

Efforts To Improve The Quality Of Village Heads From The Perspective Of Syar'iiyyah System

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ARTICLE INFO

ABSTRACT

Article history:

Received

May 2025

Accepted

July 2025

Keywords

Additional selection, village head, leadership quality, Siyasah Syariyyah, Takalar Regency.

This study aims to explain the regulations regarding additional selection and requirements for village head candidates in Takalar Regency and to examine the implementation of additional selection and requirements for village head candidates in Takalar Regency as an effort to improve the quality of village heads from a Syariah Syariah perspective. This research is qualitative and uses a field research design. The results indicate that: First, the regulations regarding additional selection and requirements for village head candidates in Takalar Regency include a written examination and competency test, with assessments based on work experience, education, age, domicile, organization, Police Clearance Certificate (SKCK), and drug-free status. Selection results are calculated cumulatively to determine which candidates advance to the election. This regulation aims to ensure transparency, fairness, and accountability in village head elections. Second, the implementation of additional selection and requirements for prospective village head candidates in Takalar Regency is an effort to improve the quality of village heads from a Siyasah Syariyyah perspective. Leaders must possess competence, trustworthiness, and justice for the benefit of the community. This selection is a form of *ijtihad* to ensure leadership quality in accordance with Islamic values. The principles of *Shiddiq* (honesty), *Amanah* (responsibility), *Tabligh* (conveyance), and *Fathanah* (intelligence) are applied in the selection process and implemented in 19 of 37 villages. This selection has been proven to improve the quality and credibility of village head candidates.

1. Introduction

1.1 Background

Effective village head leadership plays a crucial role in ensuring the success of development initiatives in the village. Such programs can only succeed if the leader can effectively coordinate and utilize the village's potential and resources. Thus, the progress of village development depends on leadership that aligns with the community's specific conditions.

Leadership and apparatus performance significantly impact development. Several issues impact development at the village level, such as the low level of development caused by the village head's inability to fully implement development planning strategies and the inability to fully establish effective communication with subordinates and the community, creating a less conducive environment for development implementation. Furthermore, the low level of development is due to the low level of employee performance, resulting in the abandonment of many development programs.

A village is a legal community unit with territorial boundaries and the authority to regulate and administer government affairs, and the interests of the local community based on community initiatives, ancestral rights, and/or traditional rights recognized and respected within the governmental system of the Unitary State of the Republic of Indonesia. The

village government is the administrator of government affairs and the interests of the local community within the governmental system of the Unitary State of the Republic of Indonesia. The village government is the village head or is called by another name who is directly elected by the community. In carrying out his duties, the village head is assisted by village officials as elements of the village government administration.

General elections are a form of political participation and a manifestation of popular sovereignty, where the people directly vote and determine the political process. Village head elections in Indonesia are held directly, with village communities having the power to determine who will become village head. This is a practice of democracy in Indonesia at the grassroots level. Village head elections must be conducted fairly, honestly, freely, and confidentially.

The implementation of democracy is a crucial event for Indonesia, as citizens have the right to contribute to choosing political leaders who run for office and gain support. The position of a village head in a region is not that of a king; rather, in the administration of village government, village heads are appointed and dismissed in accordance with the principles and supremacy of law.

In Indonesia, the appointment and dismissal of village heads or other village officials are in accordance with the provisions of Domestic Regulation Number 83 of 2015 concerning the Appointment and Dismissal of Village Officials, as amended by Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 67 of 2017. Village officials are appointed and dismissed through a tested and measured process.

The quality of the human resources of prospective village head candidates determines the future of village government. The process of village governance is crucially determined by the quality of the incumbent village head, as this is related to the development planning process and the services provided to the village community, as well as the progress and well-being of the village community. The quality and quantity of employees or human resources must align with the needs to achieve the organization's goals. Employees are placed in positions appropriate to their capabilities.

The quality of public service is crucial and non-negotiable today. This aligns with the growing public demand for responsive and efficient services. One of the principles of Reinventing Government requires the government to be customer-oriented, meaning it places customers (the community) at the forefront. Therefore, public satisfaction is prioritized, while addressing the community's basic needs.

Through additional written examinations for prospective village head candidates, we can screen qualified candidates who will compete in the Village Head Election (Pilkada) and be directly elected by the community. Given that village government is the primary gateway to national progress, it is crucial that a village is led by a competent and capable individual with the ability to develop the village. Village government is at the forefront of advancing national development. Therefore, the implementation of village development is supported by the performance of the village head.

However, additional selection is often necessary in the selection process, particularly given the diverse challenges and complexities of village governance across Indonesia.

Additional selection is required if the number of applicants exceeds five. This aligns with Minister of Home Affairs Regulation No. 112 of 2014 concerning Village Head Elections and Takalar Regent Regulation No. 21 of 2022 concerning Procedures for Nomination, Election, Appointment, Term of Office, and Dismissal of Village Heads, which stipulates that the village head candidate selection committee must select at least two candidates and no more than five.

Nineteen villages in Takalar Regency are conducting additional selections out of a total of 37 villages that will participate in the village-level democratic celebration. Given the high level of community participation, with more than five people registering for village head candidacy, additional selection is a crucial step to ensure that the elected village head possesses the qualities and integrity to meet the needs of the village.

The fundamental concept of villages is explained in Article 18 of the 1945 Constitution, which states that within Indonesia, there are approximately 250 "Zelfbesturend landschappen" and "Volksgemeenschappen," such as those in Bali and Java, Minangkabau, consisting of hamlets and clans in Palembang, and so on. Some regions have their own original structure, while others hold a special status, and the state has the right to recognize the original rights of these regions. Therefore, the historical existence of villages must be recognized and their continued existence guaranteed, as is the case in the Unitary State of Indonesia (Explanation of Law No. 6 of 2014).

The Village Law is an effort to maximize the implementation of village governance, village development, village community development, and community empowerment. Thus, the scope of regulation of Government Regulation Number 43 of 2014 is village arrangement, village authority, village government, procedures for drafting village regulations, village finance and assets, village development and rural area development, village-owned enterprises, village cooperation, village community institutions and village customary institutions, as well as village development and supervision by sub-district heads or other titles. In relation to the election of village heads as stated in Article 46 of Government Regulation No. 24 of 2014 concerning the Implementing Regulations of Law Number 6 of 2014 concerning villages, further provisions regarding the election of village heads are regulated by the Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 72 of 2020 and Government Regulation No. 43 of 2014).

1.2 Problem Statement

1. What is the additional selection mechanism and requirements for prospective village head candidates in Takalar Regency?
2. What is the quality of prospective candidates who pass the additional selection in Takalar Regency?

1.3 Objectives and Scope

a. General Objective

The general objective of this thesis is to provide deeper insight and knowledge regarding the implementation of additional selection for prospective village heads in Takalar Regency as an effort to improve the quality of village heads from a sharia perspective.

b. Specific Objective

The specific objectives of this thesis are as outlined in the problem formulation:

1. To enable readers to understand the mechanism and requirements for additional selection tests in Takalar Regency and to obtain information about them.
2. To enable readers to understand the requirements for passing the village head test.
3. To enable readers to understand how sharia approaches additional selection and requirements.

2. Literature Review

2.1 Related Work

1. Origin of the village

To study the origins of villages, why, and how they exist, it's important to study their physical elements. There are two physical elements to study: the population and the surrounding environment. The relationship between these two elements is very close, so much so that if someone leaves the village, they feel as if they have lost their way of life. This relationship makes villagers reluctant to leave their villages. For example, we can see today that many villagers feel uncomfortable living outside their villages, even after living in transmigration areas for a long time. In reality, it is very difficult to find villagers willing to be transmigrated outside their villages, even if they don't have permanent jobs in their villages. It's impossible to say with certainty when villages began. Let's discuss it logically.

According to social science, humans are social creatures, creatures who live in constant relationships with other humans. From birth to death, humans interact with other humans. Wherever they are, they interact directly or indirectly with each other. Consciously or unconsciously, humans constantly maintain, foster, and develop interpersonal relationships. To achieve this, humans live together in a place that can meet their needs. Circumstances and environmental factors influence where communal housing is established. For example, on the beach, deep inland at the foot of a mountain, on a slope, on a mountaintop, or even on water. According to psychology, humans have natural drives, including social drives, segregation drives (separation), and integration drives. Social drives encourage people to live together with other humans in a group. Segregation drives encourage people to form groups based on shared characteristics or needs. These groups can be based on shared education, residence, and so on. Integration drives are the drives of individuals or groups to submit, obey, and seek protection from another person or group. These three drives resulted in the formation of early, primitive/simple social institutions. The formation of social institutions is accompanied by the presence of one or several leaders, which gradually develop into governmental institutions.

The natural environment also influences the formation of human groups residing in certain areas. Over time, these groups increase in number and eventually form villages. The formation of villages is caused by human nature as social beings, psychological factors, the natural environment, shared interests, and external dangers.

Community groups are formed for three main reasons:

- a. To survive by finding food, clothing, and shelter.
- b. To defend themselves against external threats; and
- c. To seek advancement in life.

It was further revealed that the villages that were initially formed were agricultural villages, fishing and shipping villages, market villages (trading), rest villages (mengaso), mining villages (passing), sacred village, villages near mining sites, and tambakan villages. These villages are known as villages based on their establishment, which is based on communal residence.

From the above descriptions, it can be concluded that the exact origins of villages are unknown, but it is clear that villages were formed out of the community's need to meet their needs. As social beings, humans always desire to establish relationships with other humans. Furthermore, they seek protection against threats. These are all thought to be the causes of village emergence.

The STPDN (National Traditional Village Governance System) drafting team from the Department of Home Affairs and Regional Autonomy, in their book on the Customary Village Government System, explains that the word "village" originates from the word

"dusun" or "desi," which means a human entity with a legal basis for interaction, communication, and cooperation within a specific territorial unit.

2. Definition of village

The words "desa," "dusun," or "desi," like "negara," "negara," or "nagari," originate from Sanskrit, meaning homeland, land of origin, or birthplace. A village is a single territorial unit inhabited by several families with their own government system (headed by a village head), or a group of houses outside the city that form a unified unit.

"desa" was originally used only in Java, Madura, and Bali. The words "dusun" and "marga" are used in South Sumatra. In Maluku, people know the terms "dusun" and "dati." In Aceh, people use the terms "gampong" and "meunasah" for the lowest legal areas. In Batak, legal areas equivalent to villages are called "huta." Hamlets are called "soso" and "anak nihuta." Other hamlets, which are agricultural communities, are called "banjar" or "janjian." In Minangkabau, the lowest legal area is called "nagar," while some combined areas are called "luha." In eastern North Sumatra, the lowest legal area is called "susu." In South Sumatra, the dusun is called "dusun," and combined areas are called "mendopo" or "marga." The name "marga" or "merga" in Batak is used for a community of descendants; in the Alas region, it's called "margo." A village-level legal area in Lampung is called a dusun or tiuh, in Minahasa it's "wanua," in Makassar it's "gaukang," and in Bugis it's "matowa." In Tanah Toraja, these legal areas have their own names. In Maluku, the lowest legal area is called "negori" or "dati."

A village is a legal entity where a community resides with the authority to exercise its own government. A village can arise from a single community residence or from a single main village and several separate legal communities that constitute their own residential units. These units are called "pedukuhan," "ampenan," "kampung," or "cantilan," along with agricultural land, inland fisheries, forest land, and scrubland. Villages vary in size; in the mountains they are very large, while in canyons they can be smaller.

Furthermore, living together gives rise to a way of life that develops into customs, which are unconditionally adhered to by all members of the community. Custom is an unwritten law passed down from generation to generation since ancestors. The punishment for violating it is the attitude and actions of the entire group. Therefore, the community is called a legal community (rechtsgemeenschap) and its territory is called a legal area (rechtgebied or rechtstreek). Thus, each region has its own customs, regulates, and manages communal life. The term "some regulate" implies that there are people who regulate, which can consist of one or more individuals or an institution. Another word for "regulate" is "rule." Therefore, the institution is called "government." The term "regulate" that has a more nurturing connotation is "mengemong," and the person or institution is called "pengemong" or "pamong." Thus, the organizer or government of a village, later called a village, is called pamong desa.

The existence of various terms for groups of people living together demonstrates that what is called a village existed in Indonesia long before Europeans or other nations arrived. Villages were simple at that time; they did not originate from outside Indonesia, but were indigenous and purely Indonesian.

From the description above, it can be concluded that the term "desa" is a general term given to every legal entity at the lowest level in Indonesia. This term was known long before the Dutch colonial government came to power in Indonesia. The word "desa" originates from Sanskrit, meaning "land of bloodshed."

The formal definition of a village can be seen in several laws and regulations below.

- a. Decree of the Minister of Home Affairs Number 17 of 1977 concerning the Determination

of the Number of Villages in Indonesia states that a village is the lowest level of governmental organization, with specific boundaries, directly under the sub-district, and is a legal community unit with the right to manage its own household.

- b. According to Law No. 5 of 1979 concerning Village Government, Article 1 explains that a village is an area occupied by a number of residents as a community unit, including legal community units with the lowest level of governmental organization directly under the sub- district head and the right to manage its own household within the Unitary State of the Republic of Indonesia.
 - c. According to Law No. Article 1 letter (o) of Law No. 22 of 1999 concerning Regional Government explains that a village, or other name, hereinafter referred to as a village, is a legal community unit that has the authority to regulate and manage the interests of the local community based on local origins and customs recognized in the national government system and located in a district area.
 - d. According to Law No. 32 of 2004 concerning Regional Government, a village is a legal community with territorial boundaries that is authorized to regulate and manage the interests of the local community based on local origins and customs recognized and respected in the government system of the Unitary State of the Republic of Indonesia.
 - e. According to Law No. 6 of 2014 concerning Villages (Village Law), a village is a village and traditional village or other name, hereinafter referred to as a village, is a legal community unit with territorial boundaries that is authorized to regulate and manage government affairs and the interests of the local community based on community initiatives, ancestral rights, and/or traditional rights recognized and respected in the government system of the Unitary State of the Republic of Indonesia.
3. Definition of village head

Village heads are a small community found throughout the world, including in Indonesia. The majority of Indonesians live in rural areas. Villages are officially recognized as the smallest governmental unit. This is stipulated in the official UNIVER MRIA U regulations and serves as the smallest area of development mobility. The village government model is standardized throughout Indonesia, although many still adhere to traditional leadership. Although the government remains in place, influence and decisions regarding the community remain with the village authorities. Villages are led by a village head who carries out all government duties and obligations.

The village head is the village leader who carries out and regulates all village government activities and is also able to receive community aspirations and carry out their duties and obligations. Article 26, paragraph (1) of Law No. 6 of 2014 concerning Villages explains that the duties of the village head are to organize village government, implement village development, foster village community development, and empower village communities.

The village head is the leader of the village government. The term of office of the village head is six years, and can be extended for one additional term. Article 26 of Law Number 6 of 2014 concerning Villages states that the duties of the Village Head are to organize village government, implement village development, foster village community development, and empower village communities.

In addition to the definition of a Village Head according to the law above, several experts define a village head, including Tahmit, who explains that a Village Head is the leader of a village in Indonesia. The Village Head is the head of the village government.

The Village Head's term of office is six years, renewable for one further term. Meanwhile, according to Talizidhuhu Ndraha, a Village Head is a leader in the village.

All matters concerning prosperity, community welfare, development, and other matters are the responsibility of the village head as the formal leader appointed by the government. According to Kolb and Brunner, a village is an area with a small population, with a population of only 200-250 people. According to W.S. Thompson, a village is defined as a place to accommodate residents. According to William Ogburn and M.F. Nimkoff, a village is an organization or collection of social life within a limited area.

The village head is given a fixed monthly income and other allowances based on the village's financial capacity, as determined annually in the Village Budget (APBDesa). This fixed income is at least equal to the district/city regional minimum wage.

Based on the above definition, it can be concluded that the Village Head is responsible for administering village government, implementing village development, fostering village community development, and empowering the village community.

2.2 Research Gap

Regional government law is closely related to, and one of the topics discussed is the village. Van Vollenhoven states in the opening sentence of his book, "Staatsrecht Oversee," that in 1596, when the first Dutch-flagged ship entered Indonesian archipelago waters, this region was not, from a constitutional point of view, a wild and empty territory. It contained a collection of regulatory institutions and authority through governance by or over tribes, villages, village associations, republics, or kingdoms. Van Vollenhoven also emphasized that this state system was indigenous (*inheemsch geleven*) despite the continuing influence of Hinduism and Islam on people's lives.

Communities had already developed by forming permanent villages. Traditions from this era have determined the form and structure of our temples. The original character of Indonesian statecraft, visible to this day in everyday life, is the village system, both in Java, Sumatra, and other Indonesian islands.

According to Attamimi, the essence of the Indonesian state is a vast village with elements of modern perspective. Therefore, the Republic of Indonesia, in its governance system, incorporates village government as a manifestation of village autonomy, giving it the authority to manage its own affairs, including in the area of village governance, as stipulated in Law Number 6 of 2014 concerning Villages. Establishing a village government requires a leader, the village head, whose duty is to run the village government under his/her jurisdiction. Determining who is eligible to become a village head is stipulated in the *a quo* law through the village head election.

Village head elections are a way to realize people's sovereignty, providing an opportunity for village communities to elect their village head and decide what they want the village government to implement. Village head elections are expected to be a democratization process in villages, a prerequisite for the growth and development of democracy at the regional and national levels.

Village heads have the authority and responsibility to manage their own affairs, and are the primary organizers and persons responsible for governance, development, and community affairs. In addition, the village head is also tasked with building the mental health of the village community by fostering and developing a spirit of development inspired by the principles of collective effort and family. Based on this, it is clear that the village head plays a crucial role and position in village government. The village head is the leader of the village's governance and the organizer and person responsible for the running of government and development within his/her area.

The purpose of village head elections is to elect candidates competing in the village

head election to lead the village. Village head elections are conducted directly by registered village residents, who vote directly for the village head candidate they deem capable of representing their aspirations and village development.

Democracy, in the context of village head elections, can be understood as a recognition of diversity and participatory political attitudes within the framework of democratization at the village level. This refers to Law Number 6 of 2014, which recognizes village governance as a subsystem of the governance system, where villages have the right and authority to manage village affairs.

The manifestation of community participation and active participation is a result of the concept of democracy adopted in Indonesia. A democratic state is a state governed by the will and desire of the people. From an organizational perspective, democracy means the organization of the state carried out by the people themselves or with the consent of the people, as sovereignty rests with the people.

One form of community participation in a country is involvement in general elections (pemilu). Elections are a hallmark of a democratic government, including the election of village heads. Historically, village head elections have been in place for a long time, and their direct, general, free, secret, honest, and fair nature has been understood as a recognition of the diversity of political attitudes and community participation in democratization at the village level.

The Village Head Election mechanism is directly elected by village residents through specific stages. The Village Head's term of office is six years, with a maximum of three re- elections. For the position of Traditional Village Head, customary law provisions apply in accordance with community developments and the principles of the Unitary State of the Republic of Indonesia. Simultaneous Village Head Elections take into account the number of villages and the financial capacity of the Regional Budget (APBD) to hold elections in stages, as long as they are regulated by Regency/City Regulations. The legal basis for Village Head Elections is Law Number 6 of 2014 concerning Villages, Article 31.

Furthermore, several requirements must be met by prospective Village Head candidates, as follows:

1. Indonesian citizens who, if elected, must reside in the local village area.
2. Devout to God Almighty.
3. Uphold and practice Pancasila, implement the 1945 Constitution of the Republic of Indonesia, and defend and preserve the integrity of the Unitary State of the Republic of Indonesia and Bhinneka Tunggal Ika.
4. Have a minimum education of junior high school or equivalent.
5. Be at least 25 years old at the time of registration.
6. Willing to be nominated as Village Head.
7. Not currently serving a prison sentence.
8. Never been sentenced to prison based on a final and binding court decision for committing a crime punishable by imprisonment of at least five years or more, except for five years after completing the prison sentence and honestly and openly announcing to the public that they have been convicted and are not repeat offenders.
9. Not having had their voting rights revoked by a legally binding court decision.
10. Not having committed any reprehensible act.
11. Physically and mentally healthy.
12. Free from narcotics and other addictive substances.
13. Not having served three terms as Village Head.

Village Head Quality

Quality is a benchmark for determining a product or service for its users. Quality is a direct reflection of a product or service based on time, raw materials, performance, reliability, and characteristics. According to the American Society for Quality Control, quality is the overall characteristics of a product or service that satisfy implicit customer needs. Three international quality experts define quality: Deming concluded that quality is everything that meets consumer needs and desires. Crosby defines quality as conformity to needs, encompassing availability, delivery, reliability, maintainability, and cost-effectiveness. Juran defines quality as conformance to objectives and benefits. Sofyan Assauri defines quality as a set of characteristics that describe a product or service in accordance with the objectives for which the goods/results are needed. Therefore, the quality perspective plays a significant role for companies.

The many different perspectives among experts on the definition of quality are due to the numerous criteria used to determine the quality of a product or service and its reliance on context. Furthermore, the application of quality involves several dimensions that give rise to differing perceptions or views regarding the concept of quality. The quality of the village head will significantly determine the future of a village, both in terms of development, services, and other aspects, as the village head has the most direct contact with the village community. Therefore, the village head is required to work effectively and efficiently to achieve the hopes and aspirations of the village community.

The quality of the village head's leadership is crucial for the success of development programs in the village. The success of development programs can only be achieved if the leader is able to organize all the potential and resources available in the village. Therefore, the success of village development is determined by appropriate leadership tailored to the conditions of the community.

In improving the quality of human resources, the role of leadership is crucial. A leader or head of an organization will be recognized as a leader if they can influence and direct their subordinates toward organizational goals. To improve the image, work, and performance of government agencies toward professionalism and support the creation of good governance, a unified direction and perspective is needed for all government employees, which can serve as a guideline or reference in carrying out both managerial and operational tasks across all areas and organizational units within the government agency in an integrated manner. Therefore, leaders are required to skillfully guide the organization toward new strategic directions. One form of leadership believed to be able to balance the mindset and reflection of new paradigms in the current of globalization. Leadership is described as a leadership style that can inspire or motivate employees, enabling them to develop and achieve high levels of performance beyond their expectations.

The role of leaders in explaining what needs to be done or directing their subordinates is highly influential, with various actions likely to impact the development of existing resources. Therefore, leadership, as one of the crucial aspects that must be considered in the process of developing human resources within government organizations, concerns the commitment of the leaders of specific institutions or agencies to improving the quality of human resources. For example, within the village government, the village head is the highest-ranking leader in the village. Therefore, the village head plays a crucial role in the village's progress. As a leader, the village head is required to carry out his duties and responsibilities effectively. One crucial role in the management process of an organization is the ability to integrate the various activities carried out by subordinate work units to achieve unity of movement and facilitate the achievement of organizational goals. Such integration will not be achieved if a leader is unable to carry out his functions and roles effectively.

According to Sumardjan, a quality, whole person is a development person who possesses the following characteristics:

- a. Having confidence in oneself, one must not be low in self-esteem which leads to an attitude of resignation or giving up on fate, so that one becomes passive or apathetic towards the possibility of improving one's fate.
- b. Has a strong desire to improve his fate.
- c. Having a dynamic character includes:
 - a. Take advantage of every profitable opportunity
 - b. Able to solve life problems faced
 - c. Always ready to face social and cultural changes that occur in society.
 - d. Willing and able to cooperate with other parties on the basis of understanding and respecting the rights and obligations of each party.
- d. Have a high moral character, including: honest, keeping promises, sensitive to the rights and interests of other parties.

A. *General Overview of Siyasah Syariyyah*

1. The concept of Islamic governance

Siyasah syar'iyah/fiqh siyasah is a science that discusses how to regulate state administration issues, such as how to make laws and various other regulations in accordance with Islamic principles, even though there is no specific evidence that regulates the arrangement of all these issues. Ahmad Fathi Bahansi's opinion as quoted by Djazuli stated that siyasah syar'iyah/fiqh siyasah is "the regulation of human benefit based on sharia.

Another meaningful meaning, siyasah syar'iyah/fiqh siyasah is not only carrying out the function of "khidmah" service, but also at the same time carrying out the function of direction "is{lah". In relation to this, the study of siyasah fiqh uses several commonly used methods, including: Ijma', qiyas, al Mas{a>lih{ul murlah, shad al dzari'ah, al ish{tisan and other fiqh rules. 'Abd al Rahman Taj emphasized as quoted by Sukardja that the main basis of siyasah is revelation or religion. Transcendental values are the basis for the formation of regulations made by authorized state institutions.

Other sources used in the process of studying siyasa fiqh are humans themselves and their environment. Regulations originating from the human environment itself, such as the views of experts, customary law, human experience, and cultural heritage, need to be linked to transcendental values and norms so as not to conflict with God's will and policies as stipulated in the sharia. The explanation above ultimately narrows down to the understanding that Islam, through fiqh siyasa, regulates its people to remain within the corridor of Islamic legal rules (sharia) in the management of state constitutional law, which contains applicable legal regulations, including matters regarding the election of leaders. Existing legal/legislative rules are expected to be closer to the good/benefit of the people, not merely a mutual agreement or based solely on decisions.

In relation to the process of selecting a leader, in order to produce a leader who brings benefits, Imam al Mawardi, for example, provides 7 (seven) conditions that must be met, namely: fair, knowledgeable, physically healthy (body parts and five senses), scientific competence related to law and politics, courage, lineage. According to him, a person can occupy a leadership position through 2 (two) methods, namely by election carried out by a representative body of the people (ahlu al a'di wa al hilli) or by appointment by the previous leader. In selecting a leader, there must be people who have high qualities in upholding truth and justice in accordance with QS. Al-Ma'idah / 5; 8, which reads

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ؕ اَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا

اللَّهُ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

Translation:

"O you who believe, be you upholders of (the truth) for Allah (and) witnesses (who act) fairly. Let not your hatred of a people encourage you to act unjustly. Act justly because (fairly) is closer to piety. Fear Allah. Indeed, Allah is Careful in what you do."

This verse reminds leaders to always act justly. Sheikh Mutawalli As-Sya'rawi's book, Tafsir Al-Khawatir, explains that this just attitude applies to every individual, even in making legal decisions on seemingly trivial matters. This verse is highly relevant, anytime and anywhere, for those with the authority to make legal decisions.

Meanwhile, Ibn Taymiyyah wrote a related book on politics, entitled "Al Siyasah al Syariyyah fi Ishlah al Ra'i wa Ra'iyah." In matters of leadership, he prioritizes the best among the best, not based solely on the majority's choice. This is because a leader is not only someone who understands the community's problems but also serves as a role model for them. In a narration quoted by Ibn Taymiyyah, the Prophet Muhammad (peace be upon him) said that whoever chooses someone to manage the affairs of the Muslim community, knowing that there is someone more competent in that matter, has betrayed Allah and His Messenger. The implementation of Islamic jurisprudence (fiqh siya sah) began when the Prophet Muhammad (peace be upon him) organized and guided his people toward a social and cultural order approved by Allah SWT. This was especially evident after the Prophet Muhammad (peace be upon him) migrated, and was then continued by the four caliphs (khulafa' al-rasyidun) and subsequent caliphs. Regarding the succession of leaders, the Prophet (peace be upon him) did not explicitly or implicitly state the mechanism. This fact served as a lesson for his people to discern and seek the best solutions for themselves, tailored to the situation and conditions, thus realizing the common good. This is evidenced by the historical fact that Abu Bakr as-Siddiq was appointed caliph by representatives of the Muslim community. Meanwhile, prior to Abu Bakr's death, he appointed Umar ibn al-Khattab as his successor and asked the Muslims to pledge allegiance to him.

Meanwhile, when the leadership passed to Uthman ibn Affan, Umar appointed several senior companions to choose his successor, a contrast to the appointment of Abu Bakr and himself as caliphs. The period of Ali ibn Abi Talib's caliphate began with a deliberation to appoint a successor to Caliph Uthman. The conclusion of this discussion of Islamic jurisprudence (fiqh siyasah) in relation to the succession of leaders/power is its emphasis on the public interest (maslahah). The election system or rules can be changed/replaced with models adapted to the existing situation and conditions, which are deemed to best benefit the community. Standardizing a rule that actually closes the door to public interest (maslahah) in relation to siyasah/politics, particularly in the matter of electing leaders, is contrary to the spirit of Islamic jurisprudence itself.

2. Legal Basis of Siyasah Syariyyah

a. Al - Quran

The Quran is the primary source of Islamic law and the primary basis for determining law. The Quran is the word of Allah, containing His words in the form of various laws. Because the Quran is believed to originate from Allah and its texts are considered sacred, every Muslim must recognize it as the foundation of all Islamic superstructures. Many Muslim figures have noted that the Quran is the sole supreme source for determining other laws, as it has never experienced any changes or conditions despite the constant development of time.

Syariah law is inseparable from the Quran and Hadith. Sharia law is the foundation

of knowledge regarding social life and government. The results of this thinking serve as a guide and regulator for the lives of the people in their relationships with leaders and the government, ensuring proper and correct governance. Justice is one of the principles of Islam explained in both the Quran and Hadith, so it is natural that all religious demands and regulations are based on justice. Such as justice in rights which gives rights to each member of society as stipulated in Islamic law.

b. Al- Hadist

As is the case with the Qur'an, the Sunnah (Al-Hadith) of the prophet also serves as a source of law or *ushul syar'iyah* and also as a postulate of *syara'* law. Its position as a source of Sharia law or *ushul Syar'iyah* is due to the Sunnah of the Prophet Muhammad SAW, because it contains norms which contain Sharia law and from which Sharia law was explored and discovered and formulated. In the Al-Qur'an there is the word "sunnah" in 16 scattered places with the meaning of "prevailing custom" and "the path followed".⁴³ The process of transmitting the Sunnah (Al - Hadith) are usually witnessed by several people who have direct knowledge of the incident and are passed on from generation to generation from the time of the Prophet until the end of the narrator who narrates it by examining a continuous series of narrators.

c. Ijma'

Etymologically, *ijma* has two meanings: a determination to do something or a decision to do something, and a consensus or agreement according to Al-Amidi: *ijma'* is the agreement of a number of *ahlul halil wa'aqd* (experts competent in governing the Ummah) from the Ummah of Muhammad at a time on the law of a particular issue. The quality of *ijma'* is classified into two levels:

1. Ijma' Sharih

Ijma' Sharih is *ijma'* that occurs after all *mujtahids* in a period have expressed their opinions on a particular law clearly and openly, either verbally (the results of their *ijtihad* are disseminated through *fatwas*), in writing, or in action (*mujtahids* who act as judges in deciding a case), and all their opinions result in the same ruling on that law.

2. Ijma sukuti

Ijma'sukuti is *ijma'* which is based on the agreement of the *ulama* through which one *mujtahid* or more expresses an opinion regarding the law of a problem within a certain period, then that opinion is widely spread and known to many people and not a single *mujtahid* expresses a different or refuting opinion. *Ijma'sukuti* has an influence on law which has the character of a strong presumption about the truth, the *ulama* are of the opinion that *ijma'sukuti* is a *Sharia'iyah* argument which has binding power for the entire community.

d. Qiyas

Qiyas is a method of persuasion to explore Islamic law for which the texts of the Qur'an and Sunnah do not clearly stipulate the law. The fundamental idea of *qiyas* is actually the close relationship between law and cause, because in almost every law outside the realm of worship, the rationale for its enactment by Allah SWT can be discerned. Etymologically, *qiyas* means to measure, to compare something with something similar. *Qiyas*, according to

30 legal terms according to Al-Ghazali in *al-Mustashfa*, is using something known to something known to establish a law for both or to negate a law from both due to the similarity between the two, in establishing a law or negating a law.

Qiyas is divided into several groups, including:

1. *Qiyas aqwa* is an analogy whose *illat* (*illah*) of the subsidiary law (*far'u*) is stronger than the *illat* of the basic law. This means that something that has been explained in the

Qur'an as forbidden is prohibited in small amounts. Therefore, the prohibition of doing it in large quantities is more important. A small amount of obedience is commendable when performed, but performing a large amount of obedience is more praiseworthy, as is the Sunnah.

2. Qiyas mushawi is a form of analogy where the illat of the branch law is equal to the original law. This type of analogy is also called qiyas pi ma'na al-Asal (analogy to the meaning of the original law), namely the Qur'an and the Prophet's Hadith, qiyas jail (clear analogy), and qiyas ibn nafsi al-Fariq (analogy without difference in illat). Qiyas in the category of qiyas musnawi is clearly different from the previous type because the illat of the branch law is stronger than the original law. Imam Al-Ghazali seems to agree with the above categorization, as described in the book al-Mustasfa. The second level (allegory mushawi) is where the implied illat of the text is equal to the explicit one (i.e., stronger or inferior). However, scholars still disagree on this type of analogy.
3. Qiyas al-Adhaf is an illat analogy in its legal branches (far') which is weaker than in the book of Arrisallah. Imam Syafi'i divides qiyas into two areas, namely qiyas al-ma'na (analogy based on legal causes and qiyas al-Syaba) analogy which is targeted on similarity.

e. Ra'yu

Ra'yu (Reason) The collective use of ra'yu is the result of law which is determined based on the same reasoning or agreement on the determination of law, whereas individually what is achieved by a mujtahid regarding the law on a problem is not necessarily the same as what has been achieved by another mujtahid regarding the same problem.

3. Objective Siyasah Syariyyah

The essence of Siyasah Syariyyah which is intended is the same, namely benefit which is the goal of sharia', not benefit which is solely based on human desires and desires. Because, it is fully realized that the aim of legal associations is none other than to realize the benefit for humans in all facets and aspects of human life in the world and avoid various forms that can lead to damage, in other words every legal provision outlined by the Shari'a is aimed at creating benefits for humans.

Thus, it can be concluded that Siyasah Syariyyah is every policy of a ruler whose aim is to safeguard human benefit, or uphold God's law, or maintain ethics, or spread security in the country, with something that does not conflict with the text, whether the text exists (explicitly) or does not exist (implicitly). The main objective of Siyasah Syariyyah is the creation of an Islamic system of state regulation and to explain that Islam requires the creation of a just political system in order to realize the benefit of mankind in all times and in every country.

The main goal to be achieved by the science of Siyasah according to Abdul Wahhab Khallaf is the creation of an Islamic system of state regulation and to explain that Islam requires the creation of a just political system in order to realize the benefit of humanity in all times and in every country.

3. Methodology

3.1 Data Collection

The data sources used by the author are as follows:

1. Primary data sources

Primary data is data obtained through direct measurements by the researcher from the source (research subjects). Primary data is the type and source of research data obtained directly from the primary source (without intermediaries), whether individuals or groups. Therefore, the data is obtained directly. Primary data is specifically used to answer

research questions.

In conclusion, primary data is original data obtained directly from the source. In data processing, primary data must be processed properly so that the final results can be used effectively and efficiently. Researchers must thoroughly understand the meaning of primary data and the correct method of processing primary data, while also observing research ethics. Remember to always properly document the data so that it can be reused in the future.

Primary data is data obtained directly from people who work and interact with the Takalar Regency P2KD. Therefore, the primary data source in this study was obtained from interviews with the Takalar Regency P2KD team.

2. Secondary data sources

Secondary data are sources that do not directly contribute data to data collection.

Secondary data is a source of research data obtained indirectly by researchers through intermediary media (obtained or recorded by other parties). Secondary data takes the form of historical records or reports that have been compiled in archives or documentary data.

3.2 Analysis Techniques

This research used a descriptive qualitative data processing and analysis method, comparing primary and secondary data. The data were then clarified, described, and systematically arranged to obtain knowledge. The steps for data analysis are as follows:

1. Organizing data, both from recordings and written data.
2. Processing the data by sorting it, as follows:
 - a. Data coding is the adjustment of data obtained from research, literature, and field research to the main topic of the problem by assigning specific codes to the data.
 - b. Data editing is the examination of research data to determine the relevance and validity of the data to be described in finding answers to the problem.
 - c. Data interpretation involves translating or interpreting previously categorized data.

3.3 Validation

This research employs a qualitative approach (field research). Qualitative research focuses on exploring natural phenomena as they occur in real-life settings, making it unsuitable for laboratory environments and more appropriate for fieldwork. For this reason, it is often referred to as *naturalistic inquiry* or a *field study*.

Qualitative research involves examining social phenomena and human issues, aiming to uncover meaning, understanding, concepts, characteristics, symptoms, symbols, and detailed descriptions of a particular occurrence. It is a focused, multi-method, natural, and holistic approach that emphasizes depth over quantity, utilizes various data collection techniques, and presents findings in a narrative format.

In this study, the qualitative method is applied to describe the implementation of the additional selection process for village head candidates in Takalar Regency, viewed from the perspective of *siyasah syar'iyah*, as an effort to enhance the quality of village leadership.

4. Results and Discussion

4.1 Key Findings

- A. Regulations Concerning Additional Selection and Requirements for Village Head Candidates in Takalar Regency

The additional selection process in Takalar Regency is governed by Minister of

Home Affairs Regulation Number 112 of 2014 on Village Head Elections and Takalar Regent Regulation Number 21 of 2022, Article 39. These regulations specify that additional selection is carried out when the number of candidates for village head exceeds five. This process involves a written examination aimed at assessing candidates' competence, integrity, and ability to lead the village effectively.

As stipulated in the regulations, the additional selection is applied only when more than five individuals register as candidates. Its primary objective is to ensure that those advancing to the election stage have the necessary competence and integrity to serve the interests of the village community.

The evaluation of prospective village head candidates follows the provisions outlined in Regent Regulation Number 21 of 2022, Article 39, which states:

1. If more than 5 (five) prospective candidates meet the requirements as referred to in Article 27, the Regency Election Committee will facilitate the implementation of Additional Selection.
2. The additional selection as referred to in paragraph (1) is outlined in the Minutes using the following criteria:
 - a. work experience in government institutions;
 - b. education level;
 - c. age;
 - d. domicile;
 - e. organizational experience;
 - f. Police Clearance Certificate; and
 - g. Drug-Free Certificate.
- b. 2a. In addition to the additional selection using the criteria referred to in paragraph (2), the Election Committee will also conduct additional selection through a written examination and competency test.
- c. The scoring value for the additional selection criteria as referred to in paragraph (2), and the scores from the written examination and competency test as referred to in paragraph (2a) are calculated cumulatively.
- d. Based on the recommendations from the additional selection facilitation as referred to in paragraph (3), the Election Committee will determine the prospective Village Head Candidate as the Village Head Candidate.
- e. Based on Law Number 6 of 2014 concerning Villages, Article 33, the requirements that must be met by prospective village head candidates include:
 - a. Indonesian citizen
 - b. Devout to God Almighty
 - c. Uphold and practice Pancasila, implement the 1945 Constitution, and defend and maintain the integrity of the Unitary State of the Republic of Indonesia and Bhinneka Tunggal Ika
 - d. Have a minimum education of junior high school (SLTP) or equivalent
 - e. Be at least 25 years old at the time of registration
 - f. Willing to be nominated as village head
 - g. Not currently serving a prison sentence
 - h. Never been sentenced to prison based on a legally binding court decision for committing a crime punishable by imprisonment of at least 5 years or more, except for 5 years after completing the prison sentence and honestly and openly announcing to the public that the person concerned has been convicted and is not a repeat offender
 - i. Not currently having their voting rights revoked in accordance with a legally binding

- court decision
- j. In good health
- k. Never served as Village Head for three consecutive terms
- l. Other requirements stipulated by Regional Regulations.

The results of the written examination, combined with the Village Committee's evaluation of candidates' age, education level, and government work experience, determine whether candidates pass the selection stage and qualify to run in the village head election. Only five candidates from each village are permitted to advance to the election stage.

From a Sharia perspective, this approach is consistent with the principle of public welfare, which stresses the importance of choosing leaders based on competence and merit, as outlined in the Qur'an and Hadith. This principle ensures that the elected village head can perform their duties effectively and fairly to support village development.

The regulation seeks to establish a transparent, fair, and accountable selection process. In Takalar Regency, additional selection was conducted in 19 out of 37 villages participating in simultaneous elections. This process successfully reduced the number of candidates, minimized potential conflicts, and strengthened public trust in the election outcomes.

Village leadership in Takalar Regency holds a vital role. An effective village head must serve as a unifying link between the community, local government, and other stakeholders to achieve village objectives. Strong leadership fosters community participation, enhances human resource capacity, and promotes good governance. Therefore, it is essential to have village heads with integrity, competence, and a commitment to advancing community welfare.

To produce capable leaders, the selection process itself must be of high quality, adhering to legal and ethical standards. Village head elections are a crucial element of local governance, where the elected leader manages not only a governmental body but also a community unit within the village, as reflected in interview findings.

Additional selection tests serve as benchmarks for evaluating candidate quality, with questions focused on village-related knowledge. In Takalar Regency, academics apply scientific methods and objective assessments to evaluate candidates' qualifications and potential. This approach enhances the quality of the selection process, ensuring that the most suitable candidates are chosen based on accurate data and facts.

To uphold the integrity of the additional selection process, transparency and accountability are key. Each stage is openly communicated to the election committee, candidates, and the public—represented by the Village Consultative Body. Stakeholders are informed in advance about selection criteria, evaluation procedures, and final decisions.

The participation of academics also contributes valuable advice and recommendations to the selection committee, enriching the decision-making process. Their involvement helps assure the public that the process is fair and grounded in candidate quality and qualifications.

B. Implementation of Additional Selection and Requirements for Prospective Village Head Candidates in Takalar Regency as an Effort to Improve the Quality of Village Heads from a *Syar'iyah Siyasah* Perspective

The *siyasah syar'iyah* perspective offers a relevant framework for understanding

the significance of additional selection. From this standpoint, the process is considered a legitimate effort to ensure the election of village leaders who are just, trustworthy, and competent. It aligns with the principle of *al-maslahah al-ammah* (public benefit), which holds that a capable leader will bring overall benefits to the entire village community.

Siyasah syar'iyah refers to the body of political and constitutional laws that not only regulate state structures, the position of citizens, and their rights, but also govern political authority that leads or administers a nation. All of these regulations are grounded in the Qur'an as Islam's highest source of law. According to Abdurrahman Taj, *siyasah syar'iyah* encompasses laws that manage state affairs and address public issues in harmony with the spirit and universal principles of the Sharia, aimed at achieving social objectives—even if such arrangements are not explicitly stated in the Qur'an or Sunnah.

In Islam, the appointment of leaders traditionally follows the example set by the selection of the *khulafa ar-rashidin*. At that time, leadership appointments did not follow a democratic voting system. Instead, the *khulafa ar-rashidin* were chosen through varying methods that still conformed to Islamic principles. There are two primary methods by which they were appointed:

1. Baiat In'iqad, which is the oath that demonstrates the legitimacy of the person being sworn in as caliph. The holder of power has the right to be obeyed, helped, and followed.
2. Baiat Ammah/Baiat Tha'ah, which is the Muslim oath of allegiance to the chosen caliph by offering obedience to him. Baiat Tha'ah is not to appoint a caliph, as one already exists. Mengenai Pemilihan Pemimpin dan syarat pilih pun diserahkan sepenuhnya oleh ijtihad manusia, agar tetap sesuai dengan perkembangan masyarakat. Islam hanya menggariskan prinsip tentang pemilihan pemimpin dan syarat-syarat pilih harus mengabdikan pada kemaslahatan/kepentingan rakyat. Al- Qur'an juga tidak memberikan petunjuk teknis bagaimana kepala Pemerintahan dipilih. Rasulullah SAW juga tidak membicarakan atau menunjuk siapa yang akan menggantikannya dalam kedudukannya. The characteristics of leadership in Siyasah Fiqh are a reflection of the character of the Prophet Muhammad SAW in carrying out his duties as leader of the people, the characteristics are as follows:

a. Shiddiq

The Prophet Muhammad (peace be upon him) possessed such a captivating and outstanding personality and power of speech that anyone who went to him would surely return with faith, sincerity, and the honesty of his message.

The virtue and nobility of this honesty and truthfulness are reinforced and explained in Surah Al-Ahzab, verse 22, which reads:

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا

Translation:

"And when the believers saw these allied groups, they said, 'This is what Allah and His Messenger promised us. And it is true that Allah and His Messenger did not add anything to them, except priests and positions.'"

b. Trust

The Prophet Muhammad's trustworthiness demonstrates his ability to maintain trust by keeping what should be kept secret and consistently delivering what should be delivered. This quality elevated him above the leaders of the community or previous prophets.

The word of God, which speaks of the trust placed upon every human being,

is found in Surah Al-Ahzab, verse 72:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّ كَانَ ظَلُومًا جَهُولًا

Translation:

"Indeed, we have conveyed a trust to the heavens, the earth and the mountains, so everyone is reluctant to carry that trust and they are afraid that they will betray it and that the trust will be carried by humans. In fact, humans are very unjust and stupid."

c. **Tabligh**

Tabligh represents the Prophet's third key trait—his approach and method that serve as a model to follow. He began by conveying his message to his own family before extending it to the entire world. Prior to teaching, he would put the teachings into practice himself. This trait reflects the Prophet's commitment to never concealing the truth, particularly when it served the interests of society and religion. He consistently shared valuable knowledge without ever keeping it solely for himself.

d. **Fathanah**

The Prophet Muhammad's effectiveness as a leader was a result of the intelligence granted to him by Allah SWT. *Fathanah*, his fourth attribute, signifies his sharp intellect and exceptional wisdom as a leader who consistently exercised sound judgment. A true leader is intelligent and possesses a clear understanding of the underlying issues within the community. They must be capable of comprehending the various components of an organization or institution and aligning them with the strategic direction needed to achieve the established goals.

4.2 Interpretation of Results

1. Additional Selection Regulations

- Based on Home Affairs Ministerial Regulation No. 112/2014 and Takalar Regent Regulation No. 21/2022.
- Applies if there are more than five village head candidates.
- The selection process includes: a written exam, a competency test, and an assessment of the following aspects: age, education, work experience, police clearance certificate (SKCK), domicile, and drug-free status.
- This selection process aims to ensure transparency, fairness, and accountability.

2. Implementation of the Syariah Perspective

- The additional selection process aligns with Islamic principles (Shiddiq, Amanah, Tabligh, Fathanah).
- Improves the integrity, accountability, and leadership skills of village head candidates.
- Of the 37 villages, 19 implemented the additional selection process, and it has been proven to improve the quality of the selected candidates.

5. Discussion

5.1 Comparison with Prior Research

This study addresses the topic of additional selection of village head candidates as an effort to improve the quality of village leadership, integrated with a *Siyasah Syar'iyah* perspective.

Compared to previous studies such as:

- Dewi Mustika (2021), who examined the competency test for selecting village heads

in Southeast Minahasa Regency, focused more on administrative aspects and local policies without an Islamic perspective.

- Dini Yuliani (2023), who examined the additional selection process from a governmental perspective but did not integrate the dimension of Islamic values.

Therefore, the uniqueness of this study lies in its normative Islamic approach and the application of Islamic principles to assess the quality of local leaders, a practice that has not been specifically addressed in the context of village head elections.

5.2 Limitations

Several limitations can be identified from this paper:

- Limited coverage: The study was conducted only in Takalar Regency and included 19 villages out of a total of 37 that underwent additional selection. This may limit the generalizability of the results to other districts in Indonesia.
- No detailed explanation of the interview methodology: Not all informants' identities or backgrounds were explicitly stated, although this is crucial in qualitative research for assessing data validity.
- The normative approach has not been reinforced with quantitative empirical analysis: Although a qualitative normative approach was used, it would be more robust if supplemented with quantitative data to objectively assess the impact of selection on improving leadership quality.

5.3 Future Research

- To complement and develop this research, several recommendations for future research are:
- Expanding the study area to other districts to compare the effectiveness of additional selection and the implementation of *Siyasah Syar'iyah* principles nationally.
- Deepening the role of academics in the village head candidate selection process, including their contribution to the quality of the selection and its outcomes.
- Using mixed methods, including surveys or quantitative data analysis, to measure the actual impact of additional selection on the post-election performance of village heads.
- A longitudinal study to assess changes in the leadership quality of village heads elected through additional selection mechanisms, compared to those who did not go through a similar process.

6. Conclusion

1. In Takalar Regency, regulations on additional selection and eligibility criteria for village head candidates stipulate that this process is applied when there are more than five applicants. The additional selection serves as a measure to assess the quality of the candidates, who will later be chosen directly by the community. For the 2022–2027 term, the process follows Regent Regulation Number 21 of 2022, Article 39, concerning the procedures for nomination, election, appointment, tenure, and dismissal of village heads. Candidates who pass this stage generally demonstrate above-average competence, as the questions test their knowledge of the village. Conducted by academic experts, this process is a vital step in ensuring that capable leaders are appointed, supporting professionalism and accountability in filling village head positions.
2. From a Sharia perspective, the implementation of additional selection and eligibility criteria for village head candidates in Takalar Regency aims to enhance the quality of village leadership. Such measures are permissible when they serve the public interest, promote justice, and evaluate the candidate's competence and integrity. The process must be fair, transparent, non-discriminatory, and consistent with Islamic principles. When

these conditions are met, the policy reflects the values of effective and morally sound leadership in Islam.

7. Recommendation

- Local governments need to expand the implementation of additional selection across all villages.
- Academics should be more widely involved in the selection process to ensure the objectivity and validity of the process.
- Increase public awareness of regulations to ensure the selection process is better understood and widely accepted.
- Ensure that the selection process remains based on Islamic values, justice, and transparency.

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