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## Participation Based On Article 6 Of The Ministry Of Home Affairs Regulation Number 111 Of 2014 From The Perspective Of Siyāsah Tanfiziyyah

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### Abstract:

Community participation is a process through which the interests, needs, and values of society are incorporated into governmental decision-making. It involves two-way communication and dialogue, with the primary objective of improving decision-making and strengthening public support. This study is significant because it examines community participation in the formulation of village regulations by addressing two main issues. First, how community participation in the formulation of village regulations in Bumi Aji Village, Central Lampung, is implemented based on Article 6 of the Minister of Home Affairs Regulation Number 111 of 2014; and second, how the role of community participation in the formulation of village regulations in Bumi Aji Village is viewed from the perspective of Siyāsah Tanfiziyyah. This study examines the role of the community in Bumi Aji Village, Central Lampung, through the lens of the Siyāsah Tanfiziyyah perspective. The research employs a field research method with a descriptive qualitative approach and a descriptive-analytical research design. Data analysis was conducted through data reduction, data presentation, and conclusion drawing using the Siyāsah Tanfiziyyah analytical framework. The results indicate that, normatively, the mechanism of community participation has complied with Article 6 of the Minister of Home Affairs Regulation Number 111 of 2014; however, empirically, there are still limitations in the level of community involvement, which predominantly takes a representative form. From the Siyāsah Tanfiziyyah perspective, these participatory practices reflect the principles of maslahah and shūrā, though further strengthening is needed to ensure community participation becomes more substantive and inclusive.

**Keywords:** Participation; Siyāsah Tanfiziyyah; Village Regulations.

### A. INTRODUCTION

Indonesia is a state based on law. The consequences of this status require that all aspects of national and state life be carried out in accordance with applicable legal provisions. One concrete form of law implementation in Indonesia is the existence of legislation (Rinaldo & Pradikta, 2021). Indonesia's legislative system uses a hierarchical structure, so each level has a binding order number that determines the position of a legal product. Although Article 7, paragraph (1), of Law Number 12 of 2011 concerning

the Formation of Legislation lists only seven types of regulations, in reality, there are various other legal products that, in form and type, are recognized and have legal force.

The constitutional foundation regarding village governance is contained in Article 18 of the 1945 Constitution, which states that the division of the Indonesian territory into large and small regions and the organization of their governments must be stipulated by law, taking into account the principles of deliberation and the origins of regions that have certain specific characteristics. The village government is obliged to manage and provide public information services because it is the executive entity at the lowest level that carries out government tasks, and all its funding comes from the State Budget (APBN) or the Regional Budget (APBD). (Kindangen, n.d.)

As a legal community unit, the village has the authority to independently regulate and manage various interests of its community. This authority is a form of village autonomy. However, its nature differs from provincial, regency, or city autonomy because it is based on elements of origin and the community's living customs and traditions. Based on the principle of decentralization, the village is given the space to manage local interests in accordance with traditions and local wisdom recognized by law. (Noniarti, Heny. Yuliana, Eliza. Harismansyah, 2022). As a public service institution, the village provides goods, services, and administrative services needed by the community, whether delivered by the government or the private sector, to meet general needs and implement statutory provisions. (Hadiwijoyo & Anisa, n.d.)

Bumi Aji Village, Anak Tuha Sub-district, Central Lampung Regency, is located at an altitude of approximately 74.5 meters above sea level and covers an area of 8,596 hectares. This village is about 17 kilometers from the district government center, with a travel time of about 20 minutes, and about 120 kilometers from the provincial government center, with a journey time of approximately two hours. Based on the village government structure, Bumi Aji comprises nine hamlets and 28 Neighborhood Associations (RTs), with a population of approximately 5,344. In general, the formulation of Village Regulations as a legal product applicable at the village level must have a foundation in the general formation of legislation containing philosophical, juridical, and sociological elements as its background. A legal umbrella protects community participation in rule-making. Article 6 of the Minister of Home Affairs Regulation (Permendagri) Number 111 of 2014 concerning Technical Guidelines for Village Regulations regulates community participation in the formulation of village regulations. This article affirms the community's right to participate in the drafting of Village Regulations. (Alda & Sastrawati, 2023)

The policy of managing state affairs based on sharia, or called Siyāsah Tanfiziyyah, is one aspect of Islamic law that discusses the regulation and management of human life in the state to achieve benefit (maslahah) for humans themselves. Siyāsah Tanfiziyyah is one part of Siyāsah that discusses the politics of implementing legislation or public policy. (Iqbal, 2005)

Previous studies show that research on the role or participation of the community from a legal perspective has been conducted extensively, but most still focus on conceptual and normative aspects. (Wahyudi, 2019) Research by Dwi Wahyudi, entitled "Mechanism for Implementing the Making of Village Regulations According to Law

Number 6 of 2014 concerning Villages from the Perspective of Fiqh Siyasah" the research that has been conducted examined the mechanism for implementing the making of Village Regulations, but did not yet touch on the community that should be able to play an active role in making village regulations. Research by Hendra Kurniawan (Kurniawan, 2017) entitled "Implementation of Article 4 of Law Number 6 of 2014 Concerning Villages from the Perspective of Fiqh Siyasah. This discussion only highlights the implementation of village governance, the administration of village government, development implementation, community guidance, and community empowerment. Another study, conducted by Heny Noniarti, Eliza Yuliana, M. Harismansyah, Arifin, Alimi, and Ismail (Noniarti, Heny, Yuliana, Eliza, Harismansyah, 2022), entitled "Community Participation in Drafting Village Regulations in Indonesia," merely discusses community participation without a perspective on Siyasah tanfizziyah. Meanwhile, research entitled "Formation of Village Regulations in Relation to the Administration of Village Government According to Law Number 6 of 2014 concerning Villages" by Sergio Ridwan, Josepus Pinor, Toar N. Palilingan (Sergio Kanisius Ridwan, Josepus J Pinori, Toar N Palilingan, 2023), their discussion is limited to the application of village regulations in administering village government. Another research that can be used as a previous study is by Retno Dwi Nurpitiasari, Andina Eloka Putri Maharaani "Analysis of Law Number 6 of 2014 concerning Villages in Relation to Strengthening the Role of the Village Consultative Body (BPD) in the Formation of Village Legal Products" the discussion is limited to a positive legal study without a study from the perspective of Islamic law.

From the studies above, it can be concluded that discussions on the formulation of regulations governing social life have been widespread. However, in both the context of positive law and Islamic law, there has been no research specifically examining the role of community participation in shaping decisions that directly affect their own lives. The novelty of this study, compared to previous research, lies in its analytical approach grounded in the Siyāsah Tanfiziyyah perspective. Through this approach, the study seeks to identify a strengthened normative foundation for the formulation of legislation, even at the village level. The principles of Islamic governance embodied in Siyāsah Tanfiziyyah thus fill a gap left by earlier studies, which were mainly limited to analyses from the perspective of positive law alone.

This research is important because it attempts to answer two main problems: First, how is community participation in the formation of village regulations in Bumi Aji Village, Central Lampung, based on Article 6 of Permendagri Number 111 of 2014; and second, how is the review of Siyāsah Tanfiziyyah towards community participation in the formation of village regulations in Bumi Aji Village. Thus, this research is expected to make a theoretical contribution to the development of Islamic law while offering an approach to legislative drafting.

## B. METHOD

Type: Primary data were collected from respondents, including the Village Head and members of the village community, in Bumi Aji Village, Central Lampung. The community informants included the Village Head, village officials, members of the

Village Consultative Body (BPD), and residents of Bumi Aji Village. Secondary data were obtained from books, academic journals, and other written materials, including documentation, archives, and other data relevant to the research.

Data analysis was conducted in stages: data reduction, data presentation, and conclusion drawing. The Siyāsah Tanfiziyyah perspective was operationalized by referring to indicators such as orientation toward the public interest, community involvement in deliberative processes, and cooperation between the village government and the community. The data obtained from interviews, documentation, and observations were edited and systematized in accordance with established research procedures.

## C. RESULTS AND DISCUSSION

### 1. Community Participation in Article 6 of Permendagri Number 111 of 2014.

Government administration in a country does not exist solely at the center. The central government delegates its authority to regional governments to administer their own government. One of the goals of the reformation is to realize a clean (Good Governance) government. In Indonesia, this term is generally translated as good governance. (Santoso et al., 2021) Village Government is the administration of government affairs and local community interests within the Unitary State of the Republic of Indonesia. Village Regulations include the Village Regulations, the Joint Regulations of the Village Head, and the Village Head Regulations. A village is an area inhabited by several residents as a community unit, including a legal community unit that has the lowest level of government organization directly under the sub-district head and has the right to manage its own household within the framework of the Unitary State of the Republic of Indonesia.

The policy process is seen as a complexity of political events involving many actors and many interests. The policy process is not seen as linear, and it is not easily observed in meetings and discussions in parliamentary rooms. On the contrary, the policy process actually takes place through lobbying, negotiation, advocacy, opinion battles in the mass media, and even street demonstrations. This is where the concept of public space develops. (Mariana et al., n.d.) A public policy has a strong connection between the government as the policy initiator and the community involved and interested in the proposed policy. Policies related to community interests must consider input and recommendations from the people and be based on shared interests, so they can be accepted and aligned with expected needs.

The Bumi Aji Village community's active participation is evident in the provision of a space for community participation, both individually and in groups, to realize participation towards an absolute demand as an effort to democratize the formation and determination of public policies and regulations. Concerning community participation in legal development in the context of a unified state system, Philippe

Nonet and Philip Selznick put forward a theory regarding 3 (three basic states of law in society: first, a repressive law, namely a law that is an instrument of repressive power. In a repressive law, the purpose is order, and its basis of validity is social security. Second, autonomous law, namely, law as an institution capable of taming repression and protecting its own integrity. The purpose of law in autonomous law is to secure legitimacy through procedural fairness. Third, responsive law, namely, law that is a means of responding to the needs and aspirations of society. In responsive law, the validity of law is based on substantive justice, and rules are subordinate to principles and policies. (Idhiana et al., 2022)

Community participation in the village gives rise to a consultative relationship, ensuring policies comply with rules without causing conflict, encouraging the administration of government to run as it should, as implied in Q.S Asy-Syura verse 38, which reads:

﴿ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمَمَّا رَزَقْنَاهُمْ بُنْفَقُونَ ﴾

Meaning: And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend." (Q.S Asy-Syura{42}:38)

In the context of public policy, deliberation (musyawarah) serves as a fundamental basis for decision-making in state governance. Qur'anic verse Q.S. Asy-Shūrā [42]:38 was revealed as praise for the Muslim community of Madinah (the Anṣār), who willingly supported the Prophet Muhammad (peace be upon him) and reached their agreement through deliberation conducted at the house of Abū Ayyūb al-Anṣārī. Nevertheless, the applicability of this verse is general and extends to all communities that engage in deliberative processes.

According to the consensus of Islamic scholars, the scope of deliberation is limited to matters for which no explicit textual injunction (naṣṣ) exists in the Qur'an and the Sunnah, or to matters that are regulated by texts whose indications are non-definitive (ghayr qaṭī al-dalālah), meaning that their meanings are not explicit or unequivocal.

On the other hand, community participation is a process in which the interests, needs, and values of the community are incorporated into government and business decision-making. This is two-way communication and dialogue, whose primary goal is better decision-making and community support. This public participation does not include some forms of participation that are legitimate components in democratic societies: expropriation procedures, strike procedures, unlawful acts, and legal claims. These forms of participation are important for community engagement. (Hanafi et al., 2024)

As stated by Saifuddin, the Head of Bumi Aji Village, said:

*"So, the community is involved in the process of making village regulations; the community members involved in that process are the community of Bumi Aji Village, represented by each hamlet. Previously, the community was invited first and asked whether they were ready to follow this process until the end, then that community member was selected" (Saifuddin, 2025)*

Based on the provisions of Article 6 of Permendagri No. 111 of 2014, the mechanism for forming village regulations consists of several stages, as follows:

- 1) The Village Government initiates drafting of the Village Regulation.
- 2) The drafted Village Regulation must be consulted with the village community, and can be consulted with the sub-district head (camat) to obtain input.
- 3) The Village Regulation draft consulted as referred to in paragraph (2) is prioritized for the community or community groups directly related to the substance of the regulatory material.
- 4) Input from the village community and sub-district head, as referred to in paragraph (2), is used by the Village Government for follow-up in the process of drafting the Village Regulation.
- 5) The Village Regulation draft that has been consulted as referred to in paragraph (3) is submitted by the Village Head to the Village Consultative Body (BPD) to be discussed and agreed upon together.

Then the Head of Bumi Aji Village added the way to inform that the making of regulations will be carried out, by:

*"Information is provided after the village party makes the regulation design that has been determined together with the Village Consultative Body, then the information is disseminated through announcements at the mosque or direct communication by the apparatus at the hamlet level by giving invitations to the community. (Saifuddin, 2025)*

Furthermore, Yahman, another community member of Bumi Aji Village, has participated in providing input:

*"My involvement in the making of village regulations makes me more confident in the existing government system, especially since I received an invitation to participate in making regulations. The village apparatus also previously provided socialization that was easy to understand." (Yahman, 2025)*

As a member of the community in Bumi Aji Village, Jailani feels the benefits of the existence of regulations that require the involvement of the community in making village regulations:

*"Regulations like this make me, as a community member, feel valued in participating in making village regulations. The benefits are very real, so we, as a community, not only implement regulations but also help shape them. (Jailani, 2025)*

In the administration of government at the village level, Law Number 6 of 2014 strengthens the principle of village autonomy. The village has rights originating from history and traditional rights to manage and regulate local community interests. The village is expected to function as an independent, democratic, and empowered government institution, but still within the framework of state protection and empowerment. Article 20 of Law Number 6 of 2014 states that "The implementation of authority sourced from original rights and local authority at the village level is regulated and managed by the village." Village authority consists of authority sourced from historical rights, local authority at the village level, authority granted by the government, provincial government, or regency/city government, as well as other authority assigned by the government, provincial government, or regency/city government in accordance with applicable legal provisions. Details regarding the various village authorities are set out in village regulations, with reference to higher-level legislation. (Kindangen, n.d.)

Table I: Mechanisms of Community Participation in Village Regulation Formulation

No	Stage	Description	Actors Involved
1.	Drafting	Preparation of the draft village regulation	Village Government
2.	Public Consultation	Socialization and collection of community input	Village Government, Community Representatives
3.	Deliberation	Discussion of draft regulation	Village Government, BPD, Community
4.	Refinement	Adjustment of the draft based on input	Village Government and BPD
5.	Enactment	Formal adoption of village regulation	Village Head and BPD

This process is carried out through several structured and sequential stages. These stages follow the provisions outlined in Article 6 of the Minister of Home Affairs Regulation Number 111 of 2014. The process also demonstrates how the village government and the community collaborate in formulating village regulations. It begins with the village government drafting the village regulation based on the community's existing needs and issues.

The next stage is public consultation, which aims to gather community aspirations and suggestions. At this stage, the village government disseminates information regarding the draft regulation and invites representatives from each hamlet to provide their opinions. This mechanism enables communication between the village

government and the community, allowing community needs and values to be considered before the draft regulation proceeds to the next stage.

Following the consultation process, the draft village regulation is discussed in a deliberative forum attended by the village government, the Village Consultative Body (BPD), and community representatives. This deliberation stage reflects the principle of musyawarah within the framework of Siyāsah Tanfiziyyah, namely collective decision-making through discussion and careful consideration. During deliberation, various perspectives and interests are integrated to reach an agreement that prioritizes the public interest.

After deliberation, the draft village regulation has been revised to take into account community and BPD input. This stage illustrates cooperation between the village government and the community to ensure that the regulation is more relevant and effectively implementable. The final stage is the formal enactment of the village regulation by the Village Head in conjunction with the BPD, marking the official completion of the village regulation-making process. Overall, the mechanism of community participation presented in Table 1 indicates that participation has been institutionally integrated into the process of formulating village regulations in Bumi Aji Village. However, community participation remains representative mainly in nature, indicating the need for further strengthening to ensure more substantive and inclusive involvement. This condition is consistent with both the prevailing legal framework and the principles of Siyāsah Tanfiziyyah.

Strategi The strategy carried out by the village apparatus to involve the community in drafting village regulations will be presented by Angga Pebri Amanda, S.E.

*"As village apparatus, we conduct socialization before the formation of village regulations, inviting the community to participate. In our socialization, we explain the benefits of community participation, which can directly influence the regulations in their place of residence. (Angga, 2025)*

Transparency and public access to information are also essential tools for strengthening the accountability and performance of village governments. By enabling easy access to information, village governments can enhance their accountability to the public. The role of village officials is not limited merely to information dissemination but also encompasses managing the institution's image and reputation, as well as facilitating constructive dialogue and interaction between village officials and the community. Coordination and cooperation are additional factors that require attention. A lack of coordination between village officials and other operational units within the village government can result in inconsistent information dissemination, which may confuse the public and undermine trust in governance.

As stated by Winta Sahara, a resident of Bumi Aji Village, who did not have detailed knowledge of the discussion on village regulations:

*"I heard about it briefly through conversations with other women, but I did not know the details of the discussion regarding the village regulation." (Winta, 2025)*

Based on the interviews conducted in Bumi Aji Village, the implementation of Article 6 of the Minister of Home Affairs Regulation Number 111 of 2014 has generally been carried out in accordance with its provisions, as community members have participated in the formulation of village regulations. This condition is supported by practical cooperation between village officials, the Village Consultative Body (BPD), and the community of Bumi Aji, which has operated in line with the guidelines outlined in Article 6 of the Minister of Home Affairs Regulation Number 111 of 2014. The village government has made considerable efforts to provide platforms that enable active community participation. Nevertheless, such participation remains predominantly representative and has not yet become fully inclusive. Not all segments of the community are directly involved, resulting in a potential gap between normative ideals and empirical practices. In addition, access to information regarding discussions on village regulations remains limited and has not been widely disseminated among the broader community.

## 2. Review of Siyāsah Tanfiziyyah on Community Participation in the Formation of Village Regulations.

Fiqh Fiqh Siyāsah is a term derived from Arabic, consisting of two words: fiqh, meaning understanding or thought, and siyāsah, meaning governance. Terminologically, according to Islamic law scholars, fiqh is knowledge about Islamic religious law. While Siyāsah means political policy. Fiqh Siyāsah is a branch of fiqh that concerns the rules governing political and governmental affairs in Islam. This science discusses the relationship between leaders and the people, the procedures for selecting leaders, the duties and authorities of leaders, and various other issues related to politics in Islam. (Kamma et al., 2023) According to Joseph Schacht's view, when examined more deeply, the relationship between fiqh and the social realities in which it operates should motivate analysis of fiqh rather than focusing on the science of tauhid (theology) or tasawuf (Sufism). From the beginning, Islam was considered a complete religion because it has Islamic laws recognized as knowledge that regulates all aspects of human life, which is the pinnacle of theological achievement. This is what makes Western thinkers believe that "it is impossible to understand Islam without understanding Islamic law," related to issues in this fiqh. (Aulia, 2023)

Fiqh is present in every aspect of a Muslim's life. The experience of studying fiqh serves as a guide to obedience in accordance with situations and conditions. This shows how important fiqh is in Islam. So if fiqh is a fundamental science, then the science to produce fiqh is equally important. The science that enables someone to explore the sources of fiqh law is the science of ushul fiqh. (Salman & Imani, 2024) As expressed by Muhammad Muslihudin, "Islamic law is a divinely ordained system, the Will of God to be established on earth. It is called Shari'ah or the right path, Qur'an and the sunnah (traditions of the Prophet) are its two primary sources." (Islamic law is an illahiyah system, God's will established on earth. That Islamic law is called syariah or the right path. The Qur'an and the Prophet's Sunnah are its two primary sources. (Abdullah, 2022)

Hasbi ash-Shiddieqy: Divides the object of study of fiqh Siyāsah into eight parts, namely. Siyāsah dustūriyah syar'iyyah (constitutional politics), siyāsah tasyri'iyyah syar'iyyah (legislative politics), siyāsah qadaiyyah syar'iyyah (judicial politics), siyāsah maliyah syar'iyyah (economic politics), siyāsah idāriyah syar'iyyah (administrative politics), siyāsah dauliyah syar'iyyah (international relations politics), siyāsah tanfiziyyah syar'iyyah (politics of implementing legislation), and siyāsah harbiyah syar'iyyah (war politics).

According to Al-Maududi, Siyāsah tanfiziyyah is a part of fiqh siyāsah that discusses issues of state legislation. In this section, among other things, are discussed. Concepts of the constitution (fundamental law and the history of a country's legislation), legislation (how laws are formulated), democratic institutions, and shura, which are important pillars in that legislation. The purpose of legislation is to promote human benefit and fulfill human needs. (Ratno, 2023)

Siyāsah Tanfiziyyah is a fundamental legislative norm that serves as the primary basis for all state governance arrangements, ensuring they align with sharia values. The problem of Siyāsah Tanfiziyyah concerns the relationship between the leader, on the one hand, and his people, on the other, as well as the institutions that exist in society. In Siyāsah Tanfiziyyah, it is usually limited to discussing regulations and legislation required in state affairs from the perspective of conformity with religious principles and of human benefit. In Islam, the power in the field of Siyāsah Tanfiziyyah, or the executive, takes various forms, namely Imamah, Khilafah, Amir, and Wazir. As a whole, these forms are interpreted as leaders who manage all affairs in their area, both governmental and otherworldly.

The task of Al-Sulthah Tanfiziyyah is to execute the applicable regulations. In this case, the state has the authority to interpret and enforce previously drafted laws. In this context, the state makes decisions on internal affairs and on interactions between countries (international relations). Islam has given honor to all human beings in this world regardless of gender, ethnicity, or tribe. Thus, the honor given by Islam is inseparable from the honor that also applies to all human beings. The Islamic perspective is inseparable from the Qur'an, the Prophet's sunnah, and the practices developed by the al-khulafah and Islamic governments throughout history. Siyāsah tanfiziyyah covers a vast and complex field of life. However, in general, this discipline includes the following:

- a. Issues and scope of discussion.
- b. Issues of imamah (
- c. leadership), its rights and obligations.
- d. Issues of the people, their status, and rights.
- e. Issues of bai'at (allegiance pledge).
- f. Issues of waliyul ahdi (successor).
- g. Issues of representation.
- h. Issues of ahlul halliwal aqdi (those who loosen and bind, i.e., influential community leaders).
- i. Issues of wizarah (ministry) and its comparisons. (Fauzi, 2022)

One of the objectives of the Qur'anic concept is to address the problems and issues faced by humans in every action, which involves many aspects, such as individuals, families, society, nature, the state, the nation, and religion. Moreover, the Prophet Muhammad and his companions had applied this grand concept, taught by Allah SWT. They could build a way of life far different from the way of life of ignorance (jahiliyah), and they could even build the ideal society of Madinah al-Munawwarah, which would be a land that is always baldatun thayyibah warabbun ghafur (a good land and a forgiving Lord). This concept can be seen in the system of deliberation or shura. (Asaad et al., 2025)

Imamah comes from the word "ummah," which, in the plural, becomes "umam," meaning people or nation. Thus, imam refers to a leader or the one in front. Shiite circles widely use the term Imamah, while Khilafah is more popular among the Sunni society. In Arabic, the word imam does not imply holiness of life; an imam is a person with followers, regardless of whether he is righteous. Imamah is viewed as a political institution with the primary responsibility of protecting religion and managing worldly affairs, which is part of its function. (Mustika & Pradikta, 2022) This is in line with Q.S Al-Anbiya verse 73, as follows:

﴿ وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدِنَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءِ الزَّكُوْةِ وَكَانُوا لَنَا عِبَدِينَ ﴾

Meaning: "And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us." (Q.S Al-Anbiya'[21]:73)

The relevance of the verse discussed above lies in its articulation of the potential values of wise leadership. It narrates the account of two Prophets who resolved a dispute, thereby illustrating the importance of prudent leadership, including the ability to resolve conflicts fairly, to understand situations comprehensively, and to exercise sound judgment in decision-making. This narrative not only demonstrates the righteous actions of two eminent leaders but also exemplifies their mutual acceptance and respect for differing opinions, which are core elements of effective leadership.

Although numerous Qur'anic verses address leadership, this section provides a concrete example of how leadership principles are applied in real-life situations, thereby facilitating a clearer understanding of various leadership models in a contemporary context. The verse offers practical lessons that can be directly implemented in real-world settings. Research on wise leadership, as exemplified in this narrative, has significant potential to inform the development of leadership models aligned with Islamic teachings. It is expected that such research may bridge existing knowledge gaps and serve as a foundation for leadership training programs grounded in Qur'anic values, ultimately fostering leaders who are both competent and intellectually capable.

In Islam, Imamah/Khilafah is the highest form of leadership responsible for implementing sharia law and public policy. In the context of modern government, this

position can be likened to a president or Head of State, or to a regional government that has the authority to set policies, provide public services, including law enforcement, maintain order and security, and provide protection. Even a village is a form of community leadership that must refer to the principle of *maslahah 'ammah* (public benefit). *Fiqh siyasah* strongly emphasizes the leader's (in this case, the Village Head) responsibility to secure benefits for his people. And the principle of *ta'awun* (cooperation). Islam strongly urges its people to help one another in goodness and to prevent evil.

Based on the results of the research on *Siyāsah Tanfiziyyah*, community participation in making regulations falls under the benefit (*maslahah*) of the people, because making village regulations that the village community will implement is a form of realization of *shura* (consultation). Involving the community in making village administrative decisions aligns with *Siyāsah Tanfiziyyah*, as the village effectively and actively applies sharia principles.

#### D. CONCLUSIONS

This study examines the findings of interviews conducted in Bumi Aji Village. It indicates that community participation in the formulation of village regulations has generally been implemented in accordance with applicable provisions. This condition is supported by practical cooperation among village officials, the Village Consultative Body (BPD), and the community of Bumi Aji, which has operated in line with the guidelines stipulated in Article 6 of the Minister of Home Affairs Regulation Number 111 of 2014. Bumi Aji Village has made substantial efforts to provide platforms that enable active community participation. The village plays a crucial role in administering governmental affairs and addressing local community interests, as evidenced by the provision of participatory spaces for community involvement, both individually and collectively, as part of a democratic approach to the formulation and determination of public policies and regulations.

Community participation in Bumi Aji Village has contributed to the village's active role in producing beneficial legal instruments, thereby enhancing legal compliance, ensuring that policies align with community values, and reducing potential conflicts of interest. Nevertheless, in practice, some members of the community remain indifferent to village regulations, and access to information remains insufficient. As a result, there exists a potential gap between normative ideals and empirical realities in the implementation of community participation.

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