

Research Article

The Role of Islamic Criminal Law In Combating Criminal Acts of Corruption Against Government Grant Funds: A Case Study of The Indonesian Commission for Corruption Eradication

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Abstract: Corruption remains a systemic challenge in Indonesia, particularly in the administration of government grant funding, undermining public trust, institutional integrity, and sustainable development. Despite the establishment of the Corruption Eradication Commission (Komisi Pemberantasan Korupsi, KPK) and other specialized bodies, law enforcement continues to face institutional, political, and cultural barriers. This study explores how Islamic criminal law can strengthen anti-corruption strategies by integrating empirical legal practices with normative religious principles. Using a normative-empirical socio-legal approach, the research combines case studies of KPK's enforcement processes with doctrinal analysis of fiqh jinayah. Data were collected through legal document analysis, policy reviews, and qualitative evaluations of institutional reports and court rulings. Findings indicate that Islamic legal concepts such as khiyānah (breach of trust), gholūl (misappropriation of public assets), amānah (trustworthiness), 'adl (justice), and maṣlahah (public interest) provide a strong ethical foundation that complements positive law enforcement. While KPK has demonstrated effectiveness in investigation, prosecution, and prevention, its performance is constrained by political pressure, regulatory gaps, and limited resources. The study concludes that embedding Islamic ethical principles into governance, legal education, and public administration can enhance institutional accountability, reinforce preventive measures, and cultivate a culture of integrity. This normative convergence advances socio-legal pluralism and offers practical insights for value-based anti-corruption policy in Indonesia.

Keywords: Anti-Corruption; Institutional Integrity; Islamic Law; Legal Pluralism; Public Trust

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1. Introduction

One of the biggest challenges to Indonesia's social, political, and economic advancement has long been corruption. Indonesia, the fourth most populous nation in the world with a complicated political system, has significant difficulties enforcing the law, especially when it comes to fighting corruption. Corruption persists in both the public and private sectors despite significant efforts, such as bureaucratic reform and the creation of specialized organizations like the Corruption Eradication Commission (Komisi Pemberantasan Korupsi—KPK). The systemic and deeply ingrained character of this issue is highlighted by high-profile cases involving private actors and senior officials that were made public between 2020 and 2023 (Butt & Lindsey, 2018; KPK, 2023). In addition to legal responsiveness, fairness, transparency, and institutional integrity are necessary for the effective enforcement of anti-corruption laws. Significant structural flaws in Indonesia's legal system are exposed by the ongoing disparities between the principles of the law and how they are applied. The effectiveness and sustainability of anti-corruption initiatives are called into question by the ongoing undermining of enforcement efforts by political meddling, bureaucratic resistance,

and a lack of institutional capacity (Mietzner, 2020). As a result, corruption has hurt the state financially as well as by undermining governance, increasing social inequality, and eroding public trust.

The history of corruption in Indonesia dates back to the Dutch colonial era, when abuse of power was made easier by bureaucratic opacity and lax oversight. After independence, this legacy continued. Political unpredictability and weak institutions during the Old Order (1945–1966) made it easier for public funds to be misused. Patronage networks that connected political elites and economic actors during the New Order era (1966–1998) allowed corruption to become highly centralized and institutionalized, strengthening systemic corruption at all governmental levels (Robison & Hadiz, 2004). A major turning point was the Reformasi movement of 1998, which sparked institutional and legal changes meant to improve accountability and governance. A key component of Indonesia's anti-corruption strategy was the KPK's creation in 2002. The KPK became a symbol of public hope and institutional integrity after being given the authority to look into, prosecute, and stop corruption (Butt, 2012). However, recent political pressures, such as the contentious 2019 revision of the KPK Law, have limited its autonomy and sparked grave doubts about its efficacy (Mietzner, 2020).

The theft of government grant money (*dana hibah*) is one of the most susceptible areas of corruption. These funds, which are meant to support social welfare and development, are regularly misused through fabricated accountability reports, fraudulent proposals, and embezzlement. Weak internal controls combined with the intricacy of administrative processes make abuse easy. The KPK has responded by implementing repressive tactics that include investigation, prosecution, and punishment in addition to preventive measures like bureaucratic reform, transparency improvement, and anti-corruption education (KPK, 2023). Islamic criminal law offers a normative and ethical framework for comprehending corruption as a serious moral and legal transgression, in addition to positive law. Corruption is classified in Islamic jurisprudence as *ghulūl* (misappropriation of public property) and *khiyānah* (betrayal of trust), both of which go against the core values of social responsibility, justice, and honesty. In order to foster integrity and public accountability, Islamic law places a strong emphasis on moral education and deterrence in addition to punitive sanctions (*ta'zīr*, *ḥadd*, and *diyāt*) (Kamali, 2008; Al-Qaradawi, 2010).

Despite its normative richness, Islamic criminal law remains underutilized in contemporary Indonesian anti-corruption discourse. Rarely do existing studies integrate both viewpoints; most of them concentrate on either the KPK's legal-institutional performance or on abstract doctrinal considerations of Islamic law. Due to this disparity, nothing is known about how Islamic values could significantly support efforts to eradicate corruption in a pluralistic legal system (Salim, 2015).

Therefore, by performing a thorough normative-empirical examination of corruption in government grants, looking at the KPK's role, and investigating the possible contribution of Islamic criminal law, this study aims to close this scholarly gap. This study uses a case study methodology to provide a more comprehensive anti-corruption framework that incorporates institutional governance, ethical and moral principles, and law enforcement. The study's ultimate goal is to theoretically and practically aid in the creation of an anti-corruption policy in Indonesia that is more equitable, successful, and ethically sound.

2. Literature Review

A comprehensive legal framework based on the Qur'an and Hadith, Islamic criminal law (*fiqh al-jināyah*) regulates criminal behavior by legally responsible individuals (*mukallaf*). It includes moral, legal, and normative components meant to uphold social fairness, order, and the general benefit. Islamic criminal law integrates legal consequences with ethical principles by emphasizing prevention, rehabilitation, and moral accountability in addition to deterrence, in contrast to exclusively punitive legal systems (Kamali, 2008; Al-Zuhaili, 2011).

Islamic criminal law is based on the idea of divine sovereignty, which holds that all rights ultimately belong to God and that people are merely trustees with a duty to protect the public interest and the rule of law. Violations of divine commands that jeopardize fundamental society values, including as life, property, intellect, lineage, and dignity, are referred to as criminal crimes (*jināyah*). Consequently, *hudūd*, *qiṣāṣ*, and *ta'zīr* are the three main categories into which Islamic law divides crimes. Because of their seriousness and deterrent effect, *hudūd* offenses—such as theft, adultery, false accusations, and intoxication—have specific

penalties that are stated in the Qur'an and Sunnah. *Qisās* governs crimes involving bodily harm and homicide, emphasizing proportional retribution while encouraging forgiveness and compensation (*diyyah*). Meanwhile, *ta'zīr* represents discretionary punishments determined by judicial authorities, allowing flexibility and contextual adaptation, particularly for modern crimes not explicitly addressed in classical texts (Kamali, 2008; Hallaq, 2009).

The five fundamental values of Islamic criminal law—religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*)—are the philosophical cornerstone of Islamic criminal law. These goals guarantee that legal standards uphold moral growth, societal stability, and human dignity. These guidelines are still very applicable in the modern world, especially when dealing with financial wrongdoing and cybercrime. For example, legal measures to prevent identity theft, hacking, and digital fraud are supported by *ḥifẓ al-māl*, while regulatory frameworks against disinformation, cyberbullying, and digital defamation are guided by *ḥifẓ al-'aql* and *ḥifẓ al-'ird* (protection of dignity) (Auda, 2008; Kamali, 2008).

Ta'zīr is essential in contemporary judicial systems for dealing with new crimes like corruption and cybercrime. Because of its adaptability, authorities can apply context-sensitive penalties based on severity, intent, and social impact, including fines, restitution, imprisonment, and restrictions on digital access. This flexibility guarantees that Islamic criminal law maintains its ethical basis while remaining sensitive to changing societal issues (Al-Qaradawi, 2010). The philosophy of law enforcement, which supports Islamic legal theory, highlights that prevention, investigation, prosecution, adjudication, and punishment are all integral steps in the process of achieving justice. Conviction rates are only one indicator of effective enforcement; other criteria include substantive justice, accountability, openness, and procedural fairness (Friedman, 2001). Enforcement must provide equitable treatment under the law, institutional independence, and resistance to political meddling in corruption cases, especially those involving public funds.

Nonetheless, structural, political, and cultural barriers frequently face law enforcement. The legitimacy of legal institutions is seriously weakened by internal corruption, political pressure, entrenched impunity, weak institutional capability, and a lack of professional training (Mietzner, 2020). Public trust is further damaged and accountability is hampered when law enforcement and political elites collude. As a result, legal reform becomes essential. Legal reform theory promotes systemic change that includes bureaucratic reorganization, regulatory modernization, and institutional strengthening. Reform initiatives in Indonesia include upgrading corruption legislation, improving judicial transparency, strengthening the independence of anti-corruption organizations, and simplifying bureaucratic processes to lessen opportunities for rent-seeking conduct (Butt & Lindsey, 2018). Public monitoring procedures, digital governance, and merit-based hiring are essential elements of long-term change.

Last but not least, the theory of justice offers a normative framework that guarantees that legal procedures preserve accountability, equity, and fairness. Distributive, procedural, and retributive justice are the three facets of justice in corruption enforcement. The goal of distributive justice is to ensure that public resources are distributed fairly, with seized assets going toward healthcare, education, and social welfare. By transferring resources into private hands, corruption upsets this balance and makes inequality worse (Rawls, 1999).

Fairness, openness, and due process are prioritized in procedural justice throughout the court system. To preserve institutional legitimacy and community trust, unbiased adjudication, judicial accountability, and public access to information are essential. Retributive justice, on the other hand, emphasizes proportionate punishment that is commensurate with the seriousness of the offense and serves as a deterrent to similar behavior in the future. To guarantee deterrence and moral accountability in corruption situations, retributive justice requires sanctions that go beyond symbolic punishment, including political disqualification, asset forfeiture, and incarceration (Duff, 2001).

A comprehensive analytical framework is provided by the combination of Islamic criminal law, law enforcement and reform philosophy, and justice theory. Law enforcement theory promotes institutional effectiveness, justice theory ensures fairness and social trust, and Islamic law adds moral legitimacy and ethical depth. In modern Indonesia, where systemic change, ethical governance, and legal rigor must come together to create a robust, open, and just legal system, this integrated approach is especially pertinent to combating corruption and cybercrime.

3. Method

In order to provide a comprehensive knowledge of the legal, social, and cultural aspects of Indonesian corruption law enforcement—particularly from the standpoint of Islamic criminal law—this study uses a qualitative research design. When examining intricate legal issues, institutional procedures, and normative frameworks that are difficult for quantitative tools to fully represent, qualitative methods are suitable (Creswell & Poth, 2018). The study uses an empirical (socio-legal) and juridical-normative approach to investigate how Islamic criminal law addresses corruption, particularly in light of institutional activities carried out by the Corruption Eradication Commission (Komisi Pemberantasan Korupsi—KPK) and public opinion formation through the media.

The normative analysis focuses on reviewing relevant Islamic criminal law (*fiqh jināyah*) principles, such as *khiyānah* (breach of trust), *ghulūl* (misappropriation of public property), and *ta'zīr* (discretionary punishment), in addition to statutory regulations governing corruption and the KPK's authority, such as the Anti-Corruption Law and the KPK Law. The purpose of this analysis is to evaluate how well Islamic legal principles mesh with Indonesia's positive criminal law framework, as well as their conceptual contribution and significance. By using this method, the study develops a theoretical framework for assessing how Islamic criminal law could assist efforts to eradicate corruption (Kamali, 2008; Salim, 2015).

The KPK serves as the main location for law enforcement, and the empirical component is carried out using a case study methodology. Official KPK papers, such as court rulings, press releases, yearly reports, and case-handling statistics pertaining to government grant corruption, are the source of empirical data. Where feasible, these sources are supplemented by a few in-depth interviews and policy analyses pertaining to KPK's investigative, prosecution, and preventive efforts. The purpose of this empirical investigation is to illustrate the operationalization of positive criminal law in practice, specifically with regard to corruption involving government grants (Yin, 2018; KPK, 2023).

A methodical comparison between institutional realities and legal aspirations is made possible by the integration of normative and empirical research. While empirical analysis shows how the KPK implements these principles, normative inquiry defines the moral and legal criteria derived from Islamic and positive law. This comparative paradigm improves analytical rigor and policy relevance by making it easier to identify the gaps, limitations, and possible synergies between Islamic criminal law concepts and modern anti-corruption practices (Mietzner, 2020).

Primary and secondary sources make up data sources. Official court records, KPK case reports, court decisions, and policy guidelines pertaining to government funding are examples of primary data. Scholarly works on Indonesian legal studies, Islamic criminal law, and criminological theories of corruption are the sources of secondary data. As supplemental primary data, in-depth interviews with KPK officials, Islamic law experts, and attorneys provide strategic viewpoints and contextual insights regarding enforcement difficulties (Creswell & Poth, 2018; Salim, 2015). Semi-structured interviews, document analysis, and a thorough literature study are the methods used to acquire data. Document analysis provides institutional and procedural insights, while literature review deepens conceptual understanding. The experiences, opinions, and assessments of practitioners about the use of Islamic law principles in the fight against corruption are investigated through interviews.

Thematic analysis and qualitative content analysis are used to examine the data. While literature is reviewed to investigate normative consistency between Islamic and positive law, documentary material is investigated to find trends, themes, and regulatory processes. Thematic coding of interview data reveals institutional issues, tactical solutions, and normative interpretations (Braun & Clarke, 2006). The legitimacy, dependability, and scholarly robustness of the research findings are strengthened by ensuring data validity by member verification, internal consistency checks, and triangulation (Lincoln & Guba, 1985).

4. Results and Discussion

The Application of Islamic Criminal Law in Combating Corruption of Government Grant Funds and the Role of the KPK

Corruption in the management of government grant funds represents a critical challenge to governance, public accountability, and social justice in Indonesia. These monies, which are meant to promote community development, education, social welfare, and religious endeavors, are extremely susceptible to abuse through deceptive proposals, theft, and

manipulation of accountability reports. A comprehensive framework that incorporates institutional efficacy, legal deterrent, and moral legitimacy is provided by the combination of Islamic criminal law concepts with positive law enforcement methods (Kamali, 2008; Salim, 2015).

The two main concepts of corruption from the standpoint of Islamic criminal law (*fiqh jināyah*) are *khiyānah* (breach of trust) and *ghulūl* (misappropriation of public assets). Since they go against the core Islamic values of responsibility (*amānah*), public interest (*maṣlaḥah*), and fairness (*ʿadl*), these actions are grave moral and legal transgressions. In order to foster moral governance and integrity in public service, Islamic law places equal emphasis on moral reform and social deterrence as well as punitive punishments, usually within the discretionary framework of *taʿzīr* (Al-Qaradawi, 2010; Kamali, 2008). Because it emphasizes both personal accountability and the harm that corruption does to society as a whole, this ethical paradigm is especially pertinent to the administration of public monies.

The Corruption Eradication Commission (KPK) is the main enforcement agency for the Anti-Corruption Law, which regulates corruption under positive criminal law in Indonesia. As a specialized organization with investigative, prosecution, and preventive powers, the KPK is able to handle corruption cases methodically and on its own. Research shows that the KPK has been quite successful in exposing intricate networks of corruption, including instances where bureaucratic and political elites have abused government funds (Butt & Lindsey, 2018; KPK, 2023). Its integrated policy, which combines public education, prevention, and repression, demonstrates a thorough approach in line with international best practices in anti-corruption governance.

But in spite of its successes, institutional pressures, legal changes, and political meddling have all made the KPK less effective. The KPK Law's independence was severely undermined by the 2019 modification, which raised worries about dwindling public trust and enforcement capabilities (Mietzner, 2020). These events draw attention to structural weaknesses in Indonesia's anti-corruption framework and point to the necessity of supplementary normative tools that strengthen moral dedication and social support. In this sense, Indonesian culture finds great resonance in the moral and cultural underpinnings provided by Islamic criminal law, especially when it comes to portraying corruption as a serious ethical transgression rather than just a legal one.

Islamic legal ideas can be incorporated into anti-corruption discourse through normative internalization through institutional culture, public ethics, and educational activities rather than formal legal codification. By incorporating principles like *amānah*, *ʿadl*, and *maṣlaḥah* into bureaucratic procedures, the KPK can improve preventative measures and foster an honest culture among public servants. Through moral accountability and social legitimacy, this ethical reinforcement strengthens deterrence in addition to legal consequences (Salim, 2015; Kamali, 2008). Furthermore, Islamic criminal law provides conceptual guidance for creating context-sensitive punitive and rehabilitative procedures by emphasizing proportionality and public interest in establishing punishments. These viewpoints can help guide institutional tactics and policy changes meant to rebuild public confidence and lessen systemic corruption, especially in areas where abuse is likely to occur, such as government grants.

In conclusion, a multifaceted strategy that incorporates institutional integrity, ethical governance, and law enforcement is necessary for the successful elimination of corruption in government grant management. Although the KPK continues to be a key component of Indonesia's anti-corruption initiatives, its long-term viability rests on ongoing governmental backing and ethical acceptability. In order to combat corruption in Indonesia, the normative principles of Islamic criminal law offer a supplemental framework that fortifies law enforcement with ethical accountability, providing a more comprehensive and culturally relevant approach.

Factors Influencing the Application of Islamic Criminal Law and the Challenges and Opportunities of Its Integration into the Indonesian Legal System

A complex interaction of legal, political, societal, and institutional elements shapes how Islamic criminal law is applied within Indonesia's pluralistic legal system. Indonesia, the largest Muslim-majority nation in the world, has solid socioreligious underpinnings that could help Islamic law's normative influence. Nonetheless, Islamic legal ideas must be carefully incorporated into the national legal system in a way that respects human rights, constitutional values, and social diversity in order to uphold the constitution's commitment to legal pluralism and democratic government (Butt & Lindsey, 2018; Salim, 2015).

The Indonesian constitutional framework, which acknowledges several legal sources such as state laws, religious standards, and customary law (*adat*), is one of the main elements impacting the implementation of Islamic criminal law. Islamic law has a big impact on family and personal law, but it is still only used sparingly and indirectly in criminal cases. This illustrates the state's cautious approach to striking a balance between international legal obligations, secular constitutionalism, and religious aspirations (Hooker, 2008). As a result, in criminal adjudication, Islamic criminal law frequently functions more as a moral and ethical guide than as a formal legal basis.

The likelihood of incorporating Islamic legal ideas is also greatly influenced by political factors. Instead of implementing substantive legislative reform, political elites often use religious language as a tool for electoral purposes, which can lead to the symbolic or selective adoption of Islamic values. Furthermore, politicians have taken a cautious approach to formalizing Islamic criminal law, especially in the delicate area of criminal justice, due to worries about societal polarization and minority rights (Mietzner, 2020). While maintaining room for its normative effect through public ethics and governance discourse, these political restraints also restrict the institutionalization of Islamic criminal law.

Sociocultural elements make up yet another important aspect. From traditionalist to modernist viewpoints, Indonesian culture demonstrates a wide range of religious practices and views. Although a sizable portion of the populace supports Islamic moral principles, opinions regarding the official application of Islamic criminal penalties differ greatly. Research shows that people are more in favor of ethical and preventive aspects of punishment, like social justice, accountability, and honesty, than they are of physical or punitive measures (Salim, 2015; Feener, 2013). This implies that rather than using punitive formalism, the integration of Islamic ideas is more socially acceptable when it is presented in terms of moral governance and social welfare.

The viability of integration is also influenced by institutional capability and legal culture. The familiarity of law enforcement agencies, judicial institutions, and bureaucratic structures with Islamic jurisprudence is limited due to their primary training in a secular-legal paradigm. Significant implementation issues arise from the lack of established operational procedures and interpretative frameworks for applying Islamic legal doctrines in criminal law (Hooker, 2008). The actual application of Islamic principles runs the risk of inconsistency and legal ambiguity in the absence of proper training, institutional coordination, and regulatory clarity.

There are plenty of chances to incorporate Islamic law ideas into Indonesia's criminal justice system in spite of these obstacles. The normative harmonization of Islamic ideals with constitutional principles presents a significant potential, especially in advancing human dignity, public welfare, and justice (*'adl*). Without requiring official legal codification, Islamic principles can enhance moral governance, anti-corruption initiatives, and social responsibility thanks to these shared values, which offer a strong basis for normative convergence (Kamali, 2008; Salim, 2015). Additionally, integrating Islamic ethical concepts into legal education and public administration might improve preventive justice and institutional integrity. In addition to official legal consequences, anti-corruption campaigns, judicial ethics training, and civic education programs based on Islamic moral principles can promote internalized compliance and societal deterrence (Al-Qaradawi, 2010). While upholding constitutional plurality, this soft integration strategy permits Islamic values to have a significant impact.

In conclusion, political dynamics, social variety, institutional capacity, and constitutional structures all influence how Indonesian Islamic criminal law is applied. Even though these elements create a lot of difficulties, they also create opportunities for positive integration through normative convergence and ethical governance. Indonesia can leverage the transformative potential of Islamic legal concepts to strengthen its criminal justice system and advance social justice by emphasizing moral internalization, institutional reform, and inclusive legal discourse.

5. Comparison

Its integrative normative-empirical methodology, which methodically blends modern socio-legal analysis of corruption eradication in Indonesia, especially in the context of government grant fund administration, with Islamic criminal law principles (*fiqh jināyah*), is what makes this study novelty. This research provides a comprehensive analytical model that connects ethical-normative values and operational legal enforcement, in contrast to earlier

studies that typically focus on either the institutional performance of the Corruption Eradication Commission (KPK) or the doctrinal aspects of Islamic law separately.

By operationalizing Islamic legal principles—such as *khiyānah* (breach of trust), *ghulūl* (misappropriation of public assets), *‘adl* (justice), *amānah* (accountability), and *maṣlaḥah* (public interest)—as analytical lenses for assessing contemporary anti-corruption strategies, this study presents a novel conceptual synthesis. This research positions Islamic criminal law as a moral-legal framework that enhances preventive governance and institutional integrity by emphasizing normative internalization and ethical institutionalization rather than formal legal codification.

Additionally, by methodically examining KPK case-handling procedures and institutional norms from the standpoint of Islamic legal ethics, the study offers unique empirical insights. By adding culturally based evaluative factors, this methodological innovation enhances the body of current anti-corruption research and allows for a greater comprehension of the ways in which religious values might support public legitimacy, deterrence, and legal compliance. This study makes a new addition to comparative legal studies, Islamic legal theory, and corruption research by advancing a novel socio-legal paradigm that harmonizes normative Islamic jurisprudence with empirical governance practices.

By showing that Islamic criminal law can serve as a supplementary normative system inside a democratic constitutional framework, this study theoretically enhances the conversation on legal pluralism. By putting out a paradigm of normative convergence, in which Islamic ethical principles complement state-based criminal law rather than conflict with it, it challenges the divide between secular positive law and religion legal systems. By placing *fiqh jināyah* within the context of current governance issues, especially in the area of anti-corruption, the work also advances Islamic legal theory. The study provides a dynamic reworking of Islamic criminal jurisprudence that is both normatively sound and socially sensitive by placing traditional ideas like *ta‘zīr*, *khiyānah*, and *ghulūl* within contemporary institutional and regulatory frameworks.

Furthermore, by defining a framework of legal efficacy that is ingrained in culture, this study enhances socio-legal scholarship. It illustrates how moral internalization, ethical governance, and societal trust all play a role in determining institutional legitimacy and legal compliance in addition to formal sanctions. By adding moral sociology and religious ethics as crucial factors influencing institutional performance and public responsibility, this realization expands theoretical models of law enforcement.

Practically speaking, the study's conclusions offer policymakers, law enforcement organizations, and anti-corruption organizations—especially the KPK—strategic direction for creating governance reforms that are both ethically and culturally sound. According to the research, preventive anti-corruption measures can be greatly improved by incorporating Islamic ethical ideals into institutional integrity systems, public administration training, and bureaucratic culture. The study provides the KPK with a conceptual framework for creating ethics-based enforcement tactics, such as community-focused anti-corruption campaigns, integrity education initiatives, and value-based leadership training. In addition to traditional legal consequences, these programs can improve institutional legitimacy, public trust, and social deterrence. By supporting the incorporation of Islamic ethical values into policy frameworks managing public finance, transparency, and accountability, the study contributes to regulatory reform in the larger legal system. This strategy encourages the creation of governance models that are morally and socially sound in addition to being legally binding.

Last but not least, the study emphasizes the significance of integrating Islamic moral precepts into anti-corruption education for legal education and civic involvement, promoting early knowledge of ethical obligation and public trust. It is anticipated that such programs will support integrity and accountability as fundamental standards in Indonesian society and aid in long-term cultural change.

6. Conclusion

According to the study's findings, including Islamic criminal law concepts into Indonesia's anti-corruption framework greatly improves the normative legitimacy and real-world efficacy of corruption eradication, especially when it comes to situations involving the embezzlement of government grant funds. Using a normative-empirical approach, the study shows that fundamental Islamic principles, including *amānah* (reliability), *‘adl* (fairness), *khiyānah* (betrayal of trust), *ghulūl* (misappropriation of public property), and *maṣlaḥah*

(public interest), offer a solid ethical basis that supports the Corruption Eradication Commission's (KPK) official legal enforcement.

Even though the KPK has made significant progress in investigation, prosecution, and prevention, political pressure, institutional constraints, and systemic governance issues continue to limit its efficacy, showing that punitive measures by themselves are not enough to stop deeply ingrained corruption practices. According to the results, integrating Islamic ethical principles into public administration, legal systems, and governance frameworks can improve institutional integrity, increase preventive measures, and foster a long-lasting culture of accountability.

By putting forth a model of normative convergence between Islamic law and positive criminal law, this study theoretically advances socio-legal and legal pluralism discourses by illustrating how they could work in tandem within a democratic constitutional framework. Practically speaking, the study emphasizes the significance of ethical leadership, value-based legislation change, and public involvement as essential elements of an all-encompassing and long-lasting anti-corruption approach in Indonesia.

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