

# PUBLIC GOVERNANCE IN THE ERA OF PANDEMIC: THE DEVELOPING MARKET RESEARCH

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## Abstract

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Indonesia's COVID-19 Resilient Village (*Kampung Tangguh*) initiative has significantly impacted crucial institutions and highlighted the vulnerability of village-level social systems during the pandemic. This study focuses on the program's institutional dynamics, particularly in Malang, East Java, to understand its role in empowering social capital and resources. Unlike previous works that mainly explore government responses, this qualitative research relies on participatory social science methods and purposively selected informants. The findings reveal that the *Kampung Tangguh* program transformed local leaders into key actors, shifting from apathy to proactive engagement in pandemic control. This community-driven resilience system led by neighborhood heads and villagers marks a crucial turning point. It establishes a proactive model adaptable to various crises as a foundation for researchers and policymakers, fostering innovation and driving social system transformation. This study underscores village-level democratization and knowledge dissemination's pivotal role in effective governance and institutional evolution.

**Keywords:** Village Communities, Pandemic, COVID-19, *Kampung Tangguh* Program

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## 1. INTRODUCTION

The pandemic coronavirus disease still spreads fears and despair around Indonesia. COVID-19 cases in Indonesia kept increasing by up to 31% in the mid of 2022 (Pranita, 2022). Since the announcement of the first patient infected with the Coronavirus on March 2, 2020, until mid-year, the total COVID-19 cases in Indonesia reached 6,159,328 people

(Firmansyah, 2022). Nationally, COVID-19 cases rose in 21 provinces across Indonesia, with 1,907 positive cases. From that figure, sub-variant BA.4 and BA.5 recorded 143 cases (Riski, 2022). The state's role in solving the pandemic problems is an institutional issue (Hastangka & Farid, 2020). Through the regulation of the Minister of Home Affairs No. 20 of 2020 on the acceleration of COVID-19 handling in the local government domain, leaders of institutions

and or regional heads need to make anticipatory steps through policy-making or prioritizing the use of the regional budget to anticipate the transmission and impact of COVID-19 (Kumalasari et al., 2021). In East Java, the new normal policy makes the East Java provincial government, together with the Regional Leadership Communication Forum (Forkopimda), the East Java Regional Police and V Military Regional Command/Brawijaya (Kodam V/Brawijaya) launch the program of *Kampung Tangguh Semeru* in 1,559 villages (Akbar, 2020; Rahmawati et al., 2021).

So far, studies on the institutionalization of handling COVID-19 concern three main issues. First, the involvement and participation of the Indonesians in preventing virus transmission is performed within the cultural framework, and even the forms of settlement are also carried out mutually (Prasetyo & Arif, 2021). Second, a symbiotic relationship is established to prevent the spread of COVID-19 between the government through the *Kampung Tangguh* program with the community. In this trend, the handling process of the pandemic is projected more on the collaborative forms of work (Rahmawati et al., 2021). Third, the trend of exploration on the role of the government, community, universities, private sectors, and media in moving together with the *Kampung Tangguh* program aims to handle COVID-19 and increase the resilience of rural-urban communities to reach resilience in logistics, human resources, information, security, culture, and psychology (Yunas, 2021). From the three aforementioned trends, cultural settlement and collaboration of community and government elements dominate, while settlement strategies through institutional scope have not been elaborated. Knowing the patterns, motifs and strategies through institutional mechanisms in the pandemic response process significantly helps governance and institutional democratic perspectives.

This paper aims to complement the limitations of existing studies, which do not accommodate an institutionalist perspective in ideal institutional management amid a pandemic to prevent the virus spread through the institutional procedure sector. Accordingly, the study aims to track the government's efforts to achieve citizen resilience in response to the unexpected pandemic in society. It is expected to know the shift of the processes by each region upon protecting the community and presenting a sense of security for citizens. The answers to these questions allow in-depth knowledge about the vital role of institutions in the fight against the pandemic issues. This knowledge can expand the contextual and varied view of institutional governance on the problems of the COVID-19 pandemic in Indonesia.

The study of the COVID-19 pandemic concerning the governance system occupies a prominent position in the development of finance, corporate social responsibility (CSR), accounting, operations and technology, economics and social sciences (Koutoupis et al., 2021). Indonesia, with the concept of *Kampung Tangguh*, embraces an expression of local-scale democracy upon the struggle against the spread of COVID-19.

The pandemic spread cannot be contained only with a cultural approach. Structural and institutional approaches have injected potential solutions to prevent spreading through measurable and massive mechanisms. The researcher argues that handling the pandemic will be significant by involving the smallest social system in the community as a support system of the extensive framework of solving economic, educational, and health problems during the COVID-19 pandemic in Indonesia.

The structure of this study is as follows. Section 2 explains the relevant literature surrounding the COVID-19 pandemic and the social capital of village communities. It also covers the strategies to face the COVID-19 pandemic and the *Kampung Tangguh* program in Indonesia. Section 3 describes the methodology employed to conduct the study. Section 4 describes the study's results, covering at least three findings. In Section 5, all of the results will be discussed. Section 6 provides the conclusions and contributions of the study.

## 2. LITERATURE REVIEW

### 2.1. COVID-19 pandemic and social capital of village communities

There are at least five capitals exploitable in the development of life: 1) human, 2) economic, 3) physical, 4) environmental, and 5) social capital (Archer, 2009). Adherents of the communitarian perspective equate social capital with local organization. Social capital positively impacts the community's well-being (Woolcock & Narayan, 2000). Social capital is valuable as it gives individuals many advantages in any organizational, institutional, or societal system. The benefits of social capital include: 1) facilitating the flow of information, 2) exerting influence on agents who make decisions concerning such actors or individuals, 3) providing individuals with social credentials, and 4) establishing identity and recognition for individuals (Isabelle & Heslop, 2014). The interaction that can be developed in the community through social capital is coaching, migration, and entrepreneurship (Halstead et al., 2022).

Social capital in rural communities in Indonesia is defined by trust and social solidarity, cooperation, and social cohesion built through the meaning of living together (Mawar et al., 2022). On the institutional aspect, utilizing social capital significantly impacts collaborative innovation, collective intelligence, and organizational sustainability during the COVID-19 crisis (Al-Omouh et al., 2022). The aspects that can strengthen or hinder the performance of an institution are resource mobilization, resilience to change and conflict, and participatory communication (Dobbin & Smith, 2021). Countries with higher social capital have fewer COVID-19 cases (Alfano, 2022). However, social capital can experience a decrease in the individual and community dimensions and an increase in the bond of social capital in the family and community dimensions during the quarantine of the region (lockdown) (Luo et al., 2022).

## 2.2. Strategies to face the COVID-19 pandemic

Trust in state institutions in terms of protection is an important factor for a society in conditions of crisis or pandemic (Esposito et al., 2021). Strategies to deal with the pandemic are executed in several actions. In the first wave of the pandemic, Sweden increased environmental vigilance and hygiene, South Korea started by identifying and isolating infected people and avoiding contact with them, the Italian state enforced a territorial quarantine (lockdown) to limit the spread, and Brazil did not adopt any criteria (Nadanovsky & dos Santos, 2020).

In the educational domain, the COVID-19 pandemic forces educators to adapt to suppress moral decadence, to increase student knowledge and the learning process (Muassomah & Abdullah, 2021; Muassomah et al., 2022; Raharjo et al., 2023). In human security, the COVID-19 pandemic evaluates the security systems of state institutions in terms of civil security and law enforcement (Khuluq et al., 2022). In religious institutions, the state is faced with the issue of controversial interpretations regarding COVID-19 (Naqiyah et al., 2022). Late response, unpreparedness of the country's health system, and people's mindset create fear and threats from COVID-19 (Abdullah, 2020). In the food sector, COVID-19 impacts on restrictions on the movement of workers, changes in consumer demand, closure of food production facilities, restricted food trade policies, and financial pressures in the food supply chain (Aday & Aday, 2020; Lugo-Morin, 2020).

## 2.3. *Kampung Tangguh* program in Indonesia

*Kampung Tangguh* is an interdependent program; the village cannot stand alone to be resilient. The program has clarified the differences in village typologies that affect the needs of different pandemic-handling focuses, so the policy strategies are also different. The dynamic model of *Kampung Tangguh* has two large subsystems, which are internal and external village (Wanusmawatie & Purnomo, 2021). *Kampung Tangguh* does not aim to build new structures but utilizes existing structures to deal with disasters. Existing structures are given additional toughness skills to deal with natural and non-natural disasters. The existing structures are employed to build new personnel quickly at the local level to deal with certain emergencies accidentally (Sari et al., 2021). The social scenario is necessary to lead and direct community and neighborhood into *Kampung Tangguh* in seven aspects, namely: 1) human resilience, 2) food resilience, 3) health resilience, 4) security and order resilience, 5) information resilience, 6) psychology resilience, and 7) culture resilience (Sukei et al., 2022).

It is a national program of the Indonesian state to face the pandemic (Yola et al., 2021). It is intended to step against the pandemic and for three health, socio-economic, and security aspects. It is a collaborative strategy in Pentahelix's scheme (elements of government, society, academics, entrepreneurs, and the media) that focuses on solving problems by identifying, analyzing, determining problem-solving applications, and evaluating (Yunas, 2021). The generic concept of the *Kampung Tangguh* program includes a theoretical base, movement level, and movement

pattern component. The theoretical basis of this program is the theory of space, social movement, social practice, and progressive leadership. The movement level of the *Kampung Tangguh* program includes residents-neighboring pillars, which on average number 400 to 600 heads of families, is done because of territorial control, availability of personnel, and community leadership in the local area. *Kampung Tangguh* movement pattern is made through local and national social networks to support the government's movement against the COVID-19 pandemic (Nagara et al., 2020).

## 3. METHOD

This study reviewed the public policy of the *Kampung Tangguh* program in Indonesia, especially in East Java, as a response of the political system to the demands/claims and the existing support among the community. It views the *Kampung Tangguh* program as public policy, actors, and the organizing environment. The research process of *Kampung Tangguh* as a product of public policy includes: 1) identification of problems that occur to know the demands for government actions enforcing the policy; 2) preparation of the *Kampung Tangguh* program, which focuses on public officials and the mass media on what decisions will be made against the COVID-19 pandemic, which becomes a public problem; 3) formulation of the program. This study examines how effective the *Kampung Tangguh* program in Indonesia can be. It is a comparative study focusing on analyzing the institutional design of *Kampung Tangguh*. This study uses qualitative methods that compare the strategies to realize the *Kampung Tangguh* program in two different areas: cities and villages. The researchers use a qualitative research method to understand social phenomena in depth.

The study was conducted in Malang Regency and Malang City, East Java, Indonesia. The authors delved into secondary data sources on the Task Force agencies in Malang Regency and Malang City. They were conducted at three unique locations, as the best areas in implementing the *Kampung Tangguh* program in Malang City and Malang Regency. The areas were Tegalsari village, Mulyorejo village, and Dinoyo village.

Researchers used three instruments: 1) guide observations using the help of literature related to analyzing the institutional design of *Kampung Tangguh* in Malang Regency and Malang City; 2) interview guidelines made to inquire the relevant parties. Interviews were conducted by meeting in person or by supporting media. The unstructured and open interview draft is designed to bring out the views and opinions of the participants and is used to dig deeper into related information; 3) field notes, making records on what happened in the field and copies of documents and archives to obtain the data demanded in the research.

Moreover, in exploring the effectiveness of the *Kampung Tangguh* program in Indonesia, specifically in East Java, the researchers embarked on a multifaceted investigation utilizing a range of research methods. While the initial study employed a comparative qualitative approach, alternative methods were considered to enrich the depth and

breadth of the research. One such alternative is survey research, which entails engaging with residents across diverse areas to gather quantitative data on their perceptions and experiences with the program. This method aims to provide a broader understanding of public sentiment and satisfaction levels. Additionally, the researchers contemplated the incorporation of case studies, delving into the intricacies of individual villages or neighborhoods to discern unique factors influencing the success or challenges faced by each community in implementing the *Kampung Tangguh* program. Focus group discussions were proposed as another avenue, allowing for interactive conversations with community members, local leaders, and government officials to explore diverse perspectives. Document analysis was expanded to encompass a broader range of sources, including government reports, policy documents, and community publications, offering insights into the policy context and program evolution. The potential integration of quantitative data analysis was also considered, examining statistical trends and patterns related to the program's impact. By exploring these alternative methods, the researchers sought to cast a comprehensive and nuanced light on the *Kampung Tangguh* program's effectiveness, acknowledging the multifaceted nature of community responses and policy outcomes in East Java.

## 4. RESULT

The results of this study cover at least three findings: 1) handling the pandemic through the smallest spectrum, 2) the institutional design of *Kampung Tangguh*, and 3) state and civil society collaboration. The explanation of these results allows the researchers to recognize the effectiveness of institutional design democratically enforced, the connection between one region to another, and the accuracy of data collection through the smallest sector of social resources.

### 4.1. Handling the pandemic through the smallest spectrum

#### 4.1.1. The origins of *Kampung Tangguh*

The COVID-19 resilient village program, in East Java, Indonesia was initiated by Mangku Purnomo, S.P., M.Si., Ph.D., a team member of the COVID-19 handling cluster unit Brawijaya University, Malang.

*"The COVID-19 pandemic cannot be predicted when it ends, the government has limitations in handling. Therefore, kol. (inf.) Zainuddin, commander of Korem 083 Baladika Jaya and I made a conceptual framework assisted by UB experts from the fields of medicine, public health, food security, economics, politics and law defense security, then initiated the program of Kampung Tangguh"* (Adv.kompas.id, 2020).

After the idea of *Kampung Tangguh* was completely constructed and applied in the local area, it was positively responded by the governor of East Java province, Khofifah Indar Parawansa, reaching up to 7,043 *Kampung Tangguh* in East Java (Baihaqi, 2021).

The argument presented by *Kampung Tangguh* comprises four key facets, underpinned by

a collaborative approach to settlement. Firstly, the protracted pandemic amplifies the risk of civil unrest. Secondly, as the pace of response slows, the economic and social sectors experience greater burdens and losses. Thirdly, a solution grounded in unity and structured order (social engineering) is imperative. Lastly, given the constraints of our current apparatus, it becomes essential to proactively prepare for future challenges through collective effort. This argument's foundation rests on the premise that all segments of society, spanning diverse institutions and professions, must harmonize and work together (Nagara et al., 2020).

#### 4.1.2. The structure of *Kampung Tangguh*

The structure of *Kampung Tangguh* at four points contains different components tailored to each village's basic needs. However, in the implementation, the program involves driving actors, the head of the neighborhood association (*rukun tetangga* [RT]) and the community association (*rukun warga* [RW]). Within the RW domain, the stakeholders are responsible for 400 to 600 families. While in the RT domain, the stakeholders are responsible for 200 to 300 families on average. In the institutional scheme, RT and RW are the stakeholders closest to the head of the family and most aware of the objective conditions of psychological, social, and economic conditions for families during the COVID-19 pandemic.

The involvement of the smallest sector in the social resources of the community (RT/RW) includes: first, human resources on an equal footing with the community; second, the affordability of inspection and control of the situation, which can be made on foot; third, the small potential for pragmatic political fuss; fourth, the financial resources of the neighborhood head are in the middle and upper category on average; fifth, the social capital of the community through the control of the RW head emphasizes the principle of togetherness rather than individualism (Nagara et al., 2020).

Structurally, handling the pandemic at the village level employs a special and specific work team, involving the closest stakeholders socially with the community. The structure of the COVID-19 resilient village program is formed with a non-rigid scheme and adjustable to the conditions of the local village, so after the simulation, at least a large-scale social restriction (*Pembatasan Sosial Berskala Besar* [PSBB]) structure of the village is enforced as described in Table A.1 (Nagara et al., 2020).

Table A.1 provides a comprehensive overview of the allocation of responsibilities between civil society and local government entities in tackling the multifaceted challenges posed by the COVID-19 pandemic. This intricate distribution of tasks underscores the symbiotic relationship between civil society and the state apparatus. It is crucial to note that this delineation of roles is firmly rooted in the input and recommendations derived from community deliberations. Proposed as a structural framework for pandemic response, this model exhibits remarkable adaptability, rendering it equally applicable to other crisis scenarios. In essence, the malleability of this framework allows it to serve as a guiding template for addressing diverse crises.

Within the framework, substantial potential exists for the expansion and diversification of functions and responsibilities associated with each role, contingent upon the community's core needs.

#### 4.1.3. Programs and projections of Kampung Tangguh

Implementing community activity restrictions (*Pemberlakuan Pembatasan Kegiatan Masyarakat* [PPKM]) refers to the instruction of the Minister of Home Affairs No.27 of 2021. It begins from a follow-up to the president's direction, regarding PPKM level 4, level 3, level 2 and level 1 in Java-Bali according to the criteria for the level of the COVID-19 pandemic situation. With PPKM, the government instructed to strengthen the COVID-19 command post, or *Kampung Tangguh*, from the restrictions on community activities and community mobilization to strengthening health protocols.

PPKM is the policy that has the most extraordinary impact on the community, especially in the economic sector experienced by the entire community. As a participant noted, the economic sector is the most affected as many residents are

expelled from their jobs due to COVID-19. Therefore, the government put much effort to bring the community welfare back. In light of the goal, the village fund is used to the maximum extent possible to meet the needs of community life.

*Kampung Tangguh* program institution is designed to be activated in crisis and critical situations, especially in pandemics and disasters. The components of the *Kampung Tangguh* program meet the components of community preparedness in the health, social, and economic (Nagara et al., 2020).

#### 4.2. Saving food barns

The first action taken through the *Kampung Tangguh* program is to initiate the concept of fulfilling food during a disaster. The concept of family food security during the pandemic aims to maintain food distribution so that people who carry out large-scale social isolation and restrictions are not lacking of food. The adopted formula to record the number of families to subsidize during the disaster is:

$$\text{Number of families receiving aid (KPB)} = \% \text{ of poor people around the } \frac{\text{city}}{\text{regency}} + 2 - 3\% \text{ errors} + 5 \quad (1)$$

-10% reserves (5 for villages and 10 for cities)

The above formula can be simulated with the parable: if the number of people experiencing poverty is 10%, the government prepares and provides 10% + 3% + %5 = 18% of the total population. Thus, the food reserves stored in family food barns are 5% of the needs of families in the neighborhood for one month, ranged from 250 kg to 1,500 kg per family food barns. In

practice, to avoid dishonesty of the head of RW, distribution can be transparent through communal food barns (*Lumbung Pangan Komunitas* [LPK]) (Nagara et al., 2020). Figure 1 explains the workflow of residents upon facing the pandemic in the food security sector, from data collection of low-income families to the distribution of food supplies.

Figure 1. Standard operational procedures for food needs of vulnerable citizens

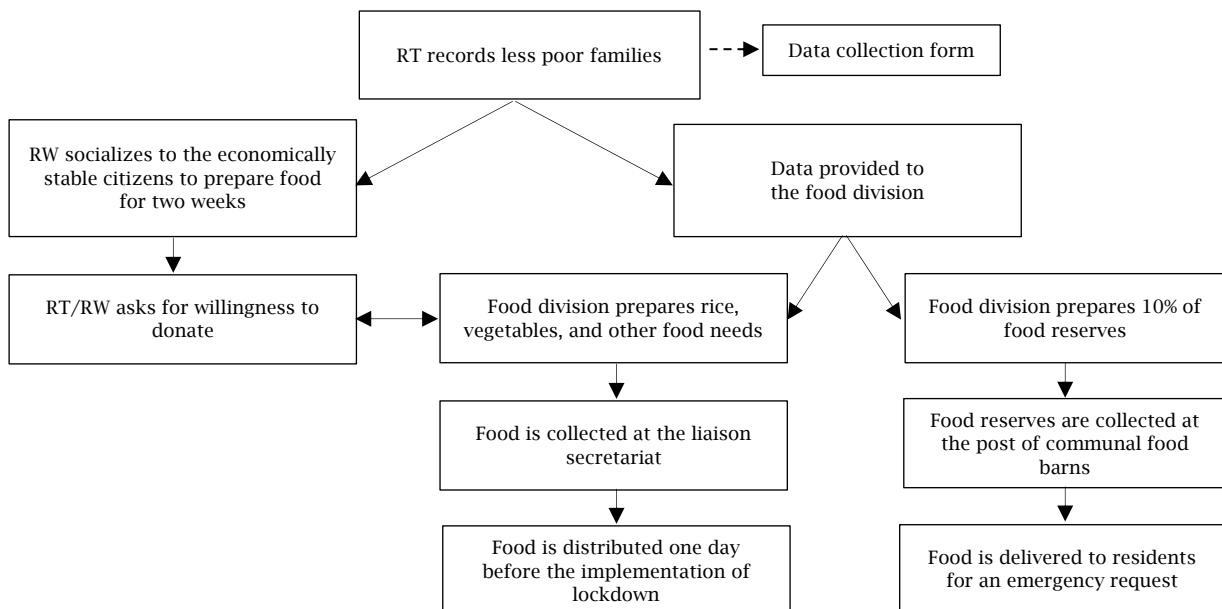


Figure 1 illustrates that registering residents occupying crisis locations is an initial and crucial step. In the context of a pandemic, two primary focal groups are impoverished families and financially stable families. Why is this the case? is because fair

and equitable food distribution must align with each family's food and economic capabilities. Lockdown regulations that restrict citizens' activities have the potential to impede food-related matters for every family.

The community elements are involved in the fight against COVID-19, especially food security. Community concern is transformed into a more organized movement in distributing food and taking care of close neighbors in terms of food needs, as expressed by a respondent in one of the villages:

*“Many people help one another with the needs of other residents by collecting food barns in Tegalsari village, such as beans, oil, et cetera. Then, they are collected by the head of Kampung Tangguh and distributed to people in need who are doing self-isolation”.*

The village community's food distribution process has reflected the spirit of “residents help residents” during the pandemic. The sympathy and empathy of the residents depict that social solidarity in the village is closely intertwined and is still growing.

#### 4.3. State and civil society collaboration

*Kampung Tangguh* COVID-19, as in the previous explanation, is established as an adaptive measure to cope with the spread of COVID-19. *Kampung Tangguh* COVID-19 is implemented from the smallest units, such as villages to regency areas, and the smallest unit in urban areas is urban village. *Kampung Tangguh* is initiated by volunteers, academics, and all levels of society, so all supporting elements will be summarized in *Kampung Tangguh* itself. *Kampung Tangguh* is a flagship program to prevent the spread of COVID-19 involving the national police and the National Armed Forces, government, and society. The implementation of *Kampung Tangguh* includes: 1) anticipating the spread of COVID-19 from the smallest environment; 2) mobilizing mutual aid and active participation and community care on the prevention and handling of COVID-19; 3) developing anticipation measures if the COVID-19 pandemic is prolonged, which might affect all aspects of human life; 4) upholding a synergistic relationship between government and society; 5) controlling the order of people's lives in the era of New Normal Life.

This implementation is reinforced by the Ministry of Home Affairs of the Republic of Indonesia (*Kementerian Dalam Negeri Republik Indonesia*) through the Directorate General of Village Governance as mandated by law No. 6 of 2014 on villages and instructions of the Minister of Home Affairs No. 3 of 2020 on COVID-19 countermeasures in villages through the village revenue and expenditure budget (*Anggaran Pendapatan dan Belanja Desa* [APBDes]). It has provided guidance to prepare village governments to face the outbreak, which includes: 1) controlling the transmission of COVID-19; 2) identifying, isolating, and helping the community to be diagnosed-treated to health services, tracing contacts and establishing community-based quarantine; 3) protecting vulnerable groups, populations with comorbidities and the elderly in areas with high levels of vulnerability, such as crowded population, high mobility, and poor air quality; 4) preventing the transmission of COVID-19 at work and crowded places by avoiding crowds in closed and open places, always maintaining physical distance, always using a mask even indoors, providing a place to wash hands and avoiding touching a face before washing hands, and maintaining ethics in

conversation; 5) recognizing the risks of migrants; 6) encouraging the active participation of all stakeholders in a government to ensure that all citizens can lead to the adaptation of New productive and free COVID-19 habits (Law number 6 of 2014; *Kementerian Dalam Negeri Republik Indonesia*, 2020).

There are three aspects of life in *Kampung Tangguh*, health, socio-economy, and security. These three aspects are the foundation for breaking the chain of the COVID-19 spread. The formation of *Kampung Tangguh* to the RT/RW level to ease the recording process of the number of people confirmed positive for COVID-19 in the area. Implementing *Kampung Tangguh* is expected to benefit the community upon addressing health, social, economic, and security issues. *Kampung Tangguh* is a form of bottom-up participation, which means that community participation in the program's implementation is required to achieve a goal. The *Kampung Tangguh* program around Malang Regency and Malang City can be optimally implemented. Hence, many cases have been successfully handled. Besides, the existence of *Kampung Tangguh* is also manifested in the community compliance with all policies enforced across the region.

#### 5. DISCUSSION

Upon the fight against the COVID-19 pandemic, family is the smallest spectrum in the social system while in the institutional perspective in Indonesia, RT and RW are the smallest units in the distribution of community safety. As the social capital of the community, the social resources of this community are utilized in life, human, economic, physical, and environmental development (Archer, 2009). Through coordination and instruction lines, this public health security system is expected to reduce the number of fatalities and suppress the high transmission rate. In other words, social capital can lead to a decrease in COVID-19 cases (Alfano, 2022). Instituting a COVID-19 pandemic handling system is a symbol of the use of existing social capital through the values of trust and social solidarity, and cooperation, as well as social cohesion that has long been embedded in the philosophy of Indonesian society (Sahrul et al., 2022). *Kampung Tangguh* program in Indonesia has indirectly educated people to adapt to education, health, and food security issues (Muassomah et al., 2022; Muassomah & Abdullah, 2021; Raharjo et al., 2023).

The structure of *Kampung Tangguh* is designed with the institutional scheme of RT and RW, who are the stakeholders closest to the head of the family and most aware of the objective conditions of psychological, social, and economic conditions of families during the COVID-19 pandemic. *Kampung Tangguh* institutionally demonstrates collaborative innovation, collective intelligence, and organizational sustainability during the COVID-19 crisis in Indonesia (Al-Omouh et al., 2022). It emphasizes human security if we refer to the implementation and approach to the smallest structure of the social system and evaluate the security system of the government institutions in terms of mutual health and security (Khuluq et al., 2022).

As a cross-element and inter-institutional social program, *Kampung Tangguh* demonstrates collaboration between the state and civil society. At the ideological level, collaboration between the state and civil society plays the role of the existing social capital with an organization as a form of mutual solidarity. *Kampung Tangguh*, viewed as the utilization of social capital, increases the community's welfare in particular and will be more massive if it is implemented in a broader scheme (Woolcock & Narayan, 2000). *Kampung Tangguh's* success involving trust between one element and another shows the strength of institutional design that is seriously designed for critical needs. During the crisis and pandemic, trust in state institutions is a prominent factor for an optimal result (Esposito et al., 2021).

*Kampung Tangguh* programs and projections provide opportunities for individuals to be involved in the organizational and institutional system of the community. The benefit of social capital that reaches the circulation of COVID-19 pandemic information particularly informs the accuracy of data on agents who make decisions related to handling the pandemic (Isabelle & Heslop, 2014). *Kampung Tangguh* projection affects the synergy of interaction and communication between the government and the community, as an ideal interaction that can be developed in the community through social capital, including coaching and entrepreneurship (Halstead et al., 2022). Unlike Sweden, South Korea, or even Brazil in handling the pandemic (Nadanovsky & Santos, 2020), *Kampung Tangguh* reflects the combination of institutional settlement system with cultural settlement, where social capital is the main pillar in the program implementation process.

*Kampung Tangguh* program, one of them, has the power to save food barns by preparing a percentage of existing food rations, which are then designed to meet all families wisely and equally in an egalitarian way. This distribution process aims to strengthen the social capital aspects of resource mobilization, resilience to change and conflict, and participatory communication (Dobbin & Smith, 2021). Like the food problems encountered by other affected countries, saving granaries also means implementing micro-restricted food policies, and strengthening financial pressures in the food supply chain (Aday & Aday, 2020; Lugo-Morin, 2020).

However, the *Kampung Tangguh* program is not exempt from challenges in its formation and implementation processes. Within Indonesia's governance structure, the RT and RW function as direct links to the higher-level structures (sub-district and village). Overlapping rules and policies among local bureaucracies sometimes impede swift decision-making. Consequently, relying solely on individual institutions for policy resolution is not feasible. The attempt to address these issues through the *Kampung Tangguh* program underscores a weakening of the sub-district's role in each area. Meanwhile, the focal point of the program and rescue activities is genuinely centered at the smallest level, the RT and RW.

The issue of limited food reserves in pandemic-affected areas is a broader concern for Indonesian society. The concept of food reserves as a mechanism for family food security in the modern

era has shifted due to land limitations and restricted access to land ownership. Unfortunately, the solution for food distribution in the *Kampung Tangguh* program does not rely on a food security system. Instead, it aims to mobilize the communal spirit of the Mutual Assistance Cabinet (*Kabinet Gotong Royong*) for food distribution among residents.

## 6. CONCLUSION

Apparently, during the crisis, pandemic, and high pressure, the institutionalization of the social system is fundamental. By social capital that has been culturally inherent among Indonesian society, such as *gotong-royong*, mutual help, the fight against the pandemic can be organized through the smallest social system in the community. The idea of resolving the COVID-19 pandemic through the *Kampung Tangguh* program is a manifestation of an ideal practice to get out of the crisis by a scientific approach. Collaborative action and mutual trust enforce the synergy between the state and society.

This research significantly enhances our understanding of crisis resolution strategies during pandemic situations. It emphasizes the pivotal role of the Indonesian social resource network in effectively addressing pandemic-related challenges. By leveraging this network, we can efficiently deploy existing social resources to carry out house-to-house assessments, engaging with families and identifying their specific needs at the grassroots level. The implications of this approach are profound. Firstly, it underscores the importance of community-based crisis management, which harnesses the strengths and knowledge of local resources. This not only ensures a more targeted and responsive resolution but also promotes community engagement and solidarity. Secondly, the study highlights the potential for scalability and adaptability of this model to similar crisis scenarios, both within Indonesia and globally. The utilization of local social networks can be a template for other regions to develop context-specific crisis resolution strategies. Furthermore, the research emphasizes the need for proactive measures in building and strengthening social resource networks before crises occur. Investing in these networks can significantly enhance a community's resilience and response capacity during times of need.

This research has several limitations: Firstly, cultural limitations. This study mainly focuses on Indonesian culture, so the applicability of its findings to different cultures may not work well. Strategies that rely on Indonesian social norms may not be effective in places with different customs. Second, resource dependency. The success of crisis resolution approaches depends largely on the availability of sufficient social resources in the community. If a community does not have strong social cohesion, the application of the same strategy may have difficulties and will not be successful. Third, government support. This study did not explore how much government support is needed. The effectiveness of this approach may vary based on how much assistance the government provides, and this may differ in different places. As such, future research could explore the issue of

whether community-based crisis strategies work across cultures as well as using community-based crisis strategies.

In conclusion, this study not only sheds light on an innovative crisis resolution approach but also underscores the broader significance of community

engagement and resource utilization in effectively managing pandemics and other crises. It advocates for a more holistic, community-driven response strategy that can be a valuable model for future crisis management endeavors.

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## APPENDIX

Table A.1. Organizational structure of large-scale social restrictions at *Kampung Tangguh* (Part 1)

No.	Department	Personnel	Principal duties	Description
<b>Management</b>				
1	Advisor director	Village head, community leader, head of neighborhood (RW)	<ol style="list-style-type: none"> <li>1. Become a liaison to the government structures above.</li> <li>2. Become the driving force of the village government structure.</li> <li>3. Be a judge in times of social conflict.</li> </ol>	
2	Head	One person	Command the entire structure to ensure that all standard operating procedures (SOPs) are completely run once encountered a COVID-19 case around the environment.	<ul style="list-style-type: none"> <li>- Must have the courage to make decisions in times of crisis quickly including making reprimands to citizens who do not follow the rules and procedures.</li> <li>- Must not be shy and afraid of being unfavored by one or two citizens who usually sneer or criticize.</li> </ul>
3	Secretariat	One chairman and one secretary	<ol style="list-style-type: none"> <li>1. Collect all phone number data of citizens.</li> <li>2. Create a WhatsApp group for each ward.</li> <li>3. Record residents who work odd jobs.</li> <li>4. Calculate the food needs of workers.</li> <li>5. Register the shops and the number of the traded stuff.</li> <li>6. Record the number of productive young people.</li> <li>7. Record the vulnerable citizens and the elderlies.</li> </ol>	Work during data collection, and after the lockdown, they come liaison officers with other divisions.
<b>Divisions</b>				
1	Food/gas/electricity supply		<ol style="list-style-type: none"> <li>1. Provide food, electricity, and gas for those with odd jobs.</li> <li>2. Provide food for lockdown committee.</li> </ol>	
2	Security	Linmas, Banser, Babinsa, Kokam, or other state defense elements	<ol style="list-style-type: none"> <li>1. Ensure the security during lockdown.</li> <li>2. Manage the entry and exit of goods and people.</li> </ol>	<ul style="list-style-type: none"> <li>- Patrol every three hours.</li> <li>- Ensure the entry of goods or people according to the medical guideline.</li> </ul>
3	Health	The village health team is assisted by a village midwife or health worker who lives in the relevant village	<ol style="list-style-type: none"> <li>1. Check the health of the residents at least their body temperature fulfills the recommendations of the health team of Brawijaya University before lockdown.</li> <li>2. Handle non-COVID diseased residents during lockdown.</li> </ol> <p>Assist the medical team to evacuate if there are persons under monitoring (<i>orang dalam pengawasan</i> [ODP]) and need to see the doctor.</p>	
4	Communication/counseling	WhatsApps group, Instagram account, website (if any) and village TIPI (if any). HT can also be used, ORARI network can be searched by young people or those with IT expertise in the village.	<ol style="list-style-type: none"> <li>1. Make periodic publications related to COVID-19 information and developments around the village environment.</li> <li>2. Collect all important phone numbers (Ambulance, doctor, COVID-19 hotline) and make sure all citizens also have them.</li> <li>3. Monitor the condition of residents through the village alert task force WhatsApp group.</li> <li>4. Prevent information hoaxes or the emergence of social stigma.</li> </ol> <p>Make FM Community Radio within the scope of the village; all residents can access through smartphone or conventional radio.</p>	All the concentration of information is centered in <i>Kampung Tangguh</i> post in RW office or the House of the RW head or mosque et cetera. according to the decision of the residents
5	Entertainment/public psychology	Village artists	<ol style="list-style-type: none"> <li>1. Make consultation/therapy residents through mental psychology consultation through WhatsApp Group and Village TIPI.</li> <li>2. Make art collaboration through video Call Technology media.</li> <li>3. Digital tales across the city.</li> <li>4. Make a kind of mocopat song to play in the village media.</li> </ol> <p>Play plays or local stories based on audio and visuals.</p>	Standby in the village Post, which can be RW hall or RT head's house.

**Table A.1.** Organizational structure of large-scale social restrictions at *Kampung Tangguh* (Part 2)

No.	Department	Personnel	Principal duties	Description
<i>Divisions</i>				
6	Transportation	Residents who work as drivers as well as ambulance drivers from Brawijaya University	<ol style="list-style-type: none"> <li>1. The transportation team supplies/delivers basic materials with village carts to the homes of residents in need.</li> <li>2. Ambulance will standby in Kampung Siaga Post.</li> </ol>	Ambulance standby around the village. If it is unavailable, RW head can empower residents who have a car to use. If it is also unavailable, they can request to the health centers or community groups that provide ambulances.
7	Electrical and water technician	Residents who work as electrical installations and Hamlet pump officers.	<ol style="list-style-type: none"> <li>1. Check and ensure the stability of electricity and water.</li> <li>2. Prepare an alternative in case of trouble by preparing water tendons and generators for electricity distribution, especially in the village public facilities.</li> </ol>	Regular check periodically and if there are complaints.
8	Support/partnership	Babinsa, Babinkamtibmas, Village Head, Public health center (UB team).	Strengthen coordination and integrated support in the process of Large-Scale Social Restrictions or regional security once the disaster wide spreads.	Universitas Brawijaya team only accompany the activities of the committee and assists in certain cases so that in the actual condition, they are longer needed.
9	Cemetery and evacuation division	The head and administrator of the grave house can be assisted by volunteers from the internal village, from six to ten people depending on the number of the villagers (300/1), three hundred per one administrator of <i>Kampung Tangguh</i> .	<ol style="list-style-type: none"> <li>1. Create a standard for handling the burial process for the residents who die due to COVID-19.</li> <li>2. Prepare PPE clothes, masks, medical gloves, protective glasses, and boots for the tomb team.</li> <li>3. Administer the transport team (ambulance).</li> <li>4. Coordinate with the hospital for the handling and sterilization process.</li> </ol>	There must be at least one personnel who is used to leading the funeral, including gravediggers.
10	Food, energy, and medicine liaison	The head of the neighborhood or secretary, or representative of RW or village head.	<ol style="list-style-type: none"> <li>1. Manage the circulation of food, gas, firewood, and medicines during the pandemic so that they are fairly distributed to all residents.</li> <li>2. Take and search for food stocks to the government-designated food stock warehouse if the food barn of the village runs out of supplies.</li> <li>3. Report to the WhatsApp group the availability of village food every day so that residents are calm and do not loot.</li> </ol>	The number of liaisons can be more than one, especially those who know well the conditions of the residents, are healthy and strong because they control all the materials that enter the village. The food supplies can be a great number from the government so that residents do not seek food alone.