



PREVENTION OF CORRUPTION BASED ON THE PRINCIPLE OF SHARIA SUPREMACY: ANALYSIS OF ANTI-CORRUPTION MECHANISMS IN GOVERNMENT

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ABSTRACT

Corruption is a fundamental problem that threatens the stability of government and undermines social justice. This phenomenon is rooted not only in weak laws and institutional oversight, but also in the dominance of carnality, which encourages the abuse of power. This study aims to analyze how the supremacy of Sharia law acts as an ethical and spiritual mechanism in controlling carnality to prevent corruption in government administration. The research method uses a qualitative approach based on literature studies, examining sources from the Qur'an, hadith, fiqh siyasah theory, and empirical data on the condition of corruption in Indonesia. The results show that corruption increases as moral values become less internalized; KPK data from 2020–2024 recorded 2,730 cases of corruption, while the BPS Anti-Corruption Behavior Index fell from 4.04 (2023) to 3.85 (2024), and the Corruption Perception Index stagnated at 37. This proves that law enforcement without moral reform is not effective enough. This study offers a model for the prevention of corruption based on the supremacy of Sharia through the pillars of tazkiyah al-nafs, institutional reform, the supremacy of just law, and public control with integrity. This study emphasizes that Sharia is not only a legal norm but also an objective ethical foundation capable of building a moral and corruption-free government.

Keywords: Sharia, lust, corruption prevention, good governance, government ethics.

1. INTRODUCTION

Corruption is one of the biggest problems faced by various countries, including Indonesia. Corruption not only causes financial losses to the state, but also damages social values, weakens the sense of justice, and reduces public trust in the government. Various efforts have been made to overcome corruption, ranging from strengthening regulations, enforcing stricter laws, establishing special anti-corruption agencies, to developing a more transparent administrative system. However, various studies show that a legal-formal approach is not enough to significantly and sustainably reduce corrupt practices. This is because the moral and spiritual factors that are the source of corrupt behavior, namely the drive of lust, have not been addressed.¹

¹ Siti Maftuhah, "KONSEP SELF CONTROL DALAM PERSPEKTI AL QUR ' AN," no. 07 (2023): 437–43.

There are many opinions about the definition of corruption, depending on each person's point of view and how corruption affects the life of the nation and state. To date, there is no consistent definition of corruption. The term "corruption" comes from the Latin word "corruptio" or "corruptus," which is translated into English as 'corruption' or "corrupt," into French as "corruptin," and into Dutch as "corruption." In other words, corruption is foolishness, depravity of depravity, dishonesty, manipulability, and unethical and immoral behavior, committing violations that In other words, corruption is foolishness, depravity of depravity, dishonesty, manipulability, and unethical and immoral behavior, committing inhumane violations and destroying generations.² According to Andi Hamzah, in his book, corruption is defined as actions that deviate from morality, deviate from purity, and are evil. In the Big Indonesian Dictionary (KBBI), corruption is defined as the misappropriation or misuse of state funds (companies, organizations, foundations, etc.) for personal gain or the gain of others.³

According to Law Number 31 of 1999 concerning the Eradication of Corruption, corruption is defined as any unlawful act that causes financial loss to the state or the state economy. This legal basis emphasizes that corruption is a serious crime that damages the order of government and national development.⁴

From an Islamic perspective, corruption includes forms of *ghulul*, *risywah*, and *khiyanah* against public trust. Allah SWT reminds us that following our desires is a path to misguidance and moral destruction (QS. Al-Jatsiyah: 23).

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَفَلَهُ عَلَىٰ بَصَرِهِ عَنَّا شَوَاهِدًا فَمَنْ يُهْدِيهِ مَنْ يَخَذُ اللَّهُ أَفَلَا تَتَذَكَّرُونَ ﴿٢٣﴾

"Do you know (Prophet Muhammad), those who make their desires their god and are left astray by Allah with His knowledge, Allah has sealed their hearing and hearts and placed a cover over their sight. Who can guide them after Allah (has left them astray)? Do you (O mankind) not take heed?"⁵

This verse emphasizes that when lust dominates human reason and spirituality, what happens is the destruction of moral consciousness, which ultimately disrupts social order. Therefore, Sharia functions as a divine system designed to regulate and discipline human lust in order to maintain honor, justice, and public welfare. Thus, self-control in Islam is not merely a spiritual principle, but a fundamental basis for building a civilized and ethical society.

Previous studies show that the various moral crises faced by Muslims are caused by the weak internalization of Sharia-based ethical principles in social, educational, and governmental institutions. However, existing literature still tends to focus on the legal-normative aspects of Sharia, while studies discussing Sharia as an ethical system for controlling desires and building morality are still very limited. This gap indicates the need for more in-depth research on how Sharia functions as a transformative mechanism in shaping responsible moral behavior in government.

The research questions in this study include: (1) How can the principle of Sharia supremacy over desires prevent corruption and abuse of power? (2) What institutional mechanisms can minimize the influence of subjective interests in decision-making? (3) How can best practices of good

² Budi Suhartawan, "Solusi Pencegahan Korupsi Dalam Al- Qur ' an" 2, no. September (2022): 279–303.

³ Arti kata korupsi - Kamus Besar Bahasa Indonesia (KBBI) Online

⁴ KPU KAB-LANNYJAYA - Korupsi Adalah Apa? Pengertian Menurut Ahli dan Undang-Undang

⁵ Surat Al-Jasiyah Ayat 23 - Qur'an Tafsir Perkata

governance integrate the objective values of Sharia?

The objectives of this study are to analyze the dangers of lust in government and its implications for corruption, evaluate checks and balances mechanisms as an implementation of Sharia supremacy, and formulate corruption prevention strategies based on the integration of spiritual values and modern governance. Thus, this article seeks to provide a comprehensive alternative solution for the development of a Sharia-based anti-corruption system that can be applied within contemporary bureaucratic structures.

2. METHODS

This study uses a qualitative approach with literature review. Data sources were obtained from fiqh siyasah books, scientific journals, government regulations, institutional integrity reports, and publications related to good governance and government ethics. The analysis was conducted through a normative and descriptive analytical approach by examining theoretical comparisons and reviewing governance models applied in several countries based on moral and spiritual governance.

The research method stages included: (1) identification and classification of relevant literature; (2) thematic analysis of sharia principles, the concept of lust, and modern corruption prevention strategies; (3) synthesis of a sharia supremacy-based preventive model that can be practically applied in the context of government. Data validity is maintained through source triangulation and comparison of the results of several previous studies. This approach was chosen because it is suitable for exploring theoretical concepts and designing value-based strategic models.

3. RESULTS AND DISCUSSION

Result

The results of this study show that the level of corruption in Indonesia until 2024 remains at an alarming level. This is reflected in the official report by Transparency International Indonesia, which released the 2024 Corruption Perceptions Index (CPI) with a score of 37 out of 100, placing Indonesia 99th out of 180 countries.⁶ This score indicates the low public and global perception of the integrity of the government sector in Indonesia and illustrates that law enforcement efforts have not been effective in significantly reducing corruption.

In addition, the Central Statistics Agency (BPS), through an official publication entitled the 2024 Indonesian Anti-Corruption Behavior Index, noted a decline in the IPAK score to 3.85 on a scale of 0–5, down from 4.04 in 2023.⁷ This decline confirms that the public's anti-corruption behavior is weakening, and the permissive culture towards malpractice is increasing, indicating that the issue of corruption is not only a regulatory issue but also a moral and spiritual one.

Meanwhile, the results of the Corruption Eradication Commission (KPK) publication show that corruption cases still occur systematically at various levels of government.⁸ The fact that most perpetrators of corruption are state officials proves the existence of a relationship between power,

⁶ Saint Lucia, "CORRUPTION PERCEPTIONS INDEX 2024 CORRUPTION PERCEPTIONS INDEX 2024," no. January 2025 (2024).

⁷ Indeks Perilaku and Anti Korupsi, "Indeks Perilaku Anti Korupsi (IPAK) 2024," no. 53 (2024).

⁸ "Download," n.d. [Tentang Kami - ACLC KPK](#)

lust for domination, and abuse of authority. This condition indicates that legal instruments alone are not sufficient to reduce the level of corruption if they are not accompanied by moral and spiritual strengthening of individuals who hold public power.

These empirical findings support the theoretical argument in the study that the supremacy of Sharia law has a fundamental role as a mechanism for controlling lust in the administration of government. Sharia principles such as trust (*amanah*), justice (*'adl*), benefit (*maslahah*), and oversight mechanisms (*hisbah*) are ethical and spiritual mechanisms that can build internal controls to suppress power abuses. Therefore, Sharia supremacy functions not only as a legal guideline, but also as an objective ethical system capable of shaping the character of responsible and integrity-driven leaders.

To clarify the empirical conditions related to the level of corruption, the following table compares CPI, IPAK, and the number of corruption cases handled by the KPK over the last five years:

Table 1. Comparison of CPI, IPAK, and number corruption cases in Indonesia (2020-2024)

Year	CPI (0–100)	IPAK (0–5)	Number of Corruption Cases Prosecuted by the KPK	Data Source
2020	37	3,88	103 case	KPK, BPS, TI
2021	38	3,93	111 case	KPK, BPS, TI
2022	38	3,97	149 case	KPK, BPS, TI
2023	39	4,04	132 case	KPK, BPS, TI
2024	37	3,85	140 case	KPK, BPS, TI



Cases The data in the table shows that despite fluctuations in the prosecution of corruption cases, trends in the corruption perception index and anti-corruption behavior do not show

significant improvement. The stagnation of the CPI and the decline in the IPAK indicate that the legal approach and enforcement have not been effective in addressing the root causes of corruption. The fact that most perpetrators of corruption are state officials reinforces the argument that corruption is not only a legal institutional problem, but also a problem of uncontrolled lust for power among individuals in positions of authority.

These empirical findings support the argument that Sharia supremacy needs to be presented as an effective moral-spiritual control mechanism in preventing abuse of power. Sharia principles such as amanah, al-'adl, maslahah, ihsan, and hisbah have the potential to become the foundation of public integrity that not only prohibits deviations but also builds internal awareness to reject corrupt practices.

Thus, this study confirms that the law enforcement approach must be integrated with the internalization of Sharia values, because without moral reform, law enforcement will not be able to significantly reduce corruption. The integration of objective Sharia values and modern good governance mechanisms is the most comprehensive strategy to prevent corruption in Indonesia.

Discussion

This study shows that corruption cannot be viewed solely as an administrative violation, but rather as a moral and spiritual issue rooted in the dominance of lust within state officials. The empirical data presented in the results section proves that law enforcement without moral reform has not been able to bring about significant changes in reducing the level of corruption in Indonesia. This is reflected in Indonesia's Corruption Perception Index score for 2024, which stands at 37 according to Transparency International, as well as the decline in the Anti-Corruption Behavior Index (IPAK) score to 3.85 based on a report by the Central Statistics Agency (BPS). These conditions indicate that law enforcement efforts carried out by law enforcement agencies are still weak in terms of building awareness of integrity among individuals and state institutions.

In the context of Islamic government ethics, sharia places objective values as guidelines for behavior and moral boundaries that control subjective impulses and personal ambitions. Principles such as trustworthiness (amanah), justice ('adl), public interest (maslahah), benevolence (ihsan), and oversight (hisbah) are not merely theological normative concepts, but instruments for controlling desires that can prevent the abuse of power. When these values are internalized, political and administrative decisions will be oriented toward the public interest, not personal gain. Therefore, the supremacy of Sharia provides a strong ethical foundation for preventing corruption through spiritual purification (tazkiyah al-nafs) and the formation of the moral character of public leaders.

However, strengthening internal controls alone is not enough without structural mechanisms that prevent loopholes for abuse of authority. Modern principles of good governance, such as policy transparency, checks and balances, meritocracy, public audits, and social participation, are systemic instruments that can limit the scope for greed in public decision-making. The integration of spiritual ethics and modern governance mechanisms will result in a system of government that not only regulates legally but also builds moral awareness to prevent corruption from the outset. Steps to prevent corruption include:

Checks and balances

This is the main mechanism for avoiding concentration of power and preventing abuse of

authority. This principle is in line with the concepts of al-shura, hisbah, and qadha' institutions in Islamic government. In modern systems, checks and balances are realized through the separation of legislative, executive, and judicial powers, as well as the strengthening of supervisory institutions such as APIP, BPK, Ombudsman, and DPR. This division of power functions as a structural fence that limits the intervention of personal interests in public decision-making processes.

Meritocracy system

This is an important mechanism to avoid nepotism and patronage. The Prophet Muhammad emphasized that positions should be given to those who are competent ("If a matter is entrusted to someone who is not competent, wait for its destruction," HR. Bukhari). In the context of modern bureaucracy, meritocracy is reflected in competency-based recruitment, performance-based promotion, and objective indicator-based evaluation. This system closes the space for subjective compromise that allows conflicts of interest to arise.

Transparency

Transparency through digital governance is very important in limiting opportunities for corruption. E-budgeting, e-procurement, and e-performance systems reduce opportunities for data manipulation and intervention by officials. This principle is in line with the value of al-bayyinah (clarity) and the prohibition on concealing public information related to the public interest. Countries such as South Korea and Estonia have shown that digitizing public services significantly reduces the potential for corruption and increases accountability.

Public oversight

This is a fundamental element of modern governance and Islamic tradition. The concept of al-amr bi al-ma'ruf wa al-nahy 'an al-munkar gives moral legitimacy to the community to oversee the administration of the state. Mechanisms such as whistleblowing systems, public hearings, and open data create opportunities for the public to detect and prevent abuse of power as early as possible.

Code of ethics for public officials

A code of ethics for public officials based on Sharia values serves as a moral and regulatory guideline. Principles such as trustworthiness, prohibition of bribery, transparency of officials' assets (LHKPN), and prohibition of conflict of interest are internal instruments that build the integrity of the state apparatus. This practice is in line with the policy of Caliph Umar bin Khattab, who strictly monitored the assets of officials so that they would not use their positions as a means of enriching themselves.

By integrating Sharia moral principles and modern structural mechanisms, subjective influences in decision-making can be effectively minimized. This shows that Sharia supremacy and good governance are not two conflicting things, but can complement each other in building an integrity-based bureaucracy.

Various international practices show that successful anti-corruption reforms always combine moral and structural dimensions. Countries that implement integrity education for public officials, ethical character building, and public transparency show greater improvement in anti-corruption

efforts than countries that rely solely on repressive law enforcement. This confirms that the success of corruption eradication depends heavily on preventive efforts based on value integration, not just enforcement.

Thus, the supremacy of Sharia has strong relevance as an ethical paradigm for shaping clean and integrity-based governance. The collaboration between spiritual values and systemic mechanisms is the most comprehensive prevention model in building state governance that is free from abuse of power.

4. CONCLUSION

This study concludes that corruption is a fundamental problem that stems from weak moral control and the dominance of lust within the power structure. This condition is reflected in the stagnation of Indonesia's Corruption Perception Index and the decline in the Anti-Corruption Behavior Index despite ongoing enforcement efforts. This means that law enforcement without moral transformation will not be able to significantly reduce corruption. Therefore, the supremacy of Sharia law is an important ethical foundation for building self-control and moral integrity in government administration.

Sharia principles such as trustworthiness, justice, benefit, ihsan, and hisbah have a strategic function in building the ethical awareness of public officials so that power is exercised not as a means of fulfilling personal ambitions, but as a mandate to protect the welfare of society. In line with this, strengthening institutional mechanisms through transparency, meritocracy, checks and balances, and public participation serves as a structural fence that limits opportunities for abuse of authority. The integration of moral-spiritual dimensions and modern governance is key to realizing clean and corruption-free government.

This study emphasizes the need for character reform through the internalization of Sharia values in the education of state officials and the development of public officials' ethics, as well as the development of public policies based on integrity and transparency. By building a strong moral foundation and control system, the goal of realizing a fair, honest, and trustworthy government can be achieved in a sustainable manner.

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