

A Fiqh al-Siyasah Analysis of the Implementation of Article 26(4) of Law No. 6 of 2014 on the Responsibilities of Village (A case study in Banjar Negeri Village, South Lampung Regency)

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Abstract

This study aims to analyze the implementation of village head authority based on Article 26 of Law No. 6 of 2014 in Banjar Negeri Village, South Lampung, and review it from the perspective of Fiqh Siyasah. The research method used is qualitative field research with a normative-empirical approach. Data collection was conducted through observation, interviews, and documentation related to village governance. The results of the study show that the implementation of the Village Head's authority in the physical development and community empowerment sectors has been carried out in accordance with regulations, but still faces significant obstacles in terms of budget transparency and accountability. From the perspective of Fiqh Siyasah, the leadership pattern in Banjar Negeri Village is structurally in line with the concept of Siyasah Dusturiyah, which regulates the relationship between leaders and the people. However, substantively, the practice of governance still needs to be strengthened in terms of the principles of Amanah (integrity) and Syura (inclusive deliberation). This is crucial to ensure that every policy taken truly leads to the optimal and equitable achievement of the public interest (Al-Maslahah al-Ammah) for all villagers.

Keywords: Fiqh Siyasah, Village Law, Village Head, Banjar Negeri, Public Interest.

Abstrak

Penelitian ini bertujuan untuk menganalisis implementasi wewenang Kepala Desa berdasarkan Pasal 26 UU No. 6 Tahun 2014 di Desa Banjar Negeri, Lampung Selatan, serta meninjaunya melalui perspektif Fiqh Siyasah. Metode penelitian yang digunakan adalah kualitatif lapangan (field research) dengan pendekatan normatif-empiris. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi terkait tata kelola pemerintahan desa. Hasil penelitian menunjukkan bahwa implementasi wewenang Kepala Desa dalam sektor pembangunan fisik dan pemberdayaan masyarakat telah berjalan sesuai regulasi, namun masih menghadapi kendala signifikan dalam aspek transparansi dan akuntabilitas anggaran. Dalam perspektif Fiqh Siyasah, pola kepemimpinan di Desa Banjar Negeri secara struktural selaras dengan konsep Siyasah Dusturiyah yang mengatur hubungan pemimpin dan rakyat. Namun, secara substansial, praktik pemerintahan tersebut masih memerlukan penguatan pada prinsip Amanah (integritas) dan Syura (musyawarah) yang inklusif. Hal ini krusial untuk memastikan bahwa setiap kebijakan yang diambil benar-benar bermuara pada pencapaian kemaslahatan umat (Al-Maslahah al-Ammah) secara optimal dan berkeadilan bagi seluruh warga desa.

Kata Kunci: Fiqh Siyasah, UU Desa, Kepala Desa, Banjar Negeri, Kemaslahatan.

INTRODUCTION

Historically, Indonesia has had autonomous customary law communities long before the nation-state was formed. The status of the village as the smallest independent unit of government is now reaffirmed by Law No. 6 of 2014, which grants villages full authority to manage their own affairs based on local traditions and customs (Alfian & Nurbaedah, 2025). In Banjar Negeri Village, Natar Subdistrict, South Lampung, the village head plays a central role in implementing Article 26 of the law, which covers governance, development, and community empowerment. However, challenges on the ground indicate that the execution of these duties has not been optimal, particularly regarding the professionalism of services, uneven community participation, and transparency that is not yet effective in accordance with the General Principles of Good Governance (AAUPL).

The existence of villages within Indonesia's constitutional framework is a tangible manifestation of the state's recognition of legal communities that possess defined territorial boundaries, the authority to regulate, and the ability to manage governmental affairs and the interests of the local community based on community initiative, ancestral rights, and/or traditional rights that are recognized and respected within the system of government of the Unitary State of the Republic of Indonesia (Ananda et al., 2025). With the enactment of Law No. 6 of 2014 on Villages, a fundamental paradigm shift has occurred in village governance, whereby villages are no longer merely viewed as objects of development but as subjects possessing full sovereignty in determining the direction of their own welfare a principle specifically enshrined in Article 26 regarding the duties, authorities, obligations, and rights of the Village Head as the highest leader at the grassroots level.

The implementation of Article 26 is crucial because it addresses the aspect of leadership, which, from an Islamic perspective, is regarded as a heavy responsibility for which one must be accountable both horizontally to the people and vertically to Allah SWT (Syukur & Ahmad, 2014). In the context of Fiqh al-Siyasah a branch of Islamic jurisprudence that addresses the regulation of communal affairs through policies aligned with Sharia values (Siyasah Dusturiyah) village leadership in Banjar Negeri, South Lampung Regency, must be viewed as a microcosm of state governance that prioritizes the principle of *al-maslahah al-mursalah* the public interest over personal or group interests. The sociological reality in Banjar Negeri Village reveals complex dynamics in the exercise of the Village Head's authority, ranging from the administration of village governance, the implementation of village development, community development, to the empowerment of the village community all of which frequently clash with limitations in human resources, budget

transparency, and public participation that remains suboptimal. When brought into the discourse.

Within the framework of Fiqh Siyasah, the implementation of Article 26 of Law Number 6 of 2014 illustrates that the concept of Imamah (local leadership) must embody the principles of justice ('adalah), consultation (shura), and responsibility (mas'uliyah) to ensure good governance and ultimately realize the ideal of a prosperous and blessed society (baldatun tayyibatun wa rabbun ghafur) (Syahputra, 2025). Problems arise when the authority granted by the law, in practice within Banjar Negeri Village, demonstrates a disconnection between formal regulations and ethical-religious values. This condition raises a fundamental question regarding the extent to which village leadership can be considered effective when examined through the lens of Islamic law, which perceives authority as an instrument for safeguarding religion and managing worldly affairs (hirasat al-din wa siyasat al-dunya).

The case of South Lampung, particularly Banjar Negeri Village, provides a unique illustration of the interaction between local values and formal governmental structures. In this context, the Village Head bears a moral responsibility not only to comply with state administrative sanctions but also to consider the spiritual and hereafter-related legal consequences associated with the implementation of Article 26. A comprehensive analysis of Fiqh Siyasah perspectives on the implementation of this provision is highly relevant, as a gap frequently exists between legal norms (das sollen) and empirical realities (das sein), particularly concerning transparency in village fund allocation and public policy accountability, which often remain top-down in nature despite the law's bottom-up aspirations.

Therefore, this study seeks to holistically examine how the structure of power is exercised in Banjar Negeri Village, whether it fulfills the criteria of just leadership as articulated by classical Islamic political thinkers such as Ibn Taymiyyah and Al-Mawardi, and whether Article 26 of the Village Law serves as a bridge or, conversely, an obstacle to the realization of public welfare (maslahah) within the village. The researcher's interest in this topic is grounded in the urgent need to harmonize Indonesia's positive legal system with the noble principles of Fiqh Siyasah in order to establish village governance that is not only administratively sound but also spiritually meaningful and socially just for all residents of Banjar Negeri Village. This issue is particularly significant given South Lampung's

cultural diversity and geographical challenges, which require leadership that is both progressive and firmly rooted in religious values.

By examining the implementation of the Village Head's authority, this study is expected to generate critical reflections on the restructuring of village leadership roles so that they become more responsive to community aspirations, especially those of groups that may have been marginalized by elite-dominated power structures lacking a genuine understanding of service and stewardship from an Islamic perspective. Furthermore, the discrepancy between the legal aspiration for village autonomy and the continuing dependence of villages on higher levels of bureaucracy constitutes a central focus of this Fiqh Siyasah analysis, as independence (*istiqlaliyyah*) represents the very essence of political sovereignty, even at the smallest political unit such as a village.

Through a case study of Banjar Negeri Village, the broader narrative of village autonomy will be evaluated through the framework of Islamic law to determine whether Article 26 of Law Number 6 of 2014 has genuinely functioned as an instrument of empowerment and public welfare, or whether it merely represents a transfer of authority that risks producing "local tyrannies" at the village level when not accompanied by an adequate understanding of Fiqh Siyasah among policymakers and public officials.

Furthermore, the imbalance between the attributive authority granted under Article 26 of Law Number 6 of 2014 and the managerial capacity and moral integrity of village officials often creates a governance vacuum that facilitates maladministration and undermines the fundamental principles of Siyasah Dusturiyah. Within the framework of Islamic constitutional thought, public authority is not merely a legal mandate but also a trust (*amanah*) that must be exercised with justice, transparency, accountability, and a commitment to the public interest. Consequently, any misuse of authority, lack of transparency in village fund management, or exclusion of community participation in decision-making processes constitutes not only an administrative failure but also a violation of the ethical foundations of Islamic governance. In this regard, strengthening public accountability mechanisms becomes essential to ensuring that village governance remains aligned with the objectives of *maqasid al-shari'ah*, particularly the protection of public welfare, justice, and social harmony.

In Banjar Negeri Village, South Lampung Regency, these challenges have become increasingly apparent in response to growing public demands for transparency in village fund governance and fairness in the distribution of social assistance programs. Such

conditions require the Village Head to fulfill the role of *khadimul ummah* (servant of the community) through visionary and people-oriented leadership. Within the framework of *Fiqh Siyasah*, a village leader is not merely a state administrator responsible for implementing statutory regulations; rather, he serves as a trustee of a divine mandate, entrusted with ensuring that every allocation of village funds and every aspect of development policy genuinely contributes to the realization of public welfare (*maslahah ‘ammah*). However, empirical realities often reveal that the exercise of the Village Head’s authority in fostering community life remains constrained by sectarian divisions and local political interests that persist following village head elections (*Pilkades*). From the perspective of Islamic political jurisprudence, such practices are fundamentally inconsistent with the principles of *al-ittihad* (unity) and *al-musawah* (equality), which emphasize social cohesion, inclusiveness, and equal treatment for all members of society regardless of political affiliation or social background.

Therefore, strengthening Islamic legal literacy in village governance in South Lampung is imperative so that Article 26 does not remain merely a dead letter, but becomes the driving force behind efforts to elevate the economic well-being and dignity of the residents of Banjar Negeri Village as a whole. The affirmation of the Village Head’s duty to administer a clean and accountable village government aligns with the concepts of *amanah* (trust) and *itqan* (professionalism) in work, wherein failure to fulfill these duties constitutes not only a violation of the national constitution but also a betrayal of the social and spiritual contract that has been agreed upon (Ibrah, 2025). An analysis of the implementation of this article in Banjar Negeri Village will thoroughly examine the extent to which the checks and balances mechanism between the Village Head and the Village Consultative Body (BPD) has reflected the substantive value of *shura*, rather than merely serving as an administrative formality to fulfill accountability reports that are often manipulated to conceal performance shortcomings in the eyes of the local government.

From an Islamic legal perspective, the role of village leadership is closely tied to the study of *Fiqh al-Siyasah* and the concept of *Maṣlaḥah Mursalah*, where power is viewed as an executive and administrative instrument to serve the public interest, as exemplified by the Prophet Muhammad (peace be upon him). The implementation of Article 26 by the Village Head of Banjar Negeri is not only required to be in accordance with positive law but must also be capable of realizing tangible benefits for the villagers (Abdi & Cahyono, 2015). This article aims to analyze the role of the Village Head of Banjar Negeri in implementing the provisions of the law and to examine, from the perspective of *Fiqh al-Siyasah*, the

effectiveness of his leadership in safeguarding the rights of the community and ensuring governance that aligns with Islamic political values.

RESEARCH METHODOLOGY

This method employs qualitative research using a case study approach. This approach is widely used by researchers; qualitative research focuses on processes, meanings, and a deep understanding of the phenomena under study. One of the most frequently used models is the case study, as this research model is crucial for understanding specific contexts whether in the fields of education, social sciences, or other domains and for exploring phenomena in depth.(Septiana et al., 2024).

The research was conducted in Banjar Negeri Village, Natar District, South Lampung Regency. Primary data were obtained through in-depth interviews with village officials and local community leaders to explore the realities of policy implementation at the grassroots level. Meanwhile, secondary data were collected through document analysis of Law Number 6 of 2014 concerning Villages, classical and contemporary literature on Fiqh Siyasah, as well as relevant scientific journal articles. The data were analyzed using a descriptive-analytical approach, which involved systematically describing objective facts related to the administration of governance in Banjar Negeri Village and subsequently examining them critically through the theoretical framework of Fiqh Siyasah. This approach enabled the researcher to generate comprehensive conclusions regarding the implementation of village governance and its conformity with the principles of Islamic political jurisprudence.

RESULTS AND DISCUSSION

Implementation of Article 26 of Law No. 6 of 2014 in Banjar Negeri Village

The implementation of Article 26 of Law No. 6 of 2014 in Banjar Negeri Village, Natar Subdistrict, demonstrates significant developments in village governance. As the primary authority, the Village Head of Banjar Negeri has sought to exercise his authority in administering the village government and implementing village development, which is concretely evident in the strengthening of physical infrastructure, such as the construction of village roads and the optimization of agricultural irrigation systems. Law No. 6 of 2014, Article 1, paragraph (2) on Villages explains that the Village Government is the

administrator of governmental affairs and the interests of the local community within the system of government of the Unitary State of the Republic of Indonesia.(Alfian & Nurbaedah, 2025). This initiative demonstrates the village administration's commitment to addressing the basic needs of the community, the majority of whom depend on the agricultural sector. However, a closer examination of community development and empowerment reveals a participatory gap, particularly among young people, whose involvement in strategic village forums remains minimal.

The participatory gap that exists, particularly among young people, suggests that strategic forums such as the Village Development Planning Forum (Musrenbangdes) may still be mired in procedural formalities. Young people in Banjar Negeri Village tend to view these forums as rigid spaces dominated by senior figures. In fact, Article 26, paragraph (4), letter d explicitly requires the Village Head to maintain public peace and order through a participatory approach. This lack of youth involvement risks creating a disconnect between village policies and the village's own vision for the future. If the creative energy of young people is not channeled into formal governance, there is a concern that they will become apathetic toward the ongoing development process.

Furthermore, the aspect of community empowerment mandated by law calls for innovation in the communication methods of village governments. In Banjar Negeri Village, the main challenge is how to transform the role of the community from mere objects of development into active participants. Until now, empowerment may still be narrowly understood as the provision of social assistance, rather than capacity building. Ideally, Article 26 should serve as the foundation for the Village Head to initiate entrepreneurship training programs based on local potential for the youth. Given that the agricultural sector is the backbone of the village, the digitization of agriculture or the establishment of BUMDes business units managed by young people could be a solution to bridge this participation gap.

These dynamics also touch on issues of transparency and accountability. In accordance with Article 26, paragraph (4), subparagraph f, the Village Head is obligated to implement the principles of accountable, transparent, professional, effective, and efficient village governance. In Banjar Negeri Village, the openness of information regarding the use of Village Funds must be balanced with community literacy. Low participation in strategic forums may be caused by a lack of access to easily understandable information or communication channels that are not sufficiently inclusive. The use of social media or digital information boards at strategic points in the village can be a first step toward

rekindling residents' interest particularly among Generation Z and Millennials in caring about the village's public affairs..

In the future, optimizing the implementation of Article 26 in Banjar Negeri Village requires a restructuring of communication patterns between village officials and community members. The Village Head should adopt a more proactive and culturally responsive approach by engaging directly with residents beyond formal administrative forums. Informal discussion platforms, such as village deliberation meetings (Rembug Desa) at the hamlet level and farmer group gatherings, should be revitalized as effective channels for capturing more authentic community aspirations. Furthermore, the village government must be able to convince residents that their voices have a tangible influence on policymaking processes and development priorities. Without a strong sense of ownership (sense of belonging) among community members, the long-term sustainability of physical infrastructure projects constructed through substantial public investment will be difficult to maintain. Therefore, participatory governance should not merely function as a procedural requirement but must become an integral component of village administration to ensure that development outcomes remain responsive, inclusive, and sustainable in accordance with both democratic principles and the objectives of public welfare.

In conclusion, the challenges faced by Banjar Negeri Village in balancing physical development and community empowerment reflect the maturing of democracy at the local level. Article 26 of Law No. 6 of 2014 is not merely a list of duties for the Village Head, but rather an instrument for fostering holistic village autonomy. The success of development in Natar Subdistrict will ultimately depend heavily on the extent to which village leadership can embrace all elements, transform apathy into participation, and convert agricultural potential into equitable well-being for all segments of the community, without exception.

In Banjar Negeri Village, this authority is most evident in the physical infrastructure development sector. The Village Head and his staff have demonstrated a strong commitment to addressing the basic needs of the community, the majority of whom are farmers. Infrastructure improvements—such as paving village roads and optimizing agricultural irrigation systems—are strategic measures that directly impact the efficiency of crop distribution and land productivity. These steps demonstrate that the Banjar Negeri Village Government is capable of identifying development priorities that align with the economic characteristics of its region. This physical development is not merely viewed as a

project involving cement and concrete, but rather as an effort to fulfill the basic rights of village residents to access adequate infrastructure that supports their economic livelihoods.

However, success in the physical sector is often not accompanied by equivalent progress in the areas of “human development” or empowerment. Upon closer examination through the lens of Article 26, paragraph (2), there is an obligation for the Village Head to improve the quality of life of the community and maintain peace and order. In Banjar Negeri Village, a rather striking participatory gap was found, particularly among the youth. The involvement of the younger generation in strategic village forums, such as the Village Development Planning Meeting (Musrenbangdes), remains minimal. This creates a paradox: on one hand, infrastructure is well-developed, yet on the other, the renewal of ideas and innovation from the youth has not been optimally channeled within the village bureaucratic system.

This participatory gap is most likely driven by communication patterns that remain one-sided or a lack of creative spaces relevant to the interests of today’s youth. In fact, the Village Law places a strong emphasis on community empowerment to enhance self-reliance. Without youth involvement, the sustainability of the physical development that has been carried out risks stagnation. Youth should be the driving force behind village digitalization or the development of more modern Village-Owned Enterprises (BUMDes). The lack of youth voices in decision-making indicates that the village-level democratic process in Banjar Negeri still requires strengthening in the pillar of inclusivity so that the policies adopted truly encompass the aspirations of all generations.

In the future, the Government of Banjar Negeri Village should reorient its strategy for implementing Article 26 by achieving a more balanced approach between physical infrastructure development and community empowerment. The Village Head is expected to serve not only as a “project manager” responsible for infrastructure development but also as a “social facilitator” capable of engaging youth organizations (Karang Taruna) and other marginalized groups in the development process. The role of village community institutions should be strengthened through leadership training programs and by providing greater opportunities for young people to design and implement innovative initiatives. Such efforts would enable Banjar Negeri Village not only to achieve progress in terms of infrastructure development but also to evolve into a strong, self-reliant, and participatory local political entity that reflects the fundamental spirit and objectives of the Village Law.

Furthermore, although efforts have been made to uphold the principle of budget transparency mandated by law through the posting of APBDes notice boards, this practice

is still viewed as merely a formal administrative procedure. The transparency measures implemented have not yet fully reached the level of a substantive, routine, and two-way dialogue between the village government and residents (Timotius, 2018). The limitations of this dialectical space lead people to view themselves merely as objects of development rather than as critical agents (Hariri, 2019). This situation indicates that while the mandate for physical development under Article 26 has been implemented effectively, efforts to strengthen human resource capacity and promote information democratization in Banjar Negeri Village still require acceleration that reaches the grassroots level to align with the spirit of participatory village autonomy.

The Ministry of Villages, Disadvantaged Regions, and Transmigration (Kemendes) is specifically tasked with overseeing village development and empowerment. Kemendes is likely to issue regulations focused on the operational aspects of implementation at the village level (Sopian, 2025). The Village Head has made efforts to fulfill managerial responsibilities in the administration of the village budget, as evidenced by the installation of billboards promoting transparency regarding the Village Budget (APBDes) and the holding of the Village Development Planning Meeting (Musrenbangdes). In terms of physical development, there is a clear priority on local road infrastructure and irrigation, which are vital needs for the residents (Mulfirana et al., 2025). However, community empowerment efforts still face challenges regarding the level of active citizen participation, which tends to remain passive and ceremonial; as a result, the process of incorporating public input has not yet fully and inclusively reached all segments of the grassroots community (Ritonga & Artikel, 2024).

An Analysis of Fiqh al-Siyasah on Village Leadership

Fiqh al-Siyasah is a branch of Islamic studies that addresses the management of communal affairs (politics and state administration) to ensure they align with Sharia. From the perspective of Fiqh al-Siyasah, village leadership is a manifestation of the concept of imamah or authority at the microcosmic level, serving to safeguard religious affairs (hirasat ad-din) and manage worldly affairs (siyasat ad-dunya). An analysis of village leadership indicates that a village head is not merely an administrative official, but a trustee bound by the principles of shura (consultation) and 'adalah (justice) to achieve the greater good (maslahah mursalah) for the local residents (Ahunaya et al., 2025).

The implementation of Fiqh al-Siyasah in a village context requires the integration of the formal legal authority granted by national law with Islamic moral values. Effective

leadership must be able to translate the value of amanah into transparent and accountable governance. (Aushafi et al., 2024). In the Siyasah Dusturiyah framework, the relationship between village leaders and their people is a social contract ('aqd) based on public service. If the leader is able to uphold the principle of khidmah (service), then social stability and the village's economic self-reliance can be achieved in accordance with the objectives of Islamic law (Maqasid al-Syari'ah), namely the protection of life, reason, property, and religion at the grassroots level (Syukur & Ahmad, 2014).

Within the framework of Siyasah Dusturiyah, the effectiveness of village leadership depends heavily on the oversight functions carried out by the community and formal institutions such as the Village Consultative Body (BPD). This concept aligns with the principle of al-hisbah, which involves mechanisms of social control to ensure that policies remain within the bounds of the public interest. Village leaders are not permitted to act authoritatively; every strategic decision, ranging from the allocation of village funds to infrastructure development, must involve the Ahl al-Hall wa al-'Aqd at the local level. The involvement of religious leaders, traditional leaders, and youth representatives in the deliberation process is not merely an administrative formality, but a religious obligation to avoid the practice of small-scale oligarchy at the village level.

However, contemporary challenges such as money politics and nepotism often distort the essence of this leadership. Therefore, strengthening the understanding of Fiqh Siyasah among village officials is crucial so that power is not viewed as a tool for personal wealth accumulation, but rather as a means of service to distribute social justice equitably in rural areas. In Fiqh Siyasah Qadhaiyyah, the principle of justice is a fundamental element that must be upheld in every decision-making process, including the dismissal of village officials (Lestari & Khalid, 2025).

Critical Analysis: The Gap Between Theory and Practice

The gap between the theoretical realm of Fiqh al-Siyasah and the reality of village leadership in Indonesia today reflects a significant disconnect between moral-transcendental idealism and local political pragmatism. Within the theoretical framework, Fiqh Siyasah establishes the concepts of al-amanah and al-'adalah as absolute foundations, wherein a village leader should act as a representation of the imamah function on a micro-scale to realize the maslahah ammah (Sulistiyawati & Yamani, 2025). However, a critical analysis of practices on the ground reveals that village leadership is often caught in a

vortex of patronage and transactional politics that is far removed from the values of deliberative shura.

This disparity is further underscored by the phenomenon of “the bureaucratization of values,” in which substantive Islamic principles appear merely as rhetorical embellishments in formal ceremonies but remain ineffective in public policymaking. The reality in many villages shows that access to village resources, such as the Village Fund, is often distributed through kinship networks or campaign teams—a practice that fundamentally clashes with the concepts of al-kifayah (capability) and al-maslahah advocated by Fiqh al-Siyasah.

Instead of serving as public servants accountable both vertically (to God) and horizontally (to the people), some village heads have become trapped in a feudalistic logic of power (Rosyadi et al., 2025). As a result, village deliberations—which should embody the value of shura as an equal space for dialogue to address the aspirations of the mustad'afin (the vulnerable)—often become nothing more than an administrative formality designed to legitimize the interests of the local elite.

This gap creates a crisis of moral legitimacy; on the one hand, the village community is a religious mass base that yearns for trustworthy leadership, yet on the other hand, the costly village-level electoral system forces aspiring leaders to prioritize materialistic calculations to recoup their political capital. Without synchronization between a religious-values-based political education curriculum and reforms to the local oversight system, Fiqh Siyasah will remain a utopian discourse in an ivory tower, while the reality of village leadership continues to revolve around a pragmatism that undermines the very essence of social justice.

This phenomenon is exacerbated by legal formalism that merely addresses administrative aspects without internalizing the ethical essence of Islamic leadership. For example, the process of electing village heads often becomes a venue for material contestation that triggers social polarization, contradicting the principle of ukhuwah (brotherhood) championed in siyasah. On the other hand, Haqqani, (2024), states that village governments play a crucial role in Indonesia's governance structure, particularly as direct service providers to communities at the local level. Modern regulations such as the Village Law are often viewed in dichotomous terms with Islamic law, even though there is room for integration within the principles of subsidiarity and autonomy. This gap indicates that Fiqh Siyasah, in the local context, remains trapped as a rigid normative text, having not yet

transformed into a practical framework capable of addressing the challenges of transparent and accountable village governance (Syukur, 2015). Therefore, there is a need for a more down-to-earth reorientation of political *ijtihad*—one that not only demands the moral integrity of individual leaders but is also capable of critically examining power structures and public oversight systems at the village level to ensure the fulfillment of the *maqashid al-sharia*.

CONCLUSION

The implementation of Article 26 of Law No. 6 of 2014 in Banjar Negeri Village has proceeded in accordance with established procedures, but still requires strengthening in the areas of transparency and empowerment. From a *Fiqh al-Siyasah* perspective, leadership practices in the village have been consistent with the fundamental principles of Islamic political organization; however, the values of Transparency (*Amanah*) and Distributive Justice need to be strengthened so that the primary objectives of *Sharia* (*Maqashid al-Sharia*) namely, the welfare of the people—can be realized by all segments of Banjar Negeri society.

Furthermore, the administrative successes achieved by the Banjar Negeri Village Government to date are merely the initial foundation of an ideal governance structure. Empirically, the village head's leadership has been able to carry out regulatory and coordination functions; however, the challenge ahead lies in transforming participation driven by mobilization into participation rooted in self-awareness (genuine participation). From an Islamic perspective, a leader is a servant of the people (*khadimul ummah*), which means that every policy adopted must be based on the public interest (*al-maslahah al-ammah*). Therefore, transparency is not merely a legal obligation but a manifestation of the qualities of *siddiq* and *tabligh* that must be inherent in village officials to prevent potential abuse of authority. Community empowerment must also reach the grassroots level so that economic inequality can be minimized. The distributive justice referred to in *Fiqh Siyasah* encompasses equitable access to village resources, ensuring that development focuses not only on physical infrastructure but also on human development. The transformation toward villages that are economically and spiritually self-reliant requires synergy among religious scholars, government officials, and the community. If the principle of consultation (*shura*) is implemented substantively—rather than merely as a formality in village meetings—every decision will possess strong moral legitimacy. Thus, Banjar Negeri Village will not

only excel in the orderly administration of the state but also become a model of a blessed village (baldatun thayyibatun) because it consistently upholds its trust and prioritizes justice for all its residents without exception.

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