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Public Order and Security Prevention through Police Sector's Friday Sharing Program Based on Hindu Values and Local Culture

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Abstract

Maintaining public security and order requires culturally sensitive and community-based preventive approaches. This study aims to analyze strategies for preventing disturbances to public security and order through the Friday Sharing Program, which is based on Hindu religious values and local culture. This qualitative study collected data through observation, in-depth interviews, and documentation. The results show that the Friday Sharing Program serves as an effective communication medium between the police and the community in conveying aspirations, complaints, and social issues related to public security and order. The integration of Hindu religious values such as *dharma*, *karma phala*, and *tat twam asi*, along with the concept of *Tri Hita Karana*, strengthens the preventive approach through moral development and social awareness within the community. In addition, local cultural values emphasizing togetherness, cooperation, and respect for traditions function as effective mechanisms of social control. Thus, the Friday Sharing Program not only functions as a forum for dialogue but also as a value-based preventive strategy capable of enhancing collective awareness in maintaining public security and order. This program contributes to strengthening the relationship between the police and the community, as well as maintaining social harmony amid the dynamics of modern life.

Keywords

Hindu Values, Friday Sharing, Local Culture, Preventive Strategy, Public Security and Order.

1. Introduction

Public Security and Order (*Keamanan dan Ketertiban Masyarakat /Kamtibmas*) is a foundational condition for the sustainability of community life and the success of national development. It encompasses not merely the absence of criminal disturbance, but also social order, legal awareness, and active community participation in safeguarding their own environment (Aprianty et al., 2023). Given this scope, the maintenance of public security and order cannot be delegated solely to law enforcement officers; it demands the collective involvement of every element of society (Durkheim, 2018). In response to this reality, Indonesian policing has gradually shifted away from a purely repressive orientation toward a preventive, humanistic, and partnership-based model generally known as community policing, an approach shown to strengthen both law-enforcement performance and public trust when genuinely and consistently implemented (Saharuddin et al., 2022; Ardilestanto, 2023). One concrete manifestation of this paradigm shift is the Friday Sharing (*Jumat Curhat*) program, a dialogical communication forum between police and residents designed to capture community aspirations, complaints, and emerging social frictions before they escalate into disturbances (Ardani et al., 2025).

In the Balinese context, this social order is further sustained by Hindu religious values and local wisdom deeply embedded in everyday life. Principles such as *Tri Hita Karana*, *Tat Twam Asi*, and *Karma Phala* provide a normative foundation for harmonious relationships among humans, God, and the environment (Putrawan et al., 2021; Sarjana, 2023; Widianoro et al., 2024). Local institutions, such as the *banjar*, customary regulations (*awig-awig*), and the ethic of *menyama braya*, function as informal mechanisms of social control that have historically preserved communal balance and order (Mahendra & Kartika, 2021; Armika et al., 2025).

However, the tide of modernization has introduced mounting pressures, shifting lifestyles, economic strain, environmental influence, and the gradual weakening of informal social control that increasingly undermine the practical application of these values. This has given rise to juvenile delinquency, social conflict, substance misuse, and other public security and order disturbances, even within communities that retain strong cultural and religious foundations (Aswin & Jumadi, 2020). This tension is clearly observable in Kubutambahan District, where such disturbances persist despite the area's deep-rooted customary and religious identity, raising the question of how formal policing efforts can more effectively bridge the gap between these normative ideals and everyday social reality.

While prior research has examined community policing and Hindu-based local wisdom largely as separate domains of crime prevention, few studies have empirically analyzed how a police-initiated communication program such as Friday Sharing can function as a deliberate vehicle for internalizing local religious and cultural values at the grassroots level (Agung et al., 2024). Existing community policing literature tends to focus on institutional and procedural dimensions such as trust-building, decentralization, and grassroots problem-solving mechanisms carried out by police-community liaison units without addressing how such programs interact with, or are reinforced by, local religious-cultural frameworks (Djamil, 2020). This gap constitutes the central novelty of the present study, which positions the Friday Sharing Program not merely as an administrative communication channel, but as a value-based, culturally embedded strategy for preventing disturbances to public security and order.

This study examines the relevance of the Friday Sharing Program, based on Hindu values and local culture, as a strategy for preventing public order and security disturbances, its implementation by the Kubutambahan Police Sector, and its implications for legal awareness, public trust, and community participation in maintaining public security and order. This research is expected to contribute both

theoretically and practically. It enriches studies on religion, culture, and public security by examining the integration of local values into policing strategies. It provides a reference for optimizing the Friday Sharing Program as a sustainable approach to preventing public order disturbances. The analysis draws on structural functional theory, social control theory, and symbolic interactionism to explain how the program promotes social order, strengthens social bonds, and fosters shared meanings that support public security and order.

2. Literature Review

2.1. Community Policing and the Friday Sharing Program

Public security and order in modern policing is no longer understood merely as the absence of crime, but as a collective condition of safety produced through cooperation between the police and the community. Indonesian policing has gradually shifted from a repressive, law-enforcement-centered paradigm toward a preventive and participatory model, in line with the mandate of Law Number 2 of 2002 that positions the police as a state instrument assisted by society (Aprianty et al., 2023). This shift is embodied in the concept of Community Policing (*Polisi Masyarakat*), which reframes the police citizen relationship as a partnership rather than a hierarchy of control, and which has been shown to strengthen law-enforcement performance and public trust when implemented consistently (Ardilestanto, 2023).

Within this framework, the Friday Sharing Program functions as an informal, dialogical communication channel where officers and residents meet weekly to discuss local anxieties, grievances, and emerging disputes, echoing the broader role of community policing in resolving problems outside formal court mechanisms (Saharuddin, 2022). Beyond information exchange, Friday Sharing serves several strategic functions: strengthening public trust in police institutions reflected in Indonesia's consistently high Public Trust Index scores by Saputra (2021), enabling early detection of latent social conflict before it escalates, providing a mediated space for resolving everyday social problems, and ultimately preventing disturbances to public security and order through proactive engagement rather than reactive enforcement.

2.2. Hindu Religious Values and Local Wisdom

Hindu religious values in Bali function not only as spiritual doctrine but as living guidelines for everyday social conduct, shaping how individuals relate to law, morality, and community obligation (Rahmawati & Sadiana, 2025). Core teachings such as *Dharma*, *Karma Phala*, and *Tat Twam Asi* cultivate an internalized legal and ethical consciousness that discourages wrongdoing independent of external enforcement, a dynamic clearly reflected in how character education rooted in *Tri Hita Karana* fosters civic responsibility even amid global social change (Cohen & Felson, 1979; Mahendra & Kartika, 2021). Complementing these is *Tri Hita Karana*, the philosophy of maintaining harmonious relationships among humans and God (*Parahyangan*), among humans themselves (*Pawongan*), and between humans and their environment (*Palemahan*), a framework that continues to structure everyday communal life in the *banjar* despite ongoing social transformation (Armika et al., 2025).

These religious principles are reinforced through Balinese local institutions: the *banjar*, *arwig-arwig*, *menyama braya*, and *gotong royong*, all of which regulate behavior and resolve disputes at the community level, most concretely seen in how *Tri Hita Karana* is codified directly into the *arwig-arwig* of youth organizations (*sekaa teruna*) as a binding communal norm (Putrawan et al., 2021). Rather than operating in isolation, religious values and cultural customs are deeply integrated, creating a

community-based mechanism of conflict and crime prevention that predates, and continues to complement, formal state law enforcement, as demonstrated by residents' strong perceived alignment between *Tri Hita Karana* and orderly, harmonious settlement management (Sarjana, 2023).

2.3. Preventive Strategies through Community Participation

Preventive strategy in the maintenance of public security and order emphasizes anticipating disturbances before they occur, rather than merely responding after harm has taken place. Central to this approach is the recognition that public security cannot be sustained by police effort alone; it requires sustained community participation in monitoring and safeguarding shared environments, as shown in studies of neighborhood watch involvement in urban security governance (Aswin & Jumadi, 2020). Effective prevention further depends on collaboration among the police, religious leaders, customary (*adat*) figures, and ordinary citizens, with front-line officers such as public security and order playing a pivotal role in translating this collaboration into measurable reductions in minor offenses (Khair et al., 2024).

Such collaboration also relies on internalizing social and moral values that function as informal social control, since public participation, socialization, and legal education have been found to significantly raise community legal awareness in maintaining order (Busriadi & Saleh, 2025). Three sociological theories help explain why value-based prevention strategies work. Structural functionalism frames the police and community institutions as interdependent parts of a social system that jointly sustain equilibrium; social control theory suggests that strong social bonds reduce individuals' propensity toward deviance; and symbolic interactionism highlights how repeated, meaningful interactions between officers and residents shape shared understandings of acceptable behavior an insight reinforced by comprehensive reviews of collaborative policing models applied to social-conflict resolution in Indonesia (Syukur et al., 2025).

3. Methods

This study was conducted within the jurisdiction of the Kubutambahan Police Sector, Kubutambahan District, Buleleng Regency, Bali. The research site was purposively selected because the police sector actively implements the Friday Sharing Program as a community-based initiative to maintain public security and order by integrating Hindu values and local cultural practices. This setting provided an appropriate context for examining how religious and cultural values are incorporated into preventive policing strategies.

This study employed a qualitative descriptive design. A qualitative approach was selected because the research aimed to explore participants' experiences, perceptions, and social interactions regarding the implementation of the Friday Sharing Program rather than to statistically measure relationships among variables (Miles et al., 2014; Moleong & Surjaman, 2014; Creswell, 2018). The descriptive design enabled an in-depth understanding of the program's implementation, its relevance, and its implications for public security and order within the local community.

The study utilized both primary and secondary data. Primary data were collected through semi-structured interviews and direct observations, while secondary data were obtained from official police documents, government regulations, institutional reports, and relevant academic literature. Informants were selected using purposive sampling based on their direct involvement and knowledge of the Friday Sharing Program. They included police officers responsible for implementing the program, traditional leaders, religious leaders, village officials, and community members who had participated in the program.

The research was conducted in four stages. First, preliminary observations and document reviews were undertaken to understand the context of the program.

Second, key informants were identified through purposive sampling. Third, field data were collected through observations, semi-structured interviews, and documentation. Interviews were guided by open-ended questions that explored participants' perceptions of the program's relevance, implementation, and impact, while observations focused on communication patterns, community participation, and interactions between police officers and community members. Finally, all collected data were organized, verified, and analyzed to identify recurring patterns and themes.

Data analysis followed the interactive model proposed by Miles et al. (2014), consisting of data condensation, data display, and conclusion drawing and verification. Interview transcripts, observation notes, and documentary evidence were coded and grouped into categories corresponding to the research objectives. Themes were then interpreted by comparing information across different data sources and participants to identify similarities, differences, and emerging patterns.

To ensure the trustworthiness of the findings, the study applied source triangulation and methodological triangulation by comparing evidence obtained from interviews, observations, and documentation. Credibility was further enhanced through prolonged engagement during fieldwork and member checking, in which several participants were asked to confirm the accuracy of the researchers' interpretations. These procedures helped ensure that the findings accurately reflected participants' perspectives and the social reality of the Friday Sharing Program.

4. Results

4.1. Relevance of the Friday Sharing Program as a Public Security Strategy

Based on research conducted within the jurisdiction of the Kubutambahan Police, the Friday Sharing Program, integrated with Hindu religious values and local culture, has proven to be highly relevant as a preventative strategy for maintaining public order and security. This program serves not only as a formal communication tool but also as a social interaction space capable of building harmonious relationships between police officers and the community (Gyamfi, 2022). This approach, aligned with local values, makes the community feel more comfortable and open in expressing the various issues they face. This finding is supported by an interview with KP, a community leader in Bulian Village, who explained that the Friday Sharing Program is widely understood by the community and has strengthened the relationship between the police and residents while providing an effective forum for accommodating public aspirations. This perspective indicates that the program's effectiveness lies not only in facilitating communication but also in fostering mutual trust, emotional closeness, and collaborative partnerships between the police and the community in maintaining public security and social stability.

From a qualitative research methodology perspective, these findings confirm that data obtained through in-depth interviews can depict social realities in a more contextual and meaningful way. The public's openness in the Friday Sharing forum reflects the growing trust that has begun to build, making the information obtained by authorities more authentic and representative of actual social conditions. The Friday Sharing Program also serves as an effective medium for social education by increasing collective awareness of the importance of maintaining public security and order. This finding is supported by an interview with IMS, a police officer at the Kubutambahan Police Sector, who explained that the program enables the police to identify community problems at an early stage before they develop into public security and order disturbances. This perspective highlights the program's strategic role in early detection, allowing preventive measures to be implemented more quickly, accurately, and effectively. This finding is further supported by research by

Ramadhani and Lailiyah (2024), who stated that the Friday Sharing Program is an effective means for the National Police to directly gather public input and strengthen the partnership between the police and the community. Therefore, this program is not only focused on problem-solving but also on building public trust, the primary foundation for maintaining public order and security.

The integration of Hindu religious values, particularly the *Tri Hita Karana* concept, is a key strength in the implementation of this program. The *Tri Hita Karana* concept, which emphasizes a balanced relationship between humans and God (*parahyangan*), fellow humans (*parwongan*), and the environment (*palemahan*), conceptually fosters social harmony in community life (Padet & Krishna, 2018). These principles encourage individuals to resolve differences through dialogue, mutual respect, and shared responsibility rather than confrontation, thereby reinforcing peaceful social interactions. In this context, the Friday Sharing Program serves not only as a communication forum but also as a medium for internalizing harmonious values, contributing to the prevention of social conflict.

From the perspective of Structural Functionalism Theory, the Friday Sharing Program can be understood as part of a social system that performs an integrative function in maintaining social stability. In this context, the police act not only as law enforcement officers but also as social agents who foster solidarity and social cohesion (McCarthy et al., 2021). This integrative function is further strengthened by the involvement of traditional and religious leaders. An interview with IWS, a traditional leader in Bulian Village, revealed that the inclusion of customary and religious elements makes it easier for community members to accept and internalize the messages delivered during the program. This finding demonstrates that integrating local cultural and religious values enhances the program's effectiveness in promoting public security and order.

Thus, it can be concluded that the relevance of the Friday Sharing Program lies in its ability to simultaneously integrate structural and cultural approaches. This program is not only a formal police activity but also serves as a social adaptation mechanism that strengthens the relationship between officers and the community. Through a local values-based approach, this program contributes significantly to increasing community participation, strengthening social cohesion, and preventing potential disturbances to public order and security in an early and sustainable manner.

4.2. Implementation Process of the Friday Sharing Program

The Kubutambahan Police's Friday Sharing Program is systematically implemented through a direct communication approach involving various community elements, including traditional leaders, religious leaders, village officials, and the general public. This activity is held regularly in villages within the Kubutambahan Police jurisdiction, with the primary goal of gathering aspirations, complaints, and addressing the dynamics of emerging social issues within the community. Conceptually, this program can be interpreted as a forum for social interaction between police officers and the community, enabling two-way communication (Ramadhani & Lailiyah, 2024). In its implementation, police officers serve not only as information providers but also as mediators, facilitating open dialogue. This is reflected in discussion sessions that provide a space for the community to express their opinions, experiences, and directly address the problems they face.

This finding is reinforced by an interview with IMS, a village official in Kubutambahan District, who explained that the Friday Sharing Program provides a space for community members to express their concerns directly while facilitating more open communication with the police. This perspective indicates that the program fosters a dialogic and participatory communication pattern in which the community is no longer positioned merely as the object of communication but as an

active participant in identifying problems and developing solutions to maintain public security and order.

From a criminological perspective, this phenomenon aligns with Hirschi's (1969) Social Control Theory, which asserts that an individual's tendency to engage in deviant behavior can be minimized if there is a strong social bond with their social environment. Through the Friday Sharing Program, this bond is built through ongoing interaction, open communication, and the establishment of mutual trust between the community and the police. Thus, this harmonious relationship has the potential to suppress the emergence of deviant behavior in society. In line with this, Faisal (2017) explains that crime prevention efforts should not only focus on repressive law enforcement but can also be implemented through social approaches that involve active community participation. In this context, the Friday Sharing Program can be categorized as a form of social prevention, as it encourages the community to play an active role in maintaining environmental security and resolving problems collectively.

In addition to the social approach, the program also integrates local cultural values and Hindu religious teachings as part of its communication strategy. This approach aims to create a more contextual atmosphere that aligns with the characteristics of the local community. Koentjaraningrat (2009) states that culture is a value system that serves as a guideline for regulating human behavior. Therefore, the use of a local culture-based approach in the Friday Sharing Program makes the messages conveyed more easily understood, accepted, and internalized by the community. This finding is reinforced by an interview with NLSW, a resident of Kubutambahan Village, who explained that the Friday Sharing Program has brought the community closer to the police and reduced hesitation in reporting issues occurring in their neighborhood. This perspective demonstrates that the program creates a sense of psychological safety that encourages open communication, strengthens public trust, and promotes greater community participation in maintaining public security and order.

Furthermore, the involvement of traditional and religious leaders in the implementation of this program plays a significant role in enhancing communication effectiveness. Within the Balinese social structure, traditional and religious leaders hold strong social legitimacy in influencing community behavior. This aligns with Samiyono's (2017) view that social harmony is built through the strengthening of local wisdom values practiced by traditional and religious institutions. The presence of these figures in the Friday Sharing Program serves as a liaison between the police and the community, ensuring that the messages delivered are more contextual and easily understood.

From a communication perspective, the Friday Sharing Program is not merely reactive but also contains a preventative dimension. Through open interactions, police officers can identify potential problems early on before they escalate into public order and security disturbances. This demonstrates a reciprocal exchange of information between the community and officers, ultimately fostering a shared understanding of how to maintain environmental stability and security. Thus, it can be concluded that the implementation of the Friday Sharing Program by the Kubutambahan Police is an effective form of participatory communication in the context of maintaining public order and security. This program not only provides a space for dialogue but also encourages active community involvement in maintaining security and order. This dialogical, inclusive approach, based on local cultural values, enables this program to strengthen social relations, increase public trust in the police institution, and contribute to sustainable efforts to prevent disturbances to public order and security (McCarthy et al., 2021).

4.3. Implications of the Friday Sharing Program for Society

The Friday Sharing Program implemented by the Kubutambahan Police has had a significant impact on the community's social life. This impact is not only evident in security aspects, but also in the strengthening of social relationships between the community and the police. This program can build trust, increase community involvement, and create more harmonious patterns of interaction in daily life. Interviews indicate that the community is not only familiar with the Friday Sharing Program but also directly experiences its benefits. This is supported by an interview with IMS, a village official in Kubutambahan District, who explained that the program provides an accessible forum for community members to convey their aspirations and concerns directly to the police. This finding suggests that Friday Sharing strengthens two-way communication and encourages greater public participation in addressing local security and social issues (McCarthy et al., 2021).

This statement indicates that the community feels more valued and listened to by the police. This gradually builds trust between the community and the police. This trust does not emerge spontaneously, but is formed through open communication, regular interaction, and a concrete response from the police to each issue raised. In the study of Social Capital Theory, trust is a crucial element that can strengthen social relations and encourage good cooperation within the community. In addition to fostering trust, the Friday Sharing Program encourages community members to take a more active role in maintaining neighborhood security. This finding is supported by an interview with NLSW, a resident of Kubutambahan Village, who explained that the program has increased community participation in maintaining neighborhood security and engaging in activities related to public security and order. This perspective indicates that the program not only strengthens police community relations but also promotes collective responsibility and active public involvement in safeguarding the local environment (Gyamfi, 2022).

This demonstrates that the Friday Sharing Program can strengthen social networks within the community. Through these activities, relationships between residents become closer, and communication between the community and the police becomes more intense. Strong social networks enable communities to exchange information, collaborate, and jointly resolve issues that arise in their neighborhoods. Furthermore, this program also contributes to the formation of social norms that support order. Through ongoing interactions during the Friday Sharing Program, the community becomes more aware of the importance of maintaining security and complying with applicable regulations. This awareness emerges not only as an obligation but also as a form of shared responsibility in creating a safe and comfortable environment (Samiyono, 2017).

Thus, the impact of the Friday Sharing Program is not limited to increased security but also to strengthening community social capital, which includes trust, social networks, and social norms. These three elements are interrelated and form a crucial foundation for building a harmonious and participatory society. The Friday Sharing Program can be understood as an effective form of social intervention in strengthening community social life. Through a participatory approach and leveraging local values, this program can foster closer relationships between the community and the police. In the long term, this has the potential to create sustainable social stability and improve the quality of life for residents within the Kubutambahan Police jurisdiction (Saharuddin et al., 2022).

5. Discussion

The findings indicate that the Friday Sharing Program implemented by the Kubutambahan Police Sector is more than a community policing initiative; it represents a preventive strategy that integrates Hindu values and local culture into efforts to maintain public security and order. The program strengthens police

community communication, increases public trust, encourages participation, and fosters collective responsibility for maintaining neighborhood security. These findings suggest that preventive policing is more effective when supported by socio-cultural values that are familiar and accepted by the local community (Syukur et al., 2025).

The results support previous studies emphasizing the importance of community participation in maintaining security. Aswin and Jumadi (2020) found that public involvement plays a crucial role in supporting police efforts, while Saharuddin et al. (2022) argued that community policing enhances collaboration between police officers and citizens. Similarly, Ramadhani and Lailiyah (2024) concluded that the Friday Sharing Program effectively accommodates public aspirations and strengthens police community partnerships. Ardani et al. (2025) also demonstrated its role in preventing juvenile delinquency through community engagement. However, this study extends previous findings by showing that integrating Hindu values and local culture makes preventive communication more acceptable and effective within the Balinese social context.

Another important finding is that the Friday Sharing Program facilitates the early identification of community problems before they escalate into public security disturbances. This finding supports Khair et al. (2024), who emphasized that preventive policing is more effective when police officers maintain continuous engagement with local communities. Early detection enables timely intervention, reducing the likelihood that minor social issues will develop into broader security problems.

Another significant finding is the incorporation of *Tri Hita Karana* values into the implementation of the program. Previous studies have identified *Tri Hita Karana* as a foundation for social harmony and community life (Padet & Krishna, 2018; Mahendra & Kartika, 2021; Armika et al., 2025). Likewise, Rahmawati and Sadiana (2025) emphasized that Hindu teachings strengthen legal awareness. This study demonstrates that these values are not only philosophical principles but also practical instruments that improve the effectiveness of community policing. The involvement of traditional and religious leaders further increases the legitimacy and acceptance of security messages among community members. These findings also reinforce the structural functionalist perspective, which views social institutions as performing complementary functions to maintain social stability. The collaboration between police officers, traditional leaders, religious leaders, and the community demonstrates how different social institutions work together to preserve social order through shared norms and values.

The implementation process also supports Hirschi's (1969) Social Control Theory, which explains that strong social bonds reduce deviant behavior. Through regular dialogue and mutual trust, the Friday Sharing Program strengthens informal social control and encourages collective responsibility. These findings are consistent with Busriadi and Saleh (2025), who found that community participation and legal education improve public awareness in maintaining security, and with Khair et al. (2024), who highlighted the effectiveness of preventive policing through active community engagement.

This study demonstrates that the Friday Sharing Program strengthens social capital by enhancing trust, social networks, and shared social norms. These findings support McCarthy et al. (2021) and Gyamfi (2022), who emphasized that public trust and close police-community engagement are essential for effective policing. The findings imply that integrating local religious values and cultural wisdom into community policing can improve the effectiveness of preventive security strategies by fostering stronger community participation and police legitimacy. This approach may also serve as a practical reference for police institutions seeking to develop

culturally responsive and sustainable public security programs in communities with strong local traditions.

6. Conclusion

This study concludes that the Friday Sharing Program implemented by the Kubutambahan Police Sector is an effective community-based preventive strategy for maintaining public security and order by integrating Hindu values and local culture into policing practices. The program provides an inclusive forum for dialogue that strengthens communication between the police and the community while encouraging public participation in identifying and addressing local security issues. Its implementation demonstrates that preventive policing becomes more effective when supported by local wisdom, religious values, and collaboration among police officers, traditional leaders, religious leaders, and community members. As a result, the program contributes to greater legal awareness, increased public trust in the police, stronger social cohesion, and shared responsibility for maintaining a safe and harmonious environment. The findings have both theoretical and practical implications. They enrich the literature on community policing by demonstrating how religious values and local culture can reinforce preventive security strategies. The findings suggest that integrating local cultural values into police programs can strengthen police and community partnerships and may serve as a reference for implementing similar initiatives in other regions with different socio-cultural characteristics.

This study has several limitations. It focuses on a single police jurisdiction in Kubutambahan District using a qualitative approach, limiting the generalizability of the findings. In addition, the study relies primarily on participants' perspectives without quantitatively measuring the program's impact on crime rates or public security outcomes. Future research is encouraged to examine similar programs in different cultural settings through comparative or mixed-methods approaches. Quantitative studies assessing the relationship between community-based policing programs, public trust, and crime prevention outcomes would further strengthen the empirical evidence and expand understanding of culturally grounded policing strategies.

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Data Disclosure Statement

The data that support the findings of this study are available from the corresponding author upon reasonable request.



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