategic model to address social issues. However, successful implementation in other regions will require adjustments to local socio-cultural characteristics, including institutional structures, levels of community participation, and existing social dynamics. In addition, stronger policy support from local governments is needed to provide a legal basis, resource allocation, and ongoing guidance to ensure that program implementation is truly optimal and sustainable.

Community participation is one of the factors that influence the success of rural community development and advancement programs. Community participation is essential to realize village development that aligns with the needs of the village itself. Community involvement not only involves the community in the decision-making process for each development program, but also involves the community in identifying problems and opportunities that exist in the community. Any development activity will fail if there is no community participation. Similarly, the

community must be involved in the use and management of village funds so that their use and management are more targeted and beneficial to the community as a whole ([Yunus, 2022](#)).

3.5. Policy Implications

The findings of this study indicate that the Jaga Warga program has great potential as a community-based participatory security model. To strengthen and replicate the success of this program, structural, operational, and cultural policy support is needed. Policy implications that can be taken include:

1. Strengthening the Jaga Warga institution

Local governments should establish clear regulations regarding the organizational structure, duties, and authority of Jaga Warga. This includes formal recognition of their role in the local security system and integration into the village apparatus.

2. Budget and resource allocation

The sustainability of the program requires financial support for training, operations and the purchase of support facilities such as communication equipment, uniforms, and patrol logistics. Local governments can allocate funds through the regional budget or partnership schemes with the private sector.

3. Training and capacity building

Regular training is needed for Jaga Warga members in the areas of conflict mediation, public communication, and early detection of security disturbances. This training can involve academics, police officers, and community leaders.

4. Community-based monitoring and evaluation systems

The government needs to develop evaluation systems that actively involve citizens, such as community forums, satisfaction surveys, and app-based reporting. This will increase program accountability and transparency.

5. Strengthening local values in security policies

Regional security policies should accommodate local values such as mutual cooperation, deliberation, and social awareness as the basis for a preventive approach. This will strengthen the social legitimacy and effectiveness of policies.

4. Conclusion

This study shows that the Jaga Warga program in Kapanewon Tanjungsari plays an important role in maintaining public order and security through a participatory community approach. The handling patterns applied include social mediation, cross-sector coordination, voluntary patrols, and psychosocial assistance, which are able to respond effectively to various security disturbances, including theft, social conflicts, and suicide cases. Active participation of the community in preventive and curative efforts to address social issues shows that the Jaga Warga program is not only a formal policy, but has become part of a social movement that strengthens solidarity and local resilience. Although there are still obstacles in terms of resources and institutional coordination, Jaga Warga has made a real contribution to creating a safe and harmonious environment in Kapanewon Tanjungsari. This program can serve as a model for participatory security worthy of replication and development in other areas with adjustments to the local social context.

What the Tanjungsari sub-district government needs to do in the future is to strengthen the capacity of the Community Guard. The local government is expected to provide regular training to Community Guard members in the areas of social mediation, conflict management, and psychological counseling so that they can perform their roles more optimally and professionally. Provision of operational support and logistic support, such as patrol equipment, communication devices, and activity budgets, is needed so that the Community Guard can work efficiently and

safely in the field. Expansion of the Program to Other Villages Given the effectiveness of the program in the Tanjungsari Subdistrict, the government may consider expanding the Community Guard program to other areas, adjusting it to local social conditions. Increased Community Participation and Social Literacy Continuous outreach to the community regarding the role and function of Jaga Warga is needed to create support and active participation from residents in maintaining environmental order. Data-based multisector collaboration Village Governments, Police, TNI, community leaders, and academics are expected to develop a data-based coordination and monitoring system to formulate responsive and sustainable security policies.

Although this study successfully revealed patterns of handling disturbances and security issues by Jaga Warga in Kapanewon Tanjungsari, there are a number of limitations that need to be noted. First, the study was conducted only in one area, so the results cannot be generalized to the entire Gunungkidul Regency. Second, the method used was qualitative, so the findings emphasize contextual depth rather than quantitative measurements that can show statistical effectiveness. Third, the limited duration of the study meant that the long-term dynamics of the program's sustainability were not fully captured. In addition, access to official data on crime and social cases was still limited to general reports, so it was not always specific to Tanjungsari.

On the other hand, the Jaga Warga pattern in Tanjungsari also has internal limitations. The program still depends on certain local figures, cadre regeneration has not been optimal, and youth participation is relatively low. Budget support is also limited, so patrols, outreach, and mediation activities often depend on community self-reliance. Monitoring and evaluation are not yet systematic, still limited to informal discussions without clear indicators of success.

Based on these limitations, recommendations that can be made specifically for Tanjungsari are strengthening the Jaga Warga institution at the village level, regenerating the younger generation through creative digital-based approaches, and developing a simple evaluation system that can measure the success of the program periodically. In addition, the integration of local cultural values such as mutual cooperation and the use of the Javanese krama language in community forums must be continuously promoted as part of cultural preservation and the strengthening of social identity. With these steps, Jaga Warga in Tanjungsari is expected to be more sustainable and adaptive to face future challenges regarding order and security.

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