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Islamic Law and Corruption Prevention: Strengthening Integrity in Public Administration through Good Governance

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ABSTRAK

Penelitian ini bertujuan menganalisis peran hukum Islam dalam pencegahan korupsi melalui penguatan integritas dalam administrasi publik berdasarkan prinsip-prinsip good governance. Korupsi dipahami tidak hanya sebagai pelanggaran hukum positif, tetapi juga sebagai pelanggaran terhadap nilai-nilai etika yang merusak amanah, keadilan, transparansi, dan kepentingan umum. Penelitian ini menggunakan metode hukum normatif dengan pendekatan perundang-undangan, konseptual, dan komparatif terbatas. Data diperoleh melalui studi kepustakaan terhadap peraturan perundang-undangan, literatur fiqh siyasah, dan kajian Maqashid al-Syari'ah. Hasil penelitian menunjukkan bahwa hukum Islam memiliki kontribusi penting dalam pencegahan korupsi melalui internalisasi nilai amanah, keadilan, dan tanggung jawab publik, penguatan mekanisme pengawasan, serta pengembangan sistem akuntabilitas yang mendukung tata kelola pemerintahan yang baik. Penelitian ini menegaskan bahwa integrasi nilai-nilai hukum Islam dengan prinsip good governance dapat memperkuat integritas administrasi publik dan mengurangi peluang terjadinya korupsi. Dengan demikian, hukum Islam tidak hanya berfungsi sebagai pedoman moral, tetapi juga sebagai landasan normatif bagi pembangunan pemerintahan yang bersih, transparan, dan akuntabel.

Kata Kunci: *Hukum Islam; Integritas Publik; Maqashid al-Syari'ah; Pencegahan Korupsi; Tata Kelola Pemerintahan*

ABSTRACT

This study examines the role of Islamic law in corruption prevention through strengthening integrity in public administration based on the principles of good governance. Corruption is understood not merely as a violation of statutory law but also as a breach of ethical values that undermines trustworthiness, justice, transparency, and the public interest. This research employs a normative legal method using statutory, conceptual, and limited comparative approaches. Data were collected through a literature review of legislation, fiqh siyasah literature, and studies on *Maqashid al-Syari'ah*. The findings indicate that Islamic law contributes significantly to corruption prevention through the internalization of trustworthiness, justice, and public responsibility, the strengthening of oversight mechanisms, and the development of accountability systems that support good governance. The study confirms that integrating Islamic legal values with good governance principles can strengthen public integrity and reduce opportunities for corruption in public administration. Therefore, Islamic law serves not only as a moral framework but also as a normative foundation for developing clean, transparent, and accountable governance.

Keywords: Corruption Prevention; Good Governance; Islamic Law; *Maqashid al-Syari'ah*; Public Integrity

INTRODUCTION

Corruption remains one of the most persistent challenges in public administration because it undermines public trust, weakens institutional legitimacy, reduces the effectiveness of public services, and diverts state resources from their intended purposes. In Indonesia, corruption continues to pose a serious obstacle to the realization of accountable governance and sustainable development. Efforts to combat corruption cannot rely solely on criminal sanctions and law enforcement mechanisms but must also address broader issues of public ethics, institutional integrity, transparency, accountability, and administrative culture. According to the 2024 Corruption Perceptions Index, Indonesia received a score of 37 and ranked 99th globally, underscoring the persistent need for strengthening public integrity and implementing good governance as fundamental strategies for corruption prevention in the public sector (Transparency International, 2025).

Contemporary governance literature emphasizes that corruption prevention is closely associated with the implementation of good governance principles, including transparency, accountability, participation, effectiveness, and adherence to the rule of law. Governance systems characterized by weak oversight, limited public participation, and inadequate accountability mechanisms tend to create opportunities for abuse of power and administrative misconduct. Consequently, strengthening integrity within public administration has become a central component of corruption prevention policies. Integrity is not merely compliance with legal regulations but also reflects ethical responsibility, honesty, and commitment to the public interest in the exercise of governmental authority (Kurniawan, 2011).

Within the Islamic legal tradition, integrity occupies a central position in governance. Islamic law regards public office as an amanah (trust) that must be exercised responsibly, fairly, and in accordance with the public interest. Corruption is therefore understood not only as a violation of statutory law but also as a betrayal of trust that encompasses bribery (risywah), embezzlement (ghulul), treachery (khianat), unlawful appropriation of property (ghasb), and unjust enrichment (akl al-māl bi al-bāṭil). Such practices violate fundamental Islamic values and threaten the realization of justice, social order, and the protection of public assets (Januaris et al., 2024).

Islamic law further conceptualizes governance as a moral and legal responsibility grounded in the principles of amanah, ʻadl, shūrā, hisbah, and *Maqashid al-Syari'ah*. These principles provide normative guidance for ensuring that governmental authority is exercised in a transparent, accountable, and participatory manner. In this perspective, corruption prevention extends beyond punitive measures and includes the cultivation of ethical conduct, institutional oversight, public accountability, and awareness of both worldly and spiritual responsibility. Islamic law therefore possesses preventive, educational, and corrective dimensions that are highly relevant to contemporary public administration (Syamsul Anwar, 2008).

Despite the strong presence of religious values in Indonesian society, corruption remains prevalent within public institutions. This reality demonstrates that religious values alone are insufficient to generate anti-corruption behavior unless they are translated into effective legal frameworks, institutional arrangements, oversight mechanisms, and bureaucratic practices. Islamic ethical principles such as the prohibition of risywah, ghulul, and khianat provide important moral foundations; however, their effectiveness depends on the existence of transparent institutions, accountable governance structures, and consistent law enforcement. Accordingly, corruption prevention requires an integrated approach that combines ethical values with institutional reform (Noer, 2025a).

Previous studies have examined the relationship between Islamic law and corruption from various perspectives. Sudarmanto et al. position *Maqashid al-Syari'ah* as a framework for innovation in corruption prevention through the promotion of transparency, accountability, and justice in public resource management (Sudarmanto et al., 2025a). Abdurrahman (2025) develops an Islamic ethical governance model that integrates the values of ʻadl, amanah, shūrā, and Islamic ethics with contemporary governance principles to prevent corruption. Nuryanto &

Jaelani (2024) analyze the State Officials Wealth Report (LHKPN) through the perspective of *Maqashid al-Syari'ah*, demonstrating its relevance to the protection of religion, life, intellect, lineage, and property.

Recent scholarship has also explored institutional and oversight dimensions of corruption prevention. Sauni et al. (2024) identify regulatory deficiencies in addressing foreign bribery and advocate Islamic law as an ethical framework capable of strengthening justice, transparency, and accountability. Siregar & Mustafid (2025) examine the relationship between fiqh siyasah and constitutional checks and balances, highlighting the importance of integrating religious ethics with modern governance mechanisms. Likewise, Qorny et al. (2024) demonstrate that *Maqashid al-Syari'ah* and Islamic work ethics contribute to fraud mitigation by shaping perceptions, attitudes, and professional integrity among civil servant.

Although these studies provide important insights, the existing literature remains fragmented. Some scholars focus on Islamic criminal law, while others emphasize ethical values, organizational behavior, asset disclosure, gratuities, or institutional oversight. Consequently, limited attention has been devoted to developing a comprehensive framework that systematically connects Islamic legal principles, public integrity, good governance, and corruption prevention. Furthermore, Islamic legal values have not been sufficiently translated into operational governance mechanisms such as asset disclosure systems, gratuity control mechanisms, procurement accountability, public participation, social audits, and checks and balances (Koeswayo et al., 2024). Existing public administration studies generally focus on bureaucratic reform, transparency, and accountability from governance or positive law perspectives, while Islamic legal studies often remain concentrated on prohibitions and sanctions. As a result, the relationship between amanah, hisbah, *Maqashid al-Syari'ah*, public integrity, and corruption prevention within public administration remains insufficiently explored (Suherry, 2017).

Based on these gaps, this study examines the role of Islamic law in corruption prevention through strengthening integrity in public administration within the framework of good governance. Specifically, the study aims to explain the Islamic legal principles relevant to public integrity, analyze their relationship with good governance, and develop a conceptual framework linking Islamic law, public integrity, and corruption prevention. This study argues that corruption prevention can be strengthened when the values of amanah, ‘adl, shūrā, hisbah, and *Maqashid al-Syari'ah* are institutionalized within governance systems characterized by transparency, accountability, participation, and the rule of law.

The novelty of this research lies in the development of an integrative framework that positions Islamic law not merely as a source of moral guidance but also as a normative foundation for strengthening public integrity and preventing corruption through good governance. Unlike previous studies that focus on specific legal doctrines or anti-corruption mechanisms, this research systematically connects Islamic legal values with institutional governance mechanisms. The proposed framework highlights the importance of integrating personal integrity, administrative oversight, transparency, accountability, and the objectives of *Maqashid al-Syari'ah* into contemporary public administration. Accordingly, this research contributes theoretically to the development of Islamic legal studies and governance scholarship while offering practical implications for strengthening integrity-based anti-corruption policies in Indonesia.

METHOD

This study employs normative legal research using a prescriptive-analytical approach. Normative legal research focuses on examining legal norms, principles, concepts, and doctrines relevant to a particular legal issue. In this study, the analysis focuses on the role of Islamic law in strengthening integrity within public administration and preventing corruption through the implementation of good governance principles. The research examines both Indonesian positive law and Islamic legal doctrines as normative frameworks for corruption prevention. The methodological framework incorporates statutory, conceptual, limited historical, and limited comparative approaches (Damayanti & Sukmawan, 2025).

The statutory approach is used to examine legal regulations concerning corruption prevention, public integrity, accountability, and good governance. The conceptual approach is employed to analyze key concepts, including corruption, public integrity, good governance, fiqh siyasah, and *Maqashid al-Syari'ah*. The limited historical approach is applied to understand the development of Islamic legal principles related to governance and public accountability, while the limited comparative approach is used to compare selected Islamic legal concepts with contemporary governance principles and anti-corruption frameworks. The normative legal method is considered appropriate because the study seeks to analyze legal norms and doctrines rather than measuring social behavior or collecting empirical data from respondents.

The study relies exclusively on secondary data consisting of primary, secondary, and tertiary legal materials. Primary legal materials include anti-corruption legislation, regulations concerning public administration and government accountability, principles of good governance, and Islamic legal sources relating to amanah, justice, prohibition of bribery, breach of trust, and protection of public assets. Secondary legal materials consist of scholarly journal articles, academic books, research reports, and other scientific publications discussing Islamic law, *Maqashid al-Syari'ah*, public integrity, good governance, gratuities, asset disclosure mechanisms (LHKPN), and corruption prevention. Tertiary legal materials include legal dictionaries, encyclopedias, indexes, and other supporting reference materials.

Data were collected through a comprehensive literature review. The selection of legal materials was based on relevance to the research topic, academic credibility, publication recency, and their contribution to the analytical framework of the study. The collected materials were subsequently analyzed using qualitative juridical analysis through processes of interpretation, classification, comparison, and legal reasoning. This analytical method was employed to identify the relationship between Islamic legal principles, public integrity, and good governance, as well as to formulate a conceptual framework for corruption prevention within public administration.

RESULTS AND DISCUSSION

This section examines the contribution of Islamic law to corruption prevention through strengthening integrity in public administration within the framework of good governance. The discussion is structured into three main themes: Islamic legal principles relevant to public integrity, the relationship between Islamic law and good governance, and the development of an integrative framework for corruption prevention based on Islamic legal values and contemporary governance principles.

Islamic Legal Principles Relevant to Public Integrity

Islamic law constitutes a comprehensive normative system that integrates legal, ethical, and social values to regulate human conduct, including the exercise of public authority. Within the context of governance, Islamic law is concerned not only with the imposition of sanctions for legal violations but also with the establishment of principles that promote trustworthiness, justice, consultation, accountability, and public welfare. Consequently, corruption is viewed not merely as an unlawful act against the state but also as a violation of moral and legal obligations that undermines the protection of public assets and societal interests. From the perspective of *Maqashid al-Syari'ah*, corruption threatens the realization of public welfare because it jeopardizes the protection of property (*hifz al-mal*), social justice, and institutional trust c

Integrity occupies a central position within Islamic governance. In contemporary public administration, integrity refers to the exercise of authority in a manner that is honest, accountable, transparent, and oriented toward the public interest. Islamic law conceptualizes integrity through the principle of *amanah*, which regards public office as a trust rather than a privilege. Public officials are therefore obligated to exercise authority responsibly and avoid actions that may compromise public interests. This principle is reinforced by *'adl* (justice), which requires fairness in decision-making, equitable distribution of public resources, and impartial implementation of public policies. Furthermore, *shura* (consultation) promotes participatory decision-making, while *hisbah* establishes mechanisms of ethical and institutional oversight. Together, these principles form the normative foundation of integrity-based governance and align closely with contemporary concepts of accountability and transparency (Hamdir & Day, 2024).

From the perspective of Islamic law, corruption represents a direct violation of these principles. Acts such as bribery (*risywah*), embezzlement (*ghulul*), abuse of authority, and unlawful enrichment constitute breaches of public trust and violations of justice. Corruption diverts resources intended for education, healthcare, infrastructure, and social welfare toward private interests, thereby disrupting social equilibrium and undermining public welfare. Consequently, corruption is not merely an administrative or financial offense but also an ethical and legal violation that contradicts the objectives of Islamic law.

Islamic legal principles also provide guidance regarding gratuities and conflicts of interest. Practices such as *hadaya al-'ummal* (gifts to public officials) are generally prohibited when they influence official decisions or create obligations that compromise impartiality. Such practices threaten objectivity in public administration and may evolve into forms of bribery. Comparative studies between Islamic law and Indonesian positive law demonstrate that while Indonesian regulations permit the reporting of gratuities under specific procedures, Islamic law emphasizes the prevention of circumstances that may jeopardize integrity and public trust (Rajab et al., 2024).

Islamic Law and Good Governance in Public Administration

The relationship between Islamic law and good governance can be understood through their shared commitment to transparency, accountability, participation, and oversight. Although these principles originate from different intellectual traditions, they pursue similar objectives, namely the prevention of abuse of power and the promotion of responsible governance.

Transparency in Islamic governance is closely associated with the values of *shiddiq* (truthfulness) and *tabligh* (openness in conveying information). Public officials are required to provide accurate information and avoid concealing matters related to public rights and interests. In contemporary governance, these values are reflected in mechanisms such as open budgeting, transparent procurement systems, publication of government performance information, and public access to administrative processes. Transparency reduces information asymmetry and limits opportunities for corruption by exposing governmental actions to public scrutiny.

Accountability similarly reflects the principle of *amanah*. Public officials are accountable not only before legal institutions and society but also before God. This dual dimension of accountability strengthens ethical responsibility and reinforces compliance with legal obligations. Modern governance instruments such as asset disclosure systems, financial audits, performance evaluations, and public complaint mechanisms can therefore be interpreted as institutional manifestations of Islamic accountability principles.

The State Officials Wealth Report (LHKPN) illustrates the compatibility between Islamic legal values and contemporary governance instruments. Asset disclosure functions as an administrative mechanism for monitoring potential conflicts of interest and preventing illicit enrichment. Nuryanto & Jaelani (2024) argue that the implementation of LHKPN corresponds with the objectives of *Maqashid al-Syari'ah*, particularly the protection of property, public trust, and social welfare. Nevertheless, the effectiveness of such instruments depends on institutional commitment, enforcement mechanisms, and public participation.

The principle of *shura* further contributes to good governance through the promotion of public participation. In contemporary democratic systems, consultation extends beyond deliberative processes and includes civic engagement, public hearings, policy consultations, and citizen oversight. Public participation enhances transparency, improves policy legitimacy, and functions as a mechanism of social control against corruption.

Likewise, *hisbah* provides a normative foundation for oversight and monitoring. Historically, *hisbah* aimed to prevent misconduct in economic and social affairs. Within modern governance systems, its functions are reflected in inspectorates, audit institutions, anti-corruption commissions, ombudsman offices, civil society organizations, media oversight, and whistleblowing mechanisms. Siregar and Mustafid demonstrate that the integration of fiqh siyasah with modern checks-and-balances systems can strengthen corruption prevention by combining ethical obligations with constitutional accountability mechanisms (Siregar & Mustafid, 2025b).

Integrating Islamic Law and Good Governance for Corruption Prevention

The analysis demonstrates that corruption prevention requires more than legal enforcement and punitive sanctions. Although criminal prosecution remains essential, sustainable corruption prevention depends on the development of public integrity, effective institutional controls, and governance systems that minimize opportunities for abuse of authority. In this regard, Islamic law contributes an ethical and normative framework, while good governance provides operational and institutional mechanisms for implementation.

Previous studies have highlighted the importance of Islamic ethical values in preventing corruption. Sudarmanto et al. (2025) emphasize the role of *Maqashid al-Syari'ah* in promoting transparency, accountability, and justice. while Abdurrahman (2025) proposes an Islamic ethical governance model based on *amanah*, *'adl*, and *shura*. However, the existing literature often examines ethical principles and governance mechanisms separately. This study addresses that gap by proposing an integrative framework that links Islamic legal principles, public integrity, and good governance as interconnected components of corruption prevention.

The proposed framework suggests that Islamic law strengthens corruption prevention through three interrelated dimensions. First, Islamic law promotes personal integrity through the internalization of values such as *amanah*, justice, honesty, and responsibility. Second, it supports institutional integrity through mechanisms of accountability, oversight, transparency, and public participation. Third, it contributes to governance reform by ensuring that administrative systems operate in accordance with public welfare and the objectives of *Maqashid al-Syari'ah*. The interaction of these dimensions creates a governance environment that reduces opportunities for corruption while strengthening ethical commitment among public officials.

This finding is consistent with Noer (2025), who argues that corruption prevention requires a dual strategy consisting of moral internalization and institutional strengthening. Similarly, Hakim and Samudro demonstrate that religiosity alone does not automatically reduce corruption; institutional quality remains a decisive factor in determining governance outcomes (Hakim & Samudro, 2025). Therefore, Islamic law should not be understood merely as a symbolic or moral resource. Its effectiveness depends on its translation into concrete governance mechanisms, including ethics education, bureaucratic reform, asset disclosure systems, gratuity control, participatory oversight, and consistent law enforcement.

Compared with previous studies that focus primarily on corruption as a criminal offense or ethical problem, this study positions Islamic law as a normative framework for integrity-based governance. The contribution of the study lies in demonstrating that corruption prevention can be strengthened when Islamic legal values are institutionalized within governance structures characterized by transparency, accountability, participation, oversight, and rule of law. Accordingly, Islamic law functions not only as a source of moral guidance but also as a normative foundation for developing integrity-based public administration and sustainable anti-corruption governance.

CONCLUSION

This study demonstrates that Islamic law provides a significant normative framework for corruption prevention through the strengthening of integrity in public administration. The principles of *amanah*, *'adl*, *shura*, *hisbah*, and *Maqashid al-Syari'ah* offer ethical and legal foundations that support transparency, accountability, participation, and oversight within governance systems. From the perspective of Islamic law, corruption constitutes not only a violation of statutory regulations but also a breach of trust, justice, and public welfare. Consequently, corruption prevention should not be limited to punitive measures but must also involve the cultivation of integrity, institutional accountability, and responsible governance.

The findings further reveal that Islamic legal values are compatible with contemporary good governance principles. Mechanisms such as asset disclosure, gratuity control, public participation, administrative transparency, and institutional oversight reflect the practical implementation of Islamic principles within modern governance structures. The integration of Islamic law and good governance therefore provides a comprehensive approach to corruption prevention by combining ethical values with institutional mechanisms designed to reduce opportunities for abuse of authority.

The theoretical contribution of this study lies in the development of an integrative framework that systematically links Islamic legal principles, public integrity, and good governance as interconnected foundations for corruption prevention. Unlike previous studies that primarily focus on Islamic criminal law, ethical values, or specific anti-corruption instruments, this research positions Islamic law as a normative basis for integrity-based governance within contemporary public administration.

Practically, the findings suggest that anti-corruption policies should incorporate both moral and institutional dimensions. Government agencies may utilize the values of *amanah*, *'adl*, and *Maqashid al-Syari'ah* as foundational elements in integrity education, ethics training, and bureaucratic reform programs. At the same time, these values should be translated into measurable governance mechanisms, including accountability systems, transparency standards, compliance monitoring, and effective oversight institutions.

This study is limited by its normative legal approach, which focuses on conceptual and doctrinal analysis without empirical examination of specific governmental institutions. Future research may employ empirical, socio-legal, or mixed-method approaches to investigate how Islamic legal principles are operationalized within public administration and to develop measurable indicators of integrity-based governance grounded in Islamic law. Such studies would contribute to strengthening the practical application of Islamic legal values in contemporary corruption prevention efforts.

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