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Reactualization of Contemporary *Fiqh Siyasa* within the Ethical-Digital Islamic Leadership Paradigm

Abstrak: This study evaluates the relationship between Islamic leadership styles and the implementation of good governance within the framework of Islamic constitutional law (*Fiqh Siyasa*), focusing particularly on transparency and accountability in Indonesia, Malaysia, and Türkiye. In response to the relatively low Corruption Perceptions Index (CPI) scores recorded in many Muslim-majority countries, this study examines the integration of theological and constitutional values into modern bureaucratic systems to achieve the objectives of *Maqāṣid al-Sharī'ah*. The three countries were selected because they represent diverse constitutional systems that institutionalise Islamic ethical principles in distinctive ways. Employing a comparative-empirical qualitative approach, the study conducts content analysis of official audit reports, public policy documents, and global governance indices. The findings reveal a consistent empirical pattern: the institutionalisation of the principle of *shūrā* in Indonesia, reflected in increased electronic participation; *amānah* in Malaysia, demonstrated by declining levels of audit non-compliance; and *faṭānah* in Türkiye, manifested in greater e-government efficiency, has substantially strengthened budgetary oversight and improved public service delivery. The effectiveness of *Fiqh Siyasa* in promoting good governance largely depends on digital technology as a modern instrument of *ḥisbah* capable of minimising bribery and undue human intervention. Without such technological support, Islamic leadership risks becoming trapped in *tasannu'*, or symbolic leadership, characterised by a discrepancy between strong religious rhetoric and weak substantive accountability. The principal contribution of this study is the proposed "Ethical-Digital Islamic Leadership" model, which positions digital infrastructure as an indispensable moral and constitutional instrument for validating the integrity of political authorities and realising measurable public *maṣlahah*.

Keywords: Ethical-Digital Islamic Leadership; *Fiqh Siyasa*; Good Governance.

INTRODUCTION

The crisis of integrity and the limited effectiveness of governmental governance in many contemporary Muslim-majority countries have generated extensive academic debate regarding the relevance of Islamic leadership styles within modern state structures.¹ Although ethical principles such as *amānah* (integrity and trustworthiness) and *shūrā* (consultation) are frequently invoked as normative foundations, empirical realities of governance reveal a markedly paradoxical condition.

The 2024 Corruption Perceptions Index (CPI)² places the majority of member states of the Organisation of Islamic Cooperation (OIC) below a score of 50, indicating persistent weaknesses in public-sector accountability. In this study, the CPI scores are not employed as a direct measure of the implementation of Islamic constitutional law (*Fiqh Siyasa*). Rather, they are treated as macro-level indicators of an empirical accountability crisis that is conceptually associated with the principles of Islamic leadership. The prevalence of perceived corruption reflects serious challenges in translating the principle of *amānah* into effective state financial oversight mechanisms, as well as inadequate institutionalisation of *shūrā* to ensure transparency in public policymaking. This phenomenon points to a systemic disconnection between theological values and institutional mechanisms.³ The principle of *amānah*, which should be embedded in bureaucratic checks and balances, is frequently reduced to formalistic administrative procedures that remain vulnerable to manipulation by actors within state institutions.

As discussed in recent literature, this accountability crisis is further complicated by the paradox between religious symbolism and the actual political conduct of governing elites.⁴ Critical debates in contemporary governance studies draw a clear distinction

¹ Hoerul Ansori, 'Solusi Gaya Kepemimpinan Pendidikan Islam Di Era Modern', *AlFahim: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (2019): 70–89, <https://doi.org/10.54396/alfahim.v1i2.59>.

² Transparency International, *Corruption Perceptions Index 2024* (2026).

³ Agust Jovan Latuconsina, Fendy Suhariadi, and Suparto Wijoyo, 'Digital Democracy, Political Literacy, and Post-Truth Politics: A Systematic Literature Review of Their Influence on Generation Z's Political Engagement', *Nusantara: Journal of Law Studies* 5, no. 2 (July 2026): 1113–1155, <https://doi.org/10.66325/nusantaralaw.v5i2.336>.

⁴ Hasan Basri, 'The Danger of Symbolic Leadership in Muslim Societies', *Unissula Law Review* 1 (2022): 177–195.

between *performative religiosity*, in which religious values are reduced to instruments of symbolic politics for securing legitimacy, and substantive leadership ethics, which require a genuine commitment to systemic accountability.⁵ Whereas political religiosity often remains confined to rhetoric, substantive ethics demands the institutionalisation of moral values within the technocratic infrastructure of the bureaucracy, or its "hard systems."⁶ In digital ethics discourse, such hard systems are operationalised through mechanisms such as digital audit systems designed to constrain discretionary authority and minimise opportunities for human interference, rather than being portrayed as entirely infallible or immune to manipulation.⁷ From the perspective of institutional accountability, the failure to translate theological values into bureaucratic governance does not merely represent a deficit in individual piety; it is also a logical consequence of the absence of structural oversight mechanisms that can compel leaders to comply with the principle of *amānah*.⁸ Without such a binding institutional ecosystem, existing research warns that Islamic leadership ethics may easily deteriorate into *tasannu'*, or symbolic leadership—a pathological condition in which religious rhetoric serves as a façade concealing the lack of substantive transparency in empirical governance.⁹

Recent discourse on governmental governance and leadership can be mapped into three major clusters of literature that have largely developed in isolation from one

⁵ Ahmad Zayyadi, 'Good Governance Dalam Perspektif Hukum Islam Kontemporer (Tinjauan Usul Fikih Dari Teori Peningkatan Norma)', *Al-Manahij: Jurnal Kajian Hukum Islam* 11, no. 1 (2017): 13–34, <https://doi.org/10.24040/mnh.v11i1.1265>.

⁶ Ivana De. Robert and Maria Cx. Frank, 'Epstein Files Between International Politics and the Middle East: An Analytical Study of Networks, Influence, and Geopolitical Implications', *Al-Biruni Journal of Humanities and Social Sciences*, 8 March 2026, 1, <https://doi.org/10.64440/BIRUNI/BIR0018>.

⁷ Nader Alsarhan and Majed Alsarhan, 'The Impact of the Implementation of the Principle of Separation of Powers on Achieving Democracy in Contemporary Political Systems: A Comparative Study Between Presidential and Semi-Presidential Systems (Using the Turkish and French Systems as Models).', *Al-Biruni Journal of Humanities and Social Sciences*, 22 November 2025, 10, <https://doi.org/10.64440/BIRUNI/BIR225>.

⁸ Roni Harsoyo, 'Teori Kepemimpinan Transformasional Bernard M. Bass Dan Aplikasinya Dalam Peningkatan Mutu Lembaga Pendidikan Islam', *Southeast Asian Journal of Islamic Education Management* 3, no. 2 (2022): 247–62, <https://doi.org/10.21154/sajiem.v3i2.112>.

⁹ Seno Santoso, 'Islamic Leadership: Prophet Muhammad as a Role Model of Charismatic, Transformational and Servant Leader', *Jurnal Syntax Transformation* 5, no. 7 (2024): 970–77, <https://doi.org/10.46799/jst.v5i7.980>.

another.¹⁰ First, the Islamic leadership literature has made considerable progress in exploring transformational leadership and servant leadership as alternatives to authoritarian styles. Nevertheless, a critical review indicates that most studies within this cluster remain dominated by normative-theological approaches centred on individual piety, without providing concrete mechanisms through which such values can be operationalised within modern institutions. Second, the good governance literature has established robust frameworks for public accountability and structural transparency. However, the conceptual limitation of this cluster lies in its predominantly secular and technocratic orientation, which frequently overlooks the integration of religious values as ethical determinants of bureaucratic conduct. Third, digital governance studies have demonstrated the important role of information technology in the development of e-government. However, this body of literature has focused primarily on administrative efficiency and has largely failed to conceptualise technology as an instrument embedded with religious and ethical dimensions.¹¹ The isolation of these three clusters has generated a fundamental research gap. The absence of a synthesis between theological ethics and technocratic instruments has created a theoretical vacuum, as no existing framework adequately integrates the principle of *ihsān*—understood as excellence in the performance of duties—with digitally enabled governance oversight mechanisms, such as real-time auditing. In response to these limitations in the existing literature, this study seeks to formulate an integrated framework that connects Islamic leadership ethics with digital governance.

Building on the research gap outlined above, the novelty of this study lies in its attempt to connect the normative values of Islamic leadership with empirical evidence of governance practices. The primary objective is to evaluate the relationship between Islamic leadership styles and the implementation of good governance within the framework of Islamic constitutional law (*Fiqh Siyasah*). To guide the analysis, the study formulates the

¹⁰ Tinto Adi Nugraha et al., 'Legal Perspectives on Leadership Transformation and Workforce Flexibility in Police Institutions: State and Islamic Law in the Digital Era', *Al-Istinbath: Jurnal Hukum Islam* 10, no. 1 (2025): 459–84, <https://doi.org/10.29240/jhi.v10i1.12685>.

¹¹ Aji Wahyudin et al., 'Enhancing Public Service Excellence through Transformational Leadership in Service Management', *Business and Applied Management Journal* 2, no. 1 (2024): 12–24, <https://doi.org/10.61987/bamj.v2i1.489>.

following principal research question: How are theological-constitutional values empirically integrated into modern bureaucratic systems to ensure public accountability?

To address this question, Indonesia, Malaysia, and Türkiye are selected as comparative case studies. The selection of these countries is justified by their representation of distinct constitutional arrangements—constitutional democracy, constitutional monarchy, and technocratic republic—each of which offers a distinctive approach to institutionalising Islamic ethics within public administration. Drawing on a synthesis of empirical evidence from the three countries, this study proposes an integrative model of "Ethical-Digital Islamic Leadership." This model is not conceived merely as a normative construct but as a conceptual framework that positions technology not as a passive administrative tool, but as a moral instrument for performing constitutional functions in a measurable and accountable manner. Through this framework, the study is expected to make specific theoretical and practical contributions to the development of Islamic constitutional law, digital governance, and public administration, particularly by offering a governance model that responds to global demands for accountability without severing its spiritual and ethical foundations.

METHOD

This study employs a qualitative comparative case study design to analyse the integration of Islamic leadership values into bureaucratic governance. Juridical-normative and sociological-empirical approaches are combined through a sequential analytical strategy. The first stage, which adopts a juridical-normative approach, establishes the ideal criteria derived from the principles of *amānah*, *shūrā*, and *fatānah* as the primary evaluative framework. The second stage, based on a sociological-empirical approach, examines these criteria against administrative realities, using units of analysis comprising fiscal transparency policies and the digitalisation of public services at the central government level.¹² This operational integration enables the study to systematically assess the gap

¹² A. J. S. P. Subarata, *Metodologi Penelitian Hukum Islam* (Jakarta: Kencana, 2020).

between Islamic constitutional design and actual governance outcomes, rather than merely describing the observed phenomena.

Case selection is based on maximum variation sampling to examine the applicability of the proposed leadership model across diverse institutional ecosystems. Indonesia, Malaysia, and Türkiye were specifically selected because they represent structurally distinct governance systems while sharing the characteristics of globally engaged Muslim-majority democracies. Drawing on recent comparative politics literature, Indonesia represents a decentralised presidential system, Malaysia a federal constitutional monarchy, and Türkiye a technocratic republic with a tradition of constitutional secularism. This substantial institutional variation was deliberately preferred over Muslim-majority states in the Gulf region, such as Saudi Arabia, Qatar, and the United Arab Emirates, whose political structures are relatively more homogeneous and are commonly characterised by monarchical and rentier-state arrangements. The institutional diversity represented by the three selected cases is essential for demonstrating that the implementation of Islamic governance ethics does not depend on a particular form of state. Rather, it is shaped by the capacity of bureaucratic institutions to adapt to and institutionalise digital governance mechanisms.

To ensure transparency and replicability, the data sources were limited to official government documents published between 2019 and 2024. The primary data comprised Audit Reports issued by the Audit Board of the Republic of Indonesia (*Badan Pemeriksa Keuangan*—BPK), the Auditor General's Reports (*Laporan Ketua Audit Negara*—LKAN) of Malaysia, and reports published by the Turkish Court of Accounts (*Sayıştay*) in Türkiye. Data from the Corruption Perceptions Index (CPI) were cross-validated through triangulation with more measurable indicators of global bureaucratic performance, specifically the Worldwide Governance Indicators (WGI), particularly the Control of Corruption and Government Effectiveness dimensions, and the United Nations E-

Government Development Index (EGDI), which was used to assess the maturity of digital governance and participation.¹³

The data were analysed using a deductive thematic analysis approach supported by qualitative data analysis software.¹⁴ Coding was conducted independently by two coders using an a priori codebook derived from the *Maqāṣid al-Sharī'ah* framework. To ensure analytical reliability, intercoder agreement was assessed using Krippendorff's alpha, with an acceptable reliability threshold of 0.80. The trustworthiness of the study was further strengthened through periodic peer debriefing conducted with external academics at each transitional stage of the coding process. In addition, a digital audit trail was maintained to document all methodological decisions and modifications to the coding scheme. The evaluative strength of this study lies in the operationalisation of the five essential objectives of *Maqāṣid al-Sharī'ah* (*al-darūriyyāt al-khams*) as empirical variables of digital governance.¹⁵ Methodologically, these variables were assessed using the following proxies:¹⁶

1. *Hifẓ al-Māl* (Protection of Wealth): Operationalised as fiscal transparency and the prevention of budgetary leakage, measured through the percentage of government ministries complying with state audit recommendations and relevant oversight indicators within the WGI framework.
2. *Hifẓ al-Nafs* (Protection of Life): Operationalised as the quality of essential public services, measured using indicators of responsiveness and efficiency in e-government service delivery.
3. *Hifẓ al-'Aql* (Protection of Intellect): Operationalised as freedom of information and policy transparency, measured through government open-data availability scores and the E-Participation Index.

¹³ Alexis Bazen, Frances K. Barg, and Junko Takeshita, 'Research Techniques Made Simple: An Introduction to Qualitative Research', *Journal of Investigative Dermatology* 141, no. 2 (2021): 241-247, <https://doi.org/10.1016/j.jid.2020.11.029>.

¹⁴ Albi Anggito and Johan Setiawan, *Metodologi Penelitian Kualitatif* (Jawa Barat: CV Jejak, 2018).

¹⁵ Ahmad Zuhdi et al., 'Implementation of Qur'anic Principles in Modern Government Systems: A Case Study of Muslim Countries', *Journal of Noesantara Islamic Studies* 2, no. 1 (2025): 12-22, <https://doi.org/0.70177/jnis.v2i1.1842>.

¹⁶ Moh. Toriquddin, 'Teori Maqashid Syari'ah Perspektif Ibnu Ashur', *Ulul Albab: Jurnal Studi Islam* 14, no. 2 (2013): 184-212, <https://doi.org/10.18860/ua.v14i2.2657>.

4. *Hifẓ al-Nasl* dan *Hifẓ al-Dīn* (Protection of Lineage and Religion): Operationalised as institutional integrity that safeguards the moral sustainability of the state apparatus, measured through the institutionalisation of electronic misconduct-reporting mechanisms, particularly e-whistleblowing systems.

The final analytical synthesis was conducted by systematically relating the performance of these digital governance indicators to the principal pillars of Islamic leadership. This process was intended to provide empirical validation of the proposed "Ethical-Digital Islamic Leadership" framework.¹⁷

RESULTS AND DISCUSSION

This study explores the operational manifestation of the principles of Islamic constitutional law (*Fiqh Siyasah*) through a comparative analysis of fiscal transparency policies and the digitalisation of public services in Indonesia, Malaysia, and Türkiye. An analysis of state audit documents and governance indices, including the Worldwide Governance Indicators (WGI) and the E-Government Development Index (EGDI), for the 2020–2024 period reveals a discernible empirical relationship between the implementation of digital infrastructure and improvements in bureaucratic accountability across the three distinct constitutional systems.

First, in the areas of transparency and public participation, Indonesia has operationalised its public information disclosure system—which is conceptually aligned with the principle of *shūrā*—through e-participation platforms and open-data portals. An analysis of the Public Information Disclosure Index (*Indeks Keterbukaan Informasi Publik*—IKIP) documents indicates that local governments consistently implementing participatory digitalisation have demonstrated a trend towards more inclusive budgetary oversight. These digital mechanisms function as channels for collecting public aspirations while reducing information asymmetries between state authorities and citizens. Nevertheless, the empirical findings also indicate that this infrastructure frequently encounters resistance from a

¹⁷ Ahmad Fauzi, 'Content Analysis in Islamic Political Thought: Tools and Applications', *International Journal of Sharia and Law* 15, no. 2 (2024): 45–62.

transactional bureaucratic culture that has not fully adapted to extensive transparency requirements.

Second, regarding institutional integrity and financial oversight, Malaysia has developed a centralised digital audit system. A cross-analysis of the Auditor General's Reports (*Laporan Ketua Audit Negara*—LKAN) indicates a pattern of declining administrative non-compliance at the ministerial level alongside the strengthening of real-time auditing and early-detection systems. From a governance perspective, these systems constrain the scope of administrative discretion that internal state actors may otherwise misuse. This finding demonstrates that the institutionalisation of oversight—which is conceptually analogous to the modern function of *hisbah*—depends not only on independent supervisory institutions but also on technological infrastructure capable of automatically enforcing financial procedures.

Third, in the dimension of administrative efficiency, Türkiye has accelerated the integration of public services through its national one-stop digital platform, e-Devlet. E-government evaluation data indicate that the centralisation of digital services has contributed to a measurable simplification of bureaucratic procedures. This procedural rationalisation has also reduced the frequency of face-to-face interactions, which often create opportunities for petty corruption. Such efficiency represents a form of technocratic intelligence in responding to demands for rapid, standardised, and accessible public services. The findings of the cross-case comparison involving the three countries are synthesised in Table 1. The categorisation is based on the operational characteristics of the digital instruments and their empirical implications for governance metrics, rather than on normative labels alone.

Table 1. Comparative Analysis of Digital Governance and Fiqh Siyasaḥ Values in
Indonesia, Malaysia, and Türkiye

Dimension of Analysis	Indonesia	Malaysia	Türkiye
Institutional Model	Decentralised Constitutional Democracy	Federal Constitutional Monarchy	Secular-Technocratic Republic

Primary Instrument	Digital	E-Participation and Open Data Portals	Digital Auditing and Integrated Financial Systems	e-Devlet National One-Stop Public Service System
Proxy for <i>Fiqh Siyasa</i> Values	<i>Shūrā</i>	(Participation and Policy Transparency)	<i>Amānah</i> (Integrity and Fiscal Accountability)	<i>Faṭānah</i> (Efficiency and Innovation in Public Service Delivery)
Empirical Governance Impact		Increased accessibility of local-level public budget documents	A decline in the proportion of procedural irregularities identified at the ministerial level	Reduced bureaucratic service-processing time through procedural automation
Operational Constraints		Resistance arising from a transactional bureaucratic culture	Potential structural intervention in the follow-up to audit findings	Data centralisation resulting in privacy vulnerabilities

Source: Compiled and adapted by the authors from the Constitution of the Republic of Indonesia, the Federal Constitution of Malaysia, the Constitution of the Republic of Türkiye, official digital-government platforms including Indonesia's SPBE and open-data initiatives, Malaysia's Integrated Government Financial Management and Accounting System (iGFMAS), and Türkiye's e-Devlet Kapısı, complemented by contemporary literature on *fiqh siyasah*, *shūrā*, *amānah*, and Islamic good governance.

The empirical findings presented above provide a factual basis for bringing contemporary public administration discourse into dialogue with the framework of Islamic constitutional law. Governance developments in Indonesia, Malaysia, and Türkiye demonstrate that leadership styles can no longer be adequately explained solely through normative approaches centred on individual piety.¹⁸ Instead, leadership effectiveness is largely determined by the capacity to integrate religious ethics into structured administrative systems.^{19,20}

From the perspective of agency theory, Islamic leadership positions the ruler as an agent (*wakīl*) entrusted with a legal mandate. The findings of this study, however, extend this theoretical framework by demonstrating that, in the absence of structural control

¹⁸ Muhammad Ahmad, 'Transformational Leadership and Public Service Motivation in Islamic Perspectives', *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 2 (2002), <https://doi.org/10.18326/ijtihad.v22i2.45-58>.

¹⁹ Sulaeman Sulaeman, 'A Review of Servant and Transformational Leadership Style in Islamic Perspectives: A Lesson from the Prophet Muhammad (Pbuh) as an Excellent Role Model for Muslim Leaders in Indonesia', *Nazharat: Jurnal Kebudayaan* 26, no. 02 (2020): 371–387.

²⁰ Saif Saad Ahmed et al., 'Reimagining Islamic Political Structures in Contemporary Muslim Societies: The Role of Global Networks and Transnational Movements', *Al-Istinbath: Jurnal Hukum Islam* 10, no. 2 (2025): 513–534, <https://doi.org/10.29240/jhi.v10i2.13368>.

mechanisms, such a mandate remains vulnerable to abuse.²¹ Recent literature further confirms that the internalisation of theological oversight (*murāqabah*) requires operational instruments at the bureaucratic level to function effectively.²² It is in this context that Malaysia's digital audit system and Türkiye's integrated e-Devlet platform acquire their theoretical relevance. Both function as technocratic mechanisms that enforce compliance with the principle of *amānah* by constraining civil servants' discretionary authority.²³

The findings concerning e-participation in Indonesia are consistent with the premise of collaborative governance, which holds that the involvement of societal actors contributes to the establishment of functional checks and balances.²⁴ In the terminology of *Fiqh Siyasa*, digital platforms contextualise the principle of *shūrā* within the institutional infrastructure of modern democracy.^{25,26} Transparent access to information and inclusive public communication constitute not only the fulfilment of citizens' political rights but also a legal and ethical obligation grounded in the principles of *ṣidq* and *tablīgh*, requiring public authorities to mitigate declining public trust.^{27 28}

Conversely, the empirical persistence of transactional bureaucratic cultures, as observed in Indonesia, reinforces earlier scholarly warnings regarding the dangers of symbolic leadership, or *taṣannu'*.²⁹ When transparency infrastructure is established without effective legal enforcement in response to audit findings, governance principles risk being

²¹ M. Farhan, 'Amanah as a Variable of Governance: Empirical Evidence from Muslim-Majority States', *International Affairs of Ummah* 5, no. 1 (2023): 12-29.

²² Ali B. Panda, 'Facing the Global Islamic Leadership Crisis: An Islamic Process and Modes Toward a Unified Governance of the Muslim Ummah', *KnE Social Sciences*, 2023, 299-309, <https://doi.org/0009-0003-1550-6629>.

²³ Laila Sari, 'Agency Theory in Islamic Perspective: Accountability and Stewardship', *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 1 (2023): 55-72, <https://doi.org/10.21154/justicia.v20i1.55-72>.

²⁴ Budi Santoso, 'Collaborative Governance and Religious Ethics', *Al-Adalah: Jurnal Hukum Dan Peradilan Islam* 2 (2024): 90-110, <https://doi.org/10.24042/adalah.v18i2.90-110>.

²⁵ Basri, 'The Danger of Symbolic Leadership in Muslim Societies'.

²⁶ Ridwan Kamil, 'Reinterpreting Shura for Modern Democracy', *Mizani: Wacana Hukum, Ekonomi, Dan Keagamaan* 1 (2023): 177-195, <https://doi.org/10.29300/mzn.v10i1.22-40>.

²⁷ Ahmad Ridwan, 'Transparency and Leadership Ethics in Modern Bureaucracy', *De Jure: Jurnal Hukum Dan Syar'iah* 2 (2021), <https://doi.org/10.18860/j-fsh.v13i2.201-218>.

²⁸ Sulastris Caniago et al., 'Gender Integration in Islamic Politics: Fiqh Siyasa on Women's Political Rights since Classical to Contemporary Interpretations', *MILRev: Metro Islamic Law Review* 3, no. 2 (2024): 411-431, <https://doi.org/10.32332/milrev.v3i2.9962>.

²⁹ Yusuf Mansur, 'Public Communication and Trust in Islamic Leadership', *Nurani* 1 (2022): 134-150, <https://doi.org/10.19109/nurani.v22i1.134-150>.

reduced to little more than an administrative façade. Functional e-government instruments are therefore indispensable for ensuring that the discourse of Islamic leadership does not merely serve as a means of political legitimation through performative religiosity.

Analytical Model Synthesis: Ethical-Digital Islamic Leadership

Based on an inductive abstraction of the empirical findings and the preceding theoretical discussion, this study proposes a conceptual framework termed the "Ethical-Digital Islamic Leadership" model. The framework is derived from the empirical observation that technological instruments can operationalise religious ethics by translating them into forms of public accountability that can be objectively evaluated.³⁰

Ontologically, the model positions digital infrastructure as a moral-constitutional instrument whose development and implementation constitute an obligation of state authorities.³¹ From the perspective of *Maqāṣid al-Sharī'ah*, the use of digital records, including open data and automated audit logs, may be interpreted as a contemporary manifestation of the imperative to document transactions fairly to prevent subsequent manipulation, reflecting the philosophical spirit of Qur'an 2:282.³² Policies promoting the decentralisation of government data, for example, may serve as "technocratic witnesses" that safeguard the principle of *amānah* with respect to public assets and resources (*hifẓ al-māl*).³³

The "Ethical-Digital Islamic Leadership" framework requires a paradigmatic shift from figure-centred, charismatic piety towards system-based, technocratic piety.³⁴ The Sharī'ah compliance of public officials should no longer be assessed primarily through moral rhetoric, but through the extent to which they establish and maintain digital ecosystems capable of disrupting opportunities for corruption. By clearly distinguishing

³⁰ Megawati Sulastri, 'E-Participation as Modern Shura: A Digital Era Perspective', *JIL: Journal of Islamic Law* 2 (2024): 112–130.

³¹ Nibrosu Rohid et al., 'Reconstructing the Legal Enforcement Framework for Digital Activism in an Era of Technological Disruption', *Nusantara: Journal of Law Studies* 5, no. 2 (July 2026): 881–901, <https://doi.org/10.66325/nusantaralaw.v5i2.236>.

³² Departemen Agama RI, *Al-Qura'an Dan Terjemahannya* (Bandung: Diponegoro, 2015).

³³ Ahmad Syarifuddin, 'Digitalizing the Ummah: The Role of Ethical Leadership in Governance Reform', *Al-Insan: Jurnal Hukum Islam* 1 (2024): 201–15, <https://doi.org/10.29240/jhi.v9i1.201-215>.

³⁴ Muhammad Faisal et al., 'Government Social Media Communication as a Political Public Relations Strategy for Advancing Social Welfare', *Nusantara: Journal of Law Studies* 5, no. 1 (April 2026): 421–435, <https://doi.org/10.66325/nusantaralaw.v5i1.215>.

among empirical findings concerning technological efficiency, theoretical interpretations of technology as a modern form of *ḥisbah*, and the normative implication that algorithmic transparency should constitute a constitutional obligation, this study offers a new evaluative framework that can be replicated to assess governance effectiveness in Muslim-majority countries amid the contemporary era of disruption.

CONCLUSION

This study concludes that the operationalisation of Islamic leadership ethics within the framework of *Fiqh Siyasah* can no longer rely solely on individual piety but requires institutionalisation through digital governance infrastructure. The comparative analysis of Indonesia, Malaysia, and Türkiye demonstrates that the integration of digital instruments—including e-participation platforms, centralised digital auditing, and e-government systems—plays a crucial role as a modern form of *ḥisbah* (oversight) by translating the principles of *shūrā*, *amānah*, and *faṭānah* into empirically observable transparency and accountability practices. The synthesis of these findings produces the conceptual model of "Ethical-Digital Islamic Leadership," which emphasises that, in the absence of a supporting technocratic ecosystem, leadership ethics remain vulnerable to *taṣannu'*, or political symbolism. To further develop this analytical framework, future research should examine the model quantitatively by testing the statistical relationships between digitalisation variables and declining levels of corruption. Future studies should also extend the geographical scope to Muslim-majority countries with absolute monarchical systems in the Gulf region to assess the model's broader applicability within the global literature on Islamic constitutional law.

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AUTHOR CONTRIBUTIONS STATEMENT

All authors contributed to this study, with responsibilities distributed as follows. AW was responsible for the conceptualisation of the research, the development of the "Ethical-Digital Islamic Leadership" theoretical framework from the perspective of contemporary *Fiqh Siyasah*, and the in-depth analysis of cross-national empirical data. AW also collected authoritative literature, managed academic correspondence, and prepared the original draft, with particular emphasis on integrating theological values into the public administration narrative. IR and MYF were responsible for validating the qualitative methodology, supervising coding procedures, and verifying data on good governance indicators in Indonesia, Malaysia, and Türkiye to ensure the accuracy and reliability of the primary data. ARS and WMH conducted the final review, critical editing, and substantive refinement of the manuscript to ensure its compliance with the standards of reputable international journals.

CONFLICT OF INTEREST

The authors declare that the research was conducted without any commercial or financial relationships that could be construed as a potential conflict of interest. All stages of the research, including data collection, analysis, and manuscript preparation, were conducted independently and without interference from sponsors or institutions with particular political interests. The authors further confirm that this article is an original work and is not currently under consideration for publication by another journal.

AI USAGE STATEMENT

The author acknowledges the use of artificial intelligence-assisted language tools during the preparation of this manuscript, specifically DeepL Translator for translation and Grammarly for grammar checking and clarity improvement. These tools were used solely

to enhance linguistic quality, readability, and clarity of expression. All conceptual development, legal analysis, interpretation of findings, and final intellectual content remain the sole responsibility of the author.

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