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## Efforts by the Indonesian National Police to Handle and Resolve Conflicts between Martial Arts Schools in the Jurisdiction of Grobogan Regency

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**Abstract:** Conflicts between martial arts groups in the Grobogan Regency pose a serious challenge to maintaining security and public order. This phenomenon not only causes social unrest but also has the potential to damage relations between residents and undermine trust in law and order. This study aims to analyze the role and efforts of the Indonesian National Police in addressing and resolving such conflicts, using a normative legal approach and theoretical analysis of social conflicts. In this context, the Indonesian National Police has a strategic responsibility in accordance with the mandate of Law No. 2 of 2002 on the Indonesian National Police, as well as Law No. 7 of 2012 on the Handling of Social Conflicts, which is reinforced by Government Regulation No. 2 of 2015. This study found that Polri's strategy includes a preemptive approach through education, a preventive approach through patrols and surveillance, and a repressive approach through law enforcement against perpetrators of violence. Apart from that, post-conflict situations are addressed through reconciliation efforts, rehabilitation, and ongoing monitoring. The findings indicate that the effectiveness of the Polri in conflict management is significantly influenced by the involvement of community leaders and the support of local governments. Therefore, synergy among stakeholders is key to successfully mitigating conflicts and building stronger social resilience in the future.

**Keywords:** Social Conflict, Indonesian National Police, Silat Martial Arts, Grobogan, Conflict Management

### INTRODUCTION

The phenomenon of conflicts between martial arts schools in Grobogan Regency reflects the complex social dynamics within the community. Physical clashes involving large groups from two or more schools frequently occur, resulting in both material and psychological losses, including damage to residents' property and injuries to individuals (Manaf, 2023). Such incidents not only disrupt social stability but also have the potential to create collective fear within the community. This situation highlights that the root causes of conflicts are often not

addressed comprehensively, both in terms of prevention and resolution. In this context, the presence and active role of the Indonesian National Police (Polri) are greatly needed, given its function as the guardian of public security and order (SUDA, 2022). Law No. 2 of 2002 provides a strong legal basis for the Polri to act preventively and repressively against various forms of social disturbances (Darmadi, 2024).

The primary duties of the Polri are to maintain public safety and order, enforce the law, and provide protection and assistance to the community (Arif, 2021). In carrying out these duties, the Polri not only acts when legal violations occur but is also required to be able to identify potential conflicts at an early stage (Hibrizi, 2024). The presence of strong silat communities in some areas of Grobogan often becomes a source of social tension, especially during provocations or displays of strength between groups. This situation requires the Polri to take on a mediatory role and bridge communication between conflicting parties. A community-based and dialogue-oriented approach is a wise step to reduce the potential for conflicts that could escalate into open violence (Purba, 2024). The police role in this context cannot be separated from the authority outlined in national regulations.

Understanding social conflict as a structural phenomenon in society is crucial for designing effective preventive measures. Social conflict theories, as articulated by Lewis Coser and Ralf Dahrendorf, explain that conflict is an inherent part of social life arising from competition over values, status, and resources (Sunarso, 2023). Martial arts schools, as social entities, often compete in terms of influence, membership numbers, and societal recognition, which, if unchecked, can trigger confrontations (Rachman, 2021). From a sociological perspective, the intensity of conflict increases when there are no fair and mutually acceptable resolution mechanisms. This is often the case in conflicts between martial arts schools, where the absence of a neutral third party exacerbates the escalation of conflict (Hidir, 2024). The Indonesian National Police, with its neutral role, is strategically positioned to reduce the potential for violence.

The causes of conflict between community groups in the context of martial arts schools are not only related to self-defense ideology or organizational fanaticism but are also triggered by provocation, misinformation, and past grievances. Conflicts can be sparked by minor incidents, such as friction during parades or mutual insults on social media, which are then amplified through informal communication networks (Nugroho L. H., 2023). The absence of formal dialogue between martial arts schools also prolongs unresolved friction. Identifying these factors is essential so that intervention efforts by security forces are targeted effectively. Without a comprehensive understanding of the motives and background of the conflict, handling efforts tend to be reactive and temporary. The National Police must work not only with a law enforcement approach but also with a sociological and cultural approach.

As a state institution, the police are tasked with arresting perpetrators or dispersing crowds and as agents of conflict resolution. The task is carried out based on the authority granted in Law No. 2 of 2002 and reinforced by Law No. 7 of 2012 on Social Conflict Management (Gaghuaube, 2021). The law explains that the handling of social conflicts involves three stages: prevention, cessation, and post-conflict recovery. These three stages indicate that conflicts cannot be adequately handled only when violence occurs, but must be prevented early on and followed up with reconciliation efforts (Sintaresmi, 2022). The Indonesian National Police plays a role in each of these stages through its intelligence and security functions, as well as through cooperation with government and civil society actors. Partial and repressive handling that does not take social aspects considering its potential to cause further conflict.

Preventing social conflict requires early detection of potential security disturbances that may occur within the community (Gurumis, 2022). In the context of Grobogan, this approach can be implemented through monitoring of martial arts activities that show potential for

friction, such as plans for large-scale convoys or ceremonial activities that could provoke jealousy among other groups. Preventive activities such as socialization, guidance, and intensive communication with martial arts leaders can reduce the likelihood of misunderstandings. In this case, the police can also collaborate with other agencies such as the Office of Community and Political Affairs, the Youth and Sports Agency, and the Forum for Religious Harmony (FKUB) if interfaith involvement arises in the dynamics of the conflict. The involvement of all stakeholders will strengthen the effectiveness of the prevention strategy. Security is not merely the responsibility of the police, but also the result of social collaboration.

The conflict cessation stage is a very critical phase when violence has broken out and escalation is difficult to control. At this stage, the speed and accuracy of the police response are crucial, including neutralizing the conflict location, securing the perpetrators of violence, and preventing the involvement of additional groups (Arsyad, 2020). Law No. 7 of 2012 provides a legal basis for the authorities to take firm action to stop violence and restore order. A swift and proportionate response is essential to prevent the conflict from spreading to other areas or triggering solidarity among university branches. In an emergency, the police may also request assistance from the military or other agencies to aid in stabilization. All such actions must be carried out within the legal framework to avoid human rights violations.

Post-conflict recovery is a stage that is often overlooked, yet it plays a crucial role in preventing the recurrence of violent cycles (Hartanto, 2024). Law No. 7 of 2012 states that post-conflict recovery includes reconciliation, social rehabilitation, and the rebuilding of social relations within the community. The Indonesian National Police can act as a facilitator in promoting dialogue and peace between parties that were once in conflict. This process cannot be instantaneous and requires a long-term approach involving religious leaders, youth leaders, and the university itself. The Indonesian National Police, which understands the social context of the local community, will find it easier to build bridges of communication and re-instill the values of peace. Sincere reconciliation is the key to preventing conflicts from becoming intergenerational grudges (Fitriani, 2023).

Government Regulation No. 2 of 2015, as a derivative of Law No. 7 of 2012, provides technical guidelines for the formation and implementation of the Integrated Team for Handling Social Conflicts. This team consists of representatives from the local government, the Indonesian National Armed Forces (TNI), the Indonesian National Police (Polri), and other relevant institutions involved in conflict management. In its implementation in Grobogan, this team can be maximized to conduct conflict mapping, identify root causes, and develop a comprehensive action plan. The Indonesian National Police is at the forefront of implementing strategies in the field, but cross-sector coordination is essential for optimal results. With strong synergy between institutions, conflict management efforts will be more systematic and sustainable. This regulation is an important instrument in ensuring that conflict management approaches are not carried out in isolation.

The existence of regulations and theories will not mean much if they are not supported by awareness and moral commitment from all officials and the community. Repressive approaches must always be accompanied by humanistic approaches so that the presence of the police does not cause fear, but rather a sense of security. In handling conflicts between martial arts groups, the police must understand that emotions, pride, and group ties are often dominant factors. Legal-based handling must be designed to remain sensitive to these social realities. By prioritizing dialogue, education, and empathetic presence, the police can build long-term trust within the community. When the community trusts the police, conflict prevention and resolution efforts will be more easily accepted and implemented.

## **METHOD**

This study uses a normative juridical method, which is an approach based on a literature review to examine applicable legal norms and relevant theories in understanding the role of

police institutions in addressing social conflicts. The primary focus of this method is the analysis of legislation, such as Law No. 2 of 2002 on the Indonesian National Police, Law No. 7 of 2012 on the Handling of Social Conflicts, and Government Regulation No. 2 of 2015 as the implementing regulation of the aforementioned law. This approach is also supported by a literature review sourced from books, scientific journals, previous research findings, and various official documents related to the case of conflicts between martial arts groups in the Grobogan Regency. Through this method, the research not only describes legal norms descriptively but also interprets and systematizes applicable legal provisions to assess the extent to which the authority and strategies of the National Police can be effectively implemented. Furthermore, this research connects normative aspects with the sociological conditions developing in Grobogan society, so the results are expected to provide a comprehensive picture of how legal instruments are used to respond to real social conflict dynamics. Thus, the normative legal method in this research serves to bridge the gap between written legal provisions and the practical implementation of conflict resolution in the field.

## **RESULT AND DISCUSSION**

### **Characteristics and Dynamics of Conflicts Between Martial Arts Schools in the Jurisdiction of the Grobogan Police Resort**

Grobogan Regency is located in the eastern part of Central Java Province, with Purwodadi as its capital. This region is characterized by lowlands and hills, making access between areas relatively open and easily accessible. Demographically, the population of Grobogan is spread across rural areas with a fairly homogeneous lifestyle and strong local cultural values. One of the rapidly developing cultural elements in this area is the presence of silat schools, which have a large and loyal following. Martial arts schools in Grobogan are not merely places to learn self-defense but also serve as venues for character development, solidarity, and group identity. In practice, the role of martial arts schools in society often extends to social and religious activities, making them significant social actors.

Amid their significant role, dynamics between martial arts schools do not always run smoothly. In recent years, there have been several incidents of clashes between silat groups in various districts of Grobogan. These clashes are usually triggered by friction during routine activities such as training, parades, or escorting events involving many members. Some cases involve provocative actions, such as mutual insults or the use of school insignia in areas considered “territory” belonging to another group. One incident that drew significant public attention occurred when two silat groups engaged in a physical clash on a public road, resulting in vehicle damage and injuries. These incidents highlight latent tensions that only require a minor trigger to erupt (Nugroho, 2023).

The impact of these conflicts between martial arts groups is deeply felt by the people of Grobogan. Residents living near the clash sites experience trauma and fear, especially children and the elderly. Economic activities are disrupted as many residents choose to close their shops or stay home during periods of tension between groups. Public confidence in local security has also declined, creating pressure on security forces to act swiftly. In some villages, people have even begun to avoid interacting with members of certain martial arts schools for fear of being involved in conflicts they do not understand. This situation is slowly eroding the social harmony that has been maintained among residents with different backgrounds (Rokhim, 2023). The local government has also had to allocate additional resources to defuse these tensions.

The rivalry between martial arts schools in Grobogan essentially stems from a strong sense of organization and belonging to a group identity. Each school has its own history, teachings, and leadership structure that instill a sense of pride in its members. However, when this spirit turns into superiority and excessive fanaticism, the potential for conflict increases.

Many young members who are not yet emotionally mature are easily provoked to defend their school's "honor" in extreme ways. Competition does not only occur in terms of martial arts skills but also in member recruitment, social influence, and operational areas. When there are no coordination mechanisms or mutual understanding between schools, this competition easily escalates into open conflict.

The lack of healthy communication between groups is the main reason why it is difficult to ease existing tensions. The absence of formal or informal forums that allow martial arts school leaders to sit down together and resolve issues amicably exacerbates the situation. Most conflict resolutions are carried out incidentally after clashes occur and casualties are incurred. The absence of a space for dialogue narrows the possibility of sustainable peace, as each party tends to stick to its own version of events. This poor communication also creates an atmosphere of distrust and prejudice between groups. When communication breaks down, any potential interaction is interpreted as a threat.

Social media plays a major role in triggering and accelerating the escalation of conflicts between martial arts groups. Platforms such as Facebook, Instagram, and TikTok are often used by members to show off the strength or success of their group, which is often considered provocative by other groups. It is not uncommon for videos of training sessions, convoys, or abuse to be posted and then spread widely, causing outrage. Provocative comments further escalate the situation and encourage others to engage in confrontation. In many cases, conflicts that initially began as verbal tensions on social media eventually escalate into acts of violence in the real world. The rapid spread of uncontrolled information poses a significant challenge in mitigating conflicts at an early stage.

Social media also provides a space for the formation of public opinion that tends to be biased and judgmental toward one side. In some incidents, hoaxes or unverified information spread widely and create panic in society. The absence of official narratives from authorities or community leaders makes people more likely to believe information circulating in WhatsApp groups or other social media platforms. This widens the gap between facts and perceptions, making mediation efforts more difficult to carry out. The unwise use of social media by individuals from each martial arts group has repeatedly triggered new conflicts that could have been prevented. Strengthening digital literacy is an urgent matter in this context.

A comprehensive analysis of conflicts between martial arts groups shows that resolution cannot be focused on just one aspect. Competition, communication, and social media are interrelated elements that reinforce each other in creating conflict. A partial resolution strategy will only treat the symptoms without addressing the root cause. A systematic and comprehensive approach is needed, encompassing mental training for members, strengthening the role of community leaders, and monitoring online activities. If the root causes of conflict are not identified and addressed, the potential for similar conflicts to arise will always exist. A handling approach based on an understanding of the contextual realities of Grobogan society will be far more effective than a purely legalistic approach.

Martial arts schools can be strategic partners for the government and community in establishing social order. The values of discipline, togetherness, and physical endurance taught in martial arts schools can be a positive force if directed correctly. However, when these values are misused to form narrow militancy, their destructive potential cannot be ignored. Martial arts school leaders have a moral responsibility to instill peaceful teachings in their members and to serve as role models in maintaining harmony. Their willingness to actively engage in dialogue and cross-group cooperation is key to achieving long-term peace. When martial arts schools can see their strategic role in a broader context, the dispute will no longer be an option.



## **Legal Analysis of the Efforts of the Republic of Indonesia National Police in Handling and Resolving Conflicts Between Martial Arts Schools in Grobogan Regency**

In dealing with conflicts between martial arts groups in the Grobogan Regency, the Indonesian National Police (Polri) has implemented a preemptive prevention strategy. This initiative involves educating and raising awareness among martial arts school members about the importance of maintaining order and security. Through outreach activities, the police aim to instill values of tolerance and mutual respect among groups. This education also covers an understanding of the negative impacts of conflicts and the importance of resolving issues through dialogue. With this approach, it is expected that members of martial arts schools can become agents of peace in their communities. This initiative aligns with the principles outlined in Law No. 2 of 2002 on the National Police of the Republic of Indonesia, which emphasizes the role of the police in maintaining public safety and order (Halo Semarang Editorial, 2025).

In addition to the preemptive approach, the police also implement preventive strategies through routine patrols and monitoring of martial arts school activities. These patrols focus on vulnerable areas that have the potential to become locations for clashes between groups. Monitoring is carried out to ensure that martial arts school activities are conducted in accordance with the rules and do not cause security disturbances. This measure aims to detect potential conflicts early and prevent further escalation. With the police presence on the ground, it is hoped that a sense of security will be provided to the community, and the likelihood of violence will be reduced. This approach is an implementation of the Police's preventive function as stipulated in regulations.

In situations where conflicts have already occurred, the police take repressive measures by enforcing the law against perpetrators of violence. Law enforcement is conducted firmly and fairly to provide a deterrent effect and uphold justice for victims. The legal process is carried out in accordance with applicable regulations, including investigation, prosecution, and trial. This measure demonstrates the police's commitment to upholding the rule of law and maintaining public order. Action against perpetrators of violence also sends a signal that anarchic acts will not be tolerated. It is important for restoring public trust in law enforcement agencies and the judicial system.

Coordination with community leaders and local governments is an integral part of the National Police's strategy in handling conflicts between martial arts groups. Through communication forums, the National Police works with local stakeholders to find constructive solutions. Community leaders play an important role in calming emotions and facilitating dialogue between conflicting groups. Local governments, on the other hand, can provide policy support and resources to support conflict resolution efforts. The synergy between the police, community leaders, and local governments creates a holistic approach to handling social conflicts. This cooperation also strengthens social networks that can prevent the recurrence of conflicts in the future.

After the conflict subsides, the police play a role in facilitating the reconciliation process between martial arts groups. This reconciliation aims to rebuild harmonious relationships and eliminate hostility between groups. This process involves mediation, dialogue, and mutual agreements facilitated by a neutral third party. Through reconciliation, it is hoped that sustainable peace can be achieved and similar conflicts can be prevented in the future. The Indonesian National Police also encourages martial arts schools to engage in positive social activities as a form of contribution to the community. This step is in line with the principle of restorative justice, which emphasizes the restoration of social relations after conflict (Zamzami, 2023).

The rehabilitation of victims and the repair of public facilities damaged by conflict are a priority for the Indonesian National Police (Polri) in the post-conflict recovery phase. Victims of violence receive psychological counseling and legal assistance to help them recover. Public

facilities such as damaged public infrastructure are repaired to restore their social functions. This step is crucial for restoring a sense of safety and trust in the community. The Indonesian National Police is working with relevant agencies and the community in this rehabilitation process. These efforts demonstrate the Indonesian National Police's commitment to restoring social and physical conditions after the conflict.

Post-conflict monitoring and evaluation are carried out by the Indonesian National Police to ensure that the situation remains conducive and that no further conflicts occur. These activities involve monitoring social dynamics in the community and martial arts activities. Evaluations are conducted to assess the effectiveness of the measures taken and formulate improvement strategies if necessary. The data and information collected form the basis for further decision-making and policy-making. The police also involve the community in the monitoring process to enhance participation and shared ownership of peace. This approach aligns with the principles of community policing, which emphasize partnership between the police and the community.

In dealing with conflicts between martial arts groups, the Indonesian National Police also develops an approach based on local wisdom. This approach involves the use of local cultural values and traditions in the conflict resolution process. By respecting local wisdom, the Indonesian National Police can build trust and gain support from the community. This approach also strengthens positive cultural identity and reduces the potential for conflict arising from differences in values. The Indonesian National Police works with traditional and cultural leaders to implement this approach. This step demonstrates the flexibility and adaptability of the Indonesian National Police in handling complex social conflicts.

Overall, the Indonesian National Police's efforts to handle and resolve conflicts between martial arts schools in the Grobogan Regency reflect a comprehensive and sustainable approach. By integrating preemptive, preventive, repressive, and post-conflict recovery strategies, the Police aim to create a safe and harmonious environment. Collaboration with various parties, including community leaders, local governments, and local communities, is key to the success of these efforts. Through a humanistic approach rooted in local values, the Police demonstrate their commitment to maintaining public safety and order. These steps not only resolve existing conflicts but also prevent future conflicts. Thus, the Indonesian National Police acts as a protector, guardian, and servant of the community in the truest sense.

## CONCLUSION

The Indonesian National Police's efforts in handling conflicts between martial arts groups in the Grobogan Regency have yielded significant results in reducing violence and creating social stability. Through a strategy of prevention, enforcement, and post-conflict recovery, the police have successfully suppressed the potential for conflict escalation and restored relations between warring groups. Preemptive and preventive measures based on education and direct supervision have fostered a new awareness among martial arts school members about the importance of peace and the rule of law. The firm enforcement of the law against perpetrators of violence has also sent a strong message that conflicts cannot be resolved through violence. However, the effectiveness of conflict resolution will not be optimal without the active involvement of local governments and the community. The synergy of these three elements, the police, the government, and the community, is the key foundation for creating an environment that is conducive and resistant to potential conflicts in the future.

Future recommendations emphasize the need to increase the capacity of the police in mediation and social conflict resolution, involving local values and community culture. Specialized training on dialogic approaches and restorative justice can strengthen the Police's role as a facilitator of peace, not just as enforcers of the law. Additionally, community leaders should be empowered as bridges of communication between groups through regular and

structured communication forums. Their role, which involves emotional closeness and social influence, is crucial in preventing minor friction from escalating into open conflict. On the other hand, members of martial arts groups also need to receive ongoing training programs, not only in terms of self-defense skills, but also in aspects of discipline, social ethics, and leadership. Character development through these programs will create a generation of martial artists who are not only physically strong but also wise in maintaining social harmony.

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