December 2022

Jogo Tonggo and Pager Mangkok: Synergy of Government and Public Participation in the Face of COVID-19

Setyasih Harini  
*Universitas Padjajaran*

Caroline Paskarina  
*Universitas Padjajaran*

Junita Budi Rachman  
*Universitas Padjajaran*

Ida Widianingsih  
*Universitas Padjajaran*

Follow this and additional works at: [https://vc.bridgew.edu/jiws](https://vc.bridgew.edu/jiws)

Part of the Women's Studies Commons

**Recommended Citation**

Available at: [https://vc.bridgew.edu/jiws/vol24/iss8/5](https://vc.bridgew.edu/jiws/vol24/iss8/5)

This item is available as part of Virtual Commons, the open-access institutional repository of Bridgewater State University, Bridgewater, Massachusetts. This journal and its contents may be used for research, teaching, and private study purposes. Any substantial or systematic reproduction, re-distribution, re-selling, loan or sub-licensing, systematic supply, or distribution in any form to anyone is expressly forbidden. Authors share joint copyright with the JIWS. ©2022 Journal of International Women's Studies.
**Jogo Tonggo and Pager Mangkok: Synergy of Government and Public Participation in the Face of COVID-19**

Setyasih Harini, 1 Caroline Paskarina, Junita Budi Rachman, & Ida Widianingsih

**Abstract**

The purpose of this study is to describe the Regent's mitigation program of increasing Sragen community participation through the excavation of local wisdom and communal values. This is known as “social solidarity,” and this article locates social solidarity in *pager mangkok*, a mitigation program for facing the COVID-19 pandemic, and the *jogo tonggo* program, a product of the Central Java Provincial government. Approaches to women's political leadership, public policy, and implementation are all parts of the theory used to support the concept of social solidarity. Data was collected through observation methods, documentation, and library research. The results show that the sudden spread of COVID-19 on a global scale became a shocking and stressful moment for the people of Sragen Regency. The task force *jogo tonggo* formed by the local government was beneficial for the people of Sragen Regency when combined with the social solidarity of the *pager mangkok* movement. The social solidarity of the people of Sragen Regency through the *pager mangkok* movement became a power for the community in this hard time. *Pager mangkok* is conducted through greeting each other on social media, being aware of each other’s condition, and helping each other voluntarily and transparently. This practice became a means to take care of each other, protect each other, and strengthen the mitigation program for families during the COVID-19 pandemic.

**Keywords**: Leadership, Women, Resilience, Local Wisdom, COVID-19

**Introduction**

Historically, Indonesia is a country that has faced widespread outbreaks and rapid transmission of disease. In the second decade of the 19th century, a cholera outbreak happened in Indonesia after the delivery of Arab pilgrims by boat. The next outbreak was bubonic plague caused by rats being carried with imported rice from Vietnam. Before Indonesia became independent, there was also an influenza outbreak caused by increased maritime trade between the Dutch East Indies and European traders during the early decades of the twentieth century (Tuwu, 2020). At the beginning of 2020, Indonesia, again, could not escape the spread of the coronavirus disease. Data on fairly high levels of exposure can be seen from November 2020 to January 2021 (part of the first wave of COVID-19) and from May to July 2021 (part of the second wave of COVID-19) as shown in Figure 1 below:

---

1 Setyasih Harini is a doctoral student in Politics Science, Universitas Padjajaran, Bandung, Indonesia. Her main research relates to politics and gender issues. She was voted the best writer of popular articles in the nation on the topic of functional literacy by receiving an award from the Minister of Education and Culture of the Republic of Indonesia in 2006-2009. She and a co-author, an independent researcher from Australia, have published articles on women’s participation as agents of citizens’ diplomacy in international journals indexed by Scopus. She has also been one of the authors of the book chapter “Gender and International Relations Indonesia-Australia” (2019) funded by Monash University, Australia. Email: setyasih20001@mail.unpad.ac.id
The Director General of Disease Prevention and Control of the Ministry of Health, Achmad Yurianto, said that until May 30, 2020, there were five provinces with the highest exposure rates in Indonesia, namely DKI Jakarta (7,229 cases), East Java (4,613 cases), West Java (2,231 cases), South Sulawesi (1,500 cases), and Central Java (1,366 cases) (Bayhaqi, 2020). Data from the Central Java Provincial Health Office (May 30, 2020) showed there were 13 regencies/cities that were top on the list of COVID-19 exposures, namely Semarang City, Magelang Purworejo, Wonosobo, Purbalingga, Banyumas, Temanggung, Cilacap, Banjarnegara, Sukoharjo, Salatiga City, Kudus Regency, Surakarta City, and Sragen Regency. There were 31 cases found in Sragen Regency, which was as many cases as in Surakarta city (Budi, 2020). The data showed the existence of three categories of exposure zones that were used in the COVID-19 response program in Central Java Province. The red zone with high risk is indicated with a score of 0-1.80; the orange zone with moderate risk is indicated with a score of 1.81-2.40; the yellow zone with low risk is indicated with a score of 2.41-3, and a score of more than 3 is categorized as a green zone. Based on data mapping and the risk zoning of COVID-19 exposure areas, Sragen Regency is included in the red zone (Permatasari & Afrinia, 2021).

The COVID-19 pandemic, which appeared suddenly and unexpectedly, forced people to enter a new order of life by changing the form of social relations with remote communication and social distancing. The limitations on social relations increased people’s health problems, both physically and mentally, by inducing shock, fear, anger, sadness, panic, and confusion. These emotions led to people becoming more sensitive, uncontrolled, and depressed, which increased violence, both physical and mental, against women and children (Varón Sandoval et al., 2020). Limitations in building social relations also gave rise to other reactions in society such as fear, anxiety, poorly controlled emotions, panic, confusion, and sadness. To combat these problems, effective and efficient physical, social, and mental health recovery programs are needed (Van Barneveld et al., 2020).

Along with the COVID-19 pandemic, people experienced other physical and mental health problems. These individuals needed help finding solutions to the problems they faced. Thus, women's political leadership became one of the elements that received public attention. Some previous studies have found that women’s political leadership has come under international scrutiny because of women leaders’ effective mitigation of the COVID-19
pandemic. Proactive women's political leadership tends to involve and empower the community as well as to assist others in coping with stress, anxiety, and frustration (Windsor et al., 2020). Women's political leadership in local governments has helped communities survive the COVID-19 pandemic. Notable women politicians include Mayor Trina Firmalo-Fabric from Odiongan, Romblon and Mayor Krisel Lagman-Luistro from Tabaco, Albay, Phillipine (Serafica, 2020; Sarmiento, 2020). Other influential women politicians include Mayor of Mexico City, Claudia Sheinbaum; Mayor of Barcelona, Ada Colau; Mayor of Freetown, Sierra Leone (Moloney, 2020). In the United States of America, women politicians during the COVID-19 pandemic include Mayor of San Francisco, London Breed; Mayor of Chicago, Lori Lightfoot; Mayor of Tucson, Regina Romero; Mayor of Phoenix, Kate Gallego, and Mayor of Flagstaff, Coral Evans (Funk, 2020 and Durkan, 2020).

Implementation of public policy sometimes faces difficulties because of more bureaucratic and “top-down” approaches to government (Anggara, 2014). Generally, governments set policies and programs without considering aspects of local communal wisdom (Pradipta, 2020). Facing disasters, people use strategies of local wisdom to anticipate and solve various problems in society. Cultural approaches are needed in government programs in order to coincide with the conditions and interests of the community (Kurniawan, 2020). In other words, local communal wisdom can support government programs under various conditions, including special situations such as the COVID-19 pandemic.

The Regent of Sragen regency, Kusdinar Untung Yuni Sukowati, a local governor who was raised in Javanese culture, welcomed the initiation by the governor of Central Java Province of the jogo tonggo programs. Social powers based on local wisdom offered an opportunity for Sragen regents to accelerate the handling of the COVID-19 pandemic. She motivated and encouraged community participation through the social solidarity of pager mangkok. The purpose of this article is to elaborate the implementation of government programs through jogo tonggo and pager mangkok as forms of social solidarity that value local wisdom. This article addresses three subjects. First, it provides an overview of the spread of COVID-19 pandemic in Sragen regency. Second, it discusses local government programs to deal with the COVID-19 pandemic. Third, it examines the implementation of the jogo tonggo program and pager mangkok as forms of social solidarity within Sragen society.

For the first wave of the COVID-19 pandemic, women's political leadership was highlighted by international mass media. According to Steve Kempster, Brad Jackson, and Dan Mervyn Conroy, there are three leadership perspectives: 1) the leader’s perspective, emphasizing the nature, behavior, qualities, and characteristics of individuals; 2) the perspective of the follower, emphasizing the relationship between the leader and the follower, including the contribution of followers to the leader; 3) a situational perspective that describes the social processes built between the leader and followers in defining reality (2011). There are three types of leadership according to Ståle Einarsen, Merethe Schanke Aasland and Anders Skogstad: 1) conventional leadership, related to demands and rewards, whereby the award is given after the demand's target is achieved; 2) leadership that builds responsibility and motivation, prioritizes creativity, and seeks the participation of subordinates; 3) destructive leadership characterized by corruption, oppression, manipulation, and other criminal acts (2007).

New female gender-oriented leadership has come to the attention of global society in recent decades (Ayman & Korabik, 2010; Burke & Collins, 2001; Glass & Cook, 2016; Hoyt & Murphy, 2016). In the context of true leadership, there are equal opportunities between men and women, but society still assumes that men are the ideal leaders, who possess firm character and are dominant and competent (Larsson & Alvinius, 2020). Women in any capacity are not counted as ideal leaders, because societal ideals for women include characteristics such as being warm, helpful, supportive, kind, and communal (Jogulu & Wood, 2006 and Morgan,
According to Jack Zenger and Joseph Folkman, when women are given the opportunity to become leaders, they usually face challenges and experience high failure rates (2020).

Women's political leadership shows the same task-orientation as men's, but it is more democratic and participatory, more social, more focused on achieving consensus, and oriented towards solidarity (Eagly & Karau, 2002). Thus, women's political leadership displays feminine cultural ideals, which are considered to be weak-willed in patriarchal societies, whereas in fact, such a leadership style aims to promote democratic representation, give women a voice, and push for a gender-responsive society (Abras et al., 2021). Challenges and obstacles make women political leaders show and prove their abilities. In their theory of leadership, Alice Eagly and Blair T. Johnson argued that the difference in experience between men and women gives rise to variation in leadership styles (1990). Women often have more social skills that are perceived as friendly, expressive, and socially sensitive. When women who have attributes such as compassion, empathy, sympathy, and communication with soft language can obtain positions as effective leaders, they are able to build trust and collaboration to adapt and deal with many different situations and cultures (Eagly & Johnson, 1990).

Women's political leadership during the COVID-19 pandemic can show the effectiveness of socially devalued feminine traits by convincing the public that: 1) the coronavirus is a global threat to health and humanity, which requires the involvement of each individual as part of creating solutions to protect each other; 2) the values of life and humanity are top priorities for the welfare of society; 3) the vision of future life after the COVID-19 pandemic can be better; 4) it is possible to establish more popular policies, especially regarding the implementation of health protocols (Blaker et al., 2013). These ideas have been supported by the success of many women as political leaders with tenures of effective and responsive performance. According to Jack Zenger and Joseph Folkman, from March to June 2020, there were 366 women leaders who were rated as being more effective, more significant, and performing better during the COVID-19 crisis than men leaders (2020). Indicators of this assessment were: 1) supporting the effectiveness of leadership by involving and empowering subordinates/followers; 2) performing by showing care for the stress, anxiety, and frustration experienced by others, and striving for general well-being. The speed of response shown by female leaders includes: 1) optimizing efforts to prevent the spread of COVID-19; 2) initiating policies based on data that was transparent and communicated with the public; 3) protecting constituents from COVID-19; 4) showing empathy, tolerance, and proactive efforts that could be a model for society (Funk, 2020).

Public policy is a principle or method of action that is chosen as well as a government instrument to direct decision-making or choice of actions, which are directly related to the management of natural, financial, and human resources in the public interest (Tuwu, 2020). Society needs public policies as solutions to face the COVID-19 pandemic. Policy cannot be equated with wisdom, however, because it involves rules set by the government, which has authority (Swinkels, 2020). Public policy can be interpreted narrowly or broadly when it comes to causes and consequences. It can already be observed before the decision-making process, which involves the actors, goal, and implementation (Gormley, 2007). People can gain control over the implementation of a top-down decision-making process and can also increase public participation (bottom-up) so that the policy aligns with the public interest (Cairney, 2012).

Another definition of public policy refers to an action taken by a government to improve the lives of the people. Public leaders must be able to make policies through provisions that direct ways of acting in a planned and consistent manner. The purpose is to overcome community problems and achieve the goals that have been set. Public policies implemented during the COVID-19 pandemic have a special character because the pandemic has drastically changed people's lifestyles. The goals of government public policy to overcome COVID-19 are indirectly colored by mass media coverage. To bridge the negative widespread news of the
mass media and follow up on the policies of governments that have higher authority, “policy imagery” is required (Baumgartner & Jones, 1991). During the COVID-19 pandemic, policy imagery became one of the solutions to overcome health problems by considering information from mass media. The image of policy has a positive goal to bring decision-makers closer to the people in difficult situations. However, it can also be manipulated by the government to maintain its power (Amri & Drummond, 2021).

Policy implementation is a concept that can be divided into two parts, namely: government programs as an implementation of public policies to achieve certain goals, and government’s programs as an important variable that influences the success of leaders in solving public issues. An implementation formula becomes: 1) a function consisting of intents or objectives of products or results and consequences; 2) a function of policy, formulator, implementor, initiator, and time. Both functions are the emphasis of the policy itself while the results achieved and implemented by the implementor occur at a certain period of time (Akib, 2010).

The dimensions that affect implementations of policy include: 1) when there is a policy that has been formulated and implemented in deviation from its original purpose; 2) when there is a change in the policy-building institution. Policy implementation theory allows policy makers to predict arising obstacles. At the stage of drafting policy, policy-makers should have predicted the possibilities that could influenced by the time, place, and situation (O’Toole, 2004). Policy implementation is not easy to understand theoretically and conceptually, because it is a complicated process. It is tangled with conflicts of interest between actors in the decision-making process, and cultural differences and perceptions influence goals, targets, and strategies (O’Toole, 2004).

There are several reasons for the importance of implementing policies. First, it is necessary to know the actions, interactions, and reactions. Second, implementing policies ideally causes interactions and reactions from the social organization, community, and stakeholders that need bargains or transactions. The transaction process carried out by policy-makers and the community becomes important as a consideration for the preparation of the next policy (Akib, 2010). The decision-makers in government organizations need community response and participation in a bottom-up context so that the designed programs respond to public concerns (DeLeon & DeLeon, 2002). There are three things that are considered in the implementation of public policy, namely: 1) the pattern of interaction that occurs between policy-makers and targeted groups or the wider community; 2) the community as a target group is expected to be able to adopt new interaction patterns; 3) government organizations and the surrounding environment should be able to support policies (Akib, 2010). These considerations require open communication, resources, bureaucratic attitudes, organizational structures, and community readiness to become important parts of policy implementation. Thus, the process of implementing policies requires community involvement as a social force.

The concept of policy implementation applied in Indonesia is based on the principles of good governance which include: 1) consistency, i.e. the implementation of a policy should run consistently in accordance with established norms and procedures; 2) transparency, i.e. a form of free access carried out by groups with certain interests in a manner that is open, easily accessible, easy to understand, and adequate; 3) accountability, i.e. the implementation must be in accordance with applicable legislation; 4) fairness, i.e. the implementation must apply to everyone without discrimination; 5) community participation as a necessary support for policy implementation, evaluation, and control; 6) effectiveness based on rational actions to achieve goals; 7) efficiency in terms of resource maximization such as goals, community involvement, budgets, time, and other necessities. Efficiency has a positive impact on the process of implementing policies to achieve goals (Desrinelti et al., 2021).
To achieve efficiency in implementing programs, public participation through social solidarity is needed. Social solidarity has two forms: mechanical and organic. Social solidarity of the community as mechanical is characterized by similarities in carrying out activities, work, and responsibilities. Organic solidarity, as opposed to mechanical, emphasizes the differences in society both in the field of work and in responsibility (Mishra & Rath, 2020). Social solidarity will become a collective behavior in a society reinforced by fundamental beliefs among citizens about taking positive social action. Social actions are able to deal with certain shifts, expansions and dominance of unnatural structures (Funay, 2020). When tensions occur in society as a result of unforeseen situations, local wisdom as the root of local cultural values becomes a space of negotiation and elaboration. Local wisdom is a view of life, knowledge, and habits that has been practiced for generations so that it becomes a human guideline in carrying out activities to deal with various problems (Prasetyo, 2019). The values that emerge from local wisdom became a potential way out of the global health crisis presented by the COVID-19 pandemic. Evidence of the successful excavation of local cultural values in overcoming pandemics is carried out by the Merangin Tribe, Jambi by sharing the means to fulfill their basic needs voluntarily (Funay, 2020).

One form of response to government policies that is evidence of public participation during the COVID-19 pandemic in Sragen regency is pager mangkok. This term arose after the Central Java Provincial Government established the importance of jogo tonggo as a form of social solidarity. The principles of the jogo tonggo movement prioritize and uphold human values that are not permanent (but specific to certain situations, urgent and emergent), voluntary, gotong-rotyong (mutually cooperative), transparent, and empowering. Pager mangkok is similar to jogo tonggo as a form of social solidarity that involves sharing voluntarily but that realizes the pure initiative of the community. Both approaches, based on local wisdom, synergize as solidarity in using social goods, attention, and energy to help people who are experiencing difficulties. In Javanese culture, the philosophy of pager mangkok luwih kuwat tinimbang pager tembok has a deep meaning. This philosophy implies that in a common social life, the spirit of sharing plates/bowls voluntarily is more powerful than the walls that limit interactions between citizens (Hernowo, 2015). Pager mangkok shows that humans are social creatures who need the help of others and affirms open relationships in society (Dhamayanti et al., 2017).

Research Method

This article used a qualitative method with a case study approach to the Sragen regency during COVID-19 pandemic. The Sragen regency was chosen because it is one of the regencies that succeeded in slowing down the spread of COVID-19 by using local wisdom. Secondary data was also needed for this research, such as news articles about COVID-19 in Sragen regency and Central Java Province from various online or offline media, documentation, and literature studies. Meanwhile, the primary data was obtained through interviews with selected informants, namely the Sragen regent, village community leader, head of health service and head of the jogo tonggo task force. At the data analysis stage, this article used a procedure of several stages: 1) data collection through literature and offline or electronic media documents; 2) data classification; 3) transcripts of recorded interviews; 4) data arrangements which had been identified; 5) anonymous sensitive data; 6) category and theme development; 7) linking empirical facts to theory; and 8) writing a research report.

Results and Discussion

Geographically, Sragen Regency is an area between central and east Java provinces. The eastern boundary of Sragen Regency is Ngawi Regency (East Java Province), the northern boundary is Grobogan Regency, the western boundary is Boyolali Regency, and the southern
boundary is Karanganyar Regency. Sragen Regency has an area of 941.55 square kilometers, which is administratively divided into 20 districts, 8 sub-districts, and 200 villages. The 20 districts are: Gemolong, Gesi, Gondang, Jenar, Kalijambe, Karangmalang, Kedawung, Masaran, Miri, Mondokan, Ngrampil, Plupuh, Sambirejo, Sambungmacan, Sragen, Sidoharjo, Sukodono, Sumberlawang, Tangen and Tanon. Sragen Regency is separated by the flow of the Bengawan Solo River, where the south consists of 9 districts and 88 sub-districts and villages while the north consists of 131 sub-districts and villages (https://www.sragenkab.go.id/tentang-sragen.html, 2021).

Kusdinar Untung Yuni Sukowati is the first woman to govern her people in 274 years, since the establishment of Sragen Regency on May 27, 1746, and 22 years since the regional autonomy in 1999. The Regent of Sragen is a native, who was born in 1974, in a family of businessmen and politicians. In running the government, the Sragen Regent is influenced by her family and the community culture of Java-Surakarta. Her father is a former regent who likes to perform traditional puppet theatre. The puppets are used to teach moral values including notions of ideal leadership in the context of Javanese-Surakarta culture (Soekedy, 2008). Javanese moral values color the political leadership of the Sragen regent.

Gender and culture are related to political leadership. Culture encompasses demographic characteristics (residence), status (economics and education), ethnographic aspects (language), and socially constructed affiliations. Gender includes multidimensional and multilevel phenomena such as stereotypes, identity, traits, attitudes, and values of roles. Feminine gender characteristics are revealed in transformational-style leadership that shows caution in recommending individual behavior in social groups within specific cultures and times (Ayman & Korabik, 2010). This leadership approach does not prioritize control but provides an atmosphere that allows people to develop and create and that emphasizes interdependency and interconnection (Bullough & de Luque, 2015).

Overview of the Spread of COVID-19 in Sragen Regency

When Adhanom Ghebreyesus, a director general of the World Health Organization (WHO), declared that the COVID-19 pandemic had spread to more than 100 countries since March 11, 2020, many people were not ready to accept the government's decision about COVID-19 as a national pandemic (Rettner, 2020). This decision was based on the results of the Coordination Meeting led by the Coordinator Minister for Human Development and Culture, Minister of Health, Minister of Foreign Affairs, Minister of Social Affairs and National Disaster Management Agency. To hasten its handling of the pandemic, President Joko Widodo issued Presidential Decree No. 7 of 2020 (March 13, 2020) on the Task Force on Accelerating the Handling of Coronavirus Disease (COVID-19) by appointing the National Disaster Management Agency as coordinator.

As follow-up to the president's decision, the governor of Central Java established a new policy through a circular letter No. 440/0005942 on March 14, 2020, about Increasing Vigilance Against the Risk of Transmission of Corona Virus Disease (COVID-19) in Central Java. The first policy taken by the Sragen Regent was establishing “extraordinary circumstances” on April 13, 2020 (Zamani, 2020a). The decision of “extraordinary circumstances” did not necessarily make Sragen residents obey local government policies. Many people of Sragen Regency do not believe in the dangers of COVID-19. Based on the tracking results of the Task Force Team to Accelerate the Handling of COVID-19, there were 37 reactive citizens, following Ijtima Ulama Dunia in Gowa, South Sulawesi in May 16, 2020 (MyDiskominfo, 2020).

In the first wave of the COVID-19 pandemic, Sragen Regency was the region with the highest number of people exposed to COVID-19. The increasing number of people exposed to COVID-19 started in June 2020. During this period, there was unexpected data with the
position of Sragen Regency as one of the red zones in Central Java Province. There were 34 cases with a distribution in 14 of 20 districts of Sragen Regency, namely: Masaran, Karangmalang, Sragen, Sidoharjo, Gemolog, Kalijambe, Plupuh, Kedawung, Tanon, Sambirejo, Gondang, Sambungmacan, Krampal, and Gesi (Zamani, 2020b). Sragen Regency being included as one of the red zones in Central Java Province was a challenge for the first female regent, whose background was in medicine (doctor). The Sragen Regent needed to convince her people of the dangers and impacts of COVID-19 for various aspects of human life.

Local Government Policies and Programs to Overcome the COVID-19 Pandemic

The governor of Central Java Province encourages the acceleration of overcoming COVID-19 by inviting community participation. Public participation is very important to support government programs. This effort was to prevent the acceleration of the spread of COVID-19. The governor of Central Java Province formed a task force to reach out to the people in sub-districts or villages, with a program known as jogo tonggo. This policy was taken through the Instruction of the Governor of Central Java Province No. 1 of 2020 on Community Empowerment in Accelerating the Handling of COVID-19 at the Level of The Rukun Warga (RW). Efforts to accelerate the overcoming of COVID-19 are carried out at the level of RW and considers that citizens are the vanguard, so it requires participation and support for government policies and programs. The task force jogo tonggo in carrying out its duties involves various elements in the community such as youth social organizations in a sub-district or village, women's organizations in a sub-district or village (dasawisma, Pembinaan Kesejahteraan Keluarga), the integrated service center (pusat pelayanan terpadu), the companion of hope family program, field agricultural extensions, village companions, village midwives, community protection (perlindungan masyarakat), community residents and other organizations.

The Sragen Regent set public policy to overcome the COVID-19 pandemic through Regent Regulation No. 33 of 2020 on June 30, 2020. Through the regulation, the Sragen Regent established habits for the “new normal” life to realize a productive and safe society in the face of COVID-19 in accordance with health protocol standards. In the health sector, Regent Regulation No. 33 of 2020 became a guideline for the community to: 1) ensure the environment is clean and hygienic; 2) wash hands with soap and flowing water or use hand sanitizer with an alcohol content of at least 70% frequently; 3) perform social distancing for all activities with a distance of at least one meter between individuals; 4) campaign for the Healthy Living Community Movement through clean and healthy behaviors (Muqsith, 2021). Article 6 of the regent's regulation contains the stipulations that everyone must participate in gotong royong (i.e. “take care of each other in the neighborhood”) and guyub rukun (“get along well”) in an effort to maintain and improve the degree of health and socioeconomic well-being for others. Article 6 indirectly invites all elements of society to help each other to overcome difficulties faced by fellow citizens.

The health sector is one of the priorities of the Sragen Regent, who realized that the impact of the health sector could extend to various aspects of life. The Sragen Regent became a vaccinator for her people and went around her administrative territory as a part of an effort to raise social awareness of the importance of vaccination in the struggle against COVID-19. First, the Sragen Regent vaccinated the elderly community, because they were most vulnerable to exposure, which could lead to more pain and higher risk of death from COVID-19 (Miyos_Diskominfo, 2021). Second, the Sragen Regent vaccinated students to accelerate vaccination at schools and to help them realize the importance of strong immunity for the community to reduce COVID-19 transmission (My_Diskominfo, 2021). Third, every Sunday, the Sragen Regent held virtual meetings about the latest COVID-19 information with the head of all districts, sub-districts, and villages, Musyawarah Pimpinan Kecamatan, Bhayangkara
Pembina Keamanan dan Ketertiban Masyarakat, Bintara Pembina Desa as well as the head of health community center (Miyos_Diskominfo, 2021).

As a head of the region based under the governor of Central Java Province, the Sragen Regent supports the jogo tonggo program. The jogo tonggo program is more focused on public health with: 1) registering everyone who goes in and out of the village; 2) preventing the transmission and spread of COVID-19 by bringing an identified person to a referral hospital; 3) ensuring and updating the data of Persons under Surveillance, Patients under Surveillance, and People Without Symptoms; 4) putting these Persons under Surveillance and People Without Symptoms into independent quarantine for 14 days; 5) ensuring the presence of hand-washing spots in strategic locations, spraying disinfectants regularly, educating residents who go in and out of residences to wear masks and maintain distance; 6) providing health services such as body temperature checks; 7) encouraging healthy living practices with nutritious food; 8) coordinating with village-level health workers for further examination when people who experience health problems are found (Permatasari & Afrinia, 2021). For the social field, the task force jogo tonggo plays a role in 1) ensuring the elderly, children, disabled, and pregnant women get protection, 2) ensuring all social activities are carried out in a gotong royong manner; 3) securing the availability of food in the stalls (Sulistiani & Kaslam, 2020).

Implementation of Jogo Tonggo Program and Social Solidarity of the Pager Mangkok in the Midst of COVID-19

The COVID-19 pandemic, in addition to having a physical impact on public health, also caused trauma for its victims. There are four types of trauma caused by COVID-19, namely: 1) individual trauma from social withdrawal, because people suspected of exposure to COVID-19 experience social disconnection when they are forced to isolate themselves from the social environment; 2) more acute individual trauma in the form of hysteria due to overwhelming fear and panic because of changes that occur in individuals and their environment; 3) psychological trauma in the form of violent efforts to fight reality in themselves and the environment; 4) psychological trauma that requires a collective approach to address mass panic in the community (Tuwu, 2020).

The possibility of the emergence of trauma in families in the Sragen community was a concern for the Sragen Regent, who thus established Regent Regulation No. 33 of 2020 on the Implementation of a New Normal Life Order to Realize a Productive and Safe Society COVID-19 in Sragen Regency on June 30, 2020. In article 6, paragraph 3 of the regent's regulation on the obligation for everyone to participate in the gotong royong program is a stipulation that individuals make an effort to improve the health for others. Local government programs also addressed the acceleration of the spread of COVID-19 through the establishment of a task force handling COVID-19 up to the village level known as jogo tonggo, which was initiated by the Governor of Central Java. Officially, the idea of jogo tonggo follows the Instruction of the Governor of Central Java No. 1 of 2020 which was inaugurated on April 22 on Community Empowerment in Accelerating the Handling of COVID-19 at the RW. The jogo tonggo task force is intended to be a gotong royong movement.

Programs as policy implementations require open communication, resources, bureaucratic attitudes, organizational structures, and community readiness (Akib 2010). Thus, programs as policy implementations, require community involvement as a social force. The implementation of jogo tonggo in Sragen Regency began with advice, invitation, socialization, and monitoring carried out directly by the regent. The decision was taken by the Regent of Sragen based on an increase in the number of COVID-19 cases. The data shows that the number of cases increased due to decreased public awareness in carrying out health protocols, and wrong public assumptions about vaccines, and failure to accept that vaccines promote immunity to COVID-19 (Miyos_Diskominfo, 2020). In carrying out its duties, members of the
task force jogo tonggo, such as the chairman of Rukun Tetangga (RT, which is a group of families in one neighborhood) report the activities of citizens in an orderly manner until it reaches the regent (Miyos_Diskominfo, 2020).

In the social and security safety net, the jogo tonggo movement is carried out by socialization, data collection, and self-monitoring of citizens (i.e. knowing the condition of their neighbors on their right and left sides). The excavation of the values of local wisdom related to social solidarity is indispensable. In accordance with the Great Dictionary of Indonesian, solidarity is a term that means “feeling empathy or loyalty.” The COVID-19 pandemic has put everyone in a difficult situation that requires solidarity and exclusion of egoism. In the midst of turmoil and anxiety, the need for well-being encourages everyone to be actualized in the community. Welfare in the context of the COVID-19 pandemic is a struggle to stop transmission and achieve recovery. The recovery effort is intended to heal the sick, provide food for the hungry, and inform each other if anyone is infected.

In the philosophy of Javanese society, the concept of a pager mangkok describes the relationship between neighbors in one area. The statement “pager mangkok is better than walls,” derives from the attitudes and strengths of the lower middle class. In the relationship between neighbors, an agreement is made that citizens living in the same environment will try to understand each other's conditions, including the difficulties faced by others (Hernowo, 2015). This awareness in the people of Sragen Regency, which appears to be instinctive and independent of influence from other cultures, includes pager mangkok solidarity. Literally, pager mangkok refers to a type of plant (Polyscias Scutellaria) that is usually planted as a barrier between traditional Javanese homes and that serves as both an ornamental and a medicinal plant. It is called pager mangkok because the plant leaves are curved into the shape of a bowl or cup. The traditional house, which is surrounded by a fence of vegetation, provides access for neighbors to pass and meet with others without having to go through the main door (Hernowo, 2015).

Based on a survey conducted randomly with people from various villages or sub-districts, it can be seen that pager mangkok solidarity is a social activity carried out independently through the initiative of citizens or community members who are part of communities or social organizations, such as members of Family Welfare Development, churches, religion studies groups, and Karang Taruna. The activity of pager mangkok has existed in the community for generations, so when the pandemic took place, social solidarity re-emerged as a mitigation program that was constantly growing and encouraged by the Regent of Sragen. Pager mangkok solidarity grows through self-help efforts carried out once a week. Materials distributed to people in need include a package of daily necessities such as soap, shampoo, toothpaste, raw vegetables, fruit, and other foods. There are two methods of sharing: 1) citizens of each RT will share packages and if sufficient will distribute them to other citizens in need; 2) citizens who are members of the community or social organization will coordinate first with the chairman of RT or the task force jogo tonggo to determine the identity of citizens in need. Determination of the identity of needy citizens clearly facilitates the adequate distribution of aid packages.

Conclusion

The gap that arises due to the bureaucratic complications of government programs is bridged by the use of local wisdom within the community. The benefits of the task force jogo tonggo as a government program can provide more benefit to the Sragen community when combined with social solidarity in the form of the pager mangkok. The power of community to use its social solidarity to greet each other if only virtually, know each other's condition, and help each other voluntarily and transparently becomes a means to care for each other, protect each other, and strive for family resilience during the COVID-19 pandemic.
Acknowledgment

I thank Dr. Caroline Paskarina and Junita Budi Rachman, Ph.D., for valuable discussion, and also Ida Widianingsih, Ph.D., for critical reading of the manuscript.

References


