



The Effectiveness of Village Head Performance in Public Service According to Law Number 6 Of 2014 On Village Development from The Perspective of Fiqh Siyasah

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Abstract - This research aims to analyze the effectiveness of the village head's performance in public services according to Law Number 6 of 2014 concerning Villages, as well as to examine the perspective of fiqh siyasah in the implementation of these tasks. The method used is a qualitative approach, with data collection through in-depth interviews, observations, and studies in Kinangkung village, Sibolangit District, Deli Serdang Regency. The research results show that the effectiveness of the village head's performance is influenced by factors such as transparency, accountability, and community participation. The principles of fiqh siyasah, such as justice, deliberation, and public welfare, provide an important ethical foundation in decision-making. This research recommends enhancing the capacity of village heads through training, as well as strengthening community participation in the village development process, to achieve more effective and equitable public services. This research uses a qualitative approach with descriptive analysis, integrating the principles of fiqh siyasah related to governance and leadership in Islam. Fiqh siyasah focuses on the principles of justice, accountability, and community welfare in governance. This research evaluates the performance of village heads in the context of implementing the Village Development Law, including the planning, execution, and supervision of village development policies. The research results show that the effectiveness of the village head's performance is influenced by community satisfaction, service speed, transparency, and accountability. The perspective of fiqh siyasah provides an ethical framework and leadership principles that can enhance the quality of public service and the accountability of village heads.

Keywords: *Effectiveness of Performance, Village Head, Public Service, Law Number 6 of 2014, Fiqh of Politics*

INTRODUCTION

Indonesia positions as the fourth biggest vote based system all inclusive and has built up a modern administrative system highlighting territorial self-governance. The law based system in Indonesia encourages civic inclusion in political choices, while territorial self-governance relegates control and responsibility to neighborhood organizations for directing issues and resources inside their wards. These components serve as vital establishments within the design of the Indonesian organization, pointed at progressing legislative viability, strengthening territorial strengthening, and giving open administrations that way better address nearby necessities. Neighborhood self-governance in Indonesia, laid out in Law Number 23 from 2014 with respect to Territorial Administration, enables provinces, districts, and districts to supervise and handle nearby regulatory and formative things. This includes monetary administration, conveyance of open administrations, and the improvement of neighborhood approaches. The point of neighborhood self-governance is to make strides the

openness of open administrations to citizens, boost government responsiveness, and cultivate association from the community within the improvement exercises.

In any case, the execution of territorial independence experiences a few deterrents, counting lopsided characteristics between progressed and less created zones, varieties in regulatory capabilities, and the need for arrangement synchronization between national and nearby specialists. Subsequently, getting a handle on the flow and impacts of territorial independence inside the system of popular government in Indonesia is fundamental. Headway and open administrations are imperative components in cultivating the well-being of communities at the neighborhood level. In Indonesia, town chiefs have a urgent part in supervising diverse aspects of open administrations and improvement inside the town. Acting as pioneers at the grassroots level of government, town chiefs are entrusted with making and executing approaches that have a coordinate impact on the regular lives of the town masses. The viability of the town head's execution in open benefit has gotten to be a major concern within the setting of increasingly complex town administration. Within the system of territorial independence, town heads are not as it were required to perform regulatory capacities but also must guarantee that the administrations given meet the wants of the community and comply with the set up guidelines. The successful execution of the town head can improve the quality of open administrations, fortify open believe, and empower dynamic support within the town advancement handle.

The village represents the foundational level of governance. At this fundamental stage, villages must establish a robust administrative framework and a solid legal system to ensure effective management of all issues concerning the community. In each village, essential components must exist, particularly the village government. The village government is led by the village head, with assistance from village officials. This governing body is responsible for the advancement and welfare of the village community across various sectors, including the development of rural areas. Rural area development is crucial, as it contributes to the overall progress of the village. Following the passage of Law Number 6 of 2014 concerning villages, the government, along with provincial and regency/city authorities, has the ability to reorganize village structures. This initiative aims to enhance village governance efficiency, boost village community welfare, improve public service quality, elevate governance standards, and strengthen the competitiveness of villages.

The village head is essential for fostering village development, serving as the official leader with the responsibilities of managing governance, overseeing development efforts, facilitating community engagement, and empowering local citizens. Leaders must engage in communication, provide direction, and reach out to villagers. To ensure successful execution of government initiatives, it is important for the village head to lead and encourage community involvement in both the planning and execution of development programs within the village. Community assessment is very important for the performance of the village head, as it will serve as an evaluation for the next work program. The village head must have good performance and truly pay attention to the conditions, characteristics, and expectations of the community they lead. The performance of the village head as the head of the village government must be able to carry out the main tasks of leading and coordinating the village government in implementing village development.

From the viewpoint of the community, the adequacy of the town pioneer is imperative in controlling the community towards headways in each region of their lives. This viability can be surveyed through his capability in making, executing, and investigating each arrangement beneath his administration. The particular results or impacts of a well-performing town head's authority can be measured when gone up against with a issue, including a marvel that presents different perspectives from the community. The town administration in Kinangkung, found within the Sibolangit sub-district of Deli Serdang area, isn't proficiently overseeing the operational hours of the town office and is falling brief in its part of enabling the town inhabitants. This wastefulness has led to various shapes of stagnation within the lives of the encompassing community and uneven advance inside the town. This circumstance exists in spite of the mandates of Article 2 of the Town Improvement Law, which underscores the noteworthiness of community improvement and strengthening established in Pancasila, the

1945 Structure of the Republic of Indonesia, the Unitary State of the Republic of Indonesia, and the guideline of Bhinneka Tunggal Ika.

In the realm of political law, it addresses governance, leaders of the state, and heads of state. A state leader can be perceived as the head of the state, which aligns with the concept of a caliphate, emphasizing a broader human function rather than merely that of a state leader. The term khilafah refers to the successors of the Prophet Muhammad SAW who took leadership in the Islamic state of Medina following his demise (Khulafaur Rasyiddin). When khilafah is used in the context of state leadership, it denotes the head of state who acts as the "successor" of the Prophet in preserving the faith and overseeing worldly affairs. The caliphate signifies an ordinary individual who earns the community's trust due to their exemplary religious practice. Because the existence of the Caliphate is a trust from Allah SWT to exercise power on earth by upholding Islamic law, which Allah has ordained to guide humanity. One of the sharia provisions that must be implemented is the provision in the Quran, Surah An-Nisa, verse 59, where Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Meaning: O you who have believed! Obey Allah and obey the Messenger (Muhammad), and those in authority among you. Then, if you differ in opinion about something, refer it to Allah (the Qur'an) and the Messenger (his Sunnah), if you believe in Allah and the Last Day. That is better for you and a more favorable outcome.

From the above description, the author is interested in conducting a scientific study through research and subsequently presenting it in the form of a journal. Therefore, the author has chosen the title: "The Effectiveness Of Village Head Performance According To Law Number 6 Of 2014 On Village Development From The Perspective Of Fiqh Siyasah (Case Study of Kinangkung Village, Sibolangit District, Deli Serdang Regency)."

II. METHOD

This study employs qualitative approaches to gain an in-depth understanding of the subject matter. The investigation took place in the village of Kinangkung, located in the Sibolangit District of Deli Serdang Regency, which adheres to Law No. 6 of 2014. The participants in this study include the village leader, local officials, and community members engaged in public services. The aim of this study is to present occurrences or information, circumstances, phenomena, and events that arise during the research timeframe, accurately depicting what transpired. This study analyzes and clarifies data concerning the current situation. As (Sugiyono, 2016) indicates, this research methodology is grounded in post-positivist philosophy and is applied to examine scientific subjects, with the researcher acting as the primary tool, utilizing triangulation for data gathering, and conducting analysis that is inductive and qualitative in nature.

III. RESULT AND DISCUSSION

Effectiveness originates from the term effective, which the comprehensive Indonesian dictionary defines as having an impact, being productive, and being able to yield results, thus being applicable. In contrast, effectiveness signifies a state of influencing, being successful, and the initiation of implementations (A.Djazuli, 2003). James L. Gibson asserts that effectiveness refers to reaching objectives that reflect the level of success achieved. Expanding on this, Keban states that an organization can be deemed effective if it achieves its goals or values outlined in its vision describes effectiveness as accomplishing set targets within a timeframe by utilizing specific data sources designated for particular organizational tasks. Therefore, effectiveness can be understood as how well an organization executes its capability to optimally reach its goals while assessing efficiency. Conversely, performance is crucial and should be prioritized by management at both small and large organizations. The

results produced by the organization or staff represent accountability to the organization and the public. In performing its roles, performance is interconnected with employee satisfaction and the level of compensation provided, influenced by individual skills, abilities, and characteristics. (organisasi dan motivasi, 2003)

The implementation of Law Number 6 of 2014 concerning Villages has introduced a new framework and concept for national policy on village governance. This legislation elevates the role of villages from a marginal position to one of prominence in Indonesia. According to the Republic of Indonesia Law Number 6 of 2014 on Villages (referred to as the Village Law), a Village is defined as a legal communal entity with defined territorial limits that possesses the authority to regulate and manage governmental matters and local community interests based on community initiatives, inherent rights, and/or customary rights recognized and respected within the governance framework of the Unitary State of the Republic of Indonesia. Law Number 6 of 2014 states that one of the entitlements of the village leader is to submit a proposal for a village regulation draft, along with the Village Consultative Body, which is responsible for discussing and reaching an agreement on the draft regulation in collaboration with the village leader. This legislation specifically addresses the functioning of village governance, particularly in Article 24 of Law Number 6 of 2014. As outlined in this article, the governance of villages is guided by principles such as Legal Certainty, Organized Governance, Public Interest Order, Transparency, Proportionality, Professional Conduct, Accountability, Effectiveness and Efficiency, Local Knowledge, Diversity, and Community Participation.

The author's evaluation indicates that the execution of Law Number 6 of 2014 greatly affects the effectiveness of village leaders, leading to greater accountability and discipline in village governance. This legislation fosters a model of self-sufficient communities in terms of development, enhances governmental performance, emphasizes the importance of deliberation and cooperation, and requires that decisions are made through collective discussion while development necessitates collaborative efforts. An advantage of this legislation is that villages are provided with an RPJM (Medium-Term Development Plan) and RKP (Development Performance Plan). With the implementation of Law Number 6 of 2014, villages are formally acknowledged. This law governs everything related to responsibilities, roles, essential functions, rights, including prohibitions, all of which are outlined within the statute. Additionally, village administrations operate more meticulously due to multi-tiered direct oversight from various bodies such as the Inspectorate, BPLP, KPU, Prosecutor's Office, and Police. This level of supervision ensures that village governance adheres to regulations and maintains accountability. Specifically, the explanation of Article 24 within Law Number 6 of 2014 pertains to the Principles of Village Administration, indicating that while many of these principles have been well-executed, some, such as the public interest order principle, openness principle, and professionalism principle, have yet to be fully realized.

Law Number 25 of 2009 regarding Public Services defines public service as actions aimed at meeting service needs according to legal statutes for all citizens and residents concerning goods, services, and/or administrative support provided by public service organizers. The effectiveness of a service is frequently evaluated based on the communication skills of the representatives interacting with customers. These communication abilities must be adequately developed and mastered by all service providers. Public service refers to offerings provided to the community by an organization (whether governmental, private, or corporate) with or without charge, to address the financial needs or interests of the community. To deliver optimal public service, effective communication plays a crucial role in how an organization engages with and regards its community, as it revolves around making connections among people (human interactions). The treatment of the public during encounters with public service is indicative of the service's overall quality. Thus, one way to evaluate public service is by examining the communication practices of officials while they carry out public duties.

In the framework of local autonomy, villages are categorized into three groups: underdeveloped, developing, and advanced or self-reliant. Since 2011, Kinangkung village has been identified as an underdeveloped community. This situation arises from the

community's uneven economic conditions, insufficient village amenities and infrastructure, as well as unsatisfactory village facilities. (Gomes, 2003). According to a survey carried out by the author among various residents of Kinangkung Village regarding their satisfaction with the village head's performance, the findings are presented in the table below.

Table 1.1 Community Satisfaction Levels Regarding the Performance of the Village Head

No	Name	Satisfied	Not Satisfied	Very Dissatisfied
1	RS	✓		
2	PO		✓	
3	RL		✓	
4	HN			✓
5	GH			✓
6	IS			✓
7	CS		✓	
8	NS		✓	
9	AAT	✓		
10	TBT			✓
11	IR			✓
12	SG	✓		
13	WAP	✓		
14	BRS		✓	
15	MBH		✓	
16	TBP			✓
17	LBS			✓
18	ARH			✓
19	VBS			✓
20	FH		✓	

According to the information in the table, it is evident that a significant number of individuals in Kinangkung Village are quite unhappy with the village's overall performance. Challenges still exist in the public services provided in Kinangkung Village, particularly related to service standards, which are falling short in terms of timely completion. Improvements are necessary in the public services offered to the community to make them more effective and enhanced. Effective public services can be deemed satisfactory if they align with standards such as simplicity, clarity, certainty, security, openness, efficiency, cost-effectiveness, fair justice, and promptness. The improvement of public service efficiency relies on the capability

to boost the performance of village officials. Good governance at the village level can be assessed through various areas, including how effectively village officials perform in delivering public services to the residents. The village head's effectiveness can be evaluated based on factors like community satisfaction, the speed of services, transparency, and accountability.

a) Public Satisfaction

The people of Kinangkung Village consider the service provided by the local village officials to be very concerning. This is due to the lack of discipline among the village officials and the absence of professionalism in their work. This is evidenced by the working hours that should start at 7:30 AM WIB and end at 5:00 PM WIB. However, the village officials of Mayotiras arrive at the office at 8:30 AM and leave by 4:00 PM WIB. The community feels very disadvantaged. In addition, regarding professionalism, there should no longer be mistakes in administration such as typographical errors in names and so on.

b) Service Speed

The speed of service greatly affects the level of public satisfaction. When the community feels that their needs are addressed quickly, they are more likely to be satisfied with the services provided. This satisfaction can be reflected in the strengthening of trust in the village government and the increase in their participation in village programs.

c) Transparency and Accountability

Transparency and accountability are the main foundations in building trust between the village government and the community. When the village government provides clear and open information regarding policies, budget usage, and decisions made, the community feels valued and involved. This trust is very important because it creates a positive relationship, where the community feels safe to express their opinions and criticisms.

In light of these three indicators, the researcher carried out discussions with members of the local community and village officials. Below are the findings from the interviews: Mr. (PO), a resident who is in the process of obtaining the Land Certificate, shared: "I feel let down by the vague service. The village officials assured me it would be completed in just 2-3 weeks. Nonetheless, when that time arrived, the land deed was still not available. The delays can extend for an extended period, and I urgently require that Land Deed," he remarked. (A.Djazuli, 2003). The author also spoke with Mr. (RL), who recently finished his paperwork. He mentioned: "I've spent 2 days working on the Birth Certificate application, which is indeed longer than the usual timeframe. Typically, if submitted today, it can be collected the following day. Upon inquiry, they informed me that they had run out of birth certificate forms. According to the personnel, this situation frequently occurs due to late orders or the supplier not having delivered the forms yet. The community desperately needs improved service efficiency, particularly for those who truly depend on it." (Syarifuddin, 2010)

To shed light on the aforementioned issue, the author consulted Mr. Nelson Tarigan, the Head of the Government Section. He acknowledged the problem and provided additional insights. He stated: "Delays do happen occasionally, but not because the staff lack competence or understanding. Instead, it is often due to a shortage of forms or the unpredictable number of applicants, which can vary—sometimes there are many, and other times there are fewer." However, according to him, the problem faced is indeed only from the aspect of time because the processing done by the community is not consistent every day. From a time perspective, the delays in processing are very evident, making it difficult for some community members who have to travel back and forth to the village office every day to complete their paperwork, while on the other hand, they also have to work. (Ali, 2013). The writer also interviewed Mr. (HN), a resident of Kinangkung Village, who said, "The existing government officials often do things outside the procedure, where to get extra money, they say that if you want it done quickly, there must be an administrative fee."

In fact, there should already be regulations regarding the management of anything related to the Department, but the reality is not like that." To know for sure, the writer directly re-interviewed the Head of the Welfare Section, Mr. Ardi Ginting. He responded by saying, "As I have explained before, the process of making Land Certificates, ID Cards, Birth Certificates, and Family Cards does require a fee, but it is not that large. However, if there are any employees who ask for more from the public, I will take action. So far, there have been no

official reports regarding this matter to me." Furthermore, in addition to the prolonged time issue and the presence of certain village officials who often request additional funds under the pretext of administrative fees, there are also other obstacles such as the lack of the village government's role in community empowerment and the fact that the majority of the community is often not involved in discussions about the village development plan. (Zain, 2015). This is as stated by Mr. (GH) "the majority of the villagers here are farmers, but they have never received assistance with seeds, fertilizer, or pest control education." In addition, the village government almost never involves us (the village community) in the village development planning meetings.

Based on the results of the interviews conducted by the author, it can be concluded that in the village of Kinangkung, the performance of the village head in public services is still lacking in effectiveness. The obstacles that often occur are: the long processing time for documents, services that do not align with working hours, and the lack of the village government's role in community empowerment. In Islam, the concept of village head leadership is more inclined to be viewed in terms of how the leader's methods or performance must align with Sharia. The Village Head is a leader in a village government institution, just as leadership in Islam, in the perspective of *fiqh siyasah*, is commanded to obey Allah, the Messenger, and *Ulil Amri*, which refers to the leaders in Islam. Based on the word of Allah Q.S. An-Nisa verse 59:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Meaning: *O you who have believed! Obey Allah and obey the Messenger (Muhammad), and those in authority among you. Then, if you differ in opinion about something, refer it to Allah (the Qur'an) and the Messenger (his Sunnah), if you believe in Allah and the Last Day. That is better for you and a more favorable outcome.*

The verse above explains an important obligation that Muslims must fulfill to obey Allah Swt, the Messenger of Allah, and those in authority. Therefore, Allah commands to obey the leaders among you; in general, the duty of the people is to obey the leaders as long as they do not disobey Allah. The Village Head is a leader who holds the highest authority in the village. This power must be truly utilized to achieve the common good; if this power is misused or wasted, various damages will arise. (Prawesti, 2018). The study of *fiqh siyasah* provides an important ethical framework for improving the effectiveness of village heads' performance. By adhering to principles such as trustworthiness, justice, deliberation, and transparency, the village head can fulfill their responsibility in providing optimal public services. The application of these values not only improves the quality of village governance but also builds trust and active participation from the community.

Thus, according to the observations made by the author in the field. The delays in processing community documents, the additional fees under the pretext of administrative costs, and the community feeling less involved in the village development plans are evidence that a leader, in this case, the Head of Kinangkung Village, lacks understanding of the laws, duties, and responsibilities related to the Head of Village, and he is not fulfilling the trust in carrying out the responsibilities entrusted to him by the community according to the concept of leadership in *Fiqh Siyasah* and general principles of governance. (Iqbal, 2014). As the essence of leadership according to Islam is that a leader must serve and not demand to be served. Therefore, the Head of Kinangkung Village is required to be responsible for his duty to serve the community. Because that responsibility will not only be accounted for in this world but also in the hereafter. However, responsibility here does not merely mean carrying out tasks and then finishing them without having any impact on those being led. Rather, what is meant by responsibility here is more than just fulfilling tasks; it signifies the efforts of a leader to realize the well-being of those being led.

The leadership of the village head is one of the prominent aspects that influences the success of village development; in this case, the village is an organization that is greatly influenced by its leader. Leadership is "the way a leader influences the behavior of subordinates to cooperate and work effectively and efficiently to achieve the organization's goals.". In an organizational structure, a leader's role is meaningless without the support of their people. The relationship between leaders and the people is essential because they need and complement each other. The relationship between the leader and the people can also be described as a patron-client relationship, that is, a relationship between a father and child. The father (leader) is obligated to protect his children, while the children must obey their father as the leader. The relationship between a leader and their members often stems from the needs of the members. In a social position, a leader plays the role of controlling, supervising, and driving all activities within their community. A good leader will be regarded by their members as a mirror, a teacher, and a key person in development. (Puspita, 2018)

According to the author, a leader must also be an example and a pioneer for their people, embodying attitudes towards the values of goodness and truth, because the community entrusts them to lead and improve the existing governance system in the village. A good leader can serve as a role model for their subordinates or the people they lead. Like the leadership of the Prophet Muhammad (PBUH), his personality as a leader in thinking patterns, attitudes, and behaviors reflects the essence of the Quran, and therefore, should be emulated.

IV. CONCLUSION

Based on the research conducted in Kinangkung Village, Sibolangit District, Deli Serdang Regency From the description and data analysis obtained by the author through observation, interviews, and documentation, it can be concluded that: first, the performance of the Village Head in community empowerment, especially in development in Kinangkung, Sibolangit District, Deli Serdang Regency, is quite good, although there are still obstacles in the role of the village government towards community empowerment. There are also still obstacles such as prolonged processing times and additional administrative costs. Second, the performance of the village head in community empowerment has not fully aligned with the principles found in fiqh siyasah, because the decision-making by the Kinangkung Village Head still lacks the implementation of the deliberation principle and has not effectively utilized the transparency principle, such as socializing village funds through billboards or other information media, which affects the level of community participation in development and empowerment.

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