THE POTENTIAL OF CULTURE AS AN INSTRUMENT FOR MANAGING SECURITY CONDUCIVENESS AFTER THE 2024 ELECTIONS IN THE JURISDICTION OF THE SURABAYA POLRESTABES

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ABSTRACT

This study aimed to investigate the existence of cultural potential of Indonesia as an instrument for managing security conduciveness in the jurisdiction of the Surabaya Police. It also aimed to describe the steps taken by the Police and City Government to maximize the potential and realize security stability after the 2024 elections. To achieve this objective, qualitative with a descriptive method was used, and relevant data were obtained from previous literature, documentation observations, and interviews. The results showed that (1) Challenges and inhibiting factors included the erosion of regional culture and language usage, leading to a decline in politeness, brotherhood, love of country, peace, and unity, as well as the rapid flow of information and globalization, fostering aggressive, sadistic, and individualistic behavior, (2) Cultural potential related to the ideas, beliefs, and interpretation of reality in life and love of peace or deliberation could prevent the influence of radical ideas and beliefs to create security conduciveness, (3) The steps taken by the Surabaya Police and City Government included educating the spirit of patriotism and citizenship, visits to religious and community figures, holding sambang and joint patrols, security at religious activities, monitoring the stability of fuel and basic food prices, optimizing forum programs and community partnerships, dealing with conventional crime, improving traffic security, encouraging the younger generation to dive directly into cultural experiences through festivals and promoting information centers. In conclusion, hard work and collaboration between the Surabaya Police, the Indonesian National Armed Forces (TNI), and the City Government could maximize the potential of culture and minimize the inhibiting factors. Therefore, this ancestral legacy was an effective instrument in realizing security stability in Surabaya City after the 2024 Election.

Keywords: Cultural Potential, Security Conduciveness, Elections.

ABSTRAK

Penelitian ini bertujuan untuk mengangkat keberadaaan potensi kultur budaya bangsa Indonesia, sebagai instrumen pengelolaan kondusifitas keamanan wilayah hukum Polrestabes Surabaya dan untuk mendeskripsikan langkah Polrestabes Surabaya dan Pemerintah Kota Surabaya dalam memaksimalkan potensi tersebut, agar terwujud stabilitas keamanan kota Surabaya pasca Pemilu 2024. Metode penelitian yaitu kualitatif dengan pendekatan deskriptif, yang mana sumber data diperoleh dari studi pustaka, observasi dokumentasi dan wawancara. Hasil penelitian menunjukkan bahwa: (1) Tantangan dan faktor penghambat, meliputi mengikisnya pembiasaan penggunaan budaya dan bahasa lokal dapat mengakibatkan menurunnya nilai kesopanan, persaudaraan, cinta tanah air, cinta kedamaian dan persatuan serta derasnya arus informasi dan globalisasi dapat memicu lahirnya perilaku sadisme, agresif dan individualistik; (2) Potensi kultur budaya terkait potensi ide, keyakinan dan interprestasi masyarakat terhadap realitas dalam kehidupan, cinta damai, suka bermusyawarah dapat menangkal pengaruh ide serta keyakinan radikal sehingga terwujud kondusifitas keamanan; (3) Langkah Polrestabes Surabaya dan Pemerintah Kota Surabaya meliputi edukasi jiwa patriotisme dan kewarganegaraan, kunjungan kepada tokoh-tokoh agama dan masyarakat, pergelaran patroli sambang, patroli gabungan, pengamanan pada kegiatan-kegiatan keagamaan, pemantauan kestabilan harga BBM dan sembako, optimalisasi program forum kemitraan polisi dan masyarakat, menangani kejahatan konvensional, meningkatkan kamseltibcarlantas, mendorong generasi muda terjun langsung ke dalam pengalaman budaya melalui festival budaya dan menggalakkan pusat informasi budaya. Kesimpulannya bahwa melalui kerja keras dan kolaborasi antara Polrestabes Surabaya dengan TNI dan Pemerintah kota Surabaya dalam memaksimalkan potensi kultur budaya dan meminimalkan faktor penghambatnya, terbukti dapat mewujudkan stabilitas keamanan kota Surabaya pasca Pemilu 2024 serta warisan nenek moyang tersebut merupakan instrument yang efektif.

Kata Kunci: Potensi Kultur Budaya, Kondusifitas Keamanan, Pemilu.

INTRODUCTION

Direct elections were held in Indonesia in 1999, 2004, 2009, 2014, 2019, and 2024 (Kasim, 2024). Therefore, electoral activities cannot be separated from the duties and responsibilities of the National Police (Polri) and the Government regarding domestic security, especially after the implementation of the 2024 elections (Kominfo, 2024). In order to secure effective elections, the National Police implemented the Operation Mantap Brata program related to pre-election, election, and post-election security (Polri Public Relations, 2023). To follow up on the orders of the National Police leadership, namely the National Chief, the East Java Regional Chief, the Regional Chief, and the National Police, as a state institution in the field of domestic security, (Mukhtas, 2019) collaborated with the City Government, the Supervisory Body

Elections, and Integrated Law Enforcement Center (Binsar, 2023).

The Mantap Brata operational program includes joint patrols to anticipate crime, radicalism and terrorism, threats of sabotage, acts of vandalism, brawls among youth groups or villages, cyber patrols, sympathetic reprimands for motor vehicle drivers who violate traffic regulations, as well as a dor to dor system for the residents. These activities are carried out in collaboration with the Indonesian National Army (TNI), the Civil Service Police Unit (Satpol PP), and elements of society who are Polri's partner institutions (Polri Public Relations, 2024). Despite carrying out these activities, there are still phenomena related to mutual attacks between candidate supporters via social media, hoaxes, hate speech (Faradis et al., 2023), and buzzer behavior (Sutisna, 2023). Therefore, the Surabaya Police and the City Government need to anticipate these strategies and ensure potential disturbances (PG) do not escalate into real disturbances (GN).

Based on the phenomenon, the Police need to take preventive steps, namely using cultural instruments and local wisdom, synergizing with the City Government, and implementing all national elements for managing challenges, to create conducive order and

security after the 2024 elections. This is crucial as the population consists of several tribes and ethnicities, with some being urban residents from various regions of East Java Province. Out of the total population of 2.887 million people, 83.68% were Javanese, 7.5% were Madurese, 7.25% were Chinese, and 2.04% were Arab (Oktavia, 2023).

The East Java region is divided into ten cultural areas, with Mataraman, Arek, Madura Island, and Pandalungan, being the largest. Meanwhile, the small areas include Java Panoragan, Osing, Tengger, Madura Bawean, Madura Kangean, and Samin (Sedulur Sikep). A characteristic of the people of East Java is based on their region, but these areas are not meant to differentiate the people of East Java but to show that the people of East Java are a unique society rich in culture and local wisdom (Budi, 2016).

The cultural characteristics of the East Java people, especially Surabaya City, include moral behavior, harmonious lifestyle, preference for peace, high politeness, respect for others and parents, and obedience to figures of authority. These are extraordinary assets. Apart from that, local wisdom is a willingness to accept existing social institutions (Pitoyo, 2008). Hence, the community culture can be used as an instrument for realizing

security conduciveness in the jurisdiction of the Surabaya Police, where some of the Surabaya City residents are urban residents who come from all regions in East Java Province.

Local cultural wisdom, which is spread throughout the archipelago (Fuadi, 2023), can create more moral behavior in society, an atmosphere of harmony, peace, high level of politeness, and respect for other people, which is the main level of obedience. Therefore, conflicts, whether horizontal or vertical do not happen. This is a reflection of the behavior of the Javanese people in harmonizing order based on the concepts of macrocosm and microcosm, and the harmonization of the gumelar and the gumulung universe (Wandansari, 2015).

For example, the art of puppet culture has become a myth that presents a wide range of ideals through its various characterizations, allowing Javanese people to have multiple alternatives in self-identification and character formation, as well as a tolerant view of different traits and differences in humans (Anderson, 2008). The influence of the priyayi on their moral and ethical views can still be felt in Indonesian society and spread to ordinary people (Yeon, 2018). Furthermore, the cultural character of Madurese society is found in the term

"*Bhuppa' Bhabbu'Guru & Rato*" which emphasizes obedience to parents, teachers, kyai, kings, or community leaders (Fitriati, 2020).

Based on the construction of this problem, it is important to carry out this study to explore the potential of national culture as an instrument for managing the security conduciveness of the Surabaya Police jurisdiction after the 2024 Election. In addition, the study aimed to show the steps taken by the Police to maximize potential and minimize these challenges.

THEORETICAL REVIEW
Potential Theory

The term "potential" comes from the English word "potency" which means strength. The definition of potential according to the Big Indonesian Dictionary is an ability that has the possibility of being developed, showing strength, ability, and energy. Potential is something that can be developed, it is strength, hidden abilities in the form of physical attributes, character, interests, talents, intelligence, and values within a person that have not yet been utilized and processed (Pihadhi, 2004). Furthermore, potential is a latent ability that can be realized and utilized for human life (Wiyono, 2006). It is an ability that can be developed through planned and

programmed efforts with appropriate planning strategies to achieve maximum results according to the expected targets (Youwe et al., 2014).

The cultural theory of culture

Culture includes all the results of human creativity, taste, and initiative, manifesting in customs, handicrafts, arts, and historical heritage in the form of buildings (Yoeti, 1982). According to adaptive theory, culture is a pattern of behavior tied to a certain group, constituting human customs or ways of life (Harris, 1968). In ideational theory, the culture of a society consists of everything a person should know or believe to behave in a way that is acceptable to members of that society (Goodenoug W.h, 1971).

Cultural Potential Theory

Based on the definition of the concept, an operational definition of cultural potential can be derived. It refers to the strength of the behavior patterns of Surabaya City residents within specific groups that become customs, and a hidden way of human life that can be developed through programmed efforts and appropriate planning strategies to achieve maximum results for the welfare of human life.

Security Conduciveness Theory

Etymologically, the word "conducive" comes from Latin, namely Con, meaning to support, and Decure, meaning to direct. Therefore, conducive refers to a condition that supports the implementation of something or a situation that leads to the desired conformity. Furthermore, according to the Big Indonesian Dictionary (KBBI), conducive describes a situation that is calm and not chaotic and supports certain activities and goals. From a community psychology perspective, conduciveness is understood through collaborative efforts with individuals, leaders, and community groups within a particular community or culture. Community psychology is a field of social psychology which studies the relationships between individuals, the community environment, and the wider environment (Hanurawan, 2018). This field aims to develop the quality of life in a community as a conducive socio-cultural environment (Evans et al., 2019).

Security is defined as the state of being free from physical and psychological injury, or the state of being safe and secure (Potter et al., 2021). Another definition states that security in interpersonal relationships depends on the ability to communicate, control problems, understand, have consistent behavior with

other people, and understand the people and environment around them (Asmadi et al., 2014). According to Roper, the basic concept of security relates to an individual's ability to avoid danger, which is determined by the individual's knowledge, awareness, and motivation to take preventive action. Moreover, there are three important factors which include the individual's level of knowledge and awareness, physical and mental ability to take preventative action, and a physical environment that is dangerous or has the potential to cause danger (Roper et al., 2011).

Based on the definition of the concept, an operational definition of security conduciveness can be derived. It refers to a condition where the community is calm, safe, peaceful, and free from physical and psychological injury, hence it can support the occurrence of certain activities and goals.

METHOD

Qualitative and descriptive methods were used in this study, and primary data were obtained through observation, documentation, and interviews. Meanwhile, secondary data were obtained from literature studies, online news, books, and journals. The data were analyzed, sorted, concluded, and presented in the form of a narrative description. The analysis used an instrument that combined the operational definitions of cultural potential and security conduciveness variables (Nasution, 2023).

RESULTS AND DISCUSSION

1. Challenges and Inhibiting Factors

The challenges and inhibiting factors related to the current use of culture as an instrument for managing security conduciveness include both internal and external as follows:

Internal Challenges and Inhibitory Factors

The first internal challenge is the erosion of the habit of using local culture and language at home, at school, and in the community, especially the younger generation. The younger generation is starting to forget the values contained in regional languages, cultural ceremonies, and traditional traditions, such as the values of politeness, brotherhood, and love of the country, the love of peace and unity inherited from the ancestors, especially at home, at school and in the community. Often the younger generation feels embarrassed and afraid of being considered a villager when using regional languages at home, at school, and in the community.

This is supported by Felta Lafamane findings that teenagers rarely used regional languages at home, school, and community environment, where Indonesian and foreign languages are favoured compared to regional languages (Lafamane, 2020). Similarly, Auva Rif'at Azizah showed that the use of slang has eroded the good and correct use of Indonesian, thereby eroding ethics and politeness (Ulfa, 2019).

The second internal challenge is the decreasing sense of pride and concern for preserving national culture. The decline in interest by the public and the younger generation in preserving national culture can be attributed to a lack of information about their national culture, which caused an increased interest in studying foreign culture. Based on the findings of Putri Artisna, et al., most of the millennial generation had been influenced by foreign culture and had started to forget native Indonesian culture, ignoring the norms of their own society (Artisna et al., 2022).

External Challenges and Inhibiting Factors

The first external challenge is the rapid flow of information and globalization. The development of technology and information has positive and negative impacts. Negative impacts include the emergence of behavioral attitudes among the people of Surabaya City, especially the younger generation, such as clothing styles that do not conform to norms, drinking habits, consumerism, sadism, aggression, and individualism. Moreover, these behaviors are contrary to the original culture of the Indonesian nation, such as attitudes of simplicity, mutual respect, cooperation, humility, forgiveness and living life as it is.

This is in line with Hildgardis M.I Nahak, that the era of information globalization had become a very powerful force in influencing human thought patterns. Therefore, there is a need for awareness of the importance of local culture as a national identity and efforts to maintain and preserve Indonesian culture through experiences and knowledge (Nahak, 2019).

The second external challenge is intolerance, where the behavior can be triggered by individuals with closed personalities and thrives in a social environment that prioritizes compliance with conventional moral rules, teaching only a single truth from those in power. It can also be learned from observing the social environment, role models, family life to absorb life values, daily habits or

culture, and the media. The role of the media has recently become greater with the rise of hate speech and acts of intolerance on social media, hence intolerant behavior can disrupt security and cause national divisions. A study by Tsania Rahma, et al showed that intolerant behavior can cause national divisions, hence practicing and preserving Pancasila in all areas of social life, means trying to live a life conditioned by social values, unity, kinship, justice, tolerance, and humanity (Rahma et al., 2022).

The third external challenge is the notion of radicalism, extremism, and terrorism, which includes aggressive movements that impose will and use all means to achieve goals. Therefore, it is obvious that radicalism, extremism, and terrorism are contrary to the nation's ideology and damage the culture of Indonesia. Radicalism is the initial stage in the development of extremism behavior, which can eventually lead to terrorism.

A previous study by Vandy Agus Irwanto, Hendra Wahanu Prabandani showed the millennial generation was easily exposed to radicalism due to their familiarity with social media, which presented various information instantly. In this context, the millennial generation did not see presentations about the nation's original culture to understand that radicalism is contrary to the ideology (Irwanto & Prabandani, 2023).

2. Potential and Opportunities

The potential and opportunities of culture as an instrument for managing security conduciveness include several aspects as follows:

Process Aspects Related to Ideas, Beliefs and Individual Interpretations of Reality.

In the context of community psychology, it is closely related to ecological theory, which is based on the principle of harmonious relationships between individuals and the cultural environment. Therefore, a strong understanding of ideas, beliefs, and interpretations of reality in life, fosters a sense of kinship, love of peace, and love of deliberation, with the hope that society will not fall into radical ideas, and individuals will not be thrown out of their community.

Marpuah study showed that harmony was built on the principle that differences in beliefs arise from the truth of the heart and each religious follower's belief. Therefore, members of communities who adhere to different religions always have mutual cooperation, harmony, togetherness, tolerance and cooperation in all community activities

(Marpuah, 2019). Bakti Sutopo showed that regarding the interpretation of reality of life, people adhered to Javanese cultural concepts related to thought patterns and views on how to overcome life's problems, enemies and social interactions. When these thought patterns are examined in relation to each other, they lead to an ideal condition of harmonious living (Sutopo, 2016).

Aspects of Affectiveness

The cultural values of the Indonesian people, especially residents of Surabaya City, include feelings of love for others, peace, loyalty, and affection for the country. These values are manifested in attitudes and actions of mutual cooperation and assistance, as well as a selfless spirit of helping. Eresia Noiman Derung showed the culture shared by all tribes was mutual cooperation, which can unite the nation towards a just and prosperous Indonesia (Derung, 2018).

Akripsi Aspects

This aspect relates to the quality of special characteristics passed down from generation to generation by the ancestors of the Indonesian people. These special characteristics includes preference for working together, living in harmony and peace, and discussing and resolving family problems (Pramono B. et al, 2022).

Aspects of Collective Orientation

This is a consequence of affectivity, where individuals prioritize togetherness, avoid forcing themselves, reject differing opinions, aiming for uniformity. Reflected in Evan Tandywijaya's research findings, the Javanese cultural philosophy of "eating, not eating, the important thing is gathering together" has never been seen in the world regarding Eastern and Western philosophy and the philosophy contains deep values of togetherness. (Tandywijaya, 2020).

3. Surabaya Police Steps in Maximizing Cultural Potential

Based on the combination of operational definitions of cultural potential and security conduciveness variables, an operational definition of cultural potential for the management of security conduciveness after the 2024 elections is obtained. This includes collaboration between individual figures and groups of people in the Surabaya City of a particular culture who have a high level of morality, and the physical and mental ability to prevent potential dangers, that can disrupt ideological, political, economic, social, and cultural stability to maintain order and security. Therefore, by obtaining the operational

definition, aspects and indicators can be found as follows:

The first indicator

Collaboration between individuals, the National Police, City Government, TNI, Community Leaders, and Groups is essential. Religious and cultural figures, as well as community leaders are expected to create a cool atmosphere and help prevent conflict to maintain order and security. In this case, the Police Chief ordered staff to further increase visits to religious and community figures, which has been implemented, as stated in the telegram letter number ST/1267/VII/LIT.5/2023 concerning the implementation of friendship and synergy with religious and community leaders, organizations, and students.

An interview with the Head of the Surabaya Police Headquarters and Head of the Preventive Task Force in Operation Mantap Brata, showed that friendship activities with community and religious leaders, as well as cultural figures by the National Police, TNI, and Satpol PP, had a positive impact. This included the creation of a cool atmosphere and the absence of conflict in Surabaya City after the 2024 elections.

The second indicator

It is important to possess the physical and mental ability to prevent potential risks that can cause vulnerability and danger. This action was taken by the National Police through the implementation of sambang and joint patrols (Polri, TNI, Satpol PP) during the day and especially at night to anticipate social disturbances, such as brawls between gangsters, street crimes, and brawls between pencak silat schools. The findings by Happy Nawang Kuncoro showed that conflicts between silat schools led to several problems that disrupted social security, both at the level of potential, threshold, and real disturbances. Moreover, action was taken to prevent conflict between silat schools by means of a proactive policing approach, sambang, and joint patrols (TNI, Polri, and Satpol PP) (Kuncoro, 2023).

The third indicator

Maintenance of the Pancasila ideology is the basis of the state and a way of life that is free from conflicting foreign ideologies. The Surabaya Police and City Government collaborate with schools and universities to hold public lectures related to promoting the spirit of patriotism and citizenship. Fanni Irsyadillah Azka Fuadiyah results showed that efforts have been made to increase students' patriotism through extracurricular activities, including first, providing basic

understanding, such as showing videos of the colonial struggle. Secondly, the efforts included providing material for students to understand and remember what impacts will occur when the younger generation lack an attitude of nationalism and patriotism. The other efforts included shaping behavior and providing motivation (Fuadiyah & Suwanda, 2022).

Source: Surabaya Police Public Relations

Figure 1. Education In Schools Regarding The Dangers Of The Ideology Of Radicalism And Terrorism And The Importance Of Strengthening The Ideology Of Pancasila And National Culture By The Surabaya Police And The City Satpol PP

The fourth indicator is the realization of religious freedom and the protection of minority groups, as well as the resilience of society against radicalism, extremism, and terrorism. The National Police together with the TNI and Satpol PP, along with society elements, provide guard and security at religious activities such as those held at churches, temples, monasteries, and pagodas. Research by Yogi Zul Fadhli showed that minority groups were vulnerable to human rights violations, therefore they are given legal protection. Moreover, from a human rights perspective, this group is at the same level with individuals who hold other rights and have special rights. These special rights are not privileges, but rights given to raise the dignity of minority groups (Fadhli, 2016).

Fifth indicator, includes government policies and political products receiving acceptance and support from the community. The community also develops resistance against political issues and hoax news which could lead to a potential conflict. Regarding government policies, the National Police oversees government priority programs such as rural development, food security, poverty alleviation, and stunting reduction. Furthermore, the National Police conducts cyber patrols to anticipate hoax news and inform the public. According to Mustakim & Kasmar, supervision by Bhabinkamtibmas in the use of village funds is very necessary, and it is coordinated by village community leaders for joint supervision to prevent the misuse

and oversee government priority programs (Mustakim & Kasmar, 2022).

The sixth indicator, focuses on maintaining the stability and availability of fuel, gas, basic necessities, and the resilience of people's purchasing power, as well as being free from various organized crimes that disrupt the economic sector. The National Police, in collaboration with the TNI and Satpol PP, monitors basic food prices, such as the price of cooking oil, by carrying out routine patrols of markets and grocery wholesalers. Then repressive measures are taken against the perpetrators of basic food hoarding. Dewi Yulian, et al showed that the impact of fuel increase on basic food prices was quite significant, which affected operational costs (Dewi et al., 2022),

The seventh indicator, there is a need for partnership platforms to determine the root of the problem and provide solutions to handle horizontal conflict which may possibly become vertical conflicts. In this case, the National Police launched and strengthened the police and community partnership forum (FKPM), the Friday Confide, and the Omah Rembuk programs. The programs have a collaborative concept between the National Police, community, sub-district government, neighborhood association administrators, and associations in dealing with problems in the community.

According to Nilma Himawati, the formation of FKPM is the right solution to overcome the problems of security disturbances and to realize the National Police's nawacita. This is an effort to maintain security and social order in the era of globalization which gives rise to many more complex problems. Therefore, proactive FKPM members are needed as a problem-solving tool, smart, creative, and fast because problems cannot be solved by only the National Police (Himawati, 2017).

This is in line with the results of the interview with Mr. P.S. Kasubnit 2 Binkamsa Satbinmas Polrestabes Surabaya, who showed that efforts to strengthen the emotional closeness between the Police and the residents of Surabaya City as well as collaboration with the TNI, Satpol PP and Polri Partner Institutions have reduced various potential disturbances (PG) and did not escalate into real disturbances (GN).

The eighth indicator, includes handling various conventional crimes that disturb the community. Conventional crimes are actions against life, property, and honor that cause physical and psychological harm (Faniyah & Yahya, 2023). The crimes also include acts of

theft, gambling, assault, murder, rape, fraud, embezzlement, arson, destruction, forgery, kidnapping, and extortion.

Currently, the National Police is taking repressive measures against conventional crimes like hoarding of fuel, cooking oil, and basic necessities, which have an impact on society. Muhammad Adryan, et al., showed the repressive efforts of Makassar Police against perpetrators of cooking oil hoarding, and the causal factors were motivation by attractive targets (Adryan et al., 2023).

The ninth indicator, focuses on improving traffic security to support community productivity. This was carried out by the National Police through actions of sympathetic warnings, outreaches like safety campaigns to schools and villages, holding educational programs for children, and school security patrols carried out by students. It also focuses on safety riding training and traffic discipline movements, carrying out road arrangements, regular patrols, and direct action against road users who violate traffic regulations, as a form of effort to promote discipline and safety. In this context, Muhammad Rochli Hanafi showed that the National Police have addressed traffic problems to promote traffic discipline and safety through preemptive, preventive, and repressive measures (Hanafi, 2017).

The tenth indicator facilitates the younger generation to engage in cultural experiences. It is an effort to maximize cultural potential which is carried out by promoting the younger generation to engage in cultural experiences. In this case, the National Police and City Government organize cultural festivals, which include learning related to the nature and attitude of promoting beauty, peace, and togetherness. This is in line with Beridiansyah that a joint movement between the community and existing authorities to enhance and show the importance of culture and the dangers of radical movements (Beridiansyah, 2017).

The eleventh indicator, includes promoting cultural information centers. It is an effort to maximize cultural potential which is carried out through an information center about the culture that can be modified in various forms. This aims to educate and develop regional tourism as well as foster pride in the younger generation towards Eastern culture which has a friendly, polite, and respectful attitude (Sanjaya et al., 2018).

CONCLUSION

This study concluded that:

1. Internal and external challenges, such as erosion of local culture and language, can reduce values like courtesy, brotherhood, love of the homeland, love of peace, and unity in society. The rapid flow of information and globalization are negative impacts that can trigger the birth of sadistic, aggressive, and individualistic behavior. Therefore, this can hinder the existence of national cultural instruments for managing security conduciveness.

2. The existence of cultural potential which is the legacy of the Indonesian ancestors, includes ideas, beliefs, and people's interpretation of the realities of life, a sense of kinship, love of peace, and love of deliberation. This can prevent residents from developing radical ideas and beliefs, ensuring security conduciveness is realized.

3. Steps taken by the National Police and City Government include to anticipate challenges and maximize cultural potentials as well as instruments for managing security conduciveness after the 2024 elections. This can be carried out through education on the spirit of patriotism and citizenship, visits to religious and community leaders, holding sambang and joint patrols, security at religious activities, overseeing government priority programs, and monitoring the stability of fuel and basic food prices. In addition, it includes creating a police and community partnership forum program, dealing with conventional crime, improving traffic discipline and safety, and encouraging the younger generation to engage in cultural experiences through festivals and promoting information centers.

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