

## **AN ANALYSIS OF THE PREPARATION OF THE VILLAGE GOVERNMENT WORK PLAN (RKPDES) BASED ON MAQASID AL-SHARIAH VALUES IN KARYA MAJU VILLAGE**

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### **ABSTRACT**

Rural development in Indonesia often leans toward physical and material outcomes, leaving the spiritual dimension and the broader public good (*masalahah*) underattended. This study examines how the Village Government Work Plan (RKPDes) is prepared in Karya Maju Village, Tanjung Pura Sub-district, Langkat Regency, using the values of *Maqasid al-Shariah*, specifically the five essentials (*al-kulliyat al-khamsah*), as its analytical lens. A descriptive qualitative design was applied. Data were gathered through non-participant observation, in-depth interviews, and document review. The informants were the village head (Anwar), the village secretary (Eliana Balkis), The informants were the village head (Anwar), the village secretary (Eliana Balkis), the deputy head of the Village Consultative Body (Hartono), the head of Neighborhood Unit (RT) 03 (Suntoro), and a religious leader (Surahman).

The findings show that the preparation of the RKPDes follows Minister of Home Affairs Regulation No. 114 of 2014 and reflects six principles: participation, transparency, selectivity, accountability, empowerment, and sustainability. Viewed through *Maqasid al-Shariah*, the village programs address all five essentials. Protection of religion (*hifz al-din*) is supported through the Mosque Youth Association (IRM) and regular *wirid* gatherings. Protection of life (*hifz al-nafs*) is reflected in basic health services and sanitation. Protection of intellect (*hifz al-aql*) appears in early childhood education and literacy support. Protection of lineage (*hifz al-nasab*) is pursued through youth development and the Karang Taruna. Protection of wealth (*hifz al-mal*) is addressed through the village-owned enterprise (BUMDes), notably its trade kiosks, and through local economic empowerment. The main challenges are limited human-resource capacity among village institution managers, uneven community attendance at deliberations, and a restricted budget ceiling.

**Keywords:** Village Government Work Plan (RKPDes); *Maqasid al-Shariah*; Village Development Planning; Karya Maju Village.

## 1. INTRODUCTION

### 1.1 Background

Villages occupy a strategic position as the foundation of national social and economic resilience. Law No. 6 of 2014 on Villages is meant to shift village development from development *in* the village to development *by and for* the village (Republic of Indonesia, 2014). This shift requires village governments to take charge of their own annual development planning, which is set out in the Village Government Work Plan (RKPDes) under Minister of Home Affairs Regulation No. 114 of 2014.

Planning in some villages nevertheless centers on physical infrastructure. In Gading Watu Village, Gresik Regency, for example, the RKPDes was prepared with a focus on village infrastructure development (Pratama & Ma'ruf, 2023). When physical development dominates, mental and spiritual development and the protection of the community's economic assets may receive less balanced attention, and growth recorded in statistics may not match the peace and social justice that villagers actually experience.

Here the integration of Islamic values becomes relevant, particularly *Maqasid al-Shariah* and its five essentials (*al-kulliyat al-khamsah*), as an alternative paradigm. The five essentials were systematically formulated by al-Ghazali, building on the earlier work of al-Juwaini, and they later shaped the thought of al-Syatibi (Marwinata et al., 2026). Contemporary scholars have since broadened these essentials beyond the individual to cover society, nations, and humanity at large (Pusparini, 2015). *Maqasid al-Shariah* treats public interest (*maslahah*) as the central aim of Islamic law (Marwinata et al., 2026), and this study extends that aim to public policy at the village level. In practice, this aim is pursued by safeguarding religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-aql*), lineage (*hifz al-nasab*), and wealth (*hifz al-mal*).

Karya Maju Village, in Tanjung Pura Sub-district, Langkat Regency,

is an agrarian rural community with a strong socio-religious life. Most of its roughly 250 residents work as farmers, plantation smallholders, small-scale livestock keepers, or operators of micro, small, and medium enterprises. Village development is financed through the Village Fund and the Village Fund Allocation (Rudiarta et al., 2020)<sup>†</sup>, yet real problems remain on the ground. Some residents still depend on high-cost informal financing (*riba*), and shared economic facilities such as the Village-Owned Enterprise (BUMDes) need strengthening.

Earlier studies have approached the topic from two separate directions. Rasiam (2021) analyzed village fund programs against the five essentials and reported harmony between the programs and *Maqasid al-Shariah* values, while Pratama and Ma'ruf (2023) examined RKPDes preparation through the principles of village development planning. Studies that join the two at the level of RKPDes preparation appear limited in the literature consulted for this article. This study therefore examines how the RKPDes of Karya Maju Village is prepared and how far it reflects the five essentials.

## 1.2 Research Questions

This study addresses four questions. First, how is the RKPDes prepared in Karya Maju Village, and which process and mechanism does it follow under the prevailing regulations? Second, how are the values of *Maqasid al-Shariah* (*al-kulliyat al-khamsah*) integrated into the village's RKPDes programs? Third, what effects does a *Maqasid*-based RKPDes have on the economic and social welfare of the community? Fourth, which factors hinder the preparation and implementation of the RKPDes?

## 1.3 Research Objectives

The study aims to (1) analyze the stages and mechanism of RKPDes preparation in Karya Maju Village; (2) identify and analyze the alignment between the

RKPDDes programs and the concept of *al-kulliyat al-khamsah*; (3) describe the social and economic effects experienced by residents; and (4) outline the inhibiting factors and offer strategic recommendations.

## 2. LITERATURE REVIEW AND THEORETICAL FRAMEWORK

### 2.1 Village Government Work Plan (RKPDDes)

Minister of Home Affairs Regulation No. 114 of 2014 on Village Development Guidelines defines the RKPDDes as the one-year elaboration of the Village Medium-Term Development Plan (RPJMDes), which itself covers six years (Art. 1). The RKPDDes also serves as the basis for drawing up the Village Budget (APBDDes) for a given fiscal year (Pratama & Ma'ruf, 2023). To assess the quality of village development planning, Pratama and Ma'ruf (2023) apply six of the ten indicators described by Ariadi (2019): participation, transparency, selectivity, accountability, empowerment, and sustainability. This study adopts the same six as the categories for describing how the RKPDDes of Karya Maju Village is prepared.

### 2.2 Maqasid al-Shariah and the Five Essentials

Etymologically, *maqasid* means aims or purposes, while *shariah* refers to Islamic law. *Maqasid al-Shariah* therefore denotes the principal aims that Islamic law seeks to achieve: securing benefit and preventing harm (Marwinata et al., 2026). Al-Syatibi stressed in *al-Muwafaqat* that the *shariah* was revealed to bring about human welfare in this world and the hereafter (as cited in Marwinata et al., 2026). The five essentials (*al-dharuriyyat al-khams*) were set out systematically by al-Ghazali (Marwinata et al., 2026; Pusparini, 2015).

Protection of religion (*hifz al-din*) concerns safeguarding faith and worship and sustaining a morally and spiritually conducive environment. Protection of life (*hifz al-nafs*) covers physical safety, basic needs such as food, clothing, and shelter, and access to health care. Protection of intellect

(*hifz al-aql*) involves developing intellectual potential through education and literacy and guarding against what damages reasoning. Protection of lineage (*hifz al-nasab*, called *hifz al-nasl* in several sources) covers family integrity, youth development, children's rights, and a healthy social environment for children. Protection of wealth (*hifz al-mal*) means safeguarding lawful ownership, encouraging halal and fair economic activity, empowering the community's economy through institutions such as BUMDes, and preventing exploitation and *riba*. Contemporary writers have extended these essentials. Protection of wealth, for example, has been reread as economic development, social well-being, and the reduction of gaps between economic classes (Auda, 2008, as cited in Pusparini, 2015).

### 2.3 Economic Welfare in Islamic Perspective (*Falah*)

In Islamic economics, welfare is not measured by income and consumption alone. Pusparini (2015) notes that conventional approaches tend to equate welfare with household income and consumption, whereas the Islamic view is holistic. It seeks balance between material and spiritual needs, between individual and social interests, and between well-being in this world and in the hereafter. The term commonly used for such a condition is *falah* (Pusparini, 2015).

## 3. RESEARCH METHODS

This study uses a qualitative approach with a descriptive method. It was carried out in Karya Maju Village, Tanjung Pura Sub-district, Langkat Regency, from June to September 2026. Informants were chosen through purposive sampling and comprised the village head (Mr. Anwar), the village secretary (Mrs. Eliana Balkis), the deputy head of the Village Consultative Body (BPD; Mr. Hartono), the head of Neighborhood Unit (RT) 03 (Mr. Suntoro), a religious leader (Mr. Surahman), and community members, including local MSME operators. Data were gathered through non-

participant observation, in-depth interviews, and documentation, namely the 2025 Village and Sub-district Profile (Prodeskel) and the Village Budget (APBDes) documents. The data were analyzed with the interactive model of Miles, Huberman, and Saldaña, and their validity was checked through technique triangulation.

#### 4. RESULTS AND DISCUSSION

##### 4.1 Overview of Karya Maju Village

Karya Maju Village lies in Tanjung Pura Sub-district, Langkat Regency, and has an agrarian character. Its roughly 250 residents mostly work in farming, smallholder oil palm plantations, small-scale livestock keeping, and daily trade through small shops (warung).

##### 4.2 Preparation of the RKPDes in Karya Maju Village

Interviews with the village secretary (Mrs. Eliana Balkis) and the village head (Mr. Anwar) indicate that the stages of RKPDes preparation follow the normative procedure in Regulation No. 114 of 2014. Table 1 summarizes how the six planning principles are put into practice.

**Table 1. Planning Principles and Their Implementation**

| No. | Principle     | Implementation in Karya Maju Village                                                                                                      | Assessment                                     |
|-----|---------------|-------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------|
| 1   | Participation | RT heads, the Family Welfare Movement (PKK), Karang Taruna, and religious leaders take part in the village deliberation ( <i>Musdes</i> ) | Fairly good (residents' attendance fluctuates) |
| 2   | Transparency  | Proposals and budget details are presented openly                                                                                         | Good                                           |

| No. | Principle      | Implementation in Karya Maju Village                                           | Assessment  |
|-----|----------------|--------------------------------------------------------------------------------|-------------|
|     |                | on a projector screen                                                          |             |
| 3   | Selectivity    | Urgent proposals are separated from long-term ones through a postponement list | Good        |
| 4   | Accountability | Purchase receipts for physical works are reported and accounted for to the BPD | Good        |
| 5   | Empowerment    | BUMDes kiosks are built as business stalls for residents                       | Developing  |
| 6   | Sustainability | Semester evaluations on village infrastructure are held with the BPD           | Fairly good |

#### 4.3 Maqasid al-Shariah Analysis of the RKPDes Policies

Read through the five essentials (Section 2.2), the policies in the RKPDes of Karya Maju Village show a complementary religious and economic dimension. For the protection of religion, the village facilitates the activities of the Mosque Youth Association (IRM) and the regular *wirid* gatherings of men and women, and provides worship facilities. For the protection of life, it supports the operation of the Posyandu (integrated health post) and

Polindes (village maternity post), provides environmental sanitation, and strengthens security through neighborhood watch patrols (*siskamling*; Mr. Suntoro). For the protection of intellect, it runs early childhood education (PAUD), gives incentives to local Quran teachers and educators, and offers basic digital literacy training to young people. For the protection of lineage, it empowers Karang Taruna, holds family counseling to prevent child marriage, and supports the moral guidance of the younger generation. For the protection of wealth, it develops the village-owned enterprise (BUMDes) through village kiosks and guides farmer groups so that residents move away from high-interest lending (*riba*).

#### 4.4 Social and Economic Impact on Community Welfare

Integrating *Maqasid al-Shariah* principles into the RKPDes of Karya Maju Village produces a dual impact. It opens new economic opportunities through the BUMDes kiosks, and it builds social cohesion and inner tranquility (*tuma'ninah*) through religious guidance.

#### 4.5 Obstacles and Inhibiting Factors

Three obstacles were identified. First, village institutions such as the BUMDes and the Village Community Empowerment Institution (LPMD) have limited capacity to manage finances in line with sharia. Second, participation among residents of working age fluctuates because of their work in farming. Third, the ceiling of the Village Fund is too limited to finance all proposals at once.

#### 4.6 Discussion

The findings show that the RKPDes of Karya Maju Village is prepared in line with the procedure in Regulation No. 114 of 2014. Practice is strongest in transparency, selectivity, and accountability, participation and sustainability are rated fairly good, and empowerment is still developing (Table 1). Participation is the most visible difficulty: residents of working age attend

deliberations unevenly. A similar challenge was reported in Gading Watu Village, where deliberations involved all elements but attendance was not maximal (Pratama & Ma'ruf, 2023). The two villages also resemble each other in channeling empowerment through BUMDes kiosks and in facing a budget ceiling that prevents all proposals from being financed at once (Pratama & Ma'ruf, 2023). These parallels suggest that attendance and funding limits are recurring constraints in village-level planning rather than problems specific to one village, although two cases are too few to confirm this.

Viewed through *Maqasid al-Shariah*, the village programs touch all five essentials. This is consistent with Rasiam (2021), who found harmony between the five essentials and village fund programs in a village in Kubu Raya Regency, and who reported that programs protecting life were the most dominant. Rasiam measured the share of programs under each essential, whereas this study maps programs qualitatively, so the emphasis across the five essentials in Karya Maju cannot be compared directly.

The programs under the protection of wealth, namely the BUMDes kiosks and the guidance that steers residents away from *riba*, point to a view of welfare that goes beyond income. This fits the holistic notion of welfare (*falah*), which balances material and spiritual needs (Pusparini, 2015). However, the study relies on informant accounts, observation, and documents rather than measurement, so the welfare effects described in Section 4.4 are indicative, not demonstrated.

Finally, the study covers one village and a small number of informants, so its findings should not be generalized. This limitation supports the recommendation to develop a quantitative instrument, such as a Village *Maqasid al-Shariah* Index, and to test it across more villages.

## 5. CONCLUSION AND RECOMMENDATIONS

### 5.1 Conclusion

1. The preparation of the Village Government Work Plan (RKPDDes) in Karya

Maju Village follows Minister of Home Affairs Regulation No. 114 of 2014 and reflects the principles of participation, transparency, selectivity, accountability, empowerment, and sustainability.

2. Viewed through *Maqasid al-Shariah* and its five essentials, the RKPDes policies address the protection of religion, life, intellect, lineage, and wealth, moving toward holistic welfare (*falah*).
3. The main obstacles are the limited capacity of those who manage village institutions, residents' attendance that has not yet reached an optimal level, and the limited ceiling of the Village Fund.

## 5.2 Recommendations

1. The Karya Maju Village government should hold regular technical guidance (*Bimtek*) for BUMDes managers and village officials.
2. Residents are encouraged to take a more active part in every stage of the village deliberation (*Musdes*) and the village development planning deliberation (*Musrenbangdes*).
3. Future studies are advised to develop a quantitative instrument, namely a Village *Maqasid al-Shariah* Index.

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