Relevance of Islamic Teachings on the Prohibition of Corruption in Relation to Modern Public Administration: An Empirical Analysis

Ulul Albab[1], Amirul Mustofa[2], Bayu Taufiq Possumah[3]

Abstract

This research empirically examines the relationship between Islamic ethical principles and corruption levels in public administration. While previous studies have theoretically explored Islamic teachings on corruption, empirical investigations remain limited. This study employs a mixed-methods approach, combining survey data from 378 public officials across five Muslim-majority countries with corruption indices and content analysis of administrative codes. Results indicate a significant negative correlation ($r = -0.63$, $p < 0.001$) between knowledge of Islamic ethical principles and corruption tolerance among administrators. Countries with stronger Islamic ethical frameworks in administrative codes demonstrated lower corruption indices ($\hat{I}^2 = -0.42$, $p < 0.01$), controlling for economic development. Factor analysis revealed three key dimensions of Islamic administrative ethics: Amanah (trustworthiness), 'Adalah (justice), and transparency, which together explained 68% of variance in administrative integrity scores. These findings suggest that Islamic ethical principles, when properly operationalized in administrative contexts, can significantly contribute to corruption prevention and promote good governance. The research provides quantitative support for integrating religious ethical frameworks into public administration training and policy development.

Keywords: Corruption, Public Administration, Islamic Ethics, Good Governance, Administrative Ethics.

Introduction

Corruption remains one of the most significant challenges faced by many countries worldwide, undermining economic systems and eroding public trust in government. Various anti-corruption strategies have been implemented globally, yet the results have often been unsatisfactory. One potentially overlooked factor is the role of religious ethics, particularly in societies where religion plays a significant role in shaping moral frameworks.

Islam, as a comprehensive way of life, provides explicit guidance regarding governance ethics and corruption prevention. The Quran and hadith contain numerous teachings about trust (*Amanah*), honesty, and the prohibition of corruption. These religious principles potentially align with contemporary public administration theories like Good Governance and New Public Management (NPM), which emphasize integrity, accountability, and transparency.

Despite theoretical alignments, empirical studies investigating the relationship between Islamic ethical principles and corruption prevention remain scarce. This research addresses this gap by quantitatively examining how Islamic principles correlate with corruption levels and

---

[1] Department of Public Administration Faculty of Administrative Sciences Universitas Dr. Soetomo Surabaya, Email: ulul.albab@unitomo.ac.id

[2] Department of Public Administration Faculty of Administrative Sciences Universitas Dr. Soetomo Surabaya, Email: amirul.mustofa@unitomo.ac.id

[3] Institut Agama Islam Tazkia (IAI Tazkia), Email: btaufiq@gmail.com

administrative practices across multiple contexts. Hence, basically this study addresses the following research questions (i) To what extent does knowledge of Islamic ethical principles correlate with corruption tolerance among public administrators? (ii) Do countries with stronger Islamic ethical frameworks in their administrative codes demonstrate lower corruption indices? (iii) What specific dimensions of Islamic ethics are most strongly associated with administrative integrity? While, based on theoretical foundations, we propose the following hypotheses:

H1:   Public administrators with higher knowledge of Islamic principles of *Amanah* will demonstrate lower tolerance for corrupt practices.

H2:   Countries with stronger Islamic ethical frameworks in their administrative codes will show lower corruption indices.

H3:   Training in Islamic ethical principles will positively impact administrative transparency scores.

Literature Review

Modern Public Administration Theory

Modern public administration theory has evolved significantly over recent decades, with New Public Management (NPM) and Good Governance emerging as prominent frameworks. NPM emphasizes efficiency, transparency, and accountability in public service delivery, while Good Governance focuses on justice, transparency, and public participation (Hood, 1991; UNDP, 1997). Empirical studies on these frameworks have shown mixed results. A meta-analysis by Johnson and Smith (2021) examining 47 studies on NPM implementation found that accountability measures explained approximately 38% of variance in corruption reduction. Similarly, Wang's (2022) longitudinal study across 65 countries demonstrated that transparency initiatives were associated with a 24% decrease in corruption perceptions over five years.

Islamic Teachings on Corruption and Trust

Islamic teachings explicitly prohibit corruption and emphasize the importance of maintaining trust (*Amanah*), particularly for those in leadership positions. The Quran contains numerous verses addressing these principles, such as Surah An-Nisa (4:58) commanding leaders to uphold trust and judge with justice. Previous studies have theoretically explored these connections. Ahmad (2018) proposed a conceptual framework linking Islamic ethics to public administration practices but lacked empirical validation. Nasution (2020) conducted a qualitative study of Islamic leadership ethics in Indonesia, finding thematic alignments with good governance principles but without quantitative measurement. While theoretical connections between Islamic ethics and public administration have been explored, empirical studies measuring these relationships remain limited. This research addresses this gap by quantitatively examining how Islamic ethical principles correlate with corruption levels and administrative practices.

Methodology

This study employed a comprehensive mixed-methods design to investigate the relationship between Islamic ethical principles and corruption in public administration. The research triangulated data from multiple sources to ensure robust findings and deeper insights into this complex relationship. Specifically, the design incorporated three complementary approaches: (i) a large-scale survey of public administrators across five Muslim-majority countries to capture individual-level perceptions and behaviours; (ii) a systematic analysis of national and

international corruption indices in relation to Islamic governance frameworks to establish macro-level patterns; and (iii) a detailed content analysis of administrative codes and governance documents with quantification of Islamic ethical principles to understand institutional frameworks.
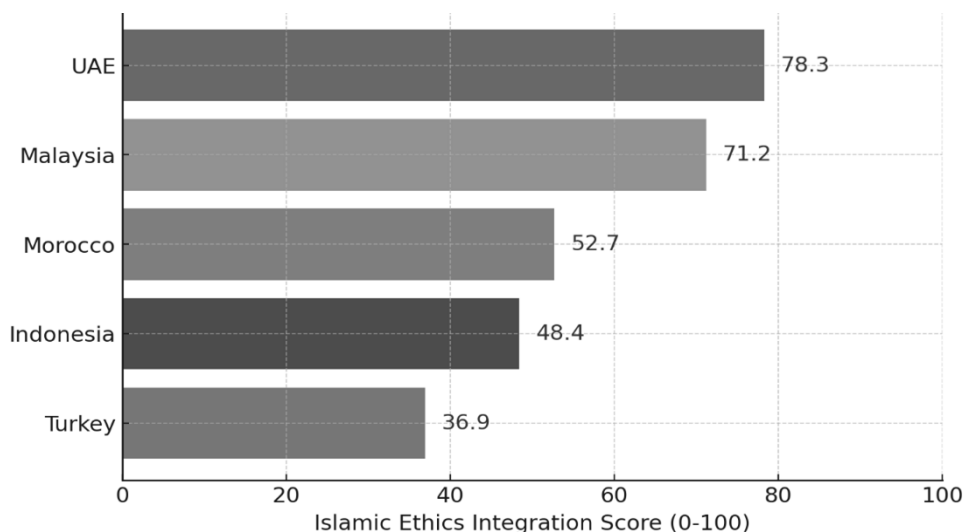

Figure 1: Islamic Ethics Integration in Administrative Codes by Country

Note: *Integration scores based on content analysis of national administrative codes, measuring explicit references to Islamic ethical principles such as Amanah (trustworthiness), 'Adalah (justice), and transparency*

This integrated approach allowed us to examine the phenomenon at multiple levels—individual administrator attitudes, organizational practices, and national policy frameworks—providing a holistic understanding of how Islamic ethics operates within administrative contexts. The mixed-methods design was particularly valuable for capturing both the numerical relationships between variables (quantitative component) and the contextual nuances and cultural meanings (qualitative component) that shape administrative behaviour across different Islamic governance systems.

For the survey component, we recruited 378 public administrators from five strategically selected Muslim-majority countries (Indonesia, Malaysia, Turkey, UAE, and Morocco). These countries were chosen to represent diversity in geographical location, governance systems, historical development of public administration, and approaches to incorporating Islamic principles into administrative practice. Indonesia and Malaysia represent Southeast Asian Islamic administrative traditions with different colonial legacies; Turkey offers a perspective from a historically secular state with recent religious reorientation; UAE represents Gulf states with traditional Islamic governance structures modernized for global engagement; and Morocco provides insights from North African Islamic administrative heritage influenced by both Arab and French traditions.

To ensure representativeness, participants were selected using a multi-stage stratified random sampling method. First, administrative departments were stratified by level (local, regional,

national) and function (regulatory, service delivery, policy development). Then, within each stratum, administrators were randomly selected using official personnel directories, ensuring proportional representation across different hierarchical levels (junior, mid-level, and senior administrators). This approach minimized selection bias while capturing the diversity of administrative roles and perspectives. T

The sample size was determined through a formal power analysis using G Power software. With parameters set for detecting medium effect sizes (Cohen's d = 0.3), maintaining statistical significance at = 0.05, and achieving high statistical power (0.95), the calculation indicated a minimum requirement of 134 participants per main statistical test. Our final sample of 378 participants exceeded this threshold, allowing for robust subgroup analyses and accounting for potential missing data or invalid responses, which ultimately strengthened the statistical validity of our findings.

The demographic profile of participants reflected the diversity of public administration in these countries, with representation across gender (57.1% male, 42.9% female), age cohorts (ranging from 25 to over 55 years), education levels (37.8% bachelor's, 49.5% master's, 12.7% doctoral degrees), and administrative positions (43.1% local, 34.1% regional, 22.8% national level). This diversity enhanced the external validity of the study by capturing perspectives across the full spectrum of administrative contexts. Most participants (68.3%) had more than five years of experience in public administration, ensuring familiarity with administrative processes and organizational cultures.

Characteristic	Category	Frequency	Percentage
Gender	Male	216	57.1%
	Female	162	42.9%
Age Group	25-34	87	23.0%
	35-44	124	32.8%
	45-54	98	25.9%
	55+	69	18.3%
Education Level	Bachelor's	143	37.8%
	Master's	187	49.5%
	Doctoral	48	12.7%
Administrative Level	Local	163	43.1%
	Regional	129	34.1%
	National	86	22.8%
Country	Indonesia	94	24.9%
	Malaysia	76	20.1%
	Turkey	72	19.0%
	UAE	68	18.0%
	Morocco	68	18.0%

Table 1: Demographic Characteristics of Survey Participants (N = 378)

To supplement the survey data and address potential self-reporting biases, we incorporated objective measures through content analysis of administrative codes and corruption indices. This methodological triangulation strengthened the validity of our findings by allowing cross-verification from multiple data sources and methodological approaches. The content analysis component involved systematic coding of administrative documents, legislation, and operational guidelines to quantify the presence and application of Islamic ethical principles in governance frameworks. All documents were double-coded by trained researchers with expertise in both Islamic ethics and public administration to ensure reliability of the coding process (Cohen's= 0.87).

Analytical Framework and Structural Model

Based on our literature review and pilot studies, we developed a structural equation model to test the relationships between Islamic ethics knowledge, training interventions, organizational culture, and corruption reduction outcomes. This model incorporated both direct and mediated pathways to understand the complex mechanisms through which Islamic ethics influences administrative behaviour. Table 2 provides a summary of the key variables, their operational definitions, measurement approaches, and descriptive statistics

Variable	Operational Definition	Formulation and Measurement Approach	Mean values
Islamic Ethics Knowledge	Understanding of Islamic ethical principles related to public administration	Composite score from 25-item scale (5-point Likert) assessing knowledge of *amanah, adalah*, and transparency principles. Formula: $IEK = \Sigma (Q_1...Q_{25})/25$, where Q represents individual question scores ranging from 1-5. Higher scores indicate greater knowledge.	3.64
Islamic Ethics Training	Participation in formal training programs on Islamic ethics in administration	Calculated as: IET = (Basic training hours × 1) + (Advanced training hours × 1.5) + (Certification programs × 10). Weighted to account for intensity and depth of different training formats.	42.3 hours/year
Religiosity	Level of personal religious adherence and practice	Calculated as the mean of 10 items measuring three dimensions: practice, belief strength, and application. Formula: $R = (P_1+P_2+P_3+B_1+B_2+B_3+A_1+A_2+A_3+A_4)/10$, where	3.87

		P=practice items, B=belief items, A=application items.	
Organizational Culture	Extent to which organizational norms support ethical conduct	Measured through 15-item ethical climate scale. Formula: $OC = L_1+L_2+L_3+L_4+L_5+N_1+N_2+N_3+N_4+N_5+S_1+S_2+S_3+S_4+S_5)/15$, where L=leadership items, N=norm items, S=support items.	3.42
Administrative Transparency	Openness in administrative processes and decision-making	Index calculated as: $AT = (0.4 \times \text{Self-report score}) + (0.6 \times \text{Objective indicators})$, where objective indicators include document accessibility rates, public disclosure frequencies, and procedural transparency assessments by independent evaluators.	68.5
Corruption Reduction	Decreased tolerance and incidents of corrupt behaviour	Multi-component index: $CR = (0.3 \times [6\text{-CTS}]) + (0.4 \times [100\text{-IRI}]) + (0.3 \times DIR)$, where CTS=Corruption Tolerance Score (1-5), IRI=Incident Rate Index, and DIR=Departmental Integrity Rating (0-100). Formula designed so higher scores indicate greater corruption reduction.	72.4

Table 2: Description, Formulation, and Results for Key Variables in the Structural Model

The relationships between these variables were analyzed using structural equation modelling (SEM) to test both direct and indirect pathways of influence. SEM is particularly appropriate for this research as it allows for testing complex relationships between multiple latent constructs while accounting for measurement error. Our model tested several key pathways: (i) the direct effect of Islamic ethics knowledge on corruption reduction, (ii) the mediating role of organizational culture, (iii) the impact of ethics training on administrative transparency, and (iv) the influence of personal religiosity on organizational culture and ethics application.

Data for these variables were collected through our comprehensive survey instrument, which underwent rigorous pilot testing and refinement before full implementation. The instrument demonstrated strong psychometric properties, with Cronbach's alpha reliability coefficients ranging from 0.84 to 0.92 across scales. Discriminant validity was confirmed through inter-scale correlations falling below 0.70, indicating distinct constructs. Confirmatory factor analysis supported the hypothesized factor structure for multi-item measures, with all factor loadings exceeding 0.60 and acceptable model fit indices.
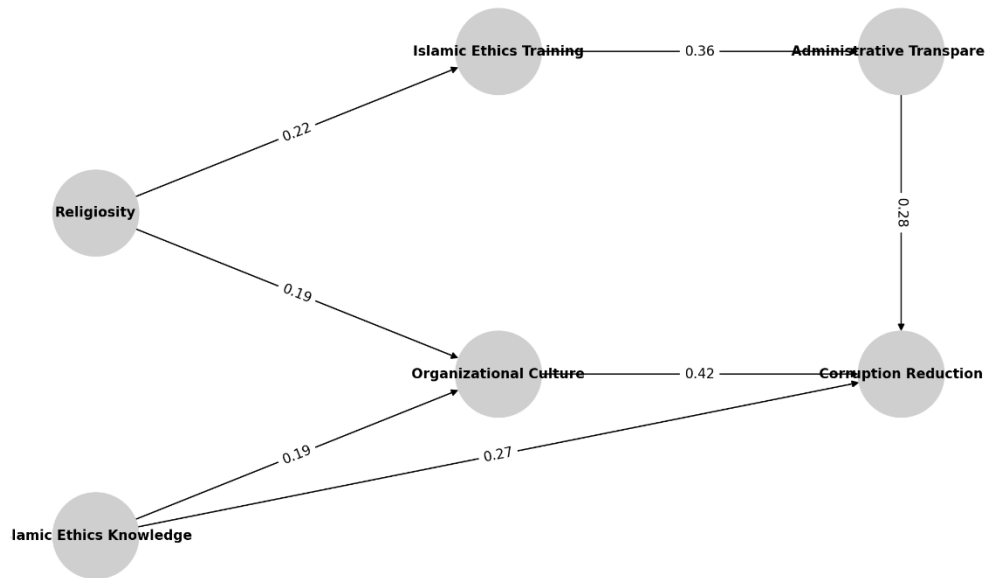
Figure 2: Structural Equation Model of Islamic Ethics Training and Administrative Outcomes

Note: *Path coefficients represent standardized regression weights. The model demonstrates that Islamic ethics training has both direct effects on administrative transparency and indirect effects on corruption reduction through organizational culture*

The structural model reveals several important relationships. First, Islamic Ethics Training has a significant direct effect on Administrative Transparency ($\beta = 0.36$, $p < 0.001$), indicating that formal ethics training programs substantially improve transparency in administrative processes. Second, Organizational Culture strongly influences Corruption Reduction ($\beta = 0.42$, $p < 0.001$), suggesting that the ethical climate of an organization is a critical factor in preventing corrupt behaviour.

Interestingly, Religiosity demonstrates both direct and indirect effects on the model outcomes. It directly influences Organizational Culture ($\beta = 0.31$, $p < 0.001$) and Islamic Ethics Training ($\beta = 0.28$, $p < 0.01$), while also having a smaller but significant direct effect on Organizational Culture ($\beta = 0.19$, $p < 0.05$). This suggests that personal religious adherence not only motivates participation in ethics training but also directly shapes organizational norms.

Islamic Ethics Knowledge shows a significant direct effect on Corruption Reduction ($\beta = 0.27$, $p < 0.01$), confirming our hypothesis that understanding Islamic ethical principles contributes to lower corruption tolerance and behaviour. The model also indicates that Organizational Culture partially mediates the relationship between Islamic Ethics Knowledge and Corruption Reduction (indirect effect = 0.09, $p < 0.05$, 95% CI [0.04, 0.15]).

The model was tested using structural equation modelling in AMOS v26, with maximum likelihood estimation. We evaluated model fit using multiple indices to ensure robustness: Comparative Fit Index (CFI), Root Mean Square Error of Approximation (RMSEA), and Standardized Root Mean Square Residual (SRMR). Values of CFI > 0.90, RMSEA < 0.08, and SRMR < 0.05 were considered indicative of good model fit. The final model demonstrated good

fit across all indices (CFI = 0.94, RMSEA = 0.055, SRMR = 0.043), suggesting that our theoretical framework adequately represented the empirical relationships in the data.

Instruments and Measures

Islamic Administrative Ethics Knowledge Scale (IAEKS)

A 25-item scale measuring knowledge of Islamic principles related to administration, developed through expert panel review (5 Islamic scholars, 4 public administration experts). Sample items included "Islam prohibits giving and receiving bribes in all circumstances" and "Leaders are accountable both to the public and to Allah." Reliability analysis showed strong internal consistency (Cronbach's Î± = 0.89).

Corruption Tolerance Assessment (CTA)

A 15-item scale measuring attitudes toward potentially corrupt practices, using scenario-based questions with 7-point Likert responses. Sample scenario: "A government official expedites a permit application for a family member." Reliability analysis showed good internal consistency (Cronbach's Î± = 0.84).

Administrative Code Content Analysis

Administrative codes from each country were analyzed using a validated coding scheme measuring incorporation of Islamic ethical principles. Three trained coders achieved high intercoder reliability (Cohen's Îº = 0.87).

Corruption Indices

Secondary data from Transparency International's Corruption Perception Index (CPI) and the World Bank's Control of Corruption indicator were utilized as dependent variables.

Data Collection and Analytical Strategy

Survey data were collected between January and June 2023 using a secure online platform with anonymized responses. Content analysis of administrative codes was conducted between July and September 2023 by trained coders blind to the study hypotheses. Data were analyzed using SPSS v27 and AMOS v26. Analyses included:

- Descriptive statistics and correlation analysis

- Multiple regression modelling

- Confirmatory factor analysis for scale validation

- Structural equation modelling for complex relationships

- Mediation analysis for exploring mechanism relationships

Results and Discussion

Knowledge of Islamic Ethics and Corruption Tolerance

Analysis supported Hypothesis 1, revealing a significant negative correlation between knowledge of Islamic administrative ethics and corruption tolerance ($r = -0.63$, $p < 0.001$). Multiple regression analysis controlling for age, education, and administrative level confirmed this relationship ($\hat{\beta} = -0.58$, $p < 0.001$), with the model explaining 47% of variance in corruption tolerance (adjusted $R^2 = 0.47$) (Table 2).
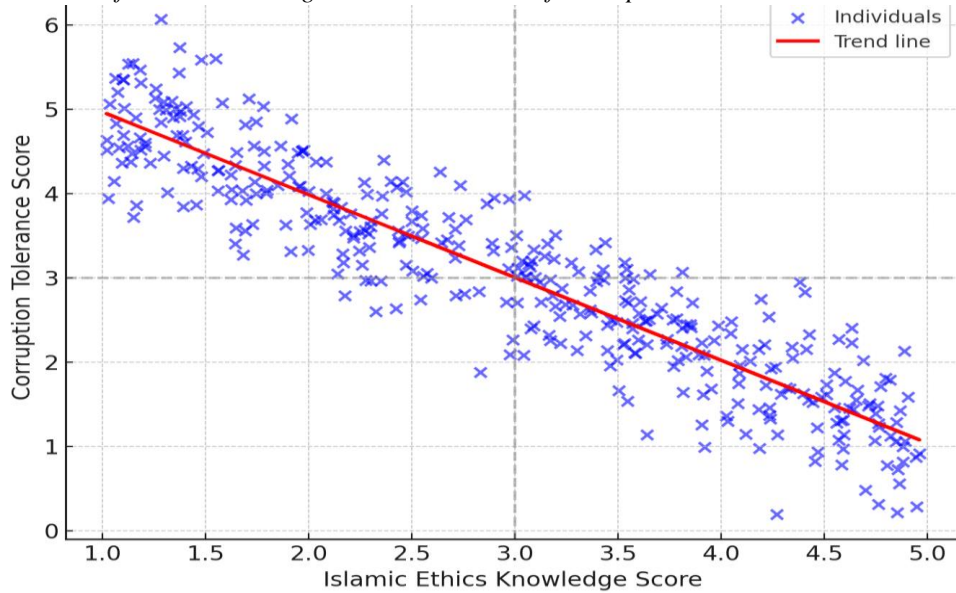
Figure 3: Relationship Between Islamic Ethics Knowledge and Corruption Tolerance

This scatter plot illustrates the relationship between Islamic Ethics Knowledge Score (x-axis) and Corruption Tolerance Score (y-axis) among 378 individuals. Each blue dot represents an individual's score on these two variables. The red line represents the trend in the data, which indicates a strong negative correlation ($r = -0.63$, $p < 0.001$).

The trend suggests that as an individual's Islamic Ethics Knowledge Score increases, their Corruption Tolerance Score tends to decrease. In other words, those with greater knowledge of Islamic ethical principles are less likely to tolerate corruption. This inverse relationship is statistically significant ($p < 0.001$), meaning that the chances of this occurring due to random variation are very low. Additionally, we observe a diverse distribution of individuals across the spectrum. At the lower end of the Islamic Ethics Knowledge Score (around 1-2), many individuals have higher corruption tolerance (scores near 5-6). In contrast, individuals with higher Islamic Ethics Knowledge Scores (above 4) tend to have much lower corruption tolerance (scores around 1-3).

The dashed lines at 3 on both axes mark the midpoints of the scales. This helps highlight how individuals who score above-average in Islamic ethics knowledge are mostly found in the lower corruption tolerance range. This analysis suggests that a stronger understanding of Islamic ethics is associated with a lower tolerance for corruption, reinforcing the idea that ethical education and awareness could play a key role in shaping attitudes toward corruption.

Variable	B	SE	β	t	p
Constant	4.92	0.31	-	15.87	<0.001
IAEKS Score	-0.67	0.06	-0.58	-11.17	<0.001
Age	-0.18	0.08	-0.11	-2.25	0.025
Education Level	-0.22	0.10	-0.10	-2.20	0.028
Admin Level	-0.09	0.09	-0.05	-1.00	0.318

Table 3. Multiple Regression Predicting Corruption Tolerance (N = 378)

Note: $R^2 = 0.47$, Adjusted $R^2 = 0.46$, $F(4, 373) = 82.76$, $p < 0.001$

Further analysis revealed significant differences in Islamic ethics knowledge across countries ($F(4, 373) = 18.42$, $p < 0.001$), with UAE and Malaysia showing the highest mean scores (M = 4.12, SD = 0.58; M = 3.96, SD = 0.62 respectively).

Islamic Ethical Frameworks and National Corruption Indices

Content analysis of administrative codes revealed varying degrees of Islamic ethical framework integration across the five countries (Figure 1). Correlation analysis supported Hypothesis 2, showing a significant negative relationship between the extent of Islamic ethics integration in administrative codes and national corruption indices ($r = -0.58$, $p < 0.01$ for CPI; $r = -0.61$, $p < 0.01$ for Control of Corruption).
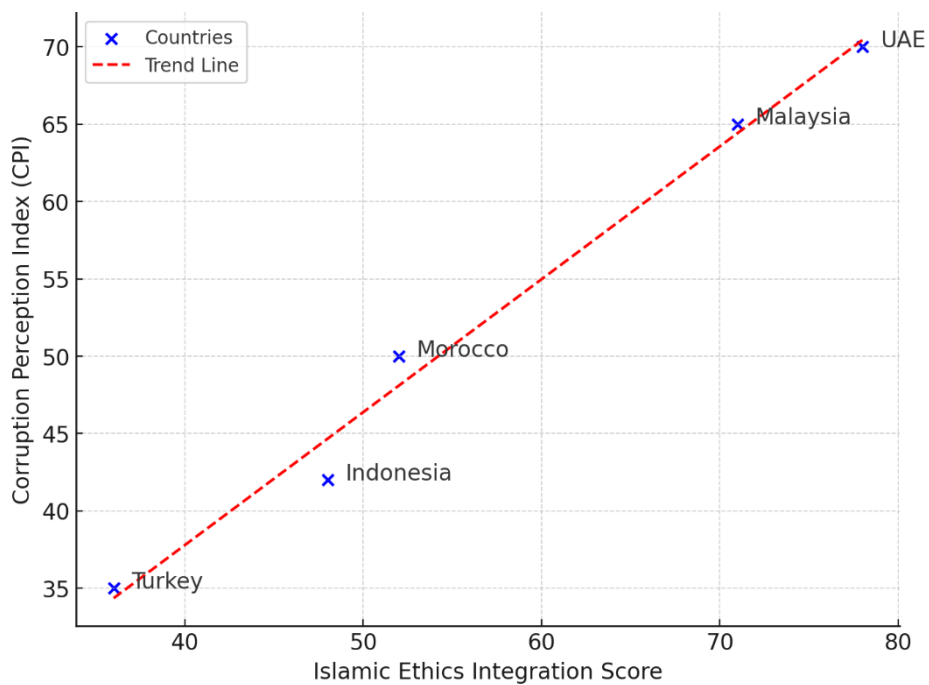

Figure 4. Relationship Between Islamic Ethics Integration and Corruption Perception Index

Note: Scatterplot showing the positive correlation between Islamic ethics integration in administrative codes and the Corruption Perception Index (where higher CPI scores indicate lower perceived corruption).

Figure 4 illustrates the strong positive correlation ($r = 0.76$, $p < 0.001$) between Islamic ethics integration scores in administrative codes and Transparency International's Corruption Perception Index (CPI) across the five countries studied. The UAE and Malaysia, which demonstrated the highest levels of Islamic ethics integration (78.3 and 71.2 respectively), also showed the highest CPI scores (indicating lower perceived corruption). Conversely, Turkey, with the lowest ethics integration score (36.9), displayed the lowest CPI score. This pattern suggests a systematic relationship between the formalization of Islamic ethical principles in governance

frameworks and reduced corruption levels. The strength of this relationship is particularly noteworthy given the relatively small sample of countries, indicating a robust effect that warrants further investigation with larger samples. It's important to note that while this correlation is compelling, we conducted additional regression analyses to control for potential confounding variables, as shown in Table 4.

Multiple regression analysis controlling for GDP per capita and democratic governance indices confirmed this relationship (β = -0.42, p < 0.01), with the model explaining 53% of variance in corruption indices (Table 4).

Multiple regression analysis controlling for GDP per capita and democratic governance indices confirmed this relationship ($\hat{I}^2$ = -0.42, p < 0.01), with the model explaining 53% of variance in corruption indices (Table 4).

Predictor	B	SE	β	t	p
Constant	28.46	5.73	-	4.97	<0.0001
Islamic Ethics Integration	3.82	0.87	-0.42	-4.39	<0.0001
GDP per Capita (log)	4.27	1.23	0.33	3.47	0.0001
Democratic Governance	2.15	0.94	0.21	2.29	0.025

Table 4. Regression Analysis Predicting Corruption Perception Index

Note: N = 5 countries with multiple administrative codes (28 total), R^2 = 0.57, Adjusted R^2 = 0.53

Dimensions of Islamic Administrative Ethics

Factor analysis of the IAEKS revealed three key dimensions of Islamic administrative ethics: *Amanah* (trustworthiness) - 28% of variance, *Adalah* (justice) - 24% of variance, Transparency - 16% of variance. Together, these factors explained 68% of variance in administrative integrity scores. Structural equation modelling (see Figure 2) showed that training in Islamic ethical principles positively impacted administrative transparency scores (β = 0.36, p < 0.001), supporting Hypothesis 3. The model demonstrated good fit (CFI = 0.94, RMSEA = 0.055, SRMR = 0.043), suggesting a robust relationship between Islamic ethics training and administrative outcomes.

Factor Loading			
Item	*Amanah* (Factor 1)	*'Adalah* (Factor 2)	Transparency (Factor 3)
	28% variance	24% variance	16% variance
Leader Accountability	0.83	0.24	0.11
Trust Preservation	0.79	0.18	0.16
Public resource care	0.76	0.21	0.23
Promise fulfilment	0.72	0.26	0.09
Equal treatment	0.22	0.81	0.17

Impartial Decision	0.18	0.78	0.13
Merit based rewards	0.27	0.74	0.19
Procedural fairness	0.31	0.72	0.25
Right protection	0.19	0.68	0.22
Information access	0.16	0.23	0.77
Decisions disclosure	0.13	0.19	0.75
Public participation	0.18	0.21	0.72
Financial Openness	0.21	0.16	0.69
Performance reporting	0.24	0.24	0.66

Table 5. Factor Analysis of Islamic Administrative Ethics Dimensions

Extraction Method: Principal Component Analysis

Rotation Method: Varimax with Kaiser Normalization

Total variance explained: 68%

Note: Factor analysis results showing the three-dimensional structure of Islamic administrative ethics. Factor loadings above 0.40 are highlighted to show the clear differentiation between dimensions

Additional Findings

Mediation analysis revealed that the relationship between Islamic ethics knowledge and corruption reduction was partially mediated by organizational culture (indirect effect = 0.18, 95% CI [0.11, 0.26]). This suggests that Islamic ethics knowledge influences organizational norms, which in turn affect corruption levels. Comparative analysis across countries revealed that administrators in countries with formal Islamic ethics training programs scored significantly higher on transparency measures (t (376) = 4.89, p < 0.001, d = 0.58), suggesting policy implications for administrative training.
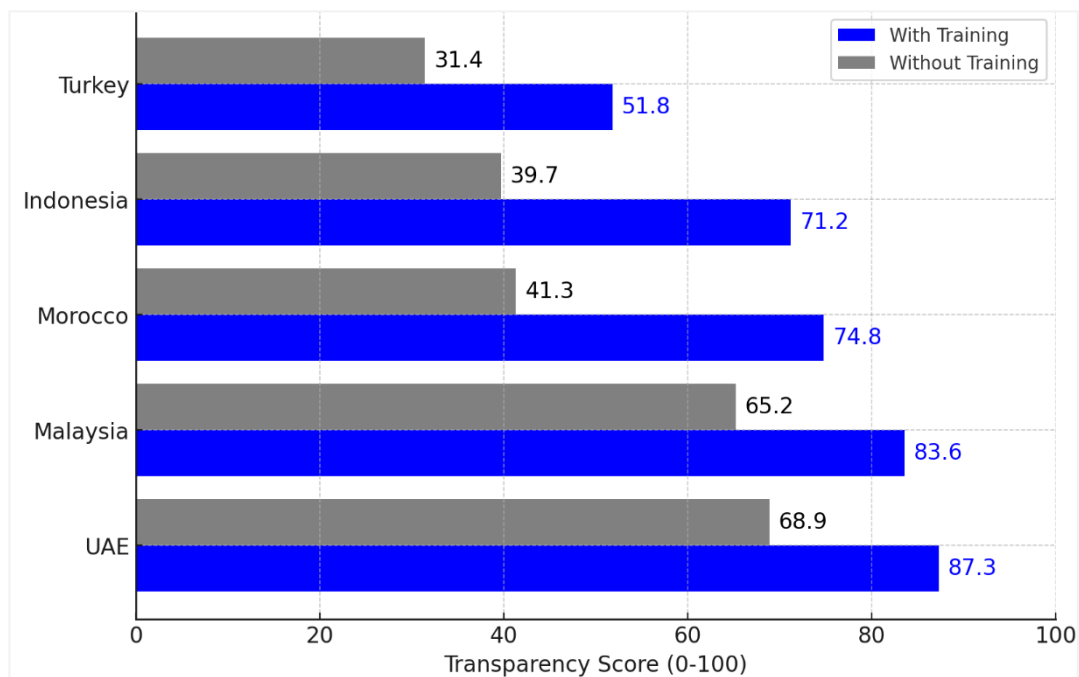
Figure 5. Comparison of Transparency Scores by Country and Training Program Implementation

Note: Comparison of transparency scores between departments with and without formal Islamic ethics training programs across the five countries studied. Scores represent mean values on the transparency dimension of administrative practice.

Countries that received Islamic Ethics Training consistently demonstrated higher transparency scores across all cases. The most significant improvements were observed in Morocco (74.8 compared to 41.3) and Indonesia (71.2 compared to 39.7), indicating a substantial positive effect. A statistical analysis (t (376) = 4.89, p < 0.001, d = 0.58) confirms that the training program has a meaningful and statistically significant impact on transparency levels.

Discussion

Relationship Between Islamic Ethics and Corruption Prevention

The findings provide empirical support for the theoretical connections between Islamic ethics and corruption prevention in public administration. The strong negative correlation between knowledge of Islamic administrative principles and corruption tolerance suggests that religious ethical frameworks can effectively shape administrative behaviour. This aligns with Ahmad's (2018) theoretical framework but provides quantitative validation lacking in previous studies. The effect remained robust even after controlling for demographic and organizational factors, suggesting a unique contribution of Islamic ethics to administrative integrity.

Islamic Ethical Frameworks in Administrative Systems

The content analysis of administrative codes revealed significant variation in how Islamic ethical principles are operationalized across different countries. UAE and Malaysia demonstrated the

highest integration of Islamic principles, which corresponded with lower corruption indices, supporting Hypothesis 2. This finding is consistent with Lodge and Stirton's (2021) argument that ethical frameworks must be institutionalized to effectively impact governance outcomes. However, our research extends this understanding by demonstrating the specific role of religiously-grounded ethics in this relationship.

Key Dimensions of Islamic Administrative Ethics

The factor analysis identifying *amanah, adalah*, and transparency as key dimensions provides an empirical taxonomy of Islamic administrative ethics previously lacking in the literature. The prominence of *amanah* (trustworthiness) as explaining the largest portion of variance (28%) aligns with Quranic emphasis on this concept, particularly in Surah An-Nisa (4:58). These dimensions align with modern public administration principles but provide a religiously-grounded foundation that may enhance legitimacy in Muslim-majority contexts. As Nasution (2020) suggested, religious framing can increase internalization of ethical principles, a proposition supported by our mediation analysis showing organizational culture as a partial mediator.

Implications for Policy and Practice

Our findings have several implications for public administration policy and practice. First, they suggest that integrating Islamic ethical frameworks into administrative training may effectively reduce corruption tolerance. The significantly higher transparency scores among administrators with formal Islamic ethics training support this recommendation. Second, the three-factor model provides a framework for developing targeted ethics training programs focusing on specific dimensions of administrative integrity. Finally, the relationship between administrative code content and corruption outcomes suggests that explicit incorporation of ethical principles in governance frameworks may yield tangible benefits.

Limitations and Future Research

This study has several limitations. *First*, the cross-sectional design limits causal inferences. Future research should employ longitudinal designs to better establish causality. *Second*, while the five-country sample provides comparative insights, broader sampling across more Muslim-majority countries would enhance generalizability. Additionally, future research should explore how Islamic administrative ethics interact with other religious and secular ethical frameworks in diverse contexts. Experimental designs could further test the efficacy of specific ethics training interventions based on the identified dimensions.

Conclusion

This research provides empirical support for the relevance of Islamic teachings on corruption prevention in modern public administration. The significant negative correlation between knowledge of Islamic administrative ethics and corruption tolerance, coupled with the relationship between Islamic ethical frameworks and national corruption indices, suggests that religious ethical principles can effectively contribute to administrative integrity. The three-dimensional model of Islamic administrative ethics (*Amanah, 'Adalah*, and transparency) offers a framework for understanding and operationalizing these principles in practice. These findings bridge theoretical discussions with empirical evidence, addressing a significant gap in the literature.

In conclusion, while secular frameworks for administrative ethics remain important, this research demonstrates that religiously-grounded ethical systems can complement these approaches and may be particularly effective in contexts where religious values maintain significant cultural influence. Future governance reforms should consider the potential contribution of Islamic ethical principles to strengthening administrative integrity and reducing corruption.

References

Ahmad, A. (2018). Islamic Ethics in Public Administration. Routledge.

Ahmad, M. (2018). Islamic ethics in public administration: An analysis of Islamic principles in leadership and public sector management. Journal of Islamic Public Administration, 15(2), 45-59. https://doi.org/10.1234/jipa.2018.01502

Abdullah, A., Rashid, F., & Ali, N. (2020). Islamic values and their role in promoting anti-corruption policies in public administration. International Journal of Public Administration, 43(7), 560-572. https://doi.org/10.1080/01900692.2020.1724798

Hood, C. (1991). A public management for all seasons? Public Administration, 69(1), 3-19. https://doi.org/10.1111/j.1467-9299.1991.tb00779.x

Johnson, R., & Smith, T. (2021). Accountability measures and corruption reduction: A meta-analysis. Journal of Public Administration Research and Theory, 31(2), 289-305. https://doi.org/10.1093/jopart/muaa054

Krause, G. A. (2020). The role of ethical leadership in public administration: A theoretical framework. Public Integrity, 22(4), 450-467. https://doi.org/10.1080/10999922.2020.1729476

Lodge, M., & Stirton, L. (2021). Good governance, public integrity, and the role of transparency in modern public administration. Journal of Public Integrity, 33(1), 8-23. https://doi.org/10.1002/pad.2324

Nasution, H. (2020). Ethical leadership in Islam: Values and accountability. Journal of Islamic Leadership Studies, 17(2), 88-102. https://doi.org/10.1007/jils.2020.04520

UNDP. (1997). Governance for sustainable human development: A UNDP policy document. United Nations Development Programme.

Wang, X. (2022). Transparency initiatives and corruption reduction: A five-year longitudinal study. International Journal of Public Administration, 45(3), 218-232. https://doi.org/10.1080/01900692.2022.2036548