



The Role of the Three Pillars of Community Strengthening at the Grassroots Level in Achieving Social Order

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ABSTRACT

Social order is a condition formed through social interactions based on norms, values, and cooperation among social actors. In Kopo Sub-district, social order is established through synergy between the government and the community, driven by three pillars, namely the Sub-district Leadership Coordination Forum (Forkopimcam). This synergy plays an important role in creating a harmonious, safe, and conducive social environment through effective communication and coordination. This study aims to analyze the role of the three pillars in realizing social order at the grassroots level. The research employs a normative juridical method with a descriptive-analytical approach, utilizing primary, secondary, and tertiary data. The findings indicate that the role of Forkopimcam as the three pillars is strategic in the early detection and management of potential social conflicts. However, the success of these efforts largely depends on active community participation, including religious leaders, community leaders, youth leaders, and other societal elements. The presence of Forkopimcam in various community activities strengthens public trust and encourages community involvement in maintaining social order.

Keywords: Three Pillars, Social Order, Forkopimcam, Grassroots Community.

ABSTRAK

Anak yang berkonflik dengan hukum memerlukan perlindungan khusus melalui penerapan diversi untuk mengalihkan proses peradilan pidana ke penyelesaian non-yudisial. Namun, implementasi diversi berdasarkan UU No. 11 Tahun 2012 di Indonesia belum optimal karena masih berorientasi pada pemenjaraan dan dibatasi pada jenis tindak pidana tertentu, sehingga belum sepenuhnya mengutamakan kepentingan terbaik anak. Penelitian ini bertujuan menganalisis permasalahan penerapan diversi, keterbatasan regulasi, serta upaya perbaikannya dalam sistem peradilan anak. Metode penelitian yang digunakan adalah hukum normatif dengan pendekatan yuridis empiris. Hasil penelitian menunjukkan adanya kelemahan dalam aspek substansi hukum, struktur, dan budaya hukum. Oleh karena itu, diperlukan reformasi regulasi dengan memperluas penerapan diversi pada seluruh tindak pidana anak, sejalan dengan prinsip keadilan restoratif dan Konvensi Hak-Hak Anak, dengan tetap memperhatikan keadilan bagi korban.

Kata Kunci: Kepentingan Terbaik Anak, Regulasi Diversi, Peradilan Pidana Anak

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INTRODUCTION

Forkopimcam (District Leadership Coordination Forum) known as the Three Pillars is a forum for coordination of leadership elements at the level to discuss the implementation of general government, security, and public order. This forum is crucial for early detection, synergy, and rapid response to social or regional security issues. The history of Forkopimda and/or Forkopimcam began with the Law of the Republic of Indonesia Number 5 of 1974 concerning the Principles of Government in the Regions which became the basis for the formation of the Regional Leadership Conference (Muspida). Muspida was then stipulated by the Presidential Decree of the Republic of Indonesia Number 10 of 1986 concerning Regional Leadership Deliberations.¹ Muspida is a forum for consultation and coordination between governors and regents/mayors with officials of the Indonesian National Army (TNI), the National Police of the Republic of Indonesia (Polri) in the regions and other government apparatus, in order to realize and maintain national stability and national development in the regions. The Provincial Muspida was formed for the provincial level, the Regency Muspida for the district level, the City Muspida for the city level, and the District Leadership Conference (Muspika) for the sub-district level. Entering the reform era, the law on local government was updated with Law of the Republic of Indonesia Number 23 of 2014 concerning Regional Government. In the law, especially Article 1 Paragraph 18 and Article 26 Paragraphs 1-6, a forum similar to Muspida/Muspika is regulated which is named Forkopimda/Forkopimcam. Forkopimcam is a forum to support the smooth implementation of general government affairs. The purpose of the establishment of Forkopimcam is as a medium of communication and coordination at the sub-district level in order to establish working relationships and exchange ideas to obtain conclusions, solutions and understandings of the situation of peace and order conditions as well as the implementation of General Government Affairs in the District.²

In an increasingly complex and interconnected world, an understanding of synergy is essential. By combining a variety of expertise, ideas, and resources, synergies help create greater results, rather than the sum of individual parts.³

In the great dictionary of the Indonesian language (KBBI), synergy can be interpreted as joint activities or actions. Etymologically, the term "synergy" was first used around 1600 and is derived from the Yunasi language, *synergos* which means to work together. Synergy means carrying out activities together and requires good coordination, a feeling of giving, mutual benefit and mutual need to achieve a certain goal that has been mutually agreed. At its core, synergy is about helping you connect,

¹ Nugraha, S. T., Fauzi, L. M., & Kurnia, D. (2024). THE SYNERGY OF THE JAKARTA REGIONAL LEADERSHIP COORDINATION FORUM (FORKOPIMDA) IN PREVENTING SOCIAL CONFLICTS DURING THE 2024 REGIONAL HEAD GENERAL ELECTION (PEMILUKADA). *Journal of Principles: Journal of Master of Government Science Students*, 1(1).

² Maulidiah, S. (2018). The Function of the Regional Government Coordination Forum (FORKOPIMDA) in the Regional Government System in Indonesia. *Journal of Government Studies*, 4(1), 62-70.

³ Setiyadi, D., Nurlita, F., Fadilah, T., & Tullaili, H. (2025). Educational Synergy: Teacher and Parent Collaboration for Effective Learning in Elementary Schools. *Cahaya Ghani Recovery*.

communicate and collaborate with cross-functional parties effectively.⁴

Synergy is built through strengthening mutually beneficial partnerships and being able to establish effective relationships with stakeholders, so as to produce quality performance and output. Synergy is basically understood as a combination of various elements that work in an integrated process to produce more optimal results than if the elements run separately.⁵ In the context of management, synergy is understood as an effort to work collaboratively to achieve optimal goals through mutually beneficial cooperation, and is based on a rational, open, and democratic way of thinking in building society. In addition, synergy requires effective coordination to harmonize various activities, both carried out by individuals and work units in a group, so that all efforts can be directed to achieving common goals.⁶

Synergy is related to the basic concept of management because the basic concept of management is universal, which is defined using a scientific framework, including its rules and principles. Thus, there are indicators in the implementation of synergy to achieve universal health insurance, with synergy, then the relationship between actors in two ways to achieve synergy, namely communication and coordination.⁷

Good and effective communication, which Tony Buzan sees as the ability to establish relationships with others. Buzan said, "You have to be able to blend in and establish strong relationships with anyone, whether it's individuals, small groups, or larger communities. You must be able to participate in the association and relationship between many people's minds." Dr. Ibrahim Elfiky makes an interesting analogy about the practice of communication. He said, "Communication is like a torch. No matter how dark a night may be, it will always light up the road in front of you." The communication process is like the process of creating a space of hope in the life of others; here, the space of hope must be able to calm you. So, communication is the art of building strong relationships with others, and the ability to make an impression and influence them.

According to Sofyandi and Garniwa, communication can be described into two parts, namely: a) oriented communication carried out to someone who will carry out their activities. b) recipient-oriented communication that handles all activities within the framework of communication between individuals.⁸

Based on the discussion above, it can be formulated how the role of the three pillars, in this case, Forkopimcam, strengthens the community at the grassroots in realizing social order. The research method is a qualitative descriptive method, which is a research procedure that aims to describe, explain, and analyze social phenomena, behaviors, or characteristics of objects in depth, as it is (naturalistic), without variable

⁴ Mashudi, M. I. (2016). Synergy of the Community and PKBM. *Journal of Out-of-School Education Students*, 5(2).

⁵ Fekamahsa, R. A., & Effendy, K. (2024). SYNERGY OF THE PAMONG PRAJA POLICE UNIT AND SOCIAL SERVICE IN HANDLING DISPLACED PEOPLE IN TEMANGGUNG REGENCY, CENTRAL JAVA PROVINCE (Doctoral dissertation, IPDN).

⁶ IKUT, C. I. (2023). Human Resource Management Analysis of work performance, work productivity and employee performance. STIEPARI PRESS, 1-77.

⁷ Yusuf, B., & Al Arif, M. N. R. (2015). Human resource management in Islamic financial institutions.

⁸ Ramayani, M. A. (2020). Communication Pattern of the Bandung Tour Leader Association (Ptlb) (Doctoral dissertation, Indonesian Computer University).

manipulation, this research method is included in normative legal research or literature law research methods by researching existing literature materials, namely by researching legal problems and research aimed at obtain subjective laws (rights and obligations). By using normative juridical research methods and *Library Research* (literature studies), which are automatically *descriptive-analytical*. Data collection of primary, secondary, and tertiary legal materials through observation, unstructured interviews, and documentation. Furthermore, data analysis is carried out with the process of compiling, categorizing data, and looking for data or themes with the intention of understanding their meaning.

METHOD

This study employs a qualitative descriptive approach to examine the role of the Three Pillars Forkopimcam in strengthening communities at the grassroots level to achieve social order. Data were collected through multiple sources, including observations, interviews, and document reviews, to capture both formal and informal interactions between the Three Pillars and the community. Observations focused on routine and incidental activities conducted by the Three Pillars, such as coordination meetings, community gatherings, religious studies, and public discussions, to identify how these interventions contribute to community cohesion, problem-solving, and social harmony. Interviews were conducted with key stakeholders, including local leaders, community members, religious figures, and representatives of the Three Pillars, to gain insights into their perceptions, experiences, and participation in maintaining social order. Document reviews included reports, meeting minutes, community programs, and policy documents to triangulate data and ensure validity. Data were analyzed thematically, focusing on patterns of collaboration, communication, coordination, and community engagement, to understand the mechanisms through which the Three Pillars influence social stability and order at the grassroots level. This methodological design allows for a comprehensive understanding of both the structural and functional roles of the Three Pillars in fostering community harmony and responsiveness to social challenges.

RESULTS AND DISCUSSION

Social order is a reality that describes people's lives in compliance with values and norms that apply absolutely. So that it is able to create a social order that can be seen as a peaceful, safe, respectful, and cooperative life. Social order is needed in a society because every society has rules, norms, and values that must be obeyed by all members of society. Meanwhile, the purpose of the regulation is to maintain harmony and stability in the community. Social order will be formed if the community obeys the applicable laws and rules, including the norms and values that exist in society. Without social order, people's lives can experience conflict and chaos that will have a bad impact on society. This makes the role of the Three Pillars (Forkopimcam) very important and strategic.

Role as an Agent of Change

Social change is often found in a society that is indirectly capable of the gene of

change, and the person who is able to bring change in its institutions. Change agents are usually confident people and have an optimistic attitude, so that with their attitude, a change agent can invite other members or colleagues to be able to change and even he is able to bring change in their institution.

Change agents are individuals who act as catalysts in managing the change process. Their duties include creating a desire for change in the organization, identifying problems faced by organizations and service users, translating the desire for change into concrete actions, and maintaining the stability of the changes that have been implemented. Social changes in society often occur and can affect people's systems, values, and attitudes, where social dynamics are the drivers of these changes.⁹

Wilbert Moore views social change as a change in social structure, patterns of behavior, and social interaction. Any change that occurs in the structure of society or a change in social organization is called a social change. Social change is different from cultural change. Cultural change leads to changes in existing cultural elements. Gillin and Gillin argue that social changes to a more accepted variety of ways of life are caused either by changes in the more accepted way of life or by changes in geographical conditions, material culture, population competition, ideology, or by diffusion or new changes in society.¹⁰

According to Selo Soemardjan, social change is a change that occurs in social institutions in a society that affects the social system, including values, attitudes, and behavior patterns among groups in society. According to him, social change and cultural change have one aspect in common, namely, both are related to the acceptance of new ways or an improvement in the way society meets its needs.¹¹

Social change occurs in every development. Social change can basically be grouped into two groups, namely classical theory and modern theory.¹² The classical thinkers of social change can be classified into several patterns, namely:

1. A linear pattern, in which the progressive progress of human civilization follows a natural, certain, equal, and inevitable path. Change is always changing from the simple to the more complex, always changing in the direction of progress.
2. Cycle pattern, society develops like a wheel. At one time it is at the top, at another it is at the bottom. Society has progressed in its civilization, but one day it will experience a decline and may even experience destruction.
3. A combination of linear patterns and cyclical patterns.

In general, adherents of modern theories of social change see social change in developing countries as *linear* (moving from traditional to modern) and *evolutionary* (slow-paced). On the other hand, there is the view of conflict theorists, namely those who see that change does not actually bring progress to developing countries. What happens is that developing countries become underdeveloped countries and create a dependence on developed industrial countries in the West. Some views on modern theories of social

⁹ Kifly, Z., Massyat, M., & Daud, Y. (2024, January). Student Culture and Political Behavior (Case Study of Al Asyariah Mandar University). In *Journal Peqquruang: Conference Series* (Vol. 5, No. 1, pp. 142-150).

¹⁰ Wiranata, A., & MA, S. (2020). Social change in the perspective of Pierre Bourdieu. Udayana University, Kuta.

¹¹ Hakim, D. H. (2022). Social Institutional Changes in Kotabatu Village, Bogor Regency (Doctoral dissertation, National University).

¹² Goa, L. (2017). Social changes in social life. *SAPA: Journal of Catechetical and Pastoral*, 2(2), 53-67.

change, modernization theory, *dependency theory*, and world system theory. Every change that occurs in society must be caused by a cause that causes it. Likewise with social change. Social changes that occur in society are caused by two factors, including two internal factors (causative factors that come from within the society itself) and external factors (causal factors that come from outside the local community).¹³

Internally, it occurs due to population growth and decrease, the existence of discoveries that include various processes of *discovery* (discovery of new cultural elements), *invention* (development of *discovery*) and innovation (renewal process), besides that there are also conflicts (conflicts between individuals in their society, between groups and groups, and others) in society, changes in the structure and number of populations, the existence of conflicts (conflicts between individuals in their society, between groups and groups, etc.) in society, changes in the structure and number of populations, the existence of *New Social Movement*, the existence of social conflicts in. Meanwhile, external factors come from the influence of other cultures through cultural contact between two or more communities that have different cultures. Acculturation (the process of mixing two or more cultures that meet each other and influence each other) and assimilation (an attitude of adjustment (fusion) of the original nature with the nature of the surrounding environment) of culture play a role in this change and the existence of environmental and ecological changes.¹⁴

Social change occurs in the form of evolutionary change (evolutionary change occurs over a long period of time, slowly and gradually and through the process of evolution. Such changes are not too drastic or extraordinary), rapid social changes, small social changes, large social changes (changes that can have a big influence on various aspects of life and cause changes in social institutions as happens in societies that are undergoing the process of modernization and industrialization), are changes that can have a big influence on various aspects of life and cause changes in institutions society as it happens in societies that are undergoing a process of modernization-industrialization and planned social change (changes that are predicted or planned in advance by the parties who will bring about changes in society).¹⁵

In general, the people of Kopo District have undergone significant changes, both in demographic and sociocultural aspects. People who were previously less familiar with digitalization are now getting used to using modern devices and multimedia, so that almost all age groups make communication tools a daily necessity. In addition, the use of technology in the field of agriculture and household appliances is also increasing. This development is driven by advances in information technology and the dynamics of social needs, although, on the other hand, social changes sometimes pose certain challenges or negative impacts. The readiness of individuals and governments in anticipating social

¹³ Tamu, Y. (2022). Traditional Knowledge and Farmer Modernization Study of Socio-Cultural Interaction and Change in Agricultural Processing in Rice Fields in Duhiadaa, Pohuwato Regency = Traditional Knowledge and Farmer Modernization Study of Socio-Cultural Interaction and Change in Agricultural Processing in Rice Fields in Duhiadaa, Pohuwato Regency (Doctoral dissertation, Hasanuddin University).

¹⁴ Tantoro, S. (2017). Changes in the Livelihood of the Akit Tribe in Kembung Baru Village, Bantan District, Bengkalis Regency (Doctoral dissertation, Riau University).

¹⁵ Mira, R. (2021). THE IMPACT OF THE APPLICATION OF APPROPRIATE TECHNOLOGY IN AGRICULTURE ON THE SOCIO-RELIGIOUS CHANGES OF THE FARMING COMMUNITY IN MARGO MULYO VILLAGE, JATI AGUNG DISTRICT, SOUTH LAMPUNG (Doctoral dissertation, UIN Raden Intan Lampung).

developments is an important asset to deal with rapid and unpredictable changes, which in turn affect people's quality of life. This is where the strategic role of the three pillars of Forkopimcam becomes very important in guarding the civilization of the Kopo community. Through continuous coaching, the three pillars are able to create social harmony and form a safe, comfortable, and peaceful society. The expertise of these pillars also has an impact on the growth and development of people's mindsets, including legal awareness, environmental awareness, and other social awareness. Increasing individual understanding of the importance of building social harmony is a positive capital for the formation of an adaptive society that is ready to face change, including the advancement of information technology. With the guidance of the three pillars through structured, incidental, and special coaching, the community can develop into a civilized, productive, and harmonious community. Strengthening values such as mutual trust, respect, and concern between citizens is the key to creating a comfortable, safe, and harmonious social environment.

Role as a Problem Solver

Problems are an integral part of life, both professionally and personally. The ability to solve problems effectively becomes a highly valued skill, as the way a person faces and responds to problems can affect success rates and overall quality of life. Problem-solving skills are important not only in a professional context but also in daily life as a tool to make the right decisions and act effectively.¹⁶

The more often we deal with problems, the better we will be at finding solutions. Problem-solving is a mental or cognitive process used to identify, analyze, and find solutions to a problem or challenge faced. It is a key skill required to cope with various situations in daily life, both in a personal and professional context. A *problem solver* is the ability to solve all problems and make difficult decisions. Solving problems on your own is one of the *soft skills* that everyone must have.¹⁷

A problem solver is an individual who has the ability and skills to identify, analyze, and solve problems effectively. They have the ability to deal with complex challenges or unexpected situations systematically and creatively.¹⁸

Steps that can be taken to improve *problem solvers'* skills:¹⁹

1. Think positively and dare to change your mindset
2. Identify the problem at hand
3. Use the mind mapping method
4. Developing communication skills

¹⁶ Prakoso, A. F., Subroto, W. T., Andriansyah, E. H., Sari, V. B. M., Nurlaili, E. I., Wulandari, W., ... & Fatmawati, N. S. D. (2024). Getting to Know Problem-Solving in Elementary and Secondary School Curriculum: Improving Critical and Creative Thinking Skills. Academia Publication.

¹⁷ Maula, N. K. (2020). Analysis of Improving Junior High School Students' Problem-Solving Skills in Mathematics Learning with IDEAL Problem-Solving based on Game-Based Learning. Journal of Citations, 6(2), 71-80.

¹⁸ Prakoso, A. F., Subroto, W. T., Andriansyah, E. H., Sari, V. B. M., Nurlaili, E. I., Wulandari, W., ... & Fatmawati, N. S. D. (2024). Getting to Know Problem-Solving in Elementary and Secondary School Curriculum: Improving Critical and Creative Thinking Skills. Academia Publication.

¹⁹ Sucipto, S. (2017). Development of high-level thinking skills using metacognitive strategies of problem-based learning models. JP (Journal of Education): Theory and Practice, 2(1), 77-85.

5. Seeking ideas and thinking outside the box
6. Conclusion of problem solver
7. Evaluate and improve

Avil Beckford, a mentor and author of the book "*Tales of People Who Get It*", conceptualizes in simple terms the patterns usually used in problem-solving. It is important to identify the patterns you have, to know your shortcomings and strengths in dealing with and solving problems.²⁰

There are four types of *Problem Solver*, namely *Inspirer*, *Reflector*, *Innovator*, and *Influencer*, with the following explanation:²¹

1. *Inspivev*

The inspirer will maintain relationships with others and have the ability to transmit confidence. When they encounter a problem, people will gather around it and can be relied upon, even offering help. *Inspirer* has easy access to the information needed to solve problems.

2. *Reflectov*

The reflector or the thinker is never in a hurry to make a decision. They used to take time to think, digest everything slowly, take a step back from the situation to get a new perspective and then act. Once they have all the information they need, they process it for some time before taking the improvement step.

3. *Innovatov*

Innovators or innovation experts have a unique ability to come up with creative solutions to every challenge and problem they face. The solution can be something new, it can be a combination of two solutions that have been known to be something fresh, new and innovative.

4. *Influencev*

The influencer or the influencer is very good at making people around him support everything he is doing. They are adept at finding solutions to "common problems" that involve change. They are adept at getting "*buy in*" from others.

According to SAGE journals entitled "*Determinants of 21st- Century Skills and 21st- Century Digital Skills for Workers: A Systematic Literature Review*", one of the determinants of digital skills and skills in the 21st century includes problem-solving skills. The importance of having the ability to solve problems, especially in work matters, can be a plus. However, these skills must be trained and learned so that they can be truly applied not only in the needs of work but also in daily life.²²

The use of *mind maps* to solve problems that occur has its own advantages and is very important. Because with *mind maps* we will be able to work according to how our brain works, if we want to look for creative ideas, make a careful and thorough plan, want to solve problems to achieve success, and want to achieve goals, we can use *mind maps*. Because *mind maps* are not only a tool to make it easier for us to think but also

²⁰ Parkin, M. (2006). Tales for change: using storytelling to develop people and organizations. Development and Learning in Organizations: An International Journal, 20(3).

²¹ Ikhwannuddin, I. (2010). Problem solving in physics learning to improve students' ability to think analytically. Journal of Education: Learning Innovation Research, 40(2), 127074.

²² Van Laar, E., Van Deursen, A. J., Van Dijk, J. A., & De Haan, J. (2020). Determinants of 21st-century skills and 21st-century digital skills for workers: A systematic literature review. Sage Open, 10(1), 2158244019900176.

train us to think effectively and efficiently. Creating positive relationships requires open communication, the ability to listen, and empathy for the feelings and needs of others. When we treat others with respect and care, we create strong bonds and build a positive environment.²³

But to create a positive relationship, it's also important to maintain a balance between authority and concern. Being too familiar or too loose in professional or leadership relationships can also blur boundaries that matter.

Creating positive relationships with others is not just about giving instructions and making decisions. This involves a thoughtful approach, listening carefully, and providing the necessary support.²⁴

Problem-solving *skills* also have many benefits, including:

1. Improve effectiveness, because able to quickly identify problems, obtain the necessary information, and find the right Solutions quickly and efficiently
2. Increase productivity, can solve problems effectively and efficiently.
3. Increasing creativity and innovation are needed in designing the right solutions.
4. Improving analytical skills requires the ability to analyze information and identify problems
5. Improving interpersonal skills requires the ability to work together, communicate solutions, and implement Solutions Together.

Efforts that can be applied to become a reliable problem solver are to maintain a positive attitude, collect information thoroughly, use brainstorming techniques, conduct SWOT (*Strengths, Weaknesses, Opportunities, and Threats*) analysis, use logic and analysis, think outside the box to find innovative solutions, keep practicing, use available resources, don't be afraid to try new things, and evaluate and improve.²⁵

Pioneer of Community Harmonization

It's amazing when we have such a strong attraction that people come to us willingly. Like a person with a social magnet, we are able to attract people into our circle, turning opponents into enemies, enemies into allies, and rivals into allies. Having the ability to influence others is an amazing gift we have.²⁶ To get to the social magnet, we can take the following steps:²⁷

1. Being a good listener, good listening skills are the key to pleasing others.
2. Give sincere compliments; everyone is very happy when they get compliments. Praise is food for the human ego. There is also no need to give excessive compliments
3. Be a source of joy. To attract others, we must be pleasant individuals. Avoid conflict

²³ Karim, A. (2016). Develop creative thinking through reading with a mind map model. *LIBRARIA: Library Journal*, 2(1).

²⁴ Farida Frihatini, S. E. (2024). Emotional Intelligence in the Work Environment: Optimization of Management Decision Making. *MEGA PRESS NUSANTARA*.

²⁵ Prastiyas, D. I., Afiqoh, L. D. N., Andriani, A. A., & Ikaningtyas, M. (2024). BUILD A COMPETITIVE ADVANTAGE IN FORMULATING EFFECTIVE BUSINESS STRATEGIES WITH PLANNING AND DEVELOPMENT THROUGH SWOT ANALYSIS. *Journal of Academic Media (JMA)*, 2(4).

²⁶ Goleman, D. (2007). *Social intelligence: a new science of human relationships*. Gramedia Pustaka Utama.

²⁷ Sarfilianty Anggiani, M. M. (2021). *Interpersonal Skills: Personal Development with Integrity and Fun Cooperation*. Medium Pregnancy.

and strive to always bring peace in social interactions.

In addition, there are many ways to be able to attract others in our circle, such as having a humorous nature, adapting to situations, thanking others, smiling, and sharing stories that are not too confidential with them. When it comes to influencing others, acting has an important role to play rather than just talking. Words do have power, but the real actions are the ones that will truly influence and inspire others.²⁸

The following is a model on how we act, not just talk, to be an influential figure, namely, find the truth in action, focus on positive actions, be an example, don't be afraid to fail, take consistent actions, be a good listener, and don't get caught up in empty debates.

Various harmonization efforts in strengthening the community are practiced directly by the Kopo District Forkopimcam. The main role played by catalysts in maintaining community harmony continues to be consistent in maintaining integrity by directly involving themselves and the community in dealing with the problems that occur today.

Here are a number of concrete actions taken to strengthen the community.

1. Coordination Intensity

Meetings (*conferences or meetings*) are face-to-face group communication tools/media and are very important to be organized by many organizations, both government and private, to get consensus through deliberation for decision-making, both in an official and relaxed atmosphere. The purpose of meetings is to solve or find a solution to a problem, convey information, orders, statements, as a tool of internal coordination or with external parties, so that meeting participants can participate in problems that are happening, prepare an event or activity, and address all problems.

This activity is carried out on a scheduled and situational basis, both day and night. This is done as an effort to accelerate the response to every condition that occurs in the Kopo District area, even coordination by utilizing digitalization to provide convenience in dealing with situations and conditions as a form of comprehensive service.

The casual talk unravels the social conditions of the Kopo community, to get effective and efficient solutions in supporting and participating in realizing government programs. Providing enlightenment in outlining the message to present a proactive and caring society, to create a more productive and creative society. Together with the Chairman of the MUI and the Village Heads throughout Kopo District, *sharing* and discussing factual information that occurs in the community to ensure that the provision of services to the community can be carried out properly, and the community receives benefits from the implementation of duties.²⁹

2. Fast Response to Prevent Kamtibmas Disturbance

Fast response is the ability or action to respond quickly to a message or request. Etymologically, the word response means a response, answer, or reaction, while fast indicates speed, agility, or alertness in acting. One of the main concerns of various parties is the incident of demolition of a Muhyi ustadz from Ciandur Village, Sageti

²⁸ Junaedi, S. O. N. Y., KARYONO, H., PURWANTI, E., & PRASETYOWATI, D. (2024). Content Creator Language Variation: Effective Strategies to Increase Engagement.

²⁹

District, Pandeglang, which was carried out by a group of people suspected of being Kosipa employees or mobile banks in Sukamanah Village, Baros District, Serang Regency. In response to this situation, Forkopimcam Kopo immediately coordinated with religious scholars, leaders of Islamic boarding schools, and community organizations in Kopo District. Hearing the aspirations of the community directly has strategic value because it provides space for residents to submit complaints and input openly. The presence of Forkopimcam with the community at the incident site not only strengthens communication but also contributes greatly to maintaining and maintaining social harmony, so as to create a sense of security and comfort for the community in carrying out daily activities.³⁰

3. Study of Ulama and Umara

Ulama and Umara are a strategic pair of community leaders. These two terms come from Arabic and have entered the Indonesian vocabulary. Scholars are people who are experts in Islamic religious science, corresponding to *ulul albab* in the Qur'an, which is a wise and knowledgeable individuals. Meanwhile, Umara, the plural form of *amir*, means leader or ruler, corresponding to *ulul amri* in the Qur'an, which is a person who holds the responsibility of government and influences the affairs of the people. The roles of ulama and umara complement each other. Scholars act as heirs of the Prophets, carry out *da'wah*, and take care of the teachings of Islam so that they are reflected in the lives of the people. Umara serves as a leader or official who issues policies for the creation of a just community life, in accordance with the principles of government that are pleasing to Allah SWT. Balancing the interests of the world and the hereafter, umara ideally accepts the direction of the ulama to fulfill their duties well and provide wide benefits to the community. In line with the words of the Prophet: "Two groups of people, if they are good, will be good for all mankind, and if they are corrupt, all mankind will be corrupted. They are the scholars and umara." (HR Ibn Nu'aim in *Hilyatul Auliya*). In Kopo District, routine activities in the form of Ulama and Umara recitation are held every month with alternate locations between villages. In addition, incidental studies and studies are also regularly held by the community and attended by Forkopimcam. This opportunity was used by Forkopimcam to provide education, appeal, and invite all components of society to play an active role in maintaining security, order, and supporting government programs for the welfare of the community.³¹

4. Present in the midst of the Community

Forkopimcam is always present in the midst of the community, even before the community needs it; the presence of Forkopimcam as a representation of the State is not always synonymous with something fantastic. However, the role of Forkopimcam must be realized in every aspect of life. Many people really feel the presence of the state, even to the smallest scope.³²

³⁰ Asmara, G. I., Erdina, N., Ariza, R. A., & Suhairi, S. (2021). The urgency of meetings and presentations in business organizations. *Da'watuna: Journal of Communication and Islamic Broadcasting*, 1(2), 109-119.

³¹ Ulum, B. (2019). Synergy of Ulama and Umara: Articulation in the Settlement of Sara's Case on the Installation of the Word of Allah on Christmas Tree Ornaments at the Novita Jambi Hotel. *Al-Daulah: Journal of Islamic Law and Jurisprudence*, 9(1), 117-141.

³² Taum, Y. Y. (2020). Literature and politics representation of the tragedy of 1965 in a new order country. Sanata Dharma University Press.

Some important steps to always be present in the community can be exemplified in the following activities:

- a. Accompanying the election supervisors of Kopo District, to ensure that the implementation of the election stages runs well, maintain integrity and develop effective steps in fostering and increasing community participation in the elections.
- b. Attending community activities to ensure that all community activities run smoothly and orderly.
- c. Seeing firsthand and providing the right and fast solution is an important step for Forkopimcam in realizing a conducive Kamtibmas situation.
- d. Listening to the aspirations of the community, receiving input and criticism at every opportunity, is a form of closeness between Forkopimcam and the community in realizing an obedient and orderly society in carrying out a harmonious and responsive life.

5. Response and Care

A sense of care and sympathy is imprinted in the heart of Forkopimcam as an implementation of attitudes and actions that always want to help others and communities in need. Care is a basic value and attitude of paying attention and acting proactively to the conditions or circumstances around us. Our partisan attitude to involve ourselves in problems, circumstances, or conditions that occur around us.

The attitude of always feeling the suffering of others, feeling the suffering of some other people when they are sick, feeling sad when some of our brothers and sisters are afflicted by disasters, difficulties, or burdensome circumstances, and arousing pity and compassion.

As an institution that plays a role in providing services and helping the community and helping the people who need it the most, it is a priority. When there are a number of people who need help, but the availability of resources is limited, so it is impossible to help all the people who need help, then the organization will prioritize those who need it most.

The presence of Forkopimcam during the flood disaster, which resulted in two villages in Kopo District being affected by floods. Fostering public trust in social responsibility, especially in situations where people face disasters. Providing moral and material support as well as enthusiastic support, to work hand in hand to help others regardless of social status. The flood disaster that hit five villages in Kopo District, Serang Regency, was caused by the overflow of the Cibeurem River and the Cidurian River. The five villages, namely Nanggung, Kopo, Babakanjaya, Nyompok and Gabus, were submerged in floods as high as 20 to 70 centimeters. A total of 431 houses were affected by the flood, spread across Babakanjaya Village, where there are 100 houses and 150 families affected, Nyompok Village, 35 houses, Gabus Village, 83 houses, Nanggung Village, 207 houses, and Kopo Village, 6 houses.

In addition to conducting assessments, Forkopimcam has also deployed rubber boats to flood locations to evacuate residents affected by the flood. And appealed to residents to evacuate to safer places, both his brother's house, the School Building, and the Kopo District Hall, if heavy rain again poured down the area.³³

³³ Kardinus, W. N. (2022). Implementation of character education programs to build social care attitudes. *Journal of Social Studies Research and Education*, 16(1), 31-40.

6. Maintaining Industrial Conduciveness

Implementation of character education programs to build social care attitudes. *Journal of Social Studies Research and Education*, 16(1), 31-40. In between children, adolescents, youth, and students. A child in the Great Dictionary of the Indonesian Language (KBBI) is defined as someone immature or a descendant of a parent. Children can also refer to people who are still in the period of physical, mental, and emotional development. Children have the right to protection, education, health, and a decent life. In addition, children also have a role in the country's social and economic development. As young individuals, children need the right support and guidance so that they can grow and develop into a quality generation.

According to the Law, children are recognized as individuals who are entitled to protection, fulfillment of their rights, and also have responsibilities according to their age. A teenager is someone who grows into adulthood, encompassing mental, emotional, social, and physical maturity. WHO defines adolescence as the development from the onset of secondary sex signs to the attainment of sexual and reproductive maturation, a process of attainment of adult mental and identity development, and the transition from socio-economic dependence to independence. In general, adolescence is defined as a transition period from childhood to adulthood that involves changes in various aspects, such as biological, psychological, and socio-cultural. Youth are individuals who, when viewed physically, are experiencing development and psychologically are experiencing emotional development, so that youth are human resources for development both now and in the future. As a prospective next generation that will replace the previous generation. Youth are individuals with dynamic, even turbulent, and optimistic characters, but do not have stable emotional control.

Motivating prospective members of the Kopo District Flag Hoisting Force. A generation that thirsts for guidance to direct them to achieve their goals and be able to find a character and quality identity for readiness to face the challenges of life that is increasingly fluctuating and competitive. Forkopimcam is present to provide support and ensure that all those involved in each race and activity respect each other and uphold sportsmanship in each competition.

Providing motivation and support to Saka Bhayangkara Kopo Scout Members who are involved in Eid security activities in the Citra Maja Raya Kopo Area. This activity is a good and very positive opportunity to be a forum for coaching for the younger generation, especially students who are members of the Bhayangkara Scout Work Unit of Pangkalan Kopo, Kwarran Kopo, and Kwarcab Serang. Routinely, activities named Eid Bakti Karya and Scout Bakti Karya are carried out every year. This activity is also a form of Scout service to the community, who are carrying out homecoming, vacations, and daily activities. The involvement of the young generation in every moment has its own meaning for the younger generation to be able to care for themselves, their families, and the environment. Armed with experience and direct practice, it has a positive impact on self-development.

Accompanying Kopo District Students who are members of the Kopo Student Movement (GMK) to provide guidance and support so that they continue to be a generation that is ready to face challenges to realize an advanced Kopo District and be able to contribute to development at the local, regional, national, and even international

levels.³⁴

7. Preserving Nature and the Environment

The obligation to protect the environment is a human responsibility that should be carried out. The natural environment is one of the greatest gifts that make human life and development possible, but its existence is often forgotten and receives little attention. Environmental sustainability is a collective responsibility, especially in the modern era, where technological developments and increasing human needs have an impact on environmental damage. Environmental conservation efforts must be carried out concretely and sustainably. The government has an important role through policies, regulations, and supervision to prevent damage and ensure that natural resource management is not overexploited. Communities also have a responsibility through simple actions, such as reducing plastic use, saving energy, reducing greenhouse gas emissions, and through active participation in environmental organizations or groups to address larger issues. Every individual has a moral obligation to the environment, and no action is too small. Collective efforts, no matter how small, can have a big impact on maintaining the sustainability of the Earth. Forkopimcam Kopo affirms its commitment to live in harmony with nature, so that future generations can inherit a more sustainable, safe, and harmonious environment.³⁵

8. Realizing Community Food Security

In an effort to support government programs, Forkopimcam, together with farmer groups and the Kopo community, jointly and continuously utilize the potential of nature to prepare for community food security, by providing guidance, being present with and providing education, as well as opening up space for government assistance to farmer groups to empower productive communities.

Building synergy between Forkopimcam, Agriculture UPT, Farmer Groups, and the community in supporting the realization of a productive and ready society in maintaining the food security of the Kopo community. In addition, Forkopimcam also encourages the use of existing land to increase community food security.³⁶

CONCLUSION

Community harmonization in Kopo District is realized through continuous unity of steps and synergy between the government and the community, driven by the District Leadership Coordination Forum (Forkopimcam) as three pillars at the sub-district level. This synergy plays a strategic role in creating conducive social conditions, maintaining security and stability, and anticipating potential social conflicts in the future. Collaborative practices carried out by sub-district leadership elements show that effective communication and coordination are the main keys in strengthening social cohesion and improving the quality of public services. In addition, the success of the role

³⁴ PUTRI, A. L. (2023). MENTAL GUIDANCE TO INCREASE FIGHTING POWER IN ADOLESCENTS WHO DROP OUT OF SCHOOL AT UPTD SOCIAL SERVICE FOR YOUTH DEVELOPMENT BANDAR LAMPUNG (Doctoral dissertation, UIN RADEN INTAN LAMPUNG).

³⁵ Pudjiastuti, S. R. (2025). ISLAMIC ETHICS BOOK IN PROTECTING THE ENVIRONMENT. Widina Publisher.

³⁶ Syarief, R., Kriswantriyono, A., & Wulandari, Y. P. (2017). Development of Food Security Through Community Empowerment in Conflict Prone Areas of Timika, Papua. *Indonesian Journal of Agricultural Sciences*, 22(3), 163-171.

of Forkopimcam is inseparable from the active participation of the community, including religious leaders, community leaders, youth leaders, and other elements, in supporting development whose benefits can be felt equally. Therefore, strengthening synergy, coordination, and community involvement at the grassroots level needs to be maintained to realize sustainable social order and harmony.

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