



The Principles of Ihsān and Efficiency in Public Services: A Study of Islamic State Administrative Law on Digital Bureaucratic Reform (E-Government)

Prinsip Ihsān dan Efisiensi Pelayanan Publik: Kajian Hukum Administrasi Negara Islam terhadap Reformasi Birokrasi Digital (E-Government)

**Fauziah Zahrani^{a,1}, Aliyah Suci Maghfirli^{a,2}, Ashlaha Baladina Zaimuddin^{b,3},
Rachmi Dwi Wiladatil Qodliyah E.S.^{c,4}**

^a Universitas Palangkaraya, Indonesia

^b University of Leeds, United Kingdom

^c Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

¹ fauziah.z@gmail.com, ² aliyah.suci@gmail.com, ³ me23ab2@leeds.ac.uk,

⁴ 240201110015@student.uin-malang.ac.id *.

* corresponding author

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ABSTRACT

Bureaucratic reform through digital bureaucracy (*E-Government*) aims to improve the efficiency of public services but faces challenges in maintaining the ethical quality and humanity of service, necessitating a higher normative foundation. This research aims to analyze the position of the *ihsān* principle within the framework of Islamic Administrative Law (*Hukum Administrasi Negara Islam – HANI*) and to formulate an ideal model for its integration to enhance the efficiency and quality of digital public services. The study employs a normative legal research method (*yuridis-normatif*) with conceptual and statutory approaches, analyzed descriptively and qualitatively. The research findings indicate that *ihsān* functions as an ethical supra-norm complementing formal legality and must be translated into *E-Government* practices through the Tri-Dimensional Digital *Ihsān* Model (TID), which demands Sincere Efficiency, Beyond-Standard Quality (*Itqān*), and Equitable Inclusivity. This model is actualized through Key Performance Indicators based on *Ihsān* (IKU-I), providing a new mechanism for ethical auditing, ensuring that digital public services are not only fast but also perfect, sincere, and just.

Keywords : Digital Bureaucracy; Ihsān Principle; Administrative Law; Public Service

ABSTRAK

Reformasi birokrasi melalui Birokrasi Digital (*E-Government*) bertujuan meningkatkan efisiensi pelayanan publik, namun menghadapi tantangan dalam mempertahankan kualitas etika dan humanitas pelayanan, sehingga memerlukan landasan normatif yang lebih tinggi. Penelitian ini bertujuan untuk menganalisis kedudukan Prinsip *Ihsān* dalam kerangka Hukum Administrasi Negara Islam (HANI) dan merumuskan model ideal integrasinya guna meningkatkan efisiensi dan



kualitas pelayanan publik digital. Penelitian ini menggunakan metode hukum normatif (yuridis-normatif) dengan pendekatan konseptual dan perundang-undangan, serta dianalisis secara kualitatif-deskriptif. Hasil penelitian menunjukkan bahwa *Ihsān* berkedudukan sebagai supra-norma etika yang melengkapi legalitas formal dan harus diterjemahkan ke dalam praktik *E-Government* melalui Model Tri-Dimensional *Ihsān* Digital (TID), yang menuntut Efisiensi Berketulusan, Kualitas Melebihi Standar (*Itqān*), dan Inklusivitas Berkeadilan. Model ini diwujudkan melalui Indikator Kinerja Utama Berbasis *Ihsān* (IKU-I) yang menyediakan mekanisme audit etika baru, memastikan pelayanan publik digital tidak hanya cepat, tetapi juga sempurna, tulus, dan adil.

Kata Kunci : Birokrasi Digital; Prinsip Ihsan; HAN; Pelayanan Publik

INTRODUCTION

Bureaucratic reform is a crucial agenda in efforts to create good governance. One of its latest manifestations is through the implementation of digital bureaucracy (e-government), which aims to improve the efficiency, transparency and accountability of public services.¹ However, the challenges faced are not only technical and structural, but also substantive, namely ensuring that the efficiency achieved does not sacrifice the quality of public services that are humane and ethical.² This is where the relevance of reviewing universal ethical principles, particularly from an Islamic perspective, becomes important.³

Islam offers a comprehensive ethical and moral framework, in which the principle of *ihsān*, as a concept of doing good, perfection, and the highest quality in all deeds, can serve as a normative foundation for guiding digital bureaucratic reform.⁴ The application of *ihsān* in the context of public service means serving with the highest quality, sincerity, and exceeding expectations, which is intrinsically in line with the goals of efficiency and public satisfaction. This study seeks to fill the research gap by examining in depth how the principle of *ihsān* can be internalised as a philosophical and operational foundation within the

¹ Linda Weigl, Tamara Roth, Alexandre Amard, & Liudmila Zavolokina. (2024). When Public Values and User-Centricity in E-Government Collide - A Systematic Review. *Government Information Quarterly*, 41(3), <https://doi.org/10.1016/j.giq.2024.101956>.

² Mohammed Alajmi, Masoud Mohammadian, & Majharul Talukder. (2023). The Determinants of Smart Government Systems Adoption by Public Sector Organizations in Saudi Arabia. *Heliyon*, 9(10), <https://doi.org/10.1016/j.heliyon.2023.e20394>.

³ Suresh Malodia, Amandeep Dhir, Mahima Mishra, & Zeeshan Ahmed Bhatti. (2021). Future of e-Government: An Integrated Conceptual Framework. *Technological Forecasting and Social Change*, 173, <https://doi.org/10.1016/j.techfore.2021.121102>.

⁴ Soleh Hasan Wahid. (2024). Exploring the Intersection of Islam and Digital Technology: A Bibliometric Analysis. *Social Sciences & Humanities Open*, 10, <https://doi.org/10.1016/j.ssaho.2024.101085>.

framework of State Administrative Law (HAN) to promote efficiency and quality of public services in Indonesia's e-government ecosystem.⁵

Similar research has been conducted by several previous researchers, including, first, Wolfgang Drechsler's research on the role of Islamic values (theology, ethics, *maqāṣid*) in shaping alternative public administration paradigms in Muslim countries. It reviews concepts such as justice, trustworthiness, and public good in contemporary bureaucratic practice.⁶ This research has strong conceptual strengths in linking Islamic values and public administration, while its weaknesses are that it lacks empirical evidence and does not focus on operational *ihsān*. Second, Adrian Kay's research reinterprets Islamic values in the modern era (including the challenges of digitalisation, transparency, and governance).⁷ This research has the advantage of providing a historical and comparative context for Islamic public administration, while its weakness is that it lacks formal legal analysis and does not specifically discuss digital efficiency. Third, Saqib Saeed's research examines citizens' perceptions of the usability, privacy, and reliability of e-government services (in the Gulf countries/Saudi Arabia or similar countries). It presents findings on the influence of security, privacy, and usability on user satisfaction with digital public services.⁸ Its strengths are that it is empirical and relevant to e-government efficiency, while its weakness is that it only focuses on technical aspects without integrating Islamic legal values or the principle of *ihsān*.

Based on a review of previous research, there is a significant gap. Previous studies tend to be conducted in separate domains: one focuses on the technical aspects of e-government, while the other focuses on Islamic ethics in general or HAN, which is oriented towards conventional legal-normative aspects. There has been no comprehensive study that specifically links the principle of *ihsān* as the highest philosophical-ethical foundation of State Administrative Law with the objectives of efficiency and quality of public services in the context of digital

⁵ Ahmad Siddiquei, Shafqat Hussain, Muhammad Ali Asadullah, & Fahad Asmi. (2024). E-Governance Projects in Public Organizations: The Role of Project Manager's Islamic Work Ethics in Accomplishing IT Project Performance. *Contributions to Management Science*, 8, 91-107. https://doi.org/10.1007/978-3-030-98160-0_8.

⁶ Wolfgang Drechsler, Rainer Kattel, & Salah Chafik. (2023). Islamic Public Administration and Islamic Public Value: Towards a Research Agenda. *Public Policy and Administration*, 39(4), 608-624. <https://doi.org/10.1177/09520767231201799>.

⁷ Adrian Kay. (2023). The Changing Traditions of Islamic Public Administration: Observing Processes of Collision, Absorption and Adaptation. *Asia Pacific Journal of Public Administration*, 46(1), 13-30. <https://doi.org/10.1080/23276665.2023.2275283>.

⁸ Saqib Saeed. (2025). Digital Transformation in Governmental Public Service Provision and Usable Security Perception in Saudi Arabia. *Information*, 16, 247. <https://doi.org/10.3390/info16030247>.

bureaucratic reform (e-government). This research will fill this gap by examining how the normative derivation of the principle of *ihsān* can be translated into administrative law benchmarks for assessing and reforming digital public service practices.

This study aims to analyse the concept of the principle of *ihsān* and its position within the framework of State Administrative Law, identify and formulate the implementation of the principle of *ihsān* as the basis for ethics and administrative law in digital bureaucratic reform (e-government), and find an ideal model for integrating the principle of *ihsān* to improve the efficiency and quality of digital public services.

The novelty of this research lies in the triadic integration between the principle of *ihsān*, State Administrative Law (HAN), and the efficiency of digital public services. This research offers a paradigm shift from merely technocratic mechanical efficiency to efficiency imbued with *ihsān*, namely efficiency accompanied by quality, perfection, and a deep ethical dimension. Specifically, this research formulates *ihsān* indicators in HAN as a new standard for assessing the ethical and administrative law compliance of public officials in the implementation of e-government.

The significance of this research is that it contributes theoretically to the development of the discourse on State Administrative Law (HAN) by enriching its ethical and moral concepts through the principle of *ihsān*, while also bridging Islamic philosophy studies with contemporary public administration science. Meanwhile, in practical terms, it can be used as a policy recommendation for the government in formulating regulations and operational standards for digital public services, ensuring that digital bureaucratic reforms are not only technically efficient but also excel in the ethical quality of service, realising a vision of public service oriented towards *ihsān* and public welfare (*maslahah*).

RESEARCH METHOD

The research method used in this study is the normative legal research method (juridical-normative).⁹ The approaches used are the conceptual approach and the statute approach, enriched with a philosophical approach. The legal materials used are primary legal materials (the Qur'an and Hadith related to *ihsān* and administration, as well as laws and regulations on e-government and public services), secondary legal materials (books, scientific journals, and

⁹ Steven Hall, & Linda Liebenberg. (2024). Qualitative Description as an Introductory Method to Qualitative Research for Master's-Level Students and Research Trainees. *International Journal of Qualitative Methods*, 23. <https://doi.org/10.1177/16094069241242264>.

research results related to State Administrative Law and bureaucratic reform), and tertiary legal materials (dictionaries and encyclopaedias). The analysis of legal materials was conducted qualitatively and descriptively using legal interpretation techniques and deductive-inductive reasoning,¹⁰ starting from the formulation of the basic principles of *ihsān* in HAN (deduction) and then assessing its relevance and implementation in the practice of digital public service efficiency (induction), in order to produce normative prescriptions regarding the ideal model of *ihsān* integration in digital bureaucracy.

RESULT AND DISCUSSION

The Principle of *Ihsān* and Its Position in the Framework of Islamic State Administration Law

Etymologically, the principle of *ihsān* means to do good or to be perfect, while terminologically in Islam it refers to the highest quality of worship and deeds, namely performing one's duties as if seeing Allah, or if not, believing that Allah is seeing them.¹¹ In the context of governance, *ihsān* is not merely a personal ethic, but a substantive performance standard that requires public officials to serve the community with a quality that exceeds minimum standards (perfection), sincerity (without ulterior motives), and full responsibility (awareness of being watched by God).¹² Therefore, *ihsān* is the main source of inspiration for the formation of administrative norms that guarantee excellent service and eliminate maladministration.¹³

Ihsān has a fundamental position in the framework of Islamic Administrative Law (HANI), functioning as a philosophical-ethical basis (*al-asas al-falsafi*) that transcends the principle of formal legality. While the principle of legality demands compliance with applicable procedures and regulations (*fiqh law*), *ihsān* demands the best quality of action and purpose behind each

¹⁰ Salahuddin Gaffar, Agus Mulya Karsona, Yani Pujiwati, & Indra Perwira. (2021). The Concept of Procedural Law Regarding the Implementation of Collective Agreements with Legal Certainty in Termination of Employment in Indonesia. *Heliyon*, 7(4), <https://doi.org/10.1016/j.heliyon.2021.e06690>.

¹¹ Said Toumi & Zhan Su. (2022). Islamic Values and Human Resources Management: A Qualitative Study of Grocery Stores in The Quebec Province. *International Journal of Cross Cultural Management*, 23(1), 79-112. <https://doi.org/10.1177/14705958221136691>.

¹² Zulfahmi Alwi, Rika Dwi Ayu Parmitasari, & Alim Syariat. (2021). An Assessment on Islamic Banking Ethics Through Some Salient Points in The Prophetic Tradition. *Heliyon*, 7(5), <https://doi.org/10.1016/j.heliyon.2021.e07103>.

¹³ Hemin Ali Hassan & Ahmad Bayiz Ahmad. (2021). The Relationship Between Islamic Work Ethic and Public Service Motivation. *Administration & Society*, 53(06), 1-28. <https://doi.org/10.1177/0095399721998335>.

procedure.¹⁴ In HANI, the main objective of administration is to achieve the public interest (*maslahah 'ammah*) and prevent harm (*mafsadah*). *Ihsān* ensures that the pursuit of *maslahah* is carried out not only effectively, but also in the most perfect and ethical manner, thereby justifying the discretionary authority of officials to act in the best interests of the public.¹⁵

Table 1
The Dimension of Islamic Ethics in State Administrative Law

The Dimension of Islamic Ethics	Conventional Administrative Principles	The Position of Ihsān in HANI
<i>Ihsān</i> (Perfect Quality)	Efficiency and Effectiveness	Substantive standards: excellent service (beyond compliance)
<i>Amanah</i> (Trust/Responsibility)	Accountability and Transparency	Moral basis: sincere and fully responsible before God and the public.
<i>Maslahah</i> (Public Welfare)	Public Interest	Ultimate goal: to provide services that deliver the best and fastest benefits

Source: compiled from various legal sources

The table above shows *ihsān* as a normative quality control principle. In HANI, *ihsān* serves as a complementary norm that reinforces other administrative principles such as accountability (*amanah*) and transparency.¹⁶ Officials who apply *ihsān* will not only report budget use transparently but must also ensure that the results of the budget have the best impact (*husn al-tawjih*) on society.¹⁷ *Ihsān* serves as a standard that measures not only what is done, but how and for what purpose it is done, encouraging the bureaucracy to move from good administration to excellent administration.¹⁸

¹⁴ Noor Leena Haniffah, Mohammed Sharaf Shaiban, & Pervaiz Ahmed. (2023). Development and Validation of a Performance Measurement System Based on Islamic Principles. *Heliyon*, 9(5), <https://doi.org/10.1016/j.heliyon.2023.e16095>.

¹⁵ Ahmad Firdhaus Arham, Nur Asmadayana Hasim, Mohd Istajib Mokhtar, Nurhafiza Zainal, Noor Sharizad Rusly, Latifah Amin, Shaikh Mohd Saifuddeen, Muhammad Adzran Che Mustapa, & Zurina Mahadi. (2022). The Lesser of Two Evils: Application of Maslahah-Mafsadah Criteria in Islamic Ethical-Legal Assessment of Genetically Modified Mosquitoes in Malaysia. *J Bioeth Inq*, 19(4), 587-598. <https://doi.org/10.1007/s11673-022-10216-5>.

¹⁶ Helal Uddin. (2024). Public Administration from Islamic Perspective, Revised Edition, (A H Development Publishing House), p. 67-74.

¹⁷ Sajjad Ahmad, Abdul Jabbar Qamar, Muhammad Asad Akram Bhatti & Usman Bashir. (2023). Integrating Islamic Ethics with Modern Governance: A Comprehensive Framework for Accountability Across Religious, Social, and Economic Dimensions. *Al-Irfan*, 8(15), 51-79. <https://doi.org/10.58932/MULB0043>.

¹⁸ Indrian Syafitri, Nurman, & Annisa Mardatillah. (2025). Efficiency of Population Administration Services Based on Digital Identity: An Integrative Analysis From the Perspective of Islamic Values in Riau Province. *Administratio Jurnal Ilmiah Administrasi Publik dan Pembangunan*, 16(1), 101-120. <https://doi.org/10.23960/administratio.v16i1.487>.

The application of *ihsān* in the context of digital bureaucratic reform (e-government) is an effort to apply *ihsān* to technology. *Ihsān* serves as a digital ethical guideline and service design benchmark.¹⁹ Digital technology must be designed to facilitate not only speed (efficiency) but also maximum convenience, fair access, and inclusive service (quality).²⁰ For example, a public service application is said to be *ihsān* if its interface is easy to use for all groups (including the elderly or disabled), minimises errors, and provides personalised and solution-oriented responses, all of which reflect an effort to provide the best possible service.

Schematically, the position of *ihsān* can be visualised as the core of ethics and morals that oversees the entire structure of HANI. This is illustrated in the chart below, where *ihsān* is at the highest level, acting as an ethical filter that guides all derivative rules and administrative actions.²¹ Thus, *ihsān* ensures that State Administrative Law, despite its instrumental nature, retains a strong humanitarian orientation and transcendent purpose (*ridha* Allah) in the execution of worldly duties.²²

Ihsān as the basis for responsible administrative discretion. The position of *ihsān* also plays an important role in limiting and directing the discretionary authority of officials. Public officials often have to make decisions outside the framework of standard regulations in the public interest.²³ *Ihsān* requires that every discretionary decision not only meet the requirements of legality and *maslahah*,²⁴ but also be made with sincere motivation (good intentions) and the

¹⁹ Udin. (2023). Ethical Leadership and Employee Performance: The Role of Islamic Work Ethics and Knowledge Sharing. *Human Systems Management*, 43(1), 51-63. <https://doi.org/10.3233/HSM-220197>.

²⁰ Magdalena Ciesielska, Nina Rizun, & Jakub Chabik. (2022). Assessment of E-Government Inclusion Policies Toward Seniors: A Framework and Case Study. *Telecommunications Policy*, 46(7), <https://doi.org/10.1016/j.telpol.2022.102316>.

²¹ Wolfgang Drechsler, Rainer Kattel, & Salah Chafik. (2023). Islamic Public Administration and Islamic Public Value: Towards a Research Agenda. *Public Policy and Administration*, 39(4), 608-624. <https://doi.org/10.1177/09520767231201799>.

²² Haris Alibašić. (2023). Exploring the Influence of Islamic Governance and Religious Regimes on Sustainability and Resilience Planning: A Study of Public Administration in Muslim-Majority Countries. *Public Policy and Administration*, 39(4), 556-587. <https://doi.org/10.1177/09520767231223282>.

²³ Hemin Ali Hassan & Ahmad Bayiz Ahmad. (2021). The Relationship Between Islamic Work Ethic and Public Service Motivation. *Administration & Society*, 53(06), 1-28. <https://doi.org/10.1177/0095399721998335>.

²⁴ Mariah Binti Darus, Nur Khairina Muhamad Husin, Noor Hanis Zainol Abidin, Nur Rusydina Khadzali, & Marfunizah Madan. (2024). Ethical Governance through Maqasid Shariah Perspective: A Conceptual Framework. *International Journal of Academic Research in Business and Social Sciences*, 14(10), 920-932. <https://doi.org/10.6007/IJARBS/v14-i10/23148>.

most careful and perfect methods (minimising risk), making it an ethical bulwark against potential abuse of authority and corruption.

Identifying the Principle of *Ihsān* as the Foundation of Ethics and Administrative Law in Digital Bureaucratic Reform (E-Government)

The principle of *ihsān* in the context of digital bureaucratic reform (e-government) is identified as the foundation of transcendent ethics and administrative law, ensuring that technological efficiency does not sacrifice the quality and humanity of service.²⁵ Ethically, *ihsān* requires digital administrators to work with sincerity and divine consciousness, which means that system development and decision-making must be free from conflicts of interest (*ghulul*) and abuse of authority (*isti'māl al-sultah*).²⁶ In terms of administrative law, *ihsān* functions as an open norm that guides the interpretation and implementation of e-government regulations so that they always produce the best and fairest solutions for the public, especially in terms of digital discretion.²⁷

The internalisation of *ihsān* in digital bureaucracy is realised through three main pillars: service design perfection, ethical speed, and access fairness. *Ihsān* demands that E-Government not only functions, but also functions perfectly (*itqān*). This includes intuitive user interface design (user-friendly), maximum data security (*hifz al-ma'lumat*), and seamless system integration (*takamul*).²⁸ In terms of administrative law, this translates into an administrative obligation to implement the best available technology to prevent digital service failures and discrimination.²⁹

²⁵ H. Saduman Okumus. (2024). Performance Assessment of Participation Banks Based on Maqasid al-Shari'ah Framework: Evidence from Turkiye. *Borsa Istanbul Review*, 24(4), 806-817. <https://doi.org/10.1016/j.bir.2024.04.011>.

²⁶ Zaenal Arifin Sahabuddin, Abdul Talib Yunus, Rashid Ating & Muhammad Ashoer. (2024). Impact of Islamic Work Ethics on Civil Servants' Performance: Mediating Effect of Work Engagement. *Journal of Enterprise and Development (JED)*, 6(1), 201-211. <https://doi.org/10.20414/jed.v6i1.9447>.

²⁷ Ahmed Al-Shamali, Zahir Irani, Mohamed Haffar, Sarah Al-Shamali, & Fahad Al-Shamali. (2021). The Influence of Islamic Work Ethic on Employees' Responses to Change in Kuwaiti Islamic Banks. *International Business Review*, 30(5), <https://doi.org/10.1016/j.ibusrev.2021.101817>.

²⁸ Muhammad Al-Kautsar Maktub, Putu Wuri Handayani, & Fathia Prinastiti Sunarso. (2025). Citizen acceptance and use of the Jakarta Kini (JAKI) e-government: Extended unified model for electronic government adoption. *Heliyon*, 11(2), <https://doi.org/10.1016/j.heliyon.2025.e42078>.

²⁹ Rahmatullah, Akhmad Habibi, Khaeruddin, Lalu Nurul Yaqin, Turki Mesfer Alharmali, Mohd. Sofian Omar Fauzee & Jazihan Mahat. (2025). A Study of User Satisfaction and Net Benefits in Indonesia Through the DeLone and McLean Model for E-Government Success. *Discov Sustain* 6, <https://doi.org/10.1007/s43621-025-01645-4>.

Table 2
Internalisation of *Ihsān* in Digital Bureaucracy Through Administrative Law

E-Government Aspects	Manifestation of the <i>Ihsān</i> Principle	Derivation of Administrative Law
Quality of digital services	<i>Itqān</i> (perfection, high quality)	Administrative obligation to provide excellent service (maximum public satisfaction)
Process speed	<i>Sur'at al-Injāz</i> (speed in completion)	Principles of speed and timeliness; optimal service time standards
Access and inclusiveness	<i>Adl</i> dan <i>Shumūliyyah</i> (fairness and comprehensiveness)	Principles of information disclosure; prohibition of digital discrimination
Data security	<i>Hifz al-Amanah</i> (safeguarding trust)	Obligation to maintain the confidentiality of personal data; accountability for data leaks

Source: compiled from various legal sources

Ihsān and ethical efficiency. In the digital context, efficiency is often measured quantitatively (process speed and cost). *Ihsān* shifts this focus to qualitative efficiency, where speed must be accompanied by accuracy and friendliness.³⁰ For example, a public service chatbot that is quick to respond must also be able to provide personalised and empathetic solutions, reflecting the ethics of *ihsān* (serving with *husn al-khuluq* or noble character).³¹ Legally, it is a substantive obligation not to allow digital standardisation to reduce the quality of human interaction, especially in services that are complex and require a personal touch.³²

The principle of access justice (*'adl*) is an important derivative of *ihsān*. E-government risks creating a digital divide. *Ihsān* requires public institutions to actively overcome technological, economic, and geographical barriers, ensuring that digital services are accessible to all levels of society (*shumūliyyah*).³³ Within

³⁰ María E. Cortés-Cediel, Andrés Segura-Tinoco, Iván Cantador, Manuel Pedro Rodríguez Bolívar. (2023). Trends and Challenges of E-Government Chatbots: Advances in Exploring Open Government Data and Citizen Participation Content. *Government Information Quarterly*, 40(4), <https://doi.org/10.1016/j.giq.2023.101877>.

³¹ Xuesong Li & Jian Wang. (2024). Should Government Chatbots Behave Like Civil Servants? The Effect of Chatbot Identity Characteristics on Citizen Experience. *Government Information Quarterly*, 41(3), <https://doi.org/10.1016/j.giq.2024.101957>.

³² Sebastian Hemesath, & Markus Tepe. (2024). Public Value Positions and Design Preferences Toward AI-Based Chatbots in E-government. Evidence From a Conjoint Experiment with Citizens and Municipal Front Desk Officers. *Government Information Quarterly*, 41(4), <https://doi.org/10.1016/j.giq.2024.101985>.

³³ Polyxeni Vassilakopoulou & Eli Hustad. (2023). Bridging Digital Divides: A Literature Review and Research Agenda for Information Systems Research. *Inf Syst Front*, 25(3), 955-969. <https://doi.org/10.1007/s10796-020-10096-3>.

the framework of administrative law, this justifies the obligation to intervene by providing non-digital service alternatives for those who do not have access (offline accessibility) or by building digital infrastructure in remote areas, as a concrete implementation of the universal goal of *maslahah*.³⁴

As a legal basis, *ihsān* provides the foundation for digital ethics oversight and accountability. Officials who design or operate e-government systems are not only responsible for technical failures (errors), but also for ethical failures that could potentially harm the public (e.g., the use of biased or discriminatory algorithms).³⁵ The principle of *ihsān* requires a digital check and balance mechanism that enables accountability for decisions facilitated by technology, ensuring that digital systems continue to function as tools to serve the public to the fullest extent possible, rather than as tools to avoid responsibility.³⁶

The identification of the principle of *ihsān* in digital bureaucratic reform shows that *ihsān* acts as a supra-norm that complements and perfects the formal legality aspect.³⁷ It provides a comprehensive ethical framework for the design and implementation of e-government, binding digital bureaucrats to a duty to serve with the highest quality, sincerity, and fairness, thereby transforming digital public services into a tangible manifestation of *ihsān*-inspired good governance.³⁸

Ideal Model of *Ihsān* Principle Integration to Improve the Efficiency and Quality of Digital Public Services

The ideal model of *ihsān* principle integration in the e-government ecosystem is formulated as the Tri-Dimensional *Ihsān* Digital (TID) framework. This model goes beyond the conventional administrative efficiency framework (legality and accountability) by adding the highest ethical dimension. The three

³⁴ Diego Mesa. (2023). Digital Divide, E-Government and Trust in Public Service: The Key Role of Education. *Front. Sociol. Sec. Sociological Theory*, 8, <https://doi.org/10.3389/fsoc.2023.1140416>.

³⁵ Hannah Ruschemeier & Lukas J. Hondrich. (2024). Automation Bias in Public Administration - an Interdisciplinary Perspective from Law and Psychology. *Government Information Quarterly*, 41(3), <https://doi.org/10.1016/j.giq.2024.101953>.

³⁶ Ioanna Savveli, Maria Rigou & Stefanos Balaskas. (2025). From E-Government to AI E-Government: A Systematic Review of Citizen Attitudes. *Informatic*, 12(3), <https://doi.org/10.3390/informatics12030098>.

³⁷ Wolfgang Drechsler, Rainer Kattel, & Salah Chafik. (2023). Islamic Public Administration and Islamic Public Value: Towards a Research Agenda. *Public Policy and Administration*, 39(4), 608-624. <https://doi.org/10.1177/09520767231201799>.

³⁸ Mohd. Fuad Md. Sawari, Mustafa Mat Jubri Shamsuddin, & Ahmad Akram Mahmad Robbi. (2025). Integrating Maqāṣid al-Sharī'ah and Governance Principles: A Framework for SME Shariah Financial Compliance. *International Journal of Fiqh and Usul Al-Fiqh Studies*, 9(3), 97-116. <https://doi.org/10.31436/ijfus.v9i3.408>.

dimensions of TID include: 1) sincere efficiency (*tawāzun al-kafā'ah*);³⁹ 2) quality exceeding standards (*itqān al-khidmah*); and 3) equitable inclusiveness (*adl al-wusūl*).⁴⁰ The application of this model requires that every digital product and process in public services be measured not only by technical speed, but also by ethical impact and user experience (UX) quality.⁴¹

The first dimension: efficiency with sincerity (*tawāzun al-kafā'ah*). Efficiency driven by *ihsān* requires speed of process (*sur'at al-injāz*) accompanied by sincerity of intention (*ikhlas*) and full responsibility (*amanah*).⁴² In digital practice, this means that e-government systems must be designed to cut unnecessary bureaucracy (*al-zā'id*) and prevent potential data misuse (*ghulūl*), thereby accelerating services without compromising fair due process.⁴³ This is a shift from efficiency that is only oriented towards cost/time to efficiency that is oriented towards the highest *maslahah* (benefit) for society.⁴⁴

The second dimension: quality exceeding standards (*itqān al-khidmah*). The aspect of *itqān* (perfection) in *ihsān* requires digital public services to have a quality that exceeds the minimum expectations set by legislation.⁴⁵ This is a normative renewal in Islamic State Administrative Law that directs the development of applications and services to achieve zero errors and optimal user

³⁹ Adrian Kay. (2023). The Changing Traditions of Islamic Public Administration: Observing Processes of Collision, Absorption and Adaptation. *Asia Pacific Journal of Public Administration*, 46(1), 13–30. <https://doi.org/10.1080/23276665.2023.2275283>.

⁴⁰ Udin. (2023). Ethical Leadership and Employee Performance: The Role of Islamic Work Ethics and Knowledge Sharing. *Human Systems Management*, 43(1), 51–63. <https://doi.org/10.3233/HSM-220197>.

⁴¹ Mohd. Fuad Md. Sawari, Mustafa Mat Jubri Shamsuddin, & Ahmad Akram Mahmud Robbi. (2025). Integrating Maqāṣid al-Sharī'ah and Governance Principles: A Framework for SME Shariah Financial Compliance. *International Journal of Fiqh and Usul Al-Fiqh Studies*, 9(3), 97–116. <https://doi.org/10.31436/ijfus.v9i3.408>.

⁴² Muhammad Nafik Hadi Ryandono, A. Syifaul Qulub, Eko Fajar Cahyono, Tika Widiastuti, Elsi Mersilia Hanesti, Ninda Ardiani, & Taqiyah Dinda Insani. (2021). Analysis of Efficiency for Zakat Management Organization in Indonesia: A Comparison Study of Super Efficiency and Free Disposal Hull. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 5(2), 147–166. <https://doi.org/10.21009/005.02.01>.

⁴³ Azhar Alam, Ririn Ratnasari, Muhamad Nafik Hadi Ryandono, & Widhi Indira Laksmi. (2024). Developments and Themes in Islamic Work Ethic Studies: A Bibliometric Analysis. *Organization and Human Capital Development*, 3(1), 55–70. <https://doi.org/10.31098/orcadev.v3i1.1916>.

⁴⁴ Wolfgang Drechsler, Rainer Kattel, & Salah Chafik. (2023). Islamic Public Administration and Islamic Public Value: Towards a Research Agenda. *Public Policy and Administration*, 39(4), 608–624. <https://doi.org/10.1177/09520767231201799>.

⁴⁵ Indrian Syafitri, Nurman, & Anisa Mardatillah. (2025). Efficiency of Population Administration Services Based on Digital Identity: An Integrative Analysis From the Perspective of Islamic Values in Riau Province. *Administratio*, 16(1), 101–120. <https://doi.org/10.23960/administratio.v16i1.487>.

experience.⁴⁶ An e-government system that is *ihsān* means that it is not only error-free, but also perfect in providing convenience, clarity of information, and comfort, ensuring that public interaction with the state is a positive and empowering experience.⁴⁷

The third dimension: inclusive justice (*adl al-wusūl*). *Ihsān* inherently demands universal justice (*adl syumūlī*). In the digital context, this dimension requires the government to actively combat the digital divide and ensure that e-government services are accessible to all segments of society (the elderly, people with disabilities, and remote areas).⁴⁸ This translates into an administrative legal obligation to provide multi-platform access (web, mobile, offline) and equivalent non-digital service alternatives, as a means of compensating for technological barriers, guaranteeing citizens' rights to fair and equitable services.⁴⁹

The main novelty of this research lies in the formulation of key performance indicators (KPIs) for public services based on *ihsān* (IKU-I). IKU-I complements traditional KPIs (time, cost, procedure) with ethical qualitative metrics: service sincerity level (t-score), design perfection index (d-index), and access fairness score (a-score). IKU-I provides a concrete measuring tool for state administration auditors to assess *ihsān* ethical compliance in digital implementation.

Table 3
Ihsān-Based Performance Indicators

Traditional Indicators (Efficiency)	<i>Ihsān</i> -Based Performance Indicators	HANI Objectives
Service Time and Cost	Level of sincerity in service (T-Score): measures the absence of maladministration and corruption	Realising <i>Khidmah bi al-Ikhlas</i>
Standard Operating Procedures (SOP)	Design perfection index (D-Index: measures usability and zero-error in the system	Achieving <i>Itqan al-Amal</i>
Number of Users	Access fairness score (A-Score): measures	Achieving <i>Adl al-</i>

⁴⁶ Muhammad Aiman Awalluddin, Anisa Safiah Maznorbalia, & Mohd Ramlan Mohd Arshad. (2025). Institutionalizing Ihsan: A Corporate Strategy for Ethical Excellence in Business Operations. *Journal of Islamic Philanthropy & Social Finance*, 7(2), 51-62. <https://doi.org/10.24191/jipsf.v7i2.6780>.

⁴⁷ Mastura Ab.Wahab & Yusof Ismail. (2019). Masuliyyah and Ihsan as High-Performance Work Values in Islam. *International Journal of Economics, Management and Accounting*, 27(1), 187-212. <https://doi.org/10.31436/ijema.v27i1.660>.

⁴⁸ Faishal Nur Haidar Afif & Zaim Hilmi Musyaffa. (2025). Inclusive Digital Technology and Islamic Education: Promoting Social Equity for Persons with Disabilities in the Digital Age. *Multicultural Islamic Education Review*, 3(1), 25–34. <https://doi.org/10.23917/mier.v3i1.9913>.

⁴⁹ Siti Nurhayati & Kardi. (2024). Digital Divide for Persons with Disabilities Related to Indonesian Information Technology Accessibility from Legal Perspective. *ADLIYA: Jurnal Hukum Dan Kemanusiaan*, 18(2), 105–126. <https://doi.org/10.15575/adliya.v18i2.28728>.

Source: compiled from various legal sources

This TID model fundamentally reforms the Islamic State Administrative Law's perspective on technology. It positions e-government not only as a tool to accelerate processes, but as an arena for moral implementation that must be monitored with the highest ethical standards. Thus, technology becomes an instrument to achieve *ihsān* in bureaucracy, not an end in itself, ensuring the transformation of bureaucracy from servant to excellent servant.⁵⁰

The application of IKU-I requires a reorientation of digital bureaucratic education and training, instilling awareness that system failure or poor design is an ethical failure (*tark al-ihsān*).⁵¹ Legally, these findings suggest that the Public Service Law and e-government regulations in Indonesia should explicitly include the *ihsān* clause as the highest principle of service that must be considered in every digital system development and discretionary decision-making.⁵²

In conclusion, the ideal model for integrating the principle of *ihsān* (TID model) is a holistic normative framework that fills the void between technical efficiency and ethical quality. The novelty of the IKU-I formulated in this study provides an unprecedented digital ethics audit mechanism, ensuring that digital bureaucratic reform in Indonesia can move towards public services that are not only fast, but also perfect, sincere, and fair, in accordance with the demands of *ihsān* in State Administrative Law.

CONCLUSION

The conclusion of this study shows that the principle of *ihsān* has a central position as a philosophical, ethical, and supra-normative foundation in the framework of state administrative law (HAN) for reforming digital bureaucracy. The effective integration of *ihsān* overcomes the limitations of technocratic efficiency by demanding perfection (*itqān*), sincerity of intention (*ikhlas*), and fairness of access (*adl al-wusūl*) in every e-government service. The novelty of this research lies in the formulation of an ideal model for integrating the principle of *ihsān* (Tri-Dimensional *Ihsān* Digital/TID model), which is

⁵⁰ Mustafid. (2024). Etika Pemerintahan Berbasis Fiqih Siyasah Di Era Digital. El-Sirry: *Jurnal Hukum Islam dan Sosial*, 2(1), 29-42. <https://doi.org/10.24952/ejhis.v2i1.11025>.

⁵¹ Firmansyah, Miftahul Husni, Ade Rosad, Muhammad Iqbal Al Ghozali, & Gatot Kaca. (2025). Islamic Ethics and Morality in the Educational Bureaucracy: Theoretical and Practical Review. *Incare: International Journal of Educational Resources*, 5(5), 559-574. <https://doi.org/10.59689/incare.v5i5.1137>.

⁵² Muhammad Aditia Rizki. (2025). Sharia-Based Public Service Administration in Aceh: A Normative-Conceptual Study from an Islamic Perspective. *Aceh Journal of Islamic Law*, 2(1), 33-52.

derived into key performance indicators for *ihsān*-based public services (IKU-I). IKU-I, which includes metrics such as the level of sincerity of service and the design perfection index, offers a concrete digital ethics audit mechanism, ensuring that digital bureaucratic reform not only achieves speed but also realises excellent, sincere, and fair public services in accordance with *ihsān* standards.

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