

Leadership in Righteous Service

 <https://doi.org/10.31004/jele.v10i3.1375>

*Cepi Hanapia, Asep Muliasutisna, Purwanto, Aang Rahmatulloh, Fatmawati Pua Upa^{abcde} 

¹²³⁴⁵Sekolah Tinggi Ilmu Sosial dan Ilmu Politik (STISIP) Syamsul Ulum, Sukabumi, Indonesia

Corresponding Author: cepihanapia79@gmail.com

ABSTRACT

Humans are monodualistic beings who have roles as individuals and social beings. As individuals, humans are given the intellect, thoughts, and feelings to develop themselves and meet their life needs independently. As social beings, humans live in society, nation, and state, so they need each other. In modern society, various organizations have emerged, including government organizations that according to the political trias consist of the legislature, executive, and judiciary. At the highest executive level there is a president, while at the village level there is a village head. The Village Head, who is democratically and traditionally elected, plays an extension of the community to regulate, maintain, and motivate residents in the development process. The success of village development is highly dependent on the leadership of the Village Head in mobilizing community participation. As God's creatures with the highest degree, humans have the responsibility as caliphs on earth to maintain the balance and continuity of life. In everyday life, the essence of human beings as individuals and social beings is obvious; When faced with difficulties, human beings need the help of others, while in personal affairs, they tend to maintain privacy as a form of individuality. This balance between individual and social roles is the basis for the progress of society, including at the village level, where cooperation between leaders and citizens is the key to the success of sustainable development.

Keywords: *Leadership, Service, Justice*

Article History:

Received 13th August 2025

Accepted 27th August 2025

Published 30th August 2025



INTRODUCTION

Villages must be protected and maintained for their authenticity and sustainability, which is part of the Unitary State of the Republic of Indonesia (NKRI). Where in the development of village development is inseparable from the role of the community and the leadership of the Village Head and village officials in the village. The role of village government officials and their communities is very important in the village development process. Through the amendment of the 1945 Constitution, the recognition of indigenous peoples is emphasized through the provisions in article 18B paragraph (2) which reads "The State recognizes and respects the units of indigenous peoples and their traditional rights as long as they are alive and in accordance with the development of the community and the principles of the Unitary State of the Republic of Indonesia, which are regulated in the law" (Village Law No.6 of 2014).

The laws and regulations have also regulated and are based on Law No. 25 of 2004 concerning National Development Planning, then Law No. 32 of 2004 concerning Regional Government and Law No. 33 concerning the Financial Balance between the Central Government and the Regional Government, then Papua Province as referred to in Law No. 21 of 2001 concerning Special Autonomy for Papua Province. Therefore, Mappi Regency is one of the districts that have been expanded from several districts in Papua Province, which states that the expectations of the results of the expansion in accordance with Law No. 26 of 2002 and the approval of the President state that to spur the progress of Papua Province in general, as well as Jayapura Regency, Fak-Fak Regency, Merauke Regency and Manokwari Regency in particular, as well as the existence of aspirations that develop in the community is seen as

necessary to improve the implementation of government, community services, and the implementation of development in a fair and equitable manner to realize the welfare of the local community. Then with the enactment of Village Law No. 6 of 2014, the village clearly and legally has full authority in the process of government management in the process of village development mechanisms.

In the process of the development mechanism in accordance with the Village Law No.6 of 2014 refers to two patterns of approach, namely "Building Village" and "Building Village" which aims to improve the welfare of village communities and the quality of human life as well as poverty alleviation through the provision of meeting basic needs (such as food, board, clothing, education and health), development of facilities and infrastructure, development of regional economic potential, as well as the use of natural resources and the environment in a healthy and sustainable manner.

Village development is a process that takes place in the village and is an integral part of national development that covers all aspects of people's lives and livelihoods. In the context of development, the Government of Indonesia launched various programs such as the Presidential Instruction program for disadvantaged villages, rural infrastructure development programs, village fund allocation programs, PNPM programs and so on. All of these special programs aim to accelerate development efforts in rural areas.

Every region in a country such as Indonesia, strives to achieve national development goals. National development in creating people's welfare, social justice, educating the nation and law enforcement and others. Development that includes all of these components is a very difficult task if it is imposed on only one side, namely the individual party. Therefore, it is the obligation of all components in a nation to work hand in hand, striving to achieve this great goal. All components in a nation will be able to cooperate in achieving goals effectively, if there is an institution to realize the nation's ideals as stated in the Preamble to the 1945 Constitution.

The development of rural sectors (traditional, agrocomplex) can encourage the growth of the industrial sector through the provision of sufficient food, labor, utilization of land resources and capital. The pattern of agricultural development (in Japan) can adhere to the *Rural Sector-Led Growth pattern*. Increasing the productivity of rural sectors can provide a stimulus for the development of industrial production of consumer goods. There are two important elements that come into play in this context. *First*, the use of technology is based on scientific progress (*change from resource base to science agricultural development*), which is supported by capital development in the form of irrigation and transportation infrastructure, agricultural credit, fertilizer industry development, extension and marketing institutions. *Second*, an adequate farmer exchange rate policy. Industrial development requires capital accumulation, which occurs due to increasing the productivity of agrocomplex sectors through *labor-intensive innovation*. The interaction of the agricultural sector (rural) with the industrial sector (urban) is not only marked by capital flows, but also by the flow of labor movement from the agricultural sector to the industrial sector.

Leadership is a set of abilities and personality traits, including authority, to be used as a means in order to convince those who are led that they are willing and able to carry out the tasks assigned to them willingly, with enthusiasm, with inner joy, and without feeling forced. A person's ability to lead is also very influential in the development process, which in the leadership of the Village Head has a very great influence on the progress of the community development process in the village.

The term leadership is a word taken from commonly used words and is a combination of scientific words that are not reinterpreted precisely. So this word has a connotation that has nothing to do with leadership so it has a dual meaning (Janda, 1990). Besides that, there are also things that are confusing because of the use of other terms such as *power, authority, management, administration, control, and supervision* which also explain the same thing as leadership. The observation made by Bennis (1959: 259) is still considered correct today as stated a few years ago:

It seems that the concept of leadership always blurs or returns to obscurity because of its complex and dual meaning. So we have to agree to find and stop developing a definition of leadership... But still this concept is not complete to interpret it.

Indonesia's economic development has had a serious impact, including the development gap between the urban and rural sectors or the modern sector and the traditional sector (people's sectors). To address this problem, efforts must be prioritized to strengthen the traditional and popular sectors and the government to be a facilitator of the mobilization. These sectors must be open and responsive to local and global changes and opportunities.

In order to achieve the above-mentioned goals, the people's sectors (traditional and rural) must become strong; And for that a strong government is needed. This means that the government needs to prepare a rational plan, and have a strong facilitative movement for its implementation. In this relationship, a stable and dynamic situation is needed for sustainable economic growth. In the early stages of government intervention was large enough that it looked authoritarian. But in accordance with socioeconomic developments, the country will become more and more democratic. This kind of situation is indeed necessary because the transformation process in the conditions of the globalization process cannot be based solely on the wisdom of market mechanisms alone.

In the Indonesian economic system, the transformation process takes place in a situation of imbalance and the response of economic units is not very flexible to price incentives because resources cannot move quickly (*peculiarly immobile*), especially labor. Thus, to maintain the balance of development, government intervention is needed. If regional development takes place without adequate government intervention, then the level of development will become unbalanced because in underdeveloped areas there are more obstacles than driving factors.

Musrenbang is the main way to unite the aspirations of the grassroots community towards the realization of healthier, fairer, and more humane village and city development. Because. This Musrenbang is an effective communication that serves to bridge the aspirations of the village and city communities with the people's representatives in the DPR and DPRD. That's where the development plan looks more transparent because the village and city communities are involved in the Musrenbang, including setting the budget and its allocation to educate the nation and realize general welfare on a national scale. This Musrenbang is also a manifestation of the goal of empowering human resources in urban and rural communities through more dynamic and innovative community participation.

According to Tarigan (2010: 10-11), the goal of regional/village planning is to create an efficient, comfortable, and sustainable life, by producing a plan that determines the location of various activities planned by the government and the private sector efficiently and in harmony with the environment, and takes into account the interests of stakeholders. The nature and benefits of regional/village planning include: (1) being able to describe the projection of economic activities and land use in the future; (2) assisting or guiding economic actors to choose activities that need to be developed; (3) to be a reference for the government in controlling the direction of economic development and land use; (4) be the basis for narrower and more detailed plans such as sectoral or infrastructure planning; and (5) ensuring that the location of activities provides maximum added value for the community, ensuring spatial harmony, inter-sector harmony, investment optimization, life efficiency, and environmental sustainability.

Regional planning is sought to achieve these goals to the maximum, based on existing obstacles and limitations. A tricky problem is that the planned location is often filled with other activities. As a result, a choice must be made between moving the activities that already existed and replacing them with new ones, or what is planned must be adjusted to what already exists in the field. Establishing this choice is often not easy because in addition to the problem of calculating costs versus benefits, there are also often other interests that are difficult to convert in monetary value, such as customs, history, heritage, and the environment.

In Indonesia, thousands of hectares of agricultural land have been converted into industrial, property, and urban land. Agricultural land must be reopened with the conversion

of forests to agricultural land. Because, Indonesian society as an agrarian society whose life depends on agricultural products.

Discussion of the 1945 Constitution: The Principle of Economic and Family Benefits

In the 1945 Constitution, Amendment Chapter XIV concerning the National Economy and Social Welfare, it is explained that: (1) the economy is organized as a joint venture based on the principle of kinship; (2) the branches of production that are important to the state and control the livelihood of the people are controlled by the state; (3) the earth, water, and natural resources contained therein are controlled by the state and used for the greatest prosperity of the people; (4) the national economy is organized based on the principles of economic democracy with the principles of togetherness, efficiency, justice, sustainability, environmental insight, independence, and maintaining the balance of progress and national economic unity; and (5) further provisions regarding the implementation of this article are regulated in the law.

According to Indrawijaya A.I. & Pranoto H. (2011: 89), the paradigm of "comprehensive and integrated development" in Indonesia can only be achieved through six basic strategies, namely inclusive, regionally oriented development, integrating the national economy in the era of globalization, developing the regional economy in each region, maintaining harmony and balance between growth and equity through the *Triple Track Strategy* (pro-growth, pro-job, and pro-poor), and focuses on improving the quality of human resources.

Each country has different resources from each other, so the sectors that are considered strategic will certainly be different from each other. For a country that has a large enough land and has a favorable geographical location and climate, the agricultural sector will be a very strategic sector for such a country as Indonesia

One way to build a country's national economy is to build the agricultural sector and rural areas well. It is undeniable that the agricultural and rural sectors can help improve the national economy. Traditionally, the role of the agricultural sector in economic development has only been seen as passive and as a supporting element. According to history in Western countries, economic development is synonymous with a rapid structural transformation of the economy, namely from an economy that relies on agricultural activities to modern industries and more complex community shipping. Therefore, the main role of agriculture is only considered as a source of labor and cheap food ingredients for the development of the industrial sector which is named as a dynamic leading sector in the overall economic development strategy. According to Lewis's development model (two sectors), development that focuses on the rapid development of the industrial sector, where the agricultural sector is only seen as a complement or support, namely as a source of cheap labor and food.

Economists are beginning to realize that rural areas in general and the agricultural sector in particular are not only positive but much more important than just supporting the overall economic development process. One way to build a country's national economy is to build the agricultural sector and rural areas well.

The agricultural and rural sectors have an important role in improving the national economy, as evidenced by developed countries such as the United States, the United Kingdom, Canada, and Japan, which have successfully used it as a support in addition to the industrial sector. The development of this sector contributes to increasing employment so as to reduce the unemployment rate, reduce the rate of urbanization, and balance the growth of the industrial sector, thereby creating a more stable and sustainable economy.

A very appropriate thing if you want to improve the existing economic order in countries that have large agricultural areas is to develop these areas which will definitely participate in improving the structure of the economic order in the country concerned.

The purpose and benefit of this activity is to better understand the agricultural sector, including the structure of the world's agricultural system, as well as identify the causes of the deterioration of agricultural performance in developing countries. In addition, this activity aims to find out how to develop rural areas and their supporting policies, as well as ensure the integration between these goals. It is hoped that solutions can be found for developing

countries to make the agricultural and rural sectors a mainstay, as well as encourage the government to provide protection to farmers, both through agricultural land protection, price regulation, and market access, so that agricultural production can improve the economic welfare of farmers and their families.

Definition of Culture

Before explaining the culture of the organization, the author first presents various explanations from experts about the meaning of culture from various existing references. According to the Indonesian Dictionary, Yandianto (1996:56) explained that:

"Culture is a number of certain patterns of attitudes, beliefs and feelings that underlie and direct and give meaning to behaviors and processes in a system including the ideals and norms that are currently applicable in society"

According to Poespowardoyo, quoted from 'Work Culture of Government Organizations, Teaching Materials for Prajab Gol III Training' (2007: 2). Culture comes from the Latin word "Anger", which means to work the soil, cultivate, re-maintain." Furthermore, the author also feels the need to explain the meaning of Culture from several experts, including from Koentjaraningrat still quoted from 'Work Culture of Government Organizations, Teaching Materials for Training Prajab Gol III' (2007:2) explaining that, "Culture is the entire system of ideas, actions and human works in the life of society that humans have by learning".

Furthermore, *The American Herriage Dictionary* (Kotter and Heskett, 1992) is still quoted from 'Work Culture of Government Organizations, Teaching Materials for Prajab Gol Training. III' (2007: 2) explains that "culture is the whole pattern of behavior in social life, art, religion, institutions and the results of human work and thought of a group." Furthermore, Yandianto (1996:56) explained that "culture is the result of activities and the creation of reason".

According to Koentjaraningrat, quoted from Bachrudin (2007: 3), cultural forms consist of three types, namely **idiil forms**, in the form of complex ideas, ideas, values, norms, and regulations that are abstract in the human mind; **social form**, which is the real activity of human beings in daily life in society, such as mutual cooperation; and **physical form**, which is the result of concrete human works in the form of objects, such as temples and buildings.

Definition of Organization

As an effort to optimize organizational work and the division of tasks of organizational apparatus, a strong structure is needed in the organization. Organizational Structure is the suitability of the division of work between structures and functions, where there is a buildup or vacancy in the implementation of work, and whether there is a relationship and order between existing work units.

An organization is a forum or place for people to gather in carrying out the process of activities to achieve goals, in accordance with the duties and responsibilities of the devices, where each of these devices is considered to have the ability and expertise to carry out work tasks.

Definition of Organizational Culture

Many experts have put forward theories about organizational culture, one of which is Atmosoeprapto in Tangkilisan (2005: 183) stating that organizational culture is: "The behavior and personality of an organization in a work pattern that has been determined and is a characteristic of the organization".

According to Susanto quoted from Tangkilisan (2005:21), organizational culture functions as a guideline in the implementation of the field of Human Resources (HR) and as a reference in the preparation of corporate planning, including marketing strategies and determining the positioning of the company that you want to master.

In the current competitive era, it tends to be a challenge for the organizational apparatus from subordinates to leaders to face various changes that occur. This is intended to provide satisfaction rather than service and the process of achieving goals. According to Janianton Damanik (2011: 1), the main weakness in the management of social services both carried out by the state and other stakeholders is due to weak enforcement of justice values. The core of the problem lies in the approach to social services that tend to be charitable and

motivational based on mere image efforts. A charitable approach immediately gives rise to a figure of injustice when the target group is positioned as a partner or subordinate to the service provider. Meanwhile, imagery motifs tend to encourage the emergence of manipulative behaviors that apply a sense of justice in a broad sense.

"Indeed, Allah will not change the condition of a people until they change the condition of themselves". (QS Ar-ra'd verse 11) and the Prophet Muhammad PBUH said, "If the matter is not handed over to the experts, then wait for the destruction". (H.R. Bukhari – 6015)

According to Anwas O.M (2013: 87), the empowerment strategy is aimed at changing people's behavior so that they can be empowered so that they can improve their quality of life and welfare. However, the success of empowerment does not only emphasize the results, but also the process through a high level of participation, which is based on the needs and potential of the community. To achieve this success, empowerment agents can take a *bottom-up* approach, by exploring the potential, problems, and needs of the community. These potentials or needs are of course very diverse even in one community. The empowerment agent in this case is the Village Head himself who has the authority of the power of the Central Government.

In Islam, knowledge is one of the intermediaries to strengthen faith. Faith will only increase and strengthen, if it is accompanied by science. A great scientist, Albert Einstein said that *"Science without religion is blind, and religion without science is lame"*. Knowledge is a word that comes from the Arabic language, masdar from *'alima- ya'lamu* which means to know or know. In English, science is usually paired with the word *science*, while knowledge is with *knowledge*. In Indonesian, the word *science* is generally interpreted as science but often also means science, although conceptually it refers to the same meaning.

From the above definition, it appears that science contains the meaning of knowledge, but knowledge with special characteristics is that which is arranged systematically or according to Moh. Hatta (1954: 5) "Knowledge obtained by means of information is called knowledge". Knowledge is obtained through the level of education and education must have regular, correct, and professional management in accordance with the purpose of education, namely acquiring knowledge.

METHOD

In this study, a qualitative approach is used to understand the dynamics of village head leadership in the context of village development. Data was collected through in-depth interviews with Village Heads, village officials, and community members to gain diverse perspectives on leadership effectiveness. In addition, participatory observation is carried out to see firsthand the interaction between the Village Head and the community in the decision-making process and implementation of development programs. This method allows researchers to dig deeper into the role of leadership in increasing community participation.

Data analysis was carried out using thematic analysis techniques, where the researcher identified patterns and themes that emerged from interviews and observations. The results of this analysis were then compared with the theoretical framework of leadership and community participation. In this way, this research aims to provide a more comprehensive insight into the challenges and opportunities faced by Village Heads in leading equitable development at the village level.

FINDINGS AND DISCUSSION

Some progress has been made in research on the mysteries of leadership, but some questions remain unanswered. About the effectiveness of leadership will be studied, with an emphasis on managerial leadership in formal organizations such as business enterprises, government agencies (Village Heads), hospitals and colleges.

The effectiveness of the Village Head's leadership is very necessary in building community participation in realizing the welfare of the village community. Community

participation is very important, because it is related to human resource management. Human resource management in rural communities must be improved and rebuilt based on the foundation of education and religion.

Man is one of God's creatures created from the elements of the earth with the aim of becoming His servant (*abdullah*) who works specifically to Him along with other beings. "I (Allah) did not create the Jinn and Mankind except to serve Me (*ya'budun*) (QS. 51: 56). And you will not go astray if you hold fast to two things, namely the Qur'an and the Hadith (*Taroktu fikum amroini lan tadzila tamasyakum bihima kitabillah*)

So man is a creature who (created) with others to serve (*abdun*) to Allah, but man is made as God's *representative* (*Caliph*) on earth to utilize all the potential of this earth as a means to serve Him. The purpose of human life is to do something good according to the teachings of its Creator called charity.

"Indeed, the most noble in the sight of Allah is the most pious among you (QS. Al-Hujurat " 13). For this reason, do qwalah wherever you are (*ittaqillaaha haitu maa kunta . . . - alhadith-*

An ideal leader should have the exemplary qualities of the Prophet PBUH, namely Shiddiq, which means honest, true, high integrity, and guarded from mistakes; Fathonah, namely intelligent, highly intellectual, and professional; Trust, which is trustworthy and has high accountability; and Tabligh, which means always conveying the truth, not hiding what must be said, and being able to communicate well.

Likewise, the effectiveness of the leadership of the Village Head must pay attention to justice and humanity so that it benefits the village community. The participation of the village community is taken and the bad ones are left behind. That is the benefit of building human resource management that must be carried out by a Village Head, so that the ideals of the Indonesian nation both at the regional and national levels are realized, namely educating the life of the nation and advancing the general welfare mandated in the Preamble to the 1945 Constitution.

CONCLUSION

The leadership of the Village Head is a mandate from Allah SWT through the community members who elect him. Village Heads must have the ability to build human resource management through the participation of the village community in order to realize general welfare as the desire and purpose of the village community's life so that a better life can be achieved. Therefore, the state (central government) gives the authority of regional autonomy to regions that are considered capable of processing regional households and their own regional finances.

REFERENCES

- Amandemen Undang-Undang Dasar 1945.
- Anwas. O.M. 2013. *Pemberdayaan Masyarakat di Era Global*, Bandung: Alfabeta, Cetakan kesatu.
- Damanik. J. 2011. "Menuju Pelayanan Sosial yang Berkeadilan", *Jurnal UGM Ilmu Sosial dan Ilmu Politik*. 1, (15), 1.
- Indrawijaya. A.I dan Pranoto. J. 2011. *Revitalisasi Administrasi Pembangunan (Berbasis Jatidiri dan Karakter Bangsa dalam Pembangunan Nasional)*, Bandung: Alfabeta, Cetakan Pertama.
- <https://lutfianto22.wordpress.com/> diakses tgl 1 Januari 2017.
- https://id.wikipedia.org/wiki/Perilaku_organisasi. diakses tgl 6 Februari 2017.
- Robbins, Stephen P., Timothy A. Judge (2010). *Organizational Behavior*. Prentice Hall. [ISBN 978-0132163842](https://doi.org/10.1002/9781118133216).
- Sukmadinata N.S. 2008. *Pengembangan Kurikulum: Teori Dan Praktek*, (Bandung: PT Remaja Rosdakarya, Cetakan kesepuluh).
- Tarigan. R. 2010. *Perencanaan Pembangunan Wilayah*, Jakarta: PT Bumi Aksara, Edisi Revisi, Cetakan kelima.