

## From vision to reality: transforming the social justice vision of the Partai Keadilan Sejahtera (PKS) into development policy in West Sumatra, Indonesia

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### Abstract

*This research aims to analyze the social justice vision of the Partai Keadilan Sejahtera (PKS) in the development policy of the West Sumatra government. This research is conducted in West Sumatra Province, selected as the research location considering that West Sumatra is known for its strong adherence to Islamic teachings and the homogeneity of its social and cultural life. Significant development policies in West Sumatra. This research examines three main aspects, namely the implementation of the vision of social justice, its derivative programs, and implementation barriers. This research uses descriptive-analytical methods through literature studies, document analysis, and interviews. The results showed the transformation of PKS's vision into the West Sumatra government's development policies through a strategic framework based on religion, politics, economics, and socio-community, with a holistic strategy that integrates Islamic values and local culture through religious da'wah, education, and community empowerment, especially in the economic sector that focuses on equitable development, income equality. Although the research findings also reveal obstacles in the form of a lack of synergy and collaboration in implementation, overall PKS has succeeded in utilizing religion and culture as a transformative instrument to realize social justice in West Sumatra.*

**Keywords:** vision of social justice, PKS, transformation, development policy

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### Introduction

The emergence of political parties marks an important milestone in the transformation of political systems from classical approaches to modern methods of politics (Michels, 2017; Mudge & Chen, 2014; Timonen, 2024). Since the advent of political parties, the nature of politics has undergone a drastic transformation. Political parties have succeeded in transforming the dynamics of the relationship between the people and those in power, shifting from previously sidelining the role of the people in the political arena to involving them as key actors and vital components in this relationship (Transfeld, 2016). In the context of contemporary democracy, political parties serve as the primary tools for the people to compete and take control of political institutions. They provide a platform where the aspirations, values, and interests of society can be articulated and defended. Thus, this transformation reflects a

significant evolution in political participation, empowering the people as the central pillar of modern political systems (Faiza, 2019).

The *Partai Keadilan Sejahtera* (PKS) is often regarded as a political phenomenon in Indonesia, gaining public attention a year after the reform era in August 1998 through its participation in the 1999 general election (et al., 2019). The name change from the Justice Party (Partai Keadilan) to the Prosperous Justice Party (*Partai Keadilan Sejahtera*) was related to the electoral threshold, which required parties to secure a certain level of support in order to participate in general elections. Although it initially failed to meet the electoral threshold, PKS continued to experience rapid growth and successfully gained significant public support. This success, particularly in the 2004–2009 elections, can be attributed to its active *\*dakwah\** efforts (Islamic proselytization), emphasis on justice values, and its image as a party concerned with societal welfare. PKS also skillfully utilized mass media and social networks to convey its political messages, which ultimately contributed to its success in Indonesia's political landscape (Febrianti & Saptawan, 2023).

The vision of Indonesia that the *Partai Keadilan Sejahtera* aspires to is "the realization of a just, prosperous and dignified civil society". The substance of this vision can be explained into three dimensions, namely; Civil society is a highly civilized and advanced society which is based on: values, norms, laws, morals which are supported by faith; respect plurality; be open and democratic; and work together to maintain state sovereignty. Fairness is a condition where entities and the quality of life, including political, economic, legal and social development, are placed proportionally in an appropriate and balanced measure and do not cross boundaries. Prosperity is defined as directing development towards fulfilling the physical and spiritual needs of humans so that they can function as servants and caliphs of Allah, namely a balance between needs and sources of fulfillment. Individual and social dignity according to the Indonesian people to place themselves on an equal footing with other nations in the world. Dignity arises from good morals and character, mentality, work ethic and ultimately leads to personality integrity and appears in the form of productivity and creativity (Syahid & Idris, 2021).

PKS has successfully held the highest office as the Governor of West Sumatra, winning regional elections for three consecutive terms, and has been recognized as a trusted political party by the public since 2011 to the present. In leading the province of West Sumatra, PKS is believed to have implemented governance policies based on the concept of social justice. The government policies of West Sumatra are reflected in the vision and mission of the Governor of West Sumatra for the 2011–2016 and 2016–2021 periods. The vision mandates the realization of a just, prosperous, and dignified West Sumatra, in the grace of Allah. The missions include realizing religious life and cultural traditions based on the ABS-SBK philosophy, creating good governance and legal systems, developing high-quality human resources, promoting a productive, people-centered, and globally competitive economy, and maintaining a quality, green, beautiful, and sustainable environment. With this vision and mission, PKS is expected to continue making a positive contribution to the development and welfare of the people of West Sumatra (Hamonangan, 2017).

The government policies of West Sumatra are generally recognized in Islamic law as *siyasah*. The understanding of *\*siyasah\** is divided into two perspectives. First, linguistically, *siyasah* encompasses a variety of meanings such as to regulate, manage, govern, lead, make policies, governance, and politics (Sanjaya, 2018). In this sense, *\*siyasah\** becomes a general term and quite broad in modern Arabic. Second, from the

perspective of religious terminology, *\*siyasah\** is associated with the concept of *\*siyasah syar'iyah\**: governance based on Islamic Sharia law. *\*Siyasah syar'iyah\** has developed into a distinct field of knowledge that discusses the regulation of societal and state affairs based on Islamic principles. Its goal is to achieve *\*maslahah\** or the well-being of society (Mahmud, 2018).

According to Abdurrahman Taj, the scope of *fiqh siyasah* is divided into seven areas: *siyasah dusturiyah* (constitution), *siyasah tasyri'iyah* (legislative), *siyasah qadhaiyah* (judiciary), *siyasah maliyah* (finance), *siyasah idariyah* (administration), *siyasah tanfiziyah* (executive), and *siyasah kharijah* (foreign affairs) (Sari, 2019).

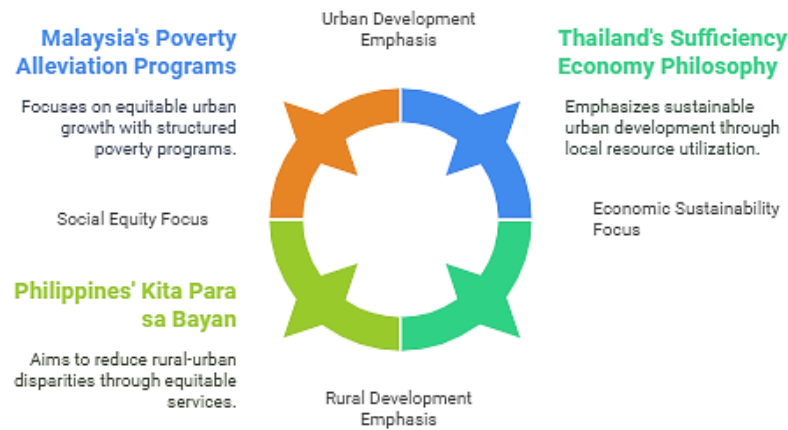
*Siyasah dusturiyah* deals with the constitution, which outlines the form of government, limits the powers of the rulers and other state officials, and establishes the methods for its application, as well as defining the rights of individuals and institutions. Meanwhile, *siyasah tasyri'iyah* pertains to the making of laws and regulations related to the public welfare. *Siyasah qadhaiyah* refers to the efforts of institutions in implementing the existing laws and regulations (Tunjungsari et al., 2017).

The study of the transformation of the *Partai Keadilan Sejahtera's* (PKS) vision of social justice into development policies in West Sumatra is significant for three primary reasons. First, social justice is not only central to PKS's ideology but also aligns with Indonesia's constitutional principles under the 1945 Constitution and Pancasila. Second, as an electorally successful party actively engaged in advocacy, PKS has consistently emphasized that its development agenda is rooted in its party vision, as articulated in the PKS Charter. Third, there remains a discernible gap between the party's professed commitment to social justice and the actual implementation of development policies in West Sumatra, where priorities have not fully reflected this vision. This research seeks to bridge the disconnect between idealism and practice by examining how social justice principles are operationalized in regional development.

Economic disparities between urban and rural areas further complicate this issue. While cities like Padang experience rapid growth, rural communities remain dependent on traditional agriculture with limited access to markets and technology, exacerbating inequalities in income and opportunity. Additionally, despite government efforts to expand healthcare and education, remote regions continue to face shortages in quality facilities, constraining human capital development and overall welfare. Infrastructure development also remains uneven, with rural and isolated areas lacking reliable transportation, clean water, and energy access despite progress in urban centers. These structural challenges highlight the persistent obstacles to achieving equitable development and realizing PKS's social justice vision in West Sumatra.

The purpose of this article is to analyze how the Vision of Prosperous Justice can be translated into development policies for West Sumatra Province, taking into account existing social and economic disparities. In addition, this article aims to explore the implementation of development policies based on social justice that can create equitable welfare for the entire community. In order to enrich the analysis, this article will also compare similar policies in other developing countries to gain relevant international perspectives.

In order to understand how the principle of welfare justice can be applied at the regional level, it is important to look at similar policies implemented in other developing countries facing similar challenges in social and economic development. Some countries that can be used for comparison are:



**Figure 1.** Comparative Analysis of Development Policies in Southeast Asia

*Source: processed by author, 2025*

Malaysia, Thailand, and the Philippines offer valuable comparative insights for equity-based development policies in West Sumatra. Malaysia has implemented structured poverty alleviation programs, such as the Malaysia Plan and the Village Development Initiative, which prioritize socio-economic equity and regional balance (Asadullah et al., 2023; Manaf & Ibrahim, 2017). Similarly, Thailand's Progressive Economic Philosophy promotes inclusive and sustainable development by harnessing local resources and promoting balanced economic growth (Chiengkul, 2019; Phuangprayong & Noonin, 2024). Meanwhile, the Philippines addresses the urban-rural divide through programs such as Kita Para sa Bayan, which expands access to education, health care, and basic services in marginalized areas (Chiengkul, 2019; Serafica et al., 2024). By reviewing these international models, this study aims to identify strategies that can be adapted for West Sumatra, taking into account its unique socio-economic context. Such comparative analysis will enrich policy recommendations to address inequality, improve welfare, and achieve equitable prosperity. In addition to assessing local implementation gaps, this study facilitates cross-learning, enabling the adoption of globally tested solutions to address development challenges faced by regions in Indonesia.

Although there are many studies discussing the vision of social justice in development policies, the main gap found in this article is the lack of research explicitly linking the PKS vision of social justice with regional development policies in West Sumatra, especially those involving the integration of local culture and Islam in their implementation strategies. Previous research generally focused on the national level and did not provide an in-depth analysis of specific PKS social programs at the regional level. Moreover, there is not much research highlighting the challenges or obstacles in the implementation of the social justice vision by PKS, especially in the context of the lack of collaboration and synergy among various related parties. An important contribution in this study, where this research provides new insights into the challenges of implementing the PKS vision in regional development and the importance of synergy among various stakeholders.

## Research Methods

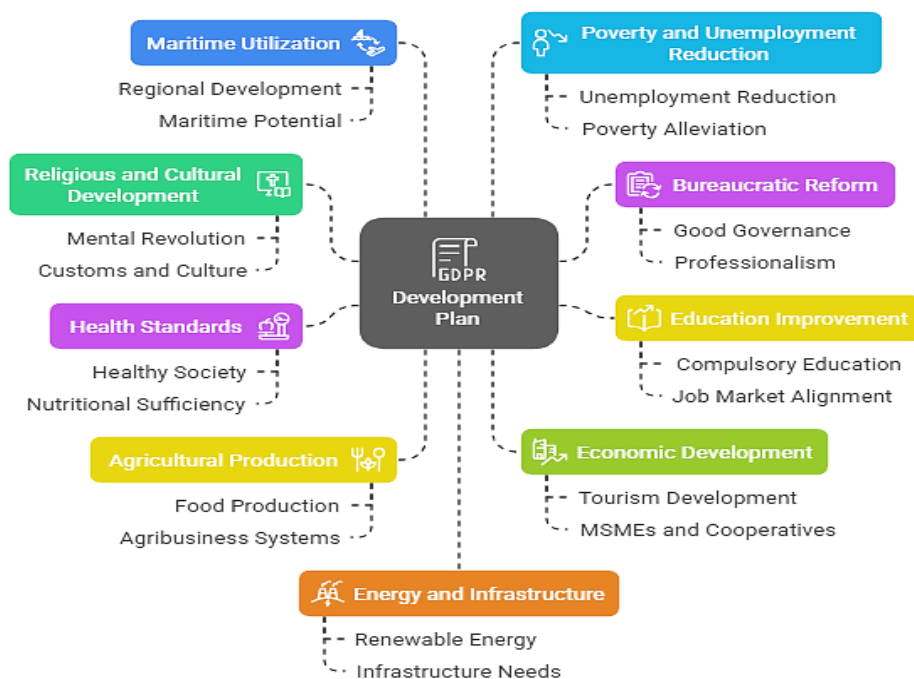
This study was conducted through direct interviews with members of the Regional Representative Council of West Sumatra Province from the *Partai Keadilan Sejahtera* (PKS) faction (Amin et al., 2022). The research is located in West Sumatra Province, chosen as the research site for the following reasons: First, West Sumatra is

known for its strong Islamic teachings and the homogeneity of its social and cultural life; Second, PKS has consistently won in West Sumatra from 2010 to 2020; Third, there have been significant development policies in West Sumatra. The method used is qualitative analysis through descriptive content analysis. The technique for sourcing legal materials involves document study, and the analysis is conducted using interactive data analysis (Efendi et al., 2023).

Data collection is done through observations and interviews, with the research informants and community. (data collection, data presentation, data reduction, and conclusion drawing) To obtain valid data, information, or statements for this study, the individuals to be interviewed include the Chairman of the *Partai Keadilan Sejahtera* (PKS) of West Sumatra, the regional leadership of the PKS in districts/cities of West Sumatra, the regional heads of West Sumatra, and other relevant parties who can provide comprehensive data related to the issues addressed in this research (Efendi & Amin, 2022). The data collection pertains to "The Transformation of the Vision of Social Justice of the *Partai Keadilan Sejahtera* (PKS) in the Development Policies of West Sumatra" (Togia & Malliari, 2017). This analytical model combines three main dimensions in development: economic, social, and environmental. This research will assess the extent to which development policies in West Sumatra integrate these three aspects and whether these policies meet the goals of social justice and sustainable welfare.

## Results and Discussion

The West Sumatra Provincial Government's program to achieve social justice can encompass various aspects, including education, health, economy, environment, and others. Here are ten years (10 years) of development programs/agendas for West Sumatra that can be implemented by the provincial government to achieve the goal of social justice:



**Figure 2.** Comprehensive Development Plan for Community and Region  
Source: processed by author, 2025

Several programs that will be implemented, both from the vision of the *Partai Keadilan Sejahtera* and the West Sumatra government, certainly not all of which are carried out by PKS in transforming the vision of social justice into the development policies of the West Sumatra government.

The transformation of the vision of social justice by the *Partai Keadilan Sejahtera* (PKS) is the condition where the entities and qualities of life, including political, economic, legal, and socio-cultural development, are placed proportionally in appropriate and balanced measures, without exceeding limits (Nurhakim, 2023). It embodies a moderate attitude, balance, and avoidance of extremes (tafrith and ifrath). In transforming the PKS vision of social justice into the development policies of the West Sumatra government, this is done through Regional Regulation of West Sumatra Province No. 7 of 2008 on the Draft Long-Term Regional Development Plan (RPJPD), Regional Regulation of West Sumatra Province No. 1 of 2018 on Amendments to Regional Regulation No. 6 of 2016 on the Medium-Term Regional Development Plan of West Sumatra Province, and the Accountability Report from the periods 2010-2015 and 2016-2021.

In realizing the vision of social justice, it is necessary to evaluate the comparison between the policies of the *Partai Keadilan Sejahtera* (PKS) and the provincial government of West Sumatra. PKS, as a political party with a vision of social justice, plays an important role in formulating policies that align with these values (Irwani et al., 2024).

Meanwhile, the provincial government has the responsibility to implement policies and carry out programs that support this vision of justice. Evaluating the differences and synergy between the policies of PKS and the provincial government is crucial to understanding the extent of the implementation of social justice at the local level. By considering the programs in place, concrete efforts made to realize social justice in the context of West Sumatra can be identified. Overall, collaboration between PKS and the provincial government is key to steering inclusive and just development (Dinata & Andriyani, 2022).

### **The Policy of the *Partai Keadilan Sejahtera* (PKS) in Realizing the Vision of Social Justice**

The *Partai Keadilan Sejahtera* (PKS) is a political party in Indonesia that has a vision to realize social justice based on Islamic values. In order to achieve this vision of social justice, PKS has various policies and approaches, which have been outlined in various official documents and statements from party members. Below are some of the policies identified from PKS in realizing the vision of social justice (Summary of PKS Development Policy Platform, 2022)

This comprehensive set of principles is a blueprint for Indonesia's national development, promoting justice, equity, sustainability, and prosperity in all aspects of governance. It covers social, political, economic, and cultural dimensions, advocating for inclusive policies that respect human dignity and prioritize the collective welfare of the people. By emphasizing religious harmony, human rights protection, and sustainable development, these principles are designed to guide Indonesia toward achieving long-term social cohesion and economic prosperity (Syukron Zamzami, Siti Sofro Sidiq, 2023).

The implementation of policies and approaches by the *Partai Keadilan Sejahtera* (PKS) in realizing the vision of social justice may vary depending on the political context and situation in Indonesia (Nurhakim, 2023). The party's vision and policies can change over time in response to political and social dynamics. As previously explained, PKS's policies are also reflected in the policies of the West Sumatra provincial government, particularly in the Regional Regulation of West Sumatra Province No. 7 of 2008 on the Draft Long-Term Regional Development Plan (RPJPD), and the Regional Regulation of West Sumatra Province No. 1 of 2018 on Amendments to Regional Regulation No. 6 of 2016 on the Medium-Term Regional Development Plan (RPJMD) of West Sumatra Province. The implementation of these policies includes religious aspects through ABS-SBK, in line with the prevailing conditions, culture, and religion in West Sumatra. Additionally, aspects of the economy, agriculture, maritime affairs, labor, education, social, culture, and others are also accommodated. The synergy between PKS policies and the provincial government is crucial to achieving an inclusive vision of social justice that is in harmony with local realities (Syamsuadi et al., 2020).

### **The Policy of the West Sumatra Provincial Government in Development**

The vision for regional development in West Sumatra for the years 2005-2025 is to make West Sumatra a leading province based on religiously-guided human resources by 2025 (Sholeh, 2015). To achieve this goal, Regional Regulation No. 7 of 2008 on the West Sumatra Long-Term Regional Development Plan (RPJPD) has established five main missions for regional development (Afriansyah, 2022). These development directions outline the desired conditions for the future in order to achieve the goals previously set. The goal is to realize religious and cultural life based on the philosophy of "adat basandi syarak, syarak basandi kitabullah". This is a principle that underpins the approach to religious and cultural life in the Minangkabau community of West Sumatra, Indonesia. This philosophy illustrates the relationship between local customs (cultural practices) and the teachings of Islam in daily life. To realize this development, it is further outlined in the form of regional development directions and objectives as follows:

#### **1. Implementation of a Religious and Culturally-Enriched Society.**

Religious messages encompass various aspects of human life and play a crucial role in shaping the social life of the community. When religious messages are realized or practiced comprehensively in daily life, a society with religious characteristics can be formed, achieving a life that is safe, just, and prosperous (Yulianto, 2016). Regional development should not only focus on the creation of a good religious life system but also on the formation of harmonious social relationships between different groups within the society (Afriansyah, 2022). In this context, a good religious life system is intended to develop individual worship activities, which then expand into social and spiritual worship, and demonstrate virtuous behavior between individuals and social groups. The people of West Sumatra, in general, recognize and consider the roles of culture and religion as essential components in the overall life system. Religion and culture are viewed as an integrated part of the community's way of life.

Therefore, the desired direction in the connection between these two areas is a religious and culturally-enriched way of life. The philosophy of the Minangkabau people, "Adat Basandi Syarak, Syarak Basandi Kitabullah," serves as a guide to achieving this goal. This philosophy illustrates that adat (culture) is founded on syarak (religion), and syarak itself is based on the Kitabullah (the Qur'an). This represents the aspirations

and hopes of the people to achieve prosperity both in this world and the hereafter (RPJP, 2005-2025).

By applying religious messages comprehensively in daily life, while fostering harmonious social relationships and developing culture in accordance with religious values, it is hoped that a religious, cultural, and harmonious way of life will be achieved in the society of West Sumatra (Reynaldin, 2018).

## 2. A Society with Noble Character and Good Morals

The statement above emphasizes the importance of moral, emotional, and spiritual intelligence in the development of the people in West Sumatra. The goal of this development is to achieve a balance between fulfilling intellectual needs and ethical emotional and spiritual needs (Surahman, 2018). The next generation is expected to have strong skills to face global challenges while also having high competitiveness. To achieve this, the emotional aspects of society must be honed and developed through norms, traditions, formal and non-formal education, and family environments (Wibowo & Darmawan, 2021). Furthermore, the moral and social ethics in society should not only depend on a single ideology, such as traditional customs, but has shifted toward principles of economics, politics, and bureaucracy. In this context, it is important to cultivate moral behavior and enhance tolerance levels in West Sumatra society.

The implementation of cultural teachings in society should be based on moral behavior, avoiding open conflicts that could disturb social security and order, and increasing respect for fellow adherents of different religions. The formation of religious and cultural behavior aims to create a safe and prosperous environment, both physically and spiritually, by minimizing factors that cause social conflict within the community (RPJP, 2005-2025) (Perdana & Pakili, 2020).

By maintaining a balance between intellectual needs and ethical emotional-spiritual needs, and strengthening the foundation of moral and social ethics within the community, West Sumatra can become one of the "regions" that prepares a generation capable of competing in the international arena (Nuraeni & Djuhana Ade, 2019).

## 3. Making West Sumatra a Center for Islamic Education

The statement above emphasizes the importance of Islamic education in facing the challenges of globalization (Muchtar & Aliyudin, 2019). It is hoped that the next generation, capable of continuing the intellectual legacy from the Quran and Hadith, will use these sources of knowledge as a foundation to face the challenges of the global era. Additionally, the need for future generations with strong character, intellectual capacity, skills, and emotional, spiritual, and social piety is also highlighted. This means that Islamic education is not only relevant at the higher education level but is also important at the primary and secondary education levels. The "pesantren" (Islamic boarding school) education system in West Sumatra is expected to improve its quality.

The goal of this effort is to make West Sumatra a destination for education in the surrounding region. Furthermore, it is expected that various Islamic thoughts and principles will emerge, serving as guidelines for future generations. The impact of this will be the increase in the availability of a workforce with intellectual intelligence, emotional control, and spiritual intelligence, ultimately resulting in skilled and devout individuals (RPJP, 2005-2025). In other words, quality Islamic education in West Sumatra is expected to prepare the next generation to face globalization challenges,



equipped with intellectual and practical skills, supported by high emotional, spiritual, and social piety.

#### 4. Piety and Social Concern

Often, the economic aspect within the context of religion is overlooked or not fully considered. Religion is frequently seen as only a matter of personal worship, without recognizing the economic potential it holds. In fact, there are various sources of funds that can be managed well and strategically if properly informed (Mayar & Adnan, 2024). Some types of funds that must be given by the community in the context of Islam include zakat, infaq, sadaqah, waqf, gifts, and inheritance. If all these funds are collected into a single accountable institution or organization and managed effectively and transparently, their potential is substantial and can become a significant source of funding for the community. These funds can be seen as the community's assets, playing a strategic role alongside the Regional Budget and the National Budget.

Proper management of community funds can be utilized to develop the real sector, such as investments in industries, education, health, and infrastructure. Additionally, these funds can be used to express social concern by helping communities in need, such as through social assistance programs: (RPJP, 2005-2025).



**Figure 3.** Social assistance programs

*Source: processed by author, 2025*

It is important for religious communities to recognize the economic potential contained in their religious teachings and manage it in a correct and accountable manner. This requires an active role from the congregation, religious leaders and related institutions in creating a fund management system that is transparent, has integrity and responsibility. Thus, economic potential in a religious context can be actualized to encourage sustainable development and social empowerment in society.

#### 5. Establish a Traditional Land Use System with Legal Certainty

The Ulayat Land Management System (SPTU) is a system of regulation or governance of customary land that recognizes and protects the rights of indigenous peoples or local communities over their customary land (Salsabila, 2023). Customary land is land controlled and utilized by indigenous peoples or local communities based on their customary rules and traditions. One of the main challenges in managing customary land is creating legal certainty for indigenous peoples or local communities who control and manage the land. Legal certainty is needed so that their rights are protected and their customary land can be maintained sustainably: *The utilization of*

*ulayat land according to customary law aims to improve the welfare of the community associated with the land. (RPJP, 2005-2025).*



**Figure 4.** The Utilization of Ulayat Land

*Source: processed by author, 2025*

The enactment of the Regional Regulation on ulayat land management aims to ensure sustainable utilization of these lands, safeguarding both the communal bonds and cultural heritage of indigenous communities while simultaneously enhancing their economic well-being

#### 6. Realizing Harmonious Social Life in Multiculture

Realizing a harmonious social life in a multicultural atmosphere requires joint efforts from various parties, including individuals, groups, government and society at large.

*If we pay attention to developments in the last few years, in the years to come, the people of West Sumatra have the potential to become cultural, as long as regional openness is a top priority. The presence of people from other regions in Indonesia will color the regional social mosaic. Differences in religious background, culture, origin and nationality must be united by creating a harmonious social life (RPJP, 2005-2025).*

Therefore, in the future, the increasingly heterogeneous and diverse society of West Sumatra, with its variety of social groups, needs to apply principles of tolerance, social ethics, and unity in diversity to achieve harmony and collective progress. Below are some steps that can be taken to achieve this goal, multicultural education and awareness, respect for other cultures, open dialogue and communication, cooperation in social projects, tolerance training, intercultural skills, unity in social activities, and leaders who prioritize unity.

Creating a harmonious social life in a multicultural atmosphere requires time and effort, but its positive impact will bring long-term benefits to society as a whole. Building a good legal system and governance is an important goal for creating a just, stable, and sustainable society. To realize a good legal system and governance, there are several principles and steps that can be followed.

##### a. Creation of Just and Democratic Laws

Ensure that the state respects, appreciates and implements the principles of the rule of law, where the law is above all and everyone, including government officials, is subject to the law. Development of legal materials is carried out through the following policies:

*Carrying out updates to regional legal products to adapt to updates and changes in national law, especially in the context of implementing and strengthening decentralization, democratization and respect for human rights (RPJP, 2005-2025). Transforming various Minangkabau virtues into regional legal products as part of the development of legal materials (RPJP, 2005-2025).*

The policies above are an effort to build and develop legal materials so that they can be more responsive, effective and in line with the needs of society and the demands of current developments. So realizing a good legal and governance system is a long-term effort that requires commitment and collaboration from all parties, including government, civil society, academics and the private sector ( et al., 2019).

b. Developing synergy between development participants

The first effort that needs to be made in order to realize good governance is to build synergy between development actors which include: government and regional bureaucracy, business actors and the community. By establishing synergy between the various components of good governance, the targets to be achieved are directed in stages, including: *Changing the old development paradigm.*(RPJP, 2005-2025).



**Figure 5.** Integrated development paradigm

*Source: processed by author, 2025*

With the establishment of synergy among development actors, more effective cooperation can be realized, resources can be utilized more efficiently, and sustainable development goals can be achieved more effectively. This allows for the creation of a greater positive impact for society as a whole.

c. Creation of Participatory, Accountable and Transparent Governance

The creation of a participatory, accountable, and transparent governance system is an important goal in the development of a country. This concept emphasizes the importance of involving the public in the decision-making process, ensuring government accountability for actions and policies taken, and ensuring transparency of information to the public.

*Participatory development means that in every process of planning, budgeting, policy formulation, and regional development implementation, the people are given the opportunity to participate widely, ensuring that development activities are carried out in a participatory and transparent manner according to the desires of the general public. In line with this, continuous efforts must also be made to ensure the integration of planning and budgeting so that what is planned aligns with what is implemented. Furthermore, activities related to control (monitoring), evaluation, and oversight must also be improved to ensure that regional development processes run better and more accountably, as expected. (RPJP, 2005-2025).*

Therefore, to achieve a participatory, accountable, and transparent governance system, continuous commitment and efforts from the government, as well as active participation from the community, are required.

d. Clean and Authoritative Government

The creation of a clean and authoritative government apparatus is an important goal in maintaining the integrity, efficiency, and credibility of governance. Several steps that can be taken to achieve this goal involve various aspects, including transparency, accountability, law enforcement, and human resource development.

*Sustained development of a clean government apparatus, free from corruption, collusion, and nepotism, is essential for implementing good governance. The primary cause of Indonesia's failure to sustain progress in the economic field during the New Order era was the presence of dishonest and corrupt officials. Therefore, development in governance must also be directed toward the creation of a clean apparatus, free from corruption and collusion. This direction is also in line with the national development vision and goals in the fields of law and governance (RPJP, 2005-2025).*

The creation of a clean and authoritative government apparatus requires cooperation from various parties, including the government, civil society, the private sector, and international institutions. Ongoing efforts to implement these measures will help achieve a more transparent, accountable, and authoritative government.

e. Excellent Public Service

The function of excellent public service is an important goal for any government that is responsible for providing effective, efficient, responsive, and high-quality services to the public. Achieving excellent public service requires a holistic approach and a strong commitment from the government, relevant institutions, and the society itself.

*The direction of development in this case is to continuously create local government apparatus that are professional, free from corruption, collusion, and nepotism, and are dedicated. The main issue in our bureaucracy today is the work culture within the bureaucracy that is not yet oriented toward efficiency and productivity. In line with improving the quality of local government apparatus, there is also a need to establish and maintain a "data-base" and to utilize ICT instruments in government (e.g., through e-government and e-community). (RPJP, 2005-2025).*

The realization of excellent public service functions is a sustainable effort and involves many complex aspects. This process requires time, dedication and cooperation from all parties involved.

### **Creation of Quality, Reliable and Highly Competitive Human Resources**

Achieving high-quality, trustworthy, and competitive human resources is a very important goal in the development of society and the nation. This development is then outlined in more concrete forms of development direction and objectives as follows:

1. Implementation of high quality education based on faith, piety and noble morals

The implementation of high quality education based on faith, piety and noble morals is a very important goal in the education system (Sari, 2019). This involves developing intellectual, spiritual and moral aspects in the learning process. In order for this to happen, the West Sumatra government will implement the policies contained in the RPJP

*Through a balanced development of virtuous human resources, ultimately, West Sumatra will be able to become one of the regions that can prepare generations capable of competing at the international level. To achieve this, boarding schools are directed to become providers of quality education. In the long term, pesantren (Islamic boarding schools) will improve in quality and become reputable institutions for education. (RPJP, 2005-2025).*

It is well understood that human development is also highly influenced by the quality of educational institutions. Currently, West Sumatra faces institutional challenges, with limitations in terms of educators, books, equipment, and systems. Therefore, human development is also prioritized by strengthening educational institutions and skilled human resources in fields that students specialize in. At the same time, the institutional challenge is to reduce the quality gap between institutions across different locations and types. Educational institutions are managed by applying the principles of good governance in education.

Each district and city is expected to produce quality educational institutions, both in general education, vocational education, and Islamic boarding schools (pesantren). In the long term, all education providers should be accredited, with some requiring recognition of their accredited institutional status. Furthermore, human development is directed toward mastering life skills and skills related to talents and interests. The aim is for individuals to acquire skills that will allow them to compete in the job market. In the long run, mastering intermediate and advanced skills will provide a high level of competitiveness in the regional job market. Thus, strengthening vocational education should be directed towards the providers. In the long term, West Sumatra will also have a strong polytechnic education system in the Sumatra region.

To realize a high-quality and competitive human resource (HR), West Sumatra must also provide internationally recognized education, both at the secondary level and in higher education. Internationally accredited education refers to education delivered using English as the medium of instruction. In this regard, educational development is focused on enhancing the delivery of international education, including the improvement of teaching staff, the teaching and learning process, and the provision of libraries. Alongside the establishment of international education, efforts will also continue to produce practical and useful science and technology (IPTEKS) products, with scientific activities becoming more intensive and advanced (Tunjungsari et al., 2017).

It is important to remember that realizing high quality education based on faith, piety and noble morals is a joint effort. Commitment and cooperation between the government, educational institutions, teachers, parents and society is needed to achieve this goal.

## 2. The provision of quality and equitable health services

The provision of quality and equitable healthcare services is an important goal in the healthcare system of any country. This goal reflects the aspiration to create a healthy population with equal access to quality healthcare services. This policy can be seen in the RPJP (Long-Term Regional Development Plan) of West Sumatra.

*To achieve this, the basic healthcare service system must be able to provide preventive and curative services required by all layers of society. Therefore, with the existing healthcare system, health development should aim to minimize and reduce the main types of diseases, such as Acute Respiratory Infections (ARI), Tuberculosis, diarrhea, and other micro-nutrient deficiencies. In line with this, to balance the*

*advancement of science and technology in the healthcare field, health education development is also aimed at strengthening health education institutions. In the long term, West Sumatra will have a health research and technology center focusing on degenerative diseases, stroke, diabetes, and the management of work accidents and traffic-related incidents (RPJP, 2005-2025).*

In addition to the steps above, it is also important to involve active community participation in planning, implementing and monitoring health programs. Through close collaboration between local governments, health institutions and the community, the realization of high levels of health and equitable health services can become a reality.

### 3. Implementation of food and nutritional security

Nutrition is one of the root problems in the field of public health in West Sumatra, especially among groups such as mothers, toddlers, and the elderly. Therefore, the direction of nutrition development is to enhance the ability of households to meet their nutritional and food needs in a balanced way and to make the best choices for themselves (Nur, 2019). In the long term, the food security system is aimed at ensuring the provision and distribution of food needed by all the people of West Sumatra.

*To facilitate the monitoring of food security, a food vulnerability map needs to be developed to show which administrative regions are experiencing shortages. In addition, this map can serve as a basis for formulating policies to address food and nutrition security issues. Furthermore, nutrition development should also be aimed at raising awareness of the importance of balanced nutrition for good health, as well as increasing knowledge about nutrition (RPJP, 2005-2025).*

So, realizing food and nutritional security is a joint commitment involving various parties, including the government, private sector, international institutions, non-governmental organizations and the general public.

### 4. Application of advanced and effective science and technology capabilities

The application of advanced and appropriate Science, Technology, and Arts (IPTEKS) capabilities is a crucial goal for the development of a country or society. IPTEKS plays a significant role in improving quality of life, the economy, and environmental sustainability.

*Therefore, in order to enhance the existing IPTEKS capabilities in the region, the establishment and development of a 'Science and Technology Park' (Sain-Tekno-Park) is essential. This is expected to accommodate and develop research and development (R&D) activities, both in terms of improving production processes using more advanced technology and creating new products in line with the region's potential, in order to foster economic activities. (RPJP, 2005-2025).*

In this way, it is hoped that the existence of the Science-Techno-Park will also be able to encourage increased investment, both domestic and foreign, so that regional economic growth can be increased which in turn will also improve community welfare. Towards equitable education by providing the widest possible opportunities for all Indonesian people to obtain the right to learn at an affordable cost. Building a national education system that is integrated, comprehensive, and of high quality in an inclusive learning environment to produce students who develop optimally, are independent, and have high competitiveness. Improving the abilities and welfare of teachers as the main pillar of national education development. The PKS, together with the Sumatra government, is implementing character education across all levels of education, from

high school, middle school, elementary school, and even kindergarten. The education being implemented is based on the customs and culture that have existed and grown within the society of West Sumatra in general and the Minangkabau in particular. By adhering to the adat basandi syarak-syarak basandi kitabullah, the people of West Sumatra will lead a more dignified and religious life, especially the younger generation.

In comparing the implementation of the Prosperous Justice vision with existing literature, several important dimensions that often become the focus in development and public policy research are assessed, including social welfare, economic justice, governance, environmental preservation, and community empowerment:

The vision of PKS emphasizes social welfare with a justice-based approach, similar to concepts often found in development literature, particularly in theories of wealth redistribution and social justice. In the human development theory popularized by Amartya Sen, social welfare is often measured by access to education, health, and economic opportunities. This aligns with the policies proposed in the implementation of the PKS vision, which focuses on equitable education and equitable healthcare services, especially in underdeveloped areas. However, the literature also notes that although these redistribution policies are important, significant challenges often lie in the effectiveness of implementation and oversight, which can affect the success of the policies. Therefore, although the PKS policy focused on poverty reduction and welfare improvement sounds in line with the literature, concrete results are often difficult to measure and consistently implement.

In the theory of sustainable economic development, the concept of local entrepreneurship and the development of SMEs is widely discussed as key to creating an inclusive and equitable economy. The PKS approach that supports the development of MSMEs in West Sumatra could align with that theory, which emphasizes the importance of empowering the local economy. On the other hand, the literature often warns that the existing challenges are access to financing, limited markets, and uneven entrepreneurship education, especially in rural areas.

The vision of PKS also includes the implementation of good governance, which is in line with various studies on governance and government transparency in the context of development. Various studies, such as those expressed by Kaufmann et al. (1999), show that public participation, transparent governance, and oversight of state budget usage are important in achieving fair development goals. Therefore, although the PKS's vision to enhance accountability and citizen participation aligns with the literature, implementation challenges related to corruption and inconsistent oversight approaches often become obstacles.

In terms of environmental preservation and green development, the vision of PKS, which supports renewable energy policies and sustainable tourism, is in line with the literature on sustainable development widely discussed in the UN's Agenda 2030 for Sustainable Development. However, despite this concept being promoted by many countries and international parties, the implementation of green policies at the local level is often hindered by a lack of awareness, funding, and cooperation between the government and private sectors.

Although this research provides useful insights into how the vision of Keadilan Sejahtera from PKS can be translated into development policies in West Sumatra, some weaknesses include the lack of empirical data, limited critical perspectives, and more complex implementation challenges in the field. With this comparison, researchers can design further studies that are more comprehensive and more focused on in-depth analysis of the impact of policies on society.

## Conclusion

The implementation of the social justice vision of PKS in West Sumatra is integrated into West Sumatra Provincial Regulation No. 7 of 2008 concerning the RPJPD, West Sumatra Provincial Regulation No. 1 of 2018 concerning amendments to Provincial Regulation No. 6 of 2016 concerning the Regional Medium-Term Development Plan, and the Accountability Information Report for the periods 2010-2015 and 2016-2021. The transformation of the party's vision into government development policies is clearly evident in this strategic framework, where religious, political, economic, and socio-community aspects serve as the foundation. PKS West Sumatra adopts a holistic strategy by integrating local culture and Islam, utilizing preaching through religious activities, education, and community empowerment. With a focus on the economic sector, PKS promotes fair development, income equality, and sustainable agriculture, creating a foundation for a just and equitable social order in West Sumatra. The positive impact is evident from the increased public awareness, improved welfare, and reduced poverty levels.

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