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# IMPLEMENTING ISLAMIC LEADERSHIP ETHICS TO IMPROVE VILLAGE OFFICIALS' PERFORMANCE AND STRENGTHEN GOVERNANCE IN INDONESIA

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## Abstract

This study aims to analyze the implementation of Islamic leadership ethics and their contribution to improving the performance of village officials in village governance. Specifically, it examines how Islamic leadership principles can strengthen administrative professionalism, public service delivery, and community participation in village development. This research employs a qualitative approach using library research, with secondary data collected from scientific journal articles, academic books, and relevant previous studies on Islamic leadership and public governance. The collected literature is examined through descriptive-analytical analysis to identify the relationship between Islamic ethical principles and the performance of village officials. The findings indicate that four fundamental principles of Islamic leadership, namely *al-ṣidq* (truthfulness), *amānah* (trustworthiness), *tablīgh* (effective communication), and *faṭānah* (intelligence and competence), provide an essential ethical foundation for improving village administration. These principles contribute to strengthening work discipline, increasing officials' motivation, improving public service quality, and encouraging active community participation in village development. Furthermore, the application of Islamic leadership ethics promotes more transparent, accountable, responsive, and participatory governance. This study concludes that Islamic leadership ethics can serve as both a normative foundation and a practical framework for strengthening professional conduct and institutional performance in village governance. The contribution of this research lies in integrating Islamic leadership values with contemporary governance principles, thereby expanding the conceptual understanding of ethical leadership as an instrument for realizing professional, accountable, and community-oriented village administration.

## *Abstrak*

*Penelitian ini bertujuan untuk menganalisis penerapan etika kepemimpinan Islam dan kontribusinya terhadap peningkatan kinerja aparatur desa dalam penyelenggaraan pemerintahan desa. Secara khusus, penelitian ini mengkaji bagaimana prinsip-prinsip kepemimpinan Islam dapat memperkuat profesionalisme administrasi, penyelenggaraan pelayanan publik, dan partisipasi masyarakat dalam pembangunan desa. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian kepustakaan (library research), melalui pengumpulan data sekunder yang bersumber dari artikel jurnal ilmiah, buku akademik, dan penelitian terdahulu yang relevan mengenai kepemimpinan Islam dan tata kelola pemerintahan. Literatur yang terkumpul dianalisis secara deskriptif-analitis untuk mengidentifikasi hubungan antara prinsip-prinsip etika Islam dan kinerja aparatur desa. Hasil penelitian menunjukkan bahwa empat prinsip fundamental kepemimpinan Islam, yaitu al-ṣidq (kejujuran), amānah (dapat dipercaya), tablīgh (komunikasi yang efektif), dan faṭānah (kecerdasan dan kompetensi), memberikan landasan etis yang penting bagi peningkatan penyelenggaraan pemerintahan desa. Prinsip-prinsip tersebut berkontribusi dalam memperkuat disiplin kerja, meningkatkan motivasi aparatur, memperbaiki kualitas pelayanan publik, serta mendorong partisipasi aktif masyarakat dalam pembangunan desa. Selain itu, penerapan etika kepemimpinan Islam mendorong terwujudnya tata kelola pemerintahan yang lebih transparan, akuntabel, responsif, dan partisipatif. Penelitian ini menyimpulkan bahwa etika kepemimpinan Islam dapat berfungsi sebagai landasan normatif sekaligus kerangka praktis untuk memperkuat perilaku profesional dan kinerja kelembagaan dalam pemerintahan desa. Kontribusi penelitian ini terletak pada integrasi nilai-nilai kepemimpinan Islam dengan prinsip-prinsip tata kelola pemerintahan kontemporer sehingga memperluas pemahaman konseptual mengenai kepemimpinan etis sebagai instrumen untuk mewujudkan penyelenggaraan pemerintahan desa yang profesional, akuntabel, dan berorientasi pada masyarakat.*

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## INTRODUCTION

Village administrations still face various challenges in the delivery of public services and governance. Maladministration of public services is still widespread in local and village governments, particularly in the form of delays in service delivery, a lack of transparency, and abuse of authority (Maldun et al., 2025; Pratama & Ginting, 2023). quality of human resources among village officials remains one of the main challenges in the administration of village governments in Indonesia (Alfian et al., 2024). This situation indicates that village governance is not yet fully effective and accountable. In fact, village officials play a crucial role in delivering administrative services, promoting development, and empowering communities at the local level. When village governance does not function properly, the impact is felt not only in the quality of public services but also in the level of public trust in the village government.

This situation indicates that village governance is not yet fully effective and accountable. In fact, village officials play a crucial role in delivering administrative services, promoting development, and empowering communities at the local level. When village governance does not function properly, the impact is felt not only in the quality of public services but also in the level of public trust in the village government.

Issues with village governance are also evident in the management of village funds, which continues to face various challenges. According to data from the Ministry of Finance of the Republic of Indonesia, the government has allocated more than Rp70 trillion in village funds each year to support development and the well-being of village communities (Prihatin et al., 2024). However, the size of the budget has not been fully matched by good governance. Research Zulhakim et al. (2025) regarding village institutional governance in Pekon Way Empulau Ulu, West Lampung, indicates that a lack of transparency and weak community participation have caused several village development programs to be less than optimal. In addition, the study Puspita dan Umami (2025) It also explains that weak institutional capacity and low community involvement are obstacles to achieving transparent and accountable village governance. This indicates that the quality of leadership is one of the key factors in determining the effectiveness of village governance.

From an Islamic perspective, leadership is viewed as an *amānah* that must be carried out with a sense of responsibility, honesty, and justice (Wati et al., 2025). A leader is not only accountable to the community but also bears moral and spiritual responsibilities in fulfilling the trust placed in their leadership. Islam teaches core leadership values such as *al-ṣidq* (honesty), *amānah* (trustworthiness), *tablīgh* (communication), and *faṭānah* (wisdom) (Ahmad et al., 2024). These values are characteristics of the Prophet Muhammad's (peace be upon him) leadership that can serve as a guide in establishing good governance. In the context of village governance, the application of Islamic leadership values is considered relevant because it aligns with the principles of *good governance*, which emphasize transparency, accountability, community participation, and effective public service. Thus, Islamic leadership ethics not only have a religious dimension but also practical implications for improving the quality of public service and the effectiveness of village development.

Several previous studies have examined the relationship between Islamic leadership and employee performance and village governance. This study Sutowo dkk. (2025) shows that Islamic leadership style has a positive influence on improving the performance of village employees in Salamrejo Village, Blitar Regency. However, the study focused more on the

quantitative relationship between leadership style and work ethics and employee performance; thus, it did not discuss the implementation of Islamic leadership ethics in village governance in greater depth. The study Dewata (2024) It also explains that the application of Islamic values in village governance has been able to increase community participation and improve the quality of public services in Huristak Subdistrict, Padang Lawas Regency. However, the study focuses more on the perspective of public service and has not yet examined the challenges of applying Islamic leadership ethics to the performance of village officials. Meanwhile, the study Haqqani (2024) explains that the application of Islamic leadership values in village governance policies can strengthen transparency, fairness, and community empowerment in village governance. However, the study still focuses on the normative aspects of policy and has not yet specifically examined the impact of implementing Islamic leadership ethics on the effectiveness of village officials' performance.

Based on these previous studies, it is clear that research on Islamic leadership in village governance is still dominated by discussions of normative issues, public service, and governance in general. Research specifically addressing the implementation of Islamic leadership ethics and its impact on the performance of village officials within the context of village governance in Indonesia remains relatively limited. Therefore, this study is important to provide a deeper understanding of the relationship between the application of the values of *al-ṣidq*, *amānah*, *tablīgh*, and *faṭānah* and the effectiveness of village officials' performance. This study aims to analyze the implementation of Islamic leadership ethics, its impact on the performance of village officials, and the various challenges in its application within the governance of villages in Indonesia. Furthermore, this study is expected to make a theoretical contribution to the development of Islamic leadership studies and a practical contribution to strengthening village governance that is more transparent, professional, and oriented toward community welfare.

## METHODS

This study employs a qualitative approach in the form of a literature review. (*library research*) (Zed, 2008). This approach was chosen because the study focuses on a conceptual analysis of leadership ethics from an Islamic perspective and its correlation with the performance of village officials. The data sources used in this study consist entirely of secondary data obtained from scientific journals, books, academic articles, documents, and previous research relevant to the themes of Islamic leadership, village governance, and public service. Data collection was conducted through a literature review by examining various sources of literature related to the research focus. The data obtained were then selected based on their relevance to the theme and their connection to the research objectives to support a systematic and in-depth discussion.

The data analysis technique used in this study is based on Miles and Huberman's (1994) interactive analysis model, which consists of four stages: data collection, data reduction, data display, and conclusion drawing/verification. During the data collection stage, the researcher gathered various references related to Islamic leadership ethics and the performance of village officials. Next, during the data reduction stage, the researcher selected and focused on data relevant to the research objectives. The data display stage involved compiling the study's findings in a descriptive and systematic manner so that the relationships between concepts could

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be clearly understood. The conclusion-drawing stage was conducted to gain an understanding of the relationship between the application of Islamic leadership values and the effectiveness of village officials' performance in village governance.

## RESULT AND DISCUSSION

### Implementation of Islamic Leadership Values in Village Governance

Leadership in Islam is understood not only as an administrative position, but also as an amānah that must be carried out with full responsibility. In the context of village governance, the values of Islamic leadership are important because the village head and village officials are directly involved in addressing the community's daily needs (Herdiana, 2019). *Principles such as honesty, justice, deliberation, and responsibility form the foundation for building effective public services. According to Haqqani's research, the application of Islamic leadership values in village governance is closely linked to improvements in the quality of governance and community participation* (Haqqani, 2024). These values are believed to foster the creation of a more transparent and accountable village government. In practice, the community tends to place greater trust in village leaders who demonstrate integrity and openness in their decision-making.

One example of the implementation of Islamic leadership can be seen in the transparent management of village funds, which involves community participation. The principle of amānah requires village heads to allocate the budget according to the needs of the residents without prioritizing personal interests or those of specific groups (Farhana et al., 2022). One example of the implementation of Islamic leadership can be seen in the transparent management of village funds, which involves community participation. The principle of amānah requires village heads to allocate the budget according to the needs of the residents without prioritizing personal interests or those of specific groups (Harahap et al., 2024). Village governments are also considered to have an easier time gaining community support when decision-making processes are conducted openly. This demonstrates that the values of amānah and musyawarah are not merely normative concepts in Islam, but can also be applied in practice to foster more participatory and effective village governance.

In addition to amānah, the value of al-ṣidq, or honesty, is a key element in building healthy relationships between the village government and the community. The village head's honesty will influence the community's level of trust in the development programs being implemented (Sofyani et al., 2023). When the community feels that information is shared openly, they are more likely to support village policies and participate in development. Conversely, a lack of transparency often leads to conflict and social mistrust. Research on village institutional governance in Pekon Way Empulau Ulu, West Lampung, shows that low transparency and minimal community participation have caused several village development programs to fall short of their potential. (Zulhakim et al., 2025). These conditions demonstrate that leadership ethics have a significant impact on the effectiveness of village governance and the quality of public services received by the community.

The value of tablīgh in Islamic leadership is also highly relevant to the needs of modern village administration. Tablīgh does not merely mean conveying a message, but also reflects effective communication between leaders and the community (Hasrimy & Abdullah, 2025). A communicative village head will find it easier to explain work programmes, listen to residents' concerns and resolve social conflicts wisely. In the practice of village governance, good

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communication can foster a harmonious working atmosphere between village officials and the community. Research on Islamic leadership styles in Salamrejo Village, Blitar Regency, shows that leaders who are able to establish open communication with village officials can boost work motivation and improve the quality of administrative services (Sutowo et al., 2025). This demonstrates that communication skills are a key factor in creating a village administration that is responsive to the needs of the community.

Meanwhile, the concept of faṭānah, or intelligence, is closely linked to a village leader's ability to make sound decisions and resolve community issues effectively. It is not enough for a village head to have good intentions; they must also understand government regulations, budget management and village development strategies. Leaders with a broad outlook will be better able to set development priorities in line with the community's needs. This concept is in line with the principles of *good governance*, which emphasise effectiveness, efficiency and accountability in public service. Research into the characteristics of *good governance* from an Islamic perspective explains that the values of justice, consultation and accountability share common ground with the principles of modern governance (Wiryanto, 2018). Thus, the application of the value of faṭānah can help to create a professional village administration whilst remaining grounded in Islamic values.

Based on these various studies, it is clear that the implementation of Islamic leadership values in village governance is not merely a matter of moral teaching, but a practical necessity in building good governance. The values of al-ṣidq, amānah, tablīgh and faṭānah can strengthen the relationship between the village administration and the community through transparency, communication and social responsibility. The application of these values can also improve the quality of public services and encourage community participation in village development. Examples from Huristak Sub-district, Salamrejo Village and Pekon Way Empulau Ulu demonstrate that the success of village administration is greatly influenced by the ethical standards of its leaders. Therefore, strengthening Islamic leadership ethics must be an integral part of capacity-building for village heads and village administrative officials in Indonesia.

## The Influence of Islamic Leadership Ethics on Village Officials' Performance

Islamic leadership ethics have a significant influence on the quality of performance of village officials in delivering public services. Leadership grounded in the values of al-ṣidq, amānah, tablīgh, and faṭānah can foster a work culture that is more disciplined, responsible, and oriented toward the interests of the community. In village governance, the village head serves not only as a policymaker but also as a role model for village officials in carrying out both administrative and social duties. When a leader demonstrates honesty and accountability, village officials tend to follow the same work patterns. Research on Islamic leadership styles in Salamrejo Village, Blitar Regency, indicates that Islamic leadership has a positive influence on improving the performance of village officials, particularly in terms of discipline and the quality of administrative services.(Sutowo et al., 2025).

The value of amānah in Islamic leadership is closely linked to the responsibility and commitment of village officials. A trustworthy leader will strive to carry out duties in accordance with the rules and avoid the abuse of authority in the administration of village government. This attitude indirectly fosters a more orderly and professional organizational

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culture. Village officials will feel motivated to work with greater discipline when they see their leader carrying out duties with a strong sense of responsibility. Research by Farida and Canggih (2025) Findings regarding Islamic leadership and work discipline indicate that a work culture built on the example set by leaders can enhance the work effectiveness of employees in government organizations. This demonstrates that leadership ethics are not only related to personal morality but also have a direct impact on the quality of work performed by government officials.

In addition to influencing work discipline, Islamic leadership ethics also affect the quality of public service at the village level. The value of tablīgh emphasizes the importance of communication that is clear, open, and easily understood by the community. A communicative village head will find it easier to explain development programs, convey information about the village budget, and openly listen to community concerns. These conditions can increase public trust in the village government. In practice, good public service is measured not only by administrative efficiency but also by a friendly attitude, transparency of information, and the ability of village officials to serve the community's needs. research Makatita et al. (2024).A study on the impact of leadership styles on public service efficiency shows that good leadership has a positive relationship with service effectiveness and public satisfaction with local government performance.

Islamic leadership ethics also influence the work motivation of village officials. Leaders who are fair, respect their subordinates, and are open to criticism will create a more comfortable and harmonious work environment. Under such conditions, village officials will feel valued and thus have higher work motivation. Conversely, authoritarian and non-transparent leadership often leads to internal conflicts and lowers employee motivation. Penelitian Hoeroni dan Gunawan (2023) explains that Islamic leadership can boost work motivation, which in turn leads to improved overall employee performance. Thus, the ethics of Islamic leadership not only influence the behavior of individual leaders but also foster a productive work environment within village government organizations.

The influence of Islamic leadership ethics can also be seen in the effectiveness of village development and community participation. Leaders who apply the principles of al-ṣidq and amānah tend to be trusted more by the community in implementing village development programs. This trust encourages the community to participate in deliberations, the oversight of village funds, and other social development activities. In many cases, the success of village development is greatly influenced by a leader's ability to build harmonious relationships with the community. When community members feel involved and valued, they are more likely to support village government policies. Therefore, the application of Islamic leadership ethics can be a key factor in fostering participatory, transparent, and sustainable village development.

Islamic leadership ethics are closely linked to improving the performance of village officials. The values of al-ṣidq, amānah, tablīgh, and faṭānah serve not only as moral principles but also as the foundation for building a professional work culture oriented toward community service. Ethical leadership can enhance work discipline, employee motivation, the quality of public services, and community participation in village development. Various studies indicate that the success of village governance depends not only on administrative capabilities but also on the ethical quality of its leaders. Thus, strengthening Islamic leadership ethics is crucial in efforts to improve the effectiveness of village officials in Indonesia.

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**Challenges and Efforts to Strengthen Islamic Leadership Ethics in Village Governance**

The application of Islamic leadership ethics in village governance is fundamentally aimed at creating a system of governance that is fair, transparent, and focused on the well-being of the community. However, in practice, there are still various challenges that hinder the application of the values of al-ṣidq, amānah, tablīgh, and faṭānah within the village government. One of the main challenges is the persistence of a culture of nepotism, local political interests, and the low quality of human resources in village governance. These conditions often result in decision-making processes being influenced more by the interests of specific groups than by the needs of the community at large. Research on village governance from the perspective of siyāsah dustūriyyah indicates that weak institutional capacity and low community participation are the main obstacles to achieving transparent and accountable village governance.(Puspita & Umami, 2025).

In addition to issues related to human resource capacity, another common challenge is the lack of transparency in the management of village funds and public services. In some cases, the public still faces difficulties in obtaining information regarding the use of the village budget or the development programs currently being implemented by the village government. This situation can erode public trust in village government officials. Penelitian Zulhakim et al. (2025) A study on village institutional governance in Pekon Way Empulau Ulu, West Lampung, shows that a lack of transparency and weak oversight have led to low community participation and prevented some village development programs from functioning optimally. This indicates that the implementation of the values of *amānah* and deliberation still faces various obstacles at the level of village governance.

**Table 1.** Challenges and Efforts to Strengthen Islamic Leadership Ethics in Village Governance

| Challenges | Impact on Village Governments | Strengthening Efforts |
|---|---|---|
| Nepotism and local political interests | Decision-making that is not objective and is biased toward a specific group | Strengthening Integrity and Oversight in Village Government |
| Low transparency in the management of village funds | Declining public trust in the village government | Increased transparency of public information and community participation |
| Weak human resource capacity | Public services are ineffective, and village administration is suboptimal | Leadership training and competency development for village officials |
| Low community participation | Village development programs are not well-targeted | Strengthening a culture of deliberation and community involvement |
| Weak integrity and accountability among leaders | Internal conflicts and declining work discipline among village officials | Instilling the values of *al-ṣidq*, *amānah*, *tablīgh*, and *faṭānah* |

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| | | |
|---|---|---|
| The Influence of Practical Politics on Village Governance | Budget misuse and uneven development | Strengthening Participatory Leadership and Village Oversight Systems |

Based on Table 1, it is clear that the challenges in applying Islamic leadership ethics in village governance stem not only from individual leaders but are also influenced by political factors, organizational culture, and low community participation; therefore, strengthening integrity, transparency, and oversight is necessary to achieve effective village governance that is oriented toward the interests of the community.

The weak implementation of Islamic leadership ethics can also have a negative impact on the performance of village officials and the quality of public services. When a leader fails to apply the principles of *al-ṣidq* and *amānah*, village officials tend to lose their role model in their work. As a result, the work culture becomes less disciplined, coordination among village officials weakens, and public services become ineffective. Furthermore, a leader's lack of integrity can also trigger internal conflicts and reduce community participation in village development. Penelitian Ramadhan et al. (2024) Regarding the ethics of governance from the perspective of Islamic law, it is explained that a lack of integrity and responsibility among leaders is one of the causes of low accountability and transparency in modern government. Thus, the quality of leadership ethics has a significant impact on the stability and effectiveness of village governance.

On the other hand, local political developments also pose a unique challenge to the application of Islamic leadership ethics in village governance. Political competition in village head elections often gives rise to patronage and short-term interests that can shift the focus away from public service. In some cases, the management of village funds is directed more toward maintaining political support than toward community development. Research on the management of village funds in Wunut Village shows that local political dynamics often influence the direction of village development policies and the use of the village budget. However, the study also explains that leadership characterized by integrity and participation can reduce the influence of practical politics in village governance. (Daulay et al., 2025). This indicates that leadership ethics continue to play an important role in maintaining professionalism in village governance.

To address these various challenges, sustained efforts are needed to strengthen Islamic leadership ethics. One step that can be taken is to provide leadership training based on Islamic values for village heads and village officials. Such training should not only emphasize administrative aspects but also strengthen integrity, accountability, and communication skills in public service. In addition, oversight of village fund management must be strengthened through the involvement of the community, religious leaders, and village oversight bodies.. Penelitian Ghazyan Hidzyam Haqqani (2024) explains that strengthening oversight and increasing community participation are key strategies for optimizing the application of Islamic leadership values in village governance. With effective oversight, the likelihood of abuse of authority can be minimized.

Thus, it is clear that the application of Islamic leadership ethics in village governance still faces various challenges, whether in terms of politics, organizational culture, or the quality of

human resources. Nevertheless, the values of *al-ṣidq*, *amānah*, *tablīgh*, and *faṭānah* remain relevant as the foundation for building transparent, participatory, and community-service-oriented village governance. Strengthening Islamic leadership ethics through training, oversight, and community participation is a crucial step toward improving the quality of village governance. Thus, Islamic leadership is understood not only as a moral concept but also as a practical solution for realizing effective, professional, and ethical village governance.

## CONCLUSION

This study reached the initial conclusion that leadership ethics from an Islamic perspective are closely linked to improving the performance effectiveness of village officials. Values such as *al-ṣidq*, *amānah*, *tablīgh*, and *faṭānah* have proven relevant in building a system of village governance that is more transparent, participatory, and oriented toward public service. The application of these values can improve the work discipline of village officials, the quality of public services, work motivation, and community participation in village development. Furthermore, ethical leadership also plays a crucial role in fostering harmonious working relationships and strengthening public trust in the village government. Thus, Islamic leadership ethics serve not only as moral principles but also as a practical foundation for realizing effective and integrity-driven village governance.

This study contributes to the development of research on Islamic leadership, particularly in the context of village governance and public service. It also demonstrates that the values of Islamic leadership remain relevant for application in modern governance. However, this study has limitations because it relies solely on a literature review without direct field data, meaning the findings remain conceptual in nature. Therefore, future research is expected to employ empirical methods—such as interviews, observations, or surveys—in specific village governments to yield more in-depth and contextually relevant results. Additionally, future research could explore the influence of Islamic leadership ethics on other aspects, such as village fund management, community participation, and the quality of public services, in greater detail.

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