

Analysis of the Quality of Law Enforcement Against Corruption Crimes in Indonesia: A Review of the Latest Year's Cases in the Perspective of Islamic Law

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Abstract

Corruption is an extraordinary crime that undermines public trust in the state and the law, so its handling requires synergy between law enforcement officials, institutions, and community participation. Although Indonesia has a legal umbrella in the form of Law Number 31 of 1999 in conjunction with Law Number 20 of 2001, the practice of corruption is still constrained by structural, political, and cultural problems. This study aims to examine the quality of law enforcement of corruption crimes in the Jambi Corruption Court in the current period, the factors that affect it, and provide a review from the perspective of Islamic law. The research uses a qualitative approach combined with normative juridical studies, with data collection through semi-structured interviews, observations, literature studies, and documentation, then tested for validity through triangulation of sources and theories. The findings show that the handling of cases at the Jambi Corruption Court is quite good, supported by the independence of judges, openness of trials, and relatively consistent criminal patterns, although it is still overshadowed by administrative constraints, limitations of ad hoc judges, and disparity in verdicts. Its effectiveness is influenced by the legal substance, institutional structure, infrastructure, and legal culture of the community. From the point of view of Islamic law, the practice of the judiciary is in line with the principles of al-'adl and amanah and rejects ghulul, risywah, and treason, but the recovery of state losses has not fully reflected the maqashid of sharia. Research suggests the addition of ad hoc judges, more detailed sentencing guidelines, and the strengthening of Islamic values in anti-corruption policies.

Keywords: Law enforcement, Corruption, Corruption Court, Islamic law, Maqashid Syariah

Abstrak

Korupsi adalah kejahatan luar biasa yang merusak kepercayaan publik terhadap negara dan hukum, sehingga penanganannya memerlukan sinergi antara pejabat penegak hukum, institusi, dan partisipasi masyarakat. Meskipun Indonesia memiliki payung hukum dalam bentuk Undang-Undang Nomor 31 tahun 1999 yang bersamaan dengan Undang-Undang Nomor 20 tahun 2001, praktik korupsi masih dibatasi oleh masalah struktural, politik, dan budaya. Studi ini bertujuan untuk meneliti kualitas penegakan hukum atas kejahatan korupsi di Pengadilan Korupsi Jambi pada masa kini, faktor-faktor yang mempengaruhinya, dan memberikan tinjauan dari perspektif hukum Islam. Penelitian ini menggunakan pendekatan kualitatif yang dikombinasikan dengan studi yuridis normatif, dengan pengumpulan data melalui wawancara semi-terstruktur, observasi, studi literatur, dan dokumentasi, lalu diuji validitas melalui triangulasi sumber dan teori. Temuan menunjukkan bahwa penanganan kasus di Pengadilan Korupsi Jambi cukup baik, didukung oleh independensi hakim, keterbukaan persidangan, dan pola kriminal yang relatif konsisten, meskipun masih tertutupi oleh kendala administratif, keterbatasan hakim ad hoc, dan ketimpangan putusan.

Efektivitasnya dipengaruhi oleh substansi hukum, struktur kelembagaan, infrastruktur, dan budaya hukum komunitas. Dari sudut pandang hukum Islam, praktik peradilan sejalan dengan prinsip al-'adl dan amanah serta menolak ghulul, risywah, dan pengkhianatan, tetapi pemulihan kerugian negara belum sepenuhnya mencerminkan maqashid syariah. Penelitian menunjukkan penambahan hakim ad hoc, pedoman hukuman yang lebih rinci, dan penguatan nilai-nilai Islam dalam kebijakan anti-korupsi.

Kata Kunci: Penegakan hukum, Korupsi, Pengadilan Korupsi, Hukum Islam, Maqashid Syariah

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INTRODUCTION

Corruption is an *extraordinary crime* that has a wide impact on the government, economy, and social life of the community. This phenomenon is not just an abuse of power for personal gain, but a form of betrayal of public trust that slowly undermines public trust in the state and the law. This condition requires a systemic eradication strategy, involving law enforcement officials, state institutions, and active community participation.

Juridically, the regulation of corruption crimes rests on Law Number 31 of 1999 in conjunction with Law Number 20 of 2001 concerning the Eradication of Corruption Crimes, which is the main legal umbrella in formulating the definition, scope, and criminal sanctions. However, the implementation of the law still faces serious obstacles, such as weak law enforcement, political intervention, and lack of integrity of the apparatus, so the success of corruption eradication is highly dependent on the independence of the judiciary and the consistency of law enforcement itself.

From a criminological point of view, corruption is classified as a *white collar crime* that is systematically committed by individuals of high social status who abuse their position and power. This phenomenon in Indonesia is often seen in cases involving high-ranking state officials and regional bureaucrats, which tend to be structural because they are influenced by the culture of patronage, weak legal institutions, and low social control. Therefore, the eradication of corruption is not enough to be carried out in a repressive manner, but also requires a preventive approach through the development of a culture of integrity.

Historical research shows that the practice of corruption in Indonesia has actually been going on since the Dutch colonial period, when colonial officials used their positions for personal gain in the midst of a closed bureaucratic system

influenced by the VOC's culture of power and weak internal oversight ¹. During the Old Order era, corruption was rampant without any special institutions to handle it, while in the New Order era, corruption developed systemically through a culture of patronage between the rulers and the political-economic elite without adequate independent oversight. Nationalism and the political order that changed drastically after the reform also reshaped the anti-corruption discourse and demanded the strengthening of more open legal institutions.

The 1998 reform gave birth to the Corruption Eradication Commission (KPK) in 2002 as an independent institution with the authority to investigate, investigate, and prosecute corruption cases. The leadership of the KPK consists of five people elected by the House of Representatives at the proposal of the President for a four-year term, and in addition to the enforcement function, this institution also carries out preventive functions through strengthening internal supervision and improving the state financial system to be more transparent and accountable. The arrest operation is one of the instruments that proves the effectiveness of the KPK in reaching officials who were previously considered immune from the law, although this institution still faces political pressure from parties who are harmed by the legal process it runs, as seen in the dynamics of the KPK's law enforcement which must be firm, fast, and responsive in the face of institutional and political pressure from time to time ².

The complexity of bureaucracy, weak internal supervision, and low public courage to report due to fear and procedural obstacles also hinder the effectiveness of law enforcement in the public service sector, so that many administrative violations develop into corruption crimes without adequate enforcement ³. In addition, law enforcement in corruption cases is often constrained by the practice of abuse of authority, such as the politics of revenge or the use of the legal system for certain purposes that are detrimental to justice, so the aspects of morality and social justice need to be considered on an equal footing with the aspect of formal legality.

Protection of parties who play an active role in exposing corrupt practices, such as reporting witnesses (*Whistleblower*), is also an important part that affects the effectiveness of law enforcement, because without adequate protection guarantees, many parties are reluctant to report alleged irregularities despite having strong

¹ Rahmat Aiman, "Hukum Dan Korupsi: Tantangan Dan Solusi Dalam Pemberantasan Korupsi Di Indonesia," *Peradaban Journal of Law and Society* 3, no. 1 (2024): 16-30.

² Kadek Frediandrika Adnantara, "Dinamika Penegakan Hukum Dan Komisi Pemberantasan Korupsi Yang Tegas, Cepat, Dan Tanggap Dalam Pemberantasan Korupsi Tahun 2025," *Jurnal Yustitia* 19, no. 1 (2025): 1-14.

³ Fairah Aisyah, "TAUBAT SEBAGAI PENGGUGUR HAD TERHADAP PELAKU TINDAK PIDANA PENCURIAN (JARIMAH SIRQAH) PERSPEKTIF IMAM AL-NAWAWI" 37, no. 1 (2022): 78-92.

evidence ⁴. This condition shows that the weakness of law enforcement against corruption is not only a matter of norms, but also of structural and cultural problems that are intertwined, as also emphasized in the study on the evaluation of the role of anti-corruption institutions in Indonesia ⁵. Within the framework of Islamic law, corruption is seen as *jarimah* which damages the public interest because it includes acts of *ghulūl* (embezzlement) and *Sāo Paulo* (bribery), the illegality of which is explicitly affirmed in the Qur'an and hadith. Law enforcement in this perspective is not only aimed at cracking down on the perpetrators, but also enforcing *maqāsid al-syari'ah* through the protection of property (*ḥifẓ al-māl*) and public interest (*maṣlaḥah 'āmmah*). Principle of justice (*'adl*), trust, and moral-spiritual responsibility are important foundations that are relevant to measure the extent to which law enforcement in Indonesia has reflected the value of substantive justice, not just procedural compliance.

Departing from this description, it is important to examine more deeply the quality of law enforcement against corruption crimes in Indonesia for the 2020-2023 period, as well as assess the contribution of the perspective of Islamic law in strengthening efforts to eradicate corruption which has been facing various structural, political, and cultural obstacles.

Law enforcement against corruption crimes in Indonesia is still a complex and multidimensional problem. Although Indonesia has a relatively adequate legal apparatus to eradicate corruption, corruption practices are still rampant and difficult to eradicate completely. Based on this description, this study formulates three main problems, namely (1) how the quality of law enforcement against corruption crimes in Indonesia; (2) what are the factors that affect the effectiveness of law enforcement against corruption crimes in Indonesia; and (3) how is the perspective of Islamic law in assessing the quality of law enforcement against corruption crimes in Indonesia.

This study specifically limits the scope of study on the Corruption Eradication Commission (KPK) as the main institution that has a special mandate in the eradication of corruption crimes in Indonesia. Although in the corruption law enforcement system there is an important role of the Police, Prosecutor's Office, and courts, this study does not describe in detail the mechanisms, authorities, or performance of these institutions. The focus of the analysis is directed to assess the effectiveness and constraints of the KPK in enforcing the law against corruption

⁴ CLAUDIA AMELIA et al., "Pengaruh Budaya VOC Menumbuhkan Korupsi Di Kalangan Penguasa Indonesia Di Era Kolonial," *SEMANTIK: JURNAL RISET ILMU PENDIDIKAN, BAHASA DAN BUDAYA* Упреждатели: Asosiasi Riset Ilmu Manajemen Dan Bisnis Indonesia 2, no. 2 (2024): 123–31.

⁵ Victor Oluwatosin Ajayi, "A Review on Primary Sources of Data and Secondary Sources of Data," *Available at SSRN 5378785*, 2023.

crimes in the 2020–2023 period, covering structural, political, social, and cultural aspects that affect the performance of the institution, both internal factors such as institutional, independence, and human resources, as well as external factors such as political pressure, public opinion, and regulatory support. This research also highlights the possibility of integrating Islamic legal principles, such as justice (*'adl*), transparency (*shafāfiyyah*), and responsibility (*mas'ūliyyah*), in strengthening the KPK's strategy, without intending to deny the role of the Police, the Prosecutor's Office, and the courts in the law enforcement system as a whole.

This research aims to analyze and evaluate the quality of law enforcement against corruption crimes in Indonesia and provide a perspective on Islamic law in efforts to eradicate it. Specifically, this study aims to examine the quality of law enforcement carried out by law enforcement agencies, especially the KPK, in handling corruption cases during the 2020–2023 period; identify internal factors, such as bureaucratic systems and apparatus integrity, as well as external factors, such as political, cultural, and economic factors that affect the effectiveness of law enforcement; and explore how Islamic legal principles, such as justice, responsibility, and honesty, can be applied to strengthen the national legal system in eradicating corruption.

Theoretically, this research is expected to contribute to the development of law enforcement theory in Indonesia by identifying the factors that affect its effectiveness, as well as opening up new perspectives in the study of Islamic law regarding its relevance in the context of modern and pluralist states. This research is also expected to be a theoretical basis for the development of a more holistic legal policy, not only relying on the power of positive law, but also paying attention to the moral and ethical values taught in Islamic law.

Practically, the results of this research are expected to provide direct benefits to various parties. For law enforcement agencies, this research can be a recommendation in designing policies and institutional reforms that are more targeted. For policymakers, this research can be an insight in formulating regulations that better support the eradication of corruption and increase the effectiveness of law enforcement agencies, including the application of moral-ethical values in more sustainable and equitable policies. As for the public and the academic world, this research is expected to increase public awareness about the importance of participation in the eradication of corruption, as well as become useful teaching material in the university environment and other public education activities.

METHOD

This research takes a qualitative path combined with a normative juridical approach, because the combination of the two is considered more able to reveal the meaning behind legal phenomena than simply presenting statistical figures. The advantages of qualitative methods in capturing a contextual and in-depth understanding of a phenomenon, rather than just statistical generalizations, have long been emphasized in the research methodology literature ⁶. The normative side of this study is directed at the analysis of the text of laws and regulations and the legal principles that underlie them, so that positive legal provisions on corruption can be re-read through the lens of Islamic law and relevant legal theory, while allowing synchronization testing between written norms and social practices that run in the field. This study also pays attention to the social, legal, and cultural dimensions surrounding law enforcement on corruption in Indonesia, especially when read from the perspective of Islamic law; legal texts, legal literature, and sources of Islamic law *The Qur'an, Hadith*, until the opinions of scholars are examined side by side with empirical realities in the field in order to prepare a comprehensive analysis of the relevance of Islamic law in the corruption eradication agenda. The researcher also examines the way the Indonesian legal system responds to corruption cases and the role of the mass media in shaping public opinion on the case, considering that the flexibility of qualitative methods makes it easier to read the meaning behind media reports, public responses, and the meeting point between media discourse and Islamic criminal law principles. Thus, the juridical approach in this paper is directed to dissect how Islamic criminal law responds to the phenomenon of public opinion formation that is linked to corruption reporting, including the principle of justice, the principle of presumption of innocence, and the position of the community in law enforcement, as well as examining whether and to what extent Islamic law accommodates the influence of the media in the judicial process.

The data collected in this study is sourced from primary data and secondary data, both of which are directed to produce a comprehensive picture of the quality of law enforcement on corruption as well as the perspective of Islamic law on it. The secondary data includes a variety of corruption law literature, both in terms of positive Indonesian law and Islamic law, which is collected in five groups of materials. The first group is in the form of classical and modern Islamic criminal law literature that discusses criminal acts, sanctions, and basic principles such as justice, *maslahat*, and *ijtihad* which are theoretical bases for the regulation of corruption according to Islamic law, including *hudud*, *ta'zir*, or public interest-based punishment. The second group is

⁶ J. W Creswell and J. D Creswell, "Research Design: Qualitative, Quantitative, and Mixed Methods Approaches (6th Ed.)," *SAGE Publications*, 2023.

criminology and criminal law theory, including social control theory, *strain theory*, and morality theory, which is used to read the causes, social impacts, and corruption countermeasures, with references to Indonesian laws and regulations such as Law Number 31 of 1999 concerning the Eradication of Corruption. The third group is law enforcement documents and policies that are compared with Islamic law principles to assess the common point between state law and sharia in the eradication of corruption. The fourth group is in the form of recent corruption cases that have been highlighted by the mass media, used to examine whether the news has been in line with the principles of justice in Islamic law. The fifth group is supporting literature across sociological disciplines, economics, and social psychology that enriches the reading of the phenomenon of corruption comprehensively.

Data collection was pursued through four techniques with a normative approach as an umbrella. The first technique was a semi-structured interview conducted with law enforcement officials, academics, legal practitioners, and religious leaders to capture contextual and actual primary data on the quality of law enforcement, institutional constraints, the effectiveness of the Corruption Eradication Commission, and the relevance of Islamic law values in strengthening the anti-corruption system. The second technique was in the form of observation directed at the practice of handling corruption cases in the trial process, media reporting, anti-corruption programs, and institutional transparency mechanisms to capture objective conditions, inter-institutional interactions, and community responses that complement the findings of interviews and literature studies. The third technique, namely literature studies, is the main focus of secondary data collection through books, journal articles, research reports, and legal documents that discuss positive Indonesian law side by side with Islamic legal principles. The fourth technique is documentation carried out on court decisions related to corruption as well as official reports of law enforcement agencies such as the Corruption Eradication Commission, the Attorney General's Office, and the Police. These four techniques are expected to together produce a comprehensive picture of the quality of corruption law enforcement and the contribution of Islamic perspectives in it, while complementing the weaknesses of one technique with the strength of another.

Data analysis was carried out systematically with two main axes, namely positive Indonesian law and Islamic legal principles on corruption. On the positive legal side, the study examined Law Number 31 of 1999 as updated by Law Number 20 of 2001, the Criminal Code, as well as institutional regulations that regulate the role of the Corruption Eradication Commission, the Prosecutor's Office, and the Police, considering that the legal framework has been mapped in detail in a comprehensive

study of anti-corruption legal practices in Indonesia ⁷. This analysis targets an assessment of the effectiveness of the regulation in creating a deterrent effect, upholding justice, and closing the gap of impunity for corrupt perpetrators. In terms of Islamic law, the analysis rests on the concept of *Trust*, *Al-'ADL*, *Al-Maṣlaḥah*, and *muḥāsabah*, as corruption is seen as a betrayal of public trust as well as a violation of sharia that damages the social, economic, and justice order; this framework of wasathiyyah values is widely described in studies on the moderation of Islamic law that places sanctions *ḥudūd* and *ta'zīr* as an enforcement instrument according to the level of crime. The two axes of analysis were then brought together through a normative-comparative scheme to assess the harmony and gap between the state approach and the sharia approach in eradicating corruption, so that the conclusions of the research were formulated not only from the textual reading of positive law, but also from the integration of Islamic values as the basis for strengthening law enforcement strategies.

In order to ensure the validity, reliability, and objectivity of the data, considering that the materials used are mostly primary, secondary, and tertiary legal materials, each data is tested for its suitability with the research focus, relevance of the source, and its consistency with applicable theories and regulations. The validity test is carried out through two triangulation routes: source triangulation, which is comparing data from laws and regulations, court decisions, books, scientific journals, interview results, and official institutional documents to see consistency between sources; and theoretical triangulation, which is comparing data against law enforcement theory, corruption theory, and Islamic legal theory so that the analysis is not subjective. In addition to the two triangulation paths, verification and re-clarification to informants and documents are also carried out on data that are considered important, taking into account the context, time, and relevance to the research problem, as well as methodological steps that are commonly taken in qualitative research to avoid misinterpretation and researcher bias ⁸. The conclusions of the research are thus drawn from the results of cross-examination of all the data collected, so that the picture produced regarding the quality of law enforcement against corruption crimes in Indonesia from the perspective of Islamic law can be accounted for academically. All of these stages start from the preparation of proposals, data collection, verification and analysis, to the writing of the final report are carried

⁷ Nafiuddin Asnawi, Rama Alfarisy, and Gahara Sany Fasya, "Antara Keadilan Tuhan Dan Kejadian Yang Menimpa Manusia," *Waratsah: Jurnal Ilmu-Ilmu Keislaman Dan Sociolinguistik* 8, no. 1 (2022): 51–72.

⁸ L J Moleong, "Metodologi Penelitian Kualitatif, OPAC Perpustakaan Nasional RI.(Edisi Revisi; Cetakan Ketiga Puluh Delapan). PT Remaja Rosdakarya," 2018.

out in a time span of research that is scheduled in stages before leading to seminars on results and closed exams.

RESULT AND CONCLUSION

This research was carried out at the Jambi District Court/Corruption/Industrial Relations Class IA, which is the only corruption court (Tipikor) that has the authority to handle all corruption cases in the Jambi Province area since 2010. The position of this court makes it a representative locus to examine the quality of law enforcement against corruption crimes, as illustrated in the scope of the following jurisdiction.

Table 1. Overview of the Jurisdiction of the Jambi District Court/Tipikor Class IA

Districts	Total Population (souls)	Area (km ²)
Barajo Nature	97.184	41,67
New Town	75.384	36,11
East Jambi	66.709	15,94
Stuttgart	63.369	7,92
South Jambi	61.743	11,41
Telanaipura	50.482	22,51
Lake Sipin	48.228	7,88
Red Pillar	89.835	27,13
Pilots	13.585	15,29
Gulf Lake	12.083	15,70
Jambi Market	12.532	4,02
Total	591.134	205,38

Source: *Jambi City Bappeda (reprocessed, 2026)*.

Based on this mapping, the Jambi Corruption Court not only serves the Jambi City area, but all districts/cities throughout Jambi Province, so that the burden of corruption cases it handles is relatively high and varies. The organizational structure of this court is led by a Chairman who oversees the Vice Chairman, career judges, *ad hoc* judges of Corruption, criminal clerks, and secretariat.

activities (*mark up*), embezzlement of funds, and using the budget outside the allocation. In addition, cases of procurement of goods and services are also the main source of corruption crimes, with the mode of inflating prices, direct appointments that deviate from procedures, and fictitious projects. The performance of case handling throughout 2024 can be summarized as follows.

Table 2. Performance of Handling Corruption Cases in 2024

Handling Stages	Number of Items
Research	58
Investigation	46
Pre-prosecution	43
Prosecution	49
Completed Claimed	31
Permanent legal force (<i>inkracht</i>)	26
Executed	24

Source: processed from SIPP of the Jambi District Court Class IA (2026) and the Jambi High Prosecutor's Office (2025).

This data is in line with the Jambi High Prosecutor's Office report (2025) which recorded 54 cases at the investigation stage, 31 in the investigation, and 51 in the prosecution, with 49 of them purely corruption and the rest tax crimes. The data shows that corruption cases continue to dominate special crimes that enter Jambi's jurisdiction. Case handling generally goes through five stages, namely case registration, trial (reading of indictment and submission of execution), proof, judge's decision, and legal remedies, as stipulated in the Criminal Procedure Code and Supreme Court Regulation Number 7 of 2016 concerning the deadline for handling cases. Appeals are generally filed with the Jambi High Court, while cassation and review are submitted to the Supreme Court if *a novum* is found. This process tends to take longer than ordinary criminal cases because it involves financial documents, audit reports, and more than one defendant.

2) Quality Inspection and Proof

The results of the interview with the Jambi Corruption Judge emphasized that it is not enough to prove corruption cases only relying on witness statements. One of the judges stated that "documents, audit reports, and transaction evidence must also be examined in detail so that there are no errors in assessing the case" (Jambi Corruption Judge, personal communication, January 15, 2026). The quality of the examination is also influenced by the completeness of the files submitted by the public prosecutor; if the evidence is clear and the witness is present as scheduled, the trial runs more smoothly, as conveyed by a criminal clerk (personal communication, January 22, 2026). The panel of judges is also considered quite active in digging up the facts of the trial, not just accepting information from the parties, but exploring in depth

the flow of funds, budget disbursement mechanisms, and parties who enjoy the proceeds of corruption. This active attitude shows the judge's efforts to find material truth, not just formal truth.

At the evidentiary stage, the state loss audit report occupies a central position because it is the basis for determining whether or not state losses and their amount are determined, in line with the State Financial Audit Standards (Financial Audit Agency of the Republic of Indonesia, 2021). Expert testimony is also needed to explain technical aspects such as financial audits, procurement mechanisms, and complex fund flows. Theoretically, this practice reflects the fulfillment of the principle of *due process of law*, which is a fair and balanced legal process between the interests of the prosecution and the rights of the defendant, including the right to present witnesses *de charge* and obtain legal aid (Matogu & Rusmiati, 2026). However, delays in the publication of audit results and the absence of witnesses and experts often hinder the acceleration of evidence, so this stage is the most time-consuming part of the entire trial process.

3) Consistency and Fairness of Decisions

The pattern of verdicts against corruption defendants in Jambi tends to be cumulative, namely combining prison sentences (ranging from 1-8 years), fines (Rp50 million-Rp500 million), and additional penalties in the form of compensation. The judge does not only look at the amount of state losses, but also considers the role of the defendant, cooperative attitude, and whether or not there is a return of losses. As stated by a Tipikor judge, "the panel of judges not only looks at the magnitude of the state's losses, but also looks at the role of the defendant, whether the defendant enjoys the results of corruption, whether the defendant admits his actions, and whether there is an attempt to recover state losses" (Jambi Corruption Judge, personal communication, January 5, 2026). A criminal clerk added that corruption cases rarely end in a free verdict because the evidence submitted by the prosecutor is generally strong enough before the case is transferred to the court; The difference that arises more lies in the length of the sentence or the amount of fines and compensation (Criminal Registrar, personal communication, January 5, 2026).

The consistency of decisions in cases with similar characteristics, such as the case of village funds with almost the same state losses, is relatively maintained, because the judge uses a uniform pattern of legal considerations while making the prosecutor's demands as one of the references. However, disparities are still found in cases that look similar but have different punishments, which has the potential to cause a perception of injustice in the community. This condition prompted the Supreme Court of the Republic of Indonesia (2018) to issue Decree Number

189/KMA/SK/IX/2018 concerning the establishment of a working group on the preparation of criminal guidelines in corruption cases, in order to prevent disparity in verdicts and maintain the unity of law application. From a theoretical perspective *equality before the law*, consistency does not mean absolute uniformity, but the same pattern of legal considerations in cases with similar facts ⁹. The fairness of the verdict is also reflected in the judge's attention to the principle of proportionality, where defendants with strategic positions who abuse their authority are sentenced to a heavier sentence than defendants who act as mere administrative implementers.

4) Judge Independence, Transparency, and Accountability

The independence of judges is reflected in the courage to sentence high-ranking defendants, regional officials and village heads regardless of their social status, as well as the attitude of maintaining distance from the litigants, including the defendant's family (Substitute Registrar, personal communication, February 7, 2026). This independence is not only related to freedom from political or economic pressure, but also related to the personal integrity of the judge in maintaining attitudes and relationships with the parties so as not to create the impression of partisanship. An open trial system also supports independence, as it allows the public to directly supervise the examination and decision-making process.

Transparency is supported by the use of judicial information technology SIPP, *e-Court*, *e-Berpadu*, and the Verdict Directory which allows the public to monitor the trial schedule, case number, identity of the defendant, and copies of the verdict (Oktaria & Prasetyawati, 2026). Accountability can be seen from the detailed legal considerations in the verdict, including evidence, proven criminal elements, as well as incriminating factors and mitigating a practice that reflects the fulfillment of *the principle of ratio decidendi* in procedural law (Hamzah, 2014). Orderly case administration, from registration to the implementation of the verdict, helps strengthen accountability because it facilitates supervision of all stages of the trial and minimizes potential irregularities.

5) Criminalization Effectiveness and Public Trust

The effectiveness of punishment is not measured solely by the length of the prison sentence, but also by the success of recovering state losses and the ability to prevent the recurrence of similar crimes. Based on the theory of *deterrence* or prevention, a severe, consistent, and predictable crime will have a deterrent effect on both perpetrators and potential perpetrators (Muladi & Nawawi Arief, 2010). Interviews show that many village and regional officials are now more careful in

⁹ J Chandra, V Tanaka, and R Banke, "Efektivitas Regulasi Pencegahan Tindak Pidana Korupsi Di Indonesia," *Jurnal IstiQomah: Jurnal Hukum Dan Syariah* 2, no. 1 (2024): 1-5.

managing the budget after witnessing a number of village heads and officials being convicted of corruption, which indicates that the preventive function of criminalization is starting to run (Criminal Registrar, personal communication, January 11, 2026). The verdict read out in an open session also has an educational function for the public because it emphasizes that abuse of office and state budget leads to serious legal consequences.

However, the deterrent effect is considered not optimal because similar cases continue to emerge every year, as also reflected in the national trend (Indonesia Corruption Watch, 2024), and the return of state losses has not been fully achieved due to the limited assets of the defendant and the difficulty of tracking the assets of the proceeds of corruption. The effectiveness of the verdict is also highly dependent on the execution stage; fines and compensation will not have an optimal impact without being followed by the confiscation of assets or the auction of assets. Public trust in the handling of cases has relatively improved as information is disclosed through SIPP, but it is still vulnerable to decline when the public considers the punishment not proportional to the state losses caused by the community, and tends to measure the success of law enforcement not only from the criminalization of the body, but also from the return of state money.

6) Technical-Administrative Barriers

The most common obstacles include the large volume of documents (financial statements, project contracts, proof of transfers, audit results), the absence of witnesses, especially those who reside outside the region or have certain positions, delays in the submission of additional documents from prosecutors and legal advisors, and the burden of a limited number of cases that must be handled by Corruption judges. The results of observations show that some trials are delayed due to these obstacles, which in turn prolongs the duration of case settlement. This condition confirms that the effectiveness of the judiciary does not only depend on the rule of law, but also on institutional capacity and coordination with external parties such as prosecutors, witnesses, experts, and related government agencies (Soekanto, 2014).

In general, the quality of law enforcement against corruption crimes in the Jambi Corruption Court is quite *good*, characterized by the accuracy of evidence, the independence of judges, and the openness of the trial, but it still needs to be strengthened in the aspects of consistency of decisions, recovery of state losses, and speed of case resolution.

b. Factors Affecting the Effectiveness of Law Enforcement against Corruption Crimes

Referring to the theory of legal effectiveness, the factors that affect the enforcement of corruption laws in Jambi can be grouped into five dimensions: legal substance, legal structure, facilities, legal culture, and institutional internal-external factors.

Legal substance. The handling of corruption cases is guided by Law Number 31 of 1999 as amended by Law Number 20 of 2001, accompanied by the provisions of the Criminal Procedure Code (Republic of Indonesia, 1981). The rule is considered adequate by informants because it regulates the types of criminal acts, criminal threats, and additional crimes, although there are still differences in interpretation related to the elements of "self-enrichment", abuse of authority, and the amount of state losses (Criminal Registrar, personal communication, February 26, 2026). The provisions of proof also require a combination of complete and mutually supportive evidence, audit reports, transfer evidence, and expert testimony because witness testimony alone is considered insufficient. A firm criminal threat is considered sufficient to provide a deterrent effect; The main problem, according to the informant, is not the severity of the criminal threat, but the consistency of its application in the field.

Legal structure. The professionalism of judges, which requires an understanding of financial audits and procurement documents, as well as the integrity of court officials, is the main determinant of the effectiveness of the judiciary, in line with the Code of Ethics and Code of Conduct for Judges (Supreme Court of the Republic of Indonesia & Judicial Commission of the Republic of Indonesia, 2009). All judges and employees in the court are required to sign an integrity pact every year and participate in the Anti-Bribery Management System (SMAP) program as a form of commitment to work honestly and professionally. The role of the prosecutor in compiling strong evidence also determines the quality of the examination, in line with the strategic goals of the Jambi High Prosecutor's Office in improving the professionalism and accountability of the public prosecutor (Jambi High Prosecutor's Office, 2025), while legal counsel plays a role in maintaining the balance of the judicial process by ensuring that the rights of the defendant are protected. Coordination between law enforcement agencies, although it has been running, still faces obstacles in the delay of audit results and supporting documents from relevant agencies, which confirms that the integrity of the court apparatus cannot stand alone without the support of institutional synergy ¹⁰.

Facilities and infrastructure. The availability of an adequate special courtroom for Corruption facilitates the arrangement of documents and evidence in cases

¹⁰ Chandra, Tanaka, and Banke.

involving many witnesses. Utilization of information systems such as SIPP, *e-Court*, *e-Berpadu*, and the Verdict Directory is very helpful in accelerating administration while increasing transparency¹¹. Orderly archiving of documents is crucial considering that corruption cases involve many files that must be traceable at the appeal, cassation, or review stages. Budget support also affects the smooth running of the trial, especially to present witnesses and experts from outside the region; budget limitations can hinder the process if it is not adequately anticipated.

Legal culture. The anti-corruption culture in society has not been fully established, as there is still an assumption that gift-giving or the use of office for personal interests is commonplace. However, public awareness is beginning to increase as more and more corruption cases are processed openly, as reflected in the courage of the community to report alleged budget irregularities at the village and regional levels. The courts are actively building Integrity Zones towards Corruption-Free Areas and Clean Bureaucratic Serving Areas as part of the strategy to strengthen the anti-corruption culture. Public perception of the courts is greatly influenced by the severity of the verdicts compared to the state losses caused; the results of the Public Satisfaction Survey and the Anti-Corruption Perception Index conducted by the courts show an increasing trend of trust in recent years¹². Social and political pressures also arise, especially in cases involving officials or influential figures, but judges are required to maintain neutrality and be guided by the facts of the trial.

Internal and external factors. Power intervention, media influence, and pressure from public opinion are real challenges, especially in cases involving officials or influential figures. An advocate of the Indonesian Advocates Association (PERADI) in the Jambi region emphasized that "cases involving active officials are usually more sensitive because there are political interests and institutional image at stake" (PERADI Jambi Advocate, personal communication, March 23, 2026). The media has a dual role: on the one hand, it increases public scrutiny of the proceedings, but on the other hand, it has the potential to cause psychological pressure on the court apparatus. However, judges are required to stick to the facts of the trial, not to socio-political pressure or media reporting, in order to maintain the principle of judicial independence (Rahardjo, 2008). Internal oversight by the judiciary and external oversight by the Judicial Commission of the Republic of Indonesia and the Supervisory Board of the Supreme Court of the Republic of Indonesia play an

¹¹ Bobby Briando, "Gurindam Etika Pengelola Keuangan Negara," no. 2001 (2017).

¹² Ahmad Syarbaini, "Teori Ta'zir Dalam Hukum Pidana Islam," *Ius Civile: Refleksi Penegakan Hukum Dan Keadilan* 2, no. 2 (2019).

important role in preventing irregularities and strengthening institutional accountability¹³.

Overall, these findings show that the effectiveness of law enforcement against corruption is multidimensional not only determined by the quality of legal norms, but also by structural capacity, readiness of facilities, community legal culture, and institutional resilience to external pressures. If these five dimensions are managed in a balanced manner, the law enforcement process will be more objective, transparent, and trusted by the public.

c. Islamic Law Perspective on the Quality of Corruption Law Enforcement

In the view of Islamic law, corruption is not only a violation of positive law, but also a moral and religious violation that can be matched with several concepts, namely *Ghulul* (embezzlement of public property), *São Paulo* (bribe), *Betrayal* (betrayal of trust), *Squirt* (theft), and *Al-Ghasab* (deprivation of the rights of others). As explained by a lecturer of jurisprudence at UIN Sulthan Thaha Saifuddin Jambi, "if a person uses his position to enrich himself or receive a reward because of his position, then it includes *Ghulul* and *São Paulo* which is prohibited in Islam" (Lecturer of Fiqh Jinayah UIN STS Jambi, personal communication, April 4, 2026). A figure of the Indonesian Ulema Council added that corruption is seen as a great sin because it deprives the wider community, especially the poor, of its rights, so it is classified as a tyrannical act that is highly hated in Islam (MUI Jambi figure, personal communication, April 4, 2026). The prohibition of eating property is voidly affirmed in the Qur'an Surah al-Baqarah verse 188, while the command to fulfill the mandate and act justly is enshrined in Surah an-Nisa verse 58. This concept is relevant to the theoretical study of *Shari'ah Law: An Introduction*, which places trust and justice as the main foundation of power governance in Islam¹⁴.

Corruption as *ghulul*, *risywah*, and *treachery*. In classical times, *Ghulul* associated with the taking of spoils of war before it is distributed according to the provisions; in the modern context, this concept has been extended to include embezzlement of state money, misuse of the budget, and the taking of office facilities for personal gain. *São Paulo* includes any form of giving money, gifts, facilities, or promises of office that aim to influence the decisions of officials, and is strictly prohibited in Islam because it undermines justice. As for *Betrayal* occurs when a person abuses the public position, power, or trust given to him. These three concepts affirm that corruption is not only a violation of state law, but also a great sin that

¹³ Imran Rahman, "Tindak Pidana Korupsi Menurut Perspektif Hukum Pidana Islam," 2015.

¹⁴ Khasib Amrullah, "Pendidikan Anti Korupsi Studi Terhadap K Onsep Worldview Dan Korupsi," 2024.

damages the social order ¹⁵. Corruption is also seen as a form of betrayal against the state because it hinders the development of the education budget which is corrupted causing students to lose learning facilities, while the misused health budget deprives the public of their right to decent services.

The principles of justice and trust. Islamic law requires law enforcement to be indiscriminate against officials and ordinary people to have an equal position before the law, as emphasized by a lecturer of Islamic law UIN STS Jambi that "Islam does not distinguish between officials and ordinary people. If someone is proven to have committed corruption, then he must be processed and punished according to his actions" (Islamic Law Lecturer of UIN STS Jambi, personal communication, April 11, 2026). This principle is parallel to the concept of *equality before the law* in modern law. Justice in Islam is also about the process, not only the results of the investigation must be fair, the evidence must be clear, and the defendant must be given the opportunity to defend himself. Amanah, in this context, applies not only to public officials, but also to judges and law enforcement officials who are required to work honestly, free from bribery, and impartiality ¹⁶. The principles of justice and trust are also affirmed in Surah al-Ma'idah verse 8, which prohibits hatred against a race to make someone act unjustly, showing that justice must be objective and free from the influence of personal relationships and social pressures. The concept of trust has a function equivalent to the idea of integrity in contemporary legal science, so that it can strengthen the moral basis of anti-corruption law enforcement.

Views on the judge's decision. Islamic law requires that judges' decisions in corruption cases reflect justice, provide a deterrent effect, and consider the social impact of the defendant's actions, not just a formal element of a criminal act. A religious judge at the Jambi High Court of Religion emphasized that "corruption is not only detrimental to the state, but also detrimental to society. Therefore, the judge's decision must consider the social impact of the defendant's actions" (Judge of the Jambi High Court of Religion, personal communication, April 11, 2026). In addition to imprisonment, Islamic law supports the application of additional penalties in the form of restitution of state losses, because the principle of fiqh emphasizes that property taken unlawfully must be returned to the rightful owner.

Maqashid Syariah. Judging from the five main objectives of the sharia (safeguarding religion, soul, intellect, posterity, and property), corruption is most closely related to violations of the *Hifz al-Mal* (property protection) at the same time

¹⁵ Andri Yanto, Faidatul Hikmah, and Nabil Abduh Aqil, "Reoptimalisasi Perlindungan Hukum Saksi Pelapor (Whistleblower) Dalam Tindak Pidana Korupsi," *Recht Studiosum Law Review* 2, no. 1 (2023): 1–8.

¹⁶ Briando, "Gurindam Etika Pengelola Keuangan Negara."

Hifz al-Din (religious protection), because it contains elements of ¹⁷ in *Maqashid al-Shariah as Philosophy of Islamic Law* emphasized that Maqashid Syariah requires that the law be enforced for the public good, not just punishing the perpetrators, so that criminal punishment against corruptors should ideally be accompanied by the return of state losses and confiscation of assets in line with the fiqh principle that property taken illegally must be returned to its owners. In this framework, the eradication of corruption is not only repressive, but also preventive through anti-corruption education, strengthening the morale of the apparatus, and transparency in state financial management.

Conformity of practice with Islamic values. The judicial practice of the Jambi Corruption Court shows a strong conformity with Islamic values, as seen from the open trial that provides room for defense for the defendant (in line with the principle of procedural justice in Islam), the obligation of integrity of the court apparatus as a trustee, and the application of additional penalties in the form of substitute money as a form of restoration of rights ¹⁸. The judge also seems to consider the aggravating factors and proportionately mitigating the fact that defendants who abuse their strategic positions and enjoy large amounts of corruption are sentenced to heavier sentences, while defendants who are cooperative and return state losses receive leniency. However, the disparity in verdicts in similar cases and the deterrent effect seen by the public is still less than optimal shows that the suitability is not comprehensive. The independence of judges from power intervention remains an absolute prerequisite for the moral legitimacy of law enforcement to be maintained.

The ideal model is based on Islamic values. Based on the findings above, the ideal model for corruption law enforcement based on Islamic values that can be formulated includes: (1) strengthening the integrity of all judicial apparatus ranging from judges, clerks, to court leaders as public trustees who are free from bribery, intervention, and conflicts of interest; (2) transparency and accountability of the trial system that is open to public scrutiny, including the publication of clear decisions; (3) substantive justice that considers the social impact of acts and abuse of trust, not just formal elements of delicacies; (4) restorative-oriented criminal enforcement, including the return of state losses, confiscation of assets, and the revocation of certain rights if necessary; and (5) strengthening anti-corruption education based on moral-religious values as a structural prevention effort from an early age, so that people are not only afraid of punishment but also have moral awareness to reject corruption. This model

¹⁷ Chandra, Tanaka, and Banke, "Efektivitas Regulasi Pencegahan Tindak Pidana Korupsi Di Indonesia."

¹⁸ Yunitha Arifin, "REKONSTRUKSI REGULASI PENEGAKAN HUKUM TINDAK PIDANA KORUPSI DALAM KERANGKA BISNIS BUMN BERBASIS NILAI KEADILAN" (UNIVERSITAS ISLAM SULTAN AGUNG, 2023).

emphasizes that the ideal law enforcement does not only rely on repressive aspects, but also on the development of a system that maintains the benefits, justice, and public trust in a sustainable manner.

The findings of this study generally show that the quality of law enforcement against corruption crimes in the Jambi Corruption Court is in the category of quite good, supported by the independence of judges, trial transparency, and consistency of criminal patterns, but it is still overshadowed by technical-administrative constraints, limited number of Corruption judges, and disparity in verdicts in similar cases. The effectiveness of law enforcement is simultaneously influenced by factors of legal substance, institutional structure, infrastructure, legal culture, and internal-external dynamics of the court, which are intertwined and cannot be separated from each other. Meanwhile, viewed from the perspective of Islamic law, the practice of corruption justice in Jambi has shown initial alignment with the values of justice and trust, but requires further strengthening on the aspect of recovering state losses and deterrent effects to truly reflect the goals of *maqashid sharia*. Future research is suggested to further explore the disparity in verdicts between jurisdictions and formulate measurable indicators for the model of corruption law enforcement based on religious values.

CONCLUSION

This study shows that the handling of corruption cases at the Jambi Corruption Court is running at a fairly adequate level, reflected in the attitude of independent judges, an open trial process, and a relatively consistent criminal pattern. Even so, a number of weaknesses are still visible, such as technical-administrative constraints, the limited number of Corruption judges, and the difference in the severity of punishment in cases with similar characteristics. The effectiveness of law enforcement is also shaped by a combination of the substance of the rules, institutional readiness, supporting facilities, and community legal culture. When examined from the perspective of Islamic law, the practice of justice is quite in line with the values of justice and *trust*, although the aspects of state loss recovery and its preventive power are not fully optimal.

Based on these findings, an increase in the number of ad hoc judges for corruption needs to be sought to speed up the settlement of cases while reducing the accumulated workload. The preparation of more detailed criminal guidelines is also considered important to minimize the gap in punishment in cases that have similarities in facts. In addition, strengthening the mechanism for tracking and confiscating assets resulting from corruption must be a priority so that the recovery of

state losses runs more optimally. Islamic values such as *al-'adl* (justice) and *maṣlaḥah* (benefit) should be integrated more clearly into anti-corruption policies, while further research is suggested to examine the disparity in decisions between jurisdictions in more depth and develop measurable indicators based on religious values.

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