

## Principles of Public Administration in Islamic Education: A Study of Q.S An-Nisa: 58

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### ARTICLE INFO

#### Article history

Received: 07-01-2026

Revised: 20-01-2026

Accepted : 30-01-2026

#### Kata Kunci

Administrasi Publik

Pendidikan Islam

Q.S An-Nisa: 58

### ABSTRAK

Prinsip amanah yang terkandung dalam Q.S An-Nisa ayat 58 merupakan perintah langsung dari Allah Swt yang harus senantiasa dijaga. Amanah tidak hanya mampu menjaga harta yang telah diberikan, namun juga mencakup keadilan dalam menetapkan hukum Allah Swt diantara manusia. Penelitian ini bertujuan untuk melihat tentang relevansi Q.S An-Nisa ayat 58 terkait administrasi publik dalam perspektif pendidikan Islam. Metode penelitian yang digunakan adalah untuk mendapatkan hasil yang konkrit dalam penelitian, penulis menggunakan jenis penelitian studi kepustakaan (library research). Sumber data diperoleh menggunakan sumber data perpustakaan seperti buku, jurnal, database serta informasi yang relevan. Hasil kajian menunjukkan administrasi publik memiliki relevansi kuat dengan Q.S. An-Nisa ayat 58 dalam pendidikan Islam. Ayat ini mempertegas prinsip amanah dan keadilan sebagai landasan etika penyelenggaraan pemerintahan dan pelayanan publik. Dalam pendidikan Islam, nilai tersebut berperan penting dalam membentuk karakter aparatur negara yang berintegritas, akuntabel, dan bertanggung jawab. Integrasi nilai Q.S. An-Nisa ayat 58 dalam pendidikan Islam seperti kejujuran, keadilan, amanah, dan tanggung jawab pedoman untuk memperkuat tata kelola pemerintahan yang beretika dan menanamkan kesadaran bahwa jabatan publik adalah amanah yang kelak akan dipertanggungjawabkan di hadapan Allah SWT.

### ABSTRACT

The principle of trust contained in Q.S An-Nisa verse 58 is a direct command from Allah SWT that must always be upheld. Trust is not only about safeguarding the wealth that has been given, but also includes justice in establishing Allah SWT's law among humans. This study aims to examine the relevance of Q.S An-Nisa verse 58 in relation to public administration from the perspective of Islamic education. The research method used to obtain concrete results in this study was library research. Data sources were obtained from libraries, such as books, journals, databases, and other relevant information. The results of the study show that public administration has a strong relevance to Q.S. An-Nisa verse 58 in Islamic education. This verse emphasizes the principles of trustworthiness and justice as the ethical foundation of government administration and public service. In Islamic education, these values play an important role in shaping the character of state officials to be honest, accountable, and responsible. The integration of the values of Q.S. An-Nisa verse 58 in Islamic education, such as honesty, justice, trustworthiness, and responsibility, serves as a guideline for strengthening ethical governance and instilling awareness that public office is a trust that will one day be accounted for before Allah SWT.

#### Keywords

Public Administration

Islamic Education

Q.S An-Nisa: 58



## 1. INTRODUCTION

In both national and state life, public administration plays a very important role. Good public services, distribution of resources, and the government's ability to provide public services are manifestations of proper public administration (Dwiyanto 2015). Public administration is not only a technical bureaucracy, but also a reflection of the quality of governance. Therefore, it is important to examine the basic principles that can strengthen the integrity, accountability, and effectiveness of public administration in Indonesia. In Indonesia, public administration is still often faced with various situations and challenges. Starting from corruption, collusion, and nepotism, which are still fundamental and classic problems.

All of these actions can weaken the bureaucracy in a country. Data from the Corruption Eradication Commission (KPK 2023) shows that the majority of corruption cases occur in relation to abuse of authority in the public sector. In addition, the low level of public service ethics still contributes to public dissatisfaction with the quality of the bureaucracy. What often happens is that services are not impartial to the community, discrimination occurs, and procedures are still complicated (Sedarmayanti 2017).

This phenomenon shows that there is still an ideal gap between the principles of public administration and the situation in the field. Therefore, in order to respond to these challenges, moral and spiritual values taught in Islam must be implemented and integrated into public administration. From the very beginning, Islam has had clear objectives in terms of public service and leadership. The two main principles in this category are *amanah* (responsibility) and justice. Allah has explicitly explained these two principles in the words of Allah in Surah An-Nisa verse 58:

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

*Indeed, Allah is All Hearing, All Seeing Meaning: Verily, Allah commands you to convey the trust to those who are entitled to receive it. When you judge between people, judge with justice. Verily, Allah gives you the best instruction. Verily, Allah is All-Hearing, All-Seeing. (Kementerian Agama RI, Al-Qur'an dan Terjemahannya 2019)*

This verse explains that power, leadership, and position are not special privileges that allow one to act as they please, but rather a mandate that must be carried out with full responsibility. Every decision made is also based on the principle of justice, not the interests of a particular group. The foundation in Q.S An-Nisa verse 58 can provide a strong normative basis for the concept of public administration from an Islamic perspective. The principle of trust contained in Q.S. An-Nisa verse 58 is a direct command from Allah SWT that must always be upheld.



Trust is not only about safeguarding the wealth that has been given, but also includes justice in establishing Allah SWT's law among humans. Trustworthiness can be evidence of a servant's obedience in carrying out responsibilities, justice, and honesty.

Therefore, carrying out trustworthiness in the process of public service is a form of devotion and worship to Allah SWT. Meanwhile, the principle of justice dictates that all public policies should favour the common good, rather than those who are closest and have connections with insiders. Justice consciously rejects all forms of abuse of power, oppression, arbitrariness, and discrimination. In the context of public administration, trust and justice are the main foundations for every state apparatus (Putra 2021).

The values of trustworthiness and justice are increasingly important when it comes to education. The next generation can learn responsibility, integrity, and justice from an early age through education. The presence of Islamic education not only serves as a means of transferring knowledge, but also as character building or a medium for character formation. This is in line with the objectives of Islamic education, which is to shape people who are faithful, knowledgeable, and have noble character (Mulyadi 2020). Therefore, Islamic education has a strategic contribution to producing leaders with integrity. The discourse on good governance, which emphasizes the principles of transparency, participation, accountability, and the rule of law, also has common ground with Islamic values.

Amanah is in line with the concept of accountability, while justice is in line and harmonious with the rule of law, which emphasizes equality before the law. By integrating Islamic values into public administration practices, Indonesia can strengthen its governance and national identity as a nation of the people, by the people, and for the people (Dwiyanto 2015). The numerous cases that occur in the field regarding public administration issues in Indonesia are actually based on the weak internalization of both moral values and ethics among state officials. For example, cases of corruption often occur due to weak regulations or legal instruments, which are based on the loss of trust in public officials. In addition, the practice of discrimination in public services contradicts the principle of justice taught in Islam. Therefore, instilling the values of trustworthiness and justice through Islamic education can be a long term solution for improving bureaucracy in Indonesia. With this background, it is important to conduct an in-depth study of the relevance of Q.S An-Nisa verse 58 in relation to public administration from the perspective of Islamic education.

This study is expected to provide a strong conceptual foundation for bureaucratic reform in Indonesia, as well as to contribute to the development of trustworthy, fair, and honest bureaucrats.



## **2. RESEARCH METHOD**

This research is a type of literature research, specifically library research, where all data and arguments are constructed from available written sources, both scientific databases and reference sources such as books, journals, databases, and other materials to gather relevant information. In this study, the literature search focused on an in-depth study of the Qur'an as the primary source. In addition, the study also used Islamic education literature, public administration books, and related journal articles as secondary sources to build a theoretical foundation and broaden the analytical perspective as required by the topic. Technically, data collection was carried out by compiling relevant documents or texts, then analyzed using a content analysis approach to interpret the messages, themes, and patterns of meaning in the texts, both in the verses of the Qur'an and in the works of interpretation and supporting literature, so that the results of the study are not merely descriptive, but also draw conclusions based on the evidence of the texts that have been systematically analyzed.

## **3. RESULT AND DISCUSSION**

### **The Concept of Public Administration**

Public administration is the process by which the government manages and provides services to meet the needs of the community. According to Rosen Bloom (2014), public administration is defined as the art or science of management in the public sector, which aims to implement public policy in an optimal manner. The functions of public administration involve various aspects of planning, organizing, implementing, supervising, and evaluating. This aims to create an effective, efficient, and responsive government in terms of the services it provides in order to build community welfare. In its implementation, public administration is oriented towards the principles of good governance. Good governance encompasses the principles of transparency, accountability, effectiveness, participation, and fairness to encourage the creation of good governance by providing services to the community.

These principles serve as the main guidelines for implementing good administration. These principles explain that good governance is about building openness in society as widely as possible, in order to fulfil the mandate given by the people and be accountable for one's actions. It also means providing fair services to the community without regard to any considerations. These principles of governance are based on the teachings of Islam, Q.S An Nisa: 58, which states: *"Indeed, Allah commands you to convey the trust to those who are entitled to receive it, and (commands you) when you judge between people, to judge with justice."*

Based on the above verse, government management has its main foundation in Islamic governance. There are two main principles related to public



administration, namely trustworthiness and justice. Trustworthiness is a responsibility given by the public for the benefit of society. Meanwhile, justice is professional decision-making and impartial treatment of all parties equally.

The mandate in public administration is a moral responsibility given to the public to manage the government for the benefit of society. Justice is the main foundation of government. With justice, civilization, development, and progress will be easily achieved. Human reason will also be well directed when justice is upheld. Upholding the mandate and acting justly are the most valuable things that Allah advises you to do. Indeed, Allah is Hearing and Knowing.

### **Justice and Trust as Principles of Public Administration Based on Q.S. An-Nisa:58**

In Q.S An-Nisa:58, Allah commands that every decision among humans must be made fairly. The word *adl* in this verse means "*putting something in its proper place*" and giving rights to those who are entitled to them. Fairness can be interpreted as treating someone according to their rights and obligations. In the context of public administration, it can be interpreted as being impartial, objective, and basing every policy and service on truth.

Justice must be an important principle that must be applied in every public policy and service. This means that policies made by the government must be in the interests of the wider community, not just certain groups. The two main values that must be upheld are equity and fairness. An example of this principle can be seen in the leadership of Umar bin Khattab. In his fiscal policy, he distributed state assets fairly according to the needs of the people, not based on social status. In the practice of public services, he went directly to the field just to ensure that justice was truly felt by the community.

In the context of Islamic education, the value of justice is also very important to instill from an early age. Education plays a role as a means to foster a fair character in terms of actions, thoughts, and treatment of others. Teachers and Islamic educational institutions have a responsibility to instil values so that students grow up to be honest, responsible individuals who are able to uphold justice in social life. Prophet Muhammad SAW also set an example of transparent and just governance. Many teachings in the Quran and hadith emphasize the importance of trust, consultation (*syura*), and oversight (*hisbah*) in administrative practices. In Islamic public administration, social welfare and justice are also top priorities. The main foundations of all aspects of public administration are virtue, truth, and honesty. These Islamic principles are expected to be applied in various fields and create a fair and humane administrative system, so that it is not only efficient but also holistic and comprehensive.



In Islam, trustworthiness and justice are two fundamental principles in the foundations of leadership, governance, and social interaction. Thus, these two values are not only theological in nature but also play an ethical and practical role in guiding human behaviour in various aspects of life, including public administration and education. The Quran emphasizes the importance of these two principles, which are contained in Surah An-Nisa verse 58. This verse clearly states that Allah has commanded that trustworthiness be given to those who are entitled to it and that justice be upheld in all matters. This verse is the most fundamental basis for the realization of good governance. The verse reads:

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

*Meaning: Indeed, Allah commands you to convey the trust to those who are entitled to receive it. When you judge between people, judge with justice. Indeed, Allah gives you the best instruction. Indeed, Allah is All-Hearing, All-Seeing. Q.S An-nisa: 58 ((Kementerian Agama RI, Al-Qur'an dan Terjemahannya 2019).*

This verse was revealed in connection with the event when the Prophet Muhammad conquered the city of Mecca. At that time, he requested that the keys to the Kaaba, which had previously been held by the family of Uthman bin Talhah from the Bani Shayban tribe, be returned to their rightful owner, even though Uthman had previously been an opponent of Islam. From this event, it is clear that the Prophet upheld the principles of trustworthiness and justice without regard to background or personal relationships. The command in this verse has universal meaning and applies to all aspects of life.

According to Ibn Kathir, this verse contains two important commands. First, to fulfil one's trust to those who are entitled to it, whether it be in relation to wealth, position, or other responsibilities. Second, to uphold justice in law and decision-making, without any other influences, such as lust, kinship, or worldly interests. This verse emphasizes that every decision must be based on truth and the decrees of Allah, for He is the All-Hearing and All-Seeing over every human action. According to Quraish Shihab, this verse emphasizes that there are two main principles in the administration of public life, namely trustworthiness and justice. The first principle, trustworthiness, encompasses all matters of responsibility relating to property, position, and social obligations. The second principle, justice, means making decisions objectively without being influenced by the interests of any group or individual.

Q.S An-Nisa: 58 has a very strong relevance in building the context of modern life as it is today, especially in the fields of public administration and Islamic

education. Both of these fields require moral responsibility, integrity, and fairness in carrying out their duties. In public administration, Allah commands us to "*deliver the trust to those who are entitled to it*" so that it can become a moral basis in carrying out its functions and authorities. Every public office must be managed and run in accordance with its functions and authority. When Amanah is carried out properly, it will have an impact on effective, transparent, and abuse-free service to the community.

In Islamic education, the values of trustworthiness and justice are also important foundations. As teachers, educators, and leaders of educational institutions, they have a responsibility to teach knowledge correctly. Conveying honesty and sincerity is a major task that involves not only transferring knowledge but also character building so that students can grow into individuals who are pious, fair, and responsible. Justice in education means treating all students equally, providing equal learning opportunities, and not discriminating based on social status, economic status, or intellectual ability. Education based on justice will produce a generation with integrity, who respect differences and are able to contribute positively to society.

### **The Role of Islamic Education in Shaping Trustworthy and Fair Character**

Islamic education is defined as a systematic process to develop individuals who are faithful, pious, noble, and contribute positively to society based on the values of Islamic teachings. Therefore, Islamic education includes the dissemination of divine and humanitarian values to develop individuals who are balanced between worldly and spiritual life (Mukhlis, 2024). In Islamic education, character education plays an important role as the foundation of Islamic education, which aims to shape positive attitudes and behaviours in accordance with the teachings of Allah (Surahman, 2024).

Islamic education emphasizes moral values that reflect the teachings of the Qur'an and Hadith. Faithful and pious character is expected to be realized through teaching that includes instilling moral values and character education (Sholihah & Maulida, 2020). Imelda's research shows that values education in Islam aims to carry out Allah's commands, with the end result being individuals who are not only knowledgeable but also have high-quality faith (Imelda, 2018). From an Islamic perspective, social ethics or morals are a set of principles that govern interactions between individuals in society. Some of the main values that are upheld include honesty, justice, trustworthiness, mutual assistance in goodness (*ta'awun*), mutual respect, and avoiding actions that could harm others (Fathin & Khairunnisa, 2025). It is very important for Islamic education to shape a person's character or morals, especially in terms of trustworthiness (*amanah*) and fairness (justice).



This character is important not only in a social context, but also in terms of morality and leadership in everyday life. These two principles are instilled in Islamic education through an integrated educational process in the curriculum. The Qur'an and Hadith emphasize that trustworthiness is an attitude of honesty and reliability, and justice is a fundamental principle in Islam. Prophet Muhammad is the perfect example of trustworthiness in every action, both in personal and public affairs. This is part of the character education of Muslims.

As mentioned in Surah An-Nisa verse 58, the role of Islamic education in building trustworthy and just character is to establish a strong spiritual and moral foundation, a process that transforms theological teachings into concrete actions. In the ethics curriculum, these serve as the basis. This verse states, "Indeed, Allah commands you to convey the trust to those who are entitled to receive it," in the development of trustworthy character (responsibility). This shows that Islamic education emphasizes that trustworthiness encompasses all aspects of life, not just money or material possessions; it includes the trustworthiness of position (leadership), the trustworthiness of knowledge (conveying accurate information), the trustworthiness of time (education), and the trustworthiness of tasks (completing tasks perfectly).

Furthermore, this verse states, "*...and when you judge between people, judge with justice,*" in developing a character of fairness. This shows that education emphasizes that justice is an absolute obligation of God, so it must be applied. Justice in education means the ability to treat everyone equally without regard to their social, cultural, economic, or educational status. Ethical learning teaches people to be objective (neutral), assessing situations based on facts and evidence rather than personal relationships, ethnic groups, or social positions.

### **Integrating Trustworthiness and Justice in Islamic Education**

Islamic education plays a fundamental role in building the character and noble morals of students. According to Mudlofir, character education is defined as an effort to influence the souls of students to instil morals that are in accordance with Islamic teachings (Mudlofir, 2016). This is in line with the verses of the Qur'an and hadith that emphasize the importance of having good morals as the main characteristic of a Muslim (Sari & Firman, 2019). Thus, Islamic education does not only concentrate on cognitive aspects, but also on shaping character and behaviour. Islamic education is not only a means of learning knowledge, but also of building character or noble morals, which form the basis of an individual's behaviour in society. In the Indonesian context, the integration of values such as trustworthiness and justice into the education curriculum is very important, especially for those who



will serve as public officials. This is in line with the goal of bureaucratic reform, which places integrity and accountability as top priorities.

Moral and ethical values must be an important part of the Islamic education curriculum. In designing the Islamic education curriculum, these two values are crucial. This is to ensure that students not only understand the subject matter but also internalize these values in their daily lives. It is also very important that the subject matter is delivered in a way that is relevant to Islamic values. According to (Fadlillah et al., 2019), a curriculum that incorporates Islamic values into every lesson has the potential to shape the character of students. Character and moral education should be the main focus of teaching at the elementary level, with educators playing an important role in applying morals in learning. Ultimately, this is expected to produce individuals who are honest, responsible, and disciplined (Oktaviana et al. 2022).

A values-based curriculum that combines faith and justice has great potential to shape moral public officials. By placing education on Islamic principles that support integrity and ethics, we can produce workers who are not only capable of performing their duties well, but also responsible and trustworthy. As a result, developing an educational curriculum that emphasizes these principles is essential to supporting bureaucratic reform in Indonesia. Leadership development strategies in Islamic education can be a direct path to reform in order to strengthen the bureaucracy.

According to Maulida et al. (2024), their research emphasizes the importance of integrated character education in developing future leaders who are capable and ethical in public service. Prospective public officials can prepare themselves to face challenges in public service professionally and with integrity through leadership training and mentoring programs. Islamic education can influence individual character and bureaucratic policies. A study shows that education that emphasizes good things such as honesty and responsibility can produce a good work culture in public organizations (Yasa et al., 2021). Public officials with high integrity will be able to improve government transparency and accountability, which are important components of bureaucratic reform.

The process of bureaucratic reform in Indonesia is greatly influenced by Islamic education. Islamic education can help produce civil servants who are not only skilled in technical tasks, but also moral and responsible. By using a conceptual approach to education, Indonesia can hope to have a public apparatus capable of bringing bureaucratic reform in a better direction, one that is more transparent, accountable, and properly serves the community.



#### **4. CONCLUSION**

In Q.S An-Nisa verse 58, two main principles are applied, namely trustworthiness and justice. In its implementation, public administration is oriented towards the principles of good governance. These principles of good governance are based on Islamic teachings, whereby trustworthiness is a responsibility given by the public for the benefit of society. Meanwhile, justice is professional decision-making and impartiality in treating everyone equally. Islamic education plays an important role in building integrity through Islamic values such as honesty, justice, trustworthiness, and responsibility.

Islamic education also instills the awareness that public office is a responsibility that will one day be accounted for before Allah SWT. Islamic education aims to continue building the character of state officials who are honest and trustworthy. This principle emphasizes that every public official must maintain the trust that has been given to them by the community to the best of their ability. Islamic education is a strategic foundation in building a trustworthy and fair public administration and encouraging the realization of ethical governance oriented towards the welfare of the people.

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