



**IMPLEMENTATION OF NORTH PADANG LAWAS DISTRICT
REGULATION NUMBER 9 OF 2016 ARTICLE 55 CONCERNING
THE DUTIES, POWERS, RIGHTS AND OBLIGATIONS OF THE
VILLAGE HEAD IN BATANG ONANG BARU**

A THESIS

*Submitted to the State Institute for Islamic Studies Padangsidimpuan as a Partial
Fulfillment of the Requirement for Bachelor of Law (SH)
In Constitutional Law (Hukum Tata Negara)*

Written By:

**RAMADANI SIREGAR
Reg. No. 1710300030**

CONSTITUTIONAL LAW DEPARTMENT

**SHARIA AND LAW FACULTY
THE STATE INSTITUTE FOR ISLAMIC STUDIES
PADANGSIDIMPUAN
2021**



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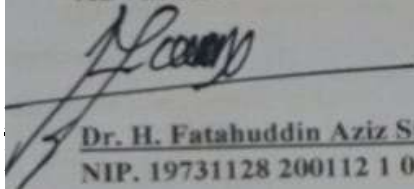
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Written By:

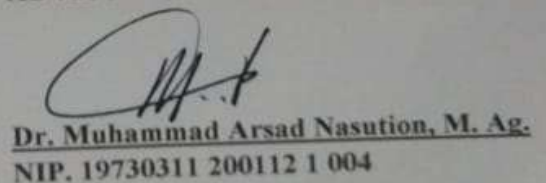
RAMADANI SIREGAR
Reg. No. 1710300030

CONSTITUTIONAL LAW DEPARTMENT

ADVISOR I


Dr. H. Fatahuddin Aziz Siregar, M. Ag.
NIP. 19731128 200112 1 001

ADVISOR II


Dr. Muhammad Arsad Nasution, M. Ag.
NIP. 19730311 200112 1 004

**SHARIA AND LAW FACULTY
THE STATE INSTITUTE FOR ISLAMIC STUDIES
PADANGSIDEMPUAN
2021**



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INSTITUT AGAMA ISLAM NEGERI PADANGSIDIMPUAN
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Jalan T. Rizal Nurdin Km.4,5 Sihitang 22733

Telepon (0634) 22080 Faximile (0634) 24022

Website: <http://syariah.iain-padangsidempuan.ac.id> e-mail: fasih 141 psp@gmail.com

Hal : Skripsi

A.n. **Ramadani Siregar**

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Kepada Yth :

Dekan Fakultas Syariah dan Ilmu Hukum

IAIN Padangsidempuan

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PEMBIMBING I

Dr. H. Fatahuddin Aziz Siregar, M.Ag
NIP. 19731128 200112 1 001

PEMBIMBING II

Dr. Muhammad Arsad Nasution, M.Ag
NIP. 19730311 200112 1 004

STATEMENT LETTER TO COLLECT YOUR OWN THESIS

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Name : Ramadani Siregar

ID : 1710300030

Department : Constitutional Law

Thesis Title : Implementation Of North Padang Lawas District regulation Number 9
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NIM. 1710300030

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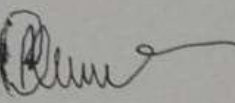
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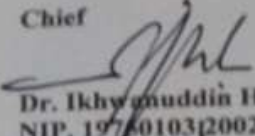
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Telepon (0634) 220801 Faximile (0634) 24022
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
THE BOARD OF THE EXPERIENCES
OF MUNAQASYAH TRIAL THESIS

Name : Ramadani Siregar
Reg. Number : 17 103 00030
Title of Thesis : Implementation of North Padang Lawas District Regulation
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Rights and Obligations of Village Head in Batang Onang Baru

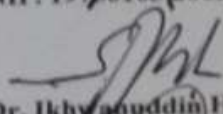
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

Dr. Ikhyannuddin Harahap, M. Ag.
NIP. 19740103200212 1 001

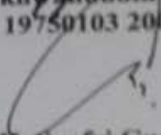
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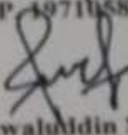

Dermina Dalimunthe, M. H.
NIP. 19710482 00003 2 005

Members:


Dr. Ikhyannuddin Harahap, M. Ag.
NIP. 19750103 200212 1 001


Dermina Dalimunthe, M. H.
NIP. 19710482 00003 2 005


Drs. H. Syafri Gunawan, M. Ag.
NIP. 19591109 198703 1 0003


Sawaluddin Siregar, M. A.
NIDN. 2012018301

Implementation of the Munaqasyah Session,
At : Padangsidempuan
Day/Date : Friday, July 16 2021
Time : 14.00 PM to 16:00 PM
Result/Score : A/80,5
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Telepon (0634) 22080, Faximile (0634) 24022

Website: <http://syariah.iain-padangsidimpuan.ac.id> e-mail: fasih@iain-padangsidimpuan.ac.id

APPROVAL

Number: 1216/In.14/D/PP.00.9/08/2021

Title of Thesis : Implementation of North Padang Lawas District Regulation
Number 9 of 2016 Article 55 Concerning The Duties,
Powers, Rights and Obligations of Village Head in Batang
Onang Baru.

Written By : Ramadani Siregar

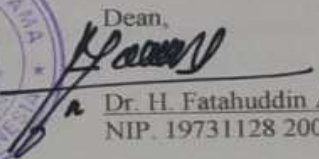
Reg. Number : 1710300030

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and requirements in obtaining a
Bachelor of Law (SH)



Padangsidimpuan, 30 August 2021

Dean,


Dr. H. Fatahuddin Aziz Siregar, M.Ag.
NIP. 19731128 200112 1 001

ABSTRACT

Name : Ramadani Siregar

ID : 1710300030

Title :Implementation of North Padang Lawas District Regulation Number 9 of 2016 Article 55 Concerning The Duties, Powers, Rights and Obligations of Village Head in Batang Onang Baru.

Year : 2021

This research is entitled Implementation of North Padang Lawas District Regulation Number 9 of 2016 Article 55 Concerning The Duties, Powers, Rights and Obligations of Village Head in Batang Onang Baru. The formulation of the problem in this research is How is the implementation of the Regional Regulation of North Padang Lawas Regency Number 9 of 2016 Article 55 concerning the duties, powers, rights and obligations of the Village Head, and what are the factors that influence the implementation of the duties and authorities of the Village Head in Batang Onang Baru Village.

To obtain the results of this study, the researcher used a descriptive field research type. The data sources in this study were the Batang Onang Baru village apparatus and PKK members and the community. Secondary data in this study is data taken as supporting primary data without having to go directly to the field, including official documents, legal books, journals and articles related to this research.

Based on the results of the study, it is known how the implementation of the implementation of the regional regulation of the North Padang Lawas Regency No. 9 of 2016 concerning the duties, authorities, rights and obligations of the village head in Batang Onang Baru. In its implementation it has not been effective because it is not in accordance with the provisions. The factors are that there is no legal counseling on community empowerment that is implemented through PKK, there is no inefficient supervision budget. And the implementation of the duties and authority of the village head in terms of fiqh siyasah, namely at the time of the Prophet, empowerment was carried out through a process of education and the liberation of slaves that all humans were equal in the sight of Allah.

Key Word :Implementation, Regulation Number 9 of 2016 Article 55, Duties Powers Right and Obligations.

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Praise Allah glory to Him who has given their time and health and to the author to conduct research and put it in this skripsi. Prayers and greetings to the Prophet Muhammad. who has led his people to the right path.

The thesis entitled **“Implementation of North Padang Lawas District Regulation Number 9 of 2016 Article 55 Concerning The Duties, Powers, Rights and Obligations of Village Head in Batang Onang Baru”** was prepared to complete assignments and meet the requirements to achieve a Law degree (SH, majoring in Constitutional Law Department, State Institute for Islamic Studies Padangsidempuan (IAIN).

The author is well aware that the writing of this essay still has many shortcomings and is still far from perfect, as well as many obstacles faced by the writer due to limited knowledge. However, thanks to the guidance and advice of the supervisor finally this essay can be completed.

With the completion of this thesis, the writer would like to thank:

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9. I love also motivated the author Ali Syahban Siregar M. Pd and (Author's brother and sisters: Safarullah, Osama, pazri, pandi sarkawi and my sister Agustina Siregar who continues to support the education of writers and, writers who always hold each other's shoulders in times of trouble and share stories of laughter when happy. Do not forget to comrades in arms Dini, Jannes, Lasdianni, Alawiyah, Nurliani bestie and my room mate and also my funny classmate, they are very kind to me they are, Nurida Hayati, Lili, Dinda Risky, Mahmul, Andi, Alwi Bugar, Rahmad, Aisyah, Yasid, Saleha Fatma, Alwi Rambe, Aulia, Mikrat, Herman and Ardian. And fellow thesis writers in the discussion a English who is always a friend to exchange translations and mutual guidance. May Allah give a good reply to those who have contributed in the completion of this thesis.

Finally, by surrendering and asking Allah Subhanahu wata'ala's blessing, the authors hope that this essay will be useful especially for writers, readers and the wider community.

Padangsidempuan, July 2021

Author,

RAMADANI SIREGAR
NIM. 17 10 3000 30

GUIDELINES FOR ARABIC-LATIN TRANSLITERATION

1. Consonants

Arabic consonants in the Arabic writing system are denoted by letters in this transliteration, some are denoted by letters, some are denoted by a sign and some others are denoted by letters and signs at the same time. The following is a list of Arabic letters and their transliterations with Latin letters.

Arabic	letters Latin letters Latin	letters	Name
ا	Alif	Not denoted	Not denoted
ب	Ba	B	be
ت	Ta	T	te
ث	‘ a	‘	es (with dots above)
ج	Jim	J	je
ح	ḥa	ḥ	ha (with dots below)
خ	Kha	Kh	kadan ha
د	Dal	de	
ذ	Zai	Zet	

ذ	Zai	z	Zet
ر	ra	r	er
ز	Sin	S	Ice
س	shin	Sy	ice and ye
ش	SAD	S	(with a dot below)
ص	Dad	D	de (with a dot below)
ض	ta	t	te (with dot below)
ط	ṣa ṣ	zet	(with dot below)
ظ	'ain	.'.	Inverted comma above
ع	Gain	G	Ge
غ	Fa	F	Ef
ف	Qaf	Q	Ki
ق	Kaf	K	Ka
ك	Lam	L	El
ل	Mim	M	Em
م	Nun	N	En

ن	Wau	W	We
و	Ha	H	Ha
ه	Hamzah	.. '..	Apostrophe
ء	Yes	Y	Ye
ي			

2. Vowels

Arabic vowels such as Indonesian vowels, consist of a single vowel or monophthong and double vowels or diphthongs.

a. Vocal Solo is a single vowel Arabic emblem a sign or a vowel transliteration as follows:

Signs	Name	LetterLatin	Name
	Fathah	A	A
	Kasrah	I	I
و	dommah	U	U

b. Duplicates are double vowel vowel Arabic emblem in the form of a combination of a vowel and letter, transliteration in the form of a combination of letters as follows:

Signs and letters	Name	Combined	Name
ي.....	fathāh and yes	Ai	a and i
و.....	fathāh and wau	Au	a and u

c. *Maddah* is a long vowel whose symbol is in the form of vowels and letters, the transliteration is in the form of letters and signs as follows:

Character and	Name	Letter and Signs	Name
ا..... ى	fathāh and alif or yes	–	a and top line
ى ِ ..	Kasrah and yes		i and the line under
و....	ḍommah and wau	–	u and the line above

3. *Ta Marbutah*

There are two transliterations for *Ta Marbutah*.

a. The living *Ta Marbutah* is the living *Ta Marbutah* or gets the *harakat fathāh*, *kasrah* and *ḍommah*, the transliteration is / t /.

b. *Ta Marbutah* is dead *Ta Marbutah* which dies or gets breadfruit, the transliteration is / h /. If in a word that ends in *Ta Marbutah* followed by a word that uses the article al, and the reading of the two words is separate, then *Ta Marbutah* is transliterated as ha (h).

4. *Syaddah (Tasydid)*

Syaddah or *tasydid* which in the Arabic writing system is denoted by a sign, a sign of *syaddah* or a sign of *tasydid*. In this transliteration the *syaddah* sign is denoted by a letter, which is the same letter as the letter marked the *syaddah*.

5. Clothing

Words The article in the Arabic writing system is denoted by letters, namely: ا. However, in transliteration the article is distinguished between the article followed by the *syamsiah* letter and the article followed by the *qamariah* letter. a. An article followed by a *syamsiah* letter is an article followed by a *syamsiah* letter transliterated according to its sound, namely the letter / l / is replaced by the same letter as the letter immediately followed by the article. The article that is followed by the letter *qamariah* is the one that is followed by the letter *qamariah* which is transliterated according to the rules outlined in front and according to the sound.

6. *Hamzah*

It is stated in front of the Arabic-Latin Transliteration List that the *hamzah* is transliterated with an apostrophe. However, it lies only in the middle and at the end of the word. If the *hamzah* is put at the beginning of the word, it is not represented, because in Arabic it is alif.

7. Word Writing

Basically, every word, whether *fī'il*, *isim*, or letter is written separately. For certain words that are written in Arabic letters which are commonly coupled with other words because there are letters or vowels that are removed, in this transliteration

the writing of these words can be done in two ways: words can be separated and can also be chained.

8. Capital Letters

Although in the article system the capital letters are followed in Arabic, they are not recognized, in this transliteration they are also used. The use of capital letters as what applies in EYD, including capital letters are used to write the first letter, the name itself and the beginning of the sentence. If that personal name is passed by the article, then what is written in capital letters remains the first letter of the self-name, not the initial letter of the article. The use of the initial capital letter for Allah only applies in Arabic script, it is complete, and if the writing is put together with other words so that there is a letter or vowel that is omitted, the capital letter is not used.

9. *Tajwid*

For those who want fluency in reading, this transliteration guide is an integral part of the science of recitation. Therefore, the formalization of this transliteration guideline needs to be accompanied by recitation guidelines.

Source: Religious Literature Research and Development Team. *Arabic-Latin Transliteration Guide*. Fifth Print. 2003. Jakarta: Project for the Study and Development of Religious Education Literature

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CHAPTER I

INTRODUCTION

A. The Background of The Problem

Politically and sociologically, the village as the smallest government structure in Indonesia has a very strategic position, considering its position closest to the community. Although there have been social, economic and governmental changes that have shifted the number of villages to sub-districts, a total of around 74,000 (seventy-four thousand) shows that the majority of Indonesians live in villages.¹

In the Law of the Republic of Indonesia Number 6 of 2014 concerning Villages (hereinafter referred to as the Village Law), that the Village is a legal community unit that has territorial boundaries that are authorized to regulate and administer government affairs, the interests of the local community based on community initiative, rights of origin/proposals, and/ or traditional rights that are recognized and respected in the government system of Unitary State of the Republic of Indonesia. In Indonesia, it is estimated that more than three-quarters of Indonesia's population live in rural areas, so it is always a difficult problem in the development process.

¹Kushandajani, *Kewenangan Desa dan Penyelenggara Pemerintahan Desa dalam Perspektif Undang-undang Nomor 6 Tahun 2014 tentang Desa* (Semarang: Departemen Politik dan Pemerintahan, FISIP, Diponegoro University, 2018), p. 1.

Village is a Village and Traditional Village or what is referred to by other names, hereinafter referred to as Desa, is a legal community unit that has territorial boundaries which is authorized to regulate and assign government affairs, the interests of the local community based on community initiative, rights of origin, and / or rights. traditionally recognized and respected in the government system of the Republic of Indonesia.²

In a Village, there is a Village Government, namely the Village Head. The Village Head is a Village Government official who has the task, authority and obligation to organize his Village household and carry out the duties of the Government and Regional Government.³Based on the Village Law Article 26 paragraph (1), the four main tasks of the Village Head are regulated, namely: Organizing Village Government, implementing Village Development, village Community Development, village Community Empowerment.

A leader has helpers who are commonly referred to as staff. Staff is a person or group who work together to help leaders who have expertise, responsibility and professionalism in carrying out tasks as planned. From this, as a government organizer, the Village Head should be able to act professionally in carrying out his duties and authority without saying convoluted serving, slow and full of mere formality.

²Article 1 point (1) of Law Number 6 of 2014 concerning Villages.

³Domestic Government Regulations Article 1 number 7 No.112 of 2014 concerning Village Head Elections.

Community empowerment is very much needed in driving the community's economy so that the creation of community welfare in Batang Onang Baru Village. With the existence of community empowerment, it is hoped that it can improve spiritual mentality, improve education and skills, improve the quality and quantity of family food, improve mental and physical health and improve the management of the PKK movement that can be felt by the community. Since the formation of the PKK, the movement has taken an active role in all levels of society, namely gathering, mobilizing and fostering society by implementing main programs with the target of the family as the smallest unit in society. To create a prosperous family that always lives in a peaceful, orderly, peaceful, prosperous and prosperous atmosphere. However, from the results of an interview with one of the PKK's mother members, in fact the PKK still looks vacuum because it has not seen the programs being carried out and it can be said that they have not been implemented properly.⁴

Batang Onang Baru Village is one of the villages in Batang Onang District, North Padang Lawas Regency. The condition of community participation and cooperation in the village empowerment process is still lacking. The village secretary of Batang Onang Baru said that the program that had been implemented was based on community participation in development, namely that the community took part in mutual cooperation in the construction of roads to the fields, which aimed to facilitate the

⁴interview with members of pkk on Friday, 26 March 2021.

community in transportation to the fields. However, in terms of empowering village communities, it is said that it is still lacking because since 2019 the formation of the PKK which has a chairman, secretary, treasurer and 4 working groups, so far there has been no visible program of activities that have been carried out in Batang Onang Baru village while the program was formed to empower village communities.⁵

Community empowerment is very much needed in driving the community economy so that the cration of community welfare in Batang Onang Baru village. With the empowerment of the community, it is hoped that it can improve mental sprituality, improve education and skills, increase the quality and quantity of familiy food, improve mental and physical health and improve the management of the PKK movement that can be felt by the community.

A Village Head in order to increase the participation of the Village community, should be able to realize that the leader is the main mover, so that he is able to carry out his duties and authority as a Village Head with full responsibility and professionalism as a leader. Thus in the execution of duties and authority village chief expected to be ableprovides a real effect and the impact of passive increase in welfare and empowerment of village development.

⁵interview with Village Head on Friday, 26 March 2021

The maximum performance produced by the village government in providing services to the village community will also greatly depend on the work results of the village government apparatus in understanding and carrying out the duties and roles of each village government apparatus. On the other hand, managerial and leadership abilities are very influential in forming a village government work organization that can work optimally, this managerial and leadership ability must be possessed by every village head so that various aspects of problems that can slow down the performance of village government organizations can be overcome.

Based on these conditions, i was carried out with the title **The Implementation of North Padang Lawas District Regulation Number 9 of 2016 Article 55 Concerning The Duties, Powers, Rights and Obligations of Village Head in Batang Onang Baru.**

B. Formulation of The Problems

Based on the background description of the problem above, the problem formulations in this study are:

1. How is the implementation of the Regional Regulation of North Padang Lawas Regency Number 9 of 2016 Article 55 concerning the duties, powers, rights and obligations of the Village head?
2. What are the factors that influence the implementation of the duties and authorities of the Village Head in Batang Onang Baru Village?
3. How is the implementation of the duties and authorities of the village head in fostering and empowering village communities is reviewed from the perspective of fiqh siyasah?

C. Objectives of The Research

The objectives of this study are as follows:

1. To know, understand and explain the implementation of the Regional Regulation Padang Lawas Utara Regency Number 9 of 2016 Article 55 concerning the duties, powers, rights and obligations of the Village Head.
2. To know, understand and explain the factors that influence the implementation of the duties and authority of the Village Head in Batang Onang Baru Village.
3. To know, the implementation of the duties and authorities of the village head in fostering and empowering village communities is reviewed from the perspective of fiqh siyasah.

D. Significances of The Research

The uses of this research are:

1. Adding to the knowledge library of the Padangsidempuan State Islamic Institute, especially the Faculty of Sharia and Law.
2. As a contribution of thought as well as input in improving the quality and quality of student to find out the duties, rights, authorities and obligations of the village head.
3. It is expected to become a reference for further researchers.
4. As a condition for obtaining a Law degree Padangsidempuan State Islamic Institute

E. Limitation of The Problems

To avoid misunderstanding of the terms used in this proposal, the following terms are defined:

1. Implementation is the implementation, implementation, implementation or implementation.
2. Rules are benchmarks that are made to limit a person's behavior within a certain scope / organization which if violated will be imposed punishment / sanction.
3. Regional regulations are statutory regulations established by the Provincial Regional People's Representative Council with the joint approval of the Regional Head.
4. A task is something that must be done or an order that has been determined to be done.

5. Authority is the right to do something or order another person to do or not do something in order to achieve certain goals.
6. Village Head is a village government official who has the authority, duties and obligations to organize his village household and carry out the duties of the government and local governments.⁶
7. The community is all parties , both citizens and residents as individuals, group, and legal entities that function as direct or indirect recipients of public services.⁷⁸
8. The PKK movement is a movement in community development that grows from the bottom, its management from, by and for the community towards the realization of a family that believes and is devoted to God Almighty, has noble character and is virtuous, healthy and prosperous, physically and mentally.

F. Related Findings

To support integral studies and research as described in the background of the problem, the authors conducted a search with several related writings, namely:

- a. Djihan Patarioja's thesis with the title: Implementasi Tugas dan Kewenangan Kepala Desa berdasarkan Undang-undang Republik Indonesia Nomor 6 Tahun 2014 tentang Desa di desa Mabonta kecamatan Burau kabupaten Luwu Timur (Perspektif Hukum Islam).

⁶Rahmat Trijono, *Law Dictionary* (Jakarta: Pustaka Kemang, 2016), hlm. 54.

⁷*Ibid.*, p. 127.

⁸Ministry of Education, *Indonesia Dictionary* (Jakarta: PT Gramedia Pustaka Utama, 2004), p. 671.

Dalam skripsi tersebut menyimpulkan bahwa pelaksanaan tugas dan kewenangan Kepala Desa Mabonta sudah berjalan sebagaimana mestinya, sesuai dengan Undang-undang Republik Indonesia Nomor 6 Tahun 2014 tentang Desa, adapun tugas yang dilaksanakan Kepala Desa Mabonta yaitu Penyelenggaraan Pemerintahan Desa seperti pelaksanaan musrembang Desa dan penyusunan peraturan Desa, pelaksanaan pembangunan Desa seperti pembangunan drainase, pembuatan MCK dan pengadaan air bersih. Kepala Desa Mabonta menjalankan beberapa kewenangannya sebagai Kepala Desa, seperti memimpin penyelenggaraan Pemerintahan Desa, mengangkat dan memberhentikan aparat Desa, menetapkan APBDes, Menetapkan peraturan Desa terkait dengan APBDes, dan membina kehidupan dan ketertiban dalam masyarakat Desa, dalam hal ini Kepala Desa hanya membuat peraturan Desa terkait dengan APBDes saja tetapi tidak dengan peraturan Desa mengenai organisasi Pemerintahan Desa, tata ruang dan pungutan.⁹

Whereas in this study the researcher focused more on Implementation of North Padang Lawas District Regulation Number 9 of 2016 Article 55 concerning The Duties, Powers, Rights and Obligation of The Village Head in Batang Onang Baru. As for the similarities from previous research with this research,

⁹Djihan Patarioja, *Implementation of Duties and Authorities of Village Heads based on Law of the Republic of Indonesia Number 6 of 2014 concerning Villages in Mabonta Village, Burau District, East Luwu Regency (Perspective Islamic Law)*, Faculty of Sharia, Palopo State Islamic Institute

namely both discussing the factors that affect the implementation of the duties and authority of the village head.

- b. Sri Ulina Br Purba's thesis with the title: Fungsi Kepala Desa beserta perangkat desa dalam meningkatkan kinerja pada kantor desa Namo Bintang kecamatan Pancur Batu kabupaten Deli Serdang. Dalam skripsi tersebut menyimpulkan bahwa pelaksanaan tugas pokok dan fungsi dari kepala desa dan perangkat desa dilaksanakan sesuai dengan ketentuan peraturan perundang-undangan yang berlaku. Pada sisi pelaksanaan daripada tugas pokok dan fungsi pada tiap-tiap perangkat desa perlu didukung dengan sumber daya manusia (SDM) dan sarana prasarana yang memadai dalam pelaksanaan tugas dan demi tercapainya pelayanan kepada masyarakat.¹⁰

Whereas in this study the researcher focused more on Implementation of Nort Padang Lawas District Regulation Number 9 of 2016 Article 55 concerning The Duties, Powers, Rights and Obligation of The Village Head in Batang Onang Baru. As for the similarities from previous research with this research, namely both discussing the factors that affect the implementation of the duties and authority of the village head.

¹⁰Sri Ulina Br Purba, *Duties and Functions of the Village Head and Village Officials in improving performance at the Namo Bintang village office, Pancur Batu sub-district, Deli Serdang district*, Faculty of Social and Political Sciences, Medan Area University.

G. Systematics of Discussion

So that the discussion is more systematis and makes it easier for readers to understand it, then i made a systematic proposal writing as follows:

Chapter I, contains an introduction, which includes the background of the problems, formulation of the problems, objectives of the research, significances of the research, limitation of the problems, related finding, systematics of discussion.

Chapter II, review, which includes implementation, regional regulations, village government, defenition of the village head, the authority and duties of the village head.

Chapter III, research methods, which includes place and time research, kinds of research, research subject, data source, techniques to determine research informants, data collection technique, data collection instrtuments, data processing and analysis techniques, data validity checking techniques.

Chapter IV, is the result of research, which includes geographical location, implementation of the regional regulation of north padang lawas regency number 9 of 2016 artcle 55 concerning the duties, powers, rights and obligation of the village head, the factors that influence the implementation of the duties and authorities of the village head in Batang Onang Baru village. The implementation of the duties and authorities of

the village head in fostering and empowering village communities is reviewed from the perspective of fiqh siyasah.

Chapter V is the closing, which includes conclusions based on the results of research conducted by researchers and suggestions.

CHAPTER II

LITERATUR REVIEW

A. Theoretical Description

1. Implementation

In the Indonesian dictionary it is explained that Implementation is aplication.¹¹ If a policy has been made, the next stage is the implementation of the policy. Policy implementation is a continuation of the policy formulation and determination process. So that the implementation of policies can be interpreted as actions taken, both by individuals and by government groups, which are oriented towards achieving the goals outlined in policy decisions. Implications of policy implementation are consequences that arise as a result of the implementation of these policies.

The results of the evaluation on the implementation of policies can produce the expected (*intended*) impact or the unexpected impact (*spillover negative effect*).¹² If a policy is taken properly, then the possibility of failure can still occur, if the implementation process is not good and not optimal, then the policy fails to achieve the goals set by the makers. This suggests that policy implementation is in substance the right way to implement so that a good policy can achieve the goals set by policy makers.

¹¹ Indonesian Dictionaries

¹² Abdullah Ramadhani, Muhammad Ali Ramadhani, *Konsep Umum Pelaksanaan Kebijakan Publik* (Public Journal, Vol 11, No. 01: 2017: 1-2), p. 4.

This means that after the decision has been made, the next step is how it is implemented. Implementation is interactive in the process of activities that precede it. This means that policy making and implementation are related to one another.¹³ Therefore, a policy that has been made has no meaning if it is not implemented or applied.

2. Regional Regulations

One of the most important powers of a region which regulates and manages its own household is the authority to establish local regulations.¹⁴ Regional Regulations are regulations that are stipulated by the Regional Head with the approval of DPRD and which must fulfill certain formal requirements can have legal force and are binding.¹⁵

The content of regional regulations is the regulatory material contained in a regional regulation prepared in accordance with legal drafting techniques or statutory regulation drafting techniques.¹⁶ In Article 14, Law Number 12 Year 2011 concerning the Formation of Legislation, it is stated that the contents of the Provincial Regulations and Regency City Regulations contain material content in the context

¹³ Arifin Tahir, *Kebijakan Publik dan Transparansi Penyelenggaraan Pemerintahan Daerah* (Bandung: Alfabeta, 2014), p. 55.

¹⁴ Irawan Soejito, *Teknik membuat Peraturan Daerah* (Bina Aksara: Jakarta, 1989), p. 1.

¹⁵ Djoko Prakoso, *Proses Pembuatan Peraturan Daerah* (Ghalia Indonesia: Jakarta, 1985), p. 43.

¹⁶ [https://id.wikipedia.org/wiki/Peraturan_Daerah_\(Indonesia\)](https://id.wikipedia.org/wiki/Peraturan_Daerah_(Indonesia)), accessed on 08 November 2020.

of implementing regional autonomy and assistance tasks as well as accommodating special regional conditions and or further elaboration. further from the higher laws and regulations.¹⁷

In general, the content of regional regulations is grouped into: general provisions, subject matter regulated, criminal provisions (if necessary), transitional provisions (if necessary) and closing provisions. The content of regional regulations can regulate the existence of criminal provisions. However, based on Article 15, Law Number 12 Year 2011 concerning the Formation of Legislation, the criminal provisions that are subject to regional regulations are limited, namely that they can only regulate criminal provisions in the form of a criminal penalty of a maximum of 6 months imprisonment and a maximum fine of Rp. 50,000,000.00.

1. Principles for the Establishment of Local Government

in article 5 of Law Number 12 years 2011 is stipulated in forming good laws and regulations must include the following principles:¹⁸

a) Clarity of Purpose

What is meant by "clarity of objectives" is that every formation of laws and regulations must have a clear objective to be achieved.

¹⁷*Ibid.*,

¹⁸Ida Zuraida, *Tekhnik Penyusunan Peraturan Daerah* (SinarGrafika: Jakarta, 2013), p. 8-10.

b) Appropriate Forming Institution or Organs

What is meant by the principle of "appropriate forming institutions or organs" is that each type of statutory regulation must be made by the authorized legislative institution / official and can be canceled or canceled by law if it is made by an institution. / unauthorized officials.

c) Suitability between Types and Content of Content

The principle of "compatibility between types and content of content" is in the formation of statutory regulations must really pay attention to the correct content material with the type of statutory regulation.

d) Implementable

What is meant by the principle of "can be implemented" is that every formation of laws and regulations must pay attention to the effectiveness of these laws and regulations in society, both philosophically, juridically and sociologically.

e) Efficiency and Usefulness

What is meant by the principle of "efficiency and efficiency" is that every statutory regulation is made

because it is really needed and useful in regulating the life of society, nation and state.

f) Clarity of Formulation

What is meant by the principle of "clarity of formulation" is that each statutory regulation must meet the technical requirements for preparation, systematic and choice of words or terminology, and the legal language is clear and easy to understand so as not to cause various interpretations in its implementation.

g) Openness

What is meant by the principle of "openness" is that the process of forming legislation starting from planning, preparation, preparation and discussion is transparent and open.

3. Village Government

in PP. 72 of 2005 Article 1 (7) Village government is the implementation of government affairs by the village government and village consultative bodies in regulating and managing the interests of the local community based on their origins, local customs which are recognized and respected in the government system of the Unitary State of the Republic of Indonesia, village government or what is also

called by other names is the village head and village officials as elements of village administration.

Based on Government Regulation no. 72 of 2005, village or what is referred to by another name, hereinafter referred to as village, is a legal community unit that has territorial boundaries which is authorized to regulate and administer the interests of the local community, based on local origins and customs which are recognized and respected in the government system of the Unitary State of the Republic of Indonesia in the district / city, in article 2 paragraph (1) it is stated that the village was formed on the initiative of the community by taking into account the origin of the village and the socio-cultural conditions of the local community. In paragraph (2) it is written that the formation of a village must meet the following requirements: Total population, area, Work Area Section devices, and, government Facilities and Infrastructure.

The characteristics of the village are:

1. Village resident

Village resident is any person who resides in the village area concerned for a certain time, usually within 6 months or one consecutive year, according to the applicable regional regulations.

2. Village Area or Territory The village

Area must have clear boundaries, in the form of natural boundaries such as rivers, roads, etc. or artificial boundaries such as stakes or trees that are intentionally planted. There are no definitive provisions regarding the minimum or maximum area of a village

3. Village Leader.

Village leader is an agency that has the authority to regulate the course of social interactions or community interactions. The Village Leader is called the Village Head or by any other designation according to the location of the area.

4. Village Affairs or Households

The authority to take care of the interests of village households, or what is known as village autonomy. Village autonomy is different from regional autonomy because it is the original village autonomy that has existed since ancient times, where the right to autonomy is not given by the superior government, but from the applicable customary law.

In PP No. 72 of 2005 articles 14 and 15 state that the Village Head has the task of administering government, development and social affairs. The governmental affairs in question are the regulation of community life in accordance with village authority, such as making village regulations, establishing community institutions, establishing village-owned enterprises, and

cooperation between villages. The development matter in question is community empowerment in the provision of village public facilities and infrastructure, such as village roads, village bridges, village markets. Community affairs are community empowerment through fostering the socio-cultural life of the community, such as in the fields of health, education and customs.

The Village Head has the obligation to provide a report on the implementation of village governance to the Regent Mayor, provide 13 reports of accountability statements to the BPD, and inform the village administration report to the community. The report on the implementation of village governance is submitted to the Regent Mayor through the Camat 1 (one) time a year. The accountability statement report to the BPD as above is submitted 1 (one) time in one year in the BPD deliberation.

Reports on the implementation of village government to the community can be in the form of a leaflet posted on a bulletin board or orally informed in various village community meetings, community radio or other media. Village officials as referred to in Article 12 paragraph (1) PP No. 72 of 2005, namely the Village Secretary who is tasked with assisting the Village Head in carrying out his duties and authorities.

In carrying out his duties, the Village Secretary is responsible to the Village Head. The Village Secretary is filled with Civil Servants who are appointed by the District City Regional Secretary on behalf of the Regent Mayor. Other village officials are appointed by the Village Head from the villagers. The appointment of the Village Apparatus as referred to above is stipulated by a Village Head Decree, and the age of the village apparatus is no less than 20 (twenty) years and a maximum of 60 (sixty) years. Regarding other village apparatuses, this is regulated by a district city regulation.

In a village, social institutions can be established which are stipulated by village regulations based on statutory regulations. This community organization is tasked with assisting the village government and is a partner in empowering village communities. Village finances are all village rights and obligations that can be valued in money, as well as everything in the form of money or goods that can be turned into village property in connection with the implementation of rights and obligations. These rights and obligations give rise to income, expenditure, and village financial management.

Villages have autonomy rights but remain within the ties of the government of the Republic of Indonesia. The right to autonomy means the right to organize his household according to

his own decisions, the right to manage his own household, as long as it does not conflict with government regulations in his village and is obliged to implement Village government regulations. Meanwhile, the Kelurahan has no autonomy rights and is not entitled to run its household according to its own decisions. Just run the government according to the above government regulations. This is the difference with the village as stipulated in Law Number 32 of 2004.¹⁹

In the village there are problems faced by the community which include: health problems, problems with work and income, education, agriculture, the environment and so on. The community hopes to be free from these problems because of the problems of community members in their needs to improve their standard of living, including basic needs such as adequate and healthy food, a healthy house, adequate clothing, the need for knowledge, skills, adequate income, nice and healthy environment and others.

To support the successful implementation of programmed government organization development, it needs to be supported by capable executing apparatus, and for this it is necessary to establish harmonious relations between the central government and regional governments, and between local governments and the government

¹⁹Sigit Suwardianto, *Peranan Kepala Desa dalam Pemberdayaan masyarakat di Desa Sidoangung kecamatan Godean kabupaten Sleman*, Yogyakarta State University, p. 24.

under them down to the lowest government unit, namely village government.

The relationship between the central government and regional governments is regulated in Law No. 05/1979 concerning the Principles of Regional Government which has been amended to Law No. 22/1999 on regional autonomy which has subsequently been refined into Law 32/2004 on regional governance. which is then spelled out in Government Regulation Number 72 of 2005 concerning Villages.

4. The Village Head as Leadership According to Syariah Law

The word village head is basically related to the meaning of headship. The notion of headship has the connotation of a position in the hierarchy or organizational structure, in which there is an automatic function, authority and responsibility.²⁰ Another opinion states that the village head is the highest leader in a village which is an extension of the central government and has a strategic role in regulating village communities and the success of national development.²¹

The Village Head as Leader in the Islam are spiritually defined as the ability to carry out orders and leave the prohibitions of Allah

²⁰Andini, *Pembangunan berbasis masyarakat* (Bandung: Alfabeta, 2014), p. 44.

²¹Nasroen, *Daerah Otonomi Tingkat Terbawah* (Jakarta: Beringin Trading Company, 2005), p. 41.

SWT both collectively and individually. Allah SWT said in Q.S An-Nisa: 59 as follows:

نَزَعْتُمْ فَإِنْ مِنْكُمْ أَلَا مَرِ وَأُولَى الرَّسُولِ وَأَطِيعُوا اللَّهَ أَطِيعُوا أَمْنُوا الَّذِينَ يَتَأْتُوا
يُرْذَلُكَ أَلَا خِرَ وَالْيَوْمِ بِاللَّهِ تُوْمِنُونَ كُنْتُمْ إِنْ وَالرَّسُولِ اللَّهُ إِلَى فَرُدُّوهُ شَيْءٍ فِي تَدَ
تَأْوِيلًا وَأَحْسَنُ خ

*Meaning: O you who believe, obey Allah and obey the Prophet (Him) and ulil amri among you, then if you have different opinions about something, then return it to Allah (Al-Qur'an) Rasul (Sunnah), if you truly believe in Allah and such a day later is more important (for you) and better the consequences.*²²

From the verse the leader in question is Ulil Amri because he is a general leader and the village head is one of them. In terms of Islamic teachings, the leader is the person who guides, guides, guides and shows the way that is blessed by Allah SWT. Islamic leaders are said to be true seen in the equivalence between words and deeds, are noble, humble, not arrogant be honest and fair and submit their leadership to Allah and the Sunnah of the Prophet.

The village head is the most important element that must be present in a Village Government system apart from the BPD. The village head is the highest leader in a village who is directly elected by the community villages. The Village Head has the task of carrying out government, development and community affairs.

²²Q.S An-Nisa paragraph 59.

The Village Head is an element that administers the village government.²³

From some of the above definitions, the researcher can get information that the village head is the leader of an agency or institution that exercises governing power in the context of government activities or administration which aims to regulate, protect and prosper the community whose implementation is carried out by the lowest organization directly under the Camat.

5. The Authority and Duties of the Village Head

Suryaningrat states the role of the village head, namely as a leader or better known as a formal leader. The reason for the Village Head as a formal leader, according to Suryaningrat in his book "Introduction to the Arts and Sciences of Leadership" is because he received an official appointment from the District government or from the Regent to head the Village.²⁴

In the legal dictionary, the term entitled authority is called the authority to support rights and obligations, particularly civil rights and obligations.²⁵ The Village Head has the task of organizing village governance, implementing village development, fostering village communities and empowering village communities. In carrying out the tasks referred to in article 55, paragraph (1): The village head has the

²³Widjaja, *Pemerintahan Desa/Marga*(PT. Raja GrafindoPersada: Jakarta, 2003), p. 3

²⁴Suryani, *Pengantar Otonomi Daerah dan Desa* (Yogyakarta: UGM, 2001), p. 54-18.

²⁵Legal Dictiniory (Bandung: Citra Umbara, t.t.t), p. 203.

task of administering the village, implementing village development, fostering village communities and empowering community governance. Paragraph (2) In carrying out the tasks referred to in paragraph (1), the Village Head has the authority to:

1. Lead the implementation of village governance
2. Appoint and dismiss village apparatus
3. Hold the power to manage village finances and assets
4. Establish village regulations
5. Set Village Income and Expenditure Budget
6. Fostering the life of rural communities
7. Fostering peace and order of rural communities
8. Fostering and improving the village economy and integrating it
in order to achieve a productive scale economy for the greatest
prosperity of the village community
9. Developing a source of village income
10. Proposing and accepting the delegation of part of the country's
wealth to increase village community welfare
11. Developing the socio-cultural life of the village
community
12. Using appropriate technology
13. Coordinating participatory village development

14. Representing the village inside and outside the court or appointing legal counsel to represent in accordance with statutory provisions Law

15. Implement other authorities in accordance with the provisions of laws and regulations.

The implementation of village government is a subsystem of the government administration system, so that the village has the authority to regulate and manage its community. The village head is responsible to the village representative body and submits the implementation report to the district head.²⁶ Law Number 22 Article 101 of 1999 concerning Regional Government:

a) Leading the administration of village administration

In terms of accommodating everything related to the implementation of village governance, the village head as the sole ruler in his territory is assisted by village officials in carrying out and administering household affairs village. Besides that, the village apparatus also organizes government affairs. However, in carrying out his duties he has certain limits so that he cannot follow his own will.²⁷ For example, in making village regulations, the village head must ask for the opinion of the village or the community in village meetings, especially

²⁶HAW Widjaja, *Otonomi Desa*(Jakarta: Raja Grafindo Persada, 2003), p. 3.

²⁷Bayu Suryaningrat, *Pemerintahan Administrasi Desa dan Kelurahan*, fourth printing (Jakarta: PT Rineka Cipta, 1992), p. 81.

regarding matters relating to the village as well as matters of great importance.

b) Fostering the life of the Village community

In accordance with the Outlines of State Policy Chapter IV regarding the general pattern of the second lamp, the lines of agricultural development are stated, namely efforts to encourage farmers to carry out their business more efficiently and the results are increased which aims to:

1. Increase production yields and reduce agricultural production costs
2. Farmers try to be more profitable (easy and cheap credit is available)
3. Increase the standard of living of farmers (efforts so that farmers get higher income so that farmers can meet their daily needs more than from the previous level)

c) Fostering the Village economy

The development of the village economy is continuously strived to encourage the growth of healthy and stable rural economic activities. One of the coaching efforts is by establishing economic institutions such as forming a KUD (Village Unit Cooperative) organization, farmer groups and

arisandasawisma in each RT.²⁸ So with the establishment of institutional institutions, it is hoped that the village head will be able to improve and lift the village economy.

d) Maintaining peace and order of the village community

In maintaining peace and order of the village community, the village head must be able to reconcile disputes that occur in the community. In an effort to reconcile village community disputes, the village head is assisted by the village customary institution and all disputes that have been reconciled by the village head are binding on the disputing parties.²⁹

e) Represent the village inside and outside the court and can appoint a legal representative.³⁰

Furthermore, according to Beratha, the duties of the village government are included in carrying out administration, which are:

- 1) Governmental duties
- 2) Duties in the service sector of the head of the community
- 3) Administration duties.³¹

²⁸HanifNurcholis, *Pertumbuhan dan Penyelenggaraan Pemerintahan Desa*, (Jakarta: Erlangga, 2011), p.148.

²⁹Elucidation of Law of the Republic of Indonesia Number 22 Article 101 letter e of 1999, concerning Regional Government

³⁰BayuSuryaningrat, *Pemerintahan Administrasi Desa dan Kelurahan*, fourth printing (Jakarta: PT RianekaCipta, 1992), p. 81.

³¹Beratha, I Nyoman, *Masyarakat Desa dan Pembangunan*(Indonesia: Ghalia, 1992), p. 37.

The four main tasks and functions of the administration and management of the Indonesian government are:

- 1) Formulation and determination of general policies,
- 2) Leadership,
- 3) Supervision,
- 4) Coordination.

By village government units such as the government of villages as the lowest government unit have 3 main functions, namely:

- 1) Service to the community
- 2) Operational or functions management development
- 3) Administrative or registration functions.³²

6. Society

Society is a collection of individuals both in small and large groups who have an influence on one another so that they have traditional customs, mystical attitudes and unity in social unity.³³

In social life, there are several main principles for implementing development so that the life the village community is prosperous:

³²Sawe, Jamaluddin, *Konsep Dasar Pembangunan Pedesaan* (ttp: APDN Press, 1996), p. 99.

³³Nurul Hidayah, Kesiapan Psikologis Masyarakat Pedesaan dan Perkotaan Menghadapi Diversifikasi Pangan Pokok, *Jurnal Humanitas*, Vol VIII, No. 1 Januari 2011.

1. Village development is carried out in an integrated manner, by developing an attitude of mutual cooperation.
2. Village development is seen as a form of process, as a means and as a welfare program.
3. The main target is to accelerate growth into a prosperous society, increase the economy and increase equitable development.³⁴

The village government is the foremost unit of service to the community and is a major milestone for the success of all programs. Strengthening the village is a necessity that cannot be postponed in an effort to accelerate the realization of community welfare as the goal of village autonomy in particular and regional autonomy in general. The independence of the village function in the context of regional autonomy requires the readiness of the social, political and economic institutions of the village has a strategic meaning. Development aims at realizing a just and prosperous society based on Pancasila and the 1945 Constitution, the main goal is “poverty alleviation”.³⁵

7. Welfare and Family Empowerment Movement (PKK)

³⁴I Nyoman Beratha, *Pembangunan Desa Berwawasan Lingkungan* (Jakarta: Bumi Aksara, 1991), p. 53.

³⁵Suyanto dan Bambang Pudjianto, Pemberdayaan Masyarakat Menuju Desa Sejahtera (Studi Kasus di Kabupaten Sragen), *Jurnal Kementerian Sosial*, Vol. 5, No. 01, September-December, in 2015.

The PKK movement is a movement in community development that grows from the bottom, its management from, by and for the community towards the realization of a family that believes and is devoted to God Almighty, has noble character and is virtuous, healthy and prosperous, physically and mentally. Welfare and family empowerment are partners and community organizations function as facilitators, the targets for welfare and family empowerment are families in rural or urban areas that need to be improved and their abilities and personality developed in the fields of both mental and spiritual including attitudes and behaviors of God's servants, community members and citizens who are dynamic and useful based on Pancasila and the 1945 Constitution, and physical materials that include food, clothing, housing, health, decent work opportunities and a healthy and sustainable environment through improving education, knowledge and skills.³⁶ The vision and mission of the PKK movement are:

1. Vision

The realization of a family of faith who is devoted to God Almighty, has noble character and is virtuous, healthy, prosperous, advanced, independent, with equality and gender justice as well as awareness of the law and the environment.

2. Mission

³⁶Buku Panduan Pedoman kader PKK timpenggerak provinsi Sumatera Utara, p. 1.

- a) Improving mental and spiritual life by living and practicing Pancasila as well as increasing implementation and obligations with human rights obligations, democracy increasing social solidarity and mutual cooperation and the formation of a harmonious, harmonious and balanced national character.
- b) Improving education and skills needed in an effort to educate the nation's life and increase family income.
- c) Improving the quality and quantity of family food, as well as the use of yards, clothing and housing arrangements as well as healthy household management.
- d) Improving health status, environmental sustainability as well as getting used to life planning in all aspects of life and family economic planning by getting used to saving.
- e) Improving the management of the PKK movement, both in organizing activities and implementing programs that are adapted to the situation and conditions of the community.

Empowerment is a psychological understanding of the influence of individuals on social conditions, political power and their rights according to the law. Therefore, empowerment can be interpreted as a decision-making process by people who consequently carry out these decisions. People who have achieved collective goals are empowered through their independence, even it

is imperative to be more empowered through their own efforts and the accumulation of knowledge, skills and other resources in order to achieve their goals, without depending on outside help.³⁷

Empowerment can be seen as both a process and a goal. As a process, empowerment is a series of activities to strengthen the power or empowerment of weak groups in society, including the poor. As a goal of empowerment, it refers to the circumstances or results to be achieved by a social change, namely the community becomes empowered, has the knowledge and ability to meet the needs of life, has self-confidence, is able to convey aspirations, has a livelihood, participates in development activities and is independent in carry out life. After the emergence of awareness of the potential and ability to increase degrees, the spirit to make changes grows, considering that this change is a process as well as a goal.³⁸

³⁷ Sujiyanto, *Kemisikinandan Pemberdayaan* (Pekanbaru: Alaf Riau, 2010), p. 13.

³⁸ Fitriani, *Promosi Kesehatan* (Yogyakarta: Graha Ilmu, 2011), P. 226-227.

CHAPTER III

METHOD

A. Types and Research Approaches

This research is categorized as a type of field research (Field Research), which is a way of collecting field data in order to obtain accurate information related to the object to be studied. What is meant by qualitative research is a study that is intended to understand the phenomena experienced by the subject / research informant, and by means of descriptions in the form of words and language in a particular natural context.³⁹

The approach method used in this research is a qualitative descriptive method, where the data collected is in the form of words, pictures, and not numbers. The data comes from interview, manuscripts and photos. Thus, this study will contain data excerpts to provide an overview related to the object to be studied by the researcher.

B. Location and Time of Research

1. Research Location

The research location is a place used in conducting research to obtain the desired data. The research location was conducted in Batang Onang Baru Village, Batang Onang District North Padang Lawas Regency. The reason the researchers chose Batang Onang

³⁹Lexy J Moeloeng, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosda Karya, 1998), p. 3.

Baru village as the object of research was because the Village Head Office was an Executive Institution as the implementer of a policy, and want to directly examine the implementation of the duties, authorities, rights and obligation of the village head in Batang Onang Baru village. Therefore, researchers will find it easier to get data that is in accordance with the object of study to be studied by the researcher.

2. Research Time

This research was conducted in Batang Onang Baru Village from december 2020 - july 2021.

C. Research Subjects

Amirin argues that the research subject is someone or something about which people want to obtain information from the research background which is used to provide information about the situation and conditions of the research background.⁴⁰ To get an understanding of the implementation of the duties, powers, rights and obligations of the Village Head, this research cannot be separated from the parties who became the informants in this study, namely the Head of Batang Onang Baru Village as the authority holder, Village officials and the people of Batang Onang Baru Village. which if later can help researchers in digging up the data needed in this research.

⁴⁰Muh, FitrahdanLuthfiyah, *MetodologiPenelitian, PenelitianKualitatif, TindakanKelasdanStudiKasus* (Jawa Barat: Jejak, 2017), p. 152.

D. Data Sources

1. Primary Data

Primary data is data obtained directly from the first source. In this primary data the researcher will conduct direct interviews with the parties who are the informants in this study, namely the Head of Batang Onang Baru Village as the authority holder, Village officials and the people of Batang Onang Baru Village who if later can help researchers in exploring the necessary data. in this research.

2. Secondary Data

Secondary data is data taken as supporting primary data without having to go directly into the field, including official documents, legal books, both journals and articles related to this research as well as research results in the form of reports and reports so on.⁴¹

E. Data Collection Techniques

In this study, researchers will use the following data collection methods:

1. Observation

Observation is one of the data collection tools used by observing and taking notes systematically related to the investigated

⁴¹Sugiono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D* (Bandung: Alfabeta, 2009), p. 227.

symptoms.⁴² With this participant observation, it is hoped that the data obtained will be more complete, sharp, and to know the level of meaning of each behavior seen.⁴³ As for what will be observed by researchers related to the implementation of the Regional Regulation of North Padang Lawas Regency Number 9 of 2016 Article 55 concerning Duties, Authorities, Rights and Obligations of Village Heads in Batang Onang Baru Village.

2. Interview

The interview is one of the methods of collecting data through interviews, which is an activity carried out to obtain information directly by disclosing questions to the respondents. Interview means face to face between the interviewer and the respondent and the activity is carried out orally. Interview will be conducted with oral questions to the community, village officials and village heads related to the implementation of the duties and authorities of the village head.

3. Documentation

Documentation is a method of collecting data using written materials. In carrying out this documentation method, the researcher has a role to investigate written objects, in this case the formnotes, transcripts, books, newspapers, agendas, and so on.

⁴²Andi Prastowo, *Memahami Metode-metode Penelitian* (Jakarta: Ar-Ruzz Media, 2014), p. 31.

⁴³Cholid Narbuko dan Abu Achmadi, *Metode Penelitian* (Jakarta: PT. Bumi Aksara, 2005), p. 70.

From this understanding, it can be concluded that what is meant by this documentation method is the collection of data by means of quoting, taking notes on certain documents, notes or writings that can provide information or evidence of a problem.

F. Data Analysis Techniques

The data analysis used in this research is qualitative analysis, namely processing and analyzing data according to the nature of the data obtained from the field qualitatively. Data analysis is the process of systematically searching and compiling interview transcripts, field notes and other accumulated materials to improve the researchers' understanding of what they are researching.

The steps and techniques that will be obtained for analyzing qualitative data are described below. The author is guided by the opinion of someone named Lexy J. Moleong who said that the steps and techniques for analyzing qualitative data are as follows:

1. Data editing, namely arranging data editorial into a systematic sentence structure.
2. Data reduction, namely checking the completeness of the data to look for what is still lacking and rule out irrelevant ones.
3. Describe the data systematically associated with the data processing results qualitatively in accordance with the topics of discussion. Drawing conclusions, namely summarizing all data

descriptions in a few sentences in which the meaning is brief, concise and clear.⁴⁴

G. Data Validity Check Techniques

In this study, researchers tested the validity of the data using triangulation. Triangulation is a data validity checking technique that utilizes something other than the data for the purpose of checking the validity of the data for comparison.⁴⁵

The triangulation technique used in this study with the source, namely comparing and checking data or re-examining the degree of confidence of information obtained by:

1. Comparing the result data obtained by interview
2. Comparing what was explained by students with those explained by the Village Head through the results of the interview
3. Comparing research results with field facts

⁴⁴Amirul Hadi dan Haryono, *Metodologi Penelitian* (Bandung: Setia Jaya, 2005), p. 107.

⁴⁵Burhan Bungin, *Metode Penelitian Sosial: Format-format Penelitian Kualitatif dan Kuantitatif* (Surabaya: AUP, 2001), p. 229.

CHAPTER IV

RESEARCH RESULT

A. Overview Of Research Sites

To find out more about the research area, the author then provides an overview of the research area, which greatly contributes to the implementation of research, especially at the time of data collection, in this case to determine the data collection technique used for a problem under study.

1. Village History

The history of Batang Onang Baru Village, namely, Batang Onang Baru village is an expansion village from Batang Onang Lama village, because Batang Onang Lama lacks residential and agricultural land so that an expansion of the area is needed. In ancient times a chicken was flown from Tor Sitoppa, which aims to create a new village by looking at the direction of the chicken's flight, the chicken flew towards the North and the village was formed where at that time the name Pangkal Dolok Kalimaso Village was made that name so that the people living in the village feel at home and survive in the village because it is still a newly formed village.

The first people who occupied and lived in the village of Batang Onang Baru were the people or residents of the village of Batang Onang Lama who owned agricultural land next to the

village of Batang Onang Baru. As the times progressed, the name of Pangkal Dolok Kalimaso Village which at that time held the government was the Council, its name was updated to become Batang Onang Baru Village led by the Village Head.⁴⁶

2. Geographical Data

Batang Onang Baru Village is located in Batang Onang Distric, North Padang Lawas Regency.

a. Borderline

- 1) In the north it is bordered by the village of Bonan Dolok
- 2) In the south it is bordered by the village of Pangkal Dolok
- 3) In the west it is bordered by the State Forest
- 4) In the east it is bordered by the village of Batang Onang Lama.⁴⁷

b. An area

The area of Batang Onang Baru village consists of 5 hectares of settlements, 81 hectares of rice fields, 500 hectares of plantations and 150 hectares of vacant land.

⁴⁶Kabang, Village head assistant, *interview*, Mr' Kabang's house on April 23, 2021.

⁴⁷Awaluddin, Village Secretary, *interview*, Mr' Awaluddin' house on April 25, 2021.

No	Land Use	
	Extensive	Utilization Of Ha
1	Road	3 Km
2	Settlement	5 Ha
3	Rice Field	81 Ha
4	Plantations	500 Ha
5	Empty field	150 Ha

Data source: Batang Onang Baru village head office

c. Village Social Background

Batang Onang Baru Village has a population of 911 people consisting of 181 families. The population of Batang Onang Baru is dominant in the Batak tribe. Most of the livelihoods of the people of Batang Onang Baru village are farmers and planters, because Batang Onang Baru is famous for its extensive rice fields and rubber plantations as the community's livelihood.

d. Economy Background

Most of the residents only graduated from high school, 9 % are farmers, 5 % are traders, 5 % are ASN, those who farming and gardening or you could say that most of the community's economy is generated from farming and gardening, so they generally work in the fields from morning to evening. But that is done only while

waiting for the rice to be ready to harvest, besides that they can use their spare time to achieve other odd jobs.

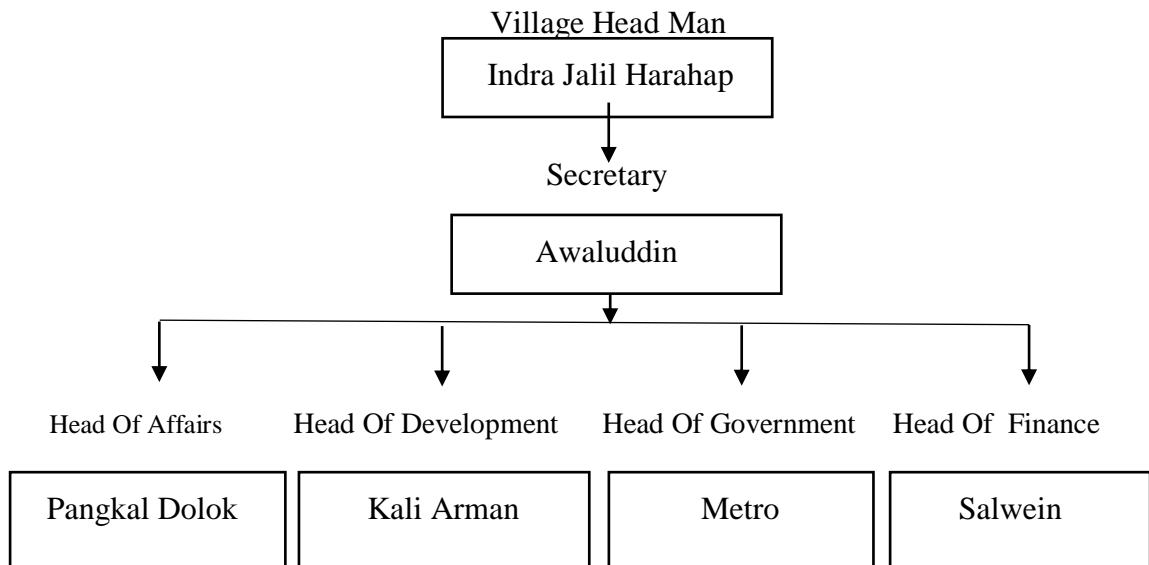
e. Development

The development in Batang Onang Baru village is very adequate, including in the construction of equitable roads, as for village development by the Village Head per year 2017-present below:

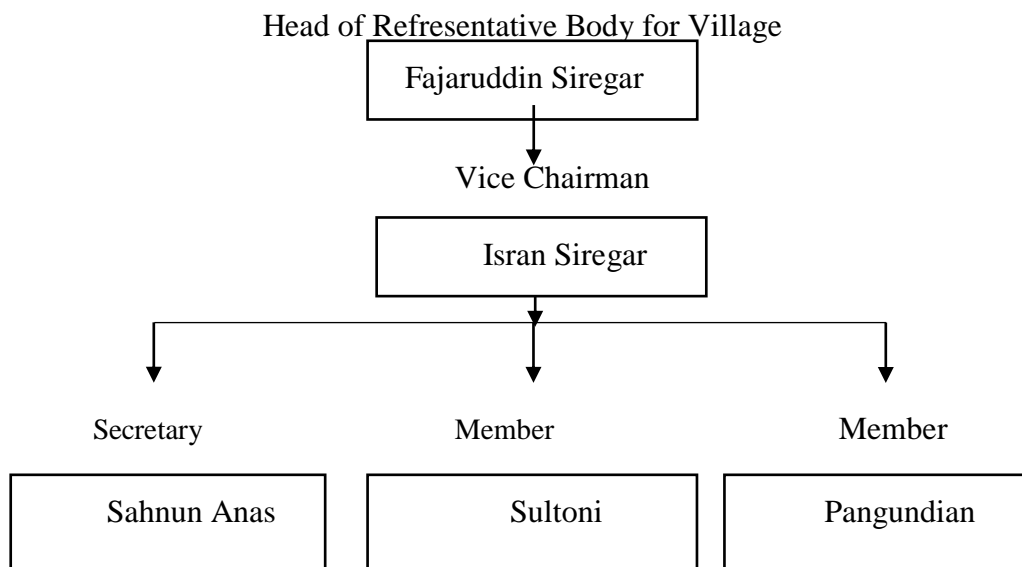
No	Village Development	Number of Buildings
1	Mosque	1
2	Village Hall	1
3	PNPM	2
4	Road Opening	1500 Meters
5	Concrete tight road	700 Meters

Data source: Batang Onang Baru village head office

**VILLAGE GOVERNMENT ORGANIZATIONAL STRUCTURE
BATANG ONANG BARU BATANG ONANG DISTRICT
NORTH PADANG LAWAS DISTRICT**



Representative Body for Batang Onang Baru Village, Batang Onang District



3. Village Institutions

a. Village Consultative Body (BPD)

The Village Consultative Body is a partner of the village government in the administration of village governance. The running of the village administration carried out by the Village Head and village apparatus is supervised by the BPD. Based on Law Number 6 of 2014 concerning Villages, the requirements to become members of the BPD are villagers who are citizens of the Republic of Indonesia with several binding requirements, the determination of the number of BPD members is determined based on the number of villagers, the area and financial capacity of the village concerned.⁴⁸ Structurally, the BPD management of Batang Onang Baru village consists of 5 people.⁴⁹

b. Family Empowerment and Welfare (PKK)

Family Welfare Empowerment (PKK) is a community organization that empowers women to participate in development. PKK targets are families, both in rural and urban areas that need to be improved.

The management of the PKK group in Batang Onang Baru village consists of one chairman, one secretary and one treasurer and four working group heads. This group has ten

⁴⁸Law Number 6 Year 2016.

⁴⁹Batang Onang Baru Village Government, profile of Batang Onang Baru Village.

tasks and functions, all of which aim to encourage and improve the empowerment and welfare of families and communities. Among them are the appreciation and practice of Pancasila, mutual cooperation, food, clothing, housing and household management, education, skills and health.

So far, the PKK group in BatangOnangBaru Village still needs to improve its performance so that the activities carried out appear to be at least every week so that the chairman and members consisting of women and young women with different characters and education are more enthusiastic in empowering families towards the better. prosperous.

B. Specific Findings of Research Results

1. Implementation of North Padang Lawas District Regulation Number 9 of 2016 Article 55 concerning the duties, powers, rights and obligations of the Village Head in Batang Onang Baru

A task is an obligation or a job that a person must do in his work. The task can also be interpreted as a job that must be done or determined to be done because the work has become his responsibility. While the authority or power is "the power or right

delegated or given, the power to judge, act or command" (the authority or right to represent, act or command).⁵⁰

To describe the implementation of the duties of the Village Head of BatangOnangBaru, BatangOnang sub-district, North Padang Lawas Regency, the author describes the duties of the Village Head with four tasks of the Village Head based on Article 55 of 2016 Regional Regulations of North Padang Lawas Regency, namely organizing village government, carrying out village development, fostering village community and village community empowerment. The duties and authority of the village head in terms of society can be said to be lacking, while the administration of government can be said to have been running as it should.

In the duties and authorities of the village head there is a task in developing village communities and empowering village communities, this coaching is a process to empower village communities to be more advanced and prosperous. One form of empowerment is the establishment of a community organization or PKK program in BatangOnangBaru village by the village head, through deliberation with village officials and the BatangOnangBaru village community. Members and their duties are selected from the BatangOnangBaru village community.

⁵⁰FadluTaufiqdanSyafhendry, *Analisi Pelaksanaan Tugas Kepala Desa dalam Membina Kehidupan Masyarakat Desa di Desa Palau Padang Kecamatan Singingi Kabupaten Kuantan Singingi*, Jurnal Universitas Islam Riau V. 11 No. 1 2016 p, 40.

However, since 2019 this PKK was formed, it can be said that this PKK has not run as it should because so far it has never been seen and its activity program has never been implemented. And there are still many members who do not understand and understand what exactly the tasks and functions of this PKK program are.

a. Community development in Batang Onang Baru Village

One of the powers of the village head is to foster the life of the village community. Coaching is one of the most important elements in the community empowerment process, both for village officials and for the community. The goal is for village officials and community members to know and understand what must be done and a willingness to be actively involved in community empowerment programs arises.

To be able to foster families directly and reach as many targets as possible, the Family Welfare and Empowerment Movement (PKK) program in BatangOnangBaru village since 2019, with the principle of participatory work. Family Welfare Development (PKK) is a community organization that empowers women to participate in development. PKK targets are families, both in rural and urban areas that need to be improved. The activities of the 10 main PKK programs are the appreciation and practice of

Pancasila, mutual cooperation, food, clothing, housing and household management, education and skills and health.

In relation to the development of the village community, according to IndraJalil as the Village Head of BatangOnangBaru said that: Regarding the development of the BatangOnangBaru village community, it is still lacking and this is still a task going forward to improve coaching, there are only a few coaching activities such as fostering security and order, coaching mothers -Mother of the PKK and fostering community harmony.⁵¹

Based on the results of the interviews above, efforts to increase families through 10 main aspects of the family by forming PKK Mobilizing Teams at all levels, whose team membership is volunteer and consisting of community leaders, but in reality the guidance for the PKK program is still lacking, while this empowerment emphasizes that people acquire sufficient skills, knowledge and power to influence their lives and the lives of others they care about.

b. Empowerment of the Batang Onang Baru village community

Community empowerment is the government's effort to encourage the acceleration of participation-based poverty

⁵¹Indra Jalil, Head of Batang Onang Baru Village, *Interview*, Batang Onang Baru Village Office, April 23, 2021.

reduction which is expected to create a process of social demands that can lead the poor to an independent, prosperous, just and faith-based society. Family empowerment is all efforts to guide and develop families for physical and mental health and well-being. To be able to foster families directly and reach as many targets as possible, the Family Empowerment and Welfare Movement (PKK) program was formed, with the principle of participatory work.⁵²

According to Juhariyah as the head of the PKK, he said: This PKK was formed in 2019, consisting of the chairman (myself), the secretary, Erna Wati, the treasurer, Rina and its members, and consisting of 4 working groups. So we have parts like an organization.⁵³

According to Erna Wati as the PKK secretary, she said that: The development of PKK members can be said to be lacking because until now when asked there are still many PKK members who do not know what the purpose and objectives of this program are and have never carried out activities in BatangOnangBaru Village.⁵⁴

⁵²Sumodiningrat, *Pemberdayaan masyarakat dan Jaring pengaman sosial* (Surabaya: Gunawan, 2009), p. 34.

⁵³Juhariyah, Head of PKK, *Interview*, Mrs.Juhariyah's house, July 6, 2021.

⁵⁴Erna Wati, PKK Secretary, *Interview*, Erna Wati's house, April 24, 2021.

From the results of an interview with Erna Wati, guidance for PKK women is still lacking because there are still many of its members who do not understand what the real purpose and objectives of the program are, so that until now there has been no program of activities carried out. While the purpose of empowerment shows the conditions or things to be achieved by a social change, namely people who are empowered, have power or have the knowledge and ability to meet their physical, economic, and social needs, such as having self-confidence and conveying aspirations, participate in social activities and be independent in carrying out life tasks.

According to Rahmawati as Treasurer of the PKK said: The PKK program can be said to have been formed for a long time, there have been gatherings and deliberations with PKK members whose aim is to form the PKK structure and create tasks or parts for each member, whose members are appointed based on people who are considered capable or capable. participated, but after that there were no more associations.⁵⁵

From the results of the interview above, in every decision making, it is necessary to have deliberation.

⁵⁵Rahmawati, PKK Treasurer, *Interview*, Mrs. Rahmawati's house, April 23, 2021.

Likewise, in the division of the structure and duties of the PKK members in BatangOnangBaru Village, they have held a deliberation first, and in that deliberation each member stated his ability to carry out his duties or part, and after the deliberation was completed a decision could be found and each member was expected to be responsible and accountable. carry out tasks in their respective fields.

According to Erna Wati said that: actually the budget for this PKK program exists if we want to carry out activities, therefore we submit a proposal to spend funds for these activities, but this has never been implemented due to the lack of participation and cooperation of its members and lack of awareness of the objectives of the program.⁵⁶

From the results of the interview above, in terms of the budget for the PKK, if it is proposed, it has never been done because of the lack of response or understanding of its members to the program, while in reality the goal of the PKK movement is to empower families to improve welfare towards the realization of a family that is faithful and virtuous. sublime. To achieve this goal, PKK in its implementation in the field needs support and increased

⁵⁶ Erna Wati, PKK Member, *Interview*, Erna Wati's Mother's House, April 24, 2021.

coordination with the PKK driving team coaches at all levels and with other institutions.

According to Delima as the village community of Batang Onang Baru said that: so far I have not seen the program of activities that have been carried out by the PKK, and I think it happened because of the lack of cooperation and participation in each member, especially in our village, the people predominantly work as farmers and when there are gatherings, many cannot attend because they are busy with their respective jobs, some go to the fields, to the garden and so on.⁵⁷

According to Juhariyah as the head of the PKK, he said that: The SK for the Management of the PKK Program does not yet exist, it's just that every part of the position or member who has been given the task is the result or decision of the deliberations that have been carried out before, and if there is no written form, it does not exist.⁵⁸

From the results of the interview above, the decree is the basis of everything, when the PKK Program is not running or has never carried out its activities because there is

⁵⁷Delima, Batang Onang Baru village community, *Interview*, Delima's mother's house, April 25, 2021.

⁵⁸Juhariyah, Head of PKK, *Interview*, Mrs. Juhariyah's house, July 6, 2021.

no budget for these activities because they have never submitted a proposal for funding the PKK activities.

The PKK activity program in BatangOnangBaru village did not run as expected as it should be due to several obstacles faced, including the following:

- 1) There is no decree regarding the management/members of the PKK Program Program

From the results of the interview with Mr. IndraJalil as the village head of BatangOnangBaru, he said that the decree regarding the management or members of the PKK program did not yet exist, but the members were only appointed orally at the time of the deliberation and the members were appointed based on people who were considered capable of carrying out their duties.⁵⁹

- 2) Lack of budget for the PKK Program

One of the controls faced is regarding the budget or funds for the implementation of the PKK activities, where this budget is one of the most important things so that an activity or a job can be carried out. However, in reality the budget for the PKK does not exist because the reason is that

⁵⁹IndraJalil, Head of Batang Onang Baru Village, *Interview*, Batang Onang Baru Village Office, April 24, 2021.

it goes back to the basics because there is no decree so that the proposal for the PKK program activity is not implemented.⁶⁰

3) Incomplete Standard Operating Procedure (SOP)

The procedure for implementing PKK program activities starts with the selection of members and their duties, then to obtain a budget for the activity, a proposal for activities is submitted from the village head to the sub-district head that PKK activities will be carried out, then after the proposal is accepted a budget will be issued for these activities, members alone, so there is no written proposal.⁶¹

2. Factors inhibiting the implementation of the duties and authorities of the Batang Onang Baru Village Head

The village head is the leader of an area occupied by a number of residents according to community provisions, including the legal community unit which has the lowest government organization directly under the sub-district head and has the right to regulate the interests of the community and is responsible to the village representative body to submit reports on the implementation of these tasks to the regent. The implementation of the duties of a village head cannot be separated from the factors

⁶⁰Rahmawati, PKK Treasurer, *Interview*, Mrs. Rahmawati's house, April 23, 2021.

⁶¹Juhariyah, Head of PKK, *Interview*, Mrs. Juhariyah's house, July 6, 2021.

that influence the implementation of these tasks, as well as the village head of BatangOnangBaru. The factors that hinder the implementation of the duties and authorities of the BatangOnangBaru village head in terms of community development and community empowerment are as follows:

a. There is no legal counseling on community empowerment that is implemented through the PKK Program

The inhibiting factor in the implementation of the duties and authorities of the BatangOnangBaru village head is the absence of legal counseling regarding the implementation of community empowerment in the BatangOnangBaru village which is implemented through the PKK program, where this counseling is very important for the management of PKK members so that members can understand and understand what the aims and objectives are.

This program was formed considering that PKK members as a community are also in the village of BatangOnangBaru whose education only graduated from high school, junior high school and even elementary school. So that with legal counseling by the government about community empowerment which is implemented through PKK, the

management or members can be more responsive and understand the objectives of the PKK program.⁶²

b. SK committee that is incompetent in running the PKK program program

One of the inhibiting factors in carrying out the duties and authorities of the BatangOnangBaru village head was the committee's decree which was incompetent in carrying out the PKK program. In the formation of this PKK program, management members are needed as implementers of the activities carried out as well as the efforts that have been carried out all the plans that have been formulated and determined, who implements it, where is the place of implementation, started and how it must be carried out, so that the implementation of these activities can run smoothly. maximum.

Several programs that can support the implementation program are the first due to a lack of communication which is a program that must be carried out by the PKK program committee, whether it concerns the process of delivering information, clarity and consistency in the delivery of information. The two dispositions, namely the attitude and commitment of the

⁶²Juhariyah, Head of PKK, *Interview*, Mrs. Juhariyah's house, July 6, 2021.

committee to the PKK program which is the manager, are still lacking in terms of the unsuccessful implementation of the PKK program in BatangOnangBaru village. The third is the bureaucratic structure or SOP (Standard Operating Procedure) which makes written instructions and regulations based on the results of planning by the BatangOnangBaru village government agency regarding the process or method of carrying out the specified activities, implementation and management.⁶³

c. Inefficient supervision

In monitoring the most important thing in the form of data and information by village officials to the government, while the benefits of this supervision can only be seen or felt if the data or information has been used by the implementer so that it gives birth to real actions which are commonly known as corrective actions. In this case, the implementation carried out in the village of BatangOnangBaru based on the results of interviews with the village head of BatangOnangBaru said that the lack of supervision of the PKK program resulted in less than optimal results. The village head provides guidance to implementers so that activities can be carried out according

⁶³IndraJalil, Head of Batang Onang Baru Village, *Interview*, Batang Onang Baru Village Office, April 23, 2021.

to the SOP (Implementation Operational Standards) and achieve the expected targets.

3. The implementation of the duties and authorities of the village head in the development and empowerment of rural communities reviewed in siyasah fiqh

Leaders in the view of Islam spiritually leaders are defined as the ability to carry out orders and leave the prohibitions of Allah SWT both collectively and individually. One of the powers of the village head is to foster community life and empower village communities. Coaching is one of the most important elements in the community empowerment process, both for village officials and for the community. While community empowerment is the government's effort to encourage the acceleration of participation-based poverty reduction which is expected to create a process of social demands that can lead the poor to an independent, prosperous, just and faith-based society. The aim is for village officials and community members to know and understand what must be done and a willingness to be actively involved in community empowerment programs arises.⁶⁴

Rasul is a figure of human empowerment, he has two roles, namely as a leader without the title of king as well as a professor.

⁶⁴FadlulTaufiq and Syafhendry, Analysis of the Implementation of the Duties of the Village Head in Fostering Village Community Life in Palau Padang Village, Singingi District, KuantanSingingi Regency, Journal of the Islamic University of Riau V. 11 No. 1 2016 p. 50.

The first community empowerment strategy the Prophet did was the educational process so that it changed scientific life. He is a teacher who teaches his students in extraordinary ways, full of compassion and patience.

This educational process is carried out through various opportunities for meetings/discussions with friends, reading the Qur'an and contemplating its contents, taking lessons and applying them in their lives. People whose previous lives were without direction, there was no place to rely on their intellect, all turned into obedient servants to Allah, have a clear life goal, namely eternal life in the hereafter and are no longer tossed around in the life of this world because they have depended on themselves. the Supreme Being, Allah SWT.

Second, the Apostle started a system of slave liberation. At that time there was still a system of human slavery, in which humans were traded. We cannot imagine how a human must live with a heart and feelings that cannot be appreciated, it is like living in death. The Messenger of Allah always freed slaves, bought slaves and then freed them, which means re-humanizing people who previously lived like the pets of their masters. The Prophet instilled a consistent value, that all humans are equal in the sight of Allah, the only difference between one and the other is their piety. For that the Apostle gave us an important lesson that slavery must be abolished.

There are important aspects of empowerment in society which include increasing personal capacity and self-confidence in making decisions and actions related to human life. Based on the word of Allah SWT in Q. S Al-Anfal (8): 53 below:

نَفْسِهِمْ مَا يَغَيِّرُوا حَتَّىٰ قَوْمٍ عَلَىٰ أَنْعَمَهَا نِعْمَةً مُّغَيِّرًا يَكُنْ لَّهِ يَأْتِ بِذَلِكَ
 عَلَيْهِمْ سَمِيعٌ اللَّهُ وَأَنْ يَأْتِ

Meaning: *That is because Allah will never change a favor which He has bestowed upon a people, until the people change what is in themselves, and indeed Allah is All-Hearing, All-Knowing.*⁶⁵

The verse above explains that the condition of a human being will not change if it is not for those who try to change it. Likewise with the duties and authority of the village head in fostering and empowering village communities which are applied through the family empowerment and welfare program (PKK) in BatangOnangBaru village, cooperation or response is needed between the village head as a leader and the community in order to achieve a goal, namely for welfare. and the development of community skills or knowledge. So that community empowerment is expected to be able to increase knowledge and improve the welfare of the BatangOnangBaru village community.

⁶⁵Q. S Al-Anfal paragraph 53.

The hadith related to empowerment are as follows:

عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِخْوَانُكُمْ جَعَلَ اللَّهُ تَحْتَ أَيْدِيكُمْ فَأَطْعِمُوهُمْ
مِمَّا تَأْكُلُونَ وَالْبِسُوهُمْ مِمَّا وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ

Meaning: "The Messenger of Allah SAW said, '(Nisab) your brothers have Allah under your hands. So feed them as you eat, and give them clothes like what you wear, and do not get tired of them with something that burden them. And if you burden them with something, then help them.

The hadith above shows that a leader is seen from the sentence "your brothers and sisters God has made under your hands", meaning that someone who becomes a leader must give eligibility to those he leads and even give according to what he wears. In relation to economic empowerment, it is the leader who provides policies in the empowerment program so that they must provide policies according to the needs of the target community and these policies do not burden the people.

CHAPTER V

CONCLUSION

A. Conclusion

From the results of the thesis that the author has described, the author will conclude the important points that are the answers to the discussion above:

1. Implementation of the implementation of the North Padang Lawas Regency Regional Regulation number 9 of 2016 article 55 concerning the duties, authorities, rights and obligations of the village head in Batang Onang Baru is still not effective in community empowerment, such as the PKK program that was formed in this village does not run as expected it can be seen from the PKK program which has never been implemented in Batang Onang Baru village because of the absence of a budget to carry out activities that can prosper the community, as well as the lack of understanding from members of the PKK program management about the objectives of the program which causes members to lack response to this PKK program so that its implementation is not goes well.
2. Factors that hinder the implementation of the implementation of the North Padang Lawas Regency Regional Regulation No. 9 of 2016 concerning the duties, authorities, rights and obligations of the village head in Batang Onang Baru, namely there is no legal

counseling about community empowerment which is implemented through the PKK Program, then a committee decree that incompetent in carrying out the PKK program so that the attitude and commitment in the PKK program which is the manager is still lacking which causes the PKK program to fail. In the supervision of the PKK program, such as providing guidance to management members, it is still inefficient so that community empowerment implemented through the PKK program is not in accordance with the provisions and the lack of supervision of the PKK program.

3. The implementation of the duties and authorities of the village head in fostering and empowering village communities is reviewed from the perspective of siyasahfiqh, namely the duties and authorities of the village head in community development and empowerment which are applied through the welfare and family empowerment movement (PKK) in Batang Onang Baru village, while in the Apostles period namely through the educational process, various opportunities for meeting/discussion with friends, reading the Qur'an and contemplating its contents, taking lessons and applying them in their lives and the liberation of slaves which means re-humanizing people who previously lived like the pets of their masters. . The Prophet instilled a consistent value, that all humans are equal in the sight of Allah, the only difference between one and the other is their piety.

B. Suggestion

After discussing the implementation of the implementation of the North Padang Lawas Regency Regional Regulation No. 9 of 2016 concerning the duties, authorities, rights and obligations of the village head in Batang Onang Baru, the author wrote several suggestions, namely:

1. Especially for the village government, the PKK program is more focused and fostered as well as possible.
2. The government wants to pay attention to the extent to which developments have taken place in the village of Batang Onang Baru.

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KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI PADANGSIDIMPUAN
FAKULTAS SYARIAH DAN ILMU HUKUM
Jalan. T. Rival Nurdin Km. 4.5 Batang Padangsidimpuan 22733
Telepon (22080) Faksimile (0634) 24022

CONSULTATION CARD

NAME : RAMADANI SIREGAR
NIM : 17 103000 30
FACULTY/MAJOR : FASIH / CONSTITUTIONAL LAW
PEMBIMBING : LIAH ROSDIANI NASUTION, M.A.
JUDUL : IMPLEMENTATION OF NORTH PADANG
LAWAS DISTRICT REGULATION NUMBER 9 OF
ARTICLE 55 CONCERNING THE DUTIES,
POWERS, RIGHT AND OBLIGATIONS OF
VILLAGE HEAD IN BATANG ONANG BARU

NO.	DATE AND TIME	NOTES OF CONSULTATION RESULTS	SUPERVISOR'S SIGNATURE
1	August 18 / 2021	- List of Contents - Chapter 1	- [Signature]
2	August 20 / 2021	- Chapter II/III/IV - Systematic Grammar	- [Signature]
3	August 26 / 2021	- Chapter V - Structure Grammar Acc Thesis	- [Signature]

CURRICULUM VITEA



A. BIODATA :

1. Nama : Ramadani Siregar
2. Nim : 1710300030
3. Semester : VIII (Delapan)
4. Jur/Fakultas : Hukum Tata Negara/Syariah Dan Ilmu Hukum
5. Tempat/Tgl.Lahir : Batang Onang Baru, 23 Nopember 1999
6. Agama : Islam
7. Alamat Lengkap : Batang Onang Baru Kab. Padang Lawas Utara
8. No.Hp : 0852 6296 1280
9. Email : ramadanisiregar2319@gmail.com

B. RIWAYAT PENDIDIKAN

1. MIS Batang Onang Baru Tahun 2005-2011
2. MTsN Sipirok Tahun 2011-2014
3. MAN 1 Padangsidempuan Tahun 2014-2017
4. IAIN PADANGSIDIMPUAN Tahun 2017-2021

C. RIWAYAT ORGANISASI

1. DEMA Fakultas Syariah dan Ilmu Hukum Tahun 2018-2019
2. HMJ Fakultas Syariah dan Ilmu Hukum Tahun 2019-2020
3. Pergerakan Mahasiswa Islam Indonesia (PMII) Tahun 2019-Sekarang

INTERVIEW LIST

1. How is the implementation of the North Padang Lawas Regulation Number 9 of 2016 Article 55 Concerning the duties, powers, rights and obligations of Batang Onang Baru village head?
2. What are the inhibiting factors in carrying out the duties and authorities of the Batang Onang Baru village head?
3. How and what program activities have been implemented by family Empowerment and Welfare (PKK)?
4. Has the PKK program been formed since the establishment of the Batang Onang Baru village?
5. Does the SK for the management of the PKK program members already exist?
6. Was the established of the PKK program carried out by deliberation first?
7. Is there any supervision over the implementation of this PKK program?



KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI PADANGSIDIMPUAN
FAKULTAS SYARIAH DAN ILMU HUKUM

Jalan T. Rizal Nordin Km. 4.5 Sibitang 22733

Telepon (0634) 22000, Faksimile (0634) 24022

Website: <http://iaikn.iain-padangsidimpuan.ac.id> e-mail: iaikn@iain-padangsidimpuan.ac.id

: B044/In.14/D.1/PP.00-9/10/2020

Padangsidimpuan, Oktober 2020

: Pengesahan Judul dan Pembimbing Skripsi

Bapak/Ibu :

1. Dr. H. Fatahuddin Aziz Siregar, M. Ag
2. Dr. Muhammad Arsad Nst, M. Ag

Assalamu'alaikum Wr. Wb

Yang hormat, disampaikan kepada Bapak bahwa berdasarkan hasil sidang Tim Pengkaji Kelayakan Judul Skripsi, telah ditetapkan Judul Skripsi Mahasiswa tersebut di bawah ini sebagai berikut:

Nama : RAMADANI SIREGAR

NIM : 1710300030

Tahun/T.A : VII (Tujuh) 2020

Prodi : Syariah dan Ilmu Hukum/HTN

Judul Skripsi : **Implementation Of North Padang Lawas District Regulation Number 9 Of 2016 Article 55 Concerning The Duties, Powers, Rights and Obligations Of The Village Head In Batang Onang Baru**

Seiring dengan hal tersebut, kami mengharapkan kesediaan Bapak/Ibu menjadi Pembimbing I dan Pembimbing II penelitian penulisan skripsi mahasiswa dimaksud.

Demikian kami sampaikan, atas kesediaan dan kerjasamanya yang baik dari Bapak, kami ucapkan terimakasih.

Assalamu'alaikum Wr. Wb.

Wakil Dekan

Wakil Dekan BM. Akademik

Dr. Fatahuddin Harahap, M. Ag
NIP. 19750103 200212 1 001

Ketua Jurusan

Dermina Dalimunthe, S.H., M.H
NIP. 19710528 200003 2 005

PERNYATAAN KESEDIAAN SEBAGAI PEMBIMBING

BERSEDIA/TIDAK BERSEDIA

PEMBIMBING I

Dr. H. Fatahuddin Aziz Siregar M. Ag
NIP. 19731128 200112 1 011

BERSEDIA/TIDAK BERSEDIA

PEMBIMBING II

Dr. Muhammad Arsad Nst, M. Ag
NIP. 19730311 200112 1 004



KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI PADANGSIDIMPUAN
FAKULTAS SYARIAH DAN ILMU HUKUM
Jalan T. Rizal Nurdin Km.4,5 Sialang 22733
Telepon (0634) 22080 Faksimile (0634) 24022

Nomor : B-293 /An 14/D 1/TL.00/03/2021
Sifat :
Lampiran :
Hal : **Mohon Bantuan Informasi
Penyelesaian Skripsi.**

31 Maret 2021

Yth. Kepala Desa Batang Onang Baru Kec. Batang Onang
Kab. Padang Lawas Utara

Dengan hormat, Dekan Fakultas Syariah dan Ilmu Hukum Institut Agama Islam
Negeri Padangsidempuan menerangkan bahwa:

Nama	Ramadani Siregar
NIM	1710200030
Fakultas/Jurusan	Syariah dan Ilmu Hukum/ Hukum Tata Negara
No Telp	085262961280

adalah benar mahasiswa Fakultas Syarah dan Ilmu Hukum IAIN Padangsidempuan yang sedang menyelesaikan Skripsi dengan judul "Implementation Of North Padang Lawas District regulation Number 9 Of 2016 Article 55 Concerning The Duties, Powers Rights and Obligations Of The Village Head In Batang Onang Baru".

Sehubungan dengan itu, kami mohon bantuan Bapak untuk memberikan data dan informasi sesuai dengan maksud judul skripsi di atas, menurut ketentuan yang berlaku.

Demikian kami sampaikan, atas bantuan Bapak kami ucapkan terimakasih



an Dekan
Wakil Dekan Bidang Akademik

Dr. Ikhwanddin Harahap, M.Ag.
NIP 197501032002121001



PEMERINTAH KABUPATEN PADANG LAWAS UTARA
KECAMATAN BATANG ONANG
KEPALA DESA BATANG ONANG BARU
Alamat : Desa Batang Onang Baru

KodePos : 22762

Nomor : 900/029/K0.2021
Sifat : Biasa
Lampiran :-

Kepada Yth,

Dekan Fakultas Syariah Dan Ilmu Hukum IAIN Padangsidimpuan
Dengan Hormat,

Menindak lanjuti surat Dekan Fakultas Syariah Dan Ilmu Hukum IAIN Padangsidimpuan nomor B-293/In.14/D.1/TL.00/03/2021 tanggal 31 Maret 2021 tentang mohon bantuan fasilitasi penyelesaian skripsi Dengan Judul: "Implementation of North Padang Lawas District Regulation Number 9 of 2016 Article 55 Concerning The Duties, Powers Rights and Obligations of The Village Head In Batang Onang Baru" Atas Nama:

Nama : Ramadani Siregar
Nim : 1710300030
Fakultas/Jurusan : Syariah dan Ilmu Hukum/Hukum Tata Negara
Alamat : Batang Onang Baru Kecamatan Batang Onang Kabupaten Padang Lawas Utara

Bahwa nama tersebut di atas benar telah melakukan penelitian di Desa Batang Onang Baru Kecamatan Batang Onang Kabupaten Padang Lawas Utara. Demikian keterangan ini diperbuat agar dapat dipergunakan sebagaimana yang bersangkutan untuk dapat dipergunakan seperlunya.



KEPALA DESA BATANG ONANG BARU

D. N. BATANG ONANG BARU

INDRA MUL HARAHAH

DOKUMENTASI













PEMERINTAH KABUPATEN PADANG LAWAS UTARA
KECAMATAN BATANG ONANG
KEPALA DESA BATANG ONANG BARU
Alamat : Desa Batang Onang Baru

Kode Pos : 22762

Nomor : 900/029/K0.2021

Sifat : Biasa

Lampiran :-

Kepada Yth,

Dekan Fakultas Syariah Dan Ilmu Hukum IAIN Padang
Dengan Hormat,

Menindak lanjuti surat Dekan Fakultas Syariah Dan Ilmu Hukum IAIN Padang
nomor B-293/In.14/D.1/TL.00/03/2021 tanggal 31 Maret 2021 tentang mohon bantuan
fasilitasi penyelesaian skripsi Dengan Judul: "Implementation of North Padang Lawas District
Regulation Number 9 of 2016 Article 55 Concerning The Duties, Powers Rights and Obligations of The
Village Head In Batang Onang Baru" Atas Nama:

Nama : Ramadani Siregar

Nim : 1710300030

Fakultas/Jurusan : Syariah dan Ilmu Hukum/Hukum Tata Negara

Alamat : Batang Onang Baru Kecamatan Batang Onang Kabupaten Padang
Lawas Utara

Bahwa nama tersebut di atas benar telah melakukan penelitian di Desa Batang Onang Baru
Kecamatan Batang Onang Kabupaten Padang Lawas Utara, Demikian keterangan ini diperbuat
untuk dapat dipergunakan seperlunya.



KEPALA DESA BATANG ONANG BARU

INDRA MUL HARAHAP