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## Mayor Appointment System in DKI Jakarta and Outside DKI Jakarta

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### ABSTRACT

This research aims to examine the differences in the mayoral appointment system between DKI Jakarta and other regions in Indonesia. The type of research used is normative legal research with a statutory approach. This research uses primary legal materials in the form of the 1945 Constitution of the Republic of Indonesia, Law Number 10 of 2016 concerning Regional Head Elections, and Law Number 29 of 2007 concerning the Provincial Government of DKI Jakarta as the National Capital. In addition, secondary legal materials in the form of relevant literature, scientific articles, and journals were also used. The results show that the mayor's appointment in DKI Jakarta is carried out through an appointment system by the Governor because the region consists of administrative cities that do not have regional autonomy and city councils, making it impossible to hold direct regional head elections. This is in contrast to systems outside DKI Jakarta, where mayors are directly elected by the people in general elections based on the principles of democracy and regional autonomy. Appointments are considered more administratively efficient but reduce public participation, while direct elections provide greater democratic space but have challenges such as political costs and potential conflicts. From the perspective of Islamic law, both mechanisms are acceptable as long as they uphold sharia principles such as trustworthiness, justice, and deliberation. Therefore, the legality and legitimacy of the regional head appointment system are determined by procedures and the values of justice and benefit for the community.

### KEYWORDS

Mayor  
Appointment; DKI  
Jakarta; Regional  
Autonomy



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## INTRODUCTION

Regional head elections are one of the important aspects of the democratic process in Indonesia. In Indonesia, the organization of Regional Head Elections was first regulated in Law No. 32 of 2004, which was later revised through Law No. 10 of 2016. Regional Head Elections are held directly by the people and are held throughout Indonesia. Although Regional Head Elections throughout Indonesia use the same principles, the implementation can vary in each region.<sup>1</sup>

Regional Head Elections are held under the principles of direct, general, free, secret, honest, and fair. The entire process of the Regional Head Election, from nomination, campaigning, to vote counting, is supervised by the General Election Commission (KPU) to ensure that the process takes place fairly and by applicable regulations. Direct Regional Head Elections replace the previous election system, which was held through representatives by the Regional People's Representative Council (DPRD). With direct regional elections, the people have a greater opportunity to choose the leaders they want, without any intervention from political parties or the legislature. In Indonesia, there are two main categories of regions in regional governance, namely special regions and general regions. DKI Jakarta has the status of a special region that has certain privileges in governance, including in the appointment system of its regional head.<sup>2</sup>

The mayoral appointment mechanism in DKI Jakarta shows significant differences compared to other regions in Indonesia. In Jakarta, the appointment of the mayor is made by the Central Government as part of the provincial government structure, without direct election by the community. This is due to Jakarta's position as the capital city of the country with more complex administrative functions. Meanwhile, in other regions, the mayor is directly elected by the community through the Regional Head Election.<sup>3</sup>

The appointment system of regional heads plays an important role in ensuring the stability of local government and the effectiveness of public policies, especially in areas with high administrative complexity, such as Jakarta. As the center of the country's government, Jakarta requires an efficient governance system to support its function as the nation's capital, including in terms of the appointment of regional heads. Jakarta's mayors, who are directly appointed by the Governor at the discretion of the DKI Jakarta Provincial DPRD, are expected to work in harmony with the provincial government to implement strategic programs without being hampered by local political conflicts that often arise in the direct election process.<sup>4</sup>

Based on Law No. 29/2007, regional autonomy in Jakarta is at the provincial level, not at the city or regency level as in other regions. Therefore, DKI Jakarta only has one representative body, the Provincial DPRD. Jakarta's cities and regencies are

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<sup>1</sup> Ilham Dwi Rafiqi, "Re-reading Mochtar Kusumaatmadja's Theory of Development Law: Exploring the Philosophical Basis and Considering Relevance" (2025) 1:1 *Iuris Philos J* 11-26, online: <<https://jurnal.jurisprudenceinsights.com/index.php/Iurisphilosophiajournal/article/view/2>>.

<sup>2</sup> Otti Ilham Khair, "Analisis Landasan Filosofis, Sosiologis Dan Yuridis Pada Pembentukan Undang-Undang Ibukota Negara" (2022) 2:1 *Acad J Inov Ris Akad* 1-10, online: <<https://jurnalp4i.com/index.php/academia/article/view/1037>>.

<sup>3</sup> K Hasanah, *Pemilihan Kepala Daerah Asimetris dalam Sistem Hukum Indonesia* UIN Syarif Hidayatullah Jakarta, (2023) [unpublished].

<sup>4</sup> I Setiawan, *Handbook pemerintahan daerah* (Yogyakarta: Wahana Resolusi, 2018).



not autonomous, but administrative, so they do not have their DPRD. Instead, the role of the community at the city/regency level is represented by the city council or regency council as a deliberative body. Because Jakarta is an administrative region, the mayor and regent in DKI Jakarta are not elected through direct regional elections. They are appointed by the Governor by considering input from the DKI Jakarta Provincial DPRD. These positions can only be filled by qualified State Civil Apparatus (ASN) and are directly responsible to the Governor. This system shows that the mayor and regent in Jakarta are not autonomous regional heads, but are part of the DKI Jakarta Provincial Government apparatus.

In contrast, outside DKI Jakarta, direct local elections allow people to choose the leaders they feel best represent their needs. However, this system also opens up space for challenges such as money politics, negative campaigning, and political conflicts that can hinder the governance process. These different systems present a need to evaluate how each mechanism affects local political stability and the implementation of public policies, especially those that have a direct impact on people's welfare.

Leadership in Islamic law is not just a matter of power, but rather a moral and spiritual responsibility to bring people to prosperity. Therefore, leaders must uphold the principles of justice, wisdom and follow Islamic law in every policy taken.<sup>5</sup> The appointment of leaders must go through a legitimate process and by the principles of sharia, namely through deliberation and agreement (*ijma'*).<sup>6</sup> *Ijma'* of the scholars explains that the criteria for leaders in Islam must meet certain conditions, such as the ability to lead, moral integrity, justice, and the ability to carry out the mandate. Scholars agree that leaders must have good qualities in terms of morals and leadership. The appointment of mayors in the view of Islamic law is not only based on political closeness or power alone, but rather on the suitability of prospective leaders with the criteria set by Islamic law. Therefore, the appointment of regional leaders must pay attention to these values to create trustworthy and fair leaders for the community.<sup>7</sup>

Although the current political system adopts democratic principles, Islamic leadership principles remain relevant in the modern context. The election of mayors through democratic mechanisms must still consider the moral quality and integrity of the leader. In general elections, although the process is more open, voters must ensure that their prospective leaders have good morals and can fulfill the mandate given. The principles of leadership in Islam, which emphasize justice, wisdom, and

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<sup>5</sup> Ade Herlan Wahyudin, "Integritas Moral Pemimpin: Antara Cita Dan Fakta" (2016) 1:1 *An-Nidhom J Manaj Pendidik Islam* 17-36, online: <<https://jurnal.uinbanten.ac.id/index.php/annidhom/article/view/102>>.

<sup>6</sup> Muhammad Ilham Tahir, Asri & Irsyad Rafi, "Mekanisme Mekanisme Pengangkatan Penjabat Kepala Daerah Perspektif Imam al-Mawardi (Studi Permendagri No 4 Tahun 2023)" (2024) 3:4 *AL-QIBLAH J Stud Islam dan Bhs Arab* 713-736, online: <<https://journal.stiba.ac.id/index.php/qiblah/article/view/1660>>.

<sup>7</sup> Supratmono, *Idealisme dan Pragmatisme Partai Keadilan Sejahtera (PKS) Implementasi Rekrutmen terhadap Calon Kepala Daerah Kabupaten Pesawaran Tahun 2015* UIN Raden Intan Lampung, 2017) [unpublished].



social responsibility, should remain a reference in choosing leaders, including in the appointment of mayors.<sup>8</sup>

This research will focus on a comparison of the mayoral appointment system in DKI Jakarta with mayoral elections outside DKI Jakarta. The main focus will be to understand the implications of the different systems for local government accountability, public participation in local political processes, and the effectiveness of public policies at the city level. In addition, this research will also highlight how each system reflects ideal democratic principles. The different mayoral appointment systems in Jakarta and outside Jakarta are regulated by various laws and regulations. In Jakarta, the appointment of the mayor refers to Law No. 29/2007 on the Provincial Government of DKI Jakarta as the National Capital. Meanwhile, the election of mayors outside Jakarta is governed by Law No. 10/2016 on Regional Head Elections.<sup>9</sup> This research will examine the two laws to understand the legal basis and rationale behind the different appointment systems. In addition, this research will also consider relevant international regulations, particularly those related to the principles of democracy and regional autonomy.<sup>10</sup>

## METHOD

This type of research is normative legal research with a statutory analysis approach. This approach focuses on examining various relevant laws and regulations, such as laws governing regional government, regulations related to filling regional head positions, as well as government decisions or policies related to the mechanism for appointing acting mayors in DKI Jakarta. Using legal materials from the 1945 Constitution of the Republic of Indonesia, Law No. 10/2016 on the Election of Mayors and Regents, and other laws and regulations related to the appointment of regional heads and regional autonomy.

## RESULT & DISCUSSION

### I. The Mayor Appointment System in DKI Jakarta

The mayoral appointment system in DKI Jakarta has its specificities compared to other regions in Indonesia. This is due to DKI Jakarta's status as a special region of the national capital that is subject to different legal provisions, as regulated in various laws and regulations. This arrangement distinguishes between administrative regions and autonomous regions in Indonesia. The mayor in DKI Jakarta is not elected through the mechanism of direct regional head elections by the people, but appointed by the Governor of DKI Jakarta. Based on Law No. 29/2007 on the Provincial Government of the Special Capital Region of Jakarta as the Capital of the Unitary State of the Republic of Indonesia, it is stated that the

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<sup>8</sup> Susi Fitria Dewi, Febri Yulika & Maisarah Maulida Hasanah, *Bunga Rampai: Adat, Agama dan Demokrasi dalam Penyelesaian Konflik Perspektif Budaya Minangkabau di Sumatera Barat* (2024).

<sup>9</sup> Angeline Regita & Radian Syam, "Tinjauan Pengangkatan Pejabat di Lingkup Pemerintahan DKI Jakarta (Pengangkatan Syamsuddin Lologau sebagai Wali Kota Jakarta Utara)" (2024) 1:3 *Amicus Curiae*, online: <<https://e-journal.trisakti.ac.id/index.php/amicuscuriae/article/view/20246>>.

<sup>10</sup> M Riadhussyah et al, "The Dignity of Democracy in the Appointment of Acting Regional Heads by the President: Legal Construction After the Constitutional Court Decision Number 15/PUU-XX/2022" (2022) 12:1 *J Jurisprud* 106–119.



administrative city area in Jakarta does not have a city Regional Representative Council (DPRD), and the head of the region, namely the mayor, is appointed and dismissed by the governor. The mayor in DKI Jakarta acts as a regional apparatus that assists the governor in carrying out his duties, not as the head of an autonomous region.

In addition, Law Number 151 of 2024, as an amendment to Law Number 2 of 2024, also strengthens the position of DKI Jakarta as a region with its specificities after the relocation of the National Capital to the Archipelago Capital. This law does not fundamentally change the administrative structure of cities in Jakarta, including the appointment mechanism of the mayor, which is still carried out by the governor. This provision makes it clear that the government system in Jakarta is more centralized in the coordination of the governor as the regional leader.

In this context, the mayor in Jakarta is more appropriately referred to as a career official or bureaucrat who is responsible for the implementation of city government administration by the governor's instructions. This is in line with the provisions in Article 18B, paragraph (1) of the 1945 Constitution, which recognizes the existence and special authority of certain regions. Therefore, Jakarta, as a special region, has the discretion to regulate the appointment system of its officials due to this specificity.

Thus, the mayoral appointment system in DKI Jakarta shows the characteristics of an administrative and non-autonomous government. The absence of DPRDs at the administrative city level also indicates that cities in DKI Jakarta do not have their legislative authority, which distinguishes them from cities/regencies outside DKI Jakarta. If a mayor in DKI Jakarta is appointed from among the State Civil Apparatus (ASN) through a selection mechanism for high-ranking prajaya leadership positions, by laws and regulations regarding ASN management. Generally, ASNs who can be appointed as mayor have a minimum rank of IV/a. They must also have relevant structural experience, such as having served as head of department, head of bureau, or administrator-level official. This process follows the provisions of Law No. 5/2014 on ASN and Government Regulation No. 11/2017 on Civil Servant Management (which was updated through PP No. 17/2020), including the stages of open selection and competency testing.

Under this system, mayors in DKI Jakarta are more accurately referred to as career officials or senior bureaucrats who are tasked with assisting the governor in carrying out government affairs in the administrative city area. They do not have the autonomous authority of regional heads in other cities/regencies. The absence of DPRDs at the administrative city level in Jakarta confirms that there is no local legislative function in these cities. This reinforces the more centralized nature of Jakarta's governance system and the centralized authority of the governor.

This whole mechanism is in line with Article 18B, paragraph (1) of the 1945 Constitution, which recognizes the existence and special authority of certain regions. DKI Jakarta, as a special region, has the flexibility to organize a government system that is different from other regions. Therefore, the appointment of the mayor by the governor from among high-ranking ASNs reflects the administrative character of Jakarta as the capital city, which has its government system. The effectiveness of this appointment system can be seen from various perspectives. From the aspect of bureaucracy and governance, this system is considered more



efficient because the appointed officials can immediately carry out their duties by the governor's instructions without having to go through a long political process. Appointments also allow the governor to select competent and loyal people to effectively implement provincial-level local government programs in the administrative city area.

However, this effectiveness also has its limitations. One of the main criticisms of the system is the low participation of the people in directly electing their leaders, which may result in a lack of public legitimacy of the administrative region's leaders. In a democracy, direct election by the people is considered a fundamental form of popular sovereignty. Therefore, the appointment system is often considered to be against the principle of democratization at the local level. In addition, there is a risk of political patronage and the practice of nepotism, where the appointment of officials tends to be based on personal closeness or certain political interests, rather than purely on the principles of professionalism and meritocracy. Therefore, it is important to ensure that there are oversight and accountability mechanisms in the appointment process.

## **II. Appointment System for Mayors Outside DKI Jakarta**

Unlike DKI Jakarta, the appointment system, or more precisely, the election of mayors in other regions in Indonesia, is carried out through a direct election mechanism by the people in the Regional Head Election. This mechanism is regulated in Law No. 10/2016 on the election of governors, regents, and mayors, which is an amendment to the previous laws, namely Law No. 1/2015 and Law No. 8/2015. The law emphasizes that regional heads are directly elected by the people through free, honest, and fair elections.

Direct regional head elections are a form of local democracy implementation that is expected to strengthen community participation in determining the direction of regional development. The mayor of DKI Jakarta is the head of an autonomous region that has a strategic position in local government. He or she is responsible for governance, development, and community services in the region and has a direct working relationship with the city DPRD, which has legislative, budgetary, and supervisory functions. Another legal basis that strengthens this system is Law No. 32/2004 on Regional Government, which replaced Law No. 22/1999. This law affirms the principle of decentralization as the basis for granting authority to regions to regulate and manage their government affairs. This authority is given as widely as possible, except for matters that are the exclusive authority of the central government, such as foreign policy, defense, security, national fiscal policy, and religion.

In this context, the mayor, as the head of an autonomous region, has legitimacy derived from the people through elections. This system reflects the implementation of Article 18 paragraphs (1) to (7) of the 1945 Constitution, which emphasizes that each province, regency, and city has a regional government that regulates and manages its government affairs. Therefore, the existence of the DPRD as a partner of the regional head in governance is also an important indicator of regional autonomy.

This difference cannot be separated from the philosophy and characteristics of the DKI Jakarta government. As the nation's capital, DKI Jakarta plays a strategic national role and is the center of the country's government, business, and political



activities. Therefore, government stability is a major factor. The appointment of an administrative mayor or regent is considered a strategic move so that the Governor has full control over cross-regional coordination within Jakarta. This strengthens the command system of local government and minimizes the potential for political conflicts that are common in direct elections. In addition, these appointments are also considered more efficient and focused on administrative rather than political needs.

On the other hand, the direct election system also has several weaknesses. The competitive election process often triggers horizontal conflicts in the community. High political costs often make regional head candidates dependent on the support of certain parties, which in turn can lead to corruption, collusion, and nepotism (KKN). In some cases, elected regional heads lack capacity, relying more on popularity than competence. Therefore, the effectiveness of direct election leadership depends on the quality of local democracy and the political awareness of the people.

In the context of DKI Jakarta, the appointment model is considered more in line with the needs and urgency of managing a complex and heterogeneous metropolitan city. The city of Jakarta is not only home to the residents of the capital city, but also the center of national services. Therefore, a more centralized and consolidated government structure is needed so that coordination across sectors and regions can run quickly and effectively. The appointment of administrative area heads by the Governor is expected to create alignment of development vision and mission at all levels of government in Jakarta. However, it should be noted that the appointment system must still pay attention to the principles of good governance, such as accountability, transparency, and professionalism. Without adequate control mechanisms and public participation, appointments can lead to undemocratic bureaucratization and are prone to nepotism. Therefore, although not directly elected by the people, the appointment process of regional heads in DKI Jakarta must be carried out objectively and selectively, based on the competence and integrity of prospective leaders. Periodic performance evaluation mechanisms also need to be strengthened so that regional heads remain accountable for public services.

To create a balance between the specificity of Jakarta and the principles of democracy, the central and local governments need to strengthen the system of checks and balances, for example, by involving the role of the community in supervision, strengthening the transparency of appointments, and setting clear and measurable performance indicators for regional heads. On the other hand, other regions that follow the direct election system must also continue to improve the quality of local democracy so as not to be trapped in transactional politics or incompetent leaders.

Thus, both appointment and direct election have their advantages and disadvantages. The choice of system must consider the characteristics of the region, administrative structure, and public service orientation. In the context of DKI Jakarta, the appointment of the head of the administrative region is a reflection of the specificity of the national capital, but must still be carried out within the framework of the principles of democracy and public accountability, as mandated by the constitution and universal values of good governance.



### III. Islamic Law Provisions on the Appointment of Regional Heads

The appointment of regional heads, either through the mechanism of direct election by the people or through appointment by a higher authority, is an important topic in the study of governance, including from the perspective of Islamic law. In modern government systems, the appointment of regional heads such as mayors and regents determines the direction of regional development policies. Therefore, it is important to understand how Islamic law views the process and whether the current mechanism, both in DKI Jakarta and other regions, is in line with the basic principles of Islam.

From the perspective of Islamic law, the appointment of a leader, including a regional head, is not only an administrative matter, but also a great responsibility that contains moral and spiritual elements. The results of this study indicate that several main principles in Islamic law can be used as a basis for understanding the appointment of regional heads, namely: the principle of *shura* (deliberation), as well as leadership traits mandated in Islamic teachings such as trustworthiness, fairness, and honesty.

In QS. Ash-Shura: 38, Allah SWT mentions the characteristics of ideal believers, one of which is "*wa amruhum shura bainahum*", which means "their affairs are decided through deliberation among them." This verse is a strong basis that deliberation is one of the main principles in decision-making, including in terms of appointing leaders. In the practice of the caliphate, we can see that Abu Bakr Ash-Shiddiq was appointed through the deliberation of the great companions, as well as Umar bin Khattab, who was appointed by Abu Bakr through a mechanism of will, but still gained public legitimacy.

From this, we can see that in Islam, the system of appointing leaders can be done in two ways: public deliberation (semi-democratic) and direct appointment (*delegation or istikhlaf*), as long as the mechanism still takes into account the *shar'i* principles. Thus, Islam provides room for flexibility in terms of appointment methods, as long as the basic principles are upheld. In the context of DKI Jakarta, administrative mayors and regents are appointed directly by the Governor. This mechanism does not involve direct public elections, as is the case in other autonomous regions. However, the appointment is made based on administrative considerations and criteria of bureaucratic professionalism. This appointment, according to Indonesian positive law, is by Law No. 29/2007 and its implementing regulations. From an Islamic perspective, such an appointment is permissible as long as it fulfills several conditions: it is done with full justice, is based on the competence of the candidate, and has a goal for the benefit of the people.

The principle of 'is (justice) demands that the appointed leader must be able to be fair to all levels of society, not one-sided, and not act arbitrarily. The principle of trustworthiness emphasizes that the leader is a trustworthy person in managing public affairs, maintaining public trust, and being responsible for the tasks undertaken. Therefore, as long as the appointment of the head of an administrative region is done through a transparent process and based on an objective evaluation, it can be considered valid and appropriate in the view of Sharia.

An example of Islamic history that supports the appointment is when Umar bin Khattab appointed several governors of Islamic provinces based on their leadership qualities. However, each appointment was still accompanied by a supervisory



mechanism, both by the caliph directly and the public. Therefore, in the context of Jakarta, it is important to balance this appointment system with public oversight instruments, such as the involvement of civil society in assessing the performance of the administrative mayor.

### **Direct Elections in Other Regions and Their Relationship to the Shura Principle**

Outside DKI Jakarta, the election of regional heads is conducted directly by the people through the Regional Head Elections. In an Islamic context, this system reflects an expanded practice of shura. The people directly have the right to choose who will lead them. This is a form of active participation and respect for the collective will of the community, as advocated in QS. Al-Imran: 159, "... and consult with them in the matter. Then when you have made up your minds, then put your trust in Allah, the Almighty" (Al-Imran: 159).

However, the implementation of shura in Islam does not only mean voting, but also includes aspects of quality: careful discussion, fair consideration, and choices based on integrity and knowledge. In the Indonesian context, the challenge of the direct election system is that voters do not have enough political literacy to vote based on quality, so that elections can turn into a contest of popularity or political money transactions.

Islam does not reject democracy, but rather emphasizes the substance of democracy. As long as direct elections produce trustworthy and just leaders, then the system is acceptable. However, if the electoral system paves the way for unjust or incompetent leaders, then Islam encourages reforms to the mechanism so that it is by the values of maqashid sharia (the objectives of sharia), namely: safeguarding religion, soul, mind, property, and offspring. When viewed from Islamic principles, there is no fixed form in the appointment of regional leaders. What matters is the content and essence: whether the process produces leaders who are just in policy and law, trustworthy in duties and responsibilities, capable in management and leadership, amenable to advice and criticism from the community. In this case, both the appointment system in DKI Jakarta and direct elections in other regions can be justified, as long as the implementation mechanism does not conflict with these Islamic principles.

However, when compared from the perspective of shura idealism, public deliberation in the form of direct elections is considered to be more reflective of the spirit of community participation. It provides space for the people to voice their will and demand accountability from their elected leaders. In the long run, this system can strengthen responsive leadership and encourage the political awareness of the people. However, appointments can also be retained as long as they fulfill the requirements of Sharia. In some circumstances, Islam may view appointment as a quicker and more efficient method in emergencies or when the quality of the people is not sufficient to objectively assess potential leaders. Islamic law does not limit the method of appointing leaders to one particular system, either direct election or appointment. As long as the process upholds the principles of justice, trustworthiness, competence, and openness, then the system is acceptable within the Islamic framework. The system of appointing regional heads in DKI Jakarta through appointment can be considered legitimate if it is based on the goal of benefit



and is carried out with full integrity. Meanwhile, the direct election system in other regions is more reflective of the ideal public shura, but still requires strengthening in terms of the quality of democracy and political education.

In practice, the most important thing is not the method of appointment, but the result of the leadership: whether it brings justice to society, guarantees welfare, and can uphold human values and piety in social life. Leaders in Islam are servants of the people, not rulers over the people. Therefore, whatever system is adopted, it must still lead to the achievement of maqashid sharia in governance.

### **CONCLUSION**

The appointment of the mayor in DKI Jakarta is done through a system of appointment by the Governor, by the provisions in Law No. 29/2007. This is different from other regions in Indonesia that use a direct election system based on Law Number 10/2016. This difference is based on the specificity of DKI Jakarta's status as the capital city of the country, where administrative cities in the DKI area do not have city councils and do not have the status of autonomous regions. In the context of Montesquieu's Trias Politica theory, this system still seeks to maintain a balance of power by placing the Governor as the executive who appoints administrative officials to carry out city government functions.

The appointment system in DKI is considered more efficient and controlled, but lacks direct community participation. In contrast, direct elections in other regions allow people to choose their leaders, reflecting the principles of democracy and regional autonomy as described by Philip Mahwood. However, these systems also face challenges such as high political costs and the potential for conflict. Therefore, each system has advantages and disadvantages. DKI Jakarta, as an administrative region, carries out the principle of efficiency in government management, while autonomous regions prioritize public participation as a form of popular sovereignty.

In the Islamic perspective, both appointment and direct election systems are allowed as long as they uphold the values of trustworthiness, justice, honesty, and the principle of deliberation (shura). Islam does not limit one form of leader appointment mechanism, but emphasizes the substance of leadership that is responsible and in favor of the people. Therefore, although the mayor of DKI is appointed and the mayors in other regions are directly elected, both can be considered valid according to Islamic law as long as the process prioritizes the benefit of the people, social justice, and does not contradict the principles of sharia.

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