



Reconstruction of the Role of Bhabinkamtibmas in Village Food Security: Socio-Legal Analysis of Authority and Social Stability

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Abstract

Background. This research departs from the assumption that village food security is determined not solely by production and distribution but also by the social stability that underpins it. In this context, the presence of Bhabinkamtibmas as a police officer at the village level shows an interesting role, although it is not explicitly regulated within the legal framework of food security.

Aims. This research aims to analyze how these roles are carried out, examine the basis of their legal authority, and identify obstacles that arise in practice.

Methods. The method used is a socio-legal approach that combines normative analysis of laws and regulations with empirical data from interviews in Gegesik Village, Cirebon Regency.

Result. The results of the study show that Bhabinkamtibmas are not involved in the technical aspects of food management but rather act as actors of social stabilization through preventive, mediative, and facilitative functions, especially in maintaining a conducive environment for aid distribution and reducing potential conflicts. However, this role remains within the realm of implicit authority and has not been normatively integrated into food security policies.

Conclusion. This condition shows that there is a gap between collaborative practice in the field and legal construction that is still sectoral.

Implementation. Therefore, it is necessary to strengthen institutional coordination and integrate social security dimensions into the formulation of village food security policies to make them more responsive and sustainable.

Keywords: Bhabinkamtibmas, village food security, authority, social stability, socio-legal



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INTRODUCTION

Discussions about village food security often focus on production and distribution. In fact, in the field, the problems do not always stop there. In many situations, what really determines is how the program is run, how the community responds to it, and whether the social conditions are conducive enough to support its implementation. The national legal framework has indeed affirmed that food is a basic right of citizens through Law Number 18 of 2012, which was later clarified again in Government Regulation Number 17 of 2015. However, if you look more closely, the approach still tends to treat food security as a technical and administrative matter.

Empirical experience at the village level paints a slightly different picture. Uneven distribution of aid can affect the food security of farmers' households, even when food availability is relatively sufficient (Rahmawati et al., 2020). In other contexts, social conflicts and weak governance increase food vulnerability, including in areas where resources are not actually scarce (Rosyadi & Purnomo, 2012). More recent findings also lead to a similar conclusion: that access to food cannot be separated from the social conditions of the communities that surround it (Koni et al., 2025). From this, it becomes clear that food problems in villages do not stand alone but go hand in hand with social dynamics that are sometimes not fully addressed by formal policies.

In such a space, the presence of actors working on the social side is worth noting. Bhabinkamtibmas, for example, is better known for maintaining public security and order. The legal basis is clear, as stipulated in Law Number 2 of 2002, then further elaborated through Police Regulation Number 1 of 2021 and Police Chief Regulation Number 7 of 2021. However, if you look at the practice in the village, the role does not always end with the security function in the narrow sense. This approach emphasizes more partnership and prevention of social conflicts (Indarti 2019). On the other hand, problem-solving approaches carried out at the local level have been proven to be able to reduce potential conflicts (Widodo and Baharudin 2022). Its effectiveness itself is highly dependent on communication and proximity to the community, as well as institutional support (Ismawati et al. 2024; Munif et al. 2026).

Interestingly, this kind of involvement is not directly reflected in the legal framework of food security. If you trace the existing regulations, including the National Food Agency Regulation Number 10 of 2022, the social security dimension has not been seen as an explicitly formulated part. On the other hand, police regulations do open up space for community development, but do not specifically link it to food policy. At this point, there is a distance

between the two legal regimes that operate independently, even though in practice they intersect.

The impact is starting to be felt at the implementation level. On the one hand, Bhabinkamtibmas are often present at food-related activities, especially when security or mediation is needed. On the other hand, such involvement is not always properly understood by the public. It is not uncommon to assume that the police have further authority than they actually have. A situation like this has the potential to cause confusion, especially if it is associated with the authority of the village government, which is legally regulated under Law Number 6 of 2014. Clarity of legal construction is an important factor in determining the success of the implementation of village policies (Harmono 2017), while alignment between actors also determines the effectiveness of program implementation at the local level (Riyadi et al. 2025).

From this description, the problem that arises is not solely about the existence or absence of a role in the field, but about how that role is situated within the existing legal framework. On the one hand, collaborative practices are already underway and even necessary. But on the other hand, the legal construction has not fully provided a clear space. This is where the problem that we want to read further in this study lies, namely, how to understand the role of Bhabinkamtibmas in the context of village food security, how the basis of its authority can be traced, and the extent of the obstacles that arise are related to normative conditions that are not fully aligned. In this way, the discussion on food security is expected not to stop at the technical aspect, but also touch on the legal and governance dimensions that have tended to go unnoticed.

Recent studies on village food security have expanded the discussion beyond food production and distribution toward access, utilization, governance, and social stability. Food security is increasingly understood as a multidimensional issue that depends not only on agricultural capacity, but also on institutional coordination, fairness in aid distribution, community participation, and conflict prevention at the village level. Previous research has shown that household food security can be affected by unequal access to resources, weak governance, and social tensions arising from perceived injustice in public programs.

At the same time, studies on Bhabinkamtibmas generally place this actor within the framework of community policing, public order, preventive security, mediation, and local problem-solving. Bhabinkamtibmas is recognized as an important village-level actor who builds communication, prevents conflict, and strengthens social trust. However, most studies

still discuss this role within the narrow scope of public security and order, without connecting it directly to village food security policy.

Therefore, the current state of research shows two separate streams: studies on food security that emphasize production, distribution, and governance, and studies on Bhabinkamtibmas that emphasize community policing and social stability. The intersection between these two areas remains underexplored, particularly regarding how Bhabinkamtibmas contributes to village food security through preventive, mediative, and facilitative social functions.

LITERATURE REVIEW

The discussion of food security in recent decades has undergone a significant shift. If at first there was more emphasis on the aspect of food availability, the development of the concept shows that food security cannot be separated from the dimensions of access, utilization, and stability in the long term (FAO and Division 2008). In this context, food is no longer seen solely as an economic commodity, but also as part of the basic rights that must be guaranteed by the state (Law No. 18/2012; PP No. 17/2015). This expansion of meaning implies that the success of food security depends not only on production but also on how social and institutional systems function at the local level.

A number of studies show that at the village level, food security issues are often related to non-technical factors. Uneven distribution of aid, limited access to resources, and weak coordination between local actors are quite decisive variables (Rahmawati et al. 2020). In a more specific context, the social conditions of the community also affect the level of food security, including potential conflicts that arise due to dissatisfaction with policies that are considered unfair (Rosyadi and Purnomo 2012). Even in more recent studies, aspects of accessibility and social relations at the community level have been shown to be closely related to household food security (Koni et al. 2025). These findings show that food security in villages is inherently inseparable from the social conditions that surround it.

In this context, approaches that treat social security as part of food security are gaining attention. Social stability is important because it directly affects the smooth distribution of resources, the effectiveness of programs, and community participation. Without conducive conditions, technically designed programs often don't run optimally. This can also be seen in various village-based initiatives that show that food innovation still needs stable and

collaborative governance support to be sustainable (Astuti et al., 2025). Thus, the social dimension is not only complementary but also an integral part of the food security system itself.

On the other hand, studies on the role of security forces at the local level are generally discussed within the framework of community policing. This approach places the police not only as law enforcers, but also as community partners in solving social problems in a preventive and participatory manner (United Nations Office on Drugs and Crime 2011). In the Indonesian context, this approach is adopted through Police Regulation Number 1 of 2021, which emphasizes community-based partnerships and problem-solving. Bhabinkamtibmas are key actors in implementing this approach at the village level, with a closer role in social development than in repressive law enforcement.

Various studies show that this approach has a significant impact on maintaining social stability. Indarti (2019) emphasized that community policing in the Indonesian context is closely related to the concept of *democratic policing*, which prioritizes public trust. Meanwhile, Widodo and Baharudin (2022) show that the problem-solving approach employed by Bhabinkamtibmas can reduce the potential for social conflicts at the local level. Other research also confirms that the success of these roles is greatly influenced by communication skills, proximity to the community, and the support of facilities and institutions (Ismawati et al. 2024). In addition, cross-sector coordination is an important factor in determining the effectiveness of the role of Bhabinkamtibmas in solving social problems at the village level (Munif et al. 2026).

However, regarding food security, studies on the involvement of security forces remain relatively limited. Most research on food security still focuses on economic, production, and distribution aspects, while the social security dimension has not been systematically integrated. On the other hand, the study of Bhabinkamtibmas focuses more on public security and order, without directly linking these to village development policies such as food security. This condition shows that there is a fairly clear separation of studies between two fields that actually intersect.

From the perspective of state administrative law, this issue is also related to how the authority of the state apparatus is constructed. Authority basically comes from attribution, delegation, or mandate given by laws and regulations (Law No. 2/2002). In practice, Bhabinkamtibmas carries out a broad community development function, but is not specifically directed to certain sectors, including food security. This opens up space for functional involvement, but at the same time raises questions about the limits of authority and potential overlap with the authority of the village government, as regulated in Law Number 6 of 2014.

In a broader context, this condition reflects fragmentation in public policy settings, where each sector operates according to its own logic. In fact, the implementation of policies at the village level is highly dependent on coordination and synergy between actors (Riyadi et al., 2025). When the social dimension is not normatively integrated into food security policies, the role of actors working on these dimensions tends to be in an unclear space. This is where the need lies to revisit the relationship among social security, the authority of the state apparatus, and village food security within a more comprehensive framework.

METHOD

This research uses a socio-legal approach, looking at law not only as a collection of rules but also as something that operates in daily life. The choice of this approach stems from the need to understand the role of Bhabinkamtibmas not only from a normative perspective, but also from how it is actually carried out at the village level, especially in the context of food security.

The character of this research is both descriptive and analytical. On the one hand, this study seeks to describe the practices in the field, particularly the involvement of Bhabinkamtibmas in various activities related to village food programs. On the other hand, the findings are then read more critically by linking them to the legal framework that governs the authority of police officers and village governance.

The data used in this study comes from two sources. First, field data were obtained through interviews with several parties directly involved, such as Bhabinkamtibmas, village officials, and food security program managers in Gegesik Village, Cirebon Regency. Interviews are conducted in a semi-structured manner to maintain direction while remaining flexible enough to capture the experiences and views of the interviewees. Second, literature data, including laws and regulations, as well as various scientific writings relevant to the research theme.

All of the data is then read qualitatively by examining the relationship between what happens in the field and what is regulated by law. From there, it can be seen whether the role carried out so far is indeed in line with the existing framework of authority, or whether it actually reveals a space that has not been normatively accommodated.

DISCUSSION

The Role of Bhabinkamtibmas in Supporting Social Stability of Village Food Security

If you look at the practice at the village level, the role of Bhabinkamtibmas in the context of food security does not take the form of technical involvement, but rather involves maintaining social conditions so that the program can run without interruption. This is clearly seen in various activities related to the distribution of aid and the implementation of agricultural activities, where the presence of Bhabinkamtibmas is often positioned as a party that ensures the situation remains conducive. In this context, the role cannot be separated from the understanding that food security is not only related to availability but also to stability, one of its main pillars (FAO and Division 2008).

Findings in the field indicate that Bhabinkamtibmas involvement is more preventive and mediative. Its presence in village activities, such as the distribution of food aid or subsidized fertilizers, is not intended to determine policies or make administrative decisions, but rather to prevent potential conflicts among communities. In certain situations, when there is a difference in perception regarding the distribution of aid, Bhabinkamtibmas also acts as a mediator to help ease tensions. This pattern shows that the functions carried out are closer to social stabilization than the direct implementation of the program.

This kind of role is essentially in line with a community policing approach that emphasizes partnerships and preventative problem-solving (Indarti 2019). In this approach, police officers not only act as law enforcers, but also as part of a community that seeks to maintain social balance. Other research has also shown that the problem-solving approach taken by Bhabinkamtibmas can help reduce potential conflicts at the local level (Widodo and Baharudin 2022). In fact, the effectiveness of this role is greatly influenced by the ability to build communication and trust with the community (Ismawati et al., 2024), as well as coordination support with various parties at the village level (Munif et al., 2026).

In the context of village food security, this function becomes relevant because many problems arise not from production shortages, but from distribution and perceptions of justice. When aid is not distributed evenly or is considered off-target, the potential for social conflict becomes difficult to avoid. This is where the presence of Bhabinkamtibmas serves as a balancer, indirectly helping ensure the smooth running of the program. This is also in line with findings that non-technical factors, such as governance and community social conditions, have a major influence on food security (Rahmawati et al., 2020; Rosyadi & Purnomo, 2012).

From the perspective of the village government, the involvement of Bhabinkamtibmas is generally seen as a form of support for maintaining order, rather than as part of the decision-making structure. The village government still holds the authority in the planning and

implementation of the program, as stipulated in Law Number 6 of 2014. However, in practice, coordination between the village government and Bhabinkamtibmas is important, especially when the activities carried out have the potential to cause crowds or differences of interest in the community. In situations like these, the relationships formed tend to be collaborative, even if they are not formally regulated under the same policy framework.

Interestingly, the contribution of Bhabinkamtibmas is also felt by community groups, especially farmers or program managers. The presence of officials in village activities often provides a sense of security and reduces the potential for provocation. In contexts where resources are limited and distribution cannot always meet the needs of all parties, social stability is a key determinant of the sustainability of agricultural activities. In other words, even though it does not contribute directly to production, the role of Bhabinkamtibmas still has an impact on the dimensions of access and stability in food security (Koni et al., 2025).

The Authority of Bhabinkamtibmas in the Legal Perspective and Its Limitations in Village Food Security

If, in the previous section, it was seen that Bhabinkamtibmas had a fairly real role in maintaining social stability, the next question becomes more fundamental: the extent to which this role actually has a foothold in the legal framework. This is where the problem begins to shift from mere practice to a more normative area, namely, how authority is formed, limited, and understood in the existing legal system.

In general, the authority of Bhabinkamtibmas does not stand alone but is part of the authority of the National Police as a whole. Law Number 2 of 2002 mandates the police to maintain public security and order and conduct community development. This formulation is quite broad, so that in practice it opens up space for the apparatus at the lower level to interact directly with various social problems in society. This approach is then emphasized through the concept of community policing which places the apparatus as community partners in solving problems preventively (Perpolri No. 1/2021).

In this framework, Bhabinkamtibmas can be understood as a representation of the coaching function carried out at the village level. Police Chief Regulation Number 7 of 2021 emphasizes that Bhabinkamtibmas has the task of providing assistance, coaching, and problem solving to problems that arise in the community. However, if you look further, the regulation does not specifically link these authorities to specific sectors, including food security. This

means that involvement in the context of food security is more a consequence of the coaching function in general, not because of a specific assignment within the food policy framework.

On the other hand, if you look at regulations in the field of food security, the construction of authority actually moves in a different direction. Law Number 18 of 2012 and Government Regulation Number 17 of 2015 place the main responsibility on the government and local governments in ensuring food availability, access, and stability. At the village level, the authority is then managed through the village government mechanism as stipulated in Law Number 6 of 2014. Within this framework, the management of food security programs from planning to implementation is formally in the hands of the village government.

At this point, it begins to be seen that there are boundaries that are not completely firm. On the one hand, Bhabinkamtibmas has space to conduct coaching and maintain social stability. But on the other hand, the authority in managing food programs administratively lies with the village government. In practice, these two spaces often intersect, especially when the implementation of programs in the field requires security or mediation. The problem is not whether or not a role exists, but how the role is understood within the limits of existing authority.

This condition then gives rise to what can be called the ambiguity of authority. In some situations, the community is not always able to distinguish between the coaching function carried out by Bhabinkamtibmas and the decision-making authority that lies with the village government. As a result, it is not uncommon to assume that the police have a role in determining food aid or distribution policies. In fact, this authority has never been granted under the applicable legal framework.

From the perspective of state administrative law, this kind of situation is interesting to observe. Authority must basically be sourced from attributions, delegations, or clear mandates in laws and regulations. When a role is carried out without a specific basis of authority, it is in a functional territory, but not fully formalized. In the context of Bhabinkamtibmas, involvement in food security can be understood as part of the function of community development, but cannot be qualified as a sectoral authority in the food sector.

This also shows the distance between practice and legal construction. On the ground, the need for social stability encourages the involvement of various actors, including the security forces. However, within the normative framework, the arrangement is still running sectorally and has not fully accommodated these needs. Studies on the implementation of village policies show that program success is strongly influenced by coordination among actors, although the

legal framework does not always govern these relationships in detail (Riyadi et al., 2025). In the same context, legal constructions that are misaligned with practice can undermine the effectiveness of policy implementation (Harmono, 2017).

From this, it can be understood that the issue of Bhabinkamtibmas' authority in food security is not just a matter of whether or not there is a legal basis, but rather how the law responds to practices that develop in the field. The absence of explicit arrangements does not necessarily negate the role but places it in a space of uncertainty. On the one hand, this space allows flexibility in responding to social problems. On the other hand, it also opens the potential for misunderstandings and overlapping authority if it is not accompanied by clear boundaries.

Thus, the authority of Bhabinkamtibmas in the context of village food security needs to be situated within a more contextual framework. The role cannot be understood as formal authority in a narrow sense, but rather as a function that operates across different policy sectors. This is where it is important to see law not only as a text, but also as a practice that constantly adapts to the needs of the field.

Nevertheless, these roles remain essentially functional and contextual. This means that the involvement of Bhabinkamtibmas is highly dependent on the situation faced on the ground and has not been part of a structured system in food security policies. This condition shows that, although the role is empirically feasible and even necessary, it has not been fully recognized conceptually within the existing policy framework.

From this, it can be understood that Bhabinkamtibmas' contribution to village food security lies not in the technical aspect but in its ability to maintain social stability, which is a prerequisite for the program's implementation. These roles are preventive, mediative, and facilitative, and work in spaces that are often not formally visible, but have a real influence in practice. This also shows that village food security is ultimately determined not only by policies and resources, but also by the social conditions that support it.

Normative and Practical Obstacles in Optimizing the Role of Bhabinkamtibmas

If, in practice, the role of Bhabinkamtibmas seems to help maintain social stability, problems arise when it encounters boundaries that are not entirely clear. The obstacles that arise are not only technical but also related to the fact that laws and policies have not fully kept pace with the evolving dynamics in the field.

One of the most prominent issues concerns the distribution of aid. In conditions where the amount of aid is limited, differences in perceptions of justice are almost inevitable. When

some people feel unaccommodated, the situation can quickly turn into social tension. This shows that food security is not only determined by availability, but also by how the policy is perceived and accepted by the community (Rahmawati et al. 2020).

In such situations, Bhabinkamtibmas are often in a difficult position. Its presence is expected to be able to alleviate potential conflicts, but at the same time, it can also give rise to misinterpretations. Not a few people think that the police have a role in determining who is entitled to receive assistance. In fact, normatively, the authority lies with the village government. This perceptual inaccuracy ultimately reveals communication problems and the limits of authority that have not been fully understood (Ismawati et al., 2024).

Another issue, no less important, concerns the policy structure itself. Until now, the social security dimension has not been explicitly integrated into the food security policy framework. Existing regulations still operate within sectoral boundaries, so the involvement of the security forces is more responsive to on-the-ground needs than to a policy designed from the outset. Under these conditions, collaborative practices can still run, but they tend to depend on initiative and personal relationships between actors.

At the implementation level, coordination between parties has also not been fully built in a consistent pattern. Although the relationship between the village government and Bhabinkamtibmas is generally good, the involvement is often situational. There is no standard pattern that explains when and in what form the apparatus should be involved in food security activities. In fact, the success of a program is largely determined by the clarity of the role and the quality of coordination between the actors involved (Riyadi et al. 2025).

From the perspective of administrative law, this condition indicates that there is a gap that has not been fully filled in the construction of authority. The role of Bhabinkamtibmas can indeed be traced from the general community development function, but there is no regulation that specifically links it to the food security sector. As a result, the role carried out is in an area that is practically necessary but, normatively, does not yet have a firm footing. This also opens up the possibility of overlapping perceptions regarding the limits of authority.

If pulled further, these obstacles lead to the same problem: the lack of alignment between the needs on the ground and the legal framework that governs them. Therefore, improvement efforts do not always have to start from large-scale regulatory changes, but can be done through strengthening at a more operational level.

First, it is necessary to clarify the coordination pattern between the village government and Bhabinkamtibmas, at least in the form of work guidelines to serve as a common reference.

This clarity is important so that each party understands the position and limits of their respective roles, and there are no misunderstandings in practice. Second, the dimension of social stability needs to be considered in village food security planning. This means that social security is no longer positioned as an external factor but as part of the policy strategy itself.

In addition, transparency in data collection and distribution of aid is also an equally important aspect. When the process can be openly understood by the community, potential conflicts will be easier to manage. In this context, the role of Bhabinkamtibmas remains relevant, but more as a reinforcer of social stability, not as an actor who must be constantly present to solve problems that should have been prevented in the first place.

In the end, optimizing the role of Bhabinkamtibmas in village food security does not lie in the formal expansion of authority, but in clarifying roles and strengthening coordination within the existing policy framework. In this way, roles that have been functionally running can still be maintained, but with clearer boundaries and more structured support.

Research Gap

The main research gap lies in the absence of a clear socio-legal analysis connecting the role of Bhabinkamtibmas with village food security. Existing food security regulations tend to treat food issues as technical, administrative, and sectoral matters, while the social security dimension has not been explicitly integrated into the legal framework. Meanwhile, police regulations provide space for Bhabinkamtibmas to conduct community development and problem-solving, but do not specifically link this authority to food security programs.

This creates a gap between practice and legal construction. In practice, Bhabinkamtibmas is often involved in maintaining social stability during food aid distribution, mediating community tensions, and supporting coordination at the village level. Normatively, however, this role remains implicit and has not been formally positioned within village food security policy. As a result, there is potential ambiguity regarding the limits of authority between Bhabinkamtibmas and the village government.

Novelty

The novelty of this study lies in its socio-legal reconstruction of the role of Bhabinkamtibmas in village food security. Unlike previous studies that separately discuss food security or community policing, this research integrates both perspectives by showing that social stability is a crucial prerequisite for successful village food security programs.

This study offers a new conceptual understanding that Bhabinkamtibmas does not function as a technical actor in food management, but as a social stabilization actor through preventive, mediative, and facilitative roles. The article also contributes by identifying the gap between informal collaborative practices in the field and the sectoral legal framework that has not yet accommodated such practices. Therefore, the study proposes the need to integrate social stability and institutional coordination into village food security policy to make it more responsive, collaborative, and sustainable.

CONCLUSION

From the overall discussion, it can be seen that the role of Bhabinkamtibmas in village food security is not formalized or structured but arises from practical needs in the field. He works in a space that is often unwritten, but is an important support for the smooth running of the program. When the distribution of aid has the potential to cause tension, when differences of interest begin to emerge, or when communication between the community and the village government does not run smoothly, that is where the role becomes felt.

On the other hand, such a role reveals a more fundamental problem. The law has not been fully able to account for these needs within the system. The involvement of Bhabinkamtibmas is still understood as a general coaching function, not as part of the design of the food security policy itself. As a result, what is empirically needed lacks a clear place in the normative framework.

At this point, the problem is no longer just a question of whether the role exists, but of how the law responds to the practice that is already underway. When social stability proves to be a prerequisite for successful food security, then ignoring that dimension in policy construction means allowing one important part to work without adequate footing. This also explains why, in practice, there is often ambiguity both in terms of authority and in how society understands the role of the apparatus.

Thus, village food security is not a purely technical or administrative problem. It needs to be understood as part of governance that involves a broader social dimension. In that framework, the role of Bhabinkamtibmas becomes relevant not because of its formal authority in the food sector, but because of its ability to maintain the social conditions that allow the policy to run. This is where the main contribution lies, as well as the limit that needs to be realized, so that there is no expansion of the meaning of authority which has the potential to cause new problems.

Involvement

These findings have significant implications for both academic and policy practice. From a scientific perspective, this study shows that the approach to food security needs to be expanded, not only to production and distribution but also to include social stability as an integral part. So far, these two things tend to be discussed in different spaces, even though at the village level, they are actually intertwined.

In terms of policy, the needs that arise do not necessarily demand massive regulatory changes. What is more urgent is how to build a common ground between existing practices and legal frameworks. Clarity in the coordination pattern between the village government and Bhabinkamtibmas is important, not to expand authority, but to ensure that the roles carried out do not give rise to misinterpretations.

In addition, the integration of the social stability dimension into village food security planning needs to be given greater consideration. So far, these aspects tend to be positioned as external factors that will adjust to policies. In fact, in many cases, it is social conditions that determine whether the policy can run.

Ultimately, what is needed is not the addition of actors in policy, but recognition of the role that already exists, accompanied by clarity of boundaries and directions. In this way, practices that have been running informally can be maintained, but no longer in an uncertain space.

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