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Jogo Tonggo: Utilising Local Wisdom as a Resilient Strategy During COVID-19 Pandemic in Central Java Indonesia

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Abstract

Jogo Tonggo - a social activity from, by, and for the community based on local wisdom, is initiated by the Central Java Provincial Government to anticipate the negative implications of COVID-19 on the health, social and economic sectors. However, in practice, the role of formal key figures (Babinsa, Babinkamtibmas, and Village Midwives) and non-formal (RT/RW) in the context of social capital is a determining factor for the success of the implementation of Jogo Tonggo. The study's objective is to analyse the determinants that influence the success of the implementation of Jogo Tonggo in tackling the impact of the spread of COVID-19 on the health, social, and economic sectors of the community. Primary data were obtained through direct interviews with respondents consisting of key formal figures (Babinsa, Babinkamtibmas, Village Midwives), non-formal (RT/RW), and people exposed to COVID-19. Secondary data is obtained from BPS, related ministries and institutions, and the results of previous studies. Data is analysed descriptively and qualitatively. The results showed that Jogo Tonggo's activities in Central Java helped minimise the spread of COVID-19 and helped recover residents affected by COVID-19 through food assistance provided during the quarantine. The assistance provided to the affected communities has also succeeded in preventing social problems and ensuring security. The strength of social capital supported by community participation and the integration between formal and non-formal figures determine the success of the implementation of Jogo Tonggo.

Keywords: Jogo Tonggo, COVID-19, Local Wisdom, Social Capital, Resilient Strategy

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1. Introduction

As COVID-19 has not ended yet, a new variant (Omicron) has emerged, and the cases tend to increase daily, even though from December 2021 to mid-January 2022, the daily cases of COVID-19 began to slope below 100⁷. The first Omicron variant case in Indonesia was found in Citizens Association (RW) 02 Krukut, South Jakarta. Of 35 residents who were positive for COVID-19, one person was confirmed as a suspected Omicron^{8,9,10}. The chain impact causes deaths, economic degradation, unemployment, and poverty (Aeni, 2021). Meanwhile, the existence of local leaders (RT/RW) and the COVID-19 task force at the village level might accelerate community-based COVID-19 to handle issues related to COVID-19. The volunteer-based community's actions are known as *Jogo Tonggo*; a social activity expected to create community resilience as an adaptation process in threatening situations (Secretary-general et al., 2020). Resilience is an important element in overcoming a crisis that functions in times of crisis and daily life (Aji Samba Pranata Citra, Maya Rosmayati Ardiwinata, 2021).

Social impacts arise when companies are forced to reduce labour to save costs (Golar et al., 2020). More than 50% of the company's workforce in Central Java was affected by COVID-19, which resulted in layoffs, furloughs, and contracts not being extended¹¹ (Table 1). The most severe impact hit the garment, textile, and furniture industries, which boosted poverty and unemployment in Central Java¹². The pandemic has also hindered Indonesia's achievements in reducing poverty, from a record low of 9.22 percent in September 2019 to 10.14 percent in March 2021. The pandemic has also hindered Indonesia's achievements in reducing poverty from a record low of 9.22 percent in September 2019 to 10.14 percent in March 2021¹³.

Table 1- Number of Companies and Workers Affected by COVID-19 in Central Java, Source: Central Java Manpower and transmigration Service, 2021 (processed)

Periode	Number of Companies	Number of manpower	Affected Worker	Layoffs	Laid off	Contract not Extended	Percentage of Affected Worker
22/10/2020	364	109.214	75.009	13.899	41.895	2.086	69%
22/01/2021	428	119.808	80.110	16.438	44.040	2.350	67%
15/02/2021	440	121.945	77.091	16.438	37.257	2.925	63%
19/03/2021	440	110.204	65.974	11.438	36.132	2.925	60%

The minimum capacity of the community to meet the needs of daily life during the pandemic considerably affects the level of poverty. The Central Bureau of Statistics measures poverty by using the minimum expenditure value of the ability to fulfil basic food and non-food needs that must be met as measured by the poverty line (Central Bureau of Statistics 2021). The data show that the role of food commodities is higher than that of non-food ones (Table 2). Consequently, the Indonesian government's policy is to allocate community social assistance funds as basic daily necessities.

In addition, the behaviour and economic activities of the population have also changed during the COVID-19 pandemic (Rahmansyah et al., 2020). These affect the poverty rate that further needs special attention to ease the burden of people's lives in meeting the daily needs of their household. The government's policy package in the form of social assistance (Bansos) and direct cash assistance (BLT) (Noerkaisar, 2021) is one way to help meet household

consumption needs and, at the same time, mitigate the impact of the COVID-19 pandemic.

Table 2- List of Foods and Non-Foods that Contribute to Poverty, Source: (Central Bureau of Statistics 2021) processed

Food	City	Village	Non-Food	City	Village
Rice	20,03	24,06	Housing area	8,92	7,97
Clove Cigarette filter	11,9	11,24	Gasoline	3,97	3,39
Chicken meat	4,29	2,75	Electricity	3,48	1,87
Chicken eggs	4,15	3,52	Education	1,97	1,25
Instant Noodle	2,46	2,2	Toiletries	1,31	1,17
Ground and Instant Coffee (sachets)	1,97	1,89	Others	8,13	6,44
Sugar	1,95	2,75			
Others	25,46	28,14			
Total (%)	72,21	76,55	Total (%)	27,78	22,09

Various policy steps have been taken by the Government of the Republic of Indonesia, including accelerating the completion of regulations, simplifying administration and improving data, accelerating implementation, extensification of programs to support business continuity, as well as providing incentives and tax relaxation (Helena J. Purba, Eddy S. Yusuf, 2021). The Central Government policies will be effective if the Provincial Government issues derivative guidelines that consider local conditions and wisdom as social capital (Maesaroh; Widowati, 2021). For example, in Central Java with the *Jogo Tonggo* concept (Shodiq, 2021), East Java Province with *Tanggung Village* (Oktaviani, 2018); other provinces might introduce their unique community social capital, all of which rely on the spirit of cooperation to overcome COVID-19 together.

Rukun Tetangga (RT) is an institution formed through local community deliberations, and Rukun Warga (RW) is formed through RT management meetings, both of which are determined by the Village/Kelurahan Government in charge of assisting the village/kelurahan government in carrying out government affairs (Permendagri 5 Tahun 2007, 2007). The *Jogo Tonggo* concept requires a local leader (Chairman of RT/RW) who can manage its citizens in realising social resilience. RT and RW are non-official administrations voluntarily formed to help state officials led by informal leaders, and the government has no direct appointments, while their succession does not go through formal legal procedures. (Yeby Ma'asan Mayrudin1, Nabilla Amalia Husna1, 2020). Often the head of the RT/RW has dominating power because of his ability to influence individuals or community groups to carry out certain practices in achieving the desired goals.

The head of RT/RW is assigned to the COVID-19 cluster team as they are usually very familiar with local wisdom, able to manage social capital, lives longer than other community members, and is socially and financially trusted by the surrounding community. RW acts as a mediator or cultural agent between the government and the community in helping to solve various social problems in their environment. They always assist the government in the success of community-based development programs. This existing leadership model emphasises harmony and balance between religious and cultural elements (Ednawan Prihana, Ngadisah, Muhadam Labolo, 2020).

⁷ <https://www.kompas.com/tren/read/2022/02/03/210502065/lonjakan-kasus-omicron-dan-tanda-tanda-gelombang-baru-covid-19?page=all>

⁸ <https://www.liputan6.com/news/read/4855235/5-fakta-terkait-puluhan-warga-krukut-positif-covid-19-satu-probable-omicron%0A5>

⁹ <https://www.republika.co.id/berita/r5hpl5328/mikro-lockdown-krukut-bukti-ganasnya-penyebaran-varian-omicron%0AMikro>

¹⁰ <https://megapolitan.kompas.com/read/2022/01/10/05505561/4-rt->

¹¹ <https://disnaketrans.jatengprov.go.id/publik/infografis>

¹² <https://www.cnnindonesia.com/ekonomi/20210617125005-92-655625/data-ganjar-11438-pekerja-di-jateng-terkena-phk-corona>

¹³ <https://www.worldbank.org/in/country/indonesia/overview#1>

Local wisdom is derived from traditions, religious beliefs, and family counsel that the community has embraced as social capital to create community resilience in dealing with COVID-19. (Syarifah et al., 2021, Sumardi & Wahyudiati, 2021). These social and religious values have become knowledge, form attitudes, and become norms that can influence individuals' lives (Kusairi et al., 2021). The use of social capital as a social resource and power reflects the connections of individuals, social groups, organisations, and communities to be the breakthrough to achieving goals (Lin, 2004). Social capital is formed as mutual trust between community members and the community towards their leaders, who will encourage social collaboration so that their relationships become the factors of social capital (Baharuddin et al., 2021), and Jogo Tonggo's activities rely on the strength of the social capital.

Derive from the Javanese language, Jogo means guarding, and Tonggo means neighbour¹⁴, which includes social and security safety nets and economical¹⁵. The Jogo Tonggo concept aims to empower and encourage the community at the RT/RW level to independently empower and strengthen the struggle against Covid-19 (Yudiansyah, 2020). Active participation of citizens to protect each other from the transmission of COVID-19 by paying attention and not giving negative stigma to infected people¹⁶. The working principle, which is based on humanity during the emergency (non-permanent), is cooperation, and transparency, which involves all parties (Central Java Provincial Government 2020). As the community at the RT/RW level has become the foundation of any actions, the speed of handling the cases depends on the ability of local leaders to organise and empower the community members.

Given the explanation, Jogo Tonggo might accelerate the community in preventing and dealing with residents infected with COVID-19. However, an investigation of factors affecting the success of Jogo Tonggo needs to be carried out further; in addition, Jogo Tonggo has not been proven to encourage community groups to become resilient. Therefore, the objective of this study was to analyse the determining factors influencing the success of Jogo Tonggo in dealing with COVID-19 in terms of health, society, and economy.

2. Methodology

Framework

Local wisdom, regulations, and social capital are the strengths of Jogo Tonggo's strategy, which requires integrated leadership between formal (Village Head) and informal (RT/RW) leaders in creating community resilience in facing disasters, both natural and non-natural such as the COVID-19 pandemic. Resilience is a dynamic process of individuals in unfavourable contexts, where there is a real threat to their health, well-being, developmental processes, or mental health, in which the person uses intrinsic and extrinsic resources to build quickly (Zayas et al., 2021). This framework (Figure 1) is expected to explain that the Jogo Tonggo strategy requires leadership to achieve community resilience in terms of health, economy and society.

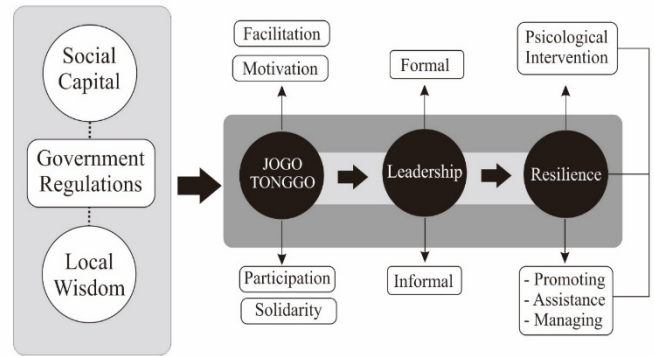


Figure 1- The Jogo Tonggo Strategy Framework, Source: Roth (2022), Sumardi & Wahyudiati (2021), He et al. (2020) modified for this study (2022)

Procedure

Ethical approval for this research was conveyed to respondents and resource persons during interviews and distributing questionnaires via a google form. The questionnaire identity page stated that all information provided by respondents would be used for research purposes, and confidentiality was guaranteed. Likewise, when conducting interviews with participants, the data obtained from recordings, photos, and videos are also guaranteed to be confidential and will not be published. This research was conducted between January and February 2022. The interview technique used free (unstructured) questions about community assistance activities infected with COVID-19.

Intensive mitigation and assistance continue to be carried out by the village/kelurahan level COVID group team, one of which is by recommending residents who are infected with the COVID-19 virus to quarantine, as well as meeting the needs of food and medicine during the quarantine period as an implementation of the Jogo Tonggo strategy. The Coping strategy needs to be carried out also as an effort to overcome, minimise, and manage stressful situations and negative emotions that are not profitable (Andriyani, 2019), a psychological therapy approach for people's mental health during the COVID-19 pandemic (Purwoko et al., 2021).

Facing a pandemic requires physical health and mental resilience (Barzilay et al., 2020); given the small community's resilience to new viruses, a comprehensive understanding between the decision-making community and scientists needed of the complexity of the virus outbreak and its impact on society so that appropriate steps are needed to increase resilience society (Steiner et al., n.d.), psychological intervention before and after the pandemic is needed as a model of COVID-19 psychological resilience. By using live media, organisations can (1) spread awareness of mental health issues and help the public become more psychologically prepared for crises; (2) provide accessible psychological support to alleviate negative emotions through 24-hour hotlines and online videos; and (3) manage cases involving severe mental issues and offer on-site psychological crisis intervention (He et al., 2020). The intervention of the COVID-19 cluster team from the village level to the RT/RW level is beneficial in realising community resilience through the Jogo Tonggo strategy.

¹⁴ <https://www.goodnewsfromindonesia.id/2020/05/18/gerakan-jogo-tonggo-saling-peduli-di-tengah-pandemi>

¹⁵ <https://www.antaraneews.com/berita/2214078/ppkm-dan-jogo-tonggo-menghadapi-covid-19>

¹⁶ <https://jatengprov.go.id/publik/program-jogo-tonggo-terima-penghargaan-dari-kementerian-panrb/>

Data Collection

The team uses a mixed-methods design that simultaneously explores and investigates key objectives.

Qualitative Methods. This qualitative research accommodates ideas, opinions, and thoughts (Raco, 2010) of the experience of the COVID-19 Cluster Team (Bhabinkamtibmas, Babinsa, and village midwives) as the main source of information. Known as the teams supporting people with various social problems, they always receive various reports on COVID-19 cases from the community. Community reports are a source of phenomenon-based data that can be used to understand a community's behaviour individually, groups, programs, organisations, cultures, religions, and regions. The key person groups act as liaisons/communicators between RT/RW and the government in socialising various programs, especially COVID-19 and Jogo Tonggo. Qualitative research can capture a comprehensive picture of phenomena that occur in society by using logical and interpretive thinking (Jackson, 2013), such as the COVID-19 pandemic phenomenon. Unstructured interviews were preceded by initial questions, while the deepening of information was developed according to the answers given by the informants.

Quantitative Methods. An online survey using Google Forms is primary data from primary sources obtained through opinion surveys about COVID-19 and the Jogo Tonggo Program. The questionnaires were distributed through the WA Group by utilising the Google Form platform support instrument. The Likert scale was used to measure the rating of respondents' opinions on the Jogo Tonggo program. Respondents answered questions in five categories strongly agree (score = 5), agree (4), neutral (3), disagree (2), and strongly disagree (1).

Digging deeper information about COVID-19 and Jogo Tonggo's activities was conducted through in-depth interviews with the main data sources, formal key figures (Babinsa, Babinkamtibmas, Village Midwives), non-formal key figures (RT/RW), and people who have been exposed to COVID-19. In addition to face-to-face interviews, a netnographic approach, a combination of internet and ethnography, was applied. In this context, community members are connected on several online platforms such as blogs, Twitter, Facebook, and WhatsApp groups.

Meanwhile, the secondary data sources were obtained from the Central Statistics Agency (BPS), performance reports from several government agencies, the latest news from trusted online media, and reviews of several studies and scientific publications. Data collection was carried out after the official announcement of positive cases of COVID-19 in Indonesia, from March 2, 2020, to March 2022.

Data Analysis

Quantitative analysis. Descriptive statistics investigate the main variables of interest in quantitative data, including health, economic, and social resilience. Likert scale-based data collection was analysed using SPSS version 26. Data from Google Forms were analysed by excluding responses that did not meet the requirements before being imported into SPSS. Data from Google Forms were analysed by excluding responses that did not meet the criteria before being imported into SPSS. Nominal and scale data were analysed using descriptive statistics (Kubacak et al., 2022). According to Levis (2013), to determine the attitude of strongly agree or strongly disagree, or in doubt, the data must be calculated according to the achievement of the maximum score using the following formula:

$$r \text{ (range)} = \frac{\text{The highest score} - \text{The Lowest Score}}{\text{Number of Class}}$$

If five attitude categories are used, the highest maximum score achievement is $5/5 \times 100 = 100\%$ and the lowest maximum score percentage is $1/5 \times 100 = 20$ so that the value of $r = 100 - 20$ is divided by 5 (number of classes) = 16 or the value of $r = 16$. The percentage of achieving the maximum score for the Likert scale score of 150 respondents using five categories can be seen in Table 3.

Table 3- Percentage of maximum score achievement

Maximum score achievement	Attitude category	Amount	Percentage
20 - 36	strongly disagree	20	$20/150 \times 100\% = 13,33$
36 - 52	disagree	75	$75/150 \times 100\% = 50,00$
52 - 68	neutral	30	$30/150 \times 100\% = 20,00$
68 - 84	agree	22	$22/150 \times 100\% = 14,67$
84 - 100	strongly agree	3	$3/150 \times 100\% = 2,00$

Meanwhile, data from in-depth interviews were analysed descriptively qualitatively from the point of view of social logic. Qualitative data, in the form of messages or words that have meaning generated by the people, situations and events, are most often used, so they are seen as proxies to represent respondents' perceptions (Sugiharti et al., 2022). The literature was grouped by subject area, dissemination specific, and research method-specific, then identified emerging themes and coding process to identify themes and relationships. This process was carried out using NVivo 12 plus qualitative data analysis software that accommodates various qualitative research methods (Chaiechi & Eijdenberg 2022, Heriyanto 2018).

Scientific articles were obtained from Google Scholar and the Gale OneFile site, an online journal and article search service. The keywords Jogo Tonggo, social capital, participation, and COVID-19 were used to match the paper's topic of discussion. Approximately 30 national and international journals downloaded to support the paper provided a comprehensive picture as a reference that supports clarifying the ideas and ideals of the paper.

3. Results and Discussions

Jogo Tonggo, local wisdom implemented at the RW level and an effort to control the spread of COVID-19, requires collaboration between the government and the community (Rani dan Nur Elvira Yenistika Safarinda, 2020). Through the support of the central and local governments in relocating the budget for accelerating impact alleviation (Baharuddin et al., 2021), such as social assistance policies dealing with, although this social assistance is temporary to the poor so that they can improve their lives naturally (Rahmansyah et al., 2020). The Jogo Tonggo concept, cultural-based cooperation, which is a source of social capital and inspiration for government policies, might operate during disaster emergencies (pageplug), both natural and non-natural disasters. The response from the community regarding Jogo Tonggo was very positive, as evidenced by the results of a survey on the statement of the attitude of the people of Central Java towards Jogo Tonggo, especially on aspects of health, the economy, social and security during the pandemic.

Perception of the Community Against the Concept of Jogo Tonggo

Public perception of the concept of Jogo Tonggo, especially on the variables of health, economics, social & security,

Table 4- Statements of Community Perception about the Functions of the Jogo Tonggo Task Force (n=112), Source: Primary Data Analysis, March 2022

Attitude Category	Strongly Disagree	Disagree	Neutral	Agree	strongly agree
Maximum Score	≥20-36	>36-52	>52-68	>68-84	>84-100
Health					
1. Record everyone who goes in and out of the village					84
2. Prevent the spread and transmission					89
3. Ensuring residents are orderly out of the house with health protocols, including wearing masks					88
4. Symptoms check					84
5. Coordinate with village health officers (midwives)					89
Economics					
1. Registering residents who are unable to provide basic needs					90
2. Ensuring that residents can be helped					91
3. Ensuring assistance is right on target					92
4. Serving the daily food needs of residents who are self-quarantining					88
5. Encouraging the construction of food barns					86
Social & Security					
1. Recording people entering and leaving the RW					85
2. Scheduling environmental patrol					83
3. Ensuring those with ODP and OTG status don't leave the house					85
4. Ensuring that the elderly, disabled, pregnant women and children receive protection					90
5. Ensuring that all social activities are carried out in cooperation					90
6. Dampening and resolving social conflicts through deliberation and mutual understanding					89
7. Ensuring residents' agreement regarding visiting hours					86

Table 5- List of top word frequency, Source: Primary Data Analysis

Word (National)	Count	Weighted percentage (%)	Word (International)	Count	Weighted percentage (%)
Community	1.151	1.20	Government	468	0.20
Government	498	0.52	Activities	266	0.11
Handling	163	0.17	Coronavirus	255	0.11
Transmission	153	0.16	Strategies	251	0.11
Distribution	151	0.16	International	243	0.10

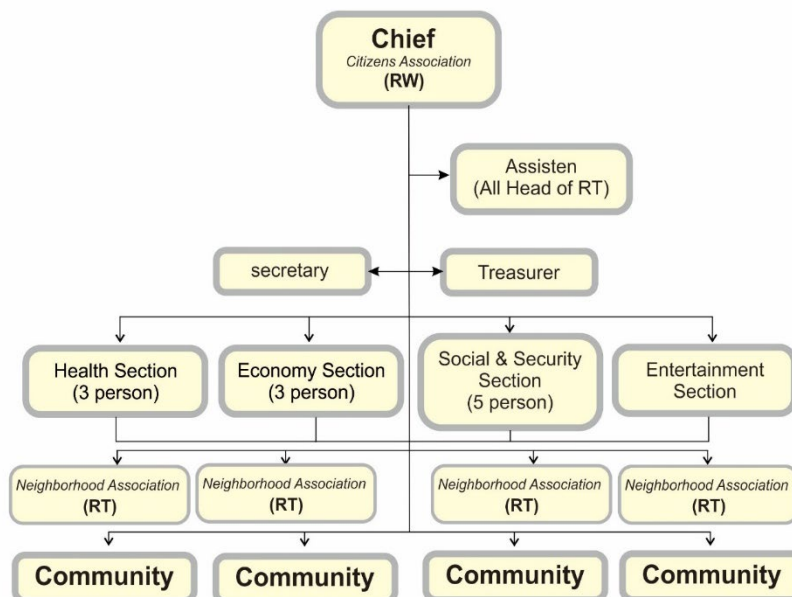


Figure 4- Organisational Structure, Central Java Provincial Government 2020), CC-BY

We found 100 codes from 30 national and international journals, which we reduced to ten interpretative codes, then further reduced to five main themes that will be discussed in the next section.

Socialisation of Jogo Tonggo to the Community

Although the concept of Jogo Tonggo has been continuously voiced by the Governor of Central Java (Ganjar Pranowo) through social media, especially Twitter, which is widely used to convey short, fast, and official messages (Yudiansyah, 2020; Wibowo & Winarko, 2014), not all were interested in accessing and reading the formal technical guidelines for Jogo Tonggo; in fact, the technical guidelines are packaged very attractively. The technical guidelines for Jogo Tonggo were only distributed through villages/kelurahan and, in parallel, distributed to local RW, and RT heads without any assistance from the COVID-19 cluster team to explain them. This was presumably due to the limitations of officers and volunteers compared to the size of the area that must be covered only a small portion of which was served by receiving training on the implementation of Jogo Tonggo (Ariani et al., 2021).

In addition, the facilities that must be met as stated in the technical guideline of Jogo Tonggo are not fully controlled, such as isolation/quarantine rooms, food barns, Jogo Tonggo command posts in each RW, and medical equipment that has been mentioned in the Jogo Tonggo technical guidelines (Ariani, Budiyantri, and Kusumastuti 2021).

It was these supporting items causing Jogo Tonggo not to function optimally, while the concept of Jogo Tonggo had been stated in the technical guidelines in detail, for example, determining the components of Jogo Tonggo members; work principle; organisational structure, and areas of duty of each member (Figure 4).

The lack of socialisation of Jogo Tonggo in the community caused each RW to have different intensity in applying control principles, such as the obligation to wear masks during the pandemic's peak (June-July 2021). Some RWs appeared to be less disciplined in enforcing rules to their citizens. However, RWs that had participated in the socialisation of the implementation of Jogo Tonggo were quite effectively implemented, such as the experience in RW 8 Bandarjo Urban Village, Ungaran Barat District, Semarang Regency. The management had participated in the socialisation of Jogo Tonggo, as expressed by the village-level COVID cluster team: "yes, the progress is the best for RW 8 because they have been trained, and agree that if you do not wear a mask, you cannot enter the environment, that's the concept in RW 8" (Interview with Babinkamtibmas, 2022).

Socialisation is the key to the successful application of the Jogo Tonggo concept, lack of socialisation will result in people not understanding it, and incompetent implementers risk the failure of the implementation of Jogo Tonggo (Ariani et al., 2021). One of the reasons for the limited budget was that the socialisation of Jogo Tonggo was not evenly distributed to all RWs, so people's understanding was less evenly distributed. Javanese culture likes to socialise with neighbours and other people and not as loners; they take care of each other to minimise conflict (Shodiq, 2021); however, the support and participation of the government were significant in formalising and coordinating the Jogo Tonggo program. Jogo Tonggo's cultural base was gotong royong as the cultural root of the Javanese people; this is one way to deal with pandemics and other epidemics (Javanese language is *pagebluk*) disasters.

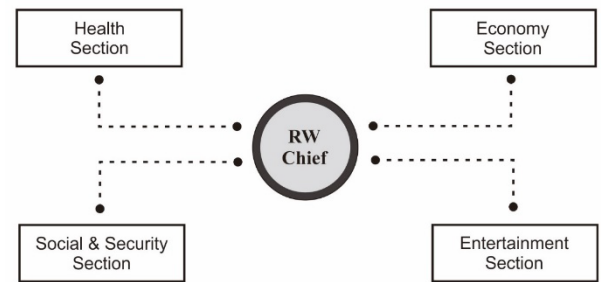


Figure 5- Satgas COVID-19 section, CC-BY: Central Java Provincial Government 2020)

The Jogo Tonggo movement is refining by involving village officials supported by TNI/Polri, relevant stakeholders, and volunteers to help trace cases, provide vaccine information, and continue socialising. "Jogo Tonggo can take part in testing, tracing, and treatment (3T) with the Community Health Center (CHC) or midwife. CHC is a health service that interacts directly with the community and is comprehensive; its activities consist of promotive, preventive and rehabilitative efforts (Bakri, 2020). As an integrated institution with Jogo Tonggo, CHC helps monitor, control, and serve OTG (People without symptoms), ODP (People in Oversight), and PDP (Patient in oversight), which have been identified as priority targets that must be addressed immediately.

Everyone can be involved, starting from Empowerment and Family Welfare (PKK), Ten Household Groups (Dasa Wisma), Youth Organization, and all those who care" (Head of Central Java Health Office, 2021). All these entities are communities that carry the principle of "neighbours are the closest family", geographically close, and because of the awareness of cooperation, especially during the pandemic outbreak (Aisyiah & Yahya, 2021). Community organisations at the village level intersect and interact in helping to solve problems that occur in the community.

COVID-19 Handling Strategy

The Jogo Tonggo strategy in dealing with the COVID-19 pandemic cannot be separated from the concept of resilience, both individually and organizationally (formal-informal). In this context, resilience can survive and rise from crises (Harun Alias et al., 2019). They have the characteristics of accepting the reality that life has meaning and can improvise, whereas, in an organisational context, resilience can adapt to the environment and overcome unexpected dangers after danger becomes real, and learn to bounce back (Frigotto et al. 2022, Harun Alias et al. 2019). The spirit of gotong royong, which has become a culture among the people of Central Java, always supports the connection between individuals and organisations.

The implementation of mutual cooperative (gotong royong) took place when residents were declared positive by the local cluster team (Bhabinkamtibmas, Village Midwives, and RT-RW) after the individuals were swab tested. The team decided to isolate COVID patients in either special shelters or self-isolate at home. The COVID-19 Cluster Team makes decisions based on the patient's mental health because mental health has a fundamental role in strengthening the psychological resilience of the community during the COVID-19 pandemic (Killgore et al., 2020). The role of locus of control in shaping attitudes and behaviours that affect health and mental health is very important.

Internal locus of control is an action that has consequences from actions that reflect their ability to act. Internal locus of control believes that those who determine their destiny are themselves. In contrast, external locus of control is non-behavioural factors that determine something that is obtained beyond one's ability or results (Robbins 2013, Ajen 2002). The decision depended on the administration of the village/kelurahan in providing supporting facilities and infrastructure.

The Role of Village/Kelurahan administration in Controlling COVID-19

COVID-19 patients who live in shelters have a better recovery than self-isolation, although no data can show the comparison. They are more organised in carrying out their daily lives for 14 days in the shelter, such as feeding and medication that are scheduled and well-measured. In addition, to increase their physical endurance, they exercise regularly by utilising the facilities and infrastructure available at the shelter; Sports coaches and health workers accompany them to monitor their health and ensure their recuperation. People who engage in vigorous physical activity regularly have a higher level of resilience (Carriedo et al., 2020). However, the patients might wish to have self-isolation at home, and the team should agree. In this case, the PKK RW or Dasa Wisma RT provided ready-to-eat food during the quarantine period (7-14 days) until the swab test showed a negative result.

Experience in Sukoharjo Regency, Central Java Province, showed that residents with the status of asymptomatic people (OTG), yet tested to be positive had to be quarantined independently at their homes. The neighbours worked together to meet patients' household needs, especially daily food consumption. This step is in line with local and central government policies to implement a lockdown aimed at slowing down confirmed cases (Shodiq, 2021; Syuhada et al., 2021).

The Indonesian government did not choose a total lockdown as an option to suppress the spread; instead, the government implemented a social restriction policy in provinces and regions having a high number of cases, but only after the number of vaccinations reached its target did the government loosen the restrictions (Malahayati et al., 2022).

Considering Gotong royong and synergy among members of Jogo Tonggo as the keys to successful control, its activities might extend to help overcome disaster emergency problems that require the active role of the community participation. In short, this strategy was considered effective in suppressing the spread of COVID-19.

The Village/Kelurahan government's resilience and community organisations in controlling COVID-19 are closely related. The synergy between the two entities was informed during interviews with the village-level COVID-19 cluster team (Bhabinkamtibmas, Babinsa, Village Midwives, and Posyandu cadres), informal leaders (RT/RW), and community leaders who always act as intermediaries for conveying information about various issues surrounding COVID-19. Their involvement is the strength of the concept of Jogo Tonggo as an effort to mitigate the community during an emergency, both natural and non-natural disasters. Emergencies often arise unexpectedly. Hence, in handling them, we need community assistance through community leaders. The structure of Jogo Tonggo involves various elements of society to synergise in empowering those affected by the COVID-19 pandemic in various fields of Jogo Tonggo activities (Windyawati & Tawas, 2021) so that both individuals and groups can survive and rise from various problems in their lives due to being affected by COVID-19.

The role of the government, represented by Bhabinkamtibmas, Babinsa, and Village Midwives, was quite effective in controlling COVID-19 in the field. Bhabinkamtibmas (Bhayangkara Superintendent of Community Security and Order) was a police officer on duty at the village/kelurahan level to carry out the function of early detection to create conducive conditions. Bhabinkamtibmas' partner was Babinsa (Village Supervisory Officer), in charge of carrying out territorial development in rural/kelurahan areas. In the context of controlling COVID-19, the village assisted Bhabinkamtibmas and Babinsa. Midwife to carry out 3T in the Village/Kelurahan area. All three played a role in helping the public understand health protocols, self-isolation for residents infected by COVID-19, informing and carrying out vaccinations, and reporting COVID-19 cases regularly to village heads. In addition, cooperate with the head of the RW in coordinating the distribution of food aid for the community (Figure 6).

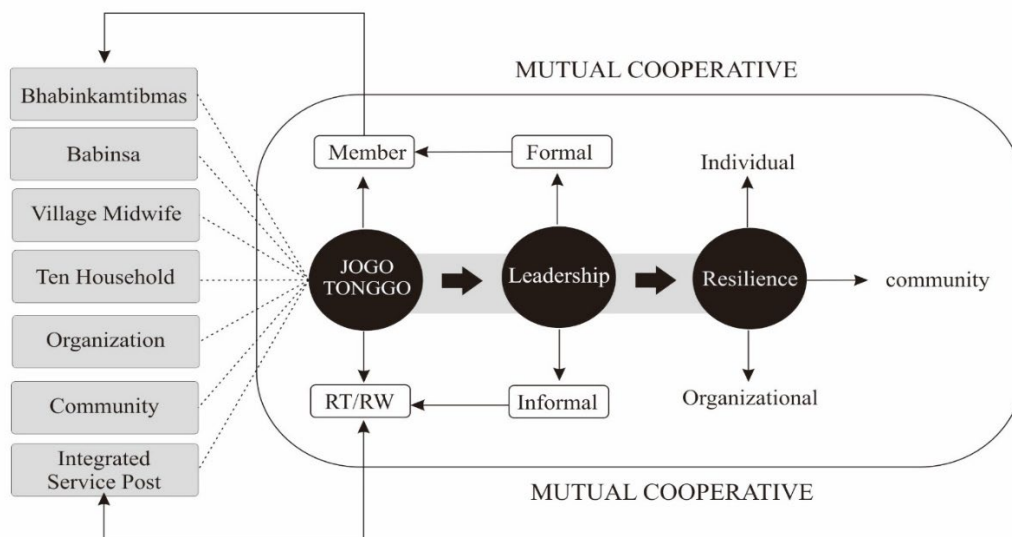


Figure 6- Synergise and Mutual Cooperation between Jogo Tonggo Member, Source: Primary Data Modified (2022)

The synergy of the Jogo Tonggo program with the Bhabinkamtibmas-Babinsa-Village Midwife is the key to controlling COVID-19. Bhabinkamtibmas assists the environmental security system in the village (Bambang Slamet Eko S., 2021). The Village Midwife disseminates health information and health services provided by the local village officials (Prasanti et al., 2018). For example, provide information about free vaccines to the public, especially the elderly, about misinformation about vaccines. Whenever the elderly group misunderstands or worries about being vaccinated, the officer should correct their misunderstanding of these erroneous beliefs.

Family visits related to COVID-19 cases and vaccines or high social interactions can reduce some responsive behaviours (Bethell et al., 2021). As a result, the anticipation of misinformation could be well maintained. Members of Jogo Tonggo also played a role in ensuring that all communities had been vaccinated and tiered reporting from the RT to the village/kelurahan level could be carried out properly. Thus, information and assistance from Jogo Tonggo members greatly helped the success of the COVID-19 vaccination program and other development programs at the Village/Kelurahan level. The Bhabinkamtibmas' assistance, such as visiting people at their residences, is a form of the officers' attention and concern. By doing so, intensive communication about several environmental issues, including information about vaccines, could be developed. The risk of being infected with COVID-19 in the neighbourhood increases vaccine availability by 1.9 - 2.2 times among the population in Indonesia, but misinformation will reduce the intention to vaccinate (Kitro et al., 2021). For this reason, conducting appropriate communication gradually with individuals was a step that needed to be carried out intensively, especially for residents still in doubt.

Community Activities to Support Jogo Tonggo

Community activities supporting the Jogo Tonggo program reflected their participation in the success of community-based government programs. The community trusts the program if they are also involved in the preparation and planning process because they will know in more detail the program that will be carried out later (Yudiansyah, 2020). Participation and communication between Jogo Tonggo members is an effort to build social capital. Community-based social capital mobilisation during the COVID-19 pandemic is a positive step (Hanani, Rahman, and Kristanto, 2021). Social capital is a community's collective asset in the form of norms, values, beliefs, networks, social relations, and institutions/organisations that facilitate cooperation and collective action for mutual benefit (Yeung et al., 2021) and strengthen the resilience of communities and institutions in dealing with disasters such as the COVID-19 pandemic can be realised. The Jogo Tonggo approach synergies social resources that complement each other and strengthen resilience. Resilience will increase if (1) stakeholders have good quality relationships with the community; (2) the resistance factor to each other is low; (3) the effect of the crisis is low, and the risk is low (Abduragimova et al., 2022)

Associations formed in RT/RW institutions were the source of social capital and a source of inspiration and wisdom, not only during the current COVID-19 pandemic but also in the past. COVID-19 has brought new imperatives from socio-cultural changes that existed and became a habit of society for quite a long time. Social distancing and isolation are seen as attacks on culture and traditions that have been going on for several millennia (Djalante et al., 2020). This lesson-learned-based phenomenon, however, has generated a social feeling of community by working together to help individuals infected with COVID-19 by collecting aid for the RW

social section to be provided to self-isolated residents.

Variables such as participation, cooperation, and social capital were the key variables that most influenced the success of the Jogo Tonggo program in the field. The mutual synergy between members of Jogo Tonggo would revive the culture of gotong royong as a result of the development of social capital. It was proven that when COVID-19 reached its peak in June-July 2021, the second wave of delta cases, which reached almost 200 cases a day, the COVID-19 cluster team was very effective in assisting residents, especially village midwives, Babinkamtibmas, and Babinsa who were assisted by RT/RW heads and posyandu cadres.

4. Conclusion

The Jogo Tonggo strategy will be effective in being able to encouraging community groups to be tough in facing the COVID-19 pandemic if formal leadership such as Bhabinkamtibmas, Babinsa, Village Midwives, and Posyandu and cadres at a village-level COVID-19 cluster team run effectively and synergise with one another. Although the people of Central Java have a culture of cooperation as local wisdom that is passed down from generation to generation and forms a strong social capital among them, it still requires the support of informal leaders such as RT/RW and other community leaders (religious/customary) in mobilising their communities to face natural and non-natural disasters (COVID-19 pandemic). The implementation of the concept of Jogo Tonggo is to ensure the availability of daily food during quarantine, to distribute aid for basic daily needs from the government, to keep community groups in compliance with health protocols as a commitment to Jogo Tonggo activities, besides that Jogo Tonggo is also needed when the situation is terrible emergencies, both natural and non-natural.

This paper observes the Jogo Tonggo activity as a program of the Central Java Provincial Government in suppressing the spread of COVID-19 by carrying out the philosophy of gotong royong as community local wisdom. To measure the concept of Jogo Tonggo, an attitude statement approach is used using a Likert scale as a measuring tool. Generally, respondents strongly agree, as indicated by achieving a maximum score (> 84-100) on the health, economic, social, and security assessment.

In-depth interviews with key informants (Bhabinkamtibmas, Babinsa, Village Midwives, and cadres) succeeded in identifying the determining factors that influence the success of the implementation of Jogo Tonggo in tackling the impact of the spread of COVID-19. In addition, a review of 30 national papers and 30 international papers related to the implementation of Jogo Tonggo resulted in the identification of 5 main national themes and five main international themes related to the implementation of Jogo Tonggo, which were then outlined in sub-chapters to be explored. The five are community, government, coronavirus, distribution, and strategies.

The findings show that the Jogo Tonggo concept is accepted by the community, as reflected in the attitude statement survey and the results of the in-depth interviews with key figures. All of which indicate that the implementation of the Jogo Tonggo concept in the field has not fully followed the Jogo Tonggo instructions.

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