



Implementation of Home Affairs Ministerial Regulation No. 11 of 2023 Concerning Facilities and Infrastructure for Community Protection Task Forces and Community Protection Units in the Perspective of Siyasaah Dusturiyah (Case Study in Perbarakan Village, Pagar Merbau District, Deli Serdang Regency)

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Abstract: This article discusses the implementation of Ministry of Home Affairs Regulation (Permendagri) No. 11 of 2023 concerning Facilities and Infrastructure for the Community Protection Task Force (Satgas Linmas) and the Community Protection Unit (Satlinmas) in Perbarakan Village, Pagar Merbau District, Deli Serdang Regency. This study aims to understand how the regulation is implemented in maintaining village security and the role of Satlinmas as the front line in maintaining order and safety in the village environment. The research uses an empirical juridical method. The findings indicate that the implementation of Permendagri No. 11 of 2023 in Perbarakan Village has not been optimal due to the absence of a formally established Satlinmas unit. This has resulted in a weak security system in Perbarakan Village. From the perspective of siyasaah dusturiyah, maintaining security is a mandate of leadership that must be carried out for the public good. Therefore, active community participation is a key element in building an inclusive and sustainable village security system.

Keywords: *Village Security, Satlinmas, Siyasaah Dusturiyah, Community Participation.*

1. Introduction

Public security and order is a fundamental aspect in the implementation of effective and sustainable governance (Ilham & Rahman, 2024),(Amalia & Juliarfan, 2025)The state is obliged to protect the rights of its citizens, including the right to security and safety of life and property. In this context, local governments have a strategic role in maintaining social stability by establishing institutions that can serve as the spearhead of security at the local level (Leylana & Sarjito, 2024),(Roedy, Irwanto, & Taufik, 2025). Minister of Home Affairs Regulation No. 11 of 2023 concerning Facilities and Infrastructure for the Community Protection Task Force (Satgas Linmas) and the Community Protection Unit (Satlinmas) is a regulation that regulates in detail the obligations for the formation and management of Satlinmas as the front guard in maintaining village environmental security (FAQIH, 2024),(AHMAD, 2023).

The Minister of Home Affairs Regulation mandates that every village is required to form a Satlinmas equipped with adequate facilities and infrastructure to prevent and address disturbances to public security and order (Ridwansyah, 2022),(ISNA, 2024)This regulation is not merely administrative in nature, but also contains participatory values that encourage active community involvement in maintaining environmental security. Thus, the Satlinmas functions as an extension of the village government in creating a sense of security and comfort for all villagers (Winarko & Mursyidah, 2024),(Mayasari, Febriantoko, Putra, Hadiwijaya, & Kurniawan, 2022).

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Received: Jul 27, 2025;
Revised: Jul 30, 2025;
Accepted: Aug 03, 2025;
Published : Aug 30, 2025;



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However, in practice, the implementation of Home Affairs Ministerial Regulation No. 11 of 2023 in Perbarakan Village, Pagar Merbau District, Deli Serdang Regency, has not been optimal. This village has experienced a significant increase in cases of lost valuables such as cell phones, motorcycles, and even cars in recent years (Hasan, AS, Febriyanti, & Mariska, 2023), (SAPUTRA & DENY, 2024). However, prevention efforts and strategies to overcome this problem do not appear to have been carried out optimally by the village government and other authorities (Megasyara & Imawan, 2023), (Resti & Mubarak, 2024).

In Home Affairs Ministerial Regulation No. 11 of 2023, Article 1 paragraph 10 states: The Community Protection Unit, hereinafter referred to as Satlinmas, is an organization whose members are community elements in the Sub-district and/or Village formed by the sub-district head and/or village head to implement Linmas (Nugroho & Supardal, 2022), (Dinata & Kurnia, 2021).

This article regulates the formation of Satlinmas. The absence of an official Satlinmas formation weakens the village security system, making potential security disturbances difficult to control (Ridwansyah, 2022), (Akbar, 2020). This has caused unrest among the community who feel they are not being protected enough and are not receiving enough attention from the village government (Fikriana & Aulia, 2023), (Erviani & Widodo, 2024).

This condition shows that there is a gap between existing regulations and the reality on the ground (Indrawati, 2024), (Badruzaman, Maulana, & Fauzi, 2025). The failure to establish a Satlinmas (Community Protection Unit) reflects structural issues related to the capacity and commitment of village officials to carry out regulatory mandates. Furthermore, cultural factors and negative social habits also pose obstacles to achieving sustainable security (PURNOMO, 2025), (Mustofa & NEGARA, 2025).

2. Materials and Methods

Etymologically, the term empirical legal research comes from English, namely empirical legal research. In Dutch, it is called *empirisch juridisch onderzoek*, while in German, it is called *empirische juristische recherche*. Simply put, empirical legal research is defined as research that examines and analyzes the legal behavior of individuals or communities in relation to the law. The data sources used are derived from primary data obtained directly from within the community.

Empirical legal research, also known as sociological legal research or field research, is another term. While normative legal research is based on secondary data, sociological/empirical legal research starts from primary/basic data, namely data obtained directly from the community as the primary source through field research, conducted through observation, interviews, or questionnaires. Legal research as sociological (empirical) research can be realized in research on the effectiveness of current laws or research on legal identification. This research is also often referred to as research on the working of law (law in action) in society.

3. Results and Discussion

3.1 Village Security Concept

Village security is a condition in which villagers feel protected from all threats that could disrupt their peace and daily activities. This concept of security encompasses physical, social, and economic aspects that are interconnected to create an environment conducive to community development and well-being.

The physical aspect of village security includes protecting infrastructure and public facilities from damage or misuse. The social aspect encompasses preventing crime and social disturbances that could disrupt community harmony. Meanwhile, the economic aspect focuses on protecting residents' assets and economic activities to ensure they run smoothly and without disruption.

Village heads and local security personnel play a strategic role in managing an integrated village security system. They are responsible for coordinating the formation of Community Protection Units (Satlinmas) as the frontline in maintaining order and security within the village environment.

Effective village security enhances residents' sense of safety and security, supports the smooth flow of social and economic activities, and strengthens social solidarity. Therefore, developing a village security system must involve synergy between the village government, security forces, and the community in a participatory manner.

3.2 The Role of Village Heads in Managing Village Security Systems

The village head plays a central role in maintaining village security as a local leader responsible for policies and mobilizing resources to maintain security and order. This role includes establishing and managing the Community Protection Unit (Satlinmas) and coordinating with external security forces such as the police.

Furthermore, village heads are tasked with educating the community about the importance of maintaining security through outreach and training. This can increase public awareness and participation in environmental monitoring. In a regulatory context, village heads are required to implement Home Affairs Ministerial Regulation No. 11 of 2023, which regulates the facilities and infrastructure of the Community Protection Unit (Satlinmas). This obligation includes providing budgets, facilities, and training for the Satlinmas to ensure they can carry out their duties optimally.

The success of a village security system depends heavily on the commitment and ability of the village head to carry out their strategic role as local security manager. When I interviewed the Perbarakan Village Head, he stated that village security needs to be improved due to the increasingly concerning public order and security disturbances. He also explained that the reason why a community security unit has not yet been established is due to budget constraints. He also stated that he will collaborate with relevant parties to resolve this issue. I also conducted an interview with the Bhabinkamtibmas of Perbarakan Village. He said that Perbarakan Village is in the security emergency category and supports the plan to establish a Satlinmas, but he also said that community participation is the key to solving this problem.

In addition, I also conducted an interview with Mr. Rahmat Manurung as the head of Linmas Pulo Brayon Darat II Village, he said that the establishment of linmas in the Village has an impact on controlling and maintaining public order in the Village, this interview I conducted to find out more about the impact of the establishment of Satlinmas in a Village/Sub-district. From the results of the interview above, it can be concluded that the need for the establishment of Satlinmas at the Village/Sub-district level as the front guard in maintaining public order, in addition to resolving this problem it is also necessary to collaborate with parties who have duties and responsibilities in maintaining public security and order.

3.3 The Role and Duties of Community Protection Units in Village Security

The Community Protection Unit (Satlinmas) is part of the civil protection system, playing a strategic role in maintaining public order and security, particularly in rural and urban communities. Historically, this institution evolved from the Civil Defense (Hansip) organization that existed since the early days of Indonesian independence.

The formation of Hansip as a form of civil defense was based on Government Regulation No. 79 of 1965 concerning the Civil Defense Organization. At that time,

Hansip was formed to assist security forces in maintaining public order and as a reserve force within the Total People's Defense and Security (Sishankamrata) system, which became national doctrine during the New Order era. Hansip were recruited from the civilian population and trained to help maintain neighborhood security and handle emergencies such as natural disasters and social unrest.

With the changing times and changes in the post-reform government system, the existence of Hansip (National Guard) has been evaluated. This prompted a change in nomenclature and institutional approach through Minister of Home Affairs Regulation Number 10 of 2009, which officially changed the term Hansip to Community Protection Unit (Satlinmas). This transformation was not merely administrative but also reflected a shift in focus from civil defense to social and humanitarian protection.

The role and function of Satlinmas were then strengthened by the presence of Minister of Home Affairs Regulation Number 84 of 2014 concerning the Implementation of Community Protection, and was updated through Minister of Home Affairs Regulation Number 11 of 2023. In this regulation, Satlinmas is positioned as a supporting element of local governments in maintaining public order and security, disaster management, and securing community activities, including the implementation of elections. Thus, Satlinmas has now developed into an important element in the community protection system that is preventive, participatory, and responsive to social dynamics and threats to public order at the local level. Satlinmas is an institution established at the village level to assist the government in maintaining public order and security. The main functions of Satlinmas include preventing security disturbances, patrolling the environment, and assisting in handling disasters and other emergencies.

The establishment of the Satlinmas (Community Protection Unit) is clearly regulated in Home Affairs Ministerial Regulation No. 11 of 2023, which requires every village to have a Satlinmas unit with adequate facilities and infrastructure. This aims to increase the effectiveness of village security by directly involving residents. Satlinmas plays a key role in early detection of potential security disturbances and provides a rapid response to incidents that threaten village order. Satlinmas also serves as a communication bridge between the community and formal security forces, such as the police.

Furthermore, the Satlinmas serves as a means of community empowerment in the security sector. Through training and coaching, Satlinmas members can increase their capacity to carry out their duties professionally and responsibly. Thus, Satlinmas is a crucial instrument in a village security system that prioritizes community participation and collaboration between formal and informal security institutions. Community participation is a key element in creating effective and sustainable village security. Community involvement in neighborhood monitoring, crime reporting, and other security activities strengthens the village security system collectively.

Actively participating communities serve as the eyes and ears of security forces, helping them detect potential disturbances early. This reduces the scope for criminals to maneuver and increases the sense of security within the village. Training and outreach programs organized by the village government and security forces can enhance the community's capacity to understand their roles and responsibilities in maintaining security. This education also builds collective awareness of the importance of security as a shared need. Furthermore, community involvement in the Community Protection Unit (Satlinmas) and other community organizations strengthens social solidarity and strengthens the community-based village security network. This model of participation aligns with the Islamic principle of mutual cooperation, which encourages mutual cooperation in good deeds. Thus, community participation not only strengthens physical security but also builds social bonds that serve as the foundation for order and harmony in the village.

3.4 The Perspective of *Siyasah Dusturiyah* on *Satlinmas* in Managing Village Community Security

Siyasah dusturiyah is an Islamic constitutional political concept that emphasizes the responsibility of leaders in maintaining the benefit of the people, including aspects of security and order. Community security is part of *maqāṣid al-sharī'ah* which leaders must maintain as a mandate that must not be neglected.

Imam Al-Mawardi in *Al-Aḥkām al-Sulṭāniyyah* emphasized:

"الأمن جفط الإمام وظائف من فإن"

("One of the duties of a leader is to maintain security and enforce the law").

This quote emphasizes that maintaining security is a sharia obligation and serves as a benchmark for successful leadership. The village head's failure to establish a *Satlinmas* (community safety unit) signifies a disregard for the leadership mandate and a violation of the principles of industrial governance.

Ibn Qayyim al-Jauziyyah in *I'lām al-Muwaqqi'in* explains:

"بالمصلحة منوط الرعية على التصرف"

("Policies towards the people must be based on public welfare").

This principle demands that leadership policies, including the formation of *Satlinmas*, be oriented toward the public interest. The toleration of the rampant theft in Perbarakan Village demonstrates a disregard for this principle.

Ibn Taymiyyah in *Al-Siyāsah al-Shar'iyyah* emphasized:

"أن من أوضح الإمام على الجمالية وجوب"

("The leader's obligation to maintain security is clearer than leaving the borders unguarded").

This principle emphasizes the urgent role of leaders in proactively securing their territories and communities. The absence of *Satlinmas* would constitute a neglect of this obligation, contradicting the principle of *siyasah industriyah*. The principle of *dar' al-mafāsīd muqaddam 'alā jalbi al-maṣāliḥ* ("preventing harm is prioritized over gaining benefit") is the foundation of Islamic jurisprudence (*fiqh*) that underlies the need to establish *Satlinmas* as a preventative measure to maintain public security.

In Al-Buthi's view, *Al Mashlahah* is:

message: message: message فن مهس و مهلوق ع و مهلسن و مهلوما و مهلسن و مهلوق ع و مهس فن
ف يما ب ينها

Al-Mashlahah is the benefit determined by the *Shari'a* for its servants, which includes the preservation of their religion, self, intellect, descendants and wealth according to a certain order among them.

Although it may seem contrary to human goals, which are often based solely on lust, the essence of the welfare established by *Sharia* is the maintenance of five basic principles (*al-Kulliyat al-Khams*). All forms of human action that support the maintenance of these five aspects are called *mashlahah*. Likewise, all efforts in the form of actions that reject harm to these five aspects are also called *mashlahah*. Therefore, al-Ghazali defines *mashlahah* as taking advantage and rejecting harm in order to maintain the objectives of *Sharia*. The maintenance of the objectives of *Sharia* that al-Ghazali means is the maintenance of *al-Kulliyat al-Khams*.

In addition, every Public Policy should be in line with *Maqashid Syariah* so that the policies made bring benefits and prevent harm. The term *Maqashid Syariah* consists of two words: *Maqashid* and *Syariah*. *Maqashid* is the plural form of the word *maqṣid*, which means destination or direction, and *maqṣhad*, which means goal or direction. The term *Syariah* is etymologically translated as a path to a water source in Arabic. This path to a water source can also be interpreted as a path to the source of life. Therefore, when the words *Maqashid* and *Syariah* are combined, both provide identical meanings, except in certain aspects such as editorial and development. Another definition of *Maqashid*

Syariah is the main purpose and wisdom behind the law, as well as the rules or provisions stipulated by sharia.

Maqashid Categories According to Jasser Auda Jasser Auda divides Maqashid into four categories, which consist of: (a) Wisdom or wisdom behind a law, (b) Positive goals that the law wants to achieve, (c) A set of divine moral principles and goals that are the basis of the law, and (d) Masalih, namely things related to public interest or benefit. To dig deeper into the meaning of the Maqashid Sharia concept, it is necessary to review the opinions of scholars who are competent in this field, such as Imam al-Ghazali, Imam ash-Syatibi, and Jasser Auda, as explained below:

a. Opinions of Classical and Contemporary Scholars

Imam al-Ghazali adopted the thoughts of his teacher, Imam al-Juwaini, in his works *Syifa' al-Ghalil* and *al-Mustashfa min 'Ilm al-Usul*. According to al-Ghazali, the essence of Maqashid Sharia is *maslahah* (benefit). *Maslahah* is a term that describes efforts to bring benefits and avoid harm (damage).

b. Levels of Needs in Maqashid Syariah

Maqashid Syariah is classified into three levels of human needs that influence the application of law: (a) *Al-Daruriyyat* (basic needs): needs that are very important and fundamental for human survival, including the protection of religion, life, reason, offspring, and property. (b) *Al-Hajjiyyat* (complementary needs): secondary needs that prevent life's difficulties (*masyaqqah*). Not fulfilling them does not endanger life, but will cause difficulties. (c) *Al-Tahsiniyyat* (perfecting needs): tertiary needs that aim to beautify and perfect life, as well as support good morals and ethics.

The five main aspects of *al-Daruriyyat* are known as *Ushul al-Khamsah* which include:

a. Maintaining Religion (*Hifz al-Din*)

An example is maintaining the five daily prayers, because as Muslims, this obligation is the main pillar in carrying out sharia law (QS. Muhammad: 7).

b. Protecting the Soul (*Hifz al-Nafs*)

Protecting the soul is a fundamental aspect in Islam to create a life in accordance with the commands of the *Al-Qur'an* (QS. *al-Baqarah*: 168; QS. *al-A'raf*: 31).

c. Maintaining Reason (*Hifz al-Aql*)

Reason is the most noble part of the human body because it is a tool for thinking and distinguishing between good and bad, as well as for creating progress (QS. *Ali Imran*: 190–191).

d. Protecting the Offspring (*Hifz al-Nasl*)

Offspring is the continuation of human generations. Islam places great emphasis on the clarity of lineage through legitimate relationships (QS. *al-Mu'minun*: 101; QS. *al-Furqan*: 54; QS. *an-Nisa'*: 23).

e. Safeguarding Wealth (*Hifz al-Mal*)

Maintaining assets is intended as a responsibility for the trust from Allah SWT so that it can be used in daily life to fulfill needs and avoid shortages (QS. *an-Nisa'*: 6). The theory of Maqasid Sharia in the context of public policy is an important issue that has received little attention, both from the public and policymakers. Public policies oriented towards Maqasid Sharia must be a primary consideration because the expected outcomes of such policies are solely to achieve the goals of Maqasid itself, namely, to bring benefit and prevent harm.

The role of Maqasid Sharia in public policy serves as a parameter to ensure that government policies continue to align with the public interest, welfare, and social justice.

Therefore, applying Maqasid theory to policy direction is crucial and must be taken into account. In line with the Maqasid Syariah theory, the policy direction adopted by decision-makers should be based on the public interest, without neglecting matters that benefit public life. By considering the situation and conditions, the resulting policies will be sound and in accordance with applicable regulations.

4. Conclusions

Village security is a condition where residents are protected from threats that disrupt peace, encompassing physical, social, and economic aspects. The village head plays a central role in managing village security, including establishing and managing the Satlinmas (Community Protection Unit) and ensuring the implementation of relevant regulations. The Satlinmas itself is at the forefront of maintaining security, conducting early detection, and responding to disturbances, while also serving as a means of community empowerment. From the perspective of *siyasah dusturiyah* (Islamic constitutional politics), maintaining security is a leader's mandate that must be carried out for the public good, in accordance with sharia principles. Active community participation is a key element in building an inclusive and sustainable village security system. Through involvement in neighborhood monitoring, incident reporting, and participation in Satlinmas activities, the community is not only an object of protection but also a subject that directly contributes to maintaining village order. Thus, ideal village security management requires close collaboration between the village government, Satlinmas, formal security forces, and the community. This synergy will create a safe, orderly, and conducive village environment for development and shared prosperity. The effectiveness of the implementation of Permendagri No. 11 of 2023 in Perbarakan Village needs to be measured in a structured manner by distinguishing between technical failures and policy barriers through institutional indicators, implementation capacity, and community participation. The absence of Satlinmas reflects administrative failure, while the lack of budgetary support and inter-agency coordination indicates policy barriers. The principle of *siyasah dusturiyah* operationally encourages village heads as trustees to build synergy between the village government, Satlinmas, and the community through active involvement, the formation of deliberative security forums, and the development of SOPs and participatory training to maintain security based on *maqashid syariah* values and public welfare in a sustainable manner.

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