

The Role of Fiqh in Anti-Corruption Education as an Effort to Realize Good Governance in the Context of Halal City Concept

Khalid Rahman¹, Albar Adetary Hasibuan², Abdul Madjid³, Lutfi Asnan Qodri⁴, Sahril Kamal⁵

Brawijaya University^{1,2,3,4,5}

Jl. Veteran No.10-11, Ketawanggede, Kec. Lowokwaru, Kota Malang, Jawa Timur 65145, Indonesia

Corresponding Author: tlq@ub.ac.id

ARTICLE INFORMATION

Publication information

Research article

HOW TO CITE

Rahman, K., Hasibuan, A. A., Madjid, A., Qodri, L. A., & Kamal, S. (2024). The role of fiqh in anti-corruption education as an effort to realize good governance in the context of Halal City concept. *International Journal Tourism & Hospitality in Asia Pacific*, 7(2), 283-296.

DOI:

<https://doi.org/10.32535/ijthap.v7i2.3241>

Copyright © 2024 owned by Author(s).
Published by IJTHAP



This is an open-access article.

License: Attribution-Noncommercial-Share Alike (CC BY-NC-SA)

Received: 17 April 2024

Accepted: 18 May 2024

Published: 20 June 2024

ABSTRACT

This study explores the potential of fiqh (Islamic jurisprudence) in anti-corruption education as a tool to promote good governance within the context of a Halal City initiative. The research is motivated by the prevalence of corruption in Indonesia, exemplified by the high number of corruption cases in Malang City (41 out of 45 people accused in 2018). The study adopts a mixed-methods approach, employing library research, interviews, and surveys to analyze public understanding of fiqh and the Halal City concept in Malang. Quantitative data is analyzed using Structural Equation Modeling (SEM). The findings reveal a mixed public response to incorporating fiqh formulations directly into regulations (coefficient: 0.16). However, the study highlights a promising alternative: implementing fiqh principles within anti-corruption education programs shows a significant positive effect on public awareness (coefficient: 0.93). A key challenge identified is the negative evaluation of good governance within the current Halal City concept (coefficient: -0.64), despite public optimism regarding the initiative's overall goals (coefficient: 0.62). It is suggested to study these factors which can inform policymakers and bridge the gap between program execution and public expectations. Ultimately, this can lead to a more successful and well-received Halal City initiative that contributes to broader anti-corruption efforts.

Keywords: Anti-Corruption Education; Fiqh; Good Governance; Halal City; Islamic Jurisprudence

INTRODUCTION

Corruption has become an acute social problem that seems impossible to eradicate, making people see it as a cultural problem that must be overcome together. Corruption can be defined as the abuse of public power or entrusted position to obtain personal gain, whether financial or in the form of power or social status (Marzuki et al. in Lihawa et al., 2024). The causes and effects of corruption are very complex and detrimental to a country. Corruption often occurs when individuals or groups in authority use their power for personal, family, or particular group interests, rather than the public interest. This can lead to unfairness in the distribution of public resources and services. Corruption can produce greater economic inequality because only a few people or groups benefit from the corrupt practice. This can exacerbate social and economic disparities between groups in society. Corruption can cause major financial losses for the country (Musa et al., 2022) because public budgets that should be used for development and public services can be diverted into the hands of corrupt individuals or groups. This hinders economic growth and infrastructure development. Corruption can rob human rights, especially the right to quality and fair public services. Underprivileged communities are often the main victims of corruption because they do not have the same access as those who have power or money. Corruption can damage a country's political stability because it strengthens people's distrust of government institutions and the political system as a whole. This can trigger protests, riots, or even large-scale conflicts. Corrupt practices often result in waste of resources, be they in the form of finances, natural resources, or labor. Projects financed by the government may not produce the desired or expected results because funds that should be used for the project are misused.

Thus, corruption is not only detrimental economically but also socially, politically, and morally. Countries that suffer from corruption tend to experience setbacks in various aspects of people's lives. Therefore, eradicating corruption is a priority for sustainable development and social welfare.

The Corruption Index published by Transparency International Indonesia in January 2022 places Indonesia in 96th place out of 180 countries (Wibowo, 2022). Law enforcement officials found 209 corruption cases during the first semester of 2021, with 482 suspects being further processed by law. State losses due to the case reached IDR 26.83 trillion, as reported by Indonesian Corruption Watch (ICW). This loss increased by 47.63% compared to the same period the previous year of IDR 18.17 trillion (Annur, 2021). The government has implemented a series of measures to prevent corruption, including the implementation of strict anti-corruption laws, the establishment of independent anti-corruption institutions such as the Corruption Eradication Commission (KPK), increasing transparency and accountability in public policy and state financial management, education campaigns and public awareness about the dangers of corruption, use of information technology to increase efficiency and transparency, training of civil servants on ethics and integrity in public services, as well as collaboration with the private sector and civil society in efforts to prevent and eradicate corruption. These efforts are part of the government's strategy to create an environment that is not conducive to corruption and to build a culture of integrity and transparency in the administration of government and public services.

However, corruption does not even seem to be diminishing. In the era of decentralization and regional autonomy, corrupt practices have penetrated almost all regions. In the central bureaucratic system, corruption is a common thing. The issue of corruption is never-ending and has even become common due to the involvement of many parties in complex corruption networks, including government officials, businesses, and individuals. Factors such as non-transparency, weak law enforcement, and lack of

accountability allow corrupt practices to continue. Apart from that, the culture of tolerance towards corruption in society also exacerbates this problem. When corruption becomes the norm, efforts to eradicate corruption are often met with resistance from the parties involved, thereby slowing down the process of law enforcement and system reform. Thus, the issue of corruption continues to persist due to structural, cultural, and political factors that strengthen and maintain it, giving rise to broad negative impacts on development, justice, and societal welfare.

One of the efforts to prevent and eradicate corruption is anti-corruption education initiated by several educational institutions. The idea is to eradicate corruption through the combination and intersection of character-building and citizenship. One example of "real action" from the application of the concept of "anti-corruption education" is the integration of material on ethics, transparency, and accountability in the formal education curriculum at all levels, from elementary school to university. This includes the development of lesson modules, extracurricular activities, and special training for teachers and school staff to increase understanding of the dangers of corruption and the importance of integrity in everyday life. In addition, this approach also involves collaboration with government agencies, non-governmental organizations, and the private sector to organize seminars, workshops, and public campaigns aimed at increasing public awareness about the negative consequences of corruption and encouraging active participation in corruption prevention efforts.

Through two approaches, formal education can play two important roles in preventing corruption indirectly. First, targeting students, corruption education in the world of education includes various efforts to increase students', teachers', and school staff's understanding of the concept of corruption, its consequences, and ways to prevent it. This can start with a formal curriculum that includes material on ethics, transparency, and accountability, integrated into subjects such as civics, history, or even mathematics and science. Apart from that, informal education such as seminars, workshops, and extracurricular activities can also be used to deepen understanding of the dangers of corruption. In addition, direct learning through real case studies, simulations, and role plays can also be part of corruption education. This helps students understand how corruption can occur in real contexts and how they as individuals can play a role in preventing it. Additionally, collaboration with government agencies, anti-corruption organizations, and the private sector can provide additional resources, such as guest speakers, internship programs, or collaborative projects, that enrich students' educational experiences on corruption and integrity.

Second, empowering students to pressure the environment so they do not take permissive actions against corruption. Empowering students to influence their environment involves fostering a culture of accountability, transparency, and ethical leadership within educational institutions. This entails equipping students with the knowledge, skills, and confidence to recognize and resist corrupt practices, whether in their schools or broader communities. By encouraging critical thinking, promoting civic engagement, and providing platforms for student-led initiatives, such as anti-corruption clubs or awareness campaigns, students can become proactive agents of change who actively challenge corruption and advocate for integrity, thus contributing to the creation of a more ethical and accountable society.

As part of religious education, fiqh is a repertoire of thought by Muslim intellectuals and has comprehensively analyzed the problem of corruption. Fiqh, the Islamic jurisprudence, serves as a rich repository of thought among Muslim intellectuals, offering comprehensive analyses of various societal issues, including corruption. Within the framework of fiqh, scholars have extensively examined and defined different forms of

corruption, such as *risywah* (bribery), *suht* (usury), *akl al-amwal bi al-batil* (unlawful acquisition of wealth or unfair enrichment), *ghulul* (embezzlement), *ikhhtilas* (fraud), and *al-fasad al-mali* (financial corruption). These analyses are rooted in Islamic principles and ethics, providing guidance on how individuals and societies should combat corruption and uphold integrity in financial dealings. By drawing upon fiqh, Muslim intellectuals contribute to ongoing discussions on combating corruption and promoting justice within Islamic societies and beyond.

LITERATURE REVIEW

The Concept of Fiqh in Eradicating Corruption

Fiqh does not offer specific *ta'rif* (definition) about corruption. Corruption is not explicitly mentioned in the series of *jarimah* (crime) in fiqh but has been included in the discussion of nine types of *jarimah* (crime), including *sariqah* (theft), *ghulul* (embezzlement), *ar-risywah* (gratification or bribery), *al-gashab* (extortion or confiscation), *al-hirâbah* (robbery), *khiyânat al-amanah* (violation of trust), *aklu as-suht* (living from illicit treasures), *al-intihâb* (prison) plunder or looting), and *ghasl al-amwal al-muharramah* (hiding or disguising the origin of illicit wealth so that it appears as though it came from a legitimate source).

From Yahya bin Sa'id al-Anshari, from Muhammad bin Yahya bin Hibban from Abu Amrah from Zaid bin Khalid al-Juhani, in the narration of al-Imam Ahmad, "One of the brave men, a friend of the Prophet Muhammad SAW fell on the battlefield of Khaybar, then other friends conveyed the news to the Prophet and wanted to ask the Prophet about the person's funeral prayer. The companions were surprised by the Prophet's refusal to hold the funeral prayer, then the Prophet explained, 'Indeed, your friend has cheated in our battle in the way of Allah, related to the results of the battle, therefore I do not want to pray (a funeral prayer) for him.' (We later went through his belongings and found a Jewish *kharaz* worth no more than two dirhams)." In the book *al-Qamus al-Muhith*, Abadi (1995) mentions that "*Kharazah* with ra' has a short vowel, which means diamond and strung together." Zaid bin Khalid al-Juhani associated the *kharaz* with the Jews because it was taken from them and did not belong to the Medinans. So, it is known that the goods come from *ghulul* (cheating or corruption).

Violating the community's mandate (*ghulul*) according to *ijma'* scholars is included in one of the major sins, as quoted by Imam Muhyiddin Syarf an-Nawawi:

وَأَجْمَعَ الْمُسْلِمُونَ عَلَى تَغْلِيظِ تَحْرِيمِ الْغُلُولِ وَأَنَّهُ مِنَ الْكَبَائِرِ ۖ

"... and Muslims unanimously agree on the severity of the prohibition of embezzlement and that it is among the major sins."

It has been agreed that corruption is an extraordinary crime against law, Islamic teachings, and humanity. There are two main reasons why corruption is categorized as an extraordinary crime: (a) Sources of Islamic teachings (al-Qur'an, al-Hadith, al-Ijma', and al-Qiyas) have stated that corruption in any form is forbidden; and (b) Corruption has enormous and long-term negative impacts on humanity, the nation, and religion.

Good Governance

Good governance signifies that a powerful governance system is crucial for enabling the institution or organization to be actualized through the efforts and dedication of all involved parties (Sulila, 2021). Conceptually, good governance shows a process that positions society to regulate its economy. Social and political institutions and resources

are used for development and for people's welfare. Good governance is also understood as the implementation of a solid and responsible administration of government that is in line with the principles of democracy and the market, and efficient government that is free and clean from corruption, collusion, and nepotism (Yunus, 2017).

Government Regulation Number 101 of 2000 states seven principles of good governance: (1) professionalism, (2) accountability, (3) transparency, (4) excellent service, (5) democracy and participation, (6) efficiency and effectiveness, and (7) rule of law and acceptable to everyone (Risanty & Kesuma, 2019; Sulila, 2021).

Halal City Concept in Malang

Strategies Related to Halal City Concept in Malang

The trend of increasingly high demand for halal tourism from the public has made the Indonesian government make more efforts to appear to be a global hub or world halal center. Indonesia's big capital in this regard is as a country with the fourth largest population in the world, as well as being a country with the largest Muslim population in the world. Coupled with the diversity of flora and fauna and biodiversity that Indonesia has, it will be able to create a very high demand for halal products (Umiyati & Tamrin, 2020).

In Malang City, East Java Province, Sutiaji as the mayor has launched Malang City as a halal tourist destination by raising the concept of Halal, Safe, and Healthy (HAS) in his 2018 work program (Lubis et al., 2020). Malang businessmen in the entertainment, hotel, and restaurant sectors responded positively to this by registering their businesses for halal certification (Fitria, 2019; Al-Fatih, 2022). One of the development ways of Halal City is implementing halal tourism which can be well-actualized if there is an epic collaboration from the city government as stakeholders, universities, MSME actors, and the active role of the people of Malang City (Mulia, 2020; Maulina et al., 2022).

Challenges Related to Halal City Concept in Malang

The city of Malang, which is inhabited by various ethnic groups, cultures, and religions, has great potential to realize halal tourism. The huge potential for halal tourism will be accompanied by challenges that are not simple (Ryan et al., 2022). In addition to minimizing corruption, realizing clean government and increasing public awareness of being honest in everyday life are necessary. Speaking Halal cities, it is closely related to the food industry (Affandy, 2021). The development of halal tourism in Indonesia began with the discovery of many unlawful foods which had panicked the Indonesian people, especially Muslims. This case started when Tri Susanto, a lecturer at Brawijaya University, conducted research on various products in supermarkets in 1998. The results of his research found that many products were suspected of containing pork. This finding causes a decrease in the sales turnover of companies engaged in the food sector (The Halal Product Assurance Organizing Body of Indonesia [BPJH Indonesia], 2014). In addition, the challenge in halal tourism is ensuring the successful implementation of halal product guarantees (Yunita, 2018).

RESEARCH METHOD

To explore the potential role of fiqh (Islamic jurisprudence) in anti-corruption education within the context of a Halal City initiative, this study employed a mixed-methods approach. Library research formed the foundation, analyzing existing literature on fiqh and its application in anti-corruption education. This provided a conceptual framework for understanding the potential impact of fiqh-based education.

In addition to the literature review, the study utilized interviews and surveys to gather data on public understanding of fiqh and the Halal City concept in Malang City. This quantitative data, collected through surveys, was then analyzed using Structural Equation Modeling (SEM) to reveal the relationships between these concepts. This research is classified as socio-economic research (Erni et al., 2013; Chang & Edwards, 2014).

SEM analysis is generally applied to socio-economic problems that require relatively complex models. The use of SEM requires a sample size of at least 10 times the number of data indicators that must be normally distributed, this is an important indicator among several other indicators (Ulum et al., 2014). From the way it works, SEM is a combination of regression analysis and factor analysis. In the 1950s, statisticians began to look for methods to create models to explain each variable and between one variable and another (Rahmadi & Heryanto, 2016; Haryanto et al., 2022).

The SEM process has the complexity of models and statistical tools, and cannot be done manually. This is due to limited human capabilities. SEM model analysis using the following software, LISREL, AMOS, EQS, and Mplus. Research software for SEM analysis uses LISREL software (Kurniawan, 2011).

Where researchers distributed questionnaires to the people of Malang City. This questionnaire uses four dependent or defensive indicators, namely: (1) The formulation of fiqh in anti-corruption education in Malang City; (2) The application of fiqh in anti-corruption education to realize good governance in Malang City; (3) Evaluation of the implementation of good governance in the concept of a Halal City; and (4) Discussion of data analysis of people's expectations of good governance in the concept of a Halal City. Meanwhile, independent or free research indicators are the public's general knowledge about the concept of a Halal City in Malang City.

RESULTS

Questionnaire results related to public perception regarding the Halal City concept which has been included in the Regional Medium Term Development Plan (RPJMD) of Malang City.

Table 1. Questionnaire Results

No.	Indicator	SD	D	N	A	SA
1	Regulate	3%	6.4%	48.1%	28.3%	14%
2	Implement	3.4%	11.6%	43.8%	32.2%	9%
3	Evaluate	2.6%	7.7%	46.8%	29.2%	13.7%
4	Hope	0.9%	5.6%	20.2%	36.5%	36.9%

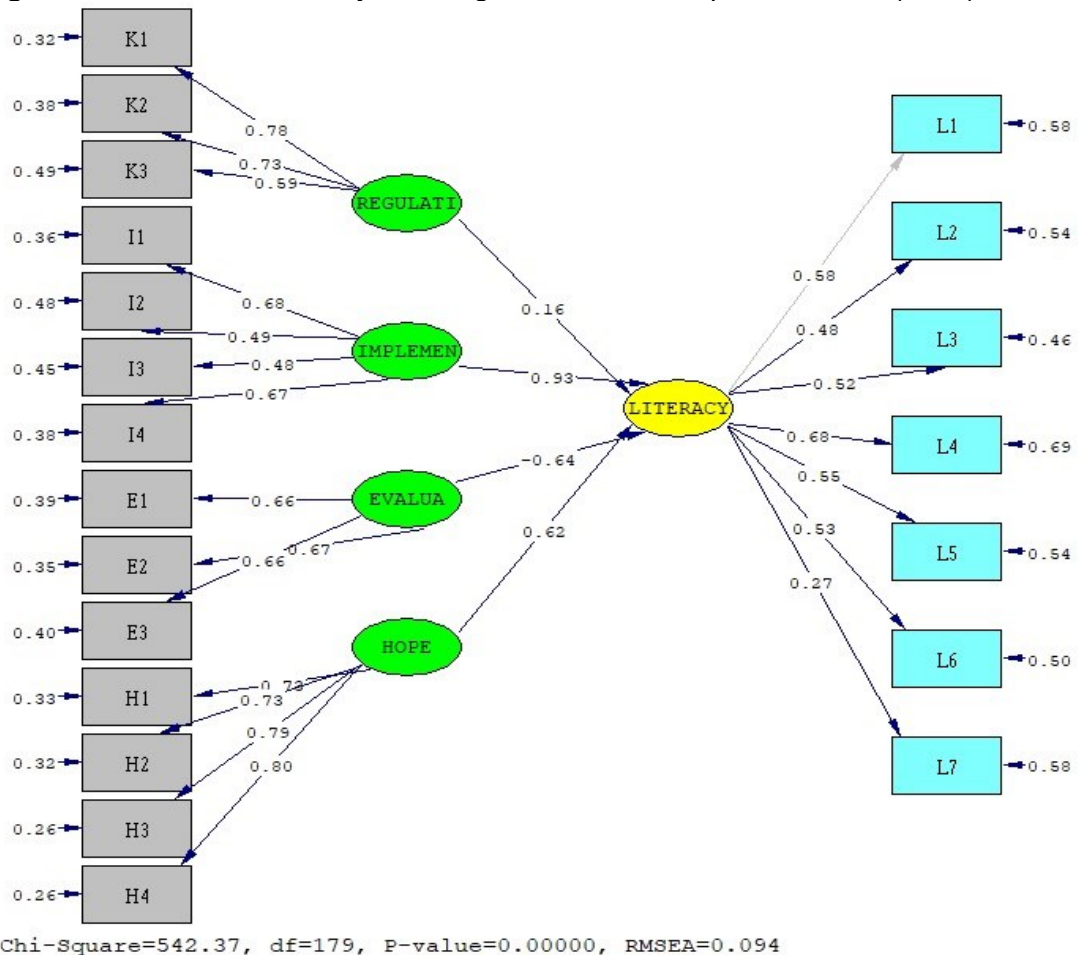
Note: SD (Strongly Disagree), D (Disagree), N (Normal), A (Agree), SA (Strongly Agree)

The results of the questionnaire about Halal City concept in Table 1 highlight various important aspects regarding the feasibility and acceptance of this concept in society. Findings show that the majority of respondents welcomed the idea, with most of them highlighting the importance of ensuring facilities and services comply with halal principles. Factors such as food safety, accommodation, and entertainment in accordance with religious beliefs are of primary concern. In addition, awareness of the need for infrastructure that supports halal practices such as mosques, shopping centers, and restaurants is an important point in designing and developing cities that are friendly to Muslims. However, some respondents also highlighted challenges such as integration with non-Muslim communities and broadening understanding of halal concepts in a culturally inclusive environment. In conclusion, the results of this questionnaire show a

strong interest in building and developing cities that combine halal principles with diverse daily life.

From the results of the analysis using the SEM, it was found that several things had or did not influence the community literacy variable. The results of the analysis found in the following picture.

Figure 1. Results of the Analysis Using the Structural Equation Model (SEM)



From the results of the analysis in Figure 1, it can be illustrated that these indicators are related to regulations made by the government. The results of the analysis show that fiqh formulations and regulations made by the government have a significance of 0.16. Fiqh in anti-corruption education which is contained in regulations or policies issued by the government, especially the government of Malang City, does not always get a positive response from the public (Muccino et al., 2015).

Meanwhile, indicators related to the implementation of fiqh in anti-corruption education to realize good governance in Malang City so far have had a significant effect on public knowledge and perceptions with a coefficient value of 0.93. This is because the majority of the people of Malang City have practiced halal cities, halal habits, and halal tourism in their daily lives.

In the evaluation indicator for the implementation of good governance in the concept of a Halal City so far in Malang City, a coefficient value of -0.64 has been obtained. The expectations that the community wants have an impact on the implementation of the

Halal City concept policy in Malang City. This is evident from the results of the analysis found a coefficient value of 0.62.

The last defensive indicator is the community's expectation for the realization of good governance in Malang City in the series of Halal City which showed coefficient value of 0.62. This means that people are quite optimistic about the government's goals.

The data from each question representing each indicator has been declared valid to answer the research objectives (Crockett, 2012; Dhiman & Sharma, 2021).

DISCUSSION

Fiqh Formulation in Anti-Corruption Education in Malang Based on the Interview and Survey Results

Deputy Chairman of the Indonesian Ulema Council (MUI), KH. Drs. Chamzawi Syakur, M.Hi., explained that the Halal City policy implemented in Malang City is still focused on guaranteeing the halalness of food and beverages sold in Malang City. Malang City MUI and BPJPH Malang City Ministry of Religion continue to supervise and educate the public to commit to halal culinary. Malang City MUI has helped small businesses in Malang City to make a Halal Product Oath. However, Malang City MUI has no right to issue halal certificates. These certificates must be issued by MUI at the provincial and national levels due to the high cost of these certificates. Malang City MUI is more focused on ensuring that the regional government and legislature are committed to providing halal products for the community. The city government facilitated the work of Malang City MUI by building an Islamic Center in Kedungkandang. Malang City MUI Secretary, Ir. Baroni, MM., stated that there is no problem having the term "halal" as additional in food and beverages, hotel services, and culinary delights. However, when the term "halal" has to be juxtaposed with governmental activities, it becomes a sensitive issue because some people fear it will lead to an Islamic government system or the *Khilafah*. This refers to maintaining public trust and being accountable to the public, especially in against corruption.

The book of Ar-Risalah states that "Nothing is prohibited except that which is excluded by Allah SWT" (Syafi'i, 2008). What is forbidden is because of its substance or how to obtain it. Regarding the substance, QS al-An'am 145 explains that what is forbidden is carrion, blood that comes out, and pork, all of which are unclean; or an unclean thing that is slaughtered in a name other than the name of Allah. Likewise, food obtained by stealing or buying with money resulting from corrupt practices.

Halal City policy in Malang City focuses on halal tourism because many visitors come to Malang. The Malang City MUI secretary added that tools for eradicating corruption must be prepared and we must fight money politics in our democracy. The Malang City MUI fatwa commission has intensively socialized *amar ma'ruf nahi munkar* (obligating what is right and forbidding what is evil), although there has been no practical action.

The four *madzhab* (schools) of Hanafiah, Malikiyah, Syafi'iyah and Hanabilah, state that "A person passes through another person's garden that is not fenced, and there are ripe fruits in it, so he cannot eat it unless he gets permission from the owner if he has to. Meanwhile, if forced, he may eat it on condition that he will replace it" (Ad-Dimasyqi, 2014).

However, Hanabilah comes with two histories. First, the person may eat it, even if he is not in an emergency, and may not replace it. Second, he can eat it in a pinch and is not obligated to replace it. However, if the garden is fenced, he may not eat the fruit unless

the owner allows it. This is the *ijma'* of the four schools of Islamic law (Ad-Dimasyqi, 2014).

Fiqh discusses halal and unlawful food from two points of view, namely the substance and how to obtain it. The halalness of the food we eat is also related to how we get the food or the money we use to buy the food. If the food comes from someone's wealth, we have to get permission from that person to use it. If the community does not give permission, we have to replace it and get legal sanctions. Corruption means acquiring illicit wealth. If the assets or money used to buy food come from an unlawful source, then the food is also illegitimate, according to the *ijtihad* of the four schools of Islamic law above.

Thus, to create a Halal City, leaders must be honest, trustworthy, and responsible, continue to evaluate their subordinates to comply with existing rules and regulations, and strengthen efforts to improve people's welfare. According to Deputy Chairman of MUI Malang City, KH. Drs. Chamzawi Syakur, M.Hi., the authority or society must not give the slightest opportunity for illegal activities, such as prostitution on remote islands.

The Role of Fiqh in Anti-Corruption Education to Realize Good Governance in Malang City

Through the *ijtihad* of Muslim scholars, fiqh views corruption as something that is unlawful and even places it as an extraordinary form of crime. Fiqh also plays a role in good governance by preventing people or government officials from engaging in corrupt practices. Fiqh provides for severe penalties for corruption, including the death penalty, *hudud*, *takzir*, confinement, exile, fine, or reprimand as the lightest punishment.

Good understanding and practice of fiqh by the people of Malang City will lead to good governance based on Islamic teachings or Sharia, a work ethic based on Islamic principles that refer to the attitudes and behavior of the Prophet Muhammad SAW: *siddiq* (honesty), *amanah* (trust), *tabligh* (advocacy), and *fathanah* (wisdom). These values must be internalized and institutionalized as a good cultural system. If Islamic work values are properly implemented, it will be easier to fight corruption because anti-corruption in fiqh is in line with generally accepted governance principles, namely transparency, accountability, responsibility, professionalism, and fairness.

The Head of General Wealth Division for Malang City, Maburur, was asked to represent the Mayor as a resource person in anti-corruption character training for Malang City government officials. The Mayor stressed the importance of character building for school children. Procurement of projects such as the Islamic Center and the UMKM Building in Blimbing is carried out through the correct procedures, meaning that there is no corruption, collusion or nepotism; everything is transparent and can be checked for monitoring.

The Mayor continues to deliver halal literacy messages so that people better understand the concept of a Halal City. The city of Malang is a reference for a tolerant city nationally, so that the concept of a Halal City is unlikely to change to become a Caliphate or Sharia.

Data Analysis of Community Responses to Good Governance in the Halal City Concept

The researchers distributed questionnaires to the people of Malang City. This questionnaire uses four indicators of community understanding of the performance of the Malang city government: (1) Agreed and ratified government regulations; (2) Implementation of government regulations; (3) Evaluation of the regulations; and (4)

Hope for implementing the Halal City concept. Moreover, the independent research indicator is the public's general knowledge about halal cities in Malang City.

The SEM analysis revealed key factors influencing community literacy regarding the Halal City concept in Malang. Government regulations, with a coefficient of 0.16, had a weak and potentially negative impact. This aligns with previous research by Muccino et al. (2015) suggesting that fiqh (Islamic jurisprudence) formulations within government policies may not always be well-received by the public.

In contrast, the implementation of Halal City policies demonstrated a strong positive influence on public knowledge and perceptions (coefficient: 0.93). This suggests that existing practices of halal living within the community provide a fertile ground for policy effectiveness. However, the current evaluation of good governance within the Halal City concept itself yielded a negative coefficient (-0.64).

Despite this negative evaluation, the analysis also indicates public optimism regarding the initiative's goals (coefficient: 0.62). This highlights a potential gap between the perceived effectiveness of current implementation and the overall vision for the Halal City project in Malang.

The concept of a Halal City in Malang City is defined as a halal tourism city, meaning that tourism activities may not violate Islamic teachings, values, and ethics. The word Halal City among religious leaders in the city of Malang is still talking about halal food, not yet regarding cultural values and behavior. Halal City policy in Malang City focuses on halal tourism because many visitors come to Malang. Malang City MUI Secretary, Ir. Baroni, MM., further added tools for eradicating corruption must be prepared and we must fight money politics in our democracy. The Malang City MUI fatwa commission has intensively socialized *amar ma'ruf nahi munkar* (obligating what is right and forbidding what is evil), although there has been no practical action. Thus, anti-corruption education aims to realize good and clean governance of Malang City.

The mayor represented by the Head of the Community Welfare Division for Malang City, Mr. Mabur, said that a Halal City would be healthy and good in terms of work, including public services, tourism, food and beverages, and souvenirs. Halal certification also increases business product promotion activities.

Halal City Regulations in Malang City

A person's intellectual level becomes essential when associated with social life in general. The Halal City policy initiated by the City Government of Malang reaps pros and cons. This is not surprising when a policy becomes the norm of people's lives, especially among the people of Malang City. The mayor through six main concepts aims to realize Malang City as a center for halal tourism, as stated in Malang City Government Regulation Number 1 of 2019 concerning the Medium Term Development Plan of Malang City for 2018-2023 (Indonesia. The Audit Board [BPK RI], 2019) and its Amendment Regional Regulation concerning Government Regulation Number 5 of 2021 (Indonesia. BPK RI, 2021).

The Implementation of Halal City Concept in Malang City

The Global Muslim Travel Index (GMTI) ranks Indonesia as the best halal travel destination. This title was obtained due to several factors, including the program for implementing technical guidance and workshops in 10 leading halal tourist destinations throughout Indonesia. One of Indonesia's leading halal tourist destinations is Malang City. The Malang City Government has stated that it is ready to implement a Halal City.

This is supported by several other aspects, such as the mature concept of halal tourism and the increasing number of visits by domestic and foreign tourists to Malang.

The establishment of Malang City as one of the leading religious and halal tourism destinations in Indonesia is both an opportunity and a challenge for tourism industry players. Malang City must increase its halal tourism to realize an integrated halal tourism program. Some existing data and facts underlie this research in analyzing the opportunities and challenges of halal tourism in Malang City. Halal City must be enjoyed by everyone, not only Muslims because the concept of halal is universal.

The Evaluation of Halal City Concept by the Public

The general public, especially the people of Malang City, still have a vague perception of the Halal City. This concept is difficult for the public to understand because people think that a Halal City is the same as a religious city, even though the two are two different things. Halal City aims to accommodate the values of life for everyone so that everyone can carry out activities based on religious norms which they believe can lead to peace and comfort.

In addition, halal certification in Malang City aims to boost the potential for halal tourism. Although not mandatory, this certification is also an added value. In 2019, the Ministry of Tourism and Creative Economy compiled guidelines for halal tourism covering four business fields: culinary, hotel, travel agency, and spa. Halal certification is very important as an added value for tourism actors and products. The Minister of Tourism and Creative Economy appealed to business actors to carry out halal certification in their respective fields because the profits obtained are a guarantee for halal products and according to standards.

CONCLUSION

This study sheds light on the public's perception of fiqh (Islamic jurisprudence) in two distinct contexts: regulations and anti-corruption education. While the impact of incorporating fiqh formulations directly into regulations seems limited (coefficient: 0.16), the study reveals a promising alternative - using fiqh principles within anti-corruption education programs (coefficient: 0.93). This finding suggests that an educational approach grounded in Islamic jurisprudence may be more effective in fostering public awareness about ethical conduct and potentially reducing corruption.

However, a potential roadblock is revealed in the negative evaluation of good governance within the current Halal City concept (coefficient: -0.64). This negativity stands in contrast to the public's continued optimism regarding the initiative's overall goals (coefficient: 0.62). This disconnect highlights a need to bridge the gap between the program's execution and the community's expectations for good governance, which is a cornerstone of anti-corruption efforts. To address this challenge and ensure the program's success in promoting ethical conduct, further research is recommended to explore the specific reasons behind the negative governance evaluation within the Halal City concept. Understanding these factors can inform policymakers and enable them to refine the implementation of the program. By aligning the program with the community's expectations for good governance, the Halal City concept can become a more successful and well-received initiative, ultimately contributing to broader anti-corruption efforts.

The people of Malang City and tourists who visit Malang really hope for the implementation of the Halal City. The Halal City policy implemented in Malang City still focuses on providing guarantees of halal food and beverages sold in Malang City. Hence, halal city as a habitus still needs more effort, especially in relation to the attitude and

behavior of government officials and society who must represent universal halal values. Halal values that should be cultivated in the city of Malang are a culture of fighting corruption. Starting from the government, both executive, legislative, and law enforcement. Then the public rejected the existence of money politics in administrative services in Malang City, as well as money politics during general elections.

The word Halal City has become sensitive in society, because of the perception that Malang City will become a Sharia city based on formal Islamic religion. In fact, Mayor Sutiaji's intention at that time was that the values of the word halal were expressed as a lifestyle both in government, legislative bodies, law enforcement, and society.

Good governance in Malang City will be more easily realized if the government apparatus and society demonstrate an anti-corruption culture. Good governance can be realized if all elements of Malang City aim to improve people's welfare by prioritizing transparency, accountability, responsibility, professionalism, and fairness.

ACKNOWLEDGEMENT

The authors gratefully acknowledge the contributions of informants, colleagues, and all individuals who supported this research through their insights and engagement. Their involvement greatly enriched the quality and depth of this study.

DECLARATION OF CONFLICTING INTERESTS

The authors declared no potential conflicts of interest.

REFERENCES

- Abadi, M. Y. A. (1995). *Al-Qamus al-Muhith*. Daru al Fikr.
- Ad-Dimasyqi, S. A. M. A. (2014). *Fiqh Empat Mazhab*. Hasyimi.
- Affandy, F. F. (2021). Strategi pengembangan industri makanan Halal di Kota Jayapura. *Prosiding Mukhtar Pemikiran Dosen PMII*, 1(1), 705–717.
- Annur, C. M. (2021). *ICW: Kerugian Negara Akibat Korupsi Capai Rp 26,8 Triliun pada Semester 1 2021*. Katadata. <https://databoks.katadata.co.id/datapublish/2021/09/13/icw-kerugian-negara-akibat-korupsi-capai-rp-268-triliun-pada-semester-1-2021>
- Al-Fatih, S. (2022). The urgency of MUI Halal Certification for food and beverage entrepreneurs in Malang City. *Jurnal Dedikasi Hukum*, 2(1), 64–74. <https://doi.org/10.22219/jdh.v2i1.19540>
- Chang, Y., & Edwards, J. K. (2014). Examining the relationships among self-efficacy, coping, and job satisfaction using social career cognitive theory: An SEM analysis. *Journal of Career Assessment*, 23(1), 35–47. <https://doi.org/10.1177/1069072714523083>
- Crockett, S. A. (2012). A five-step guide to conducting SEM analysis in counseling research. *Counseling Outcome Research and Evaluation*, 3(1), 30–47. <https://doi.org/10.1177/2150137811434142>
- Dhiman, D., & Sharma, H. (2021). Does organizational trust mediate the CSR–OCB relationship? A PLS-SEM analysis. *Vikalpa: The Journal for Decision Makers*, 46(4), 223–235. <https://doi.org/10.1177/02560909211062592>
- Erni, R., Wareneri, W., & Basri, M. (2013). Pengaruh pembelajaran ekonomi dan status sosial ekonomi terhadap perilaku konsumsi. *Jurnal Pendidikan dan Pembelajaran Khatulistiwa*, 2(7), 1–9. <https://doi.org/10.26418/jppk.v2i7.2619>
- Fitria, H. N. (2019). *Tingkat kesadaran konsumen terhadap label halal dalam pembelian produk makanan dan minuman dalam kemasan di Kota Malang* [Undergraduate thesis, Brawijaya University].
- Haryanto, A. E. P., Hibatullah, F., Fannani, N., Rositawati, A. F. D., Nazhifah, N., &

- Wulandari, S. P. (2022). Modelling pemodelan minat baca siswa SD di Kota Surabaya untuk meningkatkan angka melek huruf. *Jurnal Kiprah Pendidikan*, 1(3), 150–160. <https://doi.org/10.33578/kpd.v1i3.44>
- Indonesia. The Audit Board (BPK RI). (2019). *Peraturan Daerah (PERDA) Kota Malang Nomor 1 Tahun 2019 tentang RENCANA PEMBANGUNAN JANGKA MENENGAH DAERAH KOTA MALANG TAHUN 2018-2023*. Peraturan BPK. <https://peraturan.bpk.go.id/Details/148609/perda-kota-malang-no-1-tahun-2019>
- Indonesia. The Audit Board (BPK RI). (2021). *Peraturan Pemerintah (PP) Nomor 5 Tahun 2021 tentang Penyelenggaraan Perizinan Berusaha Berbasis Risiko*. Peraturan BPK. <https://peraturan.bpk.go.id/Details/161835/pp-no-5-tahun-2021>
- Kurniawan, H. (2011). Partial Least Square (PLS) sebagai metode alternatif SEM berbasis Varians (Lisrel) dalam eksplorasi data survey dan data mining. *Jurnal Telematika*, 7(1), 1-3.
- Lihawa, L. D., Mawuntu, R., Senewe, E., & Pinasang, R. (2024). Policies of regional state officials in managing non-natural disasters Covid 19 based on Indonesian regulations relating to criminal acts of corruption. *Journal of The Community Development in Asia*, 7(1), 12-25. <https://doi.org/10.32535/jcda.v7i1.2563>
- Lubis, H., Rohmatillah, N., & Rahmatina, D. (2020). Strategy of tourism village development based on local wisdom. *Jurnal Ilmu Sosial dan Humaniora*, 9(2), 320-329. <https://doi.org/10.23887/jish-undiksha.v9i2.22385>
- Maulina, N., Rahmadanita, F. F., Rahmita, N. A., & Tamara, Y. (2022). Pengaruh label halal MUI dan brand image terhadap keputusan pembelian produk suplemen kesehatan oleh masyarakat Muslim di Kota Malang. *Journal of Islamic Pharmacy*, 7(1), 46–51. <https://doi.org/10.18860/jip.v7i1.15630>
- Muccino, E., Giovanetti, G. F., Crudele, G. D. L., Gentile, G., Marchesi, M., Rancati, A., & Zoja, R. (2015). Characterization of the weapon used in a patricide by SEM/EDS analysis of a microscopic trace from the object. *Medicine, Science and the Law*, 56(3), 221–226. <https://doi.org/10.1177/0025802415623094>
- Mulia, E. A. (2020). *Strategi dinas kebudayaan dan pariwisata dalam pengembangan wisata halal untuk meningkatkan kualitas wisata di Kota Malang* [Undergraduate thesis, Muhammadiyah University Malang].
- Musa, A. A., Sondakh, J., Kumendong, W. J., & Waha, C. J. (2022). Discretion of government officials in the perspective of corruption crime reviewed from the theory of criminal removal reason. *Journal of The Community Development in Asia*, 5(1), 91-102. <https://doi.org/10.32535/jcda.v5i1.1389>
- Rahmadi, A. N., & Heryanto, B. (2016). Analisis faktor-faktor yang mempengaruhi minat berwirausaha pada mahasiswa Program Studi Manajemen Fakultas Ekonomi Universitas Kediri. *Jurnal Ekonika: Jurnal Ekonomi Universitas Kediri*, 1(2). <https://doi.org/10.30737/ekonika.v1i2.13>
- Risanty, R., & Kesuma, S. A. (2019). Good university governance: Experience from Indonesian university. *Jurnal Perspektif Pembiayaan Dan Pembangunan Daerah*, 6(4), 515-524. <https://doi.org/10.22437/ppd.v6i4.6195>
- Ryan, M., Irfan, I., & Lubis, Y. M. (2022). Peluang dan tantangan sertifikasi halal pada Rumah Potong Ayam (RPA) di Kota Banda Aceh. *Jurnal Ilmiah Mahasiswa Pertanian*, 7(1), 411-417. <https://doi.org/10.17969/jimfp.v7i1.19160>
- Sulila, I. (2021). The existence of higher education in Indonesia as a public service agency in the implementation of good university governance. *Journal of International Conference Proceedings*, 4(3), 452-463. <https://doi.org/10.32535/jicp.v4i3.1348>
- Syafi'i, I. (2008). *Ar Risalah*. Pustaka Azzam.
- The Halal Product Assurance Organizing Body of Indonesia (BPJH Indonesia). (2014) *Persentasi LPH dan Halal Center Kepala BPJH*. Bikin Pabrik. <https://bikinpabrik.id/wp-content/uploads/2019/03/Persentasi-LPH-dan-Halal-Center-Kepala-BPJPH.pdf>

- Ulum, M., Tirta, I. M., & Anggraeni, D. (2014). Analisis structural equation modeling(sem) untuk sampel kecil dengan pendekatan Partial Least Square (PLS). *Prosiding Seminar Nasional Matematika*, 1(1), 1–14.
- Umiyati, S., & Tamrin, M. H. (2020). *Pengembangan Wisata Halal, Tanggung Jawab Siapa? Studi Kasus Kolaborasi Stakeholder Halal Tourism di Kota Malang*. Penerbit Akses. <http://dspace.hangtuah.ac.id:8080/xmlui/bitstream/handle/dx/1150/monograf%20ebook.pdf?sequence=1&isAllowed=y>
- Wibowo, E. A. (2022). *Indeks Persepsi Korupsi Indonesia 2021 Peringkat 96 dari 180 Negara*. Tempo. <https://nasional.tempo.co/read/1553924/indeks-persepsi-korupsi-indonesia-2021-peringkat-96-dari-180-negara>
- Yunita, H. I. D. (2018). Studi tentang peluang dan tantangan industri pangan halal terhadap perekonomian di Indonesia. *Jurnal Ilmiah Mahasiswa FEB Universitas Brawijaya*, 6(2), 1-19.
- Yunus, N. R. (2017). Menciptakan good and clean government berbasis Syariah Islamiyah dalam tatakelola pemerintahan Republik Indonesia. *Nur El-Islam: Jurnal Pendidikan*, 3(1), 143-175.