



## LOCAL WISDOM-BASED SOCIAL SOLIDARITY MODEL IN MITIGATING THE COVID-19 DISASTER IN MADIUN CITY, INDONESIA

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### Abstract

To mitigate the Covid-19 disaster, the Madiun City government of East Java Province, Indonesia created local wisdom-based social solidarity programs called *Kampung Tangguh* (The Fierce Kampong), *Pendekar Waras* (The Healthy Warrior), and *Pendekar Obat* (The Medicine Warrior). This research employed the empirical method that combined literature review and field research (consisting of questionnaires and in-depth interviews with key informants). Results showed that the regulation on the Covid-19 mitigation was based on the central government's policies. It was manifested in the form of the Decree of the Mayor of Madiun No. 56 of 2020 on the Amendment of the Decree of the Mayor of Madiun No. 39 of 2020 on the Application of the Discipline and Law Enforcement on Health Protocols to Prevent and Control the Coronavirus Disease 2019. These three programs was based on the mutual responsibility or social solidarity and they involved all community elements from the neighbourhood, district, regional apparatus organization, to the mayor. It involved the integrated, coordinated, and organized active participation of society, to create a disaster-aware society.

**Keywords:** *Solidarity, social, local wisdom, Covid-19, Indonesia.*

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## I. INTRODUCTION

The Coronavirus Disease 2019 (Covid-19) spread to more than a hundred countries within a short period, causing a global pandemic<sup>4</sup> that causes panic.<sup>5</sup> Mutual responsibility and solidarity become a power to prevent the spread of this disease.<sup>6</sup> The covid-19 pandemic is still currently the greatest enemy of many countries including Indonesia.<sup>7</sup> The infection of this disease keeps on increasing. Although many people have been healed from it, many also died.<sup>8</sup>

The Indonesian government responded to this situation by issuing various policies on disaster mitigation to minimize risks.<sup>9</sup> On March 13<sup>th</sup>, 2020,

President Joko Widodo issued the Decision of the President No. 7 of 2020 on the Task Force to Accelerate the Handling of the Covid-19 as amended into the Decision of the President No. 9 of 2020 on the Amendment of the Decision of the President No. 7 of 2020. This Presidential decision regulated a synergy between ministries/institutions and regional governments, where governors, regents, and mayors become the Heads of the Task Force to Accelerate the Handling of the Covid-19 in their regions. In issuing policies in their areas, they must consider the central government's policies<sup>10</sup>. Then, on March 31<sup>st</sup>, 2020, the President ratified the Governmental Decree No. 21 of 2020 on the Large-Scale Social Restrictions to Accelerate the Handling of the Covid-19. Next, on April 13<sup>th</sup>, 2020, the President issued the Decision of the President No. 12 of 2020 on the Determination of the Non-Natural Disaster of the Spread of the Covid-19 as a National Disaster.<sup>11</sup> After that, the government issued a new policy on the Application of Social Activity Restrictions.

Apart from the various government policies to handle this disease, with other nations in the world, the government also encouraged citizens to comply with health protocols.<sup>12</sup> The

<sup>4</sup> Muhammad Adnan Shereen, "COVID-19 Infection: Origin, Transmission, and Characteristics of Human Coronaviruses," *Journal of Advanced Research* 24 (2020): 91.

<sup>5</sup> Muhammad Abdan Shadiqi, "Panic Buying Pada Pandemi COVID-19: Telaah Literatur Dari Perspektif Psikologi (Panic Buying during the Covid-19 Pandemic: A Literature Review from the Psychological Perspective)," *Jurnal Psikologi Sosial* 19, no. 2 (2021): 131-41.

<sup>6</sup> Absori Absori, "The Prospect of Environmental Law to Achieve Healthy Environmental Development in Indonesia," *Medico Legal Update* 20, no. 1 (2020): 204-8.

<sup>7</sup> S. S. Nugroho et al., "The Ethical Philosophic Dimension of Responsibility in Mitigating the Covid-19 Disaster in Indonesia," *Open Access Macedonian Journal of Medical Sciences*, 9, no. E (2021): 1-5.

<sup>8</sup> A. Muti'ah and M. Anwar, "Analisis Perbedaan Abnormal Return Sebelum Dan Sesudah Pengumuman Covid-19 Sebagai Pandemi Global Oleh WHO (Studi Pada Pasar Modal Negara-Negara ASEAN) (Analysis of the Difference between Abnormal Return before and after the Announcement of Covid-19 as A)," *Fair Value: Jurnal Ilmiah Akuntansi Dan Keuangan* 4, no. 1 (2021): 236-45.

<sup>9</sup> S. S. Nugroho, Hilman Syahrial Haq, and Julius Erwin, *Hukum Mitigasi Indonesia (The Mitigation Law in Indonesia)* (Klaten: Lakeisha, 2020).

<sup>10</sup> N. Nursalim, "Strategi Penguatan Kapasitas Birokrasi Pemerintah Daerah Pasca Pandemi Covid-19 (The Strategy to Strengthen the Regional Government's Bureaucratic Strategy Post-Covid-19 Pandemic)," *Mimbar Administrasi FISIP UNTAG Semarang* 18, no. 2 (2021): 26-62.

<sup>11</sup> Nursalim, 26-62.

<sup>12</sup> Aprista Ristyawati, "Efektifitas Kebijakan Pembatasan Sosial Berskala Besar Dalam Masa



“*Salus Populi Suprema Lex Esto*” principle states that public safety is the highest law; thus, the government is responsible for the health and security rights of its citizens.<sup>13</sup>

Disaster mitigation functions to minimize the risks of a disaster.<sup>14</sup> In the context of the Covid-19 pandemic, it is a series of efforts to minimize the risks of disaster through physical development and raising people's awareness and capabilities in coping with the pandemic.<sup>15</sup> This includes educating people about the disaster.<sup>16</sup> As stated by the Belgrad International Conference on Environmental Education.<sup>17</sup> it aims to raise the awareness, knowledge, attitude, skills, participation, and responsibility of citizens, society and the

government.<sup>18</sup>

Madiun City, East Java Province, Indonesia, has developed a policy on the local wisdom-based model of social solidarity through *Pendekar Waras* Work Unit (Enforcer of the Discipline toward Health Protocols to Prevent Coronavirus and to Make Citizens Healthy), *Pendekar Obat* (the Medicine Warrior), and *Kampung Tangguh Semeru* (The Fierce Kampong of Semeru, i.e., the tallest mountain in Java Island) to mitigate the Covid-19 disaster. This follows Madiun City's icon as a City of Warriors.<sup>19</sup> Thus, these policies were deemed to be most suitable for the characteristics of Madiun citizens.

Based on the background above, the research problems of this paper are:

1. How is the synergy of the local wisdom-based Covid-19 disaster mitigation policy in Madiun City, East Java Province, Indonesia?
2. What is the social solidarity model in the local wisdom-based disaster mitigation?

## II. MATERIALS AND METHODS

This paper employed the empirical (sociological jurisprudence) legal research method that combines

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<sup>13</sup> Phoebe Arde-Acquah, “Salus Populi Suprema Lex Esto: Balancing Civil Liberties and Public Health Interventions in Modern Vaccination Policy,” *Washington University Jurisprudence Review* 7 (2015): 337.

<sup>14</sup> Nugroho, Haq, and Erwin, *Hukum Mitigasi Indonesia (The Mitigation Law in Indonesia)*.

<sup>15</sup> A. I. Burhanuddin et al., eds., *Merajut Asa Di Tengah Pandemi Covid-19 (Pandangan Akademisi UNHAS) (Not Giving up during the Covid-19 Pandemic: An Opinion of UNHAS Academia)* (Yogyakarta: Deepublish, 2020).

<sup>16</sup> Dewi Liesnoor Setyowati, “Assistance of Disaster Preparedness Village through Landslide Disaster Education,” *JCES (Journal of Character Education Society)* 4, no. 3 (2021): 71–80.

<sup>17</sup> Agus Yudiawan, “Mitigasi Bencana: Manajemen Wabah Covid-19 Di Satuan Paud (Disaster Mitigation: Covid-19 Pandemic Management at the Kindergarten Unit),” *Pratama Widya: Jurnal Pendidikan Anak Usia Dini* 5, no. 2 (2020): 112–24.

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<sup>18</sup> Surya Dharma, “Membangun Kesadaran Global Warga Negara: Studi Kebijakan Publik Di Era Pandemi Covid 19 (Developing the Citizens' Global Awareness: A Study of the Public Policies amid the Covid-19 Pandemic),” *Perspektif* 10, no. 1 (2021): 248–54.

<sup>19</sup> S. S. Nugroho, “Membumikan Madiun Kota Pendekar: Menggagas Kebijakan Pengembangan Wisata Budaya Berbasis Pencak Silat (Grounding Madiun the City of Fighters: Opining an Idea of Martial Arts-Based Policy on Cultural Tourism Development),” in *Proceeding of Conference on Law and Social Studies*, 2021.

literature review and field research (questionnaires and in-depth interviews) with key informants who initiated this idea. This research was conducted in Madiun City, East Java Province, Indonesia. The empirical law is the law that is embraced by society. It lives, grows, and develops with society.<sup>20</sup> But this research will emphasize the sociological jurisprudence type of research. This is because it analyzes society's compliance with the legal stipulations and the effectiveness of the law in society.

### III. RESULTS AND DISCUSSION

#### 3.1 Local Wisdom-Based Covid-19 Mitigation

The Indonesian government has made legal efforts to counter the Covid-19 pandemic and to provide legal accountability and legal certainty. A strategic step was carried out by synergizing various policies. It was manifested in legal products from the central to the regional governments.<sup>21</sup> This was a manifestation of the "*Salus Populi Suprema Lex Esto* legal principle, where public safety is the highest law.<sup>22</sup> It was in line with the ideal of the Republic of Indonesia as written in the Preamble of the 1945 Constitution

which states, "Subsequent thereto, to form a government of the state of Indonesia which protects all the people of Indonesia and all the independence and the land that has been struggled for, and to improve public welfare..."

The first policy that was issued concerning the Covid-19 was the Governmental Decree No. 21 of 2020 on the Large-Scale Social Restrictions to Accelerate the Handling of the Covid-19. This was based on Law No. 4 of 1984 on Infectious Diseases, Law No. 24 of 2007 on Disaster Mitigation, and Law No. 6 of 2018 on Health Quarantine.

The definition of the Large-Scale Social Restrictions is stipulated in Article 1 number 11 of Law No. 6 of 2018 on Health Quarantine as follows, "The Large-Scale Social Restrictions is the restriction of certain activities of people in an area that is suspected to be infected by diseases and/or contaminated to prevent the spread of the disease or contamination."

The Governmental Decree No. 21 of 2020 on the Large-Scale Social Restrictions to Accelerate the Handling of the Covid-19 explains some activities that must at least be carried out, such as dismissing schools and workplaces, limiting religious activities, and limiting activities in public areas or facilities. Then, the Decision of the President No. 9 of 2020 on the Amendment of the Decision of the President No. 7 of 2020 on the Task Force to Accelerate the Handling of the Covid-19 aims to optimize the handling of the pandemic at the central to the regional levels. Technically, the Task Force has the job

<sup>20</sup> S. S. Nugroho, *Metodologi Riset Hukum (Legal Research Method)* (Surakarta: Oase Pustaka, 2020), 43.

<sup>21</sup> I. M. Sukamerta, "Peran Desa Adat Dalam Penanganan Covid-19 Di Indonesia (The Role of Customary Villages in Handling the Covid-19 in Indonesia)," in *National Webinar Proceeding of Mahasaraswati Denpasar*, 2020, 1-4.

<sup>22</sup> O. Effendi, "Dynamics of Application of *Salus Populi Suprema Lex Esto* in Law Enforcement in Indonesia," *UNTAG Law Review* 5, no. 2 (2021): 38-48.



to increase national resilience in the health sector, which comprises ministries, non-ministerial institutions, the Indonesian Military, the Indonesian Police Force, and Regional Heads.

Based on the instruction from the central government, the Madiun City government formed a task force to accelerate the handling of the covid-19 in Madiun City, named *Pendekar Waras* (Enforcer of the Discipline toward Health Protocols to Prevent Coronavirus and to Make Citizens Healthy), *Pendekar Obat* (the Medicine Warrior), and *Kampung Tangguh* (The Fierce Kampong). This was based on the Decree of the Mayor of Madiun No. 56 of 2020 on the Amendment of the Decree of the Mayor of Madiun No. 39 of 2020 on the Application of the Discipline and Law Enforcement on Health Protocols to Prevent and Control Covid-19.

The policy to form the *Pendekar Waras* Work Unit involved various community elements from the lowest level. It started from the heads of neighbourhood communities (*rukun tetangga/rukun warga*), heads of villages/subdistricts, and the Social Protection Unit (*Satuan Perlindungan Masyarakat/Satlinmas*), and Village Builders (*Babinsa*). It also included Bhayangkara Builder of Social Safety and Order (*Bhabinkamtibmas*), heads of districts, heads of city services, until the highest level, which is under the control of the Madiun Mayor. Together, they made efforts to prevent and handle the Covid-19 in Madiun City area.

Then, the East Java Provincial Government formed the *Kampung*

*Tangguh* (The Fierce Kampong) program<sup>23</sup> that emphasizes the active participation of social elements—both individuals and groups—to prevent and handle the Covid-19. The Madiun government also formed the *Kampung Tangguh Semeru* (The Fierce Kampong of Semeru, i.e., the tallest mountain on Java Island) in every subdistrict. This *Kampung Tangguh Semeru* program involved all citizens, the Indonesian Military, the Indonesian Police Force, health workers, and community figures especially the heads of neighbourhood communities. This program has seven criteria of fierceness, namely fierce logistics, fierce human resources, fierce information, fierce health, fierce safety and order, fierce culture, and fierce psyche. This applies especially during the micro-based Application of the Social Activity Restrictions.

Then, on February 9<sup>th</sup>, 2021, the Madiun Mayor issued the Instruction of the Madiun Mayor No. 3 of 2021 on the Micro-Based Application of the Social Activity Restrictions. This program was carried out through coordination between district and subdistrict levels of the Covid-19 Handling Work Unit and other involved parties, such as the heads of neighbourhood communities; heads of villages/subdistricts; Social Protection Unit; *Babinsa*; *Bhabinkamtibmas*; the Civil Service

23 Y. Rahmawati, "Kampung Tangguh: Wujud Kolaborasi Antar-Stakeholder Dalam Merespons Pandemi Covid-19 (Strong Kampongs: A Manifestation of the Inter-Stakeholder Collaboration in Responding to the Covid-19 Pandemic)," *Journal of Social Development Studies* 2, no. 1 (2021): 39–51.





Police; Family Welfare and Empowerment Team (PKK); fire brigades; Integrated Health and Family Planning Service Post (*Posyandu*); Ten-House Organizations (*Dasawisma*); social, religious, customary, youth figures; guides and coaches; health workers; community service organizations; and other volunteers.

Based on the mapping of various issues on the existing policies in responding to the Covid-19, the author suggests the following <sup>24</sup>:

1. Science and Evidence-Based Policies  
There need to be new policies that adjust to the most current situation. With the increasingly available information on Covid-19, the government needs to make policies based on science and relevant contemporary data.
2. An Integrated Canal of Policies  
There needs to be a linear transmission of policies from the central government to the lowest governmental level. This can be achieved through an integrated canal of policies that connects all stakeholders. It will create an equal interpretation of policies between multi-actors in the political and governmental systems. This canal will also develop public trust in the Covid-19 mitigation system.
3. A Routine Coordination System and a Synergy Between Actors

To handle the Covid-19, there needs to be inter-sector and inter-governmental level collective work. The most important thing in building a strong coordination and synergy system is by placing this crisis as a common agenda that is free from sectoral ego. The National Agency for Disaster Mitigation—under the instruction of the president—should develop this system as stipulated in the Law on Disaster. This system can resolve policy fragmentation and quickly respond to ongoing crises in handling the Covid-19.

4. Resource Identification and Territory-Based Infrastructure  
As the Covid-19 may still spread, resources and infrastructure need to be prepared in the territorial framework, considering that Indonesia consists of islands and that its area is geographically spread out. It is urgent to identify the capacity of the resources and infrastructure in every region, as well as prepare the scenario of provision and the mobility system. With these preparations, each province, city, and regency in Indonesia will be more prepared.

### 3.2 Local Wisdom-Based Social Solidarity

Mitigation is a series of efforts to minimize the risks of a disaster through physical development, increasing people's awareness, and increasing their capabilities in facing disasters <sup>25</sup>.

<sup>24</sup> E. A. Purwanto et al., "Problematika Kebijakan Krisis Covid-19 Di Indonesia (Problems of the Covid-19 Crisis Policies in Indonesia)," *Policy Brief*, 2020.

<sup>25</sup> Nugroho, Haq, and Erwin, *Hukum Mitigasi Indonesia (The Mitigation Law in Indonesia)*.



According to the World Health Organization, a disaster is defined as all events that cause environmental damage, ecological disturbances, the loss of human lives, or the depleting degree of health that requires a quick response from outside of a certain community or territory. The Covid-19 pandemic is categorized as a disaster as it depletes the degree of public health <sup>26</sup>.

There need to be concrete measures and strategic steps to mitigate disasters using the available potential. Prevention is the first step to mitigating disasters. The WHO stated that the mitigation steps to prevent the spread of the Covid-19 pandemic include washing hands often with soap or hand sanitiser, wearing masks, and avoiding touching the eyes, nose, and mouth. Apart from that, people must keep their distance from one another. Though preventive steps have been applied massively, there were still cases of infection. Thus, there must be more optimum methods of mitigation, one of which is by educating society in handling the Covid-19 pandemic to create a disaster-aware society <sup>27</sup>.

The Resolution of the Belgrad International Conference on Environmental Education described the function of disaster education, namely <sup>28</sup>: (1) Awareness: helping people gain

awareness and sensitivity to the environment and the related issues; (2) Knowledge: helping people gain a total understanding on the environment, the current issues, as well as society's crucial roles and responsibilities; (3) Attitude: helping people have social values and develop strong care for the environment. It motivates them to have an active role in protecting and developing the environment; (4) Skills: helping people evaluate environmental requirements with educative programs in the ecologic, political, economic, social, aesthetic, and educational fields; (5) Participation: helping people develop their sense of responsibility and urgency towards environmental issues so that they can make relevant actions to resolve them.

The government encourages every citizen to save themselves from being infected by the virus. This is because Covid-19 can easily spread and it can be deadly. The government also issued some policies to prevent infection, such as policies on Large-Scale Social Restrictions and Application of the Social Activity Restrictions.

Every person has the moral-humane responsibility to take care of the health and the safety of the public, for instance by complying with the governmental regulations and applying health protocols. Although this responsibility is rather coercive, its practice is non-absolute. It depends on society and their sense of conscience.

<sup>26</sup> Burhanuddin et al., *Merajut Asa Di Tengah Pandemi Covid-19 (Pandangan Akademisi UNHAS) (Not Giving up during the Covid-19 Pandemic: An Opinion of UNHAS Academia)*.

<sup>27</sup> K. Wardiono et al., "Philosophy, Law, and Ethics of Handling Covid-19 Pandemic in Indonesia," *Open Access Macedonian Journal of Medical Sciences* 9, no. E (2021): 1104–8.

<sup>28</sup> Yudiawan, "Mitigasi Bencana: Manajemen

Wabah Covid-19 Di Satuan Paud (Disaster Mitigation: Covid-19 Pandemic Management at the Kindergarten Unit)," 112–24.



The Madiun City government created a local wisdom-based social solidarity model to mitigate the Covid-19 disaster by forming the *Kampung Tangguh* (The Fierce Kampong), *Pendekar Waras* (The Healthy Warrior), and *Pendekar Obat* (The Medicine Warrior) programs. This follows Madiun's jargon as the City of Warriors. The existence of Madiun City's image as the City of Warriors was then applied to the local wisdom-based Covid-19 disaster mitigation policies. This awakens the solidarity of the Madiun citizens to cooperatively prevent and handle the Covid-19 pandemic. These programs were effective because they involved all social elements from the neighbourhood communities to the highest bureaucratic level in Madiun City, namely the Madiun Government. The mutual responsibility and solidarity model is the condition of a relationship between individuals and groups based on a mutual sense of morals and beliefs. The social solidarity amid the pandemic happened due to the culture of the interdependence between citizens and the bond between them <sup>29</sup>.

Covid-19 calls for the responsibility for other people's safety. People found the momentum to become more attentive and responsible to other people and third parties. This 'third

party' is not the same as other people, but it is an unlimited sequence from other people that have also become the responsibility of the society. The third party is actually humankind. This is because a person is not only responsible for other people, but he is also responsible for unlimited humankind. Thus, the Covid-19 disaster mitigation through the obligation to wear masks, maintain distance, avoid crowds, and decrease mobility are not to isolate one from others. But it is to ignite the sense of responsibility to other people and humankind in general. This ethical responsibility directs toward transcendence and freedom. The responsibility toward other people actually shows the characteristics of a true human as the guardian of other humans. This principle in essence becomes the true ethical basis that will bring peace, welfare, and social justice to humankind <sup>30</sup>.

#### IV. CONCLUSIONS

To handle the Covid-19 pandemic, there needs to be a synergy of policies between the central and the regional governments by applying science-based policies, creating an integrated policy canal, undergoing routine coordination, and identifying territory-based resources and infrastructure. The Madiun City government applied the local wisdom-based social solidarity models by creating *Pendekar Waras*, *Pendekar Obat*, and *Kampung Tangguh*

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<sup>29</sup> E. Arditama and P. Lestari, "Jogo Tonggo: Membangkitkan Kesadaran Dan Ketaatan Warga Berbasis Kearifan Lokal Pada Masa Pandemi Covid-19 Di Jawa Tengah (Guarding Neighbours: Developing Awareness and Compliance of Citizens Based on Local Wisdom amid the Covid-19 Pandemic in Central Jav," *Jurnal Pendidikan Kewarganegaraan Undiksha* 8, no. 2 (2020): 157-67.

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<sup>30</sup> Wardiono et al., "Philosophy, Law, and Ethics of Handling Covid-19 Pandemic in Indonesia," 1104-8.





programs based on this city's image as the City of Warriors. These programs are a form of ethical responsibility toward the citizens' safety and health.

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