



Rulatory Implementation and Village Government Performance: A Siyasa Tanfidziyah Perspective from Pekon Penantian

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Original Article

Abstract

Establishing accountable, transparent, professional, effective, and efficient pekon (village) governance that is free from corruption, collusion, and nepotism is essential to achieving good governance. However, the implementation of these principles continues to face challenges at the local government level. This study aims to analyze the performance of the Penantian Pekon Government in implementing Article 9(f) of Tanggamus Regent Regulation No. 11 of 2016 and to examine its implementation from the perspective of *Siyasa Tanfidziyah*. This study employs an empirical legal research design with a qualitative approach. Data were collected through interviews, observations, and document analysis and subsequently examined using descriptive qualitative analysis. The findings reveal that the regulation has been implemented at the administrative level, particularly in relation to accountability, public service delivery, and development programs. Nevertheless, its implementation remains suboptimal in terms of transparency, public accountability, service consistency, and program sustainability. From the perspective of *Siyasa Tanfidziyah*, fulfilling public trust, upholding justice, and promoting the common good requires more than formal compliance; these principles must be substantively reflected in responsible governance practices that prioritize community welfare.

Keywords: *Pekon Government Performance, Policy Implementation, Siyasa Tanfidziyah, Good Governance*

Abstrak

Penyelenggaraan pemerintahan pekon yang akuntabel, transparan, profesional, efektif, efisien, dan bebas dari korupsi, kolusi, dan nepotisme merupakan prasyarat terwujudnya tata kelola pemerintahan yang baik. Namun, implementasi prinsip tersebut masih menghadapi tantangan dalam praktik pemerintahan di tingkat lokal. Penelitian ini bertujuan menganalisis kinerja Pemerintah Pekon Penantian dalam mengimplementasikan Pasal 9 huruf f Peraturan Bupati Tanggamus Nomor 11 Tahun 2016 serta mengkajinya berdasarkan perspektif Siyasa Tanfidziyah. Penelitian menggunakan metode hukum empiris dengan pendekatan kualitatif. Data diperoleh melalui wawancara, observasi, dan dokumentasi, kemudian dianalisis secara deskriptif kualitatif. Hasil penelitian menunjukkan bahwa implementasi ketentuan tersebut telah berjalan secara administratif melalui pertanggungjawaban, pelayanan, dan program pembangunan, tetapi belum optimal dalam transparansi, akuntabilitas publik, konsistensi pelayanan, serta keberlanjutan program. Perspektif Siyasa Tanfidziyah menegaskan bahwa pelaksanaan amanah, keadilan, dan kemaslahatan perlu diwujudkan secara substantif melalui tata kelola yang bertanggung jawab dan berorientasi pada kesejahteraan masyarakat.

Kata kunci: *Kinerja Pemerintah Pekon, Implementasi Kebijakan, Siyasa Tanfidziyah, Tata Kelola Pemerintahan*

1. INTRODUCTION

Local governance is a fundamental component of a government system designed to address community needs. The Pekon (village) government occupies a strategic position as an administrative unit responsible for managing governance, development, and public service delivery. Given the close relationship between Pekon officials and the communities they serve, local government performance is determined not only by the achievement of work programs but also by the quality of authority exercised in accordance with the principles of good governance.¹ Accordingly, Pekon government performance should be understood as an interplay among compliance with legal provisions, the professionalism of government officials, and the capacity to deliver services that are responsive to community needs.

These principles are established in Tanggamus Regent Regulation No. 11 of 2016 concerning Guidelines for the Organizational Structure and Work Procedures of Pekon Government, as well as the Appointment and Dismissal of Pekon Officials. Article 9(f) mandates the implementation of Pekon governance based on accountability, transparency, professionalism, effectiveness, efficiency, and integrity, while prohibiting collusion, corruption, and nepotism. This provision underscores the importance of evaluating Pekon government performance by examining the extent to which normative standards are reflected in actual governance practices.

However, preliminary research conducted in Pekon Penantian, Ulubelu District, Tanggamus Regency, reveals a discrepancy between regulatory requirements and their implementation. Community complaints concerning the transparency of Pekon programs, official accountability, and the quality of administrative services indicate that adherence to good governance principles remains challenging. Initial observations further suggest that government officials are not consistently present at the office during working hours, potentially restricting public access to essential services.

These conditions demonstrate that regulatory implementation cannot be evaluated solely based on the existence of formal rules; rather, it requires an examination of how governmental authority is exercised and its resulting impact on the community. In this regard, the perspective of *Siyasah Tanfidziyah* provides a relevant framework for connecting legal compliance with governmental responsibility to uphold public trust, justice, and the public interest.²

Previous studies on local governance and policy implementation have demonstrated that the effectiveness of regulatory enforcement is closely associated with bureaucratic capacity, oversight mechanisms, and a commitment to public service. For example, Amalia, Ashari, and Zahari investigated village government performance in

¹ Ipan Nurhidayat, "Prinsip-Prinsip Good Governance Di Indonesia," *Journal Education and Government Wiyata* 1, no. 1 (2023): 40–52, <https://doi.org/10.71128/e-gov.v1i1.5>.

² Muhammad Iqbal, *Fiqh Siyasah Konstektualisasi Doktrin Politik Islam*, 1st ed. (Prenada Media Group, 2014).

administrative service delivery and found that service quality remained suboptimal, primarily due to deficiencies in staff discipline. Their findings indicate that the mere establishment of a governance structure and the formal distribution of responsibilities do not necessarily ensure the provision of quality public services. Instead, discipline constitutes a critical dimension of bureaucratic professionalism and a fundamental prerequisite for effective governance.³

From the perspectives of policy implementation and *Siyasah Tanfidziyah*, Setiawati examined household waste management in South Lampung Regency and found that inadequate infrastructure and limited public awareness impeded the achievement of policy objectives.⁴ Similarly, Putri, in a study of waste management in Kampung Panggungan, Central Lampung, identified a gap between policy targets and actual waste management practices. Both studies underscore the relationship between effective regulatory implementation and the government's responsibility to promote public welfare.⁵

The public service dimension of local governance was further examined by Nurjamillah, Rohmah, and Sajali through their study of the implementation of Integrated District Administrative Services (Pelayanan Administrasi Terpadu Kecamatan (PATEN)) in Gantar District. Their findings highlight the importance of communication, bureaucratic disposition, and organizational structure in facilitating effective service delivery, while emphasizing the need to improve the responsiveness and professionalism of government personnel.⁶ Meanwhile, Dianto, Frenki, and Rahmah found that regulations governing public entertainment in Suka Mukti Village could be implemented through time restrictions, effective supervision, and participatory approaches consistent with the principle of public interest (*maslahah*) within *Siyasah Tanfidziyah*.⁷

A research gap remains in the absence of studies that specifically examine the relationship between Pekon (village) government performance and the implementation of Article 9(f) of Tanggamus Regent Regulation No. 11 of 2016 through the lens of

³ Riri Amalia et al., "Analisis Kualitas Pelayanan Administrasi Pemerintah Desa Lamondape Kecamatan Polinggona Kabupaten Kolaka," *Arus Jurnal Sosial Dan Humaniora* 4, no. 3 (2024): 1468–76, <https://doi.org/10.57250/ajsh.v4i3.773>.

⁴ Sulis Setiawati, "Implementasi Peraturan Bupati Tentang Pengelolaan Sampah Rumah Tangga Perspektif Siyasah Tanfidziyah Di Kabupaten Lampung Selatan," *Jurnal Hukum Lex Generalis* 7, no. 2 (2026): 1–21, <https://doi.org/10.56370/jhlg.v7i2.3426>.

⁵ Arlizya Ika Putri, "Implementasi Peraturan Bupati Tentang Pengelolaan Sampah Rumah Tangga Di Kampung Panggungan Kelurahan Gunung Sugih Raya Kecamatan Gunung Sugih Kabupaten Lampung Tengah: Perspektif Siyasah Dusturiyah" (Universitas Islam Negeri Jurai Siwo, 2024), <https://repository.metrouniv.ac.id/id/eprint/11000>.

⁶ Imas Nurjamillah et al., "Implementasi Kebijakan Pelayanan Administrasi Terpadu Kecamatan Perspektif Peraturan Menteri Dalam Negeri Nomor 4 Tahun 2010 Dan Fiqih Siyasah," *Salam: Jurnal Sosial Dan Budaya Syar-i* 10, no. 4 (2023): 1191–208, <https://doi.org/10.15408/sjsbs.v10i4.34131>.

⁷ Wahyu Dianto et al., "Implementasi Peraturan Bupati Ogan Komering Ilir Nomor 56 Tahun 2021 Pada Hiburan Orgen," *Supremasi: Jurnal Pemikiran, Penelitian Ilmu-Ilmu Sosial, Hukum Dan Pengajarannya* 20, no. 2 (2025): 418–30, <https://doi.org/10.26858/supremasi.v20i2.76849>.

Siyasa Tanfidziyah (Islamic administrative governance). The originality of this study lies in its integrated analysis of accountability, transparency, professionalism, effectiveness, efficiency, and clean governance in Pekon Penantian, linking normative compliance with empirical governance practices and their orientation toward public welfare.

This study aims to analyze the performance of the Pekon Penantian Government in implementing Article 9(f) of Tanggamus Regent Regulation No. 11 of 2016 and to examine its implementation from the perspective of Siyasa Tanfidziyah. Specifically, it evaluates the extent to which the performance of government officials aligns with the principles of accountability, transparency, professionalism, effectiveness, efficiency, and clean governance, free from collusion, corruption, and nepotism. Furthermore, this study examines how these principles are translated into actual Pekon governance practices and the extent to which their implementation reflects the values of trustworthiness (*amanah*), justice, responsibility, and public welfare.

2. RESEARCH METHODOLOGY

This study employs an empirical legal research design with a qualitative approach to analyze the performance of the Penantian Village Government in implementing Article 9(f) of Tanggamus Regent Regulation No. 11 of 2016 and to examine its implementation from the perspective of Siyasa Tanfidziyah. The research was conducted in Penantian Village, Ulubelu District, Tanggamus Regency, focusing on accountability, transparency, professionalism, effectiveness, efficiency, and clean governance.

The study draws on both primary and secondary data. Primary data were obtained through interviews with the Village Head, village officials, and community members selected using purposive sampling. Secondary data were collected from relevant laws and regulations, books, scholarly articles, and previous studies. Data collection involved semi-structured interviews, direct observation, and document analysis to obtain an empirical understanding of officials' performance in carrying out their duties and the quality of public service delivery.

Data were analyzed using descriptive qualitative techniques involving data reduction, data presentation, and conclusion drawing. The findings were subsequently examined in light of the principles of *Siyasa Tanfidziyah*, particularly trustworthiness (*amanah*), justice, responsibility, and the public interest (*kemaslahatan*). Data validity was established through source and methodological triangulation to identify discrepancies between normative provisions and actual governance practices and to develop an evidence-based evaluation of public service delivery.

3. RESEARCH RESULT AND DISCUSSION

3.1. Performance of the Penantian Village Government in Implementing Article 9(f) of Tanggamus Regent Regulation No. 11 of 2016

The Penantian Village Government has implemented various governance principles through administrative procedures, deliberative forums, development initiatives, community empowerment programs, and public service delivery. However, implementation remains suboptimal, as a gap persists between the governance mechanisms established by village officials and the experiences of community members as recipients of public services.

Regarding transparency, the Penantian Village Government has employed various communication channels to disseminate information about government programs and activities, including hamlet-level deliberations, large-scale religious gatherings (pengajian akbar), Yasinan prayer groups, banners, and social media platforms. The Village Head explained that information dissemination is conducted through community forums, while the Village Treasurer highlighted the use of information media to communicate program details. Nevertheless, some community members reported that information concerning village activities and budget utilization has not been communicated consistently or equitably. Inactivity on social media has further restricted alternative channels through which community members can access information. The mere availability of communication channels does not necessarily ensure substantive transparency. Rather, transparency requires information to be disseminated continuously and in a manner that is accessible, comprehensible, and inclusive of all segments of the community.

This situation is closely related to the implementation of the accountability principle. The Penantian Village Government has established administrative accountability mechanisms, including the Village Budget (Anggaran Pendapatan dan Belanja Desa (APBDes)), Accountability Reports (Surat Pertanggungjawaban (SPJ)), Accountability Statements (Laporan Keterangan Pertanggungjawaban (LKPJ)), and the Village Financial System (Sistem Keuangan Desa (Siskeudes)). The existence of these instruments indicates that government operations are supported by formal financial recording and reporting procedures. Nevertheless, some community members remain insufficiently informed about budget realization and the implementation of village programs. These findings reveal a gap between administrative accountability and public accountability. Although accountability mechanisms have been established through institutional procedures, they have not been fully complemented by transparent public information. Thus, while transparency and accountability are formally implemented at the administrative level, further improvements are necessary in public communication and community access to information concerning government operations.

Regarding professionalism, the division of responsibilities among Penantian Village government officials is based on their respective duties and functions. The

Village Head, Village Secretary, and Head of the Government Section confirmed that official responsibilities are carried out in accordance with established roles. The village government has also allocated funding for capacity-building initiatives; however, implementation has been inconsistent due to budgetary constraints. Furthermore, officials' physical presence at the village office does not always correspond to the demands of public service delivery. These findings suggest that professionalism is determined not merely by a clear division of responsibilities but also by officials' discipline, competence, and consistency in fulfilling their duties. Consequently, although a formal framework for task distribution is in place, the quality of professionalism continues to face challenges related to capacity development and the consistency of public service delivery.

The principles of effectiveness and efficiency are reflected in the practice of conducting hamlet-level consultations before village-level deliberations. This mechanism enables community aspirations to be collected progressively through hamlet representatives, thereby facilitating more focused discussions on development programs. The Penantian Village Government has also implemented various development and community empowerment initiatives, including agricultural training for young farmers, integrated health post (Posyandu) activities, stunting prevention programs, support for micro, small, and medium-sized enterprises (MSMEs), and community-based social activities. These initiatives demonstrate the village government's efforts to allocate resources and organize administrative activities in response to community needs. However, the frequency of certain activities, particularly those involving youth engagement, sports, national holiday celebrations, and religious and social events, has declined, with some no longer being conducted regularly. Furthermore, budgetary constraints, limited internet connectivity, regulatory changes, and geographical challenges have impeded the effective execution of government responsibilities. Although effectiveness and efficiency have been incorporated into administrative procedures and government programs, their outcomes remain inconsistent, particularly in terms of program sustainability and the capacity to adapt to resource limitations.

Regarding public service delivery, community members report varying experiences. Administrative procedures are generally perceived as prompt, accessible, and straightforward when applicants fulfill all required conditions. The Village Head also stated that officials are willing to provide services outside regular working hours when community members require assistance. Nevertheless, service procedures can sometimes be unnecessarily complicated, information provided to residents may be insufficient, and officials are not consistently present at the village office. These discrepancies indicate that the quality of public services is not experienced uniformly across the community. Effective service delivery in specific administrative matters does

not necessarily demonstrate consistent institutional performance unless it is supported by the reliable presence of officials, clear information, and responsiveness to community needs.⁸ With respect to clean governance, particularly the prevention of corruption, collusion, and nepotism (KKN), a definitive assessment cannot yet be established. Although no direct evidence of such practices was identified, the absence of specialized audit procedures and adequate verification mechanisms prevents a conclusive determination that these practices are entirely absent. Accordingly, this aspect requires further examination through appropriate oversight and audit mechanisms.

The findings of this study are consistent with those of Sapitri, Sari, and Afifah, who highlighted the relationship between accountability, transparency, legal certainty, and village government performance. Both studies emphasize openness and accountability as fundamental components of effective governance.⁹ However, the availability of accountability documentation does not necessarily translate into public understanding of budget utilization.¹⁰ The findings concerning official discipline also corroborate the research of Amalia et al., which identified discipline as a significant factor influencing the quality of village administrative services.¹¹ Meanwhile, the deliberative mechanisms and program implementation practices identified in this study are consistent with previous research on village government performance, which recognizes productivity, work quality, and accountability as essential dimensions of local governance. The distinctive contribution of this study lies in its explicit examination of these dimensions in relation to the normative obligations established under Article 9(f) of Tanggamus Regent Regulation No. 11 of 2016.

The performance of the Penantian Village Government in implementing Article 9(f) demonstrates the adoption of several governance principles but remains insufficient to fulfill the normative requirements substantively. The most significant gaps concern public access to information, the communication of budget accountability to community members, the consistency of officials' attendance, and the sustainability of community-oriented programs. Regulatory implementation cannot be evaluated solely by the existence of organizational structures, administrative documentation, or the execution of government activities; it must also be assessed in terms of the consistent exercise of governmental authority and the actual experiences of community members in accessing public services. Improving the performance of the Penantian Village

⁸ Atia Gea et al., "Implementasi Prinsip Good Governance Dalam Pelayanan Administrasi Di Kantor Wali Nagari Kasang," *Edu Research* 6, no. 4 (2025): 193–202, <https://doi.org/10.47827/jer.v6i4.1579>.

⁹ Ade Desma Sapitri et al., "Pengaruh Akuntabilitas, Transparansi, Dan Kepastian Hukum Terhadap Kinerja Pemerintah Desa: The Effect of Transparency Accountability and Legal Certainty on Village Government Performance," *Current: Jurnal Kajian Akuntansi Dan Bisnis Terkini* 5, no. 2 (2024): 210–21, <https://doi.org/10.31258/current.5.2.210-221>.

¹⁰ Asty Raisha Agma, "Transparansi Dan Akuntabilitas Anggaran Daerah: Studi Pada Pemerintah Kota," *Jurnal Ilmu Administrasi Dan Kebijakan Publik* 1, no. 1 (2025): 34–41.

¹¹ Amalia et al., "Analisis Kualitas Pelayanan Administrasi Pemerintah Desa Lamondape Kecamatan Polinggona Kabupaten Kolaka."

Government therefore requires an integrated approach that combines legal compliance, enhanced official capacity and discipline, greater transparency in information dissemination, and effective oversight focused on service quality and community needs.

3.2. Implementation of Article 9(f) of Tanggamus Regent Regulation No. 11 of 2016 from the Perspective of Siyasah Tanfidziyah

From the perspective of Siyasah Tanfidziyah (Islamic administrative governance), the government functions as a trustee with an obligation to implement legal provisions responsibly and in the public interest. This principle is normatively grounded in Surah An-Nisa (4:58), which commands the fulfillment of trusts to those entitled to them and the administration of justice in decision-making.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ۖ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ
أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا
بَصِيرًا ﴿٥٨﴾

“Indeed, Allah commands you to render trusts to whom they are due and, when you judge between people, to judge with justice. Excellent is the instruction Allah gives you. Indeed, Allah is All-Hearing, All-Seeing.”

Hakiki explains that conceptualizing political authority as a trust entails accountability for the exercise of power vested in public officials.¹² Such a trust extends beyond the fulfillment of duties associated with an official position; it also encompasses transparency in resource management, honesty in information dissemination, and a willingness to account for decisions to the community.¹³

The Penantian Pekon (Village) Government has sought to uphold the principle of trust through the preparation of accountability reports, the conduct of deliberative meetings, the provision of administrative services, and the implementation of development and community empowerment programs. Budget allocations are directed toward supporting development initiatives and community empowerment in accordance with local needs. The availability of accountability documents and the implementation of these programs demonstrate efforts to exercise governmental authority through formal administrative procedures. Nevertheless, some community members have not received adequate information regarding budget realization and the

¹² 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>.

¹³ Masyuri Husin and Ryan Anggara, “Manajemen Sumber Daya Manusia Berbasis Amanah: Analisis Al-Qur’an Terhadap Otoritas Dan Tanggung Jawab (Pendekatan Tafsir Tematik Dan Integrasi Teori MSDM Kontemporer),” *Al-Idarah: Jurnal Manajemen Dan Bisnis Islam* 7, no. 1 (2026): 103–14, <https://doi.org/10.35316/idarrah.2026.v7i1.103-114>.

implementation of government programs. This situation reveals a gap between administrative accountability and public accountability. Although the principle of trust has been incorporated into governmental procedures, it has not been fully realized in terms of public access to the information necessary to evaluate government performance.

These findings are consistent with those of Sapitri et al., who emphasize the significance of accountability, transparency, and legal certainty in determining village government performance.¹⁴ From the perspective of *Siyasah Tanfidziyah*, accountability should be understood not merely as an instrument of organizational governance but also as an essential obligation arising from the trust vested in public officials.¹⁵ This perspective implies that governmental accountability extends beyond the preparation and submission of reports; it also requires ensuring that community members can access, understand, and oversee the exercise of authority that affects their lives.

Regarding the principle of justice ('adl), the Penantian Pekon Government seeks to determine aid recipients based on relevant data and established criteria. Assistance is not necessarily distributed in equal amounts to all residents, as allocation decisions consider the specific needs and circumstances of prospective beneficiaries. This practice reflects the understanding that justice does not necessarily entail uniform treatment but rather requires the distribution of benefits based on relevant and equitable considerations. Nevertheless, substantive justice also requires transparency regarding eligibility criteria, selection procedures, and the rationale underlying allocation decisions. When such information is inadequately communicated, government decisions may generate perceptions of injustice, even when they are based on established criteria.

This interpretation is consistent with the views of Wirawan and Yaya, who underscore the importance of accountability, transparency, and justice in building public trust in village government.¹⁶ From the perspective of *Siyasah Tanfidziyah*, transparency constitutes an integral dimension of justice because it enables community members to understand the basis of governmental decisions and assess whether public authority has been exercised proportionately. Accordingly, the implementation of justice should be evaluated not only in terms of the accuracy of beneficiary selection but also in terms of the extent to which the selection process is transparent, explainable, and accountable to the public.

Furthermore, the principle of public interest (masalahah) concerns the government's capacity to generate tangible, equitable, and sustainable benefits for the

¹⁴ Sapitri et al., "Pengaruh Akuntabilitas, Transparansi, Dan Kepastian Hukum Terhadap Kinerja Pemerintah Desa."

¹⁵ Iqbal, *Fiqh Siyasah Konstektualisasi Doktrin Politik Islam*.

¹⁶ Riyan Fardhany Wirawan and Rizal Yaya, "Pengaruh Akuntabilitas, Transparansi Dan Keadilan Terhadap Kepercayaan Masyarakat Pada Pemerintah Desa: Apakah Kepuasan Masyarakat Memediasi?," *Reviu Akuntansi Dan Bisnis Indonesia* 8, no. 1 (2024): 87–104, <https://doi.org/10.18196/rabin.v8i1.20334>.

community.¹⁷ The Penantian Pekon Government has implemented various development and community empowerment programs, along with social activities, reflecting its commitment to addressing community needs. However, some initiatives are no longer conducted consistently. These findings demonstrate that the mere existence of a program does not necessarily ensure the sustainability of its benefits. Rather, the effectiveness of such initiatives must be evaluated in terms of their relevance to community needs, continuity of implementation, and tangible outcomes for their intended beneficiaries.

These findings are consistent with the study by Marlianti, Edi, and Yati, which applied the principles of *amanah* (trustworthiness and accountability), justice, and *maslahah* (public interest and welfare) to examine the implementation of Village Fund policies from the perspective of *Siyasah Tanfidziyah* (Islamic executive governance).¹⁸ However, the achievement of public welfare depends not only on the establishment of programs that serve community interests but also on their consistent implementation and the sustainability of their outcomes. Even well-designed programs require systematic evaluation to ensure that their benefits extend beyond administrative compliance or ceremonial activities.

In addition to these three principles, compliance with legal provisions, as articulated in Surah An-Nisa (4:59), constitutes a fundamental basis for the exercise of governmental authority.

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 ﴿٥٩﴾

“O you who believe, obey Allah, obey the Messenger, and those in authority among you. If you disagree over anything, refer it to Allah and the Messenger, if you truly believe in Allah and the Last Day. That is better and more commendable in the end.”

Within the context of governance, obedience to those in authority should be understood as adherence to legitimate regulations that uphold justice. Accordingly, the implementation of Article 9(f) requires consistency among legal norms, the actions of government officials, and governance outcomes. Discrepancies between formal regulatory requirements and actual service delivery practices underscore the need to strengthen official discipline, improve communication with the community, and

¹⁷ Khairun Musmar et al., “Dari Teks Ke Kemaslahatan: Merumuskan Paradigma Pemerintahan Islam Kontemporer,” *Al-Asblah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (2026): 61–76, <https://doi.org/10.69552/5ageh307>.

¹⁸ Nabila Marlianti et al., “Implementasi Prioritas Penggunaan Dana Desa Untuk Mitigasi Bencana Perspektif Siyasah Tanfidziyah,” *Jurnal Al-Maqasid: Jurnal Ilmu Kesyarahan Dan Keperdataan* 12, no. 1 (2026): 94–113.

establish effective oversight mechanisms capable of identifying and correcting deviations in the performance of governmental duties.

The implementation of Article 9(f) in Pekon Penantian demonstrates initial alignment with the principles of *amanah*, justice, and *maslahah*, although these principles have not yet been fully realized in substantive terms. The principle of *amanah* is reflected in accountability procedures and program implementation, but challenges concerning information transparency remain. Efforts to promote justice are evident in the use of data and established criteria for distributing assistance, although greater transparency in the decision-making process is still required. Similarly, the principle of *maslahah* has been pursued through development and community empowerment initiatives, but the sustainability of their benefits requires further improvement.

From the perspective of *Siyasah Tanfidziyah*, the success of village governance cannot be measured solely by compliance with administrative procedures. Rather, it must be evaluated based on the consistent fulfillment of public responsibilities, fairness in the exercise of governmental authority, and the tangible benefits experienced by the community. These findings underscore the importance of strengthening public accountability, transparency, official discipline, and program sustainability to ensure that governance in Pekon Penantian is consistent with both established legal norms and the fundamental values of Islamic governance.

4. CONCLUSION

The findings indicate that the relevant regulatory provisions have been implemented at the administrative level through the preparation of accountability reports, the conduct of deliberative meetings, the delivery of public services, and the implementation of development and community empowerment programs. Nevertheless, implementation remains suboptimal, particularly in terms of information transparency, public accountability, service consistency, official discipline, and program sustainability.

From the perspective of *Siyasah Tanfidziyah* (Islamic executive governance), the performance of the Pekon (village) government demonstrates efforts to uphold the principles of trustworthiness (*amanah*), justice, and public interest (*maslahah*), although these principles have not yet been fully realized in substantive terms. This study emphasizes that governmental performance should not be assessed solely on the basis of administrative compliance but also in terms of tangible benefits delivered to the community and the extent to which public trust is maintained. These findings contribute to the development of scholarship on Pekon governance and its relationship with Islamic legal and ethical principles.

This study is limited by its focus on a single Pekon and its reliance predominantly on qualitative data. Accordingly, the Pekon government should strengthen transparency, oversight mechanisms, official discipline, and program evaluation. Future research should encompass a broader range of Pekon and adopt a comparative

approach to assess the consistency of these findings and advance understanding of the relationship between local governance practices and the principles of Siyasah Tanfidziyah.

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