

Analysis Implementation The Appointment Village Officials From *Siyasah Tanfidziyah* Perspective In Gedung Jaya Village

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Abstract

This study aims to analyze the impact of the appointment mechanism for village officials that does not comply with Tulang Bawang Regent Regulation No. 10 of 2020 concerning Guidelines for the Appointment of Village Officials, with a focus on the case in Gedung Jaya Village, Rawa Pitu District, Tulang Bawang Regency. This field research uses observation, interviews, and documentation methods to identify the legal implications and community response to the village apparatus appointment process. Field findings indicate that procedural irregularities, including the absence of open selection and administrative transparency, have the potential to infringe upon community rights and undermine the stability of village governance. From a *siyasah tanfidziyah* perspective, this mechanism has essentially adopted the principles of *musawah* (equality), tolerance, freedom, justice ('*adl*), *syura* (*consultation*), and compliance with sharia law; however, its implementation has not been effective in creating optimal social harmony and justice. The results of this study emphasize the importance of enforcing regional regulations, increasing accountability, and strengthening the integration of *siyasah tanfidziyah* values in public administration to achieve a village governance system that is fair, stable, and in the best interests of the community.

Keywords

Village Officials; Regent Regulations; *Siyasah Tanfidziyah*

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1. INTRODUCTION

Indonesia, a country with a large territory and population, has implemented a decentralization system to enhance the effectiveness of governance and expand the reach of public services (Abdul, 2025). In this context, villages play a crucial role as the smallest governmental entities, given the authority to regulate and manage the interests of the local community (Bauw, 2023). Law Number 6 of 2014 concerning Villages serves as the primary legal basis for the administration of village governance, including regulations governing the mechanism for appointing and dismissing village officials. (Pratama & Frinaldi, 2023)



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A village is essentially a self-governing community with defined boundaries, residents, and customs, enabling it to govern itself autonomously (Sipayung & Sintara, 2023). Within this framework, the village government has the authority to manage its own affairs, guaranteed by the principle of regional autonomy. (Darmawati, 2025)

In the implementation of decentralization, villages play a role as development subjects that have the authority to regulate local needs in accordance with the social and cultural characteristics of their communities. Therefore, strengthening village autonomy must be accompanied by democratic, transparent, and participatory governance. (Suteja & Widiyahseno, 2021) One important indicator of such governance is the mechanism for appointing village officials. An unaccountable process has the potential to lead to nepotism and erode the professionalism of the apparatus (Husni & Damayanti, 2023). As a result, public trust in village administration may weaken, and the quality of public services may decline. (Rahmat & Hidayat, 2025)

The village administration is responsible for overseeing government affairs and community interests in accordance with applicable laws and regulations. Village officials act as assistants to the village head in implementing policies, coordinating government affairs, and providing administrative services (Rudy, 2013). Tulang Bawang Regent Regulation Number 10 of 2020 stipulates that the appointment of village officials must be carried out through a selection and screening process that includes the stages of preparation, candidate selection, screening, and appointment. (Perbup Nomor 10 Tahun 2020)

However, preliminary research in Gedung Jaya Village reveals allegations of procedural irregularities, primarily due to the lack of transparency in the selection stages, which led to negative assumptions and undermined public confidence in the legitimacy of the appointed officials. (Nurmala et al., 2025)

From the perspective of *fiqh siyasah*, village officials are conceptually equivalent to *wizarah*, who are assistant officials to the head of state, and are given great responsibility in implementing government policies (Luckyto & Yumitro, 2022). This is reinforced in the Qur'an through the story of Prophet Moses and Prophet Aaron, when Allah appointed Aaron as a *wazir* to assist Moses in carrying out his prophetic duties, as stated in QS. Al-Furqan verse 35:

وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَبَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَرُونَ وَزِيرًا

Meaning: "And indeed, We gave Moses the Book (Torah) and made Aaron, his brother, as his minister (assistant)."

This verse emphasizes that the position of assistant to the leader is very important and requires high competence and integrity. Thus, village officials, as assistants to the village head, have a strategic role that is not only important administratively but also has an ethical basis in the Islamic perspective.

(Paramadina & Al Arif, 2022)

Based on these conditions, this study was formulated to answer questions regarding how the mechanism for appointing village officials in Gedung Jaya Village is implemented, the extent to which the process complies with or deviates from the provisions of Tulang Bawang Regent Regulation Number 10 of 2020, and how this mechanism can be analyzed through the perspective of *fiqh siyasah*, particularly the concept of *wizarah*. This problem formulation directs the research toward the objectives of describing the procedure for appointing village officials in accordance with applicable regulations, explaining the forms of non-compliance in the selection process in the field, and reviewing it from the perspective of *fiqh siyasah* as a normative approach.

This research is novel because it integrates the analysis of *Siyasah Tanfidziyah* into the study of the appointment of village officials, which in previous studies has been examined more from the perspective of positive law or government administration alone. Furthermore, this research provides direct empirical contributions through field studies in village Gedung Jaya, thereby enriching the literature with ethical perspectives and Islamic values in the process of appointing village officials, which has not been widely researched before. Theoretically, this study is expected to contribute to the development of literature on village governance that integrates positive law and *Siyasah Tanfidziyah*. Practically, this study is expected to serve as a valuable evaluation tool for local and village governments to enhance transparency, accountability, and public participation in the appointment of village officials.

The scope of this study is focused on the mechanism of appointing village officials in Kampung Gedung Jaya. It does not cover the process of dismissing village officials or other aspects of village governance. The analysis of *Siyasah Tanfidziyah* is limited to the discussion of the concept of *wizarah* as a normative basis for interpreting the functions and responsibilities of village officials. With these limitations, this study is expected to produce a more incisive, focused, and relevant analysis of the issues under study.

2. METHOD

This research is field research with a case study approach that aims to understand the mechanism of appointing village officials in Gedung Jaya Village, Rawa Pitu District, Tulang Bawang Regency, based on Tulang Bawang Regent Regulation Number 10 of 2020 concerning Guidelines for the Appointment and Dismissal of Village Officials, and analyzed from the perspective of *siyasah tanfidziyah*. The research was conducted in November 2025 at a location chosen for its relevance to the issues under study and its suitability for direct observation of the village apparatus appointment process. (Ahshofa, 2010)

The research respondents consisted of the Village Head, Village Secretary, village officials, local community, and Rawa Pitu sub-district officials who were involved in or understood the mechanism of appointing village officials (Bajari, 2015). Informants were selected using purposive sampling, which involves selecting respondents who have direct experience or in-depth knowledge of the village official appointment process, supplemented by snowball sampling, where initial respondents recommend other individuals relevant to the study. (Andriani, 2025)

The research data consisted of primary data obtained through in-depth interviews and participatory observation, as well as secondary data in the form of official documents, regional regulations, village administrative records, books, journals, and related articles (Megawati & Pratama, 2024). The interviews were conducted using semi-structured guidelines, allowing for in-depth information gathering while remaining focused on the topic of village apparatus appointment and the *siyasah tanfidziyah* perspective (Zebua, 2025). Observation was used to study the interaction between village officials and the community, as well as the selection stages for appointments. Meanwhile, documentation collected written evidence to support the analysis, including minutes, official reports, and regulatory documents. (Sugiyono, 2013)

Data validity is maintained through the triangulation of sources, methods, and theories, primarily by comparing information from interviews, observations, and written documents, as well as referencing positive law and *fiqh siyasah* literature to enhance data interpretation (Nurfajriani et al., 2024). Data analysis was conducted qualitatively, following procedures that included data reduction, data presentation, and drawing conclusions and verification (Miles & Huberman, 1992). Data were analyzed deductively, linking field findings with the applicable theoretical and regulatory frameworks, both according to positive law and the principles of *Siyasah Tanfidziyah*, then presented coherently and logically. (Nazir, 2009)

Table 1. Research Steps

Research Stage	Activities	Output/Instruments
1. Planning	Developing a proposal, determining the objectives, location, research time, and list of informants.	Proposal, list of informants
2. Data Collection	Participatory observation, semi-structured interviews, and documentation	Field notes, interviews, official documents
3. Data Validation	Triangulation of sources, methods, and theories	Verified and consistent data
4. Data Analysis	Data reduction, data presentation, drawing conclusions	Analysis tables, narrative of field findings

5. Reporting	Preparation of research reports	Research manuscript for publication
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Source: Compiled by the Researcher, 2025

3. FINDINGS AND DISCUSSION

3.1 Mechanism for Appointing Village Officials based on Tulang Bawang Regent Regulation

Number 10 of 2020 concerning guidelines for Appointing Village Officials

Legal Basis and Requirements for the Appointment of Village Officials

The appointment of Village Officials can be carried out if there is a vacancy. The Village Head has the authority to appoint Indonesian citizens who meet the general and specific requirements. Based on Tulang Bawang Regent Regulation Number 10 of 2020, the requirements for candidates for Village Officials are as follows:

General requirements:

- a. Minimum education requirement: High School or equivalent.
- b. Aged 20–42 years old.
- c. Good conduct.
- d. Complete administrative requirements.

Special requirements:

- a. Physically healthy.
- b. Drug-free.
- c. Never having committed any immoral acts that have been proven by customary law and/or a court of law with permanent legal force.
- d. Understanding the customs and traditions of the village in which they work.

Appointment Mechanism According to Tulang Bawang Regent Regulation Number 10 of 2020

Article 2 of Tulang Bawang Regent Regulation No. 10 of 2020 regulates the mechanism for appointing village officials through screening and selection, with the following stages:

- a. Preparation: Planning for filling positions and forming a selection committee.
- b. Candidate recruitment: Open announcement to village residents.
- c. Screening of prospective candidates: Administrative selection, competency tests, and qualification assessments.
- d. Appointment: Appointment of selected candidates through an official decision by the Village Head with the recommendation of the Sub-District Head. (Perpub Nomor 10 Tahun 2020)

Practice of Appointing Village Officials in Gedung Jaya Village

a. Village Deliberation Stage

In practice in Village Gedung Jaya, the initial stage is carried out through a simple village deliberation in the village hall. Participants in the deliberation include the Village Head, community leaders, and several active officials (Village Secretary, Head of Finance, Head of Administration, and General Affairs).

The purpose of the deliberation is to discuss filling vacant positions due to the resignation of several officials. The focus of the deliberation is to determine who is considered suitable to fill the vacant positions, not to form a selection committee or to prepare a selection process. The deliberation is internal and does not involve all village residents, so it does not comply with the official mechanism outlined in the Regent Regulation.

b. Appointment Stage

The Village Head directly appoints the officials to fill the vacant positions, namely:

1. Government Affairs Officer
2. Head of Hamlet 1
3. Head of Hamlet 2
4. Head of Hamlet 3
5. Head of Hamlet 4

The appointment was made without administrative selection, competency testing, or open announcement, due to the urgency of maintaining the continuity of village government services.

c. Issuance of Appointment Decree

After the candidates for Village Administration Officer and Village Heads 1 to 4 were agreed upon in a limited deliberation, the Village Head issued an Appointment Decree based on the recommendation of the Sub-District Head. The Decree became the legal basis for the appointed officials to carry out their duties.

d. Village Government Officials from the Stakeholders' Perspective

1) Appointment Process by the Village Head

The Village Head of Gedung Jaya, Ambar (Personal Communication, November 10, 2025), directly appointed the village officials to fill the vacant positions. The appointment was made after an internal deliberation attended by community leaders and several active officials. He explained:

"The positions of Head of Administration and Hamlet Heads cannot be left vacant for long. Community services are highly dependent on these positions. Therefore, we made the appointment directly based on the agreement of the limited deliberation."

This statement suggests that the village government's primary concern is the continuity of services, particularly since the positions of Hamlet Head and Village Administration Officer have direct responsibilities related to administration and community services.

2) Statement from the Village Secretary

The Village Secretary of Gedung Jaya, Udi Hermanto (Personal Communication, November 10, 2025), emphasized that the appointment was made in consideration of the urgency of the vacant positions. He said:

"The Village Administration Officer and Village Head must be active every day. If the positions are vacant, population data, correspondence, and environmental services will be hampered. Therefore, it was decided to appoint people who are considered capable directly."

The Village Secretary added that the appointed candidates are well-known to the community and village government, so they are considered capable of working immediately without requiring a long adaptation period.

3) Views of the Village Community

The views of the Gedung Jaya village community, as expressed by Joko Sutiyo (Personal Communication, November 10, 2025), regarding the direct appointment are divided into two. Some residents support it, mainly because the position of Village Head is closely tied to the community's daily services. One community leader said:

"If the Village Head position is vacant, residents who need to process documents will face difficulties. So we agree that it should be filled quickly."

However, other residents, such as Dedi (Personal Communication, November 10, 2025), believe the process lacks transparency, especially since there was no announcement or selection process. He stated:

"The deliberations only involved certain people. Other residents should also be informed and able to give their opinions, especially since the position of Village Head is close to the community."

This difference in opinion highlights the need for greater transparency in the future appointment process for village officials.

4) Statement from the Rawa Pitu Subdistrict

The Subdistrict Office, as the supervisor of village administration, provided comments regarding this direct appointment process through Haryanto (Personal Communication, November 11, 2025). One of the subdistrict officials stated:

"By law, the appointment of the Head of Government Affairs and the Head of the Hamlet must go through an open selection process. There is a committee, an announcement, and a competency test. However, we understand the village's situation if an urgent vacancy arises."

The subdistrict's statement emphasizes that while urgent reasons may be understood, legal and accountability aspects must still be considered.

e. Procedural Compliance Analysis

Based on Tulang Bawang Regency Regulation No. 10 of 2020, the practice in Gedung Jaya Village is not fully in line with the procedure.

Table 2. Analysis of the procedural compliance of village official appointments

Official Procedure Stages	Field Practices in Gedung Jaya Village	Compliance
1. Formation of the selection committee	Not done	Not compliant
2. Open selection of candidates	Not conducted, only internal deliberation	Not compliant
3. Administrative selection and competency test	Not done	Not procedurally compliant, but compliant with the urgency objective
4. Determination of candidates	Conducted directly by the Village Head	Not compliant
5. Announcement of appointment	None	Not compliant

Source: Primary data processed by the researcher, 2025

Impact of Direct Appointment Practices

a. Legal impact

The appointment of village officials without a formal selection process has the potential to violate Tulang Bawang Regency Regulation No. 10 of 2020 and lead to disputes. The validity of the appointment decree can be questioned if there are parties who feel aggrieved because the procedure was not carried out. (Musholeh et al., 2023)

b. Social impact

Socially, appointments through limited deliberation have generated mixed perceptions. Some residents accept them because services continue to run, but others consider the process to be

lacking in transparency and participation. This can trigger dissatisfaction, suspicion, and a decline in public trust because it is considered closed and elitist. (Tigar, 2022)

c. **Administrative Impact**

Administratively, direct appointments maintain service continuity because vital positions are filled immediately. However, without formal selection, accountability and responsibility are weakened due to a lack of supporting documents, which has the potential to cause problems in audits, evaluations, and administrative verification at the sub-district level. (Munir et al., 2025)

3.2 Analysis of Siyasah Tanfidziyah on the Mechanism for Appointing Village Officials based on Tulang Bawang Regent Regulation Number 10 of 2020 concerning guidelines for appointing village officials

Siyasah Tanfidziyah and the Appointment of Village Officials

Siyasah Tanfidziyah is a branch of *fiqh siyasah* that examines the implementation of government policies and public administration from an Islamic perspective (Wijayanti, 2024). Terminologically, *siyasah tanfidziyah* is related to the mechanism of administrative power implementation by the government, including the appointment and dismissal of government officials. In the context of village administration, *siyasah tanfidziyah* serves as the ethical and legal basis for village heads in implementing administrative policies in accordance with the principles of justice ('*adl*), deliberation (*syura*), and trust. (Mustika & Pradikta, 2022)

The appointment of village officials is regulated in detail in Tulang Bawang Regent Regulation Number 10 of 2020. From an Islamic historical perspective, the appointment of government officials has always emphasized the principles of mandate and competence, as seen in the system of appointing *Wazirs* during the reigns of Caliph Abu Bakar and Umar ibn al-Khaththab, where appointments were only valid if they included full mandate and authority. (Hasim & Maghfira, 2022)

The Method Of Appointment Adopted In Islam

- a. *Syura* (Deliberation): *Syura*, also known as deliberation or *shura*, is a method of decision-making that is endorsed in Islam. In a *shura* setting, leaders and community experts engage in discussions to find the most beneficial decision for the community. *Shura* serves as one of the methods used to select leaders or heads of state. (Budiarti, 2017)
- b. Selection Method by *Ahl Al-Halli Wa Al-Aqdi*. One type of leadership appointment process involves individuals from a council of experts, known as *Ahl Halli wa Al-Aqdi*, consisting of several senior companions from among the *Ansar* and *Muhajirin* who represented the Muslim community at that time. (Mutawali, 2016)

- c. Election: The election process can take place directly or indirectly to appoint leaders or officials. Direct elections can be conducted through general elections or elections conducted by members of an organization or community. Conversely, indirect elections involve the election of delegates who will then elect leaders or officials. (Hidayat, 2024)
- d. Appointment: The appointment process can be carried out by leaders or governments who have the authority. This appointment is usually based on relevant qualifications, skills, or experience. However, this process often sparks controversy because it can lead to allegations of nepotism or corruption. (Fauzan, 2025)
- e. Hereditary succession: In some cases, leadership positions or specific roles can be passed down through generations. For example, in some Islamic countries, the position of caliph or Islamic leader can be passed down from one generation to another within a family. In this context, it is essential for leaders and officials to consistently uphold the principles of justice, integrity, and obedience to Islamic law. In addition, they must also be committed to improving the welfare of society and managing resources efficiently. (Fathudin, 2023)

The Principle of Siyasah Tanfidziyah in the Implementation of Regulations

- a. The principle of *al-musāwah* (equality) affirms that all human beings have equal standing before Allah and the law, regardless of race, ethnicity, social class, position, or wealth. in the context of *siyasah tanfidziyah*, this principle requires the government to carry out public services fairly and without discrimination, ensuring that state policies, laws, and facilities are accessible to all citizens equally, thereby avoiding practices of nepotism, political discrimination, and abuse of power (Ramadhani, 2024). In the Qur'an, Surah Al-Hujurat, verse 13:

يَأَيُّهَا النَّاسُ إِنَّا هَبَّنَاكُمْ مِّنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُورًاٰ وَقَبَّلَ لِتَعْلَمَ فُرْقَةً إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَقَكُمْ
إِنَّ اللَّهَ عَلِيمٌ حَبِيبٌ

Meaning: "O humanity, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing and All-Aware."

- b. The principle of *al-amanah* (trust). *Al-amanah* emphasizes that every official or leader has a moral and legal obligation to carry out their duties honestly, transparently, and responsibly. Trust in government encompasses managing state finances, formulating public policy, executing administrative tasks, and maintaining public trust. In *siyasah tanfidziyah*, amanah is the foundation of leadership legitimacy because power is seen as a trust that must be exercised in accordance with Allah's rules (Mustomi, 2025). The Qur'anic basis is found in QS. An-Nisa Verse 58:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْدُوا الْأَمْنَاتِ إِلَيْ أَهْلِهَاٰ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعُدْلِٰ إِنَّ اللَّهَ يُعِظِّمُ مَا يَعْظِمُ

إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Meaning: "Indeed, Allah commands you to convey the trust to its owner. When you judge between people, judge with justice. Indeed, Allah gives you the best instruction. Indeed, Allah is All-Hearing, All-Seeing"

- c. The principle of *At-Tasamuh* (tolerance). *At-tasamuh* is a principle of tolerance that encourages respect for diversity in beliefs, cultures, opinions, and social behavior within society. In the realm of *siyasah tanfidziyah*, the government is obliged to create a peaceful social space, avoid imposing its will, and guarantee the rights of different groups to coexist without conflict; this tolerance is the basis for social integration and governmental stability, because diversity is part of sunnatullah in human life (Muchtar Ghazali, 2016). This is found in QS. Al-Kafirun Verse 6:

لَكُمْ دِيَنُكُمْ وَلِيَ دِينِنِ

Meaning: "To you, your religion, and to me, my religion."

- d. The principle of *al-Huriyah* (freedom). *Al-hurriyah* upholds that individuals have the freedom to think, speak, assemble, practice religion, and express opinions, as long as such freedom remains within the bounds of norms and ethics and does not disrupt public order. In *siyasah tanfidziyah*, the state has an obligation to protect these freedoms through fair and non-repressive policies, providing space for the people to criticize the government, and ensuring that the voice of the people is taken into consideration in policy-making. (Muhamad et al., 2025)
- e. The principle of *At-Tasyawur/as-Syura* (deliberation). *Asy-syūrā* teaches that decisions concerning public affairs must be made through joint deliberation, involving the opinions of experts, community leaders, and the people, so that the decisions made are fairer, rational, and agreed upon by many parties. In *siyasah tanfidziyah*, deliberation prevents authoritarianism, optimizes public participation, and ensures that policies meet the community's needs and do not harm specific groups (Aprilya & Tohawi, 2024). This principle is strongly emphasized in QS. Ash-Syura Verse 38:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Meaning: "It is better and more lasting for those who accept (obey) God's call and perform prayer, while their affairs (are decided) by mutual consultation among them. They spend part of the sustenance we have bestowed upon them."

- f. The principle of *al-Adalah* (justice, balance, and moderation). *Al-'adālah* is a key principle in Islamic governance, which means placing things in their proper order, granting rights to their owners, and enforcing the law objectively without regard to social status, position, or close relationships. (Nur & Dzatun, 2024)

g. The principle of *Al-Tha'ah* (obedience). Obedience is a crucial aspect for establishing a good and orderly government. (Delfi Wulandari & Supardi, 2024)

Analysis of the Principles of *Siyasah Tanfidziyah* and Field Findings

Based on the research results in Village Gedung Jaya, the appointment of village officials by the village head is inconsistent with the principles of *siyasah tanfidziyah*. The deliberations were limited and internal, did not involve all residents, and lacked a formal selection process. The appointment of officials was made directly by the village head based on the urgency of the service, even though the candidates appointed were already known to the community.

Table 3. Comparison of principles and practices in the field

Principles of <i>Siyasah Tanfidziyah</i>	Field Findings	Compliance Status
1. <i>Al-Musāwah</i> (equality)	Candidates appointed based on limited recommendations from certain figures	Not compliant
2. <i>Al-Amanah</i> (responsibility)	The village head selects candidates who are considered capable	Appropriate in terms of objectives, but formal procedures are incomplete
3. <i>At-Tasamuh</i> (tolerance)	Limited community participation; some residents feel excluded	Not compliant
4. <i>Al-Huriyah</i> (freedom)	No announcement mechanism or opportunity to provide input	Not compliant
5. <i>Asy-Syūrā</i> (Deliberation)	Consultation is limited to leaders and active members	Not procedurally appropriate, but functionally consultative
6. <i>Al-Adalah</i> (justice)	Positions are selected based on proximity and internal recognition	Not in accordance with formal principles
7. <i>Al-Tha'ah</i> (obedience)	Most citizens comply with decisions, but some feel that procedures lack transparency.	Appropriate in the field, but procedurally weak

Source: Primary data processed by researchers, 2025

The table above shows that, although some principles, such as trustworthiness and obedience, have been achieved in practice, most of the principles of *siyasah tanfidziyah*, especially equality, open deliberation, tolerance, and justice, have not been implemented in accordance with the provisions.

4. CONCLUSION

This study concludes that the appointment of village officials in Gedung Jaya Village was not carried out in accordance with Tulang Bawang Regent Regulation No. 10 of 2020, as it omitted the selection and screening stages. The appointment, made through limited deliberation and direct appointment by the Village Head, resulted in low transparency, opened up the potential for abuse of authority, and created the risk of violating community participation rights and administrative uncertainty. From a *siyasah tanfidziyah* perspective, this practice reflects the principles of deliberation

and justice in a normative sense, but has not been implemented comprehensively and procedurally. Therefore, more consistent integration between the values of *siyasah tanfidziyah* and regional regulations is necessary to ensure that the appointment of village officials is fair, transparent, and accountable.

For the Village Government is implement the appointment process in accordance with the Regent's Regulation, enhance the transparency of the selection process, and establish an internal monitoring mechanism that incorporates deliberation and community participation. First, for the sub-district and regency governments improve guidance, monitoring, and evaluation of the village official appointment process; and impose administrative sanctions if violations of regulatory provisions are found. Second, for future researchers develop research with a broader geographical scope or quantitative approaches to obtain comparative insights and deepen the analysis of the implementation of *executive policies* in village/village governance.

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