



The Consideration of the Ptun Judge Number 295/G/2019/Ptun.Mdn Regarding the Settlement of Disputes Regarding Incomplete Requirements for the Election of Village Heads in Bargottopong Jae Village from the Perspective of Fiqh Siyasaq Qhadaiyah

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Abstract: Indonesia is a unitary state, where villages have the authority to regulate and manage the interests of their communities in accordance with local customs and traditions recognized in the national government system. The purpose of this study is to understand how the judge's considerations in the PTUN Decision Number 295/G/2019/PTUN.MDN regarding the dispute over incomplete requirements in the election of village heads in Bargottopong Jae Village, North Padang Lawas Regency, are viewed from the perspective of fiqh siyasah qadha'iyyah (Islamic judicial law). The research method used is normative law. The results of the study indicate that the case of the village head election dispute in Bargottopong Jae Village shows the importance of law enforcement and justice in local government, where the Medan PTUN canceled the candidacy of Agussalim Siregar for violating Article 39 of Law No. 6 of 2014 concerning the term limits of the village head. From the perspective of siyasah fiqh, this decision reflects the principles of justice (al-'ilah), public benefit (al-maslahah), and deliberation (al-syura), and shows the role of the court as a control against deviations in power in order to maintain democracy and leadership integrity.

Keywords: Election, Fiqh Siyasaq, Village Head.

1. Introduction

Indonesia refers to a country that adheres to a unitary state, meaning that all of its territory is under one sovereign central government. This is stated in the Constitution of the Republic of Indonesia (Wahyuni et al., 2024),(DAHAYANI, n.d.). In its government system, the territory of Indonesia is divided into several administrative levels, starting from the province as the largest area, then divided again into districts and cities. Each level of territory has its own regional government structure (Abdullah, 2016),(Santoso, 2009). Under the district there are sub-districts, and these sub-districts are under the control of villages or urban villages as the lowest level of government that is in direct contact with the community. This division of regions aims to facilitate the management of government and public services more efficiently and evenly (Amrin, 2023),(Sentanu et al., 2024).

According to HAW Widjaja's view, a village refers to an area that is a place of residence for a group of people who live as one community and have their own government (KUELMANTIA, 2023),(Soni, 2023). This village is given the right and authority to manage and organize the interests of its citizens, while still adhering to the values of origin and local customs that are recognized in the Indonesian government system. Meanwhile, according to Rahardjo, the village can be likened to an organization that lives and continues to develop. Village communities live a life that is interconnected, needs each other, and carries out their respective roles in order to create harmony and balance in community life (Brotosudarmo, 2021),(Ismail, 2023).

The official definition of village head elections (pilkades) has only been included in Home Affairs Ministerial Regulation Number 112 of 2014, which is the implementation

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of PP Number 43 of 2014. This regulation explains that *pilkades* is a real manifestation of people's sovereignty at the village level (Elfias, n.d.), (Agung, 2022).

Several important requirements that must be fulfilled by someone who wants to run as a village head are listed in Article 33 of Law Number 6 of 2014. These requirements include: must be an Indonesian citizen, have faith in God Almighty, and be loyal and obedient in implementing Pancasila, the 1945 Constitution, and committed to maintaining the integrity of the Republic of Indonesia and the spirit of *Bhinneka Tunggal Ika* (Ardiono, 2022), (Mahmudah et al., 2023). In addition, village head candidates must have a minimum education of junior high school graduate or equivalent, be at least 25 years old when registering, be willing to run, and not be serving a prison sentence. A candidate is not allowed to have a criminal record in the form of a prison sentence based on a final and binding court decision for a crime that carries a minimum sentence of five years. In addition, candidates must not have held the position of village head for three terms, either consecutively or with a break in between (Isra, 2009), (Rahayu, 2022).

Based on Law Number 06 of 2014 Article 39 states that, the Village Head holds office for six years from the date of inauguration, the Village Head as referred to in paragraph one can serve a maximum of 3 (three) consecutive terms. The purpose of this provision is that the term of office of a Village Head is set for six years from the date of official inauguration (SH, 2021), (Anderson et al., nd). This provision provides legal certainty regarding the length of the leadership period at the village level. In addition, the law also limits that a Village Head can only serve a maximum of three consecutive terms. This means that even though a Village Head has completed one term, he can still run again for the next two terms, as long as they are done consecutively and without interruption. This limitation is made to prevent power being held by one person for too long, maintain leadership regeneration, and provide opportunities for other figures in the village to contribute to village government (Ghafur, 2024), (Brata, 2025).

Evidence that Agussalim Siregar has served as the Village Head of Bargottopong Jae three times can be found in the Decision of the Medan State Administrative Court (PTUN) Number 295/G/2019/PTUN.MDN. In the decision, the Plaintiff, Herman Harahap, stated that Agussalim Siregar had served as Village Head twice, namely from 1999 to 2010 and from 2011 to 2017. Therefore, the committee still appointed Agussalim Siregar as a candidate for village head with Herman Harahap for the 2019–2025 period. However, Herman Harahap filed an objection to the decision on the grounds that Agussalim had served three times, either consecutively or not, which he said exceeded the maximum limit of office as stipulated in Article 39 of Law Number 6 of 2014 concerning Villages. The provision states that a village head can only serve a maximum of three times, which is normatively interpreted as either consecutively or not. This difference is the main basis of the lawsuit filed with the Medan PTUN. In its consideration, the Panel of Judges considered that if Agussalim's term of office had indeed reached three times, then his nomination was contrary to the provisions of the law and the principle of legal certainty, which is the main foundation in the village government system. This decision emphasizes the importance of the accuracy of administrative data and the obligation of the election committee to conduct in-depth verification of the history of the village head candidates' positions before determining their eligibility as election participants.

In the study of *fiqh siyasah*, it is discussed as a science related to decision-making and management of community affairs in order to maintain the common good. *Fiqh siyasah* can also be defined as the art of organizing, leading, and managing something by utilizing it wisely for the public interest. In its implementation, the election of the village head involves village institutions and various elements of society, with the aim of choosing a leader who can represent and protect the interests of village residents fairly and democratically. According to Al-Mawardi, in the political field, legitimate power or leadership is needed to regulate community affairs. If justice is applied comprehensively, then a harmonious relationship between residents will be created, respect and obedience to the leader will grow, community life will become more lively and enthusiastic, and people will be encouraged to work and achieve achievements.

One real example of a dispute in the village head election procedure can be seen from a case decided by the State Administrative Court (PTUN) with Number 295/G/2019/PTUN.MDN. This case relates to administrative issues in the nomination of village heads in Bargottopong Jae Village. This village faced problems in the process of nominating village heads for the 2019–2025 period. On August 27, 2019, the election committee determined two names as village head candidates, namely Agussalim Siregar and Herman Harahap. Herman Harahap had previously registered on August 15, 2019, and then learned that Agussalim Siregar was also running for the same position. Feeling that Agussalim Siregar's nomination did not meet the requirements, Herman filed an official objection through a letter sent to the committee on August 23, 2019, opposing Agussalim's participation in the election.

In response to objections raised by Herman Harahap, the Bargottopong Jae village head election committee issued a statement letter numbered 140/02/2019 dated August 27, 2019. In the letter, the committee explained that according to their knowledge, Agussalim Siregar had only served as village head for two terms, namely from 1999 to 2010 and from 2011 to 2017. Based on this information, the committee still appointed Agussalim Siregar together with Herman Harahap, as village head candidates for the 2019–2025 period. However, Herman objected to the decision because according to him, Agussalim had served three terms, both consecutively and not, which meant that he no longer met the nomination requirements based on applicable legal regulations.

Herman Harahap, felt aggrieved by the decision of the village head election committee to appoint Agussalim Siregar as one of the candidates. He also tried to resolve this issue through administrative channels by submitting official rejections and objections. However, these efforts did not receive a response or resolution from the committee. Because he did not get any clarity, Herman then chose to take legal action in accordance with the provisions of Law Number 9 of 2004 which is an amendment to Law Number 5 of 1986 concerning State Administrative Courts. Article 53 paragraph (1) of the law explains that any person or legal entity who feels aggrieved by a state administrative decision can file a written lawsuit with the court, either to cancel the decision or to demand compensation or restoration of rights. Based on these provisions, on November 25, 2019, Herman filed a lawsuit with the Medan State Administrative Court (PTUN). The lawsuit was officially accepted on November 26, 2019 and registered with case number 295/G/PTUN.MDN.

This study has similarities with the study conducted by Nirania Farihatul Izzah in 2022 entitled "Analysis of Fiqh Siyasah Qadhaiyyah Against the Decision of the State Administrative Court Number 7/G/2021/PTUN-SBY Concerning the Settlement of Pilkades Disputes in Pandemonegoro Village, Sukodono District, Sidoarjo Regency." In her research, she explained that the election of village heads is a real manifestation of the implementation of democratic principles at the village or local level. This means that the Pilkades process is a means for village communities to directly determine their leaders in accordance with the principles of democracy. However, this process often gives rise to problems, especially in terms of vote counting and results. Unfortunately, the Village Law does not regulate in detail the mechanism for resolving conflicts in village head elections. In fact, the regulations regarding this matter are further regulated in the Regulation of the Minister of Home Affairs (Permendagri), which states that the resolution of Pilkades disputes is in the hands of regional heads, be they regents or mayors.

In the study entitled "Legal Analysis of the Settlement of Disputes in the Election of Village Heads Who Received the Same Votes in South Masbagik Village, East Lombok Regency", Hulaimi explained that the regulations regarding village head elections at the district level are the implementation of the provisions contained in the Village Law, including the accompanying implementing regulations. This means that regulations at the regional level are formulated as a form of elaboration and implementation of national policies that regulate the procedures for electing village heads. Based on these regulations, the election committee is obliged to convey the final results of the vote count that determines the winner to the candidates and also to the Village Consultative Body (BPD).

In addition, there is a procedure for submitting objections to the election results that must be submitted within a specified time limit. In the event of a dispute, the regional head, either the regent or the mayor, is responsible for handling it. If the parties do not reach an agreement, then the resolution is carried out by the regional head together with a resolution team that is specifically formed to handle the conflict (Week, 2022).

Research conducted by Deki Azhari entitled "Regulation of Village Head Election Results Dispute Settlement in Indonesia" states that the mechanism for resolving village head election results disputes as stated in Law Number 6 of 2014 concerning Villages is still not in line with the principle of division of power according to the Trias Politica theory. This is because the authority to resolve the dispute is given to the regional head (regent or mayor) who is part of the executive, not the judiciary. On the other hand, general courts and the State Administrative Court (PTUN) do not handle this dispute because the village head election realm is not included in state administrative cases that are usually handled by PTUN. In addition, because the village head election is not categorized as part of the national election, the dispute cannot be submitted to the Constitutional Court. Therefore, the handling of village head election results disputes currently does not reflect the principle of legal justice (*pro justitia*). In the future, regulatory reform is needed, one of which is through a revision of the Village Law to allow for resolution through special court channels or formal litigation processes (Son, 2022).

Referring to the background above, this study was conducted due to the inconsistency of administrative procedures in the village head election related to the incompleteness of the requirements for village head candidates in Bargottopong Jae Village, North Padang Lawas Regency. This case involved Herman Harahap's protest against the nomination of Agussalim Siregar who was considered ineligible, but there was no response from the election committee. After administrative efforts failed, Herman Harahap filed a lawsuit with the Medan State Administrative Court. This study differs from previous studies that focused more on the issue of voting or objection procedures in village head elections, by highlighting administrative issues related to the requirements for village head candidates. This study emphasizes the importance of a clearer and fairer dispute resolution mechanism, with solutions in the form of special courts or litigation channels to improve the provisions in Law No. 6 of 2014. This approach provides deeper insight into the fairness and validity of village head election procedures, as well as their contribution to the stability of village government and public trust. Based on the description of the problems that have been explained, the author is interested in conducting a study entitled "Considerations of PTUN Judge Number 295/G/2019PTUN.MDN Concerning the Settlement of Disputes Regarding Incomplete Requirements for Village Head Elections in Bargottopong Jae Village, North Padang Lawas Regency, Fiqh Siyash Qhadaiyah Perspective".

2. Materials and Methods

This study applies a normative legal approach, namely by emphasizing the study of legal rules contained in writing in various legal instruments, such as laws, regulations, and court decisions. This study aims to explore understanding, conduct analysis, and interpret legal provisions and legal principles related to the issues being studied. As explained by Peter Mahmud Marzuki, the normative approach in legal research is intended to identify legal norms, legal principles, and doctrines that can provide solutions to the legal problems being studied. The data collection technique in this study was carried out by analyzing the PTUN Decision Number 295/G/2019/PTUN.MDN regarding the dispute over incomplete village head election requirements in Bargottopong Jae Village. In analyzing the data, the author studied various literature, books, documents, and laws and regulations related to this topic. Thus, this study focuses on examining the PTUN Deci-

sion from the perspective of Fiqh Siyasa Qadha'iyah, in order to reveal how the judge considered the dispute in resolving the dispute.

3. Results and Discussion

3.1 Decision of the State Administrative Court Number 295/G/2019PTUN.MDN Regarding the Dispute of Incomplete Requirements for Village Head Elections in Bargottopong Jae Village, Halongonan District, North Padang Lawas Regency

The State Administrative Court (PTUN) is a judicial institution tasked with resolving disputes between citizens or legal entities and government officials regarding administrative decisions. This institution was formed to provide legal space for people who feel disadvantaged by the policies or decisions of government officials. Efforts to establish the PTUN have been going on for a long time, one of which is through Law No. 19 of 1948 which regulates the judicial and prosecutorial systems. Another important step took place on December 29, 1986, when the President of Indonesia at that time ratified the Draft Law on State Administrative Courts into Law No. 5 of 1986. This law was then officially published in the State Gazette of the Republic of Indonesia in 1986 Number 77 with the addition of number 3343, as the legal basis for the establishment of the PTUN.

The State Administrative Court (PTUN) officially began operating on January 14, 1991, in accordance with the provisions of Government Regulation Number 7 of 1991. Previously, the initial stage of the establishment of this institution began with the establishment of three High State Administrative Courts located in Jakarta, Medan, and Makassar. Provisions regarding the establishment of these three courts are regulated in Law Number 10 of 1990, which was promulgated on October 30, 1990 and recorded in the State Gazette of the Republic of Indonesia 1990 Number 80.

Article 1 of Law Number 5 of 1986 concerning State Administrative Courts explains various important terms that form the basis of the state administrative law system. First, the State Administrative Court is a judicial institution that has the authority to resolve legal conflicts between citizens or legal entities with government officials or institutions related to administrative decisions. Second, State Administrative Disputes describe legal disputes that arise from written decisions from government officials that are considered detrimental to a person's rights. Third, the State Administrative Decision itself is a written decision made based on law by a state official, is individual, final, and has a direct legal impact on the intended party. Fourth, what is meant by a State Administrative Agency or Official is a government agency at the center or region that carries out government functions according to law. Furthermore, the party filing an objection or claim is referred to as the Plaintiff, while the party issuing the decision is called the Defendant. A lawsuit is a written request submitted to the court by a party who feels aggrieved. Finally, a Decision is the final result of a trial process that contains legal considerations and a court decision on a dispute.

Bargottopong Jae Village, located in Halongonan District, North Padang Lawas Regency, has become a legal spotlight due to problems in the village head election process for the 2019 to 2025 period. This problem began with the determination of two names of village head candidates, namely Agussalim Siregar and Herman Harahap, by the local village head election committee based on a decision issued on August 27, 2019. However,

the determination was not fully accepted by Herman Harahap, who objected to the nomination of Agussalim Siregar.

Herman Harahap, had registered as a candidate for village head on August 15, 2019. Some time after that, he learned that Agussalim Siregar had also submitted himself as a candidate for village head for the same period. Herman argued that Agussalim Siregar's nomination was invalid, because according to him Agussalim had served as village head for three terms, either consecutively or not, which violated the provisions of the applicable laws and regulations. Based on these regulations, someone who has served as village head for three terms is not allowed to run again.

Herman Harahap objected to Agussalim Siregar's nomination as village head, because he believed that Agussalim was not qualified to run again after serving for three terms. As a form of protest, Herman sent an official letter to the village head election committee on August 23, 2019. In response to the objection, the election committee issued a statement on August 27, 2019 explaining that, based on the information they had, Agussalim Siregar had only served two terms (1999-2010 and 2011-2017), not three terms. Nevertheless, the committee still decided to appoint Agussalim and Herman as village head candidates.

Herman Harahap felt aggrieved by the decision of the village head election committee because he believed that Agussalim Siregar did not meet the administrative requirements to run as village head. In response, Herman filed a rejection and objection to the decision as a form of administrative effort. However, unfortunately, the election committee did not respond or resolve his objection. Based on Article 53 paragraph (1) of Law Number 9 of 2004, a person or institution that feels aggrieved by a decision from a state administrative official has the right to take the matter to court. Because he felt aggrieved, Herman decided to resolve his problem through legal channels by filing a lawsuit in court.

As a follow-up step after feeling dissatisfied with the administrative process that did not produce a solution, Herman Harahap filed a lawsuit with the Medan State Administrative Court (PTUN) on November 25, 2019. The lawsuit filed by Herman was accepted and officially recorded by the Medan PTUN administration section on November 26, 2019, with case number 295/G/2019/PTUN.MDN. In the lawsuit, Herman requested that the decision of the Bargottopong Jae village head election committee that determined Agussalim Siregar as a candidate for village head be canceled because it was considered invalid. He also demanded justice because according to him there was a violation of the legal rules regarding the maximum term of office of a village head.

The decision of the Medan State Administrative Court (PTUN) in the case of the Bargottopong Jae Village Head election dispute, Halongonan District, North Padang Lawas Regency. In the decision, the Panel of Judges stated that the decision of the Village Head Election Committee which determined Mr. Agussalim Siregar as a candidate for village head on August 27, 2019 was invalid and null and void, and required the Defendant to revoke the decision. This was based on evidence and legal facts at the trial which showed that Agussalim Siregar had served as village head for three previous terms, so he did not meet the requirements to run again, as regulated in Law Number 6 of 2014 concerning Villages. The Defendant, in this case the election committee, was not

present at the trial and did not submit an answer or evidence, even though he had been properly summoned in accordance with legal provisions. The court also ordered the Defendant to pay court costs of Rp413,400. This decision reflects the enforcement of the principle of administrative justice and the importance of complying with legal provisions that limit the term of office of village heads in order to maintain democracy and leadership regeneration at the village level.

This decision reflects the vital role played by the State Administrative Court (PTUN) in resolving administrative disputes between citizens and officials or government agencies. In the context of village head elections, which are part of the local government system, conflicts often occur due to procedural inconsistencies, violations of rules, or dissatisfaction from candidates with the decisions of the election committee. PTUN is present as a judicial institution that provides legal space for the community to fight for their rights legally and in a structured manner, especially when administrative efforts do not produce results. Through an objective trial process, PTUN is able to assess whether a decision by a government official is in accordance with applicable legal provisions, so that it can provide legal certainty, justice, and protection of citizens' rights from arbitrary actions. Thus, the existence of PTUN is not only a counterweight to administrative power, but also an important means of maintaining democracy and good governance.

3.2 Fiqh Siyasah's view on the decision of the State Administrative Court Number 295/G/2019PTUN.MDN Regarding the Dispute over Incomplete Requirements for the Election of Village Head in Bargottopong Jae Village, Halongonan District, North Padang Lawas Regency

The word *fiqh* comes from the Arabic root word *faqaha–yafqahu–fiqhan*, which literally means "to understand deeply." Imam Al-Tirmidzi, as quoted by Amir Syarifuddin, explains that understanding the *fiqh* of something means delving into its inner meaning to its essence. In terms, *fiqh* is defined as knowledge or understanding of Islamic sharia laws relating to human behavior (*amaliah*), which is obtained from detailed sources of Islamic law.

From this understanding, it can be concluded that *fiqh* is a deep understanding of Islamic sharia laws that are practical and directly related to daily actions or behavior (*amaliah*), which are obtained from detailed and non-absolute (*zhanni*) evidence. *Fiqh* is often referred to as Islamic law because it focuses on understanding and applying sharia laws in daily life. *Fiqh* is *ijtihadiah*, meaning that *fiqh* laws are not always definite, but are the result of efforts to interpret and understand religious texts (such as the Qur'an and Hadith), which can vary depending on the context and approach of each.

Fiqh is a science that regulates various aspects of human life. Not only does it regulate the relationship between humans and God in terms of worship, *fiqh* also regulates relationships and interactions between humans in everyday life, which is called *muamalah*. In this *muamalah* there are several branches, such as criminal law (*jinayah*), marriage law (*munakahat*), inheritance law (*mawaris*), procedural or judicial law (*mura'faat*), political and governmental law (*siyasah*), as well as law that regulates relations between states (*al-ahkam al-dualiyah*).

The word *siyasah* (سياسة) in Arabic comes from the root word *sa-sa-yasī* (س ي س) which means "to lead," "to organize," or "to manage." Linguistically, *siyasah* means the act or process of managing affairs, whether individual or state affairs, which aims to achieve prosperity and justice. In the context of etymology, *siyasah* relates to management or government which includes aspects of politics, government, and policies taken by leaders or rulers in a country or community. In the science of *fiqh*, *siyasah* refers to the law that regulates state affairs and government administration in accordance with the principles of Islamic law.

Siyasah fiqh is part of the science of *fiqh* which discusses how to organize government and the relationship between leaders and the people, all of which are based on the teachings and rules of Islam. This branch covers various aspects of politics and statehood, such as government systems, power, administrative lawcountry, as well as foreign relations. The main aim of *siyasah fiqh* is to create justice, the benefit of the people, and order in state life in accordance with Islamic values.

According to Imam Al-Mawardi in his book *al-Ahkam al-Sulthaniyyah*, *fiqh siyasah* or government law in Islam covers various important things in managing the state, such as making laws, managing state finances, the judicial system, military or war affairs, and government administration. Meanwhile, Imam Ibn Taimiyyah summarizes *fiqh siyasah* into four main things, namely justice, governance, finance, and international relations. This is different from the opinion of Abd Al-Wahab Khallaf in the book *al-Siyasah al-Syar'iyah*, which simplifies the scope of *fiqh siyasah* into three main areas: justice, relations between countries, and managing state finances. All of these views show that *fiqh siyasah* discusses comprehensively how the state is run according to the principles of Islamic law.

Since there are differences of opinion regarding the division of *fiqh siyasah*, this study can be simplified into three main parts that cover important matters in government and state administration. First, *siyasah idariyyah* which relates to state administration and management of government affairs. Second, *siyasah maliyyah* which focuses on the economic, financial, and monetary policy aspects implemented by the government. Third, *siyasah qodha'iyah* which regulates the judicial and legal aspects, including the enforcement of justice in the state's legal system. This division provides a general overview of the main focus of *fiqh siyasah* in regulating political, economic, and legal life in the context of an Islamic state.

From the perspective of *Fiqh Siyasah*, justice and transparency in government affairs, including in the election of local leaders such as village heads, are fundamental aspects that must be upheld. The case that occurred in Bargottopong Jae Village, Halongonan District, North Padang Lawas Regency, which was decided in the Medan PTUN Decision Number 295/G/2019/PTUN.MDN, shows how important the mechanism of supervision and dispute resolution is in a just government system. *Fiqh Siyasah* teaches that a leader must meet legitimate requirements, both in terms of ability, integrity, and compliance with existing regulations. This is in line with principles such as *al-syura* (deliberation), *al-'is* (justice), and *al-maslahah* (public benefit).

In this case, Herman Harahap, rejected the appointment of Agussalim Siregar as a candidate for village head because he was suspected of having served for three terms,

which is not permitted in the applicable regulations. He considered the decision of the election committee to still appoint Agussalim as a candidate for village head as a form of ignoring the rules and potential administrative deviation. In Fiqh Siyasah, decisions or policies that violate the rules, even if they come from legitimate authorities, can be rejected and even canceled if they are proven to cause mazarat (loss) to the community or violate the principles of justice.

Furthermore, when the administrative efforts submitted by Herman Harahap did not receive a response, he used the rights protected by Law Number 9 of 2004 concerning Amendments to Law Number 5 In 1986, namely the right to file a lawsuit with the PTUN (State Administrative Court). This action is in line with the values of Fiqh Siyasah which recognize the importance of legal channels and judicial institutions in maintaining public justice and ensuring that officials or election committees do not act arbitrarily. The court as a judicial institution in the Islamic perspective has a vital role in resolving conflicts objectively and based on the principles of sharia justice and positive state legal norms.

The Medan PTUN decision which annulled the determination of Agussalim Siregar as a candidate for Village Head because he had served for three terms, if associated with fiqh siyasah, shows the application of the principles of justice, limitation of power, and protection of community rights in governance. In fiqh siyasah, the science of Islamic jurisprudence that regulates state and government issues according to Islamic teachings, there is the principle of al-'is (justice) and maslahah (public interest) which are highly upheld. One of its main principles is that a leader should not maintain power beyond reasonable limits if doing so is contrary to the public interest and could lead to harm.

In this context, the decision of the election committee to pass a candidate who has served more than the limit stipulated by law (three terms) is contrary to the principle of al-'is, because it violates the rules made for the common good, such as preventing the domination of power and opening up opportunities for leadership regeneration. PTUN, through its decision, carries out the function of hisbah in fiqh siyasah, namely control over deviations in the implementation of power that can harm the people. The decision also reflects the principle of syura (deliberation) in the management of public affairs, where leaders are chosen fairly and according to requirements, not because of continuous power.

Thus, the Medan Administrative Court's decision is in line with the values of siyasah fiqh, because it upholds justice, limits power for the benefit, and prevents fraud and violations in the village head election process. PTUN Decision No. 295/G/2019/PTUN.MDN is not only based on applicable law, but is also in accordance with the values in Fiqh Siyasah which emphasize the importance of legitimacy, honesty and fairness in the leader selection process. This proves that state administrative law and Islamic government principles can work together in realizing just, clean and responsible government, even at the village government level..

4. Conclusions

Based on the description of the case in Bargottopong Jae Village, Halongonan District, North Padang Lawas Regency, it can be concluded that the village head election dispute between Herman Harahap and Agussalim Siregar reflects the importance of law en-

forcement and the principle of justice in the local government system. The decision of the Medan PTUN to cancel the nomination of Agussalim Siregar because he had served for three terms shows that the judicial institution functions as a guardian of good and transparent governance, especially when administrative mechanisms fail to respond to residents' objections. Where the nomination of the Head of Bargottopong Jae Village, Halongonan District, North Padang Lawas Regency is contrary to Law Number 06 of 2014 article 39. From the perspective of fiqh siyasah, the decision upholds the values of al-'adalah (justice), al-maslahah (public interest), and al-syura (deliberation), by showing that power must be limited for the common interest and leadership regeneration. In addition, the PTUN has carried out its hisbah function, namely correcting the actions of election organizers who violate the rules in order to prevent losses to the community. Thus, the synergy between positive state law and the principles of fiqh siyasah is an important basis for maintaining democracy, the integrity of leaders, and public trust in the government system, even down to the village level. The synergy between positive law and fiqh siyasah can be developed through the integration of the values of substantial justice within the framework of administrative law, by making principles such as justice ('adl), benefit (maslahah), and deliberation (shura) as normative guidelines in formulating technical regulations for pilkades dispute resolution. This approach allows the court to not only assess formal procedural aspects, but also consider moral aspects and social benefits in its decisions. In the long term, the PTUN's decision has implications for increasing the accountability of the village head election committee, which has tended to work technocratically, and encouraging the birth of legal standards that are more accommodating to the justice of rural communities. This can strengthen the quality of democracy at the village government level by reinforcing the boundaries of administrative authority, opening access to substantive legal justice, and minimizing horizontal conflicts due to arbitrary committee decisions.

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