

# The Impact of the Implementation of Regional Autonomy on the Village Government System: An Overview of *Siyasah Syar'iyah*

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## ABSTRACT

This article describes the impact of implementing regional autonomy on the village government system in terms of Islamic law policies. The location of the research concentration is in Petimbe Village, Sigi Regency, Central Sulawesi Province. Empirical legal methods and qualitative approaches are used to holistically understand the phenomena experienced by the subjects, including behavior, motivation, and action. The implementation of regional autonomy in the village government system positively impacts the community. This fact shows conformity with the principles of Islamic legal policy (*al-siyasah al-syar'iyah*), prioritizing deliberation, justice, and the common good. However, without a good control function, the autonomy granted to village administrations can open up opportunities for corrupt practices and abuse of authority by village officials.

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## ARTICLE INFORMATION

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Islamic legal policy, *al-Siyasah al-Syar'iyah*,  
Regional autonomy

## 1. Introduction

The division of power from the central government to the regions is the mandate of the Reformation era in Indonesia. This era marked a new model of government in which power was not centralized, as was the case during the 32 years of the New Order era. As a result, the governors and regents are not positioned as extensions of the central policy but have authority in decision-making and budget management.<sup>1</sup>

Following the policy of delegation of power, the heads of the villages were also given almost similar powers. As stated in Law Number 6 of 2014, in administering village governance, they are given the authority to formulate local regulations that accommodate budgetary interests allocated for infrastructure development and community capacity building. As an archipelagic country, granting autonomy to regional heads is considered the embodiment of a solution to improve people's welfare and equitable development between regions in Indonesia.<sup>2</sup>

Delegation of authority from leaders at the center of government to regional authorities is also known in the Islamic constitutional system. Although not in the same pattern and approach as the state administration in Indonesia, *al-siyasah al-syar'iyah*, which refers to state management practices since the Prophet Muhammad's time, has demonstrated a

similar practice. The purpose of regional autonomy is to open up the possibility of formulating policies by regional heads that are under the needs of their regions in line with one of the principles of Islamic legal policy, which emphasizes that the leader's policies must be under the benefit and welfare of the people.<sup>3</sup>

Muslim scholars argue that the principles of Islamic legal policy require policymakers to allocate government wealth to certain social groups, such as orphans and the poor. Yet, at the same time, they are asked to ensure equity. This opinion is concluded based on the seventh verse of the Qur'an sura al-Hasyr:

"As for gains granted by Allah to His Messenger from the people of 'other' lands, they are for Allah and the Messenger, his close relatives, orphans, the poor, and 'needy' travellers so that wealth may not merely circulate among your rich. Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. And fear Allah. Surely Allah is severe in punishment."<sup>4</sup>

An Indonesian scholar on the interpretation of the Qur'an, M. Quraish Shihab, explained the purpose of the verse by summarizing the recommendation to the government to close the opportunity for a monopoly on assets that the state can manage. He relates the information about the social

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<sup>1</sup> Sani Safitri, "Sejarah Perkembangan Otonomi Daerah Di Indonesia," *Criksetra: Jurnal Pendidikan Sejarah* 5, no. 1 (2016): 79-83.

<sup>2</sup> Fatkhul Muin, "Otonomi Daerah Dalam Perspektif Permbagian Urusan Pemerintah-Pemerintah Daerah Dan Keutangan Daerah," *Fiat Justitia: Jurnal Ilmu Hukum* 8, no. 1 (2014): 69-79.

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<sup>3</sup> Josef Riwu Kaho, *Prospek Otonomi Daerah Di Negara Republik Indonesia* (Jakarta: PT RajaGrafindo Persada, 2010), 66.

<sup>4</sup> Musthafa Al-Maraghi, *Tafsir Al-Maraghi*, Vol. 3 (Mesir: Dar a-Fikr, 1946), 570.

function of property in that verse with the fifty-eighth verse in Surah al-Nisa'.<sup>5</sup>

This article discusses the impact of regional autonomy on village governance in eastern Indonesia, namely Desa Petimbe, to show how the policy is implemented in locations far from the center of the Indonesian government. Furthermore, the impact of the implementation is approached from the principles of Islamic legal policy.

## 2. Literature Review

### 2.1. Implementation of regional autonomy and village government systems in Indonesia

The regional autonomy policy in Indonesia is a political process that has been ongoing since 1999. This policy has continued to be refined, starting with Law Number 22 of 1999 on Regional Government, the government issued Law No. 23 of 2004 on the same subject, and Law Number 33 of 2004 concerning Financial Balance between the Government and Regional Government. Since 2004, governance in Indonesia has entered a new era with regional autonomy and fiscal decentralization.<sup>6</sup>

Even though it adheres to the new governance principles, regional autonomy cannot be interpreted as regional sovereignty as the state concept. Indonesia still adheres to the concept of a unitary state, and there is no conflict of

interest between local and central governments. According to Sjafrizal, the implementation of regional autonomy in Indonesia is parallel to Hans Antlov's view, which gives the understanding that in a unitary state, both centralized and decentralized, the granting of autonomy to regions or organs, or institutions is a message from the central government. The granting of authority that has been translated into regional regulations can be canceled or withdrawn by the central government without asking for prior approval. Consequently, regulations decided by local governments may not contradict or violate regulations set by the central government.<sup>7</sup>

Indonesian Law Number 32 of 2004 defines regional autonomy as the rights, powers, and obligations of autonomous regions to regulate and manage their own government affairs and the local community's interests in accordance with statutory regulations. The law also stipulates that an autonomous region is a legal community unit with territorial boundaries accompanied by the authority to regulate and manage government affairs and the local community's interests based on the people's aspirations within the system of the Unitary State of the Republic of Indonesia. The authority granted is broad, factual, and responsible for providing opportunities for regions to regulate and implement authority based on the conditions and potential of their communities. Thus, regional autonomy in Indonesia is the granting of authority

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<sup>5</sup> M.Quraish Shihab, *Tafsir Al-Misbah: Pesan Dan Kesan Dan Keserasian Al-Quraan*, Vol 3 (Jakarta: Lentera Hati, 2002), 481.

<sup>6</sup> Afifi Syarif, "Pasang Surut Otonomi Daerah Dalam Sistem Ketatanegaraan Republik Indonesia (Tinjauan Sejarah Hukum Pemerintahan Daerah)," *Inovatif: Jurnal Ilmu Hukum* 6, no. 7 (2013): 46-55.

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<sup>7</sup> Ahmad Surkati, "Otonomi Daerah Sebagai Instrumen Pertumbuhan Kesejahteraan Dan Peningkatan Kerjasama Antardaerah," *Mimbar* 18, no. 1 (2012): 39-46.

to each level under the central government, starting from the provinces, districts, and cities to regulate and manage independently according to the principle of autonomy and tasks following the development outlines set by the central government.<sup>8</sup>

Recognition of local government authorities began after the declaration of Indonesia's independence as reflected in Law Number 1 of 1945 concerning Regional National Committees. The enactment of this law resulted from consideration of the history of government in the kingdoms and during the colonialism of the Dutch East Indies. Three years later, the government of the Republic of Indonesia issued Law No. 22 of 1948 concerning the establishment of basic rules regarding self-government in regions that have the right to regulate and manage their territory. This law focuses on regulating the structure of a democratic regional government. It regulates two types of autonomous regions, namely ordinary autonomous regions and particular autonomous regions, along with regional levels, starting from the province, district or city, village, and town on a small scale.<sup>9</sup>

The scope of government authorities in the regions continues to receive attention. The emergence of several laws evidence this during the Sukarno administration until the beginning of the New Order, such as Law No. 1 of 1957 on the Principles of Regional Government, Law No. 18 of

1965 on the same matter, and Law No. 5 of 1974. The last law regulates the main points of government, which are the central government's authority. Historians view the regulation as a sign of a centralized Indonesian government model. The law lasted for twenty-five years and only ended when the Reformation rolled out.

In 1998, the People's Consultative Assembly (MPR) held a meeting to restore the roles and functions of local government. The decision from the panel was contained in the MPR Decree Number XV/MPR/1998, which included recommendations to the government to provide a balance of authority to the local governments. Finally, in 1999, the government issued Law No. 22 concerning regional government, followed by Law 25 of 1999 concerning the financial balance between the center and the regions. These two laws are considered the end of the centralized model as well as the beginning of the decentralization of government in Indonesia.<sup>10</sup> The financial balance between the central and local governments regulates the right of local governments to obtain seventy percent of their natural wealth to be used for their regional development. As a continuation, the government revised Law No. 25 of 1999 through two equivalent regulations, namely Laws No. 32 of 2004 and No. 33 of 2004, which specifically regulates the implementation of governance and the balance of regional and central finances. With these regulations, governments

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<sup>8</sup> H.A.W. Widjaja, *Otonomi Daerah Dan Daerah Otonom* (Jakarta: PT RajaGrafindo Persada, 2011), 7.

<sup>9</sup> Rosidin Utang, *Otonomi Daerah Dan Desentralisasi* (Bandung: Pustaka Setia, 2010), 48.

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<sup>10</sup> Zulman Barniat, "Otonomi Desa: Konsepsi Teoretis Dan Legal," *JSAP* 5, no. 1 (2019): 20-33.

with abundant natural resources have the opportunity to develop rapidly.<sup>11</sup>

Even though it aims to create effective, efficient, and contextual governance, delegating authority to local governments can open up space for abuse by certain elements. Therefore, to avoid this, the state establishes the principles of regional autonomy, which generally is carried out based on the principles of openness, community participation, and responsibility. These three main principles of regional autonomy are constructed into eight principles:

- a. Regional autonomy is carried out by taking into account aspects of democracy, justice, equity, as well as regional potential and diversity
- b. The implementation of regional autonomy is based on broad, genuine, and responsible autonomy
- c. The implementation of broad regional autonomy is placed in the districts and cities, while limited autonomy applies at the provincial level
- d. The implementation of regional autonomy must be under the state constitution so that the relationship between the center and the regions or between regions can be guaranteed
- e. Regional autonomy must increase regional independence
- f. The implementation of regional autonomy must increase the role

and function of regional legislative bodies as legislators, supervision, and budget for government administration in the regions.

- g. Implementation of the deconcentration principle is the province's responsibility in its position as an administrative area implementing the authority of certain regional governments as representatives of the central government to the governor and his deputy.
- h. It is possible to assist the local government in other areas or from the local government to the village government. This assistance includes financing, facilities, infrastructure, and human resources. In this case, the government that receives assistance is required to report the implementation in its area or village as part of the implementation of the control function.<sup>12</sup>

Conceptually, the implementation of regional autonomy in Indonesia is formulated to avoid the bureaucratic complexities that are considered to hinder the acceleration of the development of human resources and to support infrastructure in all provincial governments. However, as previously stated, the concept of regional autonomy in Indonesia is different from autonomy in the form of a federal state. An affirmation of the distinction of the Indonesian model can be found in the

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<sup>11</sup> Ali Murtadho, "Konsep Fiskal Islam Dalam Perspektif Historis," *Economica: Jurnal Ekonomi Islam*, no. Vol 4, No 1 (2013) (2013): 33-50, <http://journal.walisongo.ac.id/index.php/economica/article/view/759>.

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<sup>12</sup> Sjafrizal, *Perencanaan Pembangunan Daerah Dalam Era Otonomi* (Jakarta: PT RajaGrafindo Persada, 2017), 41.

explanation of Article 18 of the Constitution:

- a. Considering that the state of Indonesia is an *eenheidstaat*, then Indonesia does not have an area in which it is equivalent to *staat*. Regions in Indonesia are divided into provinces, territories, and smaller spheres of government. These regions are autonomous (*streek en locale rechtgemeenschappen*) or purely administrative. Everything is under the rules established by law. In the independent areas, regional representative bodies are held. Thus, local governments formulate policies based on deliberation and consensus.
- b. There are approximately 250 *zelfbeturendelandschappen* and *volsgemeenschappen* or indigenous governments that have gained autonomy in Indonesia.<sup>13</sup>

Law Number 23 of 1999 limits the central government's authority to foreign policy, defense and security, justice, and monetary and fiscal matters. Thus, the division of authority in the concept of regional autonomy becomes clear. The authority of the local government, as long as it is carried out according to the rules, does not conflict with the central government's authority. Along with the implementation of the distribution of authority which is considered to have gone well, as a follow-up to regional autonomy, the Indonesian government has formulated regulations that open up

space for the smallest government scope, namely the village, to participate in managing their resources independently.<sup>14</sup>

## 2.2. *Village government and its authorities*

According to the *Large Dictionary Indonesian*, *desa* (village) comes from a Sanskrit word: homeland, land of origin, or birthplace. Law number 23 of 2004 provides a legal and formal definition of this word as a legal community unit with territorial boundaries with authority to regulate and manage the local community's interests, based on local origins and customs, which are recognized and respected by the government system.<sup>15</sup>

As the smallest government unit with the authority and management system regulated in law, the village is led by a village head who is democratically elected by the local community through a direct election mechanism. Unlike an urban village under the responsibility of a sub-district head, village administration is under the coordination of the district government. This structure explains the position of the village as an autonomous region in which the authority of a head is assisted by village officials and supervised by other organizing elements. Like the autonomy of city and district governments in Indonesia, village governments are given the authority to develop financial and asset management plans, determine village income and expenditure

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<sup>13</sup> Jefri Pakaya, "Pemberitaan Kewenangan Pada Desa Dalam Konteks Otonomi Daerah," *Jurnal Legislasi Indonesia* 13, no. 1 (2016): 73-84.

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<sup>14</sup> Jimly Asshidieqie, *Konstitusi Dan Konstintualisme Indonesia* (Jakarta: Sinar Grafika, 2014), 220.

<sup>15</sup> Sugiman Sugiman, "Pemerintahan Desa," *Binamulia Hukum* 7, no. 1 (2018): 82-95.

members, and foster harmony among residents.<sup>16</sup>

Despite having similar powers, it should be emphasized that the law does not justify transferring management rights at the district level to specific villages. Recognition of village authority is based on the principles of recognition and solidarity for the community's interests on a smaller regional scale. Therefore, in addition to budget management, village governments are also given the right to plan village development and spatial planning, establish independent governance structures and organizations, hold village elections, form village representative bodies and community institutions, and develop village-owned enterprises.<sup>17</sup>

### 2.3. *al-Syisyah al-Syar'iyah and the division of power in Islam*

The separation between religious and political affairs is a political paradigm often contested in the public sphere. It is undeniable that some political scholars consider the need for a separation between the two fields. However, in the Islamic tradition, the separation between religion and politics is a discussion that only emerged in the early twentieth century and continues to be debated today. For some, the nature of Islam, which emphasizes the principle of unity (*tawhid*) in various fields of life, necessitates a rejection of the separation of the two things. In the view of the latter

group, politics is part of religion and vice versa.<sup>18</sup>

Islamic jurists have agreed that Islamic doctrine does not regulate all social and political aspects. However, Islam provides room for interpretive judgment (*ijtihad*) in finding solutions to administrative problems (*muamalat*). This opinion is then formulated into the rule, "The original law of all forms of *muamalat* is that it is permissible to do it unless there is an argument for its prohibition." In the context of *muamalat*, scholars include political issues as one of the categories in the discussion of the Islamic law that allows it to be developed and adapted to the times and needs of Muslims.<sup>19</sup>

The formulation of the principles of Islamic legal policy refers to historical precedents at the time of the Prophet Muhammad pbuh, especially when he was in Medina. This period, by Muslim scholars, is considered the period of success of the Prophet and his companions in building and realizing a concrete form of the Islamic state system. For instance, the Prophet formed the conquered areas as provinces and appointed particular Companions to act as leaders in those areas to ensure the welfare of the local people. Muslim scholars conclude that delegating authority and granting autonomy to specific regions, as can be found in the

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<sup>16</sup> Nyimas Latifah Letty Aziz, "Otonomi Desa Dan Efektivitas Dana Desa," *Jurnal Penelitian Politik* 13, no. 2 (2016): 193-211.

<sup>17</sup> Barniat, "Otonomi Desa: Konsepsi Teoretis Dan Legal," 51.

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<sup>18</sup> H. A. Djazuli, *Fiqh Siyasa* (Jakarta: Kencana, 2003), 3.

<sup>19</sup> Lufaei Lufaei, "Model Negara Dalam Islam: Tinjauan Tafsir Maqasidi," *Ushulun: Jurnal Ilmu Ushuluddin* 5, no. 2 (2019): 150-165.

modern state model, was known at the time of the Prophet.<sup>20</sup>

### 3. Methodology

This article uses an empirical juridical method in assessing the impact of implementing village autonomy through the concept of *al-siyasah al-syar'iyahh* in Islamic political discourse. According to Bambang Waluyono, this method is appropriate to be used in research that aims to review the implementation of legal provisions that run in the community. Furthermore, this method intends to collect research data from social facts that can be analyzed to identify legal problems and their solutions. The fact-based data was collected through four steps, observing actual behavior, changes in legal behavior in society, observation over a long period, and considering the awareness of legal behavior in the community at the research site.<sup>21</sup>

The location of this research is in Petimbe Village, Central Sulawesi Province. This village was chosen because it has a Muslim majority population and has implemented a regional autonomous government system in Indonesia. Data collection at the location was carried out through observation, documentation, and in-depth interviews with informants from village officials and residents. The collected data were grouped into two

classifications (primary and secondary) and analyzed using method triangulation, data sources between researchers, and theoretical triangulation.<sup>22</sup>

## 4. Result and Discussion

### 4.1 Profile of Petimbe Village

Petimbe is one of the villages in Sigi Regency, Central Sulawesi Province, which has been around for more than half a century. Oral histories from residents state that the village was the residence of the mythological warlord, Tadulako, who was popular with the people of Central Sulawesi. Since 1960, this village has known a local government system led by a chief elected by the community. Local census data in 2016 showed that residents from ethnic backgrounds inhabited Petimbe Village. In addition to the indigenous people of the Kaili tribe, the village is also inhabited by Bugis, Javanese, Manadonese, Toraja, and Seko ethnic groups.

Citing population data released by the Central Statistics Agency of Sigi Regency, the population of Petimbe Village is 1,029 people who inhabit an area of 16.18 square kilometers. Although most of the community adheres to Islam, some minorities adhere to Christianity and other beliefs. As the religion embraced by the majority, the Islamic tradition appears dominant in the public space of Petimbe Village. Islamic festivals, such as commemorating the birthday of the Prophet Muhammad,

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<sup>20</sup> J. Suyuti Pulungan, *Fiqh Siyasah: Ajaran, Sejarah, dan Pemikiran* (Jakarta: PT RajaGrafindo Persada, 1999), 97-98.

<sup>21</sup> Bambang Waluyono, *Penelitian Hukum Dalam Praktik* (Jakarta: Sinar Grafika, 2002), 15. Bachtiar, *Metode Penelitian Hukum* (Tangerang Selatan: Unpam Press, 2019), 85.

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<sup>22</sup> Aan Komariah Djam'an Satori, *Metodologi Penelitian Kualitatif* (Bandung: Alfabeta, 2012), 130. Sumdi Surbayat, *Metode Penelitian* (Jakarta: Rajawali, 1987), 91.

reading *mawlid*, and reciting Islamic texts, are common social phenomena in the village community.<sup>23</sup>

The village of Petimbe has fulfilled all the systems and supporting structures of the village government. From the perspective of Law Number 32 of 2004 concerning Regional Government, the village has a Village Consultative Body, which has the function of village legislation, designing the mechanism for selecting village heads, as well as accommodating and channeling the aspirations of the citizens. At the same time, this village also has a Village Community Empowerment Institution as a partner of the local government in planning and supervising development.

The completeness of the village government structure is not comparable to the availability of service infrastructure for the community. In terms of educational facilities, for example, Petimbe Village does not have elementary, middle, or high school levels. Health service clinics are also unavailable, as well as traditional markets to encourage economic improvement for residents.

#### ***4.2 Impact of the Implementation of Regional Autonomy on the Government of Petimbe Village***

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<sup>23</sup> M Taufan B., Muhammad Yusuf Surya, and Nasaruddin Nasaruddin, "Inheritance Sharing System in Tinombala Village from the Perspective of Islamic Law," *International Journal of Contemporary Islamic Law and Society* 4, no. 1 (June 30, 2022): 45-55, <https://ijcils.org/index.php/ijcils/article/view/39>.

According to the Secretary of Petimbe Village, Mansyur, the central government's policy of granting government autonomy to villages has positively impacted community development and village infrastructure. With this autonomy, villages have the flexibility to formulate local and contextual programs by involving the community. This involvement takes two forms: providing recommendations for development programs or active involvement in implementing the program. For Mansyur, this active involvement has also increased public trust in the village apparatus.

Although it is considered to have had a positive impact, this does not mean that the village government of Petimbe has fulfilled all aspects of life that are the needs of the local community. Mansyur does not deny that the opportunity to realize the welfare provided by the central government for the welfare of the villagers has not been fully maximized. In this context, he considers that the local village government needs to pay special attention to the availability of educational facilities. So far, young people in Petimbe Village have had to leave the village to get an education at the middle and upper levels. In addition to education, the village government has not given maximum attention to the development of economic aspects.

Since the Law on Regional Government and Village Administration gave authority to all village governments to formulate planning and finances, the Petimbe Village government has made efforts to encourage the economic development of residents by building access roads to local agricultural land.

This development is intended to facilitate access to the transportation of agricultural products to the main road. However, the construction of road infrastructure has not been of much help to improving the people's economy. The village government needs to consider forming a village-owned business entity to provide capital and collect the residents' agricultural products.

The village head of Petimbe, Mas'ul Tobigo, indicated that his village government had plans to form a village-owned enterprise. However, the preparation of this action plan has not yet reached a mature point, especially regarding the abuse of authority. He explained that the transparency of funding management, free from corruption and collusion, is the main focus of the village government he leads.

"The current era of autonomy gives ample authority to the villages to formulate policies and optimally manage natural resource management for residents. To make this happen, we, as the village government, make every effort to be transparent and involve the community in decision-making. However, we know that a large amount of authority granted can negatively impact because it provides room for power and financial abuse."

#### **4.3 Al-Siyasah al-Syar'iyah's perspective on the implementation of regional autonomy in Petimbe Village**

Scholars in Islamic political studies often note the prosperity achieved by the government and citizens of Saba, especially before the flood that destroyed their civilization, as a parameter of

achievement in the political field. This conclusion refers to the instructions of the Qur'an in Surah al-Saba` (34) verses 15-16. Both verses explicitly mention Saba` as "a good land and a forgiving Lord." Zainuddin Barani considers that the verse indicates the ideal form of government in Islam which undoubtedly has two main goals, namely the welfare of the people as a way to get God's blessing.<sup>24</sup>

In his interpretation of the verse, Ibn Kathir identifies Saba` as being in the territory of Yemen. This country, in its time, was given abundant natural resources. They are grateful for the natural wealth manifested in good management. From this manifestation of gratitude, God perpetuates their country and provides an example of the binary consequences when resources are not used effectively.<sup>25</sup>

Except for Saba`, the ideal concept of Islamic government is also often based on the context of the leadership of the Prophet, especially in Medina. Prosperity, peace, and legal certainty amid a plural Medina society is an achievement in the history of the leadership of the Prophet. This achievement led scholars to consider the people in Medina as an example of civil society. Scholars identify seven criteria for the ideal form of Islamic government

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<sup>24</sup> Srifariyati Srifariyati; Afsya Septa Nugraha, "Prinsip Kepemimpinan Dalam Perspektif Q.S. An-Nisa: 58-59," *Madaniyah* 9, no. 1 (2019): 41-61, <https://journal.stitpemalang.ac.id/index.php/madaniyah/article/view/79/61>.

<sup>25</sup> Muhammad Mutawalli Al-Sya'rawi, *Tafsir Al-Sya'rawi* (Jakarta: PT. Ikrar Mandiri Abadi, 2006), 557.

based on historical records at the time of the Prophet in Medina.<sup>26</sup> First, to establish unity among the citizens. This union is emphasized above religious and humanitarian principles. When he first arrived in Medina, the Prophet brought Muslims together and emphasized the significance of respect for people of other faiths, such as Jews and Christians.

Second, drafting a constitution is acquiesced upon by all elements of society. This constitution includes not only the rights of the majority but also the protection of the rights of minorities, both in social, economic, and religious activities. Third, as a continuation of the constitution, the Prophet gave guarantees of legal certainty to minorities, both ethnic and religious. He equated abuse against minorities with hurting the Prophet. As a result, all societies are equal before the law. Fourth, commitment to providing access to education for residents in Medina. The Prophet demonstrated this through his decision to release 70 captive Quraysh on the condition that they teach the citizens skills in reading and writing.

Fifth, improving the community's economic welfare by eliminating economic practices that contain elements of fraud and are not in line with religious ethics. For example, economic transactions are not permitted if they contain elements of usury, hoarding, monopoly, and inefficiency. Improvement of the economic system does not only apply to society. The management of state finances was also

improved. During the reign of the Prophet in Medina, the state's fiscal and financial policies were managed transparently and accountable. Sixth, forging alliances with the tribes, especially those living around Medina. This alliance was intended to secure trade routes from and out of Medina and demonstrate the government's diplomatic capabilities. Seventh, providing guarantees in carrying out worship to all religions in Medina.<sup>27</sup>

Viewed from the perspective of the ideal characteristics of the inner form of government, the implementation of regional autonomy in Petimbe Village has met three criteria. First, the local village government has applied the principle of deliberation in determining the village head and his apparatus. The village government also involves community aspirations in formulating policies and preparing plans. Second, the government of Petimbe Village has made efforts to create peace and unity among residents. Based on observations and interviews with residents, the authors found that residents can live side by side. The local village government admitted that this reality helped it. As a consequence, unity among citizens, regardless of social class and religion, has an impact on the creation of the last factor, regional security.<sup>28</sup>

The principles of Islamic governance require that the fulfillment of the fundamental needs of citizens is not

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<sup>26</sup> Suharti, "Al-Siyasah Al-Syar'iyah 'Inda Ibn Taimiyah (Politik Islam Ibnu Taimiyah)," *Al-Ittihad: Jurnal Pemikiran dan Hukum Islam* 1, no. 2 (2015): 24-43.

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<sup>27</sup> Beni Ahmad Saebani, *Fiqh Siyasah* (Bandung: CV Pustaka Setia, 2008), 121-123.

<sup>28</sup> Anwar Hidayat, "Analisis Hukum Islam Terhadap Pembentukan Daerah Otonom Baru Sebagai Upaya Meningkatkan Kesejahteraan Masyarakat," *Tahkim* 3, no. 1 (2020): 125-134.

limited to three aspects.<sup>29</sup> Therefore, apart from the traditions of deliberation, unity, and security created, the village government of Petimbe needs to pay attention to the fulfillment of other fundamental aspects. For example, the development of facilities and infrastructure that can assist the community in improving welfare has not received attention, similarly to access to education for local children and youth. However, the regional autonomy policy has allowed the village government to formulate policies oriented toward fulfilling all social and cultural aspects that support the welfare of the surrounding community.

## 5. Conclusions

Petimbe Village is one of the villages in Indonesia that has implemented autonomy as regulated in Law Number 6 of 2014. This autonomy continues the spirit of the Reformation era in Indonesia, which includes creating local governments that can formulate contextual planning and development. In response to this policy, the village government of Petimbe has made efforts to fulfill all the requirements of good village governance as regulated in the Indonesian government regulations on villages. Likewise, a number of policies lead to improving citizens' welfare.

However, the local government has not maximized the opportunities provided by regional autonomy regulations. The vigilance of the village

apparatus in utilizing the infrastructure development budget is the main obstacle. Thus, in terms of the ideal criteria of Islamic government, there are several fundamental needs of citizens that have not received attention from the local government. In this context, the government of Petimbe Village needs to immediately plan and build facilities to support economic activities and access education for its citizens.

However, the Regional Autonomy Law and Village Law have provided space for local policymakers to play an active role in maximizing their resource potential for the welfare of citizens on a broader and more accurate scale. The principles of *al-siyasah al-syar'iyah* can be used to measure the implementation of autonomy on a village scale in Muslim-majority countries.

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<sup>29</sup> Muhammad Iqbal, *Fiqh Siyasah: Kontekstualisasi Doktrin Politik Islam* (Jakarta: Gaya Media Pratama, 2001), 58.

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