

Enhancing Governance and Community Welfare from the Perspective of Islamic Political Law: A Case Study of Musrenbang in Aceh

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Abstract: This study examines the implementation of the sub-district Musrenbang (development deliberation forum) in Pandrah, Aceh District, from the perspective of Islamic political law, focusing on its role in enhancing community welfare and legitimizing local governance. The research aims to analyze the participation of the sub-district head and community members in planning and executing development programs in accordance with the principles of consultation (syura), justice, and welfare as emphasized in Islamic political-legal theory (maqasid al-syariah). A qualitative method with a descriptive-analytical approach was employed. Data were collected through non-participant observation, unstructured interviews, and documentation, and analyzed to assess procedural implementation, compliance with Islamic legal principles, and the legitimacy of participatory decision-making in local governance. The findings reveal that the musrenbang process contributes significantly to community welfare across sectors such as agriculture, trade, fisheries, education, health, and infrastructure development. The sub-district head coordinates with higher authorities to ensure programs meet public needs, while local residents actively provide input and proposals. Participation grounded in syura strengthens political legitimacy, social justice, and equitable welfare in line with Islamic law. This study contributes to Islamic political-legal studies by illustrating how participatory governance mechanisms operationalize syura and maqasid al-syariah, offering practical guidance for local governments to align development planning with Sharia-compliant social and political objectives.

Keywords: Community welfare, Local governance, Islamic political law, Musrenbang, Syura

Abstrak: Penelitian ini mengkaji pelaksanaan musrenbang kecamatan di Kabupaten Pandrah, Aceh dari perspektif politik hukum Islam, dengan fokus pada perannya dalam meningkatkan kesejahteraan masyarakat dan melegitimasi pemerintahan lokal. Penelitian bertujuan menganalisis partisipasi pihak kecamatan dan masyarakat dalam perencanaan serta pelaksanaan program pembangunan sesuai dengan prinsip musyawarah (syura), keadilan, dan kesejahteraan masyarakat sebagaimana ditekankan dalam teori politik hukum Islam (maqāṣid al-syarīḥ).

Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif-analitis. Data dikumpulkan melalui observasi non-partisipan, wawancara tidak terstruktur, dan dokumentasi, kemudian dianalisis untuk menilai pelaksanaan prosedural, kepatuhan terhadap prinsip hukum Islam, serta legitimasi partisipatif dalam pengambilan keputusan pemerintahan lokal. Hasil penelitian menunjukkan bahwa proses musrenbang memberikan manfaat signifikan bagi masyarakat, khususnya di sektor pertanian, perdagangan, perikanan, pendidikan, kesehatan, dan pembangunan infrastruktur. Pihak kecamatan berkoordinasi dengan pihak berwenang untuk memastikan program sesuai kebutuhan masyarakat, sementara masyarakat aktif memberikan masukan dan usulan. Partisipasi berbasis syura memperkuat legitimasi politik, keadilan sosial, dan kesejahteraan masyarakat sesuai prinsip Hukum Islam. Penelitian ini berkontribusi pada studi politik hukum Islam dengan menunjukkan bagaimana mekanisme partisipatif dapat mengoperasionalkan syura dan maqāṣid al-syarī'ah, serta memberikan panduan praktis bagi pemerintah daerah untuk menyelaraskan perencanaan pembangunan dengan tujuan sosial dan hukum Islam..

Kata Kunci: Kesejahteraan masyarakat, Tata kelola pemerintahan daerah, Politik hukum Islam, Musrenbang, Musyawarah

Introduction

Development in Aceh, both at the sub-district and Gampong (village in Acehnese) levels, cannot be separated from a well-planned and participatory development agenda. For Gampong governments, the Musyawarah Perencanaan Pembangunan (Musrenbang) serves as a strategic forum for serving the community, facilitating demand-driven planning, and acting as a key instrument to improve community welfare. The success of Musrenbang is expected to create a better quality of life for the population (Ramadani et al., 2024; Sekeon et al., 2019).

The implementation of sub-district Musrenbang in Pandrah, Aceh, is closely related to the local social, economic, and political context, including the post-conflict conditions following decades of armed conflict that ended with the 2005 peace agreement (Sabila et al., 2024). The legacy of this conflict continues to affect socio-economic development, making participatory programs like Musrenbang crucial for improving community conditions.

Pandrah District faces specific challenges in enhancing community welfare, including access to education, healthcare, infrastructure, and sustainable local economic development. Musrenbang functions as a participatory forum, allowing the community to voice their aspirations, needs, and priorities so that development policies are responsive to actual community demands (Fauziah et al., 2024; Sapri et al., 2019). Active participation by community leaders, youth, women, and vulnerable groups is key to ensuring that development policies reflect the broader community's needs (Samad et al., 2019).

Moreover, the implementation of Musrenbang should align with national and regional development programs, supporting poverty alleviation, welfare improvement,

and sustainable development (Brata et al., 2024). At the Gampong level, development is supervised by the Keuchik, Tuha Peut, Kaur Pembangunan, Kaur Pemerintahan, and the community, while the sub-district head (Camat) coordinates the implementation of services to comply with regulations and efficiency principles in meeting community needs (Amrul et al., 2021).

However, several issues emerged following the 2023 Musrenbang in Pandrah, with some community members perceiving it as meaningless and lacking transparency, as the implementation appeared unclear and insufficiently responsive to poverty alleviation (Terkini, 2023; Admin, 2020; Redaksi, 2019). Previous studies indicate that these problems are caused by inadequate education, limited socialization, lack of budget transparency, and weak community participation, which reduce public trust in the Gampong government (Ramadani et al., 2024; Berampu, 2024; Fauziah et al., 2024; Agustiani & Solihat, 2018; Arifin & Kurniadi, 2024).

Unlike previous studies, this research emphasizes an Islamic political-legal perspective with a multi-party participatory approach, examining how Musrenbang in Pandrah can be conducted in accordance with the principles of consultation (*syura*), justice, and community welfare (*maqāṣid al-syarī'ah*), ensuring that local development is effective, transparent, and equitable for all citizens. The contribution of this study lies in providing practical guidance for integrating Islamic political-legal principles into local development planning, illustrating how participatory governance can enhance legitimacy, accountability, and social justice, and offering a model for other regions in Aceh and Indonesia to implement development programs that are both community-centered and Sharia-compliant.

Method

This study employed an empirical approach grounded in legal sociology to examine the implementation of Musrenbang in Pandrah Sub-district, Aceh Province (Suyanto & Sutinah, 2015; Anjar, 2019). The legal sociology framework was used to explore the social, cultural, institutional, and legal dynamics before, during, and after the Musrenbang process, particularly regarding community participation and governance practices.

Data collection was conducted using a triangulation method to enhance validity and reliability. Primary data were obtained through semi-structured interviews with Gampong officials and key stakeholders to capture in-depth insights into procedural implementation and participatory governance (Rachmawati, 2007). Direct observations were conducted during Musrenbang events to document interactions, coordination patterns, and community engagement in real time. Document analysis included materials from official websites, the Central Statistics Agency (BPS), online news sources, and other records directly related to Musrenbang activities. Secondary data from scholarly journals and books were also incorporated to provide a comprehensive analytical context (Mekarisce, 2020).

Data analysis followed a systematic process of data reduction, categorization, and interpretation (Rijali, 2018). To deepen the analysis, the study integrated findings from prior empirical research and relevant literature (Saadah et al., 2022).

In addition, this study applied a Political-Legal Islamic framework, incorporating principles of Islamic political law and Maqashid al-Shariah, to interpret the Musrenbang process. This theoretical perspective guided the assessment of whether local governance practices uphold legitimacy, accountability, and public welfare, and whether decision-making aligns with Sharia objectives, including the protection of religion, life, intellect, lineage, and wealth. By integrating legal sociology with Islamic political-legal theory, the study provides a holistic evaluation of how Musrenbang contributes to participatory, socially just, and Sharia-compliant community development.

Results and Discussion

Results

Village Development Governance in Pandrah Sub-District: Coordination, Community Participation, and Islamic Political Law Perspectives

The strengths of the district include the availability of abundant natural resources, sufficient land for regional development, ample water resources, a strategic geographic location, safe and comfortable conditions, abundant marine and fisheries potential, and an ICT-based government management information system. Other strengths include competent educators, high public knowledge regarding birth spacing, provision of urban green open spaces of 30% or more, and a favorable gender development index. Additional strengths include high public political awareness, strong community awareness of disaster risk reduction, a well-educated administrative workforce, the presence of a regional health insurance program (JKA Plus), the growth of micro, small, and medium enterprises (MSMEs), adequate health and education facilities, relatively high workforce education levels, good tourism potential, bureaucratic reform, the presence of local legal products, overall comfort and security, and local revenue that can still be utilized effectively.

On the other hand, several weaknesses were identified, including low general reading interest, incomplete implementation of local legal products, differences in religious perspectives, discrepancies between executive and legislative institutions, lack of discipline among civil servants, low public legal awareness, insufficient preservation of cultural heritage, suboptimal student graduation outcomes, persistent social and economic issues, high numbers of unreported cases of violence against women and children, inadequate protection for micro and small businesses, the existence of slum areas, and underdeveloped investment and licensing management.

Other weaknesses include poor residential sanitation, low awareness of spatial planning, incomplete data on poor populations, high unemployment rates, limited community participation in cultural management, challenges in preserving local customs, non-transparent and ineffective public services, insufficient waste

management, suboptimal management and utilization of new and renewable energy resources, underdeveloped Gampong governance, and inadequate infrastructure and facilities for disaster management. The sub-district head (Camat) serves as the executive officer responsible for a region, which typically consists of several settlements and villages. Therefore, as the executive of local government, the Camat has an important role and responsibility in shaping and managing district governance in accordance with statutory regulations. The Camat implements government policies, provides public services, promotes regional development, maintains public order, and administers government activities (Handrian & Putriani, 2021b).

Figure 1. Socialization of the 2023 Budget Usage in Pandrah Sub-district



The Sub-district Head Conducting Socialization of the 2023 Budget Usag



Pandrah Sub-district Musrenbang Attended.

Article 126 Paragraph 2 of Law No. 32 of 2004 explains that the sub-district head (Camat) is an official who administers government affairs at the sub-district level and is granted limited delegated authority by the Regent or Mayor. The duties and functions of the Camat of Pandrah in managing several affairs within their work unit, delegated by the Bireuen Regent, include regional autonomy matters and responsibility for coordinating technical, administrative, and other sub-district tasks. These responsibilities cover managing program planning, financial matters, general affairs, and personnel-related issues. At the sub-regency level, the Camat is accountable for supervising administration and effectively managing the implementation of development in the Gampongs under their jurisdiction within established limits.

Lagantondo (2018) explains that as the executive head at the sub-district level, the Camat must conduct planning and define clear work positions according to regulations and provide training for their staff. As the head of the sub-district and development coordinator, the Camat plays a crucial role in achieving physical development in each Gampong. In line with community life, the Camat has the duty to coordinate all elements to ensure that community participation in physical development is guided and aligns with set objectives.

To fulfill their role as a recipient of community aspirations, the Camat must be capable of meeting positive expectations from the public. Actions in this position are necessary to manage public opinion, encourage active community participation in

development, and disseminate development programs through media such as billboards in each village (Surahmi & Farid, 2018a). The general government duties carried out by the Camat of Pandrah include coordinating all government organizations operating in the sub-district, maintaining law and order, enforcing regulations, advancing village development, and performing government tasks not undertaken by the village government or other government agencies. Since fulfilling agency duties requires sub-district coordination, the position of the Camat differs from that of other agency heads. To ensure successful sub-district governance, the goal of coordination is to create balance, harmony, synchronization, and integration among all government activities in the sub-district.

In achieving development goals across all sectors, the Camat of Pandrah coordinates vertically and diligently oversees officials in carrying out development responsibilities, mobilizing the community to participate actively. Fostering community self-reliance requires effective resource management, which also influences the success of development, emphasizing the need to enhance human resource capacity to the highest level.

The study found that the Camat of Pandrah consistently supervises and directs the use of development funds allocated to each Gampong. As a result, the use of funds for physical infrastructure development in Gampongs within Pandrah Sub-district aligns with the expectations and needs of the local community. In implementing village development, the Camat provides guidance and encourages the community to undertake projects according to the specific needs of each Gampong, ensuring that development outcomes are felt by the community and contribute to improved welfare.

The implementation of the sub-district head's (Camat) participation has been effectively carried out by the community in Pandrah Sub-district, with various physical infrastructure development projects completed as expected, thanks to the cooperation and coordination of the Camat. This is evidenced by the results of the researcher's non-participant field observations. Coordination is based on integration within unified actions and shared movements by government entities, which helps prevent differences in perception and interpretation, utilizing a personal approach to ensure the successful implementation of development programs.

One of the sub-districts in Bireuen Regency currently under development is Pandrah Sub-district. Village-level physical development in Pandrah has been implemented according to expectations, although various initial challenges arose in the villages. The population data in Pandrah Sub-district are as follows:

Table 1. Population Data in Pandrah Sub-district, 2022

No	Village	Population	Population Density	Households
01.	Seunebok Baro	143	12	45
02.	Panton Bili	238	12	64
03.	Blang Samagadeng	715	340	175
04.	Cot Leubeng	742	33	206

05.	Bantayan	496	472	134
06.	Kuta Reuseb	230	159	58
07.	Garot	598	292	182
08.	Gampong Blang	373	311	100
09.	Mns. Teungoh	263	219	69
10.	Pandrah Janeng	475	158	156
11.	Pandrah Kandeh	632	169	163
12.	Mns. Reudeup	1071	536	337
13.	Alue Igeuh	261	65	66
14.	Lhok Dagang	452	452	114
15.	Lancok Ulim	820	331	228
16.	Nase Me	512	174	100
17.	Nase Barat	520	254	135
18.	Panton	275	183	75
19.	Uteun Kruet	424	193	102
Jumlah		9.240	4.363	2.509

Source: Bireuen Regency Central Statistics Agency (BPS)

The participation of the Camat of Pandrah in the implementation of village-level physical development is an action aimed at coordinating the efforts of all individuals responsible for development in a region to accelerate progress, particularly under the guidance of regional autonomy, in order to achieve the development objectives in the villages.

The governmental structure resulting from collaborative efforts to promote cohesive actions toward common goals is referred to as coordination. However, these benefits have not yet been fully realized by the community, as issues arise in the villages that can hinder the Camat of Pandrah's participation in development implementation. Furthermore, the tendency of the community to generate variations and interpretations of policies ultimately reveals that, at the village level, the government's ability to manage its administrative functions comprehensively has not been fully reflected.

The results of this study indicate that the Camat of Pandrah plays an active and central role in coordinating village-level physical development. The Camat oversees and guides all responsible parties to ensure that development activities are carried out effectively and align with both regional autonomy guidelines and community needs. This involvement is essential for accelerating development and achieving planned objectives in the villages. Coordination led by the Camat promotes cohesion among government entities and stakeholders, facilitating unified and consistent actions toward common development goals.

Despite these efforts, several challenges remain at the village level that can limit the Camat's full participation in development activities. These challenges include variations in community interpretations of policies and the limited capacity of local administrative structures to manage governance comprehensively. Nevertheless, the

Camat's active involvement enhances community engagement, ensures effective implementation of development programs, and contributes to improving the welfare of the local population.

The implementation of village-level infrastructure development in Pandrah Sub-district has faced several challenges in ensuring equitable distribution. Effective planning and preparation by sub-district authorities are essential to ensure that development activities run smoothly and that the outcomes directly benefit the community. Coordination, in this context, refers to both vertical and horizontal integration of efforts to synchronize tasks, optimize resources, and achieve collective objectives efficiently. While coordination aligns multiple units toward common goals, collaboration emphasizes the collective effort of stakeholders to achieve shared outcomes.

Vertical coordination involves directing and controlling activities within the hierarchical chain of command, allowing leadership to enforce discipline and ensure compliance. Horizontal coordination, in contrast, manages inter-unit cooperation, promoting interdisciplinary collaboration and shared accountability. Effective coordination fosters cohesion, reduces conflicts, prevents resource mismanagement, and strengthens mutual support among organizational units.

From an Islamic political-legal perspective, development is not merely physical but a means to promote justice (*adl*), welfare (*maslahah*), and participatory governance (*syura*) in line with *maqāṣid al-syarī'ah*. Community participation is more than enthusiasm; it reflects the extent to which government responds to public interests and integrates citizens into all stages of development planning and implementation. Planned development should aim to maximize existing resources while avoiding harm, thereby aligning with the Islamic principle of stewardship over communal resources.

Challenges in village development often arise from centralized, hierarchical bureaucracies, insufficient responsiveness to local needs, and a narrow focus on physical infrastructure rather than social welfare. The top-down approach and project-based funding mechanisms limit local accountability and hinder comprehensive assessments of government interventions. Therefore, enhancing participatory governance grounded in Islamic political law is crucial for ensuring that development not only improves infrastructure but also strengthens social justice, accountability, and the welfare of the community.

Discussion

Participatory Village Development in Pandrah: An Islamic Legal-Political Perspective

Local development policies are not value-neutral instruments; they are shaped by legal, political, and ideological frameworks that determine how power is exercised and how public welfare is defined. In decentralized governance systems, development planning at the sub-district and village levels becomes a strategic site for negotiating authority between the state and society. Mechanisms such as Musrenbang thus

function not only as administrative forums, but as political–legal spaces where participation, legitimacy, and accountability are constructed.

Within Islamic political law (*siyāṣah sharʿiyyah*), governance is obligated to pursue public welfare (*maṣlaḥah ʿāmmah*) through just and consultative decision-making (Moten, 2017). The principle of *syūrā* establishes participation as a normative requirement, ensuring that policies affecting the community are formulated through deliberation rather than unilateral authority. Consequently, development planning that marginalizes community voices risks undermining both its legal legitimacy and its ethical foundation under Islamic law (Kamali, 1989).

In the Indonesian context—particularly in Aceh, where Islamic norms play a significant role in public life—the interaction between state development policy and Islamic legal values warrants critical examination. The implementation of sub-district Musrenbang in Pandrah reflects an attempt to institutionalize participatory governance within a modern administrative framework. Analyzing this process from the perspective of Islamic political law enables an assessment of whether development practices genuinely embody *syūrā*, promote social justice (*ʿadl*), and advance the objectives of *maqāṣid al-syarīʿah*, or whether participation remains largely procedural.

The findings of this study indicate that community participation in physical development in the villages of Pandrah Sub-district plays a pivotal role in achieving effective and sustainable outcomes. From the perspective of Islamic political law, such participation aligns with the principles of *syura* (consultation) and *maqāṣid al-syarīʿah* (objectives of Sharia), emphasizing justice, welfare, and equitable resource distribution. Participation is not merely about enthusiasm but involves meaningful engagement, where the community contributes to planning, decision-making, and evaluating development outcomes. The government's role is critical in facilitating this process by providing guidance, resources, and capacity-building to ensure that the community can actively participate. Effective coordination between government authorities, private sectors, and local communities creates synergy, prevents conflicts, and strengthens social cohesion.

Moreover, structured participation allows for the distribution of authority and responsibilities, empowering residents to identify solutions to local challenges while ensuring that development programs are implemented efficiently and responsively. By integrating Islamic political-legal principles, development practices in Pandrah reinforce legitimacy, accountability, and social justice, thereby enhancing community welfare in accordance with Sharia objectives.

The community is a key element in the implementation of development, as they can act both as subjects and objects of development. Since community members understand the local conditions, their involvement significantly stimulates positive development outcomes. In Pandrah Sub-district, residents actively participate (through labor) in village-level physical development, representing a form of participatory development where the community, rather than the government, executes and manages

development activities. This development strategy emphasizes initiatives aimed at strengthening the capacities of village communities through empowerment.

Field observations indicate that community members, ranging from adolescents to adults, actively engage in constructing drainage systems, embankments, bridges, concrete pavements, culverts, retaining walls, road improvements, and paving within their neighborhoods. Participation is often incentivized through monetary compensation. Empowering the community in physical development is not limited to executing projects but also involves managing resources to ensure success. The programs, as a result of skill growth and capacity building, further enhance community empowerment in Pandrah.

Community involvement serves as a catalyst for successful development programs. Active participation fosters a sense of ownership, as residents engaged in planning, implementation, and supervision develop a stronger connection to government-led projects. Participation is a key principle in democratic governance, taking various forms ranging from direct engagement in government initiatives to indirect contributions such as providing resources, time, ideas, opinions, and input into public policy.

Village-level physical development is closely related to the community's ability to gather and process information. Community involvement in development has become institutionalized, particularly in decision-making. Participation is required at all stages, including planning and decision-making. Participatory planning in Pandrah Sub-district is a strategy and public decision-making method that depends heavily on public understanding and willingness to engage in the development process.

The government, as a physical representation of the state, often dominates the development process due to the legitimacy of bureaucratic structures. However, planned development in the villages of Pandrah involves community input through participatory planning. The fulfillment of basic infrastructure needs theoretically occurs faster when community involvement is higher. The speed and effectiveness of development depend on internal community capacities, influenced by factors such as gender, age, education level, income, and livelihood resources.

Residents of Pandrah actively participate in all stages of physical development, from planning to implementation. Participatory planning involves dialogue between the community, government, and other stakeholders across sectors to determine objectives, policies, and programs based on development priorities and problem-solving needs.

Two main motivations for participatory planning are identified: first, communities have the right to engage in decisions affecting their daily lives and future; second, development is assumed to be more effective and efficient when communities actively participate. Thus, physical development in Pandrah is grounded in *musyawarah* (deliberation). Community participation extends from decision-making to project evaluation, including participation from village elites (*Geuchik*, *Sekdes*,

Kaur, Tuha Peut, Tuha Lapan, Village Heads, Religious Leaders, and Youth Leaders), women, and youth.

The participatory approach also aims at empowerment, providing residents with the capacity to monitor and maintain ongoing development. Empowerment involves actions that enhance the capabilities of disadvantaged groups in Pandrah. Physical infrastructure supports social and economic activities; its absence or inadequacy negatively impacts the community (Rika, 2014). Infrastructure, including culverts, drainage, embankments, irrigation, bridges, transport, and public utilities, is essential for meeting basic socio-economic needs (Sekeon et al., 2019b). Community involvement in planning has several benefits: development aligns with local expectations, oversight can be established, and governance is balanced. Participation allows communities to control activities at each stage of development, ensuring more effective, sustainable, and equitable outcomes (Irwan et al., 2019).

The participatory approach in Pandrah operationalizes Islamic political-legal principles by integrating legitimacy, accountability, and welfare, in line with *maqāṣid al-syarī'ah*. Legitimacy is achieved through inclusive decision-making based on *syura*, ensuring that development reflects community aspirations. Accountability is realized via community oversight, upholding the Islamic principle of *'adl* (justice) and responsible governance. Welfare, or *maslahah*, is enhanced through equitable and sustainable development outcomes that protect essential human interests, including life, property, and intellect. This demonstrates that embedding Islamic political-legal principles in local governance not only legitimizes development processes but also ensures that infrastructure projects advance broader societal well-being in accordance with *maqāṣid al-syarī'ah*.

Conclusion

This study demonstrates that participatory development in Pandrah Sub-district effectively integrates the principles of Islamic political law and *maqashid al-shariah* to enhance local governance and community welfare. Community involvement in planning, implementation, and oversight of village infrastructure projects not only ensures that development aligns with local needs but also strengthens legitimacy, accountability, and social justice. Inclusive decision-making fosters public trust, while community oversight guarantees responsible use of resources, and equitable distribution of development outcomes promotes sustainable welfare.

The findings indicate that participatory governance grounded in Islamic legal principles can transform local development into a collaborative, transparent, and socially responsive process. By operationalizing *syura* (consultation), justice, and public welfare, this approach provides a model for other regions to implement development programs that are both community-centered and Sharia-compliant. Consequently, integrating Islamic political-legal principles into local governance enhances the effectiveness of development interventions while safeguarding the broader societal interest.

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