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# Digital Transformation of Villages in the Framework of *Fiqh Siyasah* and Good Governance

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## Abstract

This study explores the implementation of the Smart Village program in the digitalization of administrative services in Bangun Rejo Village, Central Lampung, through the lens of *fiqh siyasah* and the principles of good governance. The program represents a governmental initiative aimed at enhancing public service delivery through the use of information technology. Employing a descriptive qualitative method, data were collected through observation, interviews, and documentation. The findings reveal that the program encounters several challenges, particularly in technological infrastructure, human resource capacity, and community engagement. Nevertheless, from a *fiqh siyasah* perspective, the initiative reflects the responsibility of *ulil amri* (legitimate authority) to promote public welfare. In conclusion, the success of the Smart Village program relies significantly on strengthening digital literacy, fostering multi-sector collaboration, and implementing governance practices rooted in Islamic ethics that emphasize participatory and responsive principles.

**Keywords:** *Smart Village, Fiqh Siyasah, Administrative Digitalization, Good Governance*

## Abstrak

Penelitian ini mengkaji implementasi program *Smart Village* dalam digitalisasi layanan administrasi di Desa Bangun Rejo, Lampung Tengah, dengan pendekatan *fiqh siyasah* dan prinsip *good governance*. Program ini merupakan inisiatif pemerintah untuk meningkatkan pelayanan publik berbasis teknologi informasi. Penelitian ini menggunakan metode kualitatif deskriptif melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa program ini menghadapi tantangan pada aspek teknologi, sumber daya manusia, dan partisipasi masyarakat. Namun, dari perspektif *fiqh siyasah*, program ini mencerminkan tanggung jawab *ulil amri* dalam mewujudkan kemaslahatan publik. Kesimpulannya, keberhasilan *Smart Village* sangat bergantung pada penguatan literasi digital, kolaborasi multisektor, serta tata kelola berbasis etika Islam yang menjunjung prinsip partisipatif dan responsif.

**Kata kunci:** *Smart Village, Fiqh Siyasah, Digitalisasi Administrasi, Good Governance*

## 1. INTRODUCTION

A country is considered legitimate when it fulfills key constitutive elements, including a defined territory, a permanent population, a sovereign government, and recognition by other states. However, within the framework of modern governance, the role of the smallest governmental unit—namely, the village—should not be underestimated. The village functions not only as a historically rooted administrative entity but also as a strategic actor in national development, particularly in efforts to promote equitable welfare.<sup>1</sup> Long before the formation of centralized government, villages served as focal points for the social, cultural, and economic activities of Indonesian society. Therefore, village development constitutes a critical foundation for achieving social stability and national progress.<sup>2</sup>

Historically, however, the strategic role of the village was significantly diminished, particularly during the New Order era, when centralized governance led to the erosion of village autonomy and local distinctiveness.<sup>3</sup> Law Number 5 of 1979 concerning Village Government symbolized a unification and bureaucratization approach, which marginalized the participatory role of village communities in shaping development priorities.<sup>4</sup> This centralized model stood in contrast to the spirit of decentralization that emerged post-reformation, especially with the enactment of Law Number 22 of 1999, further reinforced by Law Number 6 of 2014 concerning Villages.<sup>5</sup> These legislative frameworks reestablished the legal foundation for villages to exercise governance, development, and community empowerment based on original rights and local cultural values.

Village development today is inseparable from the dynamics of globalization and advancements in information technology. Digital transformation has profoundly altered nearly all aspects of life, including the administration of public services at the village level. From the perspective of *fiqh siyasah*, the government, as *ulil amri* (legitimate authority), bears the responsibility to implement policies that serve the public good (*masalah*). Terminologically, *siyasah* refers to the management of public affairs with the aim of realizing collective benefit.

In response to these contemporary challenges, the Provincial Government of Lampung launched the Smart Village program under Lampung Governor Regulation

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<sup>1</sup> Bambang Waluyo, *Pengakuan Hukum Di Indonesia*, ed. Tarmizi Tarmizi (Jakarta: Sinar Grafika, 2016).

<sup>2</sup> Agyztia Premana, Hendri Sucipto, and Agung Widiatoro, “Pengembangan Desa Berbasis Smart Village: Studi Smart Governance Pada Pelayanan Prima Desa Tegalreja,” *Jurnal Ilmiah Pengabdian Dan Inovasi* 1, no. 1 (2022): 43–54, <https://doi.org/10.57248/jilpi.v1i1.15>.

<sup>3</sup> Muhammad Muthahari Ramadhani et al., *Pengantar Ilmu Politik*, ed. Rismawati (Bandung: Penerbit Widina Media Bhakti Persada, 2022), <https://repository.penerbitwidina.com/publications/558562/pengantar-ilmu-politik>.

<sup>4</sup> Pemerintah Republik Indonesia, “Undang-Undang (UU) Nomor 5 Tahun 1979 Tentang Pemerintahan Desa,” Pub. L. No. 5 (1979), <https://peraturan.bpk.go.id/Details/47151/uu-no-5-tahun-1979>.

<sup>5</sup> Pemerintah Republik Indonesia, “Undang-Undang (UU) Nomor 6 Tahun 2014 Tentang Desa” (2014), <https://peraturan.bpk.go.id/Details/38582/uu-no-6-tahun-2014>.

Number 36 of 2020.<sup>6</sup> This initiative aims to promote the use of information and communication technology (ICT) in village governance and to enhance community well-being through the digitalization of public services, education, healthcare, and economic sectors. However, the implementation of the Smart Village program has not always met expectations. While the program offers normative solutions to issues of limited infrastructure and service access in rural areas, its practical implementation continues to encounter various challenges.

The concept of digital-based village development, commonly referred to as the Smart Village initiative, has garnered increasing scholarly attention in recent years. This trend corresponds with the growing demand to modernize village governance systems and improve the quality of life in rural communities. Yuliawati and Irwansyah<sup>7</sup> emphasize the government's pivotal role in facilitating the digitalization of underdeveloped villages, highlighting the values of *fiqh siyasah* as a normative foundation. Their findings suggest that digitalization can help overcome geographical and communication barriers; however, successful implementation still necessitates standardized practices and widespread knowledge dissemination.

Similarly, Yuli Yanti et al.<sup>8</sup> analyze the implementation of the Smart Village program in Kemuning Village, which was introduced through a corporate social responsibility (CSR) pilot project using a top-down approach. Their study reveals that smart governance continues to face substantial challenges, including limited community participation, low public understanding of digital policies, and inadequate infrastructure and technological literacy. Parallel findings are reported by Khaerunisa et al.<sup>9</sup> in Cijantra Village, where improvements in public services through digital applications are evident, yet the persistence of the digital divide and lack of public outreach remain critical concerns. Nasution et al.<sup>10</sup> further contribute to the discourse by examining the Smart Desa Digital application in Pasir Ampo Village. While the innovation has improved

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<sup>6</sup> Pemerintah Provinsi Lampung, "Peraturan Gubernur (Pergub) Provinsi Lampung Nomor 36 Tahun 2020 Tentang Pelaksanaan Smart Village Provinsi Lampung 2020-2024," Pub. L. No. 36 (2020), <https://peraturan.bpk.go.id/Details/157184/pergub-prov-lampung-no-36-tahun-2020>.

<sup>7</sup> Risma Yuliawati and Irwansyah Irwansyah, "Peran Pemerintah Dalam Mewujudkan Potensi Pengembangan Digitalisasi Di Desa Tertinggal Menurut Perspektif Fiqh Siyasah," *Jurnal Educatio: Jurnal Pendidikan Indonesia* 9, no. 1 (2023): 205–11, <https://doi.org/10.29210/1202322754>.

<sup>8</sup> Defi Yuli Yanti, Kushandajani Kushandajani, and Nenry Marlina, "Pelaksanaan Smart Village Nusantara Dalam Perspektif Smart Governance Di Desa Kemuning Kecamatan Ngargoyoso Kabupaten Karanganyar," *Journal of Politic and Government Studies* 13, no. 2 (2024): 748–64, <https://ejournal3.undip.ac.id/index.php/jpgs/article/view/43774/0>.

<sup>9</sup> Siti Khaerunisa, Udin Syamsudin, and Muhammad Ibrahim Rantau, "Implementasi Smart Village Dalam Mewujudkan Desa Digital Di Desa Cijantra Kecamatan Pagedangan Kabupaten Tangerang," *Innovative: Journal of Social Science Research* 4, no. 5 (2024): 8386–8400, <https://doi.org/10.31004/innovative.v4i5.14812>.

<sup>10</sup> Muhamad Zidan Nasution, Isninyunissyafna Diah Delima, and Eko Prasetyo, "Implementasi Smart Village Melalui Sistem Smart Desa Digital Dalam Meningkatkan Kualitas Pelayanan Di Desa Pasir Ampo Kecamatan Kresek Kab. Tangerang," *Jurnal Ilmiah Wabana Pendidikan* 10, no. 7 (2024): 752–76, <https://jurnal.peneliti.net/index.php/JIWP/article/view/6691>.

village administrative services, its effectiveness is heavily contingent upon human resource capacity and the sustainability of the system.

Although these studies provide valuable insights into the implementation of Smart Village programs within the context of digital transformation and public service delivery, several important research gaps remain unaddressed. First, existing literature predominantly adopts descriptive approaches, focusing primarily on technical and administrative aspects, with limited engagement in linking digitalization to Islamic normative frameworks—particularly *fiqh siyasah*, which offers ethical and political foundations for governance. Second, most evaluations concentrate on the outputs of Smart Village initiatives—such as the presence of digital services or the deployment of technological applications—without adequately exploring the relational dynamics among village heads, communities, and local governments in the technology-driven development decision-making process. Third, there is a notable lack of empirical studies specifically examining the implementation of Smart Village programs in the context of Lampung Province, especially in Bangun Rejo Village, which is explicitly included in the strategic plan outlined in Lampung Governor Regulation Number 36 of 2020. This gap is particularly significant, as local context plays a crucial role in shaping the effectiveness and sustainability of digital village policies.

In general, existing studies suggest that village digitalization can significantly accelerate public service delivery and stimulate local economic development. However, there is a broad consensus that the implementation of such policies continues to face various structural, cultural, and technological challenges. Moreover, current research has yet to fully incorporate normative dimensions derived from Islamic frameworks, such as *fiqh siyasah*. This study presents a distinctive and original contribution by integrating a *fiqh siyasah*-based normative approach in analyzing the digitalization of village administrative services through the Smart Village program in Bangun Rejo Village, Central Lampung.

Accordingly, this research not only addresses the technical aspects of digital village development but also offers an ethical and ideological framework grounded in Islamic values to inform the policy-making and public service implementation processes. Considering the strategic importance of village development within the broader national development agenda—and acknowledging the persistent challenges in the implementation of Smart Village initiatives—there is a pressing need for research that goes beyond technical and policy evaluations to engage with the philosophical and normative dimensions of rural development.

Bangun Rejo Village in Central Lampung was selected as the research site because it is among the villages actively developing a digital-based administrative service system under the framework of the Lampung Province Smart Village program. This study aims to address gaps in the literature by examining the implementation of the Smart Village

initiative in the context of administrative digitalization in Bangun Rejo Village. Specifically, it seeks to (1) identify enabling and inhibiting factors in the implementation process—particularly in terms of technology, human resources, and community participation; (2) analyze the digitalization of village administration through the lens of *fiqh siyasah*; and (3) provide policy recommendations grounded in Islamic ethical principles and the values of good governance.

## 2. RESEARCH METHODOLOGY

This study employs a descriptive qualitative approach to examine the implementation of digital village administrative services under the Smart Village program and to analyze these practices through the lens of *Fiqh Siyasah*. This methodological approach is deemed most appropriate as it enables a comprehensive understanding of social dynamics and the local context, while also allowing for the interpretation of normative values embedded in village-level public policies.<sup>11</sup>

The research was conducted in Bangun Rejo Village, Central Lampung, which was purposively selected due to its active participation in the Smart Village program in accordance with regional regulations, as well as its significant social diversity. Research participants included the village head, village officials, community and religious leaders, service users, and representatives from the Village Community Empowerment (PMD) Office. These participants were selected using purposive sampling based on their involvement in the digitalization initiative.

Data collection was carried out through three primary methods: in-depth interviews, participatory observation, and document analysis. Semi-structured interviews were used to explore participants' experiences, challenges, and normative perceptions regarding digital administrative services. Observations focused on the practical use of applications such as SimPelDesa and community interactions with digital service platforms. Document analysis involved reviewing regional policies, activity reports, and Village Deliberation (*Musyawah Desa*) records to evaluate the alignment between policy frameworks and field-level implementation.

These three methods were integrated to produce a holistic and in-depth understanding of the research problem. Data analysis followed the Miles and Huberman<sup>12</sup> model, comprising data reduction, data display, and conclusion drawing with verification. To ensure the credibility of the findings, data triangulation and member checking were employed. Additionally, this study incorporates a normative-philosophical approach based on *Fiqh Siyasah* to assess the ethical dimensions of digital village public services, particularly the principles of justice (*'adalah*), trust (*amanah*), and

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<sup>11</sup> John Ward Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (London: SAGE Publications Ltd, 2014).

<sup>12</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (New York: SAGE Publications, Inc, 2018).

participation (musyawarah). The role of the village head is also analyzed in light of the concept of *wali al-amr* within the context of contemporary Islamic governance.

### 3. RESEARCH RESULT AND DISCUSSION

#### 3.1. Implementation of the Smart Village Program

Launched in 2020, the Smart Village Program is a strategic initiative by the Indonesian government aimed at transforming public service delivery at the village level through the application of information and communication technology (ICT). The implementation of this program in Bangun Rejo Village, Central Lampung Regency, serves as a concrete example of a digital-based policy aligned with Presidential Regulation No. 39 of 2019 on One Data Indonesia<sup>13</sup> and Lampung Governor Regulation No. 36 of 2020 on Smart Villages.<sup>14</sup>

This study found that the implementation of the Smart Village Program in Bangun Rejo Village has reached a relatively significant initial stage, particularly in the development of digital administrative services. The village has adopted the OpenSID (Village Information System) platform to manage population data, correspondence services, financial reporting, and other administrative documentation. The system was introduced through socialization and technical training sessions (bimbingan teknis) at the end of 2023 and has been actively operated since early 2024.

According to the Head of Bangun Rejo Village, the digitalization of administrative services via OpenSID is expected to accelerate public service delivery and enhance transparency in village governance. He emphasized that this digital transformation represents a form of modernization that promotes not only administrative efficiency but also participatory governance, as outlined in Articles 1 and 3 of Lampung Governor Regulation No. 36 of 2020.<sup>15</sup>

Despite these promising developments, several substantive challenges persist. One of the primary obstacles is the limited digital literacy among human resources. Interviews with village staff, revealed uneven levels of technical proficiency in operating the OpenSID system. Some staff members struggle with data updates and the use of advanced system features. Additionally, technical issues such as central server disruptions frequently hinder the input and processing of administrative data.<sup>16</sup>

Another significant issue is the underutilization of the village's official website as a platform for digital public services. Although Bangun Rejo Village has an established

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<sup>13</sup> Pemerintah Republik Indonesia, "Peraturan Presiden (Perpres) Nomor 39 Tahun 2019 Tentang Satu Data Indonesia," Pub. L. No. 39 (2019), <https://peraturan.bpk.go.id/Details/108813/perpres-no-39-tahun-2019>.

<sup>14</sup> Supranoto Supranoto, "Interview with The Head of Bangun Rejo Village Concerning The Digitalization of Administrative Services via OpenSID."

<sup>15</sup> Supranoto.

<sup>16</sup> Fiqih Ajo Surya and Hafizh Hafizh, "Interview with Village Staff Concerning Several Substantive Challenges of Digitalization Practices."

domain, its functional features—such as online population services, development reporting, and financial transparency—have not been optimally activated. Many residents still prefer to visit the village office in person for administrative services, indicating that community-wide digital literacy remains low.<sup>17</sup> This finding aligns with observations in other villages, where public unfamiliarity with digital platforms continues to be a major barrier.

Recent data evaluations indicate that the Smart Village Program has been implemented in over 75% of villages across Central Lampung Regency. However, in Bangun Rejo Village, the digitalization efforts currently cover only basic administrative data and have yet to be fully integrated into the broader public service system. For example, the digital correspondence system lacks specific subdomains for processing documents such as domicile letters, business permits, and relocation certificates. Consequently, the existing digital administrative data cannot yet serve as a robust foundation for real-time, data-driven village development planning.

The study also found that while essential technological infrastructure—such as computers and internet connectivity—is available, its utilization remains suboptimal due to a lack of technical training. The Village Secretary noted that manual processes are still used in parallel as backups, as not all administrative documents have been successfully digitized. This suggests that the digitalization process remains in a transitional phase and requires more intensive institutional and technical support from the district government.<sup>18</sup>

From a public policy standpoint, the challenges faced in Bangun Rejo Village reflect broader critiques of the top-down approach used in implementing the Smart Village initiative. Inadequate socialization efforts and limited community participation have hindered the program's responsiveness to the actual needs of residents. The involvement of youth as system operators is a strategic initiative introduced by the Village Head; however, the long-term success of the program will depend heavily on ongoing capacity-building efforts and the enhancement of digital competencies among village personnel.

The Smart Village Program, as outlined in the Lampung Governor Regulation, emphasizes the principles of e-participation and transparency as its core values. However, in practice, these principles have not been fully realized in Bangun Rejo Village. Documentation indicates that community involvement in the digitalization process remains limited. In fact, many residents are still unaware that certain administrative services are available online. This reveals a disconnect between program

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<sup>17</sup> Surya and Hafizh.

<sup>18</sup> Saryono Saryono, "Interview with the Village Secretary Concerning A Lack of Technical Training for Human Resources."

design and implementation, highlighting ongoing challenges in intergovernmental coordination.

Despite these limitations, the digitalization of village administration has demonstrated several positive impacts. Notable improvements include increased efficiency in the issuance of official documents and the streamlined management of population data. Additionally, the digital system has facilitated the preparation of financial reports and annual development plans by the village government. These outcomes contribute to the broader objective of promoting good governance at the village level, a key indicator within the Smart Village framework.

### **3.2. Supporting and Inhibiting Factors in the Implementation of the Smart Village Program**

The implementation of the Smart Village program in Bangun Rejo Village has demonstrated encouraging progress in the digitalization of administrative services. However, alongside these initial achievements, several supporting and inhibiting factors significantly influence the program's overall effectiveness and sustainability. An analysis of technological capacity, human resources (HR), and community participation reveals the multifaceted challenges that must be addressed to ensure the success of Smart Village as a viable model for rural transformation.

From a technological standpoint, Bangun Rejo Village has adopted the OpenSID-based digital system as the core infrastructure for administrative services. This platform facilitates the electronic management of population data, official correspondence, and village financial reporting. The system has been generally well received and serves as a foundation for enhancing the efficiency of public service delivery.

Nevertheless, the implementation of this technology continues to encounter technical barriers that impede service optimization. Disruptions to the OpenSID central server and inconsistencies in domain synchronization frequently render web-based services inaccessible, thereby delaying administrative processes. Furthermore, unstable internet connectivity in several hamlets within the village limits residents' access to digital services. These technical issues not only hinder service delivery but also undermine public confidence in the digital transformation initiatives undertaken by the village government.

Another critical barrier is the limited availability of technological devices among the local population. A significant number of residents—particularly the elderly and those from lower-income households—lack access to smartphones or computers necessary for engaging with digital services. Combined with poor connectivity, this digital divide significantly constrains the equitable adoption of technology across the



community.<sup>19</sup> In response, the village government has proposed strategic infrastructure improvements, such as the installation of smart poles to enhance network access. However, the realization of such infrastructure remains in the planning phase and will require robust policy support and financial assistance from district and provincial authorities.

Human resource capacity also plays a pivotal role in the success of the Smart Village program.<sup>20</sup> The findings reveal that many village officials—particularly system operators and administrative personnel—lack adequate competencies in information and communication technology (ICT). Limited training and insufficient dissemination of technical knowledge have contributed to suboptimal system management. Common challenges include difficulties in data entry, updating population records, and navigating advanced OpenSID features. Moreover, recurring technical problems have been difficult to resolve due to the absence of consistent technical support from higher levels of government. These findings underscore the urgent need for capacity-building initiatives, including regular training programs and ongoing technical assistance.

In addition to the capacity of village officials, the level of digital literacy among community members remains a significant challenge. A substantial portion of the population—particularly the elderly and individuals with lower levels of education—struggles to understand the concept of digital services and how to use related applications. Psychological and social barriers, such as reliance on manual procedures and concerns regarding data privacy and security, further hinder the adoption of digital platforms.

The involvement of the younger generation has proven to be a strategic asset in facilitating digital transformation. The Head of Bangun Rejo Village has appointed village information system (SID) operators from among the youth, recognizing their relative technological fluency. However, limitations in both the number and technical competencies of these young human resources highlight the need for greater institutional support, including structured training, motivational programs, and capacity building. These measures are essential to empower youth as effective facilitators of digital literacy within the broader community.

Community participation is a critical component of the Smart Village program, which emphasizes a bottom-up, participatory development model.<sup>21</sup> However, research findings indicate that public engagement with and responsiveness to digital services

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<sup>19</sup> Ulynta Mona Hutasuhut et al., “Problematika Implementasi Kebijakan Kota Bandar Lampung Dalam Mewujudkan Ketentraman Dan Ketertiban Umum: Perspektif Siyash Dusturiyah,” *As-Siyasi: Journal of Constitutional Law* 2, no. 2 (2022): 135–51, <https://doi.org/10.24042/as-siyasi.v2i2.12961>.

<sup>20</sup> Nur Hadian and Tony Dwi Susanto, “Pengembangan Model Smart Village Indonesia: Systematic Literature Review,” *Journal of Information System, Graphics, Hospitality and Technology* 4, no. 2 (2022): 77–85, <https://doi.org/10.37823/insight.v4i2.234>.

<sup>21</sup> Zakiya Lutfiana Nur Anisa, Retno Sunu Astuti, and Amni Zarkasyi Rahman, “Proses Kolaborasi Kebijakan Satu Data Salatiga Dalam Menyediakan Informasi Publik Di Kota Salatiga,” *Journal of Public Policy and Management Review* 12, no. 3 (2023): 896–913, <https://doi.org/10.14710/jppmr.v12i3.40042>.

remain relatively low. This is largely due to insufficient awareness of the benefits of digital systems and a lack of clear understanding of how technology can enhance the effectiveness of village-level public services. Many residents continue to prefer manual procedures, perceiving them as more accessible and familiar. Psychological resistance to technological change and deeply embedded social habits contribute to the reluctance to transition to digital platforms.

Field observations confirm that only a limited segment of the population—primarily those of productive age who possess digital devices and basic technological knowledge—actively engage with the village’s digital services. The majority of residents still rely on physical visits to the village office to conduct administrative tasks. A key inhibiting factor is the absence of effective and sustained communication between village authorities and the community. Sporadic socialization efforts that fail to engage diverse demographic groups have resulted in low public awareness of available digital services. To address this, more comprehensive outreach strategies are required. These may include community engagement initiatives, visual educational materials, and hands-on training sessions conducted at the neighborhood (RT) or hamlet level to enhance residents’ understanding and willingness to utilize digital services.

Establishing a local technology support team or enlisting digital volunteers from among village youth presents a strategic solution to bridging the digital literacy gap. These individuals can assist less tech-savvy residents in navigating and using online administrative services effectively. Strengthening collaboration between the village government, local communities, and other stakeholders is essential to ensuring that digital transformation is inclusive and equitable. Another persistent obstacle is the lack of coordination between village and district-level authorities. Although the Smart Village program is grounded in provincial policy, Bangun Rejo Village has largely implemented it independently, with minimal technical support from the district government. Consequently, issues such as system updates and troubleshooting are often delayed or inadequately addressed. The absence of consistent technical and financial backing from higher administrative levels impedes innovation and limits the development of responsive, adaptive digital service systems.

The village government has expressed the need for targeted interventions, including digital literacy seminars, human resource training, and the deployment of additional personnel with technical expertise. These initiatives are deemed critical to advancing the implementation and long-term sustainability of the Smart Village program.

### **3.3. Implementation of Village Administration Digitalization from the Perspective of *Fiqh Siyasah***

The digital transformation of village government administration is an inevitable development in the modern era. One tangible manifestation of this transformation is the implementation of the Smart Village program, which seeks to accelerate public service delivery, enhance transparency, and broaden access to information for rural communities.<sup>22</sup> However, technology-driven village development requires not only technical readiness and human capital but also a foundation grounded in normative values to ensure that such policies truly promote public welfare.<sup>23</sup> Within this context, *fiqh siyasah* provides a relevant conceptual framework for assessing the direction and legitimacy of digitalization at the village level.

According to the perspective of *fiqh siyasah*, the government—understood as *ulil amri*—bears the responsibility of formulating and implementing policies that serve the common good (*maslahah*). The term *siyasah*, in this sense, refers to the regulation or management of public affairs with the primary aim of achieving societal benefit. Therefore, state initiatives—such as the digitalization of village administrative services—can be classified as a form of *siyasah tanfidziyyah*, which denotes executive or administrative actions designed to fulfill the public interest (*mashalih al-'ammah*).

The implementation of the Smart Village program in Bangun Rejo Village, Central Lampung, can thus be interpreted as a strategic effort by *ulil amri* to respond to contemporary challenges through the use of information and communication technology. This initiative seeks to achieve faster, more transparent, and more accountable public services. Viewed through the lens of *fiqh siyasah*, digitalization transcends its technical dimension and emerges as a normative endeavor that fulfills the *shar'i* mandate to manage public affairs with justice and efficiency. As highlighted in the *qur'an*:

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 ﴿٥٩﴾

“O you who believe, obey Allah, obey the Messenger (Prophet Muhammad), and those in authority (*ulū al-amr*) among you. If you differ in any matter, refer it back to Allah (the *Qur'an*) and the Messenger (the *Sunnah*), if you truly believe in Allah and the Last Day. That is the best course and the most appropriate in terms of outcome—both in this world and the hereafter.”<sup>24</sup>

<sup>22</sup> Jonase Emmanuele Siregar and Budi Setiyono, “Kapabilitas Digital Dalam Upaya Transformasi Menuju Smart Village Pada Pelaksanaan Digitalisasi Pelayanan Desa Sepakung,” *Journal of Politic and Government Studies* 13, no. 4 (2024): 479–95, <https://ejournal3.undip.ac.id/index.php/jpgs/article/view/47401>.

<sup>23</sup> Hafny Aisyatul Huda, Utang Suwaryo, and Novie Indraswari Sagita, “Pengembangan Desa Berbasis Smart Village: Studi Smart Governance Pada Pelayanan Prima Desa Talagasari Kabupaten Karawang,” *Moderat: Jurnal Ilmiah Ilmu Pemerintahan* 6, no. 3 (2020): 539–56, <http://dx.doi.org/10.25157/moderat.v6i3.3406>.

<sup>24</sup> *Qur'an*, “Surah An-Nisā’ (4:59),” 624.

This verse legitimizes the role of governmental authority in policy-making, provided that such policies do not contravene Islamic principles. Accordingly, the digitalization of village administration aimed at promoting equitable public service delivery represents a concrete implementation of this divine mandate. *Fiqh siyasah* categorizes governmental authority into various domains, including *siyasah tanfidziyyah*—which encompasses administrative and executive functions. The Smart Village program falls within this category as it pertains directly to the provision of public services via digital platforms.

In practice, the program reflects the village government's active role—as a representative of *ulil amri*—in fulfilling service-oriented functions. This aligns with the message of qur'an, which states:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ  
وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

“(That is), those who, if We establish them firmly on earth, would perform prayer, give *zakaat*, enjoin what is right, and forbid what is wrong. And to Allah belongs the final outcome of all matters.”<sup>25</sup>

This verse emphasizes that authority must be exercised for the greater public good, including through mechanisms of good governance. When implemented fairly and responsibly, the digitalization of village services aligns with Islamic legal-ethical values. Its benefits—such as administrative efficiency, financial transparency, and improved public access to information—constitute forms of *maslahah mursalah*. These are public benefits not explicitly mentioned in *shar'i* texts but are not in contradiction with them and are, in fact, encouraged within the domain of public policy.

Nonetheless, despite the strong normative foundation supporting digital transformation, empirical findings from Bangun Rejo Village reveal several implementation challenges. These include inadequate technological infrastructure, limited digital literacy among village officials, and low levels of community participation. These constraints represent critical barriers that must be addressed to fully realize the intended objectives of the Smart Village program in accordance with the principles of *fiqh siyasah*.

From a technological standpoint, frequent system disruptions—such as server downtime—and limited internet connectivity indicate that digital policy implementation is not yet fully supported by adequate infrastructure. From the perspective of *fiqh siyasah* (Islamic political jurisprudence), this reflects the need for more thorough *tadbir hukmi*—that is, administrative governance that accounts for the objective conditions within society. Village administrations cannot operate independently but require collaborative

<sup>25</sup> Qur'an, “Surah Al-Ḥajj (22:41),” 631.

synergy with district and provincial governments to ensure adequate infrastructure provision and technical support.

From a human resource perspective, the limited technological competency among village officials suggests that the capacity for effective policy implementation remains suboptimal. Low levels of digital literacy further constrain service efficiency. In the framework of *fiqh siyasah*, leaders who fail to meet the obligations of their mandate and the needs of their constituents may be seen as deviating from the principles of *al-'adl* (justice) and *al-amānah* (trustworthiness).

Moreover, the low level of public participation in digital services—particularly among elderly and less-educated residents—reveals a social gap that must be addressed through educational initiatives and inclusive engagement strategies. The absence of meaningful community involvement undermines the legitimacy of the policy, as one of the foundational principles of *siyasah shar'iyah* is *shūrā* (consultation) and public engagement in decisions affecting communal welfare.<sup>26</sup>

Justice and accountability are central principles in the implementation of the Smart Village program. In Islam, leaders are commanded to govern with fairness and integrity. The Prophet Muhammad (peace be upon him) stated:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُوءٌ عَنْ رَعِيَّتِهِ الْإِمَامُ رَاعٍ وَمَسْنُوءٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ  
رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْنُوءٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا  
وَمَسْنُوءَةٌ عَنْ رَعِيَّتِهَا

“Each of you is a shepherd, and each of you is responsible for those under your care. An imam is a shepherd and is responsible for his congregation. A husband is a shepherd and is responsible for his family. A wife is a shepherd in her husband’s household and is responsible for managing its affairs.”<sup>27</sup>

Digitalization facilitates public access to crucial information—such as village budgets and development initiatives—that were previously opaque.<sup>28</sup> In this regard, the Smart Village initiative serves not only as a technological advancement but also as a mechanism for social oversight<sup>29</sup>, consistent with the Islamic principle of *ḥisbah*, or the public supervision of governance. However, to ensure equitable access, particularly for marginalized groups such as the elderly and economically disadvantaged, affirmative

<sup>26</sup> Riski Kurniawan, “Analisis Fiqh Siyasah Tanfidziyah Terhadap Pelaksanaan Pasal 86 Undang-Undang No 13 Tahun 2003 Tentang Ketenagakerjaan: Studi Kasus PT. Budi Starch & Sweetener Tbk. Kecamatan Muara Sungkai Kabupaten Lampung Utara” (Universitas Islam Negeri Raden Intan Lampung, 2022), <https://repository.radenintan.ac.id/20931/>.

<sup>27</sup> Prophet Muhammad, “A Hadith Narrated by Bukhari and Muslim Emphasizing The Responsibility of Leadership That Applies to Every Individual,” n.d.

<sup>28</sup> Mar’atus Saidah, “Implementasi Dana Desa Dalam Meningkatkan Pemberdayaan Masyarakat Desa Purwakarya Perspektif Ekonomi Islam” (Institut Agama Islam Negeri Curup, 2022), <https://e-theses.iaincurup.ac.id/1727/>.

<sup>29</sup> Salsabila Salsabila, Indra Aditya, and Rachmat Ramdani, “Penerapan Smart Government Dalam Mengembangkan Inovasi Smart Village Di Desa Gunung Putri,” *Jurnal Administrasi Pemerintahan Desa* 6, no. 1 (2024): 1–12, <https://doi.org/10.47134/villages.v6i1.199>.

policies are essential. These may include digital training, community mentoring, and the provision of public access devices—measures that fall within the state’s responsibility to uphold distributive justice as taught in Islamic tradition.

In conclusion, the digitalization of village governance through the Smart Village program is grounded in the normative principles of *fiqh siyasah*. As an example of *siyāsah tanfidhiyyah*—the executive implementation of public policy—it is designed to achieve *maṣlahah mursalah*, or public benefit, which is a central objective in the administration of societal affairs by *ulū al-amr* (legitimate authorities). Both central and village-level governments bear the *shari‘ah*-mandated responsibility to ensure governance that is just, transparent, and oriented toward public welfare.

Nevertheless, the success of this initiative hinges on the government’s commitment to addressing technical limitations, enhancing human resource capacity, and fostering broad-based public participation. When guided by the normative framework of *fiqh siyasah*, the pursuit of technology-driven village development is not only administratively valid but also ethically grounded and socially inclusive within the Islamic tradition.

### 3.4. Policy Recommendations Based on Islamic Ethics and Good Governance Principles to Support the Smart Village Program

Digital transformation through the Smart Village program constitutes a national strategy to accelerate rural development. However, the success of this program depends not only on infrastructure readiness and human resources but also on a strong normative and ethical foundation.<sup>30</sup> In the context of Indonesia’s predominantly Muslim society, Islamic ethics and principles of good governance provide an important framework for formulating public policies oriented toward community welfare.

Research in Bangun Rejo Village reveals that the Smart Village program faces several challenges, including low digital literacy, limited technological resources, minimal community participation, and weak coordination among local governments. Furthermore, the absence of a policy approach that integrates ethical and spiritual values has resulted in the program functioning primarily within an administrative framework, without addressing moral awareness as a key driver of change.

In Islam, public policy is evaluated not only from a technocratic perspective but also based on its intentions, objectives, and impacts on social justice. The village government, as the primary policy implementer, bears the responsibility to act fairly (‘adl), honestly (sidq), and reliably (amanah).<sup>31</sup> Neglecting these principles risks rendering

<sup>30</sup> Syaiful Anwar and Agus Salim, “Pendidikan Islam Dalam Membangun Karakter Bangsa Di Era Milenial,” *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 2 (2018): 233–47, <https://doi.org/10.24042/atjpi.v9i2.3628>.

<sup>31</sup> Yuniar Riza Hakiki, “Kontekstualisasi Prinsip Kekuasaan Sebagai Amanah Dalam Pertanggungjawaban Presiden Dan Wakil Presiden Republik Indonesia,” *As-Siyasi: Journal of Constitutional Law* 2, no. 1 (2022): 1–20, <https://doi.org/10.24042/as-siyasi.v2i1.11813>.

the digitalization program exclusive, thereby failing to reach vulnerable groups such as the elderly, the poor, and residents of remote areas with limited internet access.

From the standpoint of Islamic ethics, leaders are servants of the people (*khadim al-ummah*), rather than rulers who impose policies without regard for community conditions. Therefore, every development initiative, including the Smart Village program, should be grounded in the following values:

- 1) Justice (*‘adl*): Policies must ensure equitable distribution of digitalization benefits, extending beyond those with technological access.
- 2) Deliberation (*shura*): Program planning and evaluation must actively involve villagers in decision-making processes.
- 3) Transparency (*amanah fi al-ittila’*): Information regarding budget use and digital service operations should be openly accessible to the public.
- 4) Accountability (*mas’uliyah*): Village officials must be able to account for the management of digital systems to both the community and higher levels of government.
- 5) Public Welfare (*maslahah ‘ammah*): The primary goal of digitalization is to enhance the welfare and comfort of all citizens, not solely bureaucratic efficiency.

Globally recognized principles of good governance—such as transparency, accountability, participation, responsiveness, and adherence to the rule of law—can serve as a structural framework for reinforcing the ethical foundations of the Smart Village program. Integrating Islamic ethical values with good governance principles can enhance the social, political, and spiritual legitimacy of digital governance initiatives at the village level.

Based on the research findings and the dual-framework approach, several strategic policy recommendations are proposed:

- 1) Formation of a Technology Support Team: The village government should establish a technology support team composed of young individuals who are not only technically proficient but also educated in public service ethics grounded in Islamic values. This team would function as a bridge between technology and society while simultaneously educating residents on their digital rights and responsibilities.
- 2) Inclusive and Open Deliberation Forums: Every advancement in the village’s digital infrastructure should be preceded by inclusive public deliberation. These forums should allow residents to express their aspirations, voice concerns, and propose innovative solutions to ensure that digital systems align with community needs. Hybrid models—combining physical meetings with online surveys or digital consultations—can help maximize participation.

- 3) **Development of a Public Digital Dashboard:** To foster public trust, the village government should implement a digital dashboard that provides real-time information on services, budgets, and development programs. The dashboard should be user-friendly, accessible, and written in simple language to ensure that it can be understood and utilized by all residents. This approach strengthens institutional accountability through transparency.
- 4) **Ethics Training for Village Officials:** All village officials should receive training in public service ethics alongside information technology training. Such training would reinforce ethical integrity, prevent the misuse of digital systems, and ensure service delivery is performed with *ihsan* (moral excellence) and *itqan* (precision and excellence in execution).
- 5) **Affirmative Inclusion Policies:** The village government should adopt affirmative policies to ensure that digital services are accessible and inclusive. This could include the establishment of digital service kiosks, targeted training for the elderly, and the provision of digital devices to low-income families. These initiatives are a practical manifestation of Islam's principle of social justice.

Ultimately, the success of the Smart Village program lies not merely in technological advancement but in the extent to which the system is developed and operated based on Islamic ethical values and good governance principles. An ethical village government is one that is not only efficient but also just, participatory, and accountable—both to its citizens and to God. Therefore, the synergy between technocratic policy and Islamic moral foundations is essential for realizing a digital village that is not only technologically advanced but also ethically, socially, and spiritually sound.

#### 4. CONCLUSION

The implementation of the Smart Village program in Bangun Rejo Village represents a strategic initial effort to promote digital transformation at the village level. However, the program's success remains hindered by low levels of digital literacy, limited community participation, inadequate infrastructure, and insufficient technical competence among village officials in managing digital systems. From the perspective of Islamic ethics, this initiative reflects the responsibility of the government (*ulil amri*) to promote public welfare (*maslahah 'ammah*) through the *siyash tanfidziyyah* approach, or the execution of administrative policies aimed at the public good.

In parallel, alignment with good governance principles—such as accountability, participation, transparency, and justice—is essential for ensuring responsive and responsible village governance. Affirmative policies are required to promote digital inclusion, particularly for vulnerable groups, including the elderly and individuals with limited formal education. To address these challenges, the village government should



establish a digital support team trained in both technological skills and public service ethics. Enhancing two-way communication with residents through digital deliberation forums and community-based counseling initiatives is also critical. Furthermore, the implementation of a web-based service system must be accompanied by improvements in human resource capacity, reliable internet infrastructure, and continuous oversight that upholds the principles of *amanah* (trustworthiness) and moral responsibility.

Further research is recommended to explore a more comprehensive integrative model between digital village policies and contemporary Islamic legal frameworks. Additionally, empirical studies are needed to assess the effectiveness of digital da'wah approaches in enhancing technological literacy within rural communities. Comparative analyses across villages are also crucial to identify variations in implementation and to highlight successful local innovations within the Smart Village program.

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