

The Role of the Village Head in Community Empowerment Based on Law Number 6 of 2014 in Diversion Village, Keritang District, Indragiri Hilir Regency Fiqh Siyasah Perspective

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ABSTRACT

This research is motivated by community empowerment in Pengalihan village, Keritang District, Indragiri Hilir Regency has not been implemented properly, there are still development programs that have not been implemented such as the lack of street lights while the empowerment program that has not been implemented is the mapping of villages and farmer groups that have been formed but have not been properly realized until now. This research also aims to see how the role of village heads and fiqh siyasah reviews on community empowerment. The main problems of writing this thesis are: What is the role of the village head in community empowerment based on Law Number 6 of 2014, how is the Fiqh Siyasah Perspective Review of the role of the village head in the empowerment of the village community of Diversion Village, Keritang District, Indragiri Hilir Regency, and what are the supporting and inhibiting factors of the role of the village head in community empowerment in the village of Diversion, Keritang District, Indragiri Hilir Regency. This research is a qualitative research with a focus on field materials, which is located in Pengalihan village, Keritang District, Indragiri Hilir Regency. The subjects in this study are village heads, village secretaries, hamlet heads and the people of Pengalihan village. The object of this study is the role of the head of the Diversion village. The data in this study used qualitative descriptive analysis. Meanwhile, the data collection used is observation, interviews and documentation analysts. Based on the results of the research, it can be concluded that the head of the Diversion village has carried out his duties and authorities in accordance with Law Number 6 of 2014, but it is less effective in carrying out community empowerment, especially in the field of farmer groups in Baru hamlet of Pengalihan village. If viewed from the review of fiqh siyasah, the head of the Diversion village has carried out his role in accordance with the siyasah dusturiyyah.



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INTRODUCTION

In Law Number 6 of 2014 concerning Villages, Article 1 paragraph (1) explains that a village is a legal community unit that has territorial boundaries and authority to regulate and manage government affairs and the interests of the local community based on community initiatives, rights of origin, and traditional rights recognized in the system of the Unitary State of the Republic of Indonesia (Republic of Indonesia, 2014). From this understanding, it can be understood that a village is an autonomous community entity, which has the authority to regulate and manage the interests of its community in accordance with local social, cultural, political, and economic conditions.

Regional autonomy is essentially the granting of authority to local governments to independently regulate and manage government affairs and make decisions related to the interests of local communities (Amiruddin, 2003). In this context, the position of the village is affirmed in Article 2 and Article 5 of Law Number 6 of 2014 which states that the village functions as an organizer of village government, implementer of village development, village community coach, and implementer of village community empowerment based on Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Bhinneka Tunggal Ika (Republic of Indonesia, 2014).

Furthermore, Article 1 paragraph (12) of Law Number 6 of 2014 states that the empowerment of village communities is an effort to develop community independence and welfare through increasing knowledge, attitudes, skills, behaviors, abilities, and awareness, as well as the use of village resources through policies, programs, activities, and assistance that are in accordance with the needs of village communities (Republic of Indonesia, 2014).

The village government consists of the Village Head, Village Apparatus, and the Village Consultative Body (BPD). The Village Head is a village government official who has the authority, duties, and obligations to organize village government and carry out the duties of the central government and local government, while the Village Apparatus functions to assist the Village Head in the formulation of policies and technical implementation of village government, and BPD plays a role as a representative institution of the village community that carries out the functions of government democratically (Republic of Indonesia, 2014).

The provisions of these laws and regulations are made to ensure the implementation of development and improvement of the welfare of the village community. Article 26 paragraph (1) of Law Number 6 of 2014 emphasizes that the Village Head has the task of organizing village government, carrying out village development, village community development, and empowering village communities (Republic of Indonesia, 2014). However, the implementation of these regulations cannot be carried out uniformly because each village has different social, political, and cultural characteristics (Mardikanto & Soebianto, 2013).

To realize effective community empowerment, community welfare and independence must be supported by participatory development management. Village governments are required to apply the principles of honesty, openness, responsibility, and democracy, as well as provide space for community participation in the decision-making process for the common good (Hamid, 2018). The concept of independence is at the core of the empowerment process, where the community is placed as a subject of development, not just a policy object (Mardikanto & Soebianto, 2013).

From an Islamic perspective, the regulation of state life and community leadership is discussed in *fiqh siyasah*, which is a branch of Islamic law that aims to realize the benefits of the ummah through the fair management of social and political life (Iqbal, 2014). Leaders are seen as a mirror of the welfare of the community, so that the improvement of welfare cannot be separated from the role of the village head as the leader of the village government (Iskandar, 2015). This is in line with the words of Allah SWT. in Q.S. Shad verse 26 which emphasizes that leaders must make decisions fairly and not follow lust because they can lead astray from the way of Allah (Qur'an, Q.S. Shad [38]: 26).

The verse emphasizes that leadership is a mandate that must be carried out based on justice and revelation. Therefore, a leader is prohibited from making personal interests the basis of policy, especially in an effort to realize the welfare and happiness of the community in this world and the hereafter (Wahyu, 2018).

In an empirical context, Pengalihan Village, Keritang District, Indragiri Hilir Regency still faces various social problems, such as poverty, juvenile delinquency, unemployment, and weak entrepreneurship development (Results of Field Observations, 2023). The community empowerment program in the village has not been implemented optimally, which is characterized by uneven infrastructure development such as street lights and the effective mapping program of villages and farmer groups (Field Observation Results, 2023). Therefore, the goal of community empowerment is directed to realize social justice, improve the economic level and welfare of the community, and encourage independence in meeting the basic needs of life (Anita, 2009).



LITERATURE REVIEW

The role of the village head is a strategic aspect in the implementation of village government, especially in efforts to empower the community. Based on Law Number 6 of 2014, the village head is the leader of the village government who has the task of organizing the government, carrying out development, community development, and empowerment of the village community (Republic of Indonesia, 2014). With this authority, the village head has a central position in mobilizing community participation and optimizing the local potential of the village. Conceptually, the role of village heads in community empowerment is not only administrative, but also includes the role of facilitator, motivator, and driver of social change. Village heads are required to be able to create a climate conducive to the growth of community independence and encourage community involvement in every stage of development. Community empowerment is understood as a process that places the community as a development subject who has the capacity to plan, implement, and evaluate development programs according to their needs (Mardikanto & Soebianto, 2013).

Community empowerment aims to improve social and economic welfare through strengthening the knowledge, skills, attitudes, and abilities of the community in managing their resources. According to Maryani and Nainggolan (2019), community empowerment is directed at creating community independence so that it is not completely dependent on government assistance. In the context of village development, empowerment is an important instrument in reducing poverty and social inequality. The success of village community empowerment is highly determined by the quality of village head leadership and the level of community participation. Community participation is the main key to the success of the empowerment program because it reflects a sense of belonging and shared responsibility for village development (Hamid, 2018). This participation can be realized in various forms, such as involvement in village deliberations, contributions of energy, thoughts, and material support. Community participation also shows collective awareness in supporting village development programs. The active involvement of the community in the social development process reflects the interaction and cooperation between the village government and the community for the achievement of common interests (Soekanto, 2001). The higher the level of community participation, the greater the chance of success of the empowerment program implemented by the village government.

From an Islamic perspective, leadership is seen as a mandate that must be carried out with full responsibility and justice. This concept of leadership is discussed in the study of *fiqh siyasah*, which is a branch of Islamic law that regulates the governance and political life of the *ummah* to realize the common good. The purpose of *siyasah Islamiyah* is to regulate community affairs fairly in order to achieve physical and mental well-being (Khallaf, 2003). Village heads from the perspective of *fiqh siyasah* are included in the realm of *siyasah dusturiyyah*, namely the implementation of policies and laws and regulations in the context of service and protection of the interests of the community. The village head's policy in community empowerment must be oriented towards the public good, uphold the principles of justice, deliberation, and responsibility, and not contradict Islamic sharia values (Khallaf, 2003; Sukarja, 1995).

METHODS

This type of thesis research is qualitative research. The place of this research was in Pengalihan village, Keritang District, Indragiri Hilir Regency.

The subjects in this study are the village head, the village secretary, the head of the hamlet and the village community of Diversion. The object of this study is the role of the Village Head in community empowerment based on Law Number 6 of 2014 in the village of Diversion, Keritang District, Indragiri Hilir Regency, *Fiqh Siyasah* Perspective.

The population in this study is all people living in the village of Diversion, Keritang District, Indragiri Hilir Regency as many as 2523 families. then researchers can use samples taken from the population. What is learned from the sample will be conclusive for the population. For this reason, the sample taken from the population must be really representative. Because the population is too large, 252 families were taken from the population by purposive sampling in Pengdihan village.

In this study, the data obtained came from primary data sources and secondary data sources. In this study, the researcher used several techniques in an effort to collect research data, namely Observation, Interview, Documentation.



The data analysis technique used in this study is qualitative descriptive analysis. The analysis used by the author to provide an overview uses the research object based on data obtained from the subjects studied.

The analysis process begins by reviewing studies, observations, interviews and documents from various sources. Then reduce the data, namely the master data, and compile it systematically into data that is really related to the problem being researched.

RESULTS AND DISCUSSION

The Role of the Village Head in Community Empowerment in Diversion Village, Keritang District, Indragiri Hilir Regency

In a leadership in the region, the village head has a very important role in prospering his village where the community has proven the mandate to make the area more prosperous than before.

The duties and authorities of the village head are based on Law Number 6 of 2014 Article 26 paragraphs 1 and 2.

(1) The village head is in charge of organizing village government, carrying out village development, village community development, and village community empowerment.

(2) The village head is authorized to:

- a. Leading the implementation of village government
- b. Lifting and dismissing village apparatus
- c. Holding the power to manage village finances and assets
- d. Setting village rules
- e. Setting the village revenue and expenditure budget
- f. Fostering the life of the rural community
- g. Fostering peace and order in the village community
- h. Fostering and improving the village economy and integrating it to achieve a productive-scale economy for the maximum prosperity of the village community.
- i. Developing village sources of income
- j. Propose and accept the transfer of part of state wealth to improve the welfare of the village community.
- k. Developing the socio-cultural life of the village community
- l. Leveraging appropriate technology
- m. Coordinating village development in a participatory manner
- n. Representing the village inside and outside the court or appointing a legal representative to represent it in accordance with the provisions of laws and regulations; and
- o. To exercise other authorities in accordance with the provisions of laws and regulations.

The function of the village head is regulated in Government Regulation of the Republic of Indonesia Number 43 of 2014 Article 36 paragraph (1), which emphasizes that the provisions regarding the functions and authority of the implementation of village government, the implementation of village development, village community development, and the empowerment of village communities apply *mutatis mutandis* to the implementation of customary village government (Republic of Indonesia, 2014).

The implementation of community empowerment in Pengalihan Village has been carried out through various development programs and social assistance. Community empowerment programs that have been implemented in the 2020-2021 period include BLT and PKH social assistance, the construction of village boundaries, bridges, and market canteens (Usman, interview, February 20, 2024). The results of field observations show that these programs have indeed been implemented quite well. However, there are still several programs that have not been realized optimally, such as the limitation of street lighting and the maximum functioning of farmer groups, especially in Dusun Baru.

Community empowerment programs are considered to provide real benefits in improving the welfare and independence of village communities. The program helps people get out of poverty and reduce social gaps, so that people can live a more prosperous life (Firman, interview, February 23, 2024). This is also felt directly by

the people of Pengalihan Village, especially the recipients of BLT and PKH assistance who are very helpful in meeting their daily living needs (Suhardi, interview, February 25, 2024).

In addition, the empowerment program designed and implemented by the village government is considered quite effective in helping the community overcome various social problems and improve the village economy (Ridwan, interview, February 26, 2024). Based on the results of field observations, the development and empowerment of village communities in general provide benefits to the community. However, the limited scope of the program due to the size of the area and the large population cause that not all people can feel the benefits of the program equally.

Active community participation is the main foundation in the implementation of village community development and empowerment programs. The community is involved in the process of determining various village government activities, so that the role of the village government is not only as an implementer, but also as a facilitator, provider of financing sources, and a source of innovation in achieving program goals. Community participation in all stages of development, from planning, implementation, utilization, to maintenance, has been proven to increase public trust in the government and encourage the success of the development programs implemented.

The level of community participation greatly determines the success of the village government program. The higher the community participation, the greater the chance of success of the village empowerment and development program. If the community has a sense of love and concern for their village, then they will be more encouraged to actively contribute to supporting the progress of the village. Thus, the progress of the Diversion Village is not only the responsibility of the village government, but also the shared responsibility of the entire community.

The forms of community participation in village empowerment programs are very diverse, ranging from donations of funds, energy, property, thoughts, to involvement in decision-making. The enthusiasm of the community in participating in and running empowerment programs can be seen from the contributions given, especially in the form of personnel as the most dominant form of participation (Usman, interview, February 20, 2024). Community participation in the form of labor is also very visible in the village development program implemented by the village government (Firman, interview, February 23, 2024). The participation of the community has a great influence on the success of the empowerment program implemented by the Diversion Village government (Suhardi, interview, February 25, 2024). The results of observations in the field, that some of the surrounding communities give their participation in the form of money and through labor assistance and participate in activities carried out by the village government. However, there are still those who do not participate in village activities and village programs. Because it is more concerned with personal interests than common interests, for the progress and welfare of the Diversion village.

Thus, the author can conclude that in the process of planning the development and empowerment of the Diversion village, the village government can allow its community to follow and participate in the process by participating in village deliberations held every year.

How to realize a good activity process is; provide guidance, guidance and direction. According to the great Indonesian dictionary, these coordination indicators have the following meanings:

1. A guideline is a collection of basic rules that give instructions on how something should be done.
2. Guidance is a hint or explanation of how a leader does things.
3. A directive is an official order from a leader to his subordinates in the form of instructions to do something and if it is not done, it will be sanctioned.

Supporting and Inhibiting Factors of the Role of the Village Head in Community Empowerment of Diversion Village, Keritang District, Indragiri Hilir Regency

There are several supporting and inhibiting factors in the implementation of the role of the village head in community empowerment in Pengdihan Village, Keritang District.

Supporting Factors

The main supporting factors in the empowerment of the Pengalihan Village community include good cooperation, motivation, and village government policies directed at creating community welfare and



independence, so that the community can be free from social gaps and empowerment programs can be reactivated (Usman, interview, February 20, 2024). In addition, support from the government and the community, as well as the availability of a budget from the government that can be used for community empowerment activities, are also important factors in supporting the success of the empowerment program in the village (Firman, interview, February 23, 2024).

The results of the interviews show that cooperation, motivation, and support from the government and the community have a significant influence on improving the welfare and progress of the people of Pengdihan Village. With these supporting factors, the implementation of community empowerment has the potential to encourage villages to be more advanced and developing.

Inhibiting Factors

In addition to supporting factors, there are also a number of inhibiting factors in the implementation of community empowerment programs in Pengdihan Village. One of the main obstacles is the limited empowerment funds. The size of the area and the large number of population cause not all people to receive assistance or feel the benefits of empowerment programs directly. In addition, although the community tends to prefer development programs because the results can be enjoyed collectively, the limited experience of the village head in leading the life of the community is also an obstacle in itself.

Normatively, village funds are funds sourced from the State Revenue and Expenditure Budget (APBN) allocated to villages and transferred through the district/city Regional Revenue and Expenditure Budget (APBD) to finance the implementation of village government, village development, community development, and village community empowerment (Republic of Indonesia, 2014). In addition to being sourced from the state budget, villages also get income from village assets derived from the village's original wealth or other legitimate sources.

However, even though the Diversion Village has received a budget from the district government, the implementation of development and community empowerment has not been able to run optimally. This is due to the limited funds available and the high needs of the village community. Therefore, it is necessary to analyze the needs appropriately to identify the problems faced today while anticipating potential problems in the future.

Limited facilities and infrastructure are also an inhibiting factor in the implementation of community development and empowerment programs, so that some activities that have been planned cannot run optimally (Usman, interview, February 20, 2024). In addition, the lack of planning maturity and limited program implementation time have caused a number of empowerment programs to not be realized properly (Firman, interview, February 23, 2024).

Another obstacle can be seen in the fact that the farmer group has not run optimally. This is due to the weak organization of farmer groups, most of whose administrators are elderly, as well as the lack of support from the village government and extension workers, so that farmer groups are only formed administratively without real implementation in the field (Hamaktang, interview, February 26, 2024).

Based on the results of field observations, these inhibiting factors have been proven to have a considerable influence on the implementation of development, community empowerment, and the success of other village programs in encouraging the progress of Diversion Villages.

A Review of Fiqh Siyash Perspective on the Role of Village Heads in Empowerment of Diversion Village Communities

1. History of the Leadership of the Prophet PBUH and His Companions

As the leader of Muslims, the Prophet PBUH has a leadership pattern that is acceptable to the community consisting of various ethnicities, races, and religions. His leadership was able to unite a plural society in a just and harmonious social and political order (Al-Mawardi, 2006).

The Prophet PBUH led the believers and pious people, from the lower to the upper layers of society, with different cultural backgrounds. The success of this leadership was proven in the Battle of Badr, where the Muslims were able to defeat the Quraysh army not only because of miracles, but because of the leadership of the Prophet PBUH who instilled the values of faith, piety, loyalty, and fighting spirit to defend the truth, accompanied by the help of Allah SWT (Ibn Hisham, 2013).

a. The Leadership of the Prophet PBUH in the Political Field

The leadership of the Prophet PBUH is democratic, reflected in his attitude of being open to criticism and his willingness to listen to the opinions and suggestions of his companions. The political policy of the Prophet



PBUH in realizing brotherhood between the Muhajirin and the Ansar is known as part of siyasah Islamiyah, which is based on the principle of al-ukhuwah al-Islamiyah (Khallaf, 2003).

This principle is embodied in the Charter of Medina, which regulates fair relations between Muslims and non-Muslims. Even though Muslims hold power, non-Muslims are still given freedom to worship according to their beliefs. This shows that the leadership of the Prophet PBUH upholds justice, tolerance, and protection of people's rights (Al-Mawardi, 2006).

b. The Prophet Muhammad PBUH as Head of State

In order to strengthen the society and state of Medina, the Prophet PBUH built several main foundations. First, the construction of a mosque that functions as a center of worship, unity of the people, and the center of government. Second, strengthening the Islamic ukhuwah to replace tribal ties into brotherhood on the basis of religion. Third, establishing friendly relations with other groups outside Islam to create social and political stability (Suyuthi, 2010).

In political decision-making, the Prophet PBUH applies deliberation through several mechanisms, such as discussing with senior friends, asking for expert opinions, involving the wider community, and making direct decisions when needed. This pattern shows the principle of shura as the foundation of Islamic leadership (Khallaf, 2003).

c. The Prophet Muhammad PBUH as the Religious Leader

As a religious leader, the Prophet PBUH guides the people in all aspects of da'wah, both secretly and openly. He plays the role of an educator, guide, and moral example for Muslims (Ibn Katsir, 2011).

2. Leadership of the Companions of the Prophet PBUH

The leadership of the companions continues the leadership principles of the Prophet PBUH. Caliph Abu Bakr as-Shiddiq carried out policies that focused on safeguarding religion and state stability, including facing rebellion and rejection of zakat, as well as government management in the executive, defense, and socio-economic fields (Al-Mawardi, 2006).

Caliph Umar bin al-Khattab implemented a deliberative system in the appointment of officials, lived simply, and established state institutions such as administrative, health, and law enforcement councils, which strengthened governance (Suyuthi, 2010).

During the time of Caliph Uthman bin Affan, the government covered the political, economic, social, and religious fields. Islamic economic principles are applied with justice, management of baitul mal, and supervision of the misuse of state property (Khallaf, 2003).

Caliph Ali bin Abi Talib carried out a number of strategic policies, such as moving the capital to Kufa and facing internal political conflicts, which showed the dynamics of Islamic leadership in maintaining the stability of the ummah (Al-Mawardi, 2006).

3. Sources and Methods of Fiqh Siyasah Study

Fiqh siyasah is sourced from the Qur'an and Sunnah, written sources in addition to both, as well as the practices and relics of previous Muslims. In addition, the source of fiqh siyasah can also come from the views of experts, customs (urf), and social experiences of the community as long as they do not contradict Islamic sharia (Sukarja, 2012). The method of studying fiqh siyasah includes qiyas, istihsan, maslahah mursalah, istishab, sadd al-dzari'ah, and urf (Khallaf, 2003).

According to Abdul Wahab Khallaf, the purpose of studying fiqh siyasah is to understand how Islam wants a just political system to realize the benefits of the ummah (Khallaf, 2003). This opinion is also strengthened by Abdurrahman Taj who emphasizes the importance of siyasah in realizing social justice and community welfare (Taj, 1994).

4. Leadership and Community Empowerment in Islam

In Islam, the leader is the caliph of Allah on earth who is in charge of regulating, maintaining, and empowering the community to achieve the welfare of this world and the hereafter (QS. Al-Baqarah: 30). The mandate of leadership must be carried out fairly and responsibly, as affirmed in the hadith of the Prophet PBUH (HR. Bukhari and Muslim).



The village head in the perspective of fiqh siyasah is included in the realm of siyasah dusturiyah, which is the authority in the implementation of laws and regulations and community services in accordance with Law Number 6 of 2014 concerning Villages (Republic of Indonesia, 2014).

The main goal of community empowerment in Islam is to realize the benefits and welfare of the ummah in accordance with maqashid al-shari'ah, so that village development and programs must be carried out fairly, effectively, and oriented to the interests of the wider community.

CONCLUSION

The role of the Penglihan village head as a leader is less effective in implementing community empowerment programs. This can be seen that the farmer group program in Baru hamlet is not running well, and the community empowerment assistance in each hamlet is uneven. Village heads must actively participate in developing community empowerment programs and providing directions.

There are 2 factors that affect the role of the village head in community empowerment in Pengalihan village, namely supporting factors and inhibiting factors. Supporting factors include cooperation, motivation and government policies to create community welfare, community independence, so that people are free from social inequality, and reactivate community empowerment programs. Maintenance and support from the government and the community, there is a budget from the government that can be used for community empowerment. The inhibiting factors include the lack of funds, the funds provided are not balanced with the number of residents of Pengdihan villages, and inadequate facilities and infrastructure. Lack of planning, lack of time to carry out empowerment programs so that many empowerment programs are not implemented properly. It is not organized by the management of farmer groups who are old and there is no encouragement from the village and extension parties, so the organization of farmer groups is only in the form of a real decree but it is not implemented as expected.

According to the review of fiqh siyasah, the performance of the Diversion village head does not contradict Islamic sharia and has carried out his role as a leader in accordance with siyasah dusturiyyah.

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