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The PADI Model: Community Service as Peace Infrastructure for Preventing Social Conflict

Septiar Dwi Putra[1*], Pujo Widodo[2], Yuniar[3], Nefra Firdaus[4], Harri Dolli Hutabarat[5]

[1-5] Universitas Pertahanan RI

e-mail corespondensi*: septiar.putra@kn.idu.ac.id

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Abstract

This article aims to develop a design framework that positions university community service as part of the local infrastructure for peace in preventing social conflict. We conducted a narrative review and reported it against the SANRA quality criteria. The corpus consisted of 27 sources. They were identified through two documented database searches in Scopus, Garuda, and Google Scholar and through a purposive hand search. The sources include Indonesian empirical studies on community early warning institutions, Indonesian community-based practice, international literature on peace education, early warning, and violence interruption, and two national early warning guidelines. Regulations were treated as legal context and not as part of the corpus. Two authors coded the sources into three pillars and read them through operational criteria based on Arnstein's ladder of citizen participation and the four prevention efforts in Article 6 of Law No. 7 of 2012. The review found a gap between a participatory legal mandate and documented practices. Most practices remain at the informing and consultation levels because of missing operating procedures, limited budgets, uneven capacity, and fragmented programs. The article proposes the PADI Model, which consists of practice-based peace education, action for community early warning, dialogue through inclusive local institutions, and institutionalization. The components work as a repeating cycle with ethical safeguards and clear authority boundaries. Each component is traced back to the reviewed evidence and linked to operational indicators. The model is a hypothetical design framework that needs piloting and participatory validation before wider use.

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INTRODUCTION

The prevention of social conflict in Indonesia has a legal basis that treats the community as an actor, not only as a target. Law No. 7 of 2012 on Social Conflict Management (Undang-Undang Nomor 7 Tahun 2012 tentang Penanganan Konflik Sosial) makes prevention the first area of conflict management, before conflict termination and post-conflict recovery (Article 4). Article 6(1) of the law lists four prevention efforts: maintaining peaceful conditions in society, developing systems for the peaceful settlement of disputes, reducing the potential for conflict, and building an early warning system. Article 6(2) states that prevention is carried out by the central government, local governments, and the community. The elucidation of Article 9(c) adds that peace programs in conflict-prone areas can be implemented through peacebuilding education, tolerance, multiculturalism, and civic education. These provisions open space for non-state actors, including universities, to help build peace from the community level.

At the institutional level, this mandate is put into practice partly through the Community Early Awareness Forum (Forum Kewaspadaan Dini Masyarakat, FKDM). Minister of Home Affairs Regulation No. 2 of 2018 on Early Awareness in the Regions, as amended by Minister of Home Affairs Regulation No. 46 of 2019, guides local governments in forming this forum. In Jakarta, Governor Regulation No. 138 of 2019, as amended by Governor Regulation No. 13 of 2022, regulates the FKDM from the provincial level down to the urban ward (*kelurahan*) level. Its members come from community organizations,

educators, youth leaders, customary leaders, and religious leaders. Outside the government framework, the Titian Perdamaian Institute prepared guidelines for the Conflict Early Warning and Early Response System (CEWERS) together with the National Development Planning Agency (Bappenas) and the Ministry of Villages. These guidelines also name universities as collaboration partners and even as a possible home for the CEWERS secretariat (ITP, 2012; Wardi & Weking, 2017).

However, empirical studies show that these institutions do not yet work as the regulations intend. A study of the FKDM in Bontang City found that citizen participation was hindered by the lack of technical guidelines and operating procedures, limited budgets, insufficient competence among forum members, and poor facilities (Janur et al., 2024). In Kebon Jeruk District, West Jakarta, the FKDM helped detect group brawls (*tawuran*) early. However, its work was limited by members' busy schedules, operational constraints, and residents' low understanding of their own role (Maulidi et al., 2025). Research at the Jakarta provincial level noted that conflict management was still run as separate projects of each government unit and was poorly coordinated (Agustina & Mulyadi, 2020). A community asset study in Central Jakarta likewise found that programs to address brawls ran separately from one another (Faizal & Adi, 2024). Similar patterns appeared in the Agency for National Unity and Politics (Badan Kesatuan Bangsa dan Politik, Kesbangpol) of Bandung City (Artamevia et al., 2025), a Military District Subcommand (Koramil) in Surakarta (Mulyono, 2015), and the police intelligence function in Lampung (Purnomo et al., 2022). A survey in four villages in Lampung showed that residents' social capital, tolerance, and social cohesion were moderate to high, yet their participation in conflict prevention was low (Rochana et al., 2024).

These findings matter for universities. Through community service (*pengabdian kepada masyarakat*, PkM), universities have the access, legitimacy, and resources to close the gap between existing social capital and participation that has not yet been mobilized. However, the conflict-related community service programs identified in this corpus took the form of one-way information sessions. One example is a radicalism prevention activity for village youth that was delivered through lectures and measured by participants' increased understanding (Handayani & Sholehah, 2022). Such activities are useful, but on Arnstein's (1969) ladder of participation they remain at the informing rung, where citizens receive information without having control over what happens next.

So far, the literature on conflict prevention in Indonesia has focused mainly on state actors, such as Kesbangpol, the FKDM, Koramil, and the police. Other studies design security governance models, such as the AGUSTIF model for electoral conflict in South Sulawesi (Agus et al., 2026). Global studies of conflict early warning systems also tend to compare forecasting systems at the national scale (Rød et al., 2024). In contrast, the international literature on local infrastructures for peace stresses the need for hubs that connect peace actors around a shared vision (Odendaal, 2021). Some violence prevention programs have also grown out of university-community partnerships (Sichel et al., 2019). The experience of the Philippines also shows that peace education can be institutionalized through state policy and carried out together with civil society and universities (Keo, 2010). Within the reviewed corpus, we did not identify a framework that specifically positions university community service as part of the local infrastructure for peace in Indonesia.

Building on this gap, this article addresses two questions. First, how are community-based conflict prevention practices and community service programs described in the reviewed literature when seen through the level of citizen participation and the mandate of Article 6 of Law No. 7 of 2012? Second, what components are needed for community service to function as local peace infrastructure, and what are its ethical and institutional limits? To answer these questions, the article brings together three bodies of knowledge that have so far developed separately, namely peace education, community-based early warning, and local institutions, into a design framework called the PADI Model. The acronym stands for Practice-based peace education, Action for community early warning, Dialogue through local institutions, and Institutionalization. The model is proposed as a hypothetical framework that needs testing, not as a model that has already proven effective.

METHOD

Review Design

This study uses a narrative review design, which brings together and interprets the literature to build an argument and a conceptual framework rather than to measure effect sizes. We chose this design because the topic crosses several fields and the evidence is diverse, ranging from qualitative studies, surveys, and systematic reviews to guidance documents, so the results cannot be pooled through meta-analysis. We used the Scale for the Assessment of Narrative Review Articles (SANRA) as a checklist for reporting quality, not as a replacement for the search procedure (Baethge et al., 2019). SANRA has six criteria: justification

of the topic's importance, clear aims, description of the literature search, referencing, scientific reasoning, and presentation of relevant data. How we used it is explained in the quality appraisal section below.

Search Strategy and Sources

The sources came from three search routes (Table 1). Route A was a Scopus search that the authors conducted on September 28, 2026, for a study on the governance of conflict early warning, using three search strings and limited to publications from 2015 to 2026. Route B was a search of Scopus, Garuda, and Google Scholar on October 11 and 12, 2026, for a study on collective youth violence (*tawuran*) in Indonesia, limited to publications from 2020 to 2026. Both routes have documented search logs, record counts, and screening results. The full queries are listed in Appendix 2. Route C consisted of hand-searching and snowballing in Garuda, Google Scholar, and the websites of the institutions that published the guidelines between April and September 2026, during a preliminary study on the local adaptation of CEWERS. Route C was not recorded in a structured query log, so the number of initial records cannot be reported. We state this limitation openly and discuss it in the conclusion.

Table 1

Search Routes, Record Counts, and Selected Sources

Route	Database and date	Queries and limits	Records	Selected sources
A	Scopus; September 28, 2026	Three search strings on digital early warning, online-offline youth violence, and early warning governance (Appendix 2); published 2015–2026; articles and reviews	921 records; 909 after deduplication	8: Ajao & Wielenga (2017); Agus et al. (2026); Bock (2015, 2016); Elsaesser et al. (2020); Esposito et al. (2024); Sichel et al. (2019, 2020)
B	Scopus, Garuda (11 queries), Google Scholar (10 queries); October 11–12, 2026	Terms for group brawls and collective youth violence in Indonesian and English (Appendix 2); published 2020–2026	1,056 records screened by title and abstract after deduplication	3: Faizal & Adi (2024); Maulidi et al. (2025); Ramadhan & Zaky (2025)
C	Garuda, Google Scholar, and websites of guideline publishers; April–September 2026	Hand-searching and snowballing on early awareness, the FKDM, early detection of social conflict, peace education, and peace infrastructure; queries not documented	NR	16: Agustina & Mulyadi (2020); Artamevia et al. (2025); Handayani & Sholehah (2022); Hastira (2026); ITP (2012); Janur et al. (2024); Keo (2010); Mulyono (2015); Naibin (2025); Odendaal (2021); Purnomo et al. (2022); Rochana et al. (2024); Rød et al. (2024); Samudro et al. (2024); Suyono (2020); Wardi & Weking (2017)
Total				27

Note. Record counts for Routes A and B come from the search and screening logs of related studies. NR = not reported because Route C was not recorded in a query log. Compiled by the authors.

Selection Criteria

From the records of the three routes, we selected sources purposively using four inclusion criteria. Each source had to (1) discuss at least one of three pillars, namely peace education, early warning, or local institutions and citizen participation; (2) focus on the community or local level; (3) be available in full text; and (4) be written in Indonesian or English. Sources were excluded if they (1) focused on interstate armed conflict or terrorism, (2) dealt only with forecasting techniques without any community involvement, or (3) were opinion pieces without data or a traceable conceptual basis. The first author selected the sources, and the second author checked the selection. Disagreements were resolved through discussion until the authors reached agreement.

This process produced 27 sources for analysis. The corpus consists of 11 Indonesian empirical studies on prevention and early warning institutions, 4 studies of community-based practice in Indonesia, 9 international sources, 1 study of peace education in the Philippines, and 2 national CEWERS guidelines. Regulations were not counted as part of the corpus. These are Law No. 7 of 2012, Law No. 27 of 2022 on Personal Data Protection, Minister of Home Affairs Regulation No. 2 of 2018 and its amendment, and Jakarta Governor Regulation No. 138 of 2019 and its amendment. They were treated as legal context and as an analytical lens.

Coding and Analysis Procedure

We conducted a thematic analysis with a mixed coding framework. Deductive codes were set in advance from the three pillars, the four prevention efforts in Article 6(1), and Arnstein's (1969) levels of participation. Inductive codes were added during reading to capture institutional barriers, working mechanisms, and reported risks. The first author read each source in full and completed an extraction matrix covering context, actors, practices, barriers, mechanisms, and pillar codes. Levels of participation were assigned using operational criteria based on Arnstein's (1969) descriptions (Table 2). The second author checked all coding decisions, including the assigned levels of participation, and differences in interpretation were resolved through discussion. The extraction matrix and decision notes are kept as an audit trail and are available on request.

Table 2

Operational Criteria for Levels of Citizen Participation

Level	Description by Arnstein (1969)	Operational indicator used in coding	Examples from the corpus
Informing	Information flows one way from power holders to citizens	Activities consist of delivering content or information sessions; no recorded feedback mechanism affects decisions	Radicalism prevention lectures (Handayani & Sholehah, 2022); early awareness information sessions (Janur et al., 2024)
Consultation	Citizens are asked for their views through surveys, meetings, or hearings, with no guarantee that their views are used	Residents attend meetings or dialogues or submit reports, but decisions on the response stay with the organizers	FKDM coordination meetings and dialogues (Janur et al., 2024); residents reporting to the FKDM (Maulidi et al., 2025)
Placation	Citizen representatives sit on a forum, but power holders still make the decisions	Residents are members of an official forum without authority to decide or to manage resources	The FKDM as an advisor to the local government (Agustina & Mulyadi, 2020)
Partnership	Power is shared through negotiation; planning and decisions become a joint responsibility	A joint forum or team exists with agreed rules, and decisions are made together with residents	Interfaith forums with vertical coordination (Naibin, 2025); a multi-stakeholder early warning consortium (Ajao & Wielenga, 2017)
Delegated power	Citizens hold dominant decision-making authority over a specific plan or program	Residents or a forum run a function on their own, including operational decisions, with accountability to formal institutions	Trusted mentors choosing their own intervention tactics (Sichel et al., 2020); a youth space run by the community (Ramadhan & Zaky, 2025)
Citizen control	Citizens fully manage a program, including its policies and resources	Not used as a target of the model because some conflict management functions belong to the state	Not found in the corpus

Note. The description of each level is summarized from Arnstein (1969). The manipulation and therapy levels were not found in the corpus and are not listed. Compiled by the authors.

The coding results were then combined through abductive reasoning into the components of the model. Each component was traced from the empirical problem identified, through supporting evidence from other sources and the proposed mechanism, to its outcome indicators. This derivation trail is presented in a matrix in Section 8.

Quality Appraisal of the Review

During writing, we used the six SANRA criteria as a checklist. After the manuscript was complete, the two authors independently rated it on a scale of 0 to 2 for each criterion and then agreed on the final scores through discussion. The results are presented in Appendix 1. The criterion on describing the literature search received a score of only 1 because Route C was not documented in a query log. This is a self-assessment by the authors and does not replace peer review.

RESULTS AND DISCUSSION

1. The Gap between the Participatory Mandate and Prevention Practice

The first finding of this review is a consistent gap between the participatory design in regulations and the practices documented in the corpus. On paper, early awareness institutions are designed to involve citizens widely. Jakarta Governor Regulation No. 13 of 2022, for example, sets the FKDM membership to represent community organizations, educators, youth, customary groups, and religious groups, with fixed

terms of office and regular performance evaluations. The CEWERS guidelines even stress that the community "is not an object, but, together with the CEWERS Working Team, a full subject of collective work" (ITP, 2012, p. 4, authors' translation).

In practice, the picture is different. The activities of the FKDM in Bontang consisted of coordination meetings, information sessions, training for forum members, comparative visits, and monitoring and patrols (Janur et al., 2024). Most of these activities still centered on the forum's officials, while residents mostly received information. The reported barriers were also structural: no operating procedures, limited budgets, limited human resource capacity, and poor facilities (Janur et al., 2024). The findings in Kebon Jeruk add another dimension, namely residents' low understanding of their own role (Maulidi et al., 2025). At the provincial level, Kesbangpol in Jakarta was described as lacking the capacity to quickly decide on the demands of the parties, while conflict management ran as sectoral projects that were not integrated (Agustina & Mulyadi, 2020).

The same problems appear when formal security actors are the main support. Koramil 05/Pasar Kliwon faced shortages of personnel, infrastructure, coordination, and budget in carrying out early detection (Mulyono, 2015). The Intelligence and Security Directorate of the Lampung Regional Police was limited by its personnel's ability to keep up with technology and by budget support for equipment (Purnomo et al., 2022). A study of Kesbangpol in Bandung City recommended community-based empowerment involving local leaders and organizations as one way forward (Artamevia et al., 2025). This recommendation is important because it comes from a policy study written from the government's point of view. State capacity alone is not enough to reach conflict dynamics at the community level.

Using the criteria in Table 2, most practices documented in the Indonesian corpus fall on the informing and consultation rungs. Information sessions and lectures meet the informing criteria because information flows one way and no recorded feedback mechanism affects decisions (Handayani & Sholehah, 2022; Janur et al., 2024). Coordination meetings, dialogues, and reports from residents meet the consultation criteria because residents are asked for input, but decisions on the response remain with the organizers (Janur et al., 2024; Maulidi et al., 2025). The FKDM's role as an advisor to the local government without decision-making authority comes close to the placation rung (Agustina & Mulyadi, 2020). The finding of Rochana et al. (2024) that participation is low despite high social capital is telling. It suggests that the problem lies not in residents' willingness but in engagement designs that do not give them a real role. This is the gap that a differently designed community service program can fill.

2. Peace Education as Practice, Not Just Information Sessions

The first pillar concerns how peace values and skills are built. The experience of the Philippines offers valuable lessons. The peace education movement there grew after 1986 and developed through the initiatives of academic institutions and civil society organizations before the state adopted it. Toh and Cawagas stated that education for peace "requires both understanding and practice, [and] both reflection and action" (Toh & Cawagas, 1987, p. 2, as cited in Keo, 2010, p. 1). The Philippine government later institutionalized peace education through Executive Order No. 570, which required peace education to be mainstreamed in basic education and teacher education, and it declared September as National Peace Consciousness Month (Keo, 2010).

The most relevant lesson lies in the obstacles. Keo (2010) noted that the implementation of the peace education modules was slow because of bureaucracy and a lack of capable trainers and teachers. At the same time, the Center for Peace Education at Miriam College developed a whole school approach. This approach tried to involve all subjects, all members of the school, and the wider community (Castro & Galace, 2008, as cited in Keo, 2010). These two points give direction to community service in Indonesia. Peace education should not stop at delivering content. It also needs to prepare local facilitators and be designed to reach the community, not only the participants in a meeting room.

In terms of content, the systematic review by Esposito et al. (2024) of 26 studies of technology-based youth violence prevention showed that promising programs target conflict resolution, emotion regulation, knowledge and awareness, empathy, and self-efficacy. The same review stressed the need for careful evaluation and attention to cultural factors when designing interventions (Esposito et al., 2024). The findings of Elsaesser et al. (2020) add the perspective of young people themselves. Through four focus groups with 41 adolescents, they identified four strategies that young people use to stop social media conflicts from turning violent: avoiding, de-escalating, asking for help, and intervening as bystanders. These findings position young people as key actors in prevention, not merely as targets (Elsaesser et al., 2020).

These experiences cannot simply be copied. The principles that can be transferred are the combination of understanding and practice, the preparation of local trainers, and an approach that reaches the community. What needs adaptation is the institutional pathway. In the Philippines, institutionalization took place through the national education system and the Office of the Presidential Advisor on the Peace Process. In Indonesia, the pathway closest to community service runs through villages and urban wards (*desa/kelurahan*), the FKDM, and Kesbangpol. Indonesia's religious and customary diversity also calls for modules developed together with local leaders, rather than modules translated from peace education themes developed elsewhere. The same applies to the findings of Elsaesser et al. (2020) from the United States and the review by Esposito et al. (2024), which itself stresses the need for cultural adaptation. We treat both as sources of ideas about the skills to be trained, not as evidence of effectiveness in Indonesia.

Within Indonesia's legal framework, this pillar responds to the effort to maintain peaceful conditions in society (Article 6(1)(a)), in line with Article 11(c) on education and training and the elucidation of Article 9(c) on peacebuilding education. For community service, this means moving from lectures to practice-based modules, such as mediation simulations, de-escalation exercises, and joint conflict mapping, together with training of trainers for facilitators drawn from the community. In this way, citizen participation starts to move from informing toward consultation and partnership.

3. Community-Based Early Warning

The second pillar concerns residents' ability to recognize and pass on early signs of conflict. The village-based CEWERS guidelines describe five core tasks of the system: detection, analysis, organizing, early warning, and early response. These tasks rest on five principles: movement, integration, openness, participation, and shared social capital (Wardi & Weking, 2017). The guidelines also set out the stages of institutionalization, from introducing CEWERS and recruiting and training facilitators to forming a team and a secretariat. These stages are very close to the logic of a community service program, so they can be adopted as a field framework. A study in the Special Region of Yogyakarta also stressed the importance of mapping conflict potential, analyzing risk, and training CEWERS facilitators before sending them into the field (Samudro et al., 2024).

Simple technology can greatly reduce the cost of such a system. Rochana et al. (2024) recommended WhatsApp groups as a low-cost tool for early warning of conflict at the village level, involving village leaders who assess the vulnerability of their area. In Kenya, the Ushahidi platform emerged in response to the 2008 post-election violence. It showed how citizen reporting, crisis mapping, and a multi-stakeholder early warning consortium can offer an alternative to fully state-centered approaches (Ajao & Wielenga, 2017). Bock (2015) noted a wider shift in the field, from early warning systems designed for top-level policymakers to local systems that use mobile phones and social media. He described this mix of top-level and community-based approaches as promising but still risky, so policy support for local actors needs to go hand in hand with initiatives at the middle and top levels (Bock, 2015).

Vulnerability mapping should not rely on intuition alone. Suyono (2020) showed that a conflict early warning index can be built from psychological measures of groups, such as group identification, group bias, and attitudes. He applied this index to a coastal land conflict in Kulon Progo. Universities have the methodological capacity to help residents develop simple measurement tools like this. The review by Rød et al. (2024) of global conflict early warning systems also points to the need for transparent and accessible data and for cooperation between systems. In a local context, this principle means that residents need to know why information is collected, who receives it, and how it is followed up.

This pillar responds to the effort to build an early warning system (Article 6(1)(d)). Article 10(3) of the same law states that early warning systems are built through communication media, while Article 11(d) names the strengthening and use of social capital as one of the ways to do so. For community service, the main contribution is to facilitate participatory vulnerability mapping, set up reporting channels linked to the FKDM or Kesbangpol, and train residents to analyze information before passing it on. At this stage, residents no longer only receive information but become partners in producing it.

4. Ethics and Protection of Reporters

Community-based early warning carries real risks. Unverified information can turn into rumors, reporting can slide into residents watching one another, certain groups can be labeled as the source of problems, and reporters' identities can leak to the people they report on. Bock (2016) set out seven ethical principles for early warning and early response programs that use information technology. Four of them are directly relevant to community service. The first is an informed consent protocol that explains the risks

of collecting information to monitors and residents. The second is a mechanism to delete or correct distorted information. The third is careful and limited sharing of warnings to avoid panic. The fourth is a duty to verify information, while still allowing limited warnings when there is strong evidence that violence will occur (Bock, 2016). Bock (2016) also advised keeping the identity of information senders, such as their phone numbers, confidential.

Based on these principles and the transparency principle of Rød et al. (2024), the PADI Model includes six ethical safeguards. First, every reporter and facilitator gives consent after understanding the risks of reporting. Second, reports can be made anonymously, and only the appointed verification officer knows the reporter's identity. Third, reports record events or signs, not judgments about group identity, so no ethnic, religious, or regional labels are used. Fourth, information is verified by at least two sources or by the verification officer before it is passed on, and warnings go only to those who need to act, not to the public. Fifth, data collection is kept to a minimum, access is limited by role, and the retention period is set from the start in line with Law No. 27 of 2022 on Personal Data Protection. Sixth, residents who feel harmed can use a complaint mechanism, and every incident is recorded and reviewed with partners. Before any fieldwork, a community service design that uses this model also needs approval from a research ethics committee.

5. Dialogue and Peaceful Settlement through Local Institutions

The third pillar is about the people who mediate when tensions start to rise. Law No. 7 of 2012 states that disputes in society are settled peacefully, giving priority to deliberation for consensus (*musyawarah untuk mufakat*), and that the outcome binds the parties (Article 8). The same law also places customary and social institutions (*pranata adat dan pranata sosial*) within the institutional framework for conflict resolution, and agreements reached through these mechanisms bind the groups in conflict (Articles 40 and 41). This recognition gives community service programs a chance to strengthen the capacity of local leaders instead of bringing in mediators from outside.

Naibin's (2025) study in Tulungagung shows how this works. Religious leaders acted not only as mediators but also as initiators of dialogue, turning informal gatherings into spaces for preventing conflict by spotting possible disputes before they grew. According to the study, the success of early detection depended strongly on the ability of religious leaders to build horizontal communication networks with residents and vertical coordination with the local government (Naibin, 2025). The AGUSTIF model in South Sulawesi found something similar among the security forces. It describes a shift from a reactive pattern to a preventive approach that strengthens early warning and mediation practices rooted in local values (Agus et al., 2026).

Young people are often overlooked in local institutions. E-Responder in the United States offers a useful example. This intervention was developed through a university-community partnership. It shows how violence prevention professionals who are already close to young people can be trained to interrupt online provocation before it turns into face-to-face violence. In the pilot, the program sites identified more than 100 cases of risky online behavior, 22 percent of which were high risk, and effectively addressed 97 percent of these cases (Sichel et al., 2019). A follow-up study showed that the empathy and perspective-taking of credible messengers, namely adults whom young people trust and who deliver the program, shaped the type of intervention they chose (Sichel et al., 2020). This evidence comes from a pilot in the context of urban gun violence in the United States, involving violence prevention professionals who already worked with young people. For this reason, we treat E-Responder as a source of mechanism ideas, namely trusted figures who interrupt provocation, and not as a basis for claims of effectiveness in Indonesia. In Indonesia, similar roles are more likely to be taken up by youth organizations (*karang taruna*), youth leaders, or teachers, and this needs to be tested separately. A nearby local example is a boxing gym in Karawang that became an alternative space where adolescents involved in brawls could channel their energy, build discipline, and gain positive solidarity (Ramadhan & Zaky, 2025).

This pillar responds to the efforts to develop systems for the peaceful settlement of disputes and to reduce the potential for conflict (Article 6(1)(b) and (c)). For community service, the contribution is to facilitate regular dialogue forums across leaders, train mediation skills based on deliberation, and identify and equip young people who can act as bridges. At this stage, part of the operational authority begins to shift to residents, which under the criteria in Table 2 approaches delegated power.

6. Inclusion and Power Imbalances in Local Institutions

Local institutions are not neutral spaces. Religious leaders, customary leaders, and forum officials usually come from groups that already have influence, so strengthening local institutions risks reproducing existing power imbalances. The FKDM membership in Jakarta Governor Regulation No. 13 of 2022, for example, lists community organizations, educators, youth, customary groups, and religious groups, but it does not explicitly mention women, minority groups, or migrant residents. Odendaal (2021) also noted that how "the local" is interpreted has decisive implications for the design of local peace infrastructure, including who is involved in it.

A study of child participation in Surabaya showed that meaningful involvement of groups that are usually unheard requires special mechanisms and still faces resource and cross-sector coordination constraints (Hastira, 2026). The findings of Elsaesser et al. (2020) also show that young people have their own prevention strategies, which can only be recognized when they are given space to speak. For this reason, the PADI Model includes four inclusion principles. First, the representation of women, youth, minority groups, and migrant residents is set when the forum is formed. Second, groups with less access to dominant leaders can first meet in separate forums before joining the shared dialogue. Third, the role of forum facilitator can rotate and is not always held by the same leader. Fourth, representation in the forum is recorded and used as one of the monitored indicators.

7. Institutionalization and Authority Boundaries

The fourth pillar answers a question that community service programs often overlook, namely what remains after the program ends. Odendaal (2021) describes local infrastructures for peace as an effort to make sure that peace actors in a given context work from a shared vision and in ways that strengthen local resources. He compares them to roads and bridges that connect people and make collaboration possible. This approach grew out of practical realities that also appear in this review, namely scattered, short-term, and fragmented institutional activities and a disconnect between top-down and bottom-up processes (Odendaal, 2021). Odendaal also noted that most writing on local infrastructures for peace still relies on project reports and practitioners' reflections, so stronger research is still needed.

The Indonesian empirical findings are in line with this diagnosis. Conflict management run as sectoral projects (Agustina & Mulyadi, 2020), brawl prevention programs that run separately (Faizal & Adi, 2024), and community forums without operating procedures (Janur et al., 2024) are symptoms of infrastructure that is not yet connected. The Philippine experience also shows that institutionalization through policy does not automatically guarantee implementation, because bureaucracy and trainer capacity remain decisive (Keo, 2010).

The CEWERS guidelines offer a concrete solution. The CEWERS secretariat needs an institutional home that ensures its sustainability, for example by placing it in an established institution such as the district government, a research institute, a university, or a non-governmental organization (ITP, 2012). The provision in Jakarta Governor Regulation No. 13 of 2022 on regular performance evaluation of the FKDM can also serve as an entry point to link community service results to the formal institutional cycle. For community service, this pillar means that every program is designed from the start with an exit strategy. This strategy includes drafting operating procedures with the community forum, handing over roles step by step, and integrating activities into village or urban ward planning.

Institutionalization also requires clear authority boundaries. The participation target in this model is set at delegated power, not citizen control. The reason is that some conflict management functions are the authority of the state. For example, stopping physical violence is coordinated and controlled by the Indonesian National Police (Polri), with the involvement of community, religious, and customary leaders (Article 13). The authority delegated to residents is limited to prevention functions, such as running dialogue forums, reporting channels, and peace education activities, with accountability to formal institutions. The roles and authority boundaries of each actor are presented in Table 3.

Table 3

Roles and Authority Boundaries of Actors in the PADI Model

Actor	Role in the PADI Model	Authority boundary	Accountable to
Residents and community forums	Join peace education, report, analyze information together, and take part in and run dialogue forums	Do not take enforcement action, carry out repressive patrols, or issue public warnings without verification	The FKDM and the village or urban ward government
Religious, customary, and youth leaders	Facilitate dialogue and deliberation; act as bridges to young people	Deliberation outcomes bind the parties (Article 8) but do not replace legal processes for criminal acts	Community forums and the village or urban ward government

Actor	Role in the PADI Model	Authority boundary	Accountable to
FKDM	Collect, verify, and pass on early awareness information; may host the secretariat	Gives recommendations; does not decide policies or the actions of the authorities	The local government through Kesbangpol as supervisor
Village or urban ward government	Facilitates forums, endorses local agreements, and integrates activities into planning	Within the authority of village or urban ward government	The district or city government
Kesbangpol	Supervises the FKDM, follows up on warnings, and coordinates local government units	Local government authority in prevention (Articles 6 and 9)	The regional head
Police (Polri) and military (TNI)	Receive warnings that indicate violence; the police coordinate the stopping of physical violence (Article 13)	Outside the scope of community service; the model does not take over law enforcement functions	In line with laws and regulations
University	Facilitator, trainer, methodological mentor, and evaluator; hands over roles step by step	Does not decide on responses and does not manage reporters' data after handover	Partners through a memorandum of understanding and the research ethics committee

Note. Articles refer to Law No. 7 of 2012. FKDM = Community Early Awareness Forum (Forum Kewaspadaan Dini Masyarakat); Kesbangpol = Agency for National Unity and Politics (Badan Kesatuan Bangsa dan Politik). Compiled by the authors.

8. The PADI Model as a Hypothetical Design Framework

Combining the four pillars above produces the PADI Model (Figure 1). The name was chosen not only as an acronym but also as a metaphor, because *padi* is the Indonesian word for the rice plant. Like rice, peace is planted from the ground up, needs shared care, and can only be harvested after several seasons. The model was derived from the corpus through a traceable path. Each component starts from an identified empirical problem, is supported by evidence from other sources, is translated into a mechanism, and is then linked to outcome indicators (Table 4).

Table 4

Derivation Matrix of the PADI Model from the Corpus

Component	Empirical problem	Supporting evidence	Proposed mechanism	Legal basis	Indicators
P. Practice-based peace education	Community service delivered as lectures; low participation despite high social capital (Handayani & Sholehah, 2022; Rochana et al., 2024)	Peace education as understanding and practice; conflict resolution skills and youth strategies (Keo, 2010; Esposito et al., 2024; Elsaesser et al., 2020)	Practice-based modules; training of trainers for local facilitators	Article 6(1)(a); Article 11(c)	I1, I2
A. Action for community early warning	Limited technical guidance and member capacity; information channels not managed (Janur et al., 2024; Maulidi et al., 2025; Artamevia et al., 2025; Purnomo et al., 2022; Mulyono, 2015)	CEWERS stages; low-cost citizen reporting; mix of local and top-level approaches; vulnerability index (Wardi & Weking, 2017; Samudro et al., 2024; Rochana et al., 2024; Ajao & Wielenga, 2017; Bock, 2015; Suyono, 2020)	Participatory vulnerability mapping; reporting channels linked to the FKDM; training in analysis and verification	Article 6(1)(d); Article 10; Article 11(d)	I3, I4
Ethical safeguards (all components)	Risk of rumors, labeling, and leaks of reporters' identities (Bock, 2016)	Ethical principles for IT-based early warning; data transparency (Bock, 2016; Rød et al., 2024)	Consent, anonymity, layered verification, data minimization, complaint mechanism	Law No. 27 of 2022	I9
D. Dialogue through local institutions	Settlement depends on the authorities; young people take part in brawls (Agustina & Mulyadi, 2020; Faizal & Adi, 2024)	Religious leaders as initiators of dialogue; mediation based on local values; trusted figures for youth; alternative spaces (Naibin, 2025; Agus et al., 2026; Sichel et al., 2019, 2020; Ramadhan & Zaky, 2025)	Cross-leader dialogue forums; deliberative mediation; youth as bridges	Article 6(1)(b) and (c); Article 8; Article 41	I5, I6
Inclusion principles (all components)	Local institutions dominated by influential figures; some groups not explicitly represented (Odendaal, 2021)	Special mechanisms for unheard groups; youth strategies (Hastira, 2026; Elsaesser et al., 2020)	Set representation; separate forums; rotating facilitators	Article 6(2)	I5

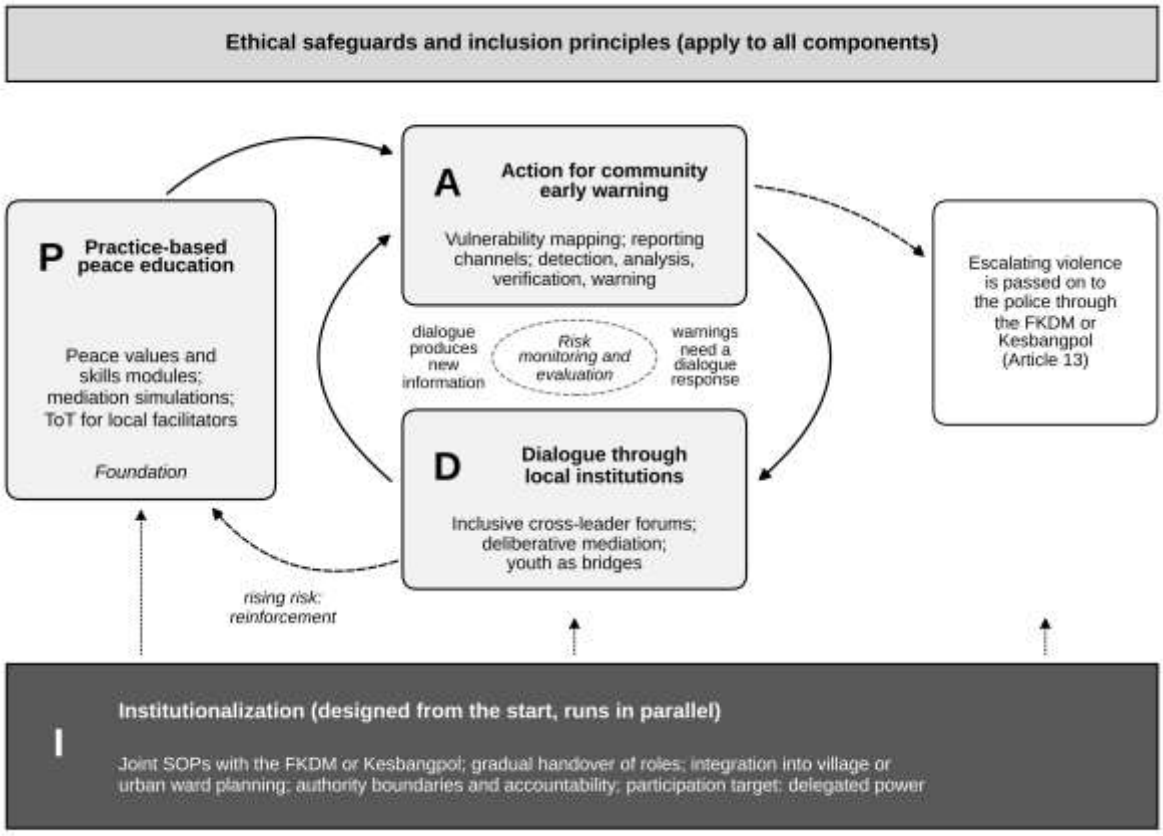
Component	Empirical problem	Supporting evidence	Proposed mechanism	Legal basis	Indicators
I. Institutional-izatio n	Fragmented sectoral programs; forums without SOPs (Agustina & Mulyadi, 2020; Faizal & Adi, 2024; Janur et al., 2024)	Local infrastructures for peace; an institutional home for the secretariat; institutionalized peace education (Odendaal, 2021; ITP, 2012; Keo, 2010)	Joint SOPs; gradual handover; integration into planning; authority boundaries	Article 6(2); Article 13	I2, I7, I8

Note. Indicator codes refer to Table 5. Articles without a named law refer to Law No. 7 of 2012. SOP = standard operating procedure. Compiled by the authors.

The four components do not run in a straight line. Peace education is the foundation. Action for community early warning and dialogue through local institutions then run as a repeating cycle. Every early warning needs a space for dialogue to respond to it, and every dialogue produces new information for monitoring. Institutionalization is not postponed until the end of the program. It is designed from the start and runs in parallel with the other components. When monitoring shows rising risk, such as repeated provocation or physical violence, the program goes back to strengthen earlier components, for example through refresher training for facilitators or emergency dialogue across leaders. Meanwhile, cases of violence are passed on to the authorities within the boundaries set in Table 3. The ethical safeguards and inclusion principles apply to all components.

Figure 1

The PADI Model as a Cycle of Community Service for Preventing Social Conflict



Note. P = practice-based peace education; A = action for community early warning; D = dialogue through local institutions; I = institutionalization. Curved arrows show the repeating cycle between A and D; dashed arrows show feedback and escalation paths; dotted arrows show institutionalization running in parallel. Articles refer to Law No. 7 of 2012. Compiled by the authors.

Three features set the PADI Model apart from common community service patterns. First, the measure of success shifts from comparing knowledge before and after an activity to changes in the level of participation and in the functioning of peace hubs. Second, the university acts as a connector, not as the sole organizer. Its added value lies in its ability to bridge residents, early awareness forums, and the local government, and to provide methodological capacity for mapping and evaluation (ITP, 2012; Odendaal,

2021). Third, the model is gradual and aims for residents' independence in prevention functions, so it is better run as a multi-year community service program than as a one-off activity.

The PADI Model is a hypothetical design framework. It has not yet been tested in the field, so it cannot be read as evidence of effectiveness. Before it is recommended for wider adoption, the model needs a pilot, process evaluation, feasibility testing, and participatory validation with residents and institutional partners.

9. Operational Indicators and Field Test Design

To make the model testable, each component is linked to indicators with an operational definition, a data source, a way to set the baseline, a target, a measurement period, and a responsible party (Table 5). Baseline values are not set in this article because they must be measured during the initial assessment at the test site. The listed targets are design proposals that need to be agreed with partners once the baseline is known.

Table 5

Operational Indicators of the PADI Model

Indicator	Operational definition	Data source	Baseline and proposed target	Period	Responsible party
I1. Active local facilitators (P)	Number of participants in the training of trainers who led at least one peace education session in the last three months	Attendance lists, activity logs	Baseline measured at the initial assessment; proposed target: at least half of the participants active by the end of year one	Quarterly	Community service team and community forum
I2. Level of citizen participation (all)	Position of practice on Arnstein's ladder based on the criteria in Table 2	Observation, decision documents, interviews	Baseline rated at the initial assessment; target: rise of at least one level per year, with delegated power as the upper limit	Start and end of each year	Community service team as evaluator, verified by partners
I3. Reports followed up (A)	Share of verified reports that receive a response within the agreed time	Reporting channel log, FKDM records	Baseline measured at the initial assessment; target set with the FKDM	Monthly	Secretariat or FKDM
I4. Verification time (A)	Median time from receiving a report to completing verification	Reporting channel log	Baseline recorded in the first three months; target agreed with the FKDM	Monthly	Verification officer
I5. Inclusive dialogue forums (D)	Number of cross-leader forums held and the share of participants who are women, youth, minority groups, and migrants	Minutes, attendance lists	Baseline measured at the initial assessment; proposed target: regular forums at least once a month with agreed representation	Monthly	Community forum and local leaders
I6. Disputes settled through deliberation (D)	Number of disputes mediated and the share that reach an agreement	Mediation records	Baseline measured at the initial assessment; target set with partners	Quarterly	Community forum and village or urban ward government
I7. Joint SOPs (I)	Availability of agreed and endorsed SOPs for early warning and dialogue	SOP documents and their endorsement	Baseline: present or absent at the initial assessment; proposed target: SOPs endorsed by the end of year two at the latest	Yearly	Village or urban ward government, FKDM, Kesbangpol
I8. Integration into planning (I)	Conflict prevention activities included in village or urban ward planning documents	Planning documents	Baseline checked at the initial assessment; proposed target: included in the year-three planning cycle	Yearly	Village or urban ward government
I9. Ethics and data security incidents (all)	Number of incidents involving leaked reporter identities, unverified warnings, or group labeling	Complaint log, incident records	Baseline recorded from the start of the program; target: no incidents, and every incident reviewed with partners	Monthly	Secretariat and community service team

Note. Baseline values are not set in this article because they must be measured during the initial assessment at the test site. Targets are design proposals to be agreed with partners once the baseline is known. P, A, D, and I refer to the model components. Compiled by the authors.

We recommend testing the model through three years of participatory action research. Sites should be selected based on three criteria. These are a record of repeated conflict or collective violence in official data, an FKDM or community forum that is still active, and the willingness of the village or urban ward government and Kesbangpol to act as partners. Institutional partners include Kesbangpol, the FKDM, the village or urban ward government, religious and customary leaders, youth organizations, and schools. The

first year covers the initial assessment, the ethics protocol, peace education, and facilitator training. The second year runs the early warning and dialogue cycle, together with a process evaluation. The third year covers drafting operating procedures, handing over roles, and outcome evaluation. The evaluation uses mixed methods, combining the quantitative indicators in Table 5 with qualitative data from interviews, focus group discussions, and forum observations. By the end of the third year, the university's role is limited to periodic support and evaluation, while the community forum and the FKDM run the prevention functions.

10. Implications for Universities and Local Governments

For universities, the PADI Model offers a way to align community service with the legal mandate and with needs on the ground. Study programs in peace, security, social sciences, and education can design multi-year community service roadmaps in conflict-prone areas, with a different component for each year. This approach also opens opportunities for participatory action research with publishable results, so that community service and research strengthen each other.

For local governments, especially Kesbangpol and the officials who supervise the FKDM, the model offers partners. These partners can help address barriers that appear again and again, such as missing operating procedures, limited capacity of forum members, and fragmented programs (Janur et al., 2024; Agustina & Mulyadi, 2020; Faizal & Adi, 2024). This partnership can be set out in a memorandum of understanding that covers the division of roles, data protection, and the placement of the early awareness secretariat, as suggested in the CEWERS guidelines. For community forums, the model affirms their position as subjects of conflict prevention, as intended by Article 6(2) of Law No. 7 of 2012.

CONCLUSION

This review shows that conflict prevention in Indonesia already has a participatory legal mandate, but most practices documented in the corpus remain at the levels of informing and consultation. Early awareness forums face barriers related to operating procedures, budgets, capacity, and coordination, while the conflict-related community service programs identified took the form of one-way information sessions. By bringing together the Philippine experience with peace education, community-based CEWERS guidelines, dialogue practices led by local figures, and university-community partnership models, this article proposes the PADI Model. The model consists of practice-based peace education, action for community early warning, dialogue through inclusive local institutions, and institutionalization. Its components run as a cycle and come with ethical safeguards, clear authority boundaries, and measurable indicators. The model positions community service as part of the local infrastructure for peace and the university as a connector that gradually hands prevention functions over to residents.

This article has five limitations, and each one points to the next research agenda.

1. Sources were selected purposively, and one of the three search routes was not documented in a query log, so this review may contain selection bias. The next step is a systematic scoping review of conflict-related community service publications in Indonesia.
2. The corpus contains few reports of conflict-related community service. The picture of community service practice needs to be strengthened through broader mapping.
3. The Indonesian empirical corpus covers a limited range of regions and conflict types. Most studies come from Java, with a few from East Kalimantan, Lampung, and South Sulawesi, and they focus on group brawls, early awareness, tensions between religious groups, land conflict, and electoral conflict. The model cannot yet be considered to represent the full range of social conflict in Indonesia, such as large-scale communal conflict or dynamics in post-conflict areas.
4. Some of the evidence on youth-based interventions comes from urban settings in the United States, so it is used only as a source of mechanism ideas.
5. The PADI Model is still conceptual. The next step is a pilot through participatory action research following the design in Section 9, together with validation of the indicators with universities, community forums, and local governments.

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APPENDIX

Appendix 1

Self-Assessment of Review Quality Using the SANRA Criteria

SANRA criterion	Score	Justification
1. Justification of the article's importance for the readership	2	The Introduction explains the gap between the mandate of Article 6 of Law No. 7 of 2012 and prevention practice, and why this matters for community service
2. Statement of concrete aims or formulation of questions	2	Two questions are stated explicitly at the end of the Introduction
3. Description of the literature search	1	Routes A and B are documented (dates, queries, record counts); Route C was not recorded in a query log
4. Referencing	2	Key claims are referenced to sources read in full; secondary citations are marked
5. Scientific reasoning	2	Levels of evidence are distinguished between empirical studies, guidelines, and cross-context ideas; limits on transfer are explained
6. Appropriate presentation of data	2	Findings are presented as operational criteria, a derivation matrix, and indicators
Total	11 of 12	

Note. Each criterion is scored from 0 to 2 following Baethge et al. (2019). Two authors rated the manuscript independently and agreed on the scores through discussion.

Appendix 2

Search Queries for Routes A and B

Route	Database	Code	Query	Results
A	Scopus	S1	TITLE-ABS-KEY (("early warning" OR "early detection" OR "conflict prevention" OR "violence prevention") AND ("social media" OR digital OR online OR "big data" OR "machine learning" OR "artificial intelligence") AND (conflict *OR violen* OR unrest OR riot*))	767
A	Scopus	S2	TITLE-ABS-KEY (("internet banging" OR cyberbang *OR "digital street" OR "social media") AND ("youth violence" OR "gang violence" OR "street violence" OR "group violence" OR brawl*) AND (escalat *OR offline OR retaliat*))	87
A	Scopus	S4	TITLE-ABS-KEY (("early warning" OR "conflict prevention" OR "early response") AND ("collaborative governance" OR "network governance" OR "multi-stakeholder" OR "warning-response gap" OR "warning response gap"))	67
B	Scopus	SC1	Combination of the terms tawuran, brawl, gang fight, youth gang, youth violence, and collective violence with Indonesian place names	46
B	Garuda	G1–G11	tawuran; perkelahian pelajar; perkelahian antarkelompok; perkelahian antar kelompok; bentrok antarwarga; bentrokan antar warga; bentrok antarkampung; klitih; gangster remaja; student brawl; brawl Indonesia	214; 1; 0; 6; 0; 0; 0; 123; 1; 7; 0
B	Google Scholar	S1–S4	allintitle: tawuran; allintitle: brawl Indonesia; allintitle: brawls Indonesia; allintitle: perkelahian pelajar	391; 4; 4; 5
B	Google Scholar	S5–S10	allintitle: klitih; allintitle: gangster remaja; allintitle: bentrok warga; tawuran "media sosial"; tawuran pencegahan; tawuran "social media" Indonesia	NR

Note. Route A was limited with PUBYEAR > 2014 AND PUBYEAR < 2027 and to articles and reviews. Route B was limited to publications from 2020 to 2026. The full Scopus query for Route B is recorded in the protocol of the related study. NR = number of results not recorded in the log. Compiled by the authors.