

Contribute To Local Knowledge in Public Policy

Phenomenological Study of State Defense Policy in Situbondo Regency, Indonesia

Akhmad Juni Toa, Syamsul Maarif², Edy Wahyudi², Sama'i²

¹⁾ Student of the Doctoral Study Program in Administrative Sciences, Faculty of Social and Political Sciences, University of Jember

²⁾ Lecturer of the Doctoral Study Program in Administrative Sciences, Faculty of Social and Political Sciences, University of Jember

ABSTRACT

Local knowledge that exists in the community has the potential to be contributed to public policy, such as in the implementation of state defense policies in Situbondo Regency, Indonesia. The contribution of local knowledge in the implementation of the state defense policy is a phenomenon that deserves to be followed up in further research by focusing on how the contribution forms and how the mechanism involves local knowledge in public policy by constructing a research recommendation model that can be carried out in other regions that have characteristics. same as the research location. The purpose of this study: First, describe and analyze the contribution of local knowledge in state defense policy in Situbondo Regency. Second, constructing a mechanism to include local knowledge in state defense policies. Third, the formulation of an inclusive state defense policy recommendation model. The study method used in this study uses the approach qualitative in the constructivism paradigm in the interpretative phenomenological approach, because the author constructs a scheme in a coherent manner starting from the design, study methodology, approaches, procedures, to study methods and analytical systems that are designed collaboratively to produce novelties that can provide enrichment to the body of knowledge in administrative science. Based on the results of the study and discussion as well as the recommendation model, it can be concluded that: First, local knowledge contributes to the implementation of state defense policies through internalization of the values of *Hubbul Wathon Minal Faith in Sholawat Nariyah and Bhenning activities as well as song osong lombung, sea picking and red porridge activities. white which can change the attitudes and behavior of citizens in loving and sacrificing for their country. Second, the mechanism for incorporating local knowledge into public policy through a taxonomic process, and a continuum of other types of knowledge – professional knowledge and scientific knowledge – as part of the governance of knowledge types in inclusive public policy. Third, the design of the recommendation model produced in this study is in the form of governance of the types of knowledge in inclusive public policies. The recommendation model is needed because this type of local knowledge contributes to the implementation of state defense policies, but is neglected in the process of making public policies, because it is considered unimportant or has become part of the type of professional and scientific knowledge, even though this type of local knowledge is independent in existence and can be synergized with other types of knowledge. other knowledge as shown in the recommendation model drawing.*

Keywords: Policy, Local Knowledge and State Defense

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I. INTRODUCTION

1.1 Background

The implementation of the State Defense Program in Situbondo Indonesia turned out to be not only the government's domain, but also a part of *common goods affairs*. At least, there are two informal institutions that have been proactive and exist to defend the country based on the concept of *Hubbul Wathon Minal Iman* – love for the homeland is part of faith – as local knowledge in defending the country. For example, the Walisongo Mimbaan Panji Islamic Boarding School Situbondo which was managed by KHR Kholil As'ad Syamsul Arifin and the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School which was managed by KHR Ahmad Azaim Ibrahimy who took the initiative to regularly defend the country collaboratively by disseminating the *Hubbul Wathon Minal Iman concept*. in national holidays, such as the Commemoration of the National Defense Day (HBN) and the Commemoration Ceremony of the Independence Day of the Republic of Indonesia (HUT-RI).

The proactive attitude of defending the state by the two Islamic Boarding Schools is, in fact, an indicator of the working of the principles of *good governance* or good governance as well as synergies between parties in the arena of the implementation of the National Defense Program a. One of the *best practices* in the working of the principles of *good governance*, was photographed in the holding of the 71st HBN Commemoration Ceremony and the 74th RI Anniversary Commemoration Ceremony in 2019. The ceremony was not only attended by officials of the Situbondo Regional Leadership Coordination Forum (hereinafter abbreviated as Forkopimda Situbondo), but in a participatory manner it was also followed wisely by thousands of alumni, the community and the Indonesian National Armed Forces (TNI) – the Indonesian National Police (Polri). The micro phenomenon is interestingly the people who attend the ceremony, not only those who live around Islamic boarding schools, but also people outside the Situbondo Regency of Indonesia, who are participatively present and faithfully watch the procession of the ceremony until it's finished.

Although ceremonial activities as ceremonial activities are common in national commemoration events, but it becomes something unique, when the 71st HBN Ceremony was held by Ponpes Walisongo Mimbaan Panji Situbondo, the Commander of the Kodim (Dandim) 0823/Situbondo acted as the ceremonial inspector by dressing student style. Meanwhile, the instructions of the President of the Republic of Indonesia in commemorating the HBN were read by the Regent of Situbondo, and the ceremony's mandate was delivered by Kiai Haji Raden (KHR) Kholil As'ad Syamsul Arifin who in his statement revealed the importance of the jihad revolution to be maintained in strengthening the universal defense system through the *Hubbul Wathon concept. Minal Faith*. Towards the end of the ceremony, the results of the 27th Nahdlatul Ulama (NU) Congress were read out in 1984 which emphasized that Pancasila as the state ideology does not conflict with Islamic teachings. The series of ceremonial activities ended with singing a song entitled " *Syubbanul Wathon* " by the great scholar Kiai Haji (KH) Wahab Hasbullah¹ which was alternately sung with the national anthem.

The Situbondo Police Chief also carried out a similar activity by wearing student clothing when acting as inspector of ceremonies at the 74th Indonesian Independence Day Commemoration at Ponpes Salafiyah Syafi'iyah Sukorejo. At the ceremony, the reader of the text of the 1945 Constitution was the Regent of Situbondo and the ceremony's mandate was delivered by KHR Ahmad Azaim Ibrahimy who in his mandate appealed to all components of the nation, especially the ulama and their students to continue to maintain unity and integrity and love the Indonesian state. as part of the faith or *Hubbul Wathon Minal Iman*.

Meanwhile, all supporting equipment for the ceremony, such as the red-and-white flag-raising troops, were manned by santri/students. The participants of the ceremony consisted of the public, TNI-Polri and were attended by thousands of alumni of students/students. The ceremony ended by singing a song entitled " *Syubbanul Wathon*" sung along with the national anthem.

Asking about the opinion developed by KHR Kholil As'ad Syamsul Arifin and KHR Ahmad Azaim Ibrahimy through their mandates, it implies that defending and loving the homeland is not only a government affair. However, it is also part of religious affairs. The ulema in Situbondo are of the view that religion and the state are always in tandem and in harmony in achieving the goal of a state which is *Baldatun Tayyibatun Warabbun Gafur* or a good country with an all-forgiving *Rabb* (God).

In fact, *Hubbul Wathon Minal Iman* in the social reality of the Situbondo community, is externalized in traditional activities and religious rituals, such as the Sholawat *Bhenning* and Sholawat *Nariyah activities* which have become routines (*habitus*) in the life of the Situbondo community. The theme of *Hubbul Wathon Minal Iman* is always inserted in the prayer ritual as a form of his love for the leader and his country.

The idea of *Hubbul Wathon Minal Iman* was born from the *ijtihad* process among the ulama, which was pioneered by Hadratus Shaykh KH Hasyim Asy'ari in the context of public policy in neo-institutionalism theory as "*power through ideas and power over ideas*"² in awakening local communities to participate in the struggle at that time. The reality is that until now it has become a *power in ideas* by Ponpes to prevent the development of other ideologies that are contrary to the Pancasila ideology in the people of Situbondo Regency, Indonesia.³ The idea of *Hubbul Wathon Minal Iman* was born through a process of social evolution which in

¹ The song was composed by KH Wahab Chasbullah in 1934. *Syubbanul Wathon 's verse* was originally sung by the students every time they wanted to start learning activities. The song then developed and became an encouragement for Muslim youths to expel the Dutch colonialists from the country. Where in the contents of the song is implied a message that the lyrics of the song have the spirit of nationalism and are against all forms of colonialism in the archipelago.

² Putra, Sanusi 2019 Analysis of Neo-Institutionalism Public Policy. Stating that in Discursive Institutionalism understands the relationship between ideas and power in three ways, *first*, power through ideas (*power through ideas*), a capacity possessed by a political or policy actor to convince (persuasively) others to think and act according to their wishes.. *Second*, power over ideas is the ability of an actor to dominate the meaning of ideas prevailing in society. *Third*, power in ideas is the power possessed by an idea (*power in ideas*) in dominating other opposing ideas. For example, when the idea of democracy has dominated, the idea of authoritarianism will be rejected and given a bad name in public.

³ In the journal entitled: Jihad Resolution: *Nationalism of the Santri Towards an Independent Indonesia* by Inggar Saputra, it is stated that the jihad resolution was born as an answer to the uncertainty that plagued Indonesian leaders in dealing with the invaders. Through the Jihad

reality existed long before the State Defense Program launched by the government even before the formation of the state administratively. Therefore, the idea of *Hubbul Wathon Minal Iman* in the Situbondo community exists and accumulates into social capital as an absolute prerequisite for the creation of good defense governance.

The active participation of the two Islamic Boarding Schools in defending the country, not only in national holiday commemoration *events*. However, it is also routinely carried out internally and externally with an academic dimension. Ponpes Salafiyah Syaffi'iyah Sukorejo, for example, held a regular seminar "Religion Study" as a curriculum or environmental activity for Ponpes. Meanwhile, Ponpes Walisongo Mimbaan Panji Situbondo trains its students to be proficient in marching and becomes an internal extracurricular activity of Ponpes. In fact, more than that, the level of cognitive understanding of defending the country by students is a prerequisite in completing their study programs in the Hafidz Quran Program at the Islamic Boarding School.

Hubbul Wathon Minal Iman's idea as local knowledge to defend the country designed and disseminated by informal institutions/Ponpes Situbondo, in reality can activate citizen participation in defending the country. This phenomenon strengthens the internalization of the values of defending the state with more character among the people of Situbondo. However, another phenomenon shows that the government's efforts through the implementation of the State Defense Program based on professional knowledge and scientific knowledge experience a deficit in activating people's attitudes and behavior in defending the country.

There is a phenomenon about the idea of *Hubbul Wathon Minal Iman* versus the implementation of the State Defense Program shows an anomaly phenomenon of state defense knowledge which implies an "empirical gap" for the active or passive public defending the state as the *output* of the adoption or adaptation of different types of knowledge in the arena of the implementation of the State Defense Program versus the practice of *Hubbul Wathon Minal Iman*. The reality of the implementation of the State Defense Program is reflected in the data collected by the National and Political Unity Agency (Bakesbangpol) of East Java Province and the Military District Command 083/Baladhika Jaya (Korem 083/Bdj) as follows.

Table 1 Voluntary Community Participation Rate

No	Regency	Volunteers from Agencies	Individual Volunteers
1.	Banyuwangi	400 Volunteers	200 Volunteers
2.	Bondowoso	300 Volunteers	175 Volunteers
3.	Jember	450 Volunteers	200 Volunteers
4.	Situbondo	250 Volunteers	75 Volunteers

Source: Based on data from Bakesbangpol East Java Province in 2020

Table 2 Voluntary Community Participation Rate by Military Command Data 083/Baladhika Jaya

No	Regency	Volunteer	
		agency	Individual
1.	Banyuwangi	350 Volunteers	167 Volunteers
2.	Bondowoso	3100 Volunteers	179 Volunteers
3.	Jember	360 Volunteers	198 Volunteers
4.	Situbondo	240 Volunteers	86 Volunteers

Source: Military Resort Command Mental Development 083/Baladhika Jaya in 2018

Referring to the two tables above, although there are data differences between the East Java Provincial Government's Bakesbangpol and the 083/Bdj Korem, a common thread can be drawn that the Situbondo Regency of Indonesia experienced the most deficit in community participation in defending the country in the Horse Tapal Regency area. The gap is getting wider, if you look at the number of residents in each district, especially the Situbondo Regency of Indonesia, which must receive guidance by the government through the implementation of the State Defense Program. Therefore, an alternative approach to the implementation of state defense policies is needed that can activate the attitude and behavior of defending the state. The total population of Situbondo Regency, Indonesia according to the Central Statistics Agency for East Java in 2014, is as follows.

Resolution, the santri and freedom fighters succeeded in defeating the Allied forces from Indonesia. Jihad resolutions generally contain two categories of jihad. First, fardhu ain for all people who are within a radius of 94 km from the center of occupation of the invaders. Second, fardhu kifayah for residents who are outside the radius. However, under certain conditions and emergencies, the status can be increased to fardhu ain. The resolution of jihad is considered a strategic decision and very valuable in providing moral support to the nation's leaders and triggering the patriotism of the santri, the people, and the ulama in a physical revolution against the invaders. The ulama left the pesantren, led the resistance to the last drop of blood and gave orders in front of the santri.

Table 3 Population in Each District

No	Regency	Total population
1.	Banyuwangi	1. 667. 001 Souls
2.	Bondowoso	957. 468 Souls
3.	Jember	2. 698 000 Souls
4.	Situbondo	865. 818 Souls

Source: Central Bureau of Statistics 2014

Interestingly, although the data above informs the quantitative participation ratio of the Situbondo community in defending the state is very minimal and the lowest in the Horseshoe Area, qualitatively most of the people actively participate in defending the country through their local knowledge / *Hubbul Wathon Minal Iman* which is manifested in traditional activities, customs and religious rituals. The conduciveness of the social life of the community is also very good, for example, the data released by the Situbondo Resort Police (Polres Situbondo) in 2018 is as follows.

Table 4 Law Violations in Situbondo Regency, Indonesia in 2017-2018

No	Type of Violation 2017	Amount	Type of Violation 2018	Amount	Trend
1.	Murder	0	Murder	0	Decrease
2.	Drugs	37	Drugs	33	Decrease
3.	Theft	175	Theft	149	Decrease
4.	liquor	45	liquor	31	Decrease
5.	Gambling	40	Gambling	30	Decrease
6.	ITE	23	ITE	18	Decrease

Source: Situbondo Police Station 2017-2018

Table 1.4 shows data on the decreasing level of law violations in Situbondo Regency, Indonesia in 2017-2018. The low level of community participation in the State Defense Program, as in data 1.1 and 1.2, but the reality of the social life of the people obeying the law and being proactive in defending the country through their local knowledge of defending the country / *Hubbul Wathon Minal Iman*.

The practice of *Hubbul Wathon Minal Iman* in the Situbondo community continues to be maintained through the active roles of the two Islamic boarding schools – KHR Kholil As'ad Syamsul Arifin and KHR Ahmad Azaim Ibrahimy – through traditional activities and religious rituals. According to the researcher, the strengthening of National Defense values based on professional and scientific knowledge and the idea of *Hubbul Wathon Minal Iman* based on local knowledge, according to the researcher, that the three types of knowledge allegedly need to be taxonomied and discontinued properly in the public policy arena. The artificial value of State Defense based on professional and scientific knowledge is strengthened through the value of *Hubbul Wathon Minal Iman* which is based on local knowledge, so that it has more character through knowledge management in the arena of the implementation of the State Defense Program.

The manifestation of the idea of *Hubbul Wathon Minal Iman* through social and religious activities such as through lectures and prayers, seems to contribute to the proactive attitude of defending the state in the Situbondo community. Therefore, local knowledge in defending the country is factually very helpful for the government which is constrained in increasing the active participation of its citizens in defending the country.

Kiai in the life of the Situbondo community are not only seen as religious teachers. However, they are also considered as *ghuru tengka* or teachers who teach manners that must be *obeyed* or respected and all advice followed. The epicenter of the Situbondo community towards the figures of KHR Kholil As'ad Syamsul Arifin and KHR Ahmad Azaim Ibrahimy, cannot be separated from the historical aspect as well as *lineage* or descent from KHR As'ad Syamsul Arifin who has clerical charisma and commitment to his nationalistic attitude towards the struggle for independence, so he is designated as a Hero National.

In addition to the strong charismatic influence possessed by the two kiai, the proactive attitude to defend the country is also influenced by the socionomical characteristics of the Situbondo community or a society whose individual attitudes and behavior are based on religious, ethical and cultural values that depend on the reference group (Burhanuddin, 1997). When the two kiai have considerable attention in knitting unity and continue to display their nationalistic attitude, they get great empathy from the community.

One of the attentions to his attitude of unity and nationalism is reflected in the statement of KHR Kholil As'ad Syamsul Arifin who views the relationship between religion and the state as a *divine instrument* for

understanding the world and the state. Moreover, Islam is the easiest religion to accept the premise of the state. One of the premises is the birth of *ijtihad* on *Hubbul Wathon Minal Iman* as part of the contribution of Muslims in religion as well as the state. Islam in the view of KHR Kholil As'ad Syamsul Arifin is interpreted as an entity that can be "present everywhere" (*omnipresence*).

His moderate views are inherited from his father KHR As'ad Syamsul Arifin – a National Hero – who wanted to emphasize that religion does not explicitly advocate the formation of a state. However, religion contains substantive teachings that contain a basic framework of values and ethics in the state and society. In the end, his views succeeded in marrying the two extreme groups – secular groups and formalist groups – in discussing the existence of “connections” between religion and the state. The view of KHR Kholil As'ad Syamsul Arifin is with a substantialist view who understands that in religion there are substantive values in the form of values, ethics and cultural values that can be the foundation of a state.

The inculcation of these values is consistently promoted by KHR Kholil As'ad Syamsul Arifin and KHR Ahmad Azaim Ibrahimy in lectures and activities of *Sholawat Nariyah* dan *Sholawat Bhenning*. This effort seems to be able to activate people's love for the homeland as a concrete implementation of the *contemporary Hubbul Wathon Minal Iman concept*, which can strengthen and ground the basic values of defending the country produced by the state.

Instilling religious values, ethics and cultural values by the *kiai*, generically becomes an important social capital in defending the country, so that it not only activates the attitudes and behavior of its people in defending the country, but elements of the government - Forkopimda Situbondo - also involve themselves in it. The active involvement of the government/formal institutions and the proactive attitude of defending the state by Islamic boarding schools/informal institutions *are* constructive supports in strengthening the artificial values of defending the state produced by the state through its laws and regulations which in reality seem not sufficient to activate attitudes and state defense behavior (see tables 1.1 and 1.2).

The deficit of citizen participation in the implementation of the State Defense Program carried out by the government, allegedly due to the implementation of state defense policies so far, borrowing the term Barrett experienced a *professional and solipsistic deformation*.⁴ because it is only based on professional knowledge and or scientific knowledge by ignoring the values, norms and ethics that have been co-produced in the social environment as local knowledge. As a result, the instrumental value of defending the state is desired by the government, the tendency is to mobilize, so that awareness of the attitude and behavior of defending the state is not formed. Therefore, from Barrett's thesis, the implementation of the State Defense Program can be correct from the process aspect, but is problematic from the outcome aspect (read: solipsistic).

The active role of the *kiai* through his local knowledge – *Hubbul Wathon Minal Iman* – which has the dimensions of values, norms and ethics, was adapted by the author as *the strengthen of values* from the artificial value of defending the country in activating a proactive attitude in defending the country of citizens in defending the country. This is a manifestation of the implementation of inclusive policies in accommodating local knowledge as part of constructing the implementation of the State Defense Program in producing inclusive public policies in the public sphere.

The idea of *Hubbul Wathon Minal Iman* which has “been beyond its time” and occurred long before the state through the Ministry/National Development Planning Agency (Ministry of National Development Planning/Bappenas) launched a policy that was sensitive to the dynamics developing at the local level, so that the policy was in line with the wishes of the community. and not *one size fits all* (presented at the *Local Knowledge to Policy Conference : Whose Evidence Matters* 2014).

Philosophically, attitudes and behavior as the ontology of defending the country are the reality of the intersubjective attitudes and behavior of each citizen in constructing their attitudes and behavior in defending the country. Faiz (2012), suggests that constructive changes in attitudes and behavior do not just appear suddenly or instantaneously in every individual's mind. However, constructive attitudes and behaviors will appear along with individual habitual patterns and habits continuously as a reduction of values, norms, morals and ethics that continue to be constructed as a belief in each individual.

State defense is part of public policy that regulates relations between the state and its citizens. Each has a role and needs each other in an effort to ensure the existence of the state as an embodiment of the social contract theory or social agreement theory of the formation of the state (Widjojo, 2015). Therefore, epistemologically, the implementation of the State Defense Program requires an integrated perspective (read: the perspective of the government as a policy actor and the perspective of citizens as the perspective of *the target group*). These two perspectives cannot be viewed solipsistically, but must be viewed holistically through a

⁴ Barrett (in Suriasumantri, 2017) states that science is knowledge that is increasingly specialized with the development of increasingly narrow scientific disciplines in its area of study. This situation creates a syndrome known as *deformation professionnelle*, namely deformation of shape caused by a narrow perspective of the profession. The emergence of this form of deformation when associated with the object of the problem causes deformation in decision making and one of them is a partial decision caused by sectoral thinking. The truth in decision making becomes *solipsistic*, that is, it is true when viewed from a certain point of view.

systems thinking perspective by involving actors and *target groups* as well as involving *knowledge stakeholders* in the public policy arena, in order to produce inclusive policies in the public sphere.

the government's neglect of local knowledge – *Hubbul Wathon Minal Iman* – in the context of the epistemology of the implementation of the State Defense Program has been going on for a long time. As depicted in several eras of government, the following: *First*, the Old Order Era, the State Defense Program was more defined as the physical involvement of citizens in the confrontation with Malaysia, so that at that time the government – the President and the Gotong Royong House of Representatives – issued Law No. 29 of 1954 concerning the Principles of People's Resistance by forming people's resistance organizations at the village level (OKD) and schools (OKS) as the embodiment of the Revolutionary Order. *Second*, in the New Order Era, the approach to the State Defense Program tends to be militaristic. Its implementation does not yet represent the needs and interests of citizens who are actually civil society. Carrying out this policy, the government prioritizes mobilization rather than active citizen participation. *Third*, the Reformation Era, the government no longer has the flexibility and political domination as it had in the previous era. The paradigm shift in state power causes the implementation of the State Defense Program to continue to experience dynamic changes in the period of changing government regimes, but also neglects to adapt local knowledge of defending the state / *Hubbul Wathon Minal Iman* which in reality existed before the formation of the state.

The government's neglect of local knowledge is inversely proportional to the attitude of the researchers who focus on researching the State Defense Program. There are many results of previous research that have discussed the discourse on religious values (read: local knowledge) adopted by the state to strengthen the doctrine of national defense in the context of state defense policies. For example, a study conducted by Røislien (2019) entitled: *Religion and Military Conscriptation: The Case of the Israel Defense Forces*. The results of his study conclude that the military often uses the "closeness and religious feelings" between military members to increase the solidity of their country's defense in military service policies.

Likewise, a study conducted by Røislien, other researchers such as Elran and Gabi (2019) entitled: *Military Service in Israel: Challenges and Ramification* concluded that the state defense trip carried out by the Israeli government used religious sentiments in strengthening its country's doctrine by approaching ultra groups, orthodox or Haredi as military personnel who strongly hold religious ideology.

Although the researchers raised the discourse on religious values as knowledge with local dimensions in strengthening state ideology and strengthening the existence of state defense, there are 2 (two) fundamental differences with the study the author did. Among other things, *first*, the previous authors focused on state domination in an effort to optimize the implementation of the State Defense Program. Meanwhile, the author focuses on the phenomenon of being proactive citizens (read: the public) in defending the country through the concept of *Hubbul Wathon Minal Iman* as local knowledge with dimensions of values, norms, ethics and attitudes that have lived and developed in the Situbondo community. *Second*, in the context of state policy, particularly in the context of strengthening the existence of the state, previous studies from abroad used the concept of military service. Meanwhile, the author frames it through the concept of Defending the State which is unique to Indonesia, whose ontological basis is a change in the attitudes and behavior of every citizen in defending the country.

Tippe in his study, uses the same concept of State Defense as the author uses in this study. However, Tippe in his approach still focuses on the dominant state actor, namely the role of the TNI in implementing the State Defense policy in Papua. Meanwhile, the author's approach focuses on public phenomena (read: citizens) in defending the country based on local knowledge / *Hubbul Wathon Minal Iman*. Defending the State is a constitutional term to regulate the rights and obligations of every Indonesian citizen in an effort to defend the country. The 1945 Constitution regulates State Defense through Article 27 Paragraph 3 which states that: "Every citizen has the right and obligation to participate in efforts to defend the state," and Article 30 Paragraph 1 states: "Every citizen has the right and obligation to participate in efforts to defend the state. national defense and security."

Based on the two articles, the concept of State Defense as an effort to create citizens who understand, live, believe that their rights and obligations in defending the state place themselves as important actors in the Universal Defense System (Sishanta). The meaning contained in Sishanta is the people as a reserve component to multiply the strength of the TNI as the main component in the Sishanta concept. The participation of the people in Sishanta through the reserve component is in principle voluntary which has been regulated in Law (UU) No. 23. Year 2019 concerning Management of National Resources for National Defense.

The concept of State Defense regulates that the participation of citizens in defending the country can directly be carried out voluntarily by registering through the military or compulsory military profession - TNI - and can also be done indirectly through their respective professions as stated in Article 9 paragraph 2 of Law No. 3 of 2002 concerning National Defense. The law states that: "Efforts to defend the state are realized in the implementation of national defense, and include civic education, compulsory basic military training, and service in accordance with the profession."

This is what distinguishes the concept of State Defense from the concept of Military Conscription. State defense in a legal perspective is the "rights and obligations" of every citizen. Meanwhile, the concept of "military conscription" is simply an "obligation." According to Born (1987), military service is the obligation of citizens to serve in the military in the armed forces, when required by the national government (Hans, 2018). Meanwhile, State Defense in the context of military service is only intended for citizens who want to choose their "right" to serve directly to the state through the TNI profession. Meanwhile, those who do not want to fulfill their right to enter military service, do so indirectly through their respective professions, namely through the attitudes and behaviors contained in the values of State Defense.

The study of the words rights and obligations in State Defense has several legal consequences. The first consequence, State Defense is the right of every citizen that is obtained from birth even before birth. State defense is a human right, so the government as a regulator is obliged to meet these needs by preparing adequate facilities and infrastructure so that every citizen can fulfill his right to defend his country optimally. Rights are something that absolutely belongs to every citizen whose use depends on ourselves.

The second consequence is that defending the country is the obligation of every citizen, either legally or morally. Each has an obligation to participate in efforts to defend the country in accordance with their capabilities and in accordance with the facilities and infrastructure provided by the government. If the government's capacity is inadequate, then the obligation to defend the country cannot just disappear, but must continue to be carried out by every citizen by optimizing all their potential. His obligations are always fulfilled to his country. Obligations are absolute and must be carried out with a full sense of responsibility.

The two legal consequences are paradoxical because they have different legal implications. Therefore, the implementation of the State Defense Program in a democratic era, besides having challenges, also has opportunities because of the availability of options for every citizen in expressing himself in defending the country. The ideal condition is that every citizen must consciously be actively involved in defending the country through constructive changes in attitude and behavior, which are in line with the paradigm of democratic governance.

Observing the phenomenon of the shifting dynamics of the paradigm approach to the implementation of the State Defense Program in every government regime in maintaining the existence of the state, it seems that the implementation approach of the State Defense Program is contextual in accordance with the demands of the siring era with *shifting* government paradigms. Likewise, such as *shifting* the paradigm of *government to governance* which certainly demands a change in the approach to implementing the State Defense Program as a public policy in the defense sector in accordance with the needs of the paradigm.

The completeness of regulations owned by the government in the implementation of the State Defense Program does not appear to be sufficient to activate public participation in defending the state. As the government's solipsistic approach is only based on the "correctness of the process" regulation, researchers have not moved from a *top-down policy approach* where state authorities (read: regulations) are very dominant in efforts to optimize the achievement of state defense goals and tend to produce policy models. solipsistic.

Meanwhile, the author departs from a *bottom-up approach* (read: public local knowledge) which is constructed through the reality of the phenomenon of a proactive attitude to defend the country authorized by local knowledge / *Hubbul Wathon Minal Iman* which is taxonomy with other types of knowledge including *stakeholders* in the arena of policy implementation (read: actors and policy *target groups*) through a *systems thinking approach*.

The results of the study by Nugroho *et., al* (2017) and Armitage *et., al* (2017) have similarities with the researcher's approach. Nugroho *et., al* (2017)'s thesis is "*knowledge to policy*" where "knowledge for policy" is the process when data, evidence and other forms of knowledge are created, turned into policies and implemented in a "political energy vortex." In short, this type of local knowledge contests the "political interest" to influence policy. Likewise with the thesis of Armitage *et., al* (2017) on "*knowledge co-production*" where "knowledge co-production" is the synthesis of scientific knowledge and professional knowledge in formulating problems, determining the scope and implementation.

The difference between the thesis of Armitage *et., al* (2017) and the author is the focus of the author's study on the existence of local knowledge which is continuous with other types of knowledge existence as an epistemological assumption of proper implementation of the State Defense Program *with* a democratic government paradigm and inclusive policies in the public sphere. Meanwhile, Armitage *et., al* (2017), only focus on *the co-production* of scientific knowledge and professional knowledge by ignoring the dimensions of local knowledge.

The difference between the thesis of Nugroho *et., al* (2017) and the author is that, Nugroho *et., al* (2017), converts local knowledge into "political interests/interest groups" to enter into the policy process. According to the researcher, this method eliminates the existence of local knowledge itself. Local knowledge with affective/belief dimensions will not find its place in the political arena that works *rationally with choice*

theory. Local knowledge that is converted into “interest groups” also contributes to fertilizing identity politics in the political reality of Indonesia.

Meanwhile, according to the researcher's approach, local knowledge is taxonomy and continues with other types of knowledge in the arena of the implementation of the State Defense Program. Each as an ontology assumption and an appropriate epistemological assumption to present the implementation of an inclusive State Defense Program in the public sphere which has implications for the construction of an alternative inclusive policy paradigm in Administrative Science.

Some of the descriptions above, as the focus of this study, are explained as follows. *First*, there is an anomaly in state defense knowledge based on local knowledge *versus* professional and scientific knowledge in the arena of the State Defense Program. *Second*, the reality of the *empirical gap phenomenon* – the active *versus* passive public defending the state – as a consequence of the adoption or adaptation of different types of knowledge in the arena of the implementation of the State Defense Program *versus* the practice of *Hubbul Wathon Minal Iman*. These two phenomena are facts of a functional "system" that is coherent and corresponds to each other.

The first focus of this study – the reality of the anomalous phenomenon of state defense knowledge – is constructed through the research questions in this study, which were designed from the start using the constructivism paradigm through a phenomenological approach. The answer to the study question is the assumption of a proper material object *in* the arena of implementing an inclusive State Defense Program.

Meanwhile, related to the focus of the two studies, the author uses an epistemological problem-solving procedure. So the author builds a *theoretical framework* from several relevant theories as well as several theses by the researchers to construct the assumptions of the study which will be verified empirically. The results of the empirical verification of the author's assumptions are the assumptions of *proper formal objects* in the arena of inclusive State Defense Program implementation.

Faiz's thesis in the theory of attitudes and behavior states that constructive attitudes and behavior will appear along with individual habits and habituation patterns continuously as a reduction of values, norms, morals and ethics that continue to be constructed as a belief in each individual and furthermore he explained that attitude is a concept formed by 3 (three) components, namely cognitive, affective and conative. Meanwhile, Aristotle (in Nugroho *et. al*, 2017) has identified three types of knowledge including *epistemology*, *techne*, and *phronesis*.⁵ Each of these types of knowledge is coherent and corresponds to *episteme* as scientific knowledge, *technology* as professional knowledge, and *process* as a type of local knowledge produced by the community.

Departing from the theory of the types of knowledge of Aristotle, the theory of attitudes and behavior as well as several theses of the researchers mentioned above, towards the focus of these two studies, the author deductively builds the assumption that the continuum of the triadic dimension of knowledge (local knowledge, professional knowledge and scientific knowledge) with the triadic dimension of attitude and behavior in the policy arena, is an appropriate form object *in* the implementation of an inclusive State Defense Program. The continuum of knowledge in the arena of the State Defense Program is also a *problem solving empirical gap* in the focus of these two studies. The knowledge *stakeholders* in the PBN policy arena are the knowledge base of the implementer and the knowledge base of the target policy group which the author adapted from Vassallo's thesis " *The Knowledge Continuum* " in the context of *The Knowledge Management* ⁶ to the context of public policy (in Main, 1999)

Therefore, the taxonomy and continuum of types of knowledge in the arena of policy implementation is the author's *State of The Art* that distinguishes the focus and locus of the study conducted by the author from other public policy scholars. Departing from the *State of The Art*, the author believes that the taxonomy and continuum of knowledge in the respective policy are appropriate ontological assumptions and epistemological assumptions *in* constructing alternative paradigms of inclusive public policy.

⁵ Aristotle in Kharisma et al defines episteme as the explanation of phenomena, usually referred to today as science. Techne is about the technical knowledge we have, or what we will call professional knowledge. And, phronesis is about how we “contribute to the practical rationality of society in explaining where we are, where we want to go, and what we want according to a diverse set of values and interests” (Flyvbjerg, 2001:167). This is the kind of local knowledge that the community generates. Each is manifested in a different way and several illustrations are provided, such as bureaucratic knowledge as a form of professional knowledge, and religious knowledge as a form of local knowledge.

⁶ In a situation where the knowledge possessed by the *stakeholders* is different, then in the context of *knowledgemanagement* in Muid's thesis that exchange is a prerequisite for the incorporation of knowledge through the transfer of knowledge and the creation of new knowledge which can take place in four different models, namely: 1) *socialization*, namely conversion from *tacit knowledge* to *tacit knowledge*, 2) *Externalization*, is the conversion from *tacit knowledge* to *explicit knowledge*, 3) *Combination*, namely conversion from *explicit knowledge* to *explicit knowledge*, 4) *Internalization*, including conversion from *explicit knowledge* to *tacit knowledge*

1.2 Formulation of the problem

The formulation of the problem in this study: *First*, how is the contribution of local knowledge in state defense policy in Situbondo Regency? *Second*, what is the mechanism for incorporating local knowledge into state defense policies? *Third*, designing an inclusive state defense policy recommendation model.

1.3 Study Objectives

The purpose of this study: *First*, describe and analyze the contribution of local knowledge in state defense policy in Situbondo Regency. *Second*, constructing a mechanism to include local knowledge in state defense policies. *Third*, the formulation of an inclusive state defense policy recommendation model.

II. TINJAUAN BIBLIOTHEKA

2.1 *Shifting Paradigm* Public Administration and Author Position

The development of the Administrative Science paradigm as described above, it can be drawn from a common thread that there is a *shifting reality*. *The paradigm* of public administration starts from the era of administrative dichotomy or changes in the classical public administration paradigm to the era of the *governance paradigm*. In the era of administrative dichotomy, the ontological assumption is to separate politics and government functions as a form of strategy to increase efficiency and effectiveness.

In the era of classical public administration, there was a paradigm shift by prioritizing ontological assumptions in public services. According to Simon (2004), the *New Public Service* (NPS) paradigm was born from a criticism of the *New Public Management* (NPM) paradigm which views the public partially or simplifies by equating *citizens* with *customers*. Consequently, public services are only enjoyed by those who can afford it. According to Indiahono (2016:163), the public is different from *customers* in the private sector. The birth of NPM in the early 1990s was a reaction to the weakness of the *Old Public Administration* (OPA) which carried out the principle of hierarchy and centralization of planning and direct control by the government which was deemed incompatible with the new strategic environment.

Over time, the *governance paradigm* has also *shifted* contextually, with ontological assumptions that require participation of all *stakeholders*, active public participation, including proactive government attitudes, which include: 1) *Governance as Government*, 2) *Good Governance*, 3) *Governance as Good Enough Governance*, 4) *Governance as System Socio Cybernetic*, 5) *Collaborative Governance*, 6) *Partnership*, 7) *Consensus Building*, 8) *Network Collaborative and many others* (Astuti, 2020).

Departing from the reality of the *shifting paradigm* of Administration Science above, then where is the position of this study in the midst of a relatively progressive paradigm shift. Before discussing where the position of this study is in the paradigm shift, it is better to pay attention to some of the opinions of experts who explain the paradigm.

As it is known that the concept of paradigm was introduced by Thomas S. Kuhn in his book *The Structure Of Scientific Revolutions*. However, the emergence of the book also elicited responses from scientists, both social scientists, psychologists, methodologists to philosophers of science. Not only the concept of paradigm in question, but concepts related to the paradigm, such as *normal science*, *puzzle-solving*, anomalies, crises, and the *scientific revolution*. According to Kuhn, *normal science* shows the following two characteristics: *First*, the researchers applied certain theories and produced theoretical findings that became a new school for subsequent scientists. *Second*, the use of the theory is possible or open space to be used to solve other types of problems. The fulfillment of these two characteristics by Kuhn calls it a paradigm.

Normal science does not require and does not even allow the discovery of new theories in a field of science because it aims to conduct studies in the fields of science that have been defined in the paradigm by applying accepted theories and only expanding the application of theories that have been applied. Meanwhile, if there are problems/anomalies that have not been solved by Kuhn, call them *outstanding problems*.

If in a study event, where the theory that has been dedicated in the construction of the hypothesis proposed by the researcher, is not proven, then what the author must do is replace the study with another study or replace the locus of study with another problem and change the proposed hypothesis. This event is known by Kuhn as the author's *lack of sufficient brilliance* and is not a failure of a theory.

According to Kuhn, *normal science* examines more research problems that have been defined in the paradigm and at the same time seeks to bring the research problems closer to theoretical problems and does not aim at all to find new theories, but to apply widely accepted theories as paradigms.

If later it turns out that there are more and more research problems that cannot be solved by theory in the adopted paradigm, a situation called anomaly arises. The increasing number of anomalous situations creates a crisis and then there is a need to find a new paradigm that is more helpful in *solving puzzles*. The writer's criticism of the thesis, if it refers to Kuhn's opinion, then the *shifting* of the Administrative Sciences paradigm as described above, cannot be said to be evidence of the development of Administrative Sciences as claimed by

administrative studies, but due to the many anomalies that resulted in the bubble *shifting* the Administrative Sciences paradigm.

This is what the author thinks is to explain Kuhn's inconsistent opinion regarding paradigms. On the one hand, the position of theory is very dogmatic (read: unshakable) compared to the position of researchers/scientists. On the other hand, there are anomalies that result in a new paradigm because researchers/scientists find *outstanding problems*. The inconsistency of Kuhn's view that the paradigm has limited the breadth of the study, but still provides room for new research problems. Then, the question is how far does the paradigm give limits, and how far does the paradigm give freedom? This question was not answered by Kuhn. According to researchers, paradigm is not a theory, but as a means of scientific thinking such as logic, language, hypothesis, methodology to find a theory.

This is the practice of Kuhn's study which differs from Popper's, which asserts that the only valid method of proof is falsification. Knowledge advances not because the theory is proven correct, but because errors are found in the theory. He reiterates through a postulate that "the indisputability of a theory does not prove anything that the theory is true." On the contrary, the refutation of a theory certainly proves that the theory is wrong."

Knowledge can come from any source, for example from books, observations, TV information, dreams, visions *or* from midnight inspiration. However, as long as the knowledge is converted into scientific knowledge, the testing procedure is a scientific methodology or testing procedure, and only knowledge that passes falsification can be accepted as scientific knowledge. Popper stated that scientific knowledge always begins with a *conjecture*, namely a conjecture in the form of a hypothesis or theory that must be confronted with empirical reality in the form of observational data or experimental data. If there is a discrepancy or even a contradiction between the hypothesis or theory and empirical reality, the theory and hypothesis must be considered wrong and not empirical reality.

Popper reiterates that he is not a positivist as is often alleged, but a realist who recognizes that there are three kinds of worlds he faces, including : *First, world* one is the physical world in the form of physical objects, *second, world* two is the world of human consciousness, and the *third world* is the world of objective knowledge, in the form of all experiences, knowledge, theories, hypotheses, and problems that have been separated from the individual. or group

Departing from Popper's point of view, a number of *paradigm shifting developments* in Administration Science must pass the falsification test in order to be accepted as grounded scientific knowledge. The falsification test can be described as follows: *First, the shifting paradigm* of Administrative Sciences according to the author is built on ontological assumptions (to borrow Popper's term) being in world one, namely the phenomena of the physical world in the form of physical objects, so that the addition of ontological assumptions results in changes in epistemological assumptions (read: paradigm shift), such as the *government to governance paradigm shift*.

Initially the *government paradigm* was built on ontological assumptions or the material object was only government/state actors. Then by the researchers it was deemed irrelevant, so the change in ontological assumptions/addition of material objects involved other *stakeholders* such as entrepreneurs and the public, which resulted in a change in the *governance paradigm*. According to the researcher, if the construction of ontology assumptions/material objects in Administrative Sciences is still in the first world (to borrow the term popper), then the *paradigm shift* in Administration Science will continue to develop linearly with the addition of ontology assumptions built by the researchers. This phenomenon by Suriasumantri (1997) poses a question "is it really necessary for us to limit the narrower assumptions? The answer is simple: if science (read: Administrative Sciences) wants to get reliable science, which is able to analyze carefully and thoroughly the various phenomena that arise in human experience, then this limitation is a necessity. So the real reliability of a science does not lie in how many paradigms there are, but how wide the reach of one paradigm is in analyzing carefully and thoroughly various phenomena, and on this range the purpose of this study was compiled.

Second, since the beginning this study was designed in a phenomenological approach. The material object of phenomenology is in the *textural description*, namely what is experienced by the subject of the study about the object of study/phenomenology and the *text structure description*, namely how the subject experiences and interprets his experience (interpretation of the study subject). *Generating ideas* in phenomenology is an assumption ontology in the study of phenomenology not on the phenomenon or its physical object or the first world, but on the awareness that the subject under study builds on the event. That is, the ontology assumption in this study is in the second world to lead to further abstraction in the form of concepts or theories that are in the third world.

So to borrow Popper's term, the ontological assumption of this study begins in the first world as an object, but the ontological assumption is in the second and third worlds or in Husserl's terms the result of the intentionality of the subject of the study to the object of the phenomenon. Therefore, it is important that the ontology assumption of Administrative Sciences is not only constructed in the first world, namely on physical

phenomena such as the assumption of the ontology of the *governance paradigm* which continues to give birth to various paradigm *shifts*. However, the ontological assumptions must be abstracted in the second and third worlds, namely constructing ontological assumptions on "knowledge governance" which authorizes "institutional governance," so that one paradigm in Administrative Science is able to analyze carefully and thoroughly various phenomena in both the first and second worlds. or the third world, not on how many paradigms are formed.

The definition built by the researchers related to the paradigm does not indicate a common view because every expert/scientist, especially the administrative studies, build ontology assumptions in the first world which will continue to experience *shifting paradigms*.

Departing from these several theses, the author's position is actually in Popper's view, so that if a theory or scientific paradigm no longer explains, describes, controls or predicts a reality or phenomenon, then the theory must be falsified by a new theory or paradigm. The paradigm structure is actually built by the consistency between the assumptions of ontology and the assumptions of epistemology that are constructed by researchers on the reality of phenomena in a scientific discipline. In simple terms, the paradigm can be explained mathematically that the ontology assumption plus the epistemological assumption is the same as the paradigm.

Referring to the *shifting* paradigm of Administrative Sciences above, then through the results of this study, the author's position is not in the same paradigm of Administrative Science as mentioned above, but the author has the potential to construct an alternative paradigm of Administrative Sciences that can analyze carefully and thoroughly phenomena (world one). and public events (second world) which resulted in the third world as an alternative paradigm in Administrative Science.

2. 1 System Thinking Public Policy Implementation

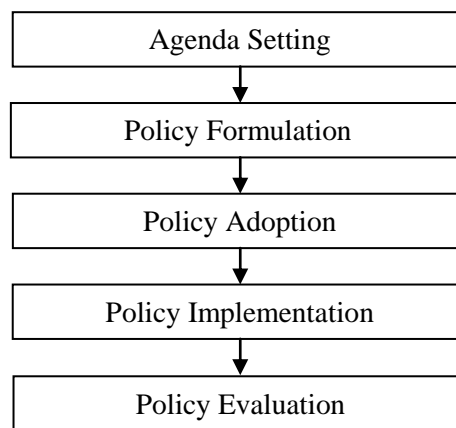
Public administration as a process of fulfilling the mandate in the context of providing regulatory functions and public government services requires a mechanism for its implementation, namely public policy. Anderson further stated that public policy is a decision that is intended to overcome certain problems to carry out certain activities or to achieve certain activities, which are carried out by authorized institutions in the context of carrying out the tasks of state government and development (Anderson, 1975).

Anderson defines public policy as a direction of action that has a purpose set by an actor or a number of actors in overcoming a problem or a problem. Anderson (1975), again stated that public policy is defined as an action that is relatively stable and purposeful, which is followed by an actor or group of actors in dealing with a problem or problem of concern. (*a policy is defined as a relatively stable, purposive course of action followed by an actor or set of actors in dealing with a problem or matter of concern*). Meanwhile, according to Islamy (2000), public policy includes all parts of the existing rules, including rules born from the political process because basically the policy-making process is a political process.

Therefore, in the course of public policy, deliberately formulated and designed to make the behavior of the intended people (target group policy) be patterned according to the content and formulation of the policy (Marzali, 2012). However, a policy is also basically not only something related to what the government does in order to deal with a problem, but a policy can also be perceived as something that the government does not do, related to the existence of a problem. The decision not to do something can be based on considerations. Dye (1998:2) defines state policy as " *is whatever the government chooses to do or not to do.*"

Furthermore, Dye said that if the government chooses to do something, then there must be a goal to be achieved and state policy must include all government actions, thus the action is not just a statement of the will of the government or government officials. In addition, something that is not done by the government will have the same effect as something that is done by the government.

Despite the many definitions of public policy put forward by the above experts, public policy is still a process that must be interpreted holistically and in a systematic way of thinking to obtain *social order*. According to Dunn, public policy is a complex process because it involves many processes that must be studied. Therefore, Dunn (2003), divides public policy into several stages in policy design as follows.



Source: *Introduction to Public Policy Analysis (2003)*

Picture 1 Stage of Public Policy

Based on the stages of public policy stated by Dunn above, the following explanation can be given: *first*, at the stage of preparing this agenda, the elected and appointed officials place the problem on the public agenda as a community initiation facilitated by the official. According to Brewer and deLeon, policy initiation is a proposal that is included in the policy agenda. In the end, some of these initiatives or problems entered the policy agenda of the policy makers. At this stage a problem may not be touched at all, while other problems are set to be the focus of discussion or there are problems for some reason postponed for a long time (Brewer and deLeon, 1983).

Second, the policy formulation stage, meaning that issues that have entered the policy agenda are then discussed by policy makers. The problem is defined and then the best solution is sought. The solution to this problem comes from the various alternatives or *policy options* available. Each alternative competes to be selected as a policy taken to solve the problem. At this stage, each actor will "play" to propose the best solution to the problem.

Third, the stage of policy adoption. There are many policy alternatives offered by policy makers, in the end one of the policy alternatives is adopted with the support of the legislative majority, consensus between the directors of the institution or judicial decisions.

Fourth, in this policy implementation phase, a policy program must be implemented, which is carried out by administrative bodies and government agencies at lower levels. The policies that have been taken are implemented by the administrative unit that mobilizes financial and human resources. At this stage various interests will compete. Some policy implementations have the support of *implementers*, but some others may be opposed by implementers.

Fifth, the policy evaluation stage. At this stage the policies that have been implemented will be assessed or evaluated, to see how far the policies made have been able to solve the problem. Public policy is basically made to achieve the desired impact and solve the problems faced by society. Therefore, a measure or criterion is determined on which to judge whether a public policy has achieved the desired impact.

Several stages of public policy that have been described above, it can be concluded that government policies must be as good as possible, because people's opinions and desires are often not the same. The measure, especially at the policy implementation stage, is in the *public interest*, because indeed the government gets power from the people which in turn must carry out activities in accordance with the people's will for the benefit of the people.

Therefore, through a *systems thinking approach*, it is hoped that policy implementers and policy group targets as well as the reality of the policy environment are in one ecosystem (read: system). Therefore, policy implementation can accommodate several things that need and are important to note: *First*, the resulting model can accommodate in detail all important aspects, both from the government's perspective (read: formal objects and government material objects) and the community/public perspective (read: : forma object and community material object), which can be used to solve the problem of *detail complexity*. *Second*, it can explain the interrelationships between important aspects dynamically, to overcome the *dynamic complexity problem*. *Third*, the resulting aspects can describe the observed activities through soft aspects, real aspects, and variables from the results of a calculation into a model simultaneously (read: *system model thinking*).

The use of systems thinking is important in policy implementation to avoid failure. Hogwood and Gunn (1986) classify the failure of policy implementation into two categories, namely: *First, non-*

implementation or implies that a policy is not implemented according to plan, perhaps because the parties involved in its implementation do not want to cooperate, or they are already working, inefficiently, work half-heartedly, or because they do not fully master the problem, or the possibility of the problem being worked out is beyond the reach of their power, so that even though their efforts are very persistent, the existing obstacles cannot be overcome. As a result, effective implementation is difficult to fulfill.

Second, unsuccessful implementation usually occurs when a certain policy has been implemented according to the plan, but due to unfavorable external conditions, the policy is not successful in realizing the desired impact or end result. The policy has a risk of failure because the implementation factor is bad (*bad execution*), the policy itself is bad (*bad policy*), or the policy has bad luck (*bad luck*).

III. STUDY METHOD

This study was designed from the start in the constructivism paradigm in the approach of interpretive phenomenology or Interpretative Phenomenological Analysis. Where the author constructs the scheme in a coherent manner starting from the design, study methodology, approaches, procedures, to study methods and analysis systems that are designed collaboratively to produce novelties that can provide enrichment to the *body of knowledge* in administrative science.

IV. DISCUSSION

4.1 Contribution of Local Knowledge in State Defense Policy in Situbondo Kabupaten

Hubbul Wathon Minal Iman has local knowledge to defend the country designed and disseminated by informal institutions/Ponpes Situbondo able to activate citizen participation in defending the country. Meanwhile, state defense carried out by the government as listed in table 1 and 2 has a deficit in activating the attitudes and behavior of the community in defending the country, because it only relies on professional and scientific knowledge and is ignorant of local knowledge that has long existed in the community. Therefore, the internalization of state defense carried out by informal institutions is factually a state defense dynamic that represents an inclusive state defense. State interpretation as the implementer in the arena of State Defense Program policy implementation *versus* public interpretation defending the state in the practice of *Hubbul Wathon Minal Iman* is characterized by the absence of domination of interpretation by one particular authority or authority in the public sphere "*domain of common concern*" as a feature of an inclusive public sphere (Habermas, 1989).

The deficit of citizen participation in the State Defense Program initiated by the government, because the concept of The State Defense Program is based on solipsistic professional knowledge and scientific knowledge. factually State defense in Situbondo Regency by formal institutions is assisted by the active participation of informal institutions in disseminating the idea of *Hubbul Wathon Minal Iman* which can activate public participation in defending the country., so that it can be drawn a common thread that local knowledge contributes to activating public participation in defending the country through internalizing the values of *hubbul wathon minal faith* in sholawat *Nariyah* and *Bhenning* activities as well as *song osong lombung*, picking sea and red and white porridge activities. which can change the attitudes and behavior of citizens in loving and sacrificing for their country.

4.2 Mechanisms for Incorporating Local Knowledge in State Defense Policy

The mechanism for including local knowledge in state defense policies is carried out in 2 (two) stages, namely the taxonomy of types of knowledge in public policy, and the continuum of types of knowledge in public policy, as follows.

A. Mechanism Taxonomy of Knowledge Types in Public Policy

Etymologically, the word taxonomy comes from the Greek words *taxis* and *nomos*. *Taxis* means arrangement or division and *nomos* means law. He further said that various taxonomies were named after their creation, for example: Bloom, Materiel and Gagne, Krathwohl, Martin and Briggs, and Gage.

Referring to the thesis above, the taxonomy of the types of knowledge in public policy can be interpreted as regulations or laws in the triadic dimension of the types of knowledge in the arena of public policy to place the existence and function of the type of knowledge in a *proper manner* as well as the theory of attitudes and behavior that determine the predisposition of policy actors in interpreting public policy as a social reality. In short, about the contribution of types of knowledge, theories of attitudes and behavior in the analysis of public policy as social reality in a phenomenological approach.

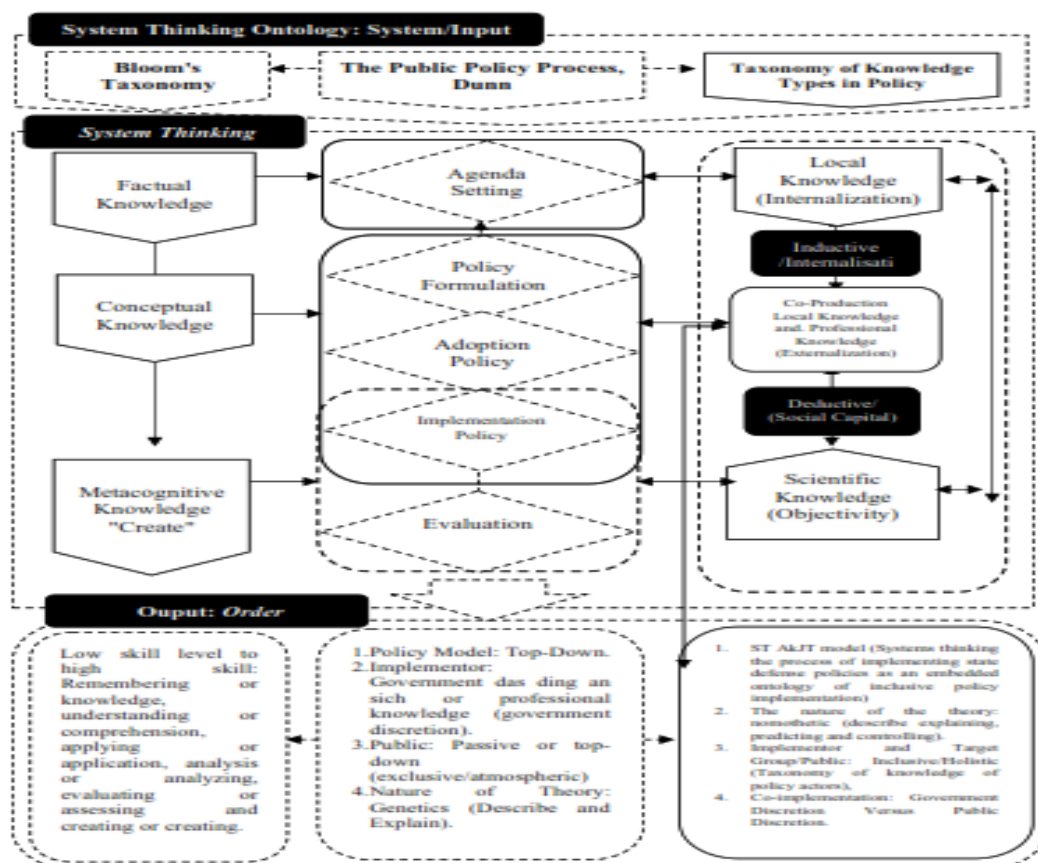
Public policy as a social reality, its tendency is interpreted differently by implementers and the target group of policies. This happens because the predisposition (theory of attitudes and behavior) and the *stock of knowledge* (type of knowledge) of the researchers are different. The government as the implementer uses a

professional and scientific knowledge approach. Meanwhile, the public as the target of the policy group in the policy arena uses their predisposition and local knowledge in defending the country.

Therefore, the use of Bloom's taxonomy type of knowledge and Dunn's policy stages, inspires the author in compiling a knowledge taxonomy in an inclusive National Defense policy arena, with a local knowledge base with an effective dimension. complement professional and scientific knowledge that only focuses on the cognitive and conative dimensions. The dialectical process of the triadic dimension of this type of knowledge in the public sphere, becomes part of the factors that frame the situation of an inclusive state defense, as well as being part of the factors that actualize the behavior of the *target group* in the public sphere. The triadic dimension of professional knowledge and scientific knowledge that is cognitive and psychomotor, does not seem to necessarily transform the actualization of the *target group 's behavior* into the public sphere, because it requires an affective dimension contained in local knowledge (read: value organization) and objective public spaces.

The organization of values in the arena of state defense, is portrayed through the reality of the affective dimension of local knowledge (read: *Hubbul Wathon Minal Iman*) which activates public attitudes and behavior in defending the state, with a cognitive dimension in professional and or scientific knowledge (read: State Defense Program) which has a deficit in activating the public to defend the state, which in fact occurs *empirical gap* in the policy arena. The reality of this anomaly, uniquely, according to Habermas (1989), is precisely the condition of defending the state that is objective. Suriasumantri (2017) reaffirmed that the objective organization of values and conditions of the public sphere serves as a bridge or as one of the factors in transforming the actualization of behavior in the public sphere.

Taxonomy of triadic dimensions of knowledge in the policy arena as an *embedded ontology* in constructing alternative models of inclusive public policy in the *Publicness Administration Science paradigm* which is visualized in the chart below.



Source: Study Findings

Figure 2 Systems Thinking Algorithm Knowledge Justified by Taxonomy in Inclusive Public Policy

The taxonomy of the triadic dimension of knowledge in public policy above, is a *Systems Thinking Algorithm Knowledge Justified by Taxonomy* (ST AkJT). This *thinking system* in principle is how local knowledge in the policy arena has the same existence as the kind of professional and scientific knowledge that authorizes the meaning of the target group of policies. Policy implementers are authorized by scientific and

professional knowledge. Meanwhile, the target group policy is authorized by its local knowledge. Therefore, public policy as a social reality is interpreted differently by policy actors and *target groups* according to their *stock of knowledge* and predispositions. Umara interprets state defense as professional and scientific knowledge. Meanwhile, *the target group* of policy/clerics interpret state defense as local knowledge.

Most of the people of Situbondo interpret state defense as their local knowledge through a process of internalization, externalization through habitually objectified *cultural* symbols as described in the *existing* model. The various meanings of policy actors on the social reality of implementing the State Defense Program policy are a form of democratization of knowledge in the inclusive public policy arena, which the author abstracts into ST AkJT and synthesizes through Dunn's public policy phasing, Bloom's taxonomy theory of knowledge and the reality of the inductive findings of this study. ST AkJT, can be further explained as follows.

First, factual knowledge or local knowledge is mutually coherent and corresponds at the agenda-setting stage to photograph phenomena/issues in public policy. At this stage, community initiations that commonly occur are superficial (read: on the surface, physically, and weightless because they only see public physical phenomena as issues). Therefore, at the agenda-setting stage as the beginning of the public policy process, community initiation through local knowledge is abstracted into the form of "ideas" (read: *ideational dimension*) which already has cognitive and normative aspects that can determine the clarity of direction for local knowledge to enter. on the policy agenda. The public agenda in the policy process (read: public ideas/ideas) in ST AkJT are public ideas/initiations that have been internalized, externalized and objectified as local knowledge that has become the reality of public objective knowledge.

Second, the formulation and adoption stages in the public policy process. At this stage, conceptual knowledge, procedural knowledge or professional knowledge are coherent and correspond in determining the formulation in the public policy process. At ST AkJT, local knowledge is inductively abstracted in the form of ideas, which are converted into the government's annual agenda program. Meanwhile, deductively scientific knowledge serves to determine the proper synthesis or formulation *through* the *co-production* of local knowledge with professional knowledge. The findings in this study show that *the co-production* of local knowledge and professional knowledge synergize, which contributes to actualizing the behavior of defending the country. Local knowledge that is converted as social capital functions scientifically as a theoretical justification or in Berger and Luckmann's terms part of the legitimacy process.

Third, metacognitive knowledge or scientific knowledge, is coherent and corresponds to an important stage, namely the implementation stage and the policy evaluation stage. Local knowledge that has been objectified, in the context of Administrative Science, the author calls it in terms of "public discretion." Meanwhile, in the context of phenomenology it can be referred to as intersubjective implementation or in the context of implementation it can be referred to as *co-implementation* (implementation of government policies as government discretion in the bureaucratic organizational model, collaborating with discursive policy models of ideas and discourse as public discretion). *Co-production* of local knowledge with professional knowledge contributes to constructing appropriate *co-implementation* in the *arena* of inclusive policy implementation.

At the implementation stage, the usual policy implementers are played by government administrative bodies based solely on professional knowledge and scientific knowledge in mobilizing financial and human resources. Meanwhile, at the implementation stage in ST AkJT, two policy models are constructed, namely the government bureaucratic policy model as the government's representation and the discursive policy model of ideas and discourses as public representation. *Co-implementation* in ST AkJT is an inclusive policy model in the public sphere.

In this ST AkJT, the implementer and *the target group* of policies (read: the community with their local knowledge) intersubjectively become part of the policy implementers which the authors term as public discretion that complements the government's discretion. Public discretion is born from the process of social construction as the thesis of Berger and Luckmann in the sociology of knowledge, namely through the process of internalization, externalization and objectification. This policy model is based on the knowledge continuum within the framework of systems *thinking* whose output is to construct an inclusive policy model and control the sustainability of policy implementation.

Professional knowledge or knowledge possessed by bureaucrats actually has authorization in policy implementation. In the administrative context, according to Law No. 30 of 2014 concerning Government Administration, it states that the government has "discretion" or a form of subjective interpretation of bureaucrats based on intuitive, wise and wise feelings to ensure that citizens' rights are guaranteed based on: a) philosophical foundations that illustrate that the regulations that are formed take into account the view of life, awareness, and legal ideals which include the spiritual atmosphere and the philosophy of the Indonesian nation which are sourced from Pancasila and the Preamble to the 1945 Constitution, b) the sociological basis which illustrates that the regulations are formed to meet the needs of the community in various aspects, c) the basis juridically illustrates that regulations are formed to overcome legal problems or fill legal voids by considering

existing rules, which will be changed, or which will be revoked in order to ensure legal certainty and a sense of community justice.

The philosophical, sociological and juridical foundations are justifications for the discretion of the government/bureaucrats in intervening in the public sphere (*public sphere*) because laws and regulations that provide choices, do not regulate, and are incomplete or unclear. However, the reality is that government discretion often creates potential conflicts because the government's discretionary paradigm uses rational considerations that tend to be solipsistic and ignores the affective dimension of the humanities dimension.

Meanwhile, in the ST AkJT model, "Public discretion" (read: antithesis of government discretion) is seen as an organic process of public will which is constructed through the sociology of knowledge that it authentically possesses which has become an objective reality in society. Thus, the basis of government discretion is not enough just to be based on philosophical, sociological and juridical foundations in intervening in the public or public sphere. However, it requires another very important foundation because it has a public justification, namely the humanities foundation with dimensions of belief or "trust" that has been socially constructed and objectified by the public.

The steady process of internalization, externalization and objectification in ST AkJT, is a generic process of local knowledge leading to the existence of public policy that has been ignored by researchers. The philosophical, sociological and juridical foundations as well as the humanities in making decisions about public discretion in the public policy arena, contribute to constructing an inclusive *public sphere* because it places proportional and complementary positions between formal institutional authorizations through professional knowledge or scientific knowledge (read: government discretion) with the authorization of informal institutions through their local knowledge (read: public discretion).

At the evaluation stage, ST AkJT which is based on the triadic dimension of knowledge and the triadic dimension of attitude and behavior, the policy *output* lies in "the presence or absence of value organization between the implementer and *the target group / co-value* in the policy arena as an aspect of "process correctness." and the dialectic of objective/ *co-idea ideas* in the public sphere that constructs an inclusive policy space as an aspect of "truth of results." *Co-value* and *Co-idea* in the policy arena are not only useful for implementers/bureaucracies, but are ontologically useful for communities/ target groups *that have a feedback loop* for the democratization of knowledge in public policy.

Consistency in using ST AkJT, does not only have an administrative dimension that is oriented towards the legitimacy of "effective policies" or legitimacy of "efficient policies" in the policy arena, but also public legitimacy. Local knowledge that has found its way into the public sphere through ST AkJT can be *transferred* to other types of public policies in general as part of public discretion in aspiration of their interests, as well as an alternative solution to government discretion in intervening inclusive public spaces.

B. Continuum Mechanism Types of Public Policy Knowledge

Epistemology of problem solving begins by putting the context of justification in front and the context of discovery behind. The justification is built based on deductive logic from the opinions of relevant experts who are faced with the reality or problem *statement of* the study. The assumption of the study as the justification that is put forward will be verified empirically through study findings that have been analyzed in science in the epistemological procedure of scientific findings to be empirically proven in the field. Or in other words, the author's assumptions, which still contain the truth of the text, are confronted/ diversified with the truth of the context to produce a synthesis of the truth of coherence (text) and truth of correspondence (context).

This process is part of the author's efforts to improve the quality of the study's findings. especially in the aspect of confirmability or being objective, free from bias or researcher interests.

1. Continuum Theorizing Types of Knowledge in Inclusive Policies

Starting from the results of the researcher's pre-observation, the concept of *Hubbul Wathon Minal Iman* as local knowledge in defending the country designed and disseminated by informal institutions/Ponpes Situbondo, which in reality is able to activate citizen participation in defending the country. Meanwhile, secondary data in table 1.1 and table 1.2 show that the government's efforts through the implementation of the State Defense Program based on professional or scientific knowledge experience a deficit in activating the attitudes and behavior of the community in defending the country.

Actually, the dynamics of defending the country in Situbondo Regency, represents an inclusive state defense. State interpretation as the implementer in the arena of State Defense Program policy implementation *versus* public interpretation defending the state in the practice of *Hubbul Wathon Minal Iman* is characterized by the absence of domination of interpretation by one particular authority or authority in the public sphere "*domain of common concern*" as a feature of an inclusive public sphere (Habermas, 1989).

The deficit of citizen participation in the State Defense Program by the Government, because the concept of The State Defense Program is based on solipsistic professional knowledge and scientific knowledge.

In fact, defending the state in Situbondo Regency by formal institutions is assisted by the active participation of informal institutions in disseminating the idea of *Hubbul Wathon Minal Iman* which can activate public participation. However, conceptually there is an anomaly in state defense knowledge in the arena of policy implementation. This phenomenon, of course, requires an academic explanation in developing a *body of theory* of inclusive public policy implementation as the antithesis of solipsistic public policy implementation.

The inclusive policy model is a proper assumption to explain academically the anomaly in defending the state and is a *problem solving* for the *empirical gap* as a consequence of the solipsistic public policy implementation model, namely the truth of public policy implementation is only photographed in the perspective of policy actors (read: effective and efficient only), aka not testing the perspective of the public/policy *target group* on the policy. Therefore, an inclusive policy model is needed that can take pictures from two perspectives, both from the perspective of the implementer and from the perspective of the policy *target group*.

Aristotle long ago actually identified three types of knowledge including *episteme*, *techne*, and *phronesis*. *Episteme* is about the explanation of phenomena which in this study are coherent with scientific knowledge. *Techne* is about technical knowledge that we have, which is coherent with professional knowledge. Meanwhile, *phronesis* is about how we contribute to the practical rationality of society in explaining where we are, where we want to go, and what we want according to a diverse set of values and interests. This type of knowledge is coherent with local knowledge.

Questioning about local, professional and scientific knowledge in relation to public policy, Nugroho *et. al* explained in their thesis that "*knowledge to policy*" where "knowledge (local knowledge) for policy" is the process by which data, evidence and other forms of knowledge are created, turned into policy and implemented in a "political energy vortex." Local knowledge is converted as "interest groups" to find its place in the public policy process.

According to the researcher, the thesis of Nugroho *et. al* (2017), by converting local knowledge into "interest politics", it actually eliminates the existence of local knowledge as a provider of inclusive public space. Meanwhile, Armitage *et. al*'s thesis is about "*knowledge co-production*" where "knowledge co-production" is the synthesis of scientific knowledge and professional knowledge in formulating problems, determining the scope and implementation. However, Armitage (2017), in his study ignores the dimensions of local knowledge.

Putra said that public policy analysis is basically an analysis of the actions of actors involved in a policy arena, both those who initiate and implement policies as well as those who are expected to be the target recipients of the policy. may be understood without going through a mapping of the cognitive universe.

Understanding the mapping of the cognitive universe, Bloom's taxonomy of knowledge (in Utari, 2011) divides three domains of intellectual ability in education policy, namely, the cognitive domain which contains behavior that emphasizes intellectual aspects. Like, knowledge and thinking skills. Affective domain is behavioral achievement related to emotion. For example, feelings, values, motivations, attitudes. While psychomotor, contains behaviors that emphasize manipulative functions and motor skills/physical abilities, swimming, and operating machines.

The three components of knowledge, in the arena of public policy, the author calls it the *triadic dimension*⁷ of knowledge in the arena of public policy implementation. According to the author, these three dimensions are very *suitable* for photographing the attitudes and behavior of implementers/actors and *target groups* on the active or passive actualization of behavior in the public policy arena as described in behaviorism theory in public policy.

Since the beginning of this study in design in constructivism paradigm in phenomenological approach. Therefore, public policy or public policy implementation is portrayed as a "social reality" which cannot be separated from the construction of the sociology of knowledge by Berger and Luckmann. According to him, society (read: initiator, actor/implementor or *target group* of policies) sees social reality with its mental disposition not directly, but through a social construction or in Husserl's terms through the process of intentionality in the human dimension as subjective reality. Berger and Luckmann view that social reality is constructed by social construction (internalization, externalization and objectification), so that the sociology of knowledge must analyze the process of the occurrence of that knowledge.

In principle, constructivism is a cognitive work of individuals or communities to interpret the existing world of reality (subject to object knowledge) because of social relations between individuals and their environment or people around them (intersubjective). The subject then constructs his own knowledge of the reality of the object he sees based on a pre-existing knowledge structure (*stock of knowledge*). The focus of the

⁷Google Translate, Triadic is relating to or comprising a set of three related people or things. According to researchers the word "triadic adopted from the name Triandis who developed the Theory of Attitude and Behavior (1980)

subject's or community's attention is directed at the forms as a whole with all its aspects (cognitive, psychomotor, affective, emotional and intuitive).

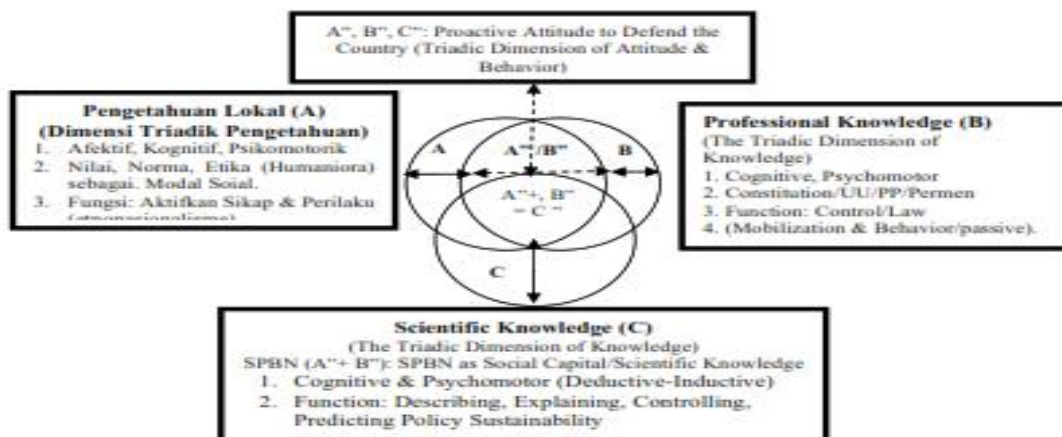
Therefore, the author argues that the meaning of the actors and *the target group* of policies in the public policy arena as a social reality is largely determined by the *stock of knowledge* of the triadic dimension of knowledge. While the actions of actors or *target groups* in the policy arena are caused by *first*, the triadic dimension of knowledge continues with the triadic dimensions of attitudes and behavior, *secondly* the existence of value organization (consistency in the affective and cognitive domains) of policy actors, and *thirdly* because of the dialectic of ideas in the policy arena. objective in the public sphere. The construction of the writer's opinion is logical with Suriasumantri's thesis which states that attitudes will be actualized into behavior, if two new strategic points are developed, namely the organization of values and the formation of objective conditions in the field.

Theory building on attitudes and behavior has developed. For example, Zuchdi's study which explains the *Theory Reasoned Action* (TRA) which places attitudes in a central position in relation to human actions, that attitude as a function of belief in human actions is determined by personal beliefs and group beliefs. Meanwhile, Mahyarni in his study stated that TRA was developed again in 1967 by Icek Ajzen and Martin Fishbein into *Theory of Planned Behavior* (TPB) to provide consistency in the study of the relationship between behavior and attitudes. The principle of TPB uses three constructs as antecedents of intention, namely our attitude towards behavior, subjective norms, and our feelings about the ability to control everything that affects when we want to do the behavior.

Departing from the arguments of the researchers, who asked about the triadic dimensions of attitude and behavior and the triadic dimension of knowledge, the triadic dimensions of attitudes and behavior can photograph and analyze the public's passiveness in defending the country. However, the important point is that there is still a gap between the triadic dimensions of knowledge and the triadic dimensions of attitudes and behavior in actualizing behavior in school public areas. The triadic dimension in knowledge does not seem to necessarily actualize behavior in the public sphere, but only within the limits of the tendency to act (konasi). Thus, a continuum of triadic dimensions of knowledge is needed with triadic dimensions of attitudes and behavior in the policy arena, as a problem solving for the empirical *gap* on active or passive participation and the actualization of state defense behavior by citizens in the arena of state defense policy implementation.

The presence of a triadic dimension of knowledge grouping or taxonomy in the public policy arena, which is divided into 3 (three) types of knowledge, is the author's novelty in developing an inclusive public policy theory, because usually local knowledge by researchers is still placed at the lowest position in the hierarchy. knowledge that contributes to public policy, as stated by Nugroho *et., al.* (2017) and Armitage (2017).

Despite the existence of a taxonomy of knowledge triadic dimensions as a contribution space for local knowledge in the public policy arena. However, taxonomy this type of knowledge is not enough, because it still requires another stage in the form of a continuum of triadic dimensions of knowledge (with triadic dimensions of attitude and behavior (read: value organization) and objective state defense space conditions (read: dialectic of *hubbul wathan minal iman* ideas versus defending the state) in actualizing behavior defending the state in the public sphere in constructing an inclusive policy model or design. The following is a visualization of the knowledge continuum chart that the author has compiled.



Source: Study Findings

Figure 3 Continuum of Knowledge in Inclusive State Defense Policy

Based on Figure 5.4 on the continuum of the triadic dimension of knowledge with the triadic dimensions of attitude and behavior in the arena of implementing an inclusive state defense policy above, the following explanation can be given: *First*, the AA line area." Line A region shows the triadic dimension of local knowledge without building *co-production* (read: *status quo*) with the triadic dimension of professional knowledge, as well as the triadic dimension of attitudes and behavior. The *status quo condition* of local knowledge in its affective dimension functions to activate the public defending the state, but has the potential to lead to the actualization of populist state-defense behavior. If there is no control, then the affective dimension in local knowledge of defending the state has the potential to produce values of defending the state that lead to an attitude of ethnonationalism. Ethnonationalism defines "Defending the State" based on ethnicity which leads to a radical understanding. Meanwhile, the line A to A "area indicates an area where the affective dimension of local knowledge co-produces with the cognitive dimension of professional knowledge and is continuous with the triadic dimension of attitude and behavior. The dialectical process contributes to actualizing the behavior of defending the state in the public sphere The dialectic of the idea of defending the state (*hubbul wathan minal imanversus Defending the State*) in the public sphere contributes to providing an objective space for the construction of an inclusive State Defense Program implementation.

Second, the BB line." The area of line B, shows the triadic dimension of professional knowledge in *status quo conditions*, without co-production with the triadic dimension of local knowledge and the triadic dimension of attitude and behavior. The *status quo condition* of professional knowledge leads to the meaning of state defense as a state/instrumental rule, which must be carried out as a general government task. As a result, the deficit or the passive attitude and behavior of the public defend the state because State Defense is a formal rule that is coercive, so that the forms of participation are superficial and mobilization. This type of professional knowledge in *the status quo* does not have an effective dimension that functions to activate its citizens voluntarily to defend the country.

Meanwhile, the "BB line" region shows the cognitive dimension of professional knowledge *co-production* with the affective dimension of local knowledge and is continuous with the triadic dimension of attitude and behavior. The dialectical process is a factor that frames the existence of a proactive attitude to defend the state that contributes to the actualization of state defense behavior in the public sphere. Therefore, region A"/B" is a *co-production* of the triadic dimension of local knowledge with the triadic dimension of professional knowledge which is continuous with the triadic dimension of attitude and behavior in activating and actualizing the act of defending the state in the public sphere, as well as constructing the arena of implementation of the State Defense Program policy. inclusive.

Third, the CC line." Line C area in the context of public policy implementation, the function of scientific knowledge is needed in constructing an inclusive and theory-based model of public policy implementation. Thus, public policy can be controlled, and predicted which is useful in developing an inclusive body of public policy *theory*. Meanwhile, the line C" area is an area for converting local knowledge with the humanities dimension in constructing a proactive attitude to defend the country as social capital with scientific functions. At the same time, it becomes a space for local knowledge in the policy arena. This "C" line area is also an area of *co-production* of scientific knowledge and professional knowledge as Armitage's thesis. Scientific knowledge will not find its place in public policy without *co-production* with professional knowledge (read: bureaucrats). Meanwhile, the conversion of local knowledge as social capital has room in the arena of policy implementation that contributes to controlling the sustainability of the policy implementation of the inclusive State Defense program. Social capital in the arena of State Defense policy functions as a *linking, bonding and bridging social capital* that is scientific in nature, which can control the success and sustainability of the implementation of the State Defense Program. So, conceptually social capital in the implementation of the State Defense Program from the perspective of *the target group* contributes to activating public participation in defending the country. Meanwhile, from the implementor's perspective, social capital functions to streamline and streamline the performance of policy implementers.

Departing from the deductive explanation visualized in Figure 3, as well as being confronted with some of the findings of the study above, it can be concluded that: *first*. the continuum of the triadic dimension of the type of knowledge with the triadic dimension of attitude and behavior is a *problem solving empirical gap on the passiveness* of the public defending the state in the arena of the implementation of the State Defense Program which is a formal object in constructing inclusive public policies and is the author's assumption that can be proven empirically..

Second, in the arena of public policy implementation, it is not enough to rely solely on scientific knowledge (scientific justification) or professional knowledge (legal/political justification) which leads to solipsism (read: true from one perspective only). However, it requires local knowledge that exists in the midst of the community as the target of the policy group to give the effect of acceptability or the value of public acceptance/public legitimacy or public justification (read: truth from a public perspective) so as to create an objective and inclusive public space.

Third, the implementation of public policy does not only require an atomistic scientific way of thinking, but must be equipped with a holistic *systems thinking approach*. Policy implementation does not fall in vacant land, but always in a complex public space that requires a holistic approach between types of professional, scientific and local knowledge that contributes to constructing an inclusive public space.

4.3 Recommendation Model for Inclusive State Defense Policy

In the previous chapter, several arguments have been put forward as findings in this study that in the perspective of the *output* of the State Defense public policy study in Situbondo Regency, local knowledge of defending the state contributes to activating the public defending the state and continuing with other types of knowledge in constructing inclusive public policies. Converting local knowledge in the policy arena based on professional and scientific knowledge in an effort to construct an inclusive public policy model requires a taxonomic mechanism and a continuum of types of knowledge in public policy.

The taxonomy of knowledge in the policy arena is systems *thinking* in portraying public policy as a social reality, which cannot be separated from the construction of the sociology of knowledge by L. Berger and Luckmann, the theory of attitude and behavior and Husserl's thesis in its intentionality to capture the phenomenon of public policy as an *embedded ontology* in interpreting policy implementation. inclusive State Defense program. Meanwhile, the continuum of knowledge in the policy arena is the author's empirically proven assumption that contributes as a problem solving for the public's passivity in defending the state in the arena of implementing State Defense program policies based on professional and scientific knowledge. Thus, the continuum of knowledge in the policy arena is the object of form in constructing an inclusive public policy model.

Furthermore, this study also finds that in the perspective of the policy process in the study of State Defense policy, there are two *consistent models or patterns*, namely, *first*, the implementation of the State Defense program policies organized by umara (read: formal institutions) is a model of bureaucratic organization as described above. first developed by Graham Allison (in Putra and Sanusi, 2019) in the theory of Neo-Institutionalism (NI). The model emphasizes the importance of institutional aspects in the public policy process. According to him, policy actors in the bureaucratic organizational model are more directed at institutional actors or a group of institutions and the interests of each actor cannot be separated from the regulations of each institution. Therefore, the bureaucratic organizational model is based on scientific and professional knowledge.

In fact, that the state defense program organized by Forkopimda – the Situbondo Regional Government/Kesbangpol, Kodim 0823/Situbondo and the Situbondo Police – is the institution in charge of implementing the State Defense program which must be based on the constitution of the 1945 Constitution, Law No. 3, 2002 concerning National Defense., UU No. 23 of 2019 concerning the Management of National Resources, Presidential Instruction No. 8 of 2018 concerning the National Action Plan for State Defense and Minister of Defense No. 32 of 2016 instructing that the state defense program is the duty of the general government in all local governments. However, the completeness of the regulations of this model does not seem to automatically activate or actualize the behavior of defending the state in the public sphere.

Meanwhile, at the stage of the process, the bureaucratic organizational model has a managerial approach which views the policy process as starting from the agenda *setting*, formulation, implementation and evaluation stages as described in Dunn's public policy stage. Throughout the policy stages, experts agree that the implementation stage is the most difficult and decisive stage in the public policy process.

Second, the concept of *hubbul wathan minal iman*, which is constructed through an *ijtihad process* by informal scholars/institutions and practiced through religious, cultural and customary activities, seems to contribute to activating and actualizing state-defense behavior in the public sphere. The process of disseminating the idea of *hubbul wathan minal iman* in the arena of the public policy process is a model of the Discourse of Constitutionalism (DI) in the theory of Neo-Institutionalism (NI) developed by Thissen and Warren (in Putra and Sanusi, 2019). They state that the discursive model (ideas and discourse) in the public policy process, does not look at the actions of actors in the arena of policies and regulations that govern, but rather looks at the form and process of meaning of the actors involved, and makes it understandable to view the debate. actual *policy (policy making process)* to form a *belief system* in the policy group target. The idea of *hubbul wathan minal iman* in its dissemination has become an affective universe "*affective script*" in most of the people of Situbondo which factually assists the government in actualizing the behavior of defending the country that has a deficit of public participation.

Based on the findings of this study, it proves that local knowledge has the potential to be an inseparable part of inclusive public policies, and there is co-implementation in the policy implementation process. Thus, both models need to be elaborated in the form of model recommendations that can be used in other policy areas that have the same characteristics as the study location, as part of the *transferability* of the findings of this study. Putra and Sanusi (2019) stated that the model is a concept designed to test, correct, and improve the existence of a particular theory according to the context. Furthermore, they say that the model is an instrument

to test the basicity of the theory, both from the aspect of validity (read: transferability) and from the aspect of reliability (read: dependability).

Related to the recommendation of an inclusive public policy model that the author proposes in this study, it has a theoretical basis for Neo-Institutionalism (NI) in a bureaucratic organization model and a discursive model of ideas and discourses based on the Discursive Institutionalism (DI) theory in public policy that frame or as theoretical justification for the existence of an existing model in the study of inclusive State Defense public policies in Situbondo Regency. The construction of recommendations for an inclusive public policy model can be explained in a systems approach through inputs, processes and outputs as described in the following explanation.

First, the “input/idea” stage of inclusive public policy. Through ST AkJT as the findings of this study (Figure 5.3), public policy as a social reality is portrayed by policy actors in three types of knowledge as their *stock of knowledge*. Thus, the two models as social realities must be viewed as phenomena characterized by various interpretations of the results of the intentionality of policy actors. Husserl, also in his view of how the meaning of public policy as a social reality, continues to become objective knowledge, and is highly dependent on its *stock of knowledge*, L. Berger and Luckmann. Therefore, public policy, *das ding an sich*, is not only seen as a *brute fact* (read: stages of public policy as described by Dunn or Schmidt's discursive model of ideas and discourses, in coordinating and communicative functions). However, public policy can be portrayed as a social phenomenon or social fact in a phenomenological approach.

There is an epistemological closeness between the phenomenological approach and the assumptions of the DI theory. Schmidt (in Putra and Sanusi, 2019) in the DI theory distinguishes the existence of two types of facts, namely material facts (*brute facts*) and social facts. The construction of the DI theory assumes that material objects are part of reality which is also important to observe even without the meaning of an agent. Meanwhile, social facts really depend on the recognition or meaning of agents based on their respective disciplines or knowledge.

Departing from this theory and the reality in the findings of this study, that the study of State Defense policy, which is portrayed as a social reality, through the results of intentionality and the process of the sociology of knowledge, proves that policy actors in defending the state are abstracted into three types of knowledge, as well as system *thinking*, which is taxonomy into local, professional, and scientific knowledge as *embedded ontologies* /material objects of inclusive public policy. The meaning of policy actors is also very dependent on the predisposition of attitudes and behavior of actors in the triadic dimension of attitudes and behavior. These findings are abstracted by what the authors refer to as ST AkJT as shown in Figure 5.3. Thus, ST AkJT is a system of thinking through the triadic dimensions of knowledge and the triadic dimensions of attitudes and behavior that are framed in a taxonomy of knowledge in an inclusive policy arena to produce a variety of inclusive ideas.

Second, the stage of inclusive public policy “process/discourse”. At this stage, the principle is an approach in finding the equilibrium point between the policy model of bureaucratic organizations such as in the stages of Dunn's public policy process and the discursive model of ideas and discourses. Schmid, (in Putra and Sanusi, 2019) in the construction of DI theory, said that “to define *discourse* as what policy actors think and convey to the public to gain legitimacy for the programs or policies they insist on”. Departing from this thesis, the “*discourse*” or “process” stage in inclusive public policy, the dissemination starts from “construction of various ideas” (policy input stage) to how the idea is disseminated to form a *belief system* or legitimized by the public. In short, that the concept of “discourse” can be interpreted not only as a form of thought, but also a “process” of how the results of thinking (read: ideas) are accepted by *the target group* of policies or the public.

Questioning how to find the equilibrium point of the two models as a continuum point of inclusive public policy, that in his policy analysis, the DI theory according to Schmidt (in Putra and Sanusi, 2019) the “discourse” function can be seen in the interactive dimension between the coordinating function and the communicative function, which is continued with Dunn's stage of the public policy process. Thus, the two models can be found in equilibrium in an inclusive public policy process, as explained further below.

1. The coordinating function is the role of a “discourse” in constructing the meaning of “various ideas” into a collective understanding of the community as the target group of policies. Referring to the findings of this study, the “discourse” about the idea of *Hubbul Wathon Minal Iman* is constructed into an “affective universe or *affective script*” based on the affective dimension of local knowledge that contributes to actualizing state defense behavior in the public sphere. Meanwhile, the “discourse” on “the idea of defending the state” based on professional and scientific knowledge forms a “cognitive universe/ *cognitive script*” which does not necessarily actualize the behavior of defending the state, only to the extent of “conation” or the tendency to behave. According to Suriasumantri (2017), the cognitive dimensions of professional and scientific knowledge do not necessarily actualize behavior in the public sphere. The actualization of behavior in the public sphere requires “value organization” (read: triadic continuum of knowledge and triadic dimensions of attitude and behavior) and “objective conditions in the field (read: inclusive public space).” This study proves that the “discourse” about “

Hubbul Wathon Minal Iman 's idea and the idea of Defending the State" by policy actors are interpreted as "intrinsic value" and "extrinsic value" which are mutually reinforcing. So, conceptually "there is a value organization (read: value continuum) between the implementor and the policy *target group*. There is a continuum of values in the coordinating function, factually, the implementation of the state defense program is carried out inclusively. For example, photographed in the activities of the RI and HBN Anniversary Ceremonies which were held collaboratively which also demonstrated the workings of the principles of *good governance*. Thus, the coordinating function of discourse is a dialectic process of ideas between *the target group* and the implementor that produces a variety of ideas that are inclusive in a discussion model. Meanwhile, the construction of ideas in the bureaucratic organizational model occurs in the stages of agenda-setting, formulation, and policy adoption.

2. communicative function. Schmidt (in Putra and Sanusi, 2019) says the "communicative function" of "discourse" is a convincing process and a process of public dissemination of policy discourse that has been formed in a coordinating function". The communication process occurs in a public space, where ideas that have been formed in a coordinating function, are socialized or discontinued to get public support. The results of this study indicate that, when the "idea" formed in the coordination function is "there is a continuum of values" (read: the ideas generated by *the target group* are continuous with the ideas generated by the implementor or the value of *hubbul wathon minal faith is continuous* with the values of the *dara Negara*), then the policy implementation process works in an inclusive manner as in the implementation of the State Defense Program policy. Thus, the function of "communication of ideas" in the policy model of bureaucratic organizations occurs in the stages of policy implementation and policy evaluation

3. Inclusive public policy " *output* " stage. Consistency at the " *input /idea*" process stage in ST AkJT which is continued at the "process/discourse" stage as part of an inclusive public policy process, then at the " *output* " stage of inclusive public policy in the public policy arena, it can be seen in two perspectives., namely: *first*, the dialectical process of ideas between actors in a coordinating function (the agenda, formulation, and adoption stages) which produces an "inclusive variety of ideas" as an aspect of "process truth." *Second*, the existence of a value organization or continuum of values from the "variety of ideas" between the implementor and the policy *target group* in the communicative function that occurs in the implementation and evaluation stages, is an aspect of "truth results" in the arena of inclusive policy implementation. Thus, the implementation of an inclusive policy is the success of the coordinating function and the communicative function in producing a variety of ideas that is continuous between the implementor and the policy *target group*. Therefore, through these two aspects, it is an alternative to new value standards in the arena of inclusive public policy. Referring to some of the findings of this study, that "the continuum of the affective dimension with the cognitive dimension is *appropriate* in the arena of implementing the State Defense Program policy, contributing to activating public participation and creating an inclusive public space as an alternative to new value standards in the arena of inclusive policy implementation." Putra and Sanusi (2019), emphasized that policy recommendations must be able to really ensure that the observed policies can run well, not only on paper (portfolio), but also in the field. They further said that to ensure the recommendation model, the support of formal institutions and informal institutions in the implementation arena must be equally strong or in other words there is a continuum of values/ideas between actors and implementors that are processed in a coordinating function that contributes to the communication/implementation function. inclusive policy.

The following is a visualization related to the inclusive public policy continuum recommendation model in this study.

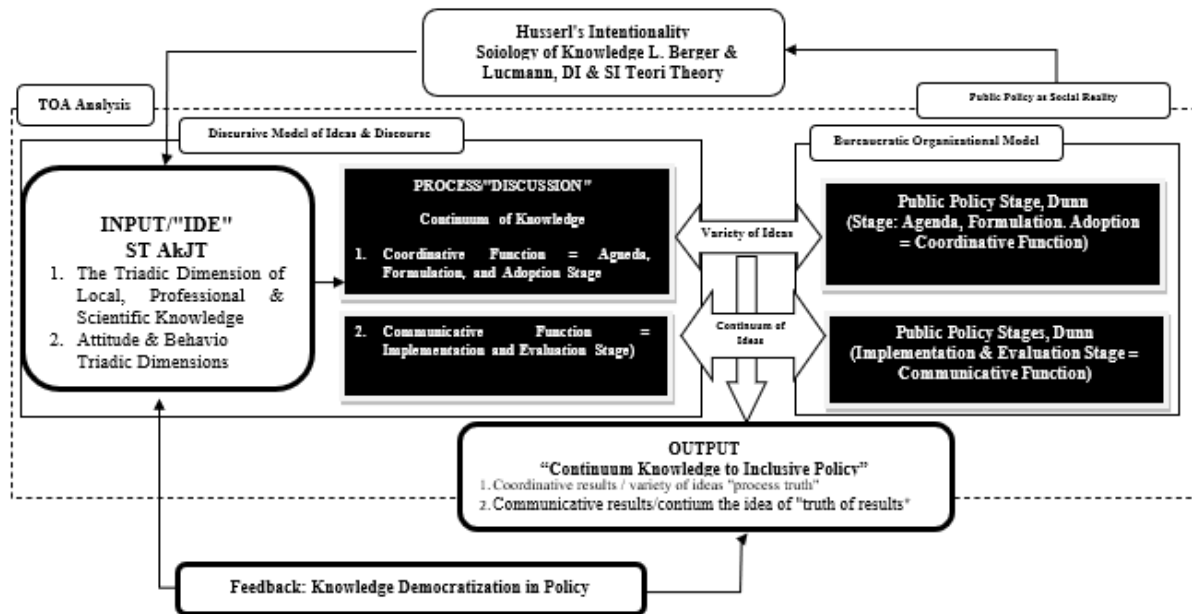


Figure 4 Governance Recommendation Model Types of Knowledge in Inclusive Public Policy

The construction of an inclusive public policy model as shown in the picture above, the author calls it the governance of the type of knowledge in inclusive public policy, which is then briefly described in the phrase *Continuum Knowledge to Inclusive Policy model*. Knowledge governance in inclusive public policy as a bridge or continuum area between bureaucratic organizational models and discursive models in inclusive public policy processes. The bridge in question is to connect the construction of government ideas based on professional and scientific knowledge with the construction of community ideas based on local knowledge in the public policy arena. These various ideas are functional and mutually reinforcing, for example, the idea of *hubbul wathan minal iman* is constructed in a local knowledge base that reinforces the idea of Defending the State based on professional or scientific knowledge. The dialectical process of the idea is a "coordinate function" in the discursive model of ideas which is continuous with the agenda, formulation and adoption stages in the bureaucratic organizational model. Furthermore, the variety of inclusive ideas contributes to constructing the implementation of an inclusive State Defense policy in a bureaucratic organizational model that is continuous with a "communicative function" in a discursive model. The dialectic of the type of knowledge possessed by each actor "fights" to determine which side is in line with public needs, because the people's desire for the reality of a policy is often not the same as the government.

On the other hand, the government as the recipient of the mandate of power from the people, in turn must carry out policies that are in accordance with the will of the people, and to realize policies that are in accordance with the will of the people, it is not enough just to be based on professional knowledge and scientific knowledge (read: exclusive), rather it is necessary to involve other types of knowledge such as local knowledge as part of inclusiveness and democratization of knowledge in public policy. Inclusive public policy has a *feedback loop effect* to build the democratization of inclusive public policy knowledge.

An inclusive attitude and democratization of the type of knowledge in public policy is needed because according to the field findings contained in the *existing* model, it shows that in the study of state defense policies in Situbondo Regency, the role of local knowledge is dominant in improving attitudes and actualizing behavior through a continuum mechanism and taxonomy of types of knowledge in public policy. Without the involvement of local knowledge types in the implementation of the State Defense policy, it is certain that the policy will have minimal participation and have the potential to fail in realizing constructive changes in attitudes and behavior to defend the country as mandated by Law (UU) No. 3 of 2002 concerning National Defense, Article 9 Paragraph 1 and Elucidation.

The importance of converting local knowledge in the arena of an inclusive State Defense policy is a refinement of the opinion of Hogwood and Gunn (1986) related to the failure in the implementation of public policies. They said that the reasons for the failure of public policy implementation were: 1) not being implemented because the policy had been rejected from the start before it was implemented, and 2) it was not implemented according to the plan or had been rearranged. Referring to the reality of this study, the failure of policy implementation can occur in certain communities (read: sociotomy), because local knowledge is not involved in the arena of policy implementation, which has public legitimacy or justification.

V. CLOSING

5.1 Conclusion

Based on the results of the study and discussion as well as the recommendation model, it can be concluded that: *First*, local knowledge of Situbondo Indonesia Regency contributes to the implementation of state defense policies through internalization of the values of *hubbul wathon minal faith* in sholawat *Nariyah* and *Bhenning* activities as well as *song osong lombung*, picking sea activities and red and white porridge which can change the attitudes and behavior of citizens in loving and sacrificing for their country. *Second*, the mechanism for including local knowledge in public policy through a taxonomic process as shown in Figure 2, and the continuum other types of knowledge – professional knowledge and scientific knowledge – as shown in figure 3 as part of the governance of knowledge types in inclusive public policy. *Third*, the design of the recommendation model produced in this study is in the form of governance of the types of knowledge in inclusive public policies, as shown in Figure 4. The recommendation model is needed because this type of local knowledge contributes to the implementation of state defense policies, but is neglected in the public policy formulation process, because it is considered is not important or has become part of the type of professional and scientific knowledge, even though this type of local knowledge is independent in existence and can be synergized with other types of knowledge as shown in the recommendation model drawing.

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