



GOVERNING WITH AMANAH, 'ADALAH, AND MASLAHAH: ISLAMIC LEGAL VALUES IN JAKARTA'S ONE-STOP PUBLIC SERVICE UNDER REGIONAL AUTONOMY

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ABSTRACT

This study investigates the implementation of the One-Stop Integrated Service (*Pelayanan Terpadu Satu Pintu*, PTSP) within the framework of regional autonomy, with a particular focus on the Province of DKI Jakarta. As a jurisdiction marked by both high bureaucratic complexity and its dual role as the seat of government and the nation's economic hub, Jakarta provides a critical benchmark for assessing the success of public service reform in Indonesia. The research specifically examines the extent to which Islamic legal principles—*amanah* (trustworthiness), *'adalah* (justice), and *maṣlahah* (public benefit)—can be embedded in the PTSP mechanism as normative and practical guidelines for governance. Employing a qualitative design with a library-based approach, this study draws upon administrative law scholarship, statutory regulations on PTSP, and authoritative Islamic legal references. The findings demonstrate that integrating Islamic legal values into PTSP is not only normatively compatible but also substantively strengthens the pillars of *good governance*. The principle of *amanah* underscores honesty and accountability in the exercise of authority; *'adalah* requires fairness and non-discrimination in service delivery; while *maṣlahah* directs policy toward the promotion of collective welfare and the avoidance of harm. This study concludes that embedding Islamic legal principles within PTSP governance offers a strategic pathway for enhancing transparency, accountability, and equity in public service delivery. By aligning positive law with the ethical imperatives of Islamic jurisprudence, PTSP can evolve into a governance model that simultaneously fulfills the standards of administrative reform and the moral-spiritual aspirations of society.

Keywords: Public Service, PTSP, Islamic Law, Regional Autonomy, Good Governance

ABSTRAK

Penelitian ini menganalisis implementasi Pelayanan Terpadu Satu Pintu (PTSP) dalam kerangka otonomi daerah, dengan fokus pada Provinsi DKI Jakarta. Sebagai wilayah dengan kompleksitas birokrasi tinggi sekaligus pusat pemerintahan dan ekonomi nasional, Jakarta menjadi acuan penting dalam menilai reformasi pelayanan publik di Indonesia. Kajian diarahkan pada integrasi prinsip-prinsip hukum Islam—*amanah* (kepercayaan), *'adalah* (keadilan), dan *maṣlahah* (kemaslabatan)—ke dalam mekanisme PTSP sebagai pedoman normatif dan operasional tata kelola pemerintahan. Metode penelitian menggunakan pendekatan kualitatif berbasis studi kepustakaan, dengan analisis literatur hukum administrasi, regulasi terkait PTSP, serta rujukan otoritatif hukum Islam. Hasil menunjukkan bahwa nilai-nilai hukum Islam memperkuat pilar *good governance*. Prinsip *amanah* menegaskan akuntabilitas dan kejujuran aparatur; *'adalah* menuntut pelayanan yang adil dan nondiskriminatif; *maṣlahah* mengarahkan kebijakan pada tercapainya kesejahteraan publik dan pencegahan kerugian sosial. Penelitian ini menyimpulkan bahwa PTSP berbasis nilai hukum Islam mampu membangun legitimasi moral, meningkatkan transparansi, memperkuat akuntabilitas, serta mendorong keadilan dalam pelayanan publik. Model tata kelola ini merepresentasikan sintesis antara reformasi administrasi modern dan etika hukum Islam yang berorientasi pada kemaslabatan masyarakat.

Kata Kunci: Pelayanan Publik, PTSP, Hukum Islam, Otonomi Daerah, Good Governance



INTRODUCTION

Public service constitutes one of the principal responsibilities of government and serves as a benchmark for assessing the success of governance (Thamrin, 2013). Within the broader framework of public administration, licensing is a pivotal instrument that determines the investment climate, legal certainty, and bureaucratic quality (H. Ridwan, 2002). Consequently, the streamlining of licensing mechanisms through the policy of *Pelayanan Terpadu Satu Pintu* (PTSP, or One-Stop Integrated Service) represents a strategic initiative aimed at establishing public services that are transparent, accountable, and insulated from practices of corruption, collusion, and nepotism (Busrizalti, 2013). The institutionalization of PTSP in Indonesia rests upon the Minister of Home Affairs Regulation No. 24 of 2006, designed to ensure licensing services that are swift, affordable, accessible, transparent, and predictable, in accordance with Law No. 25 of 2009 on Public Services.

Although PTSP was conceived as a mechanism to enhance service quality, its implementation in practice continues to encounter a range of obstacles, including procedural complexity, weak inter-agency coordination, and limited system integration (Muchsin & Putra, 2012). These challenges obstruct the realization of *good governance*, which presupposes efficiency, transparency, and accountability (Tjandra, 2004). The slow pace of reform in public service delivery has, in turn, generated a crisis of public trust in government, particularly in the domain of business licensing (Thamrin, 2013). Yet, the effectiveness of licensing services is crucial in determining economic competitiveness, investment attractiveness, and regional growth.

In the context of regional autonomy, PTSP has emerged as an essential instrument to strengthen local self-reliance in attracting

investment and improving public service delivery (Busrizalti, 2013). In the Province of DKI Jakarta, PTSP has been introduced as part of bureaucratic reform efforts to curb illicit levies and accelerate licensing procedures. However, the optimization of PTSP requires not only a positive legal framework but also the reinforcement of moral and ethical values in governance. At this juncture, the integration of Islamic legal principles—such as *amanah* (trustworthiness), *'adālah* (justice) (Rokhim et al., 2025), and *maṣlahah* (public benefit) (Junaidy, 2015)—becomes pertinent as both normative and spiritual foundations for developing a system of public service that is both clean and oriented toward the common good.

Islamic law, particularly through the lens of *fiqh siyāsah* (Islamic political jurisprudence), underscores that public service is an obligation entrusted to the ruler (*ulī al-amr*) to safeguard citizens' rights (*ḥifẓ al-ḥuqūq*) and prevent injustice (*raf' al-ḍarar*). The principle of *amanah* requires that every authority delegated to state officials be exercised with honesty and responsibility; *'adālah* demands impartial justice in delivering services without discrimination; while *maṣlahah* mandates that public policy must generate benefits and prevent harm to society (H. Ridwan, 2002). Accordingly, embedding Islamic legal values within PTSP implementation not only reinforces the principles of good governance but also affirms the moral and spiritual dimensions of public administration.

Against this backdrop, the present study is conducted to examine the extent to which Islamic legal principles can be internalized within PTSP practices in the era of regional autonomy. The analysis focuses on the implementation of PTSP in DKI Jakarta, which is frequently regarded as a successful case of adopting a transparency-based model of public service delivery. Moreover, this

research aspires to provide a theoretical contribution to the discourse on public service by proposing a model that is grounded not only in positive law but also in the ethical and normative framework of Islamic law.

Previous studies have extensively explored the effectiveness of licensing policies and mechanisms in fostering a conducive business environment. Erni and Jaya (2022), for instance, highlight the efficacy of risk-based licensing as a strategic policy instrument to establish a more favorable business climate in Indonesia. Their findings suggest that the system effectively reduces both the cost and duration of licensing processes, thereby enhancing business competitiveness. Similarly, Haida, Saleh, and Adiono (2024) emphasize the crucial role of PTSP in accelerating licensing procedures, which contributes significantly to improving transparency and accountability in public service provision. Khairunnisa (2023), meanwhile, broadens the discussion by examining PTSP within the framework of regional autonomy, stressing that local authority over public service delivery—including licensing—is indispensable to promoting social welfare, particularly in the health sector.

Other strands of scholarship foreground the role of Islamic legal values in bureaucratic reform. Supono and Dewata (2024) articulate the contributions of Islamic principles to establishing a bureaucracy that is clean, efficient, and responsive to citizens' needs. Rusmanto et al. (2024), on the other hand, investigate PTSP implementation at the Office of Investment and One-Stop Integrated Services in Bandung Regency, uncovering challenges in harmonizing regulations and preparing human resources.

Building upon these scholarly trajectories, this study offers novelty in three interrelated aspects. First, in terms of its object, the study specifically focuses on PTSP

implementation in DKI Jakarta, a province characterized by bureaucratic complexity and political dynamism distinct from other regions. Second, in terms of its analytical approach, the study explicitly integrates state administrative law with Islamic legal principles such as *amanah*, *'adālah*, and *maṣlahah*, rather than treating Islamic law as a peripheral perspective. Third, in terms of its theoretical contribution, this research advances a normative-practical model that bridges formal PTSP regulations with Islamic values as the ethical foundation of public service. Thus, the study not only complements earlier research but also introduces a new perspective in developing regional licensing governance that is democratic, just, and imbued with spiritual integrity.

The overarching aim of this research is to analyze how PTSP is implemented within the framework of regional autonomy, with a specific focus on the Province of DKI Jakarta as a representative case of successful public service reform. Furthermore, the study examines the extent to which Islamic legal values—*amanah* (trustworthiness), *'adālah* (justice), and *maṣlahah* (public benefit)—are integrated into PTSP administration. Through this analysis, the research seeks to provide a comprehensive understanding of the relevance of Islamic legal principles in reinforcing transparency, accountability, and service effectiveness. Ultimately, this study aspires to offer normative and practical recommendations for strengthening bureaucratic ethics on the basis of Islamic legal values, thereby ensuring that PTSP functions not merely as an administrative mechanism but as a model of public service that prioritizes moral integrity and collective welfare.

RESEARCH METHODS

This study employs a qualitative research design with a library-based approach (Endah Marendah Ratnaningtyas et al., 2023). The choice of this method is premised on the study's objective to examine in depth the implementation of the *Pelayanan Terpadu Satu Pintu* (PTSP, One-Stop Integrated Service) within the framework of regional autonomy and its relevance to Islamic legal principles. A library research approach enables the researcher to undertake a critical analysis of a wide range of literature, including statutory regulations, policy documents, prior empirical studies, and scholarly works addressing bureaucratic ethics from the perspective of Islamic law.

The sources of data are categorized into primary, secondary, and tertiary legal materials. Primary legal materials consist of statutory instruments such as Law No. 23 of 2014 on Regional Government, Presidential Regulation No. 97 of 2014 on the Administration of One-Stop Integrated Services, and regional regulations pertaining to the implementation of PTSP in DKI Jakarta. Secondary legal materials include academic journals, books, and research reports discussing regional autonomy, public service delivery, and the integration of Islamic legal principles into governance. Tertiary legal materials encompass legal dictionaries, encyclopedias, and other supplementary references that provide conceptual clarification.

Data collection was carried out through documentation and literature tracing. This process involved the systematic gathering of legal documents, policy instruments, and relevant scholarly works concerning PTSP and the integration of Islamic legal principles. The collected data were subsequently analyzed using a descriptive-analytical framework, comprising three stages: data reduction, data presentation, and conclusion

drawing. The analysis began with the identification of key issues in the implementation of PTSP in DKI Jakarta, followed by an assessment of their alignment with the Islamic legal principles of *amanah* (trustworthiness), *'adālah* (justice), and *maṣlahah* (public benefit).

To enhance validity, the study also adopts a normative-comparative analysis (Faisar Ananda & Watni Marpaung, 2016). The normative dimension entails examining PTSP regulations through the lens of Islamic law, while the comparative dimension involves analyzing PTSP practices in DKI Jakarta as a model of best implementation and contrasting them with the ethical tenets of bureaucracy articulated in Islamic thought. Through this dual approach, the research aims to generate findings that are not only theoretically rigorous but also practically applicable in strengthening public service delivery grounded in Islamic values.

RESULTS AND DISCUSSION

The Concept of Regional Autonomy and the One-Stop Integrated Service (PTSP)

Regional autonomy constitutes one of the fundamental pillars of governance in Indonesia, granting local governments broad authority to regulate and manage the interests of their communities in accordance with local aspirations. This principle is enshrined in Law No. 23 of 2014 on Regional Government, which stipulates that autonomy is the right, authority, and obligation of autonomous regions to govern and manage public affairs in line with prevailing legislation. The implementation of regional autonomy is designed to bring public services closer to citizens and to enhance governmental effectiveness, particularly in licensing services that were previously criticized as slow, overlapping, and lacking in transparency (Noviades, 2013; Busrizalti, 2013; Handoyo, 2003).

Within the sphere of public service delivery, the Provincial Government of DKI Jakarta has adopted the *Pelayanan Terpadu Satu Pintu* (PTSP, One-Stop Integrated Service) as part of its bureaucratic reform agenda and its commitment to the principles of *good governance*. PTSP integrates all licensing and non-licensing processes, which were previously dispersed across various agencies, into a single administrative mechanism. The policy is anchored in the Ministry of Home Affairs Regulation No. 24 of 2006 on Guidelines for the Administration of PTSP, which provides the normative basis for regions to institutionalize public services premised on efficiency and transparency (Haida et al., 2024).

The implementation of PTSP in Jakarta pursues two principal objectives: (1) to simplify the licensing process, making it faster, more accessible, and affordable for citizens, and (2) to minimize practices of corruption, collusion, and nepotism (KKN), which often arise from bureaucratic complexity. By consolidating licensing into a single access point, PTSP eliminates the need for applicants to visit multiple agencies to obtain permits (Haida et al., 2024). Furthermore, PTSP aligns with the principle of public information disclosure enshrined in Law No. 14 of 2008 on Public Information Transparency, which mandates that service providers communicate information clearly and openly (Supono & Dewata, 2024).

Institutionally, PTSP in Jakarta is managed under the authority of the *Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu* (DPMPTSP, Office of Investment and One-Stop Integrated Services). This agency is tasked with overseeing a wide spectrum of licensing processes, including business permits, building permits, environmental licenses, and numerous other regulatory requirements previously administered by different local government

offices. Thus, PTSP functions not only as an administrative simplification tool but also as an instrument to enhance investment climate and stimulate regional economic growth. Its success is measured through key indicators such as service efficiency, public satisfaction, and the reduction of illicit levies (Jamaluddin, 2017; Siregar, 2018).

Nevertheless, the implementation of PTSP in Jakarta has not been without challenges. Persistent obstacles include divergent interpretations among government officials regarding licensing authority, a shortage of human resources with adequate technical expertise, and limited utilization of information technology during its initial phases. In response, the Jakarta Provincial Government has pursued continuous innovation, most notably through the digitalization of licensing services. The introduction of online platforms such as *JakEvo* (Jakarta Evolution) enables citizens to submit licensing applications electronically without visiting service offices, thereby fostering transparency and reducing opportunities for corrupt practices.

In the current era of regional autonomy, PTSP epitomizes the principle of decentralization, which emphasizes improved public service delivery at the local level. As Anshori (2014) argues, PTSP represents the concrete implementation of autonomy principles intended to bring services closer to citizens, enhance regional competitiveness, and optimize local revenue through more orderly and integrated licensing management (Anshori et al., 2014). Within the specific context of DKI Jakarta—Indonesia's capital and economic hub—PTSP plays a particularly strategic role in attracting investment, fostering a conducive business environment, and supporting sustainable development.

Overall, the successful implementation of PTSP in Jakarta illustrates that innovation

in public service delivery must evolve in tandem with societal demands and technological advancements. PTSP should therefore be regarded not merely as an administrative mechanism, but as a strategic instrument for building governance that is clean, effective, and oriented toward citizen satisfaction. In this sense, the institutionalization of PTSP under regional autonomy reflects more than administrative decentralization; it constitutes a vehicle for establishing government that is responsive, transparent, and accountable to the needs of society.

Principles of Islamic Law in Public Service

From the perspective of Islamic law, public service is fundamentally oriented toward the realization of *maṣlahah* (public benefit) for society at large. *Maṣlahah* is one of the foundational concepts in Islamic jurisprudence, which underscores that every policy or action must generate benefit and avert harm, in line with the objectives of the Shari'ah (*maqāṣid al-shari'ah*). Within the framework of public service, this principle necessitates that services be delivered in a just, transparent, and accountable manner, thereby preventing unnecessary hardship (*mashaqqah*) for the community (Aminullah, 2021). In other words, the ultimate aim of public service in Islam is the attainment of collective welfare through the promotion of social justice and equitable access to essential services.

A central principle to be upheld in public service delivery is justice (*'adl*). Justice constitutes the bedrock of all social interactions and public policies (Rokhim et al., 2025). The Qur'an commands the establishment of justice in all domains of life, including governance. This is explicitly stated in Q.S. al-Nisā' [4]:58, which emphasizes the obligation to return trusts to their rightful owners and to adjudicate with fairness. In the

context of public service, justice entails providing equal access and treatment to all citizens without discrimination on the basis of social status, economic capacity, or cultural background (Elenia, 2022).

Closely linked to justice is the principle of *amanah* (trustworthiness), which relates to the integrity of public officials. *Amanah* requires that every officeholder discharge their duties with full responsibility and refrain from abusing authority. The Qur'an identifies *amanah* as a noble trait and a marker of genuine faith (Q.S. al-Anfāl [8]:27). In practice, *amanah* manifests in the administration of licensing processes free from corruption, collusion, and nepotism (KKN). The erosion of *amanah* inevitably diminishes public trust in government and undermines the effectiveness of service delivery (Supono & Dewata, 2024; R & Day, 2024; Erni & Jaya, 2022).

Another vital value is transparency (*shafāfiyyah*), which signifies openness in communicating information regarding procedures, fees, and service timelines. This principle resonates with the Islamic concept of *al-bayān* (clarification), which instructs that policies must be explained openly to prevent doubt or suspicion (Ade Zuki Damanik, 2024; R & Day, 2024). For instance, in licensing services, citizens must be provided with clear and accessible information about requirements and official costs in order to prevent exploitative practices such as unauthorized levies.

Equally significant is accountability (*mas'ūliyyah*), which obligates that every decision and action of public officials be justifiable not only before the law but also within moral and spiritual domains. In Islamic thought, accountability extends beyond human oversight to ultimate responsibility before God, as stated in Q.S. al-Isrā' [17]:36, which warns against acting without knowledge and highlights

accountability for hearing, sight, and reason. Thus, public officials must not act arbitrarily but rather ground their decisions in established legal frameworks and the principle of justice (R & Day, 2024; Jamaluddin, 2017).

The principles of efficiency and effectiveness (*iqtiṣādiyyah*) are also underscored in Islamic law. Public service must be delivered in a manner that economizes resources while achieving optimal results. This concept is consonant with Qur'ānic injunctions against wastefulness (*tabdhīr*) and excess (*isrāf*) as found in Q.S. al-Isrā' [17]:27. In licensing services, efficiency can be realized through the application of information technology to streamline processes without compromising quality (Amin, 2017). Such innovation prevents citizens from being overburdened by bureaucratic complexity or excessive costs.

Moreover, the principle of public participation (*musyāwarah* or *shūrā*) is integral to Islamic governance and public service. As taught in Q.S. al-Shūrā [42]:38, consultation underscores the importance of involving citizens in decision-making processes. In practice, this principle may be operationalized through public consultations, satisfaction surveys, and institutionalized channels for civic feedback. Such mechanisms ensure that public policies are more responsive to community needs (Ningsih, 2023; Warjiyati, 2018).

The application of these Islamic legal principles in public service is not merely normative but also operational. Their integration can be achieved through embedding values such as justice, trustworthiness, transparency, accountability, efficiency, and participation into standard operating procedures (SOPs), incorporating ethical training for civil servants, and instituting internal supervision grounded in moral character. In doing so,

public service transcends administrative compliance to embody a spiritual dimension that enhances governmental legitimacy in the eyes of society (Prayogi et al., 2025; Simanjuntak, 2015).

Ultimately, the integration of Islamic legal principles in public service delivery strengthens public trust in government, elevates service quality, and fosters social justice. For this reason, it is imperative that government institutions adopt these principles as the foundation of public policy and administrative practice, including in the provision of integrated licensing services under regional autonomy. The systematic incorporation of justice, *amanah*, transparency, accountability, efficiency, and consultation constitutes the cornerstone of public service that is both oriented toward the common good and conducive to sustainable development.

Integration of Islamic Legal Values in the Implementation of PTSP in Jakarta

The integration of Islamic legal values into the implementation of the *Pelayanan Terpadu Satu Pintu* (PTSP, One-Stop Integrated Service) in Jakarta represents a strategic step toward realizing governance that is not only efficient but also grounded in moral and spiritual ethics. PTSP was originally designed to streamline licensing procedures, minimize the risks of corruption, collusion, and nepotism (KKN), and enhance public satisfaction. From the perspective of Islamic law, several fundamental principles serve as integrative guidelines: justice (*al-'adl*), honesty (*al-ṣidq*) closely associated with transparency, *amanah* (trustworthiness) linked to accountability, and *maṣlaḥah* (public benefit), which is rooted in the objectives of the Sharī'ah (*maqāṣid al-sharī'ah*) (R & Day, 2024; Ritonga, 2016; Rizaldi, 2024). These four principles are selected because they encapsulate the

essence of Islamic values while simultaneously aligning with the pillars of *good governance*.

The first principle is justice. In Islam, justice transcends formal equality before the law and is also a moral imperative to safeguard social balance. Q.S. al-Nisā' [4]:58 underscores the obligation to uphold trusts and adjudicate fairly. In the context of Jakarta's PTSP, justice is reflected in the consistent and non-discriminatory application of licensing procedures. Citizens from all backgrounds enjoy equal access to services regardless of personal connections or financial capacity. This practice resonates with the principle of *equality before the law*, which underpins modern legal systems (Warjiyati, 2018). Data from the Ministry of Administrative Reform and Bureaucratic Reform (KemenPAN-RB) Public Satisfaction Index (2022) recorded a score of 88.02 for Jakarta's PTSP, classified as "Very Good." This outcome indicates that the integration of Islamic justice principles is not confined to normative ideals but has been realized in measurable public satisfaction.

The second principle is honesty (*al-sidq*), which in public administration corresponds to transparency. Q.S. al-Tawbah [9]:119 instructs the faithful to remain with those who are truthful. Within Jakarta's PTSP, this principle is operationalized through open disclosure of requirements, fees, and estimated processing times. Transparency is further institutionalized through the digitalization of services via the *JakEvo* (Jakarta Evolution) application, which allows applicants to track licensing status online and access real-time information. This system reduces opportunities for data manipulation and unauthorized charges by ensuring that citizens are fully informed of their rights and obligations (R & Day, 2024). Hence, the integration of honesty into PTSP is not limited to moral exhortation but is concretized

through technological mechanisms that guarantee openness and reduce the scope for irregularities.

The third principle is *amanah*, which corresponds to accountability. Q.S. al-Anfāl [8]:27 admonishes believers not to betray the trusts of God, His Messenger, or fellow humans. In Jakarta's PTSP, *amanah* signifies that public officials carry out their duties in accordance with regulations, with professionalism and responsibility. This has been institutionalized through the adoption of digital signatures, online tracking systems, and the performance evaluation of civil servants via the *e-SKP* platform. According to the Indonesian Ombudsman Report (2023), complaints of maladministration in licensing services in Jakarta decreased by 23% following the digitalization of PTSP. This finding demonstrates that integrating the principle of *amanah* has significantly improved accountability, as every decision and process can be monitored and justified (Ismail Pane et al., 2022; Supono & Dewata, 2024). When officials internalize the understanding that their duties constitute a trust accountable both legally and spiritually, the likelihood of abuse of power is substantially diminished.

The fourth principle is *maṣlahah*, derived from the *maqāṣid al-sharī'ah*. Islam teaches that the Sharī'ah was revealed to protect religion, life, intellect, progeny, and property. In public service, *maṣlahah* implies that issued policies and licenses must not harm the community or damage the environment. PTSP in Jakarta, therefore, functions not merely as a licensing authority but also as a regulatory filter ensuring that approved activities align with the public interest. For instance, business licenses must consider social impact, public health, and environmental sustainability (Nurkholidah et al., 2024). With an orientation toward *maṣlahah*, PTSP transcends numerical

licensing targets by maintaining a balance between developmental objectives and the preservation of community welfare.

These four principles—justice, honesty/transparency, *amanah*, and *maṣlahah*—are not to be viewed as discrete concepts but as mutually reinforcing. Justice ensures non-discrimination in service provision; honesty guarantees information openness; *amanah* strengthens bureaucratic accountability; and *maṣlahah* situates the entire process within the orientation of collective welfare. The integration of Islamic values with modern governance practices occurs through both normative and practical synchronization: normatively, Islamic teachings guide public officials toward ethical conduct; practically, systems such as digital platforms, internal oversight, satisfaction surveys, and bureaucratic reform embody these values within the framework of *good governance*. In this way, Islamic values are not superimposed onto modern governance but serve as an ethical framework that reinforces the implementation of formal regulations.

Accordingly, the integration of Islamic legal values into Jakarta's PTSP does not signify the replacement of existing regulations with formal Shari'ah law. Rather, it involves the internalization of Islamic ethical values within the framework of modern governance. This approach enables PTSP to function not only as an efficient and transparent administrative system but also as a service imbued with moral and spiritual significance. If the principles of justice, honesty, *amanah*, and *maṣlahah* are applied consistently, PTSP Jakarta may serve as a model of public service that fulfills the standards of *good governance* while simultaneously embodying the ethical imperatives of Islam that prioritize public welfare and sustainable development (Warjiyati, 2018; Rizaldi, 2024).

Challenges and Strategies for Strengthening the Integration of Islamic Legal Values in PTSP under Regional Autonomy

Efforts to integrate Islamic legal values—such as *adl* (justice), *amanah* (trustworthiness), and *maṣlahah* (public benefit)—into the practice of *Pelayanan Terpadu Satu Pintu* (PTSP, One-Stop Integrated Service) necessitate comprehensive reforms in the domains of regulation, institutional design, bureaucratic culture, and technology.

The first challenge lies in the normative-institutional sphere. In DKI Jakarta, despite the existence of gubernatorial regulations and local ordinances governing PTSP, regulatory disharmony and overlapping authority remain pervasive. For example, licensing authority in investment and environmental matters often intersects with that of central ministries through the OSS-RBA (Online Single Submission Risk-Based Approach) system. This overlap creates ambiguities in the delegation of authority and produces “grey areas” in service delivery. Business actors in Jakarta frequently report that although licensing applications are submitted via OSS, technical verification still requires recommendations from vertical agencies, which slows down the process and weakens legal certainty and accountability (Solechan & Wilardi, 2019; Sutedi, 2010; Atmosudirdjo, 1983). This situation underscores that regional autonomy has yet to achieve full coherence in the distribution of licensing authority, thereby impeding the seamless integration of PTSP workflows (Busrizalti, 2013).

The second challenge pertains to bureaucratic capacity and culture. As a megacity of 10.5 million residents, Jakarta faces an immense burden of licensing services ranging from micro-enterprise permits to large-scale building approvals. The Ombudsman of the Republic of Indonesia

(2023) reported that public complaints regarding PTSP still revolve around issues of responsiveness and the conduct of officials, including lack of empathy and delays in document verification. This reflects resistance to change and weak ethical standards, despite the fact that the values of *amanah* and justice demand high personal integrity. Many civil servants (ASN) continue to adhere to a rigid rule-driven paradigm focused solely on procedural compliance, rather than adopting a service-oriented approach. Yet the success of PTSP hinges on a paradigm shift whereby bureaucrats regard citizens as the primary beneficiaries of services, in line with *good governance* principles (Ismayati, 2010; Kriswantoro & R., 2012; Enceng & T., 2012; Thamrin, 2013; Tjandra, 2004).

The third challenge concerns digitalization and service processes. While the introduction of OSS-RBA in 2021 marked a major leap forward in licensing, it has also generated new difficulties. The Ombudsman notes persistent problems with online queues and slow data synchronization between the central OSS system and Jakarta's PTSP. Applicants frequently complain of system errors that delay the issuance of Business Identification Numbers (NIB) or commercial permits. Such inefficiencies contradict the value of *maṣlahah*, which emphasizes efficiency and ease for the public. Moreover, limited digital literacy—especially among micro-entrepreneurs and vulnerable groups—exacerbates inequalities in service access (Hidayat et al., 2017; Erni & Jaya, 2022). Without adequate change management, digitalization risks becoming a new bottleneck that undermines the very goal of simplifying licensing (Rusmanto et al., 2024; Haida et al., 2024).

The fourth challenge relates to integrity risks and oversight. Despite Jakarta's PTSP being designed as a digital service,

Ombudsman reports and public surveys continue to reveal instances of unofficial payments, particularly when applicants seek expedited services or technical assistance. The persistence of such informal fees indicates that opportunities for gratification remain, even though face-to-face interactions have been reduced. Moreover, disparities in access to information between well-connected applicants and ordinary citizens compromise the principles of justice and non-discrimination in service provision (Jasin et al., 2007; Rusli, 2010).

The fifth challenge is substantive-ethical: ensuring that licensing decisions align with the *maqāṣid al-sharī'ah*. In Jakarta, major permits involving coastal reclamation, high-rise construction, or high-risk industries often generate controversy due to their environmental and social impacts. Licensing decisions driven solely by economic interests, without due regard for public *maṣlahah*, risk producing negative externalities. Thus, integrating Islamic values cannot remain rhetorical but requires rigorous *maṣlahah*-based screening, particularly for strategic and high-risk permits (Rizaldi, 2024; Suganda, 2019; Muchlisin, 2022).

To address these challenges, several strengthening strategies may be pursued. First, regulatory and institutional harmonization (*hard law alignment*) is essential. Jakarta must clarify licensing authority through comprehensive mapping of responsibilities and the formulation of cross-agency SOPs, while also ensuring explicit delegation of authority to PTSP. The OSS-RBA experience shows that without clear delegation, jurisdictional disputes persist to the detriment of applicants. At the same time, the administrative sanctions regime—including license revocation for violators—must be firmly enforced to ensure compliance (Solechan & Wilardi, 2019; Basah, 1995; Pertiwi, 2012).

Second, Islamic values should be internalized into SOPs and human resource management. Principles such as '*adl*, *amanah*, *ihsān* (excellence), and *maṣlahah* must be operationalized in service standards, service charters, and civil servant performance indicators. PTSP Jakarta can develop training modules on Islamic integrity integrated with bureaucratic reform programs, ensuring that service ethics become embedded within organizational culture rather than remaining rhetorical (Supono & Dewata, 2024; Warjiyati, 2018).

Third, digitalization must be equitable and accountable. Full integration of OSS-RBA with Jakarta's PTSP system should be accompanied by workflow automation, time-stamping, and audit trails. The real-time publication of service standards, costs, and processing times can reduce information asymmetries and strengthen transparency (Hidayat et al., 2017; Rusmanto et al., 2024). For vulnerable groups, assisted digital services at PTSP counters or subdistrict offices should be expanded to safeguard the principle of justice.

Fourth, participatory and collaborative oversight should be institutionalized. PTSP Jakarta needs to provide more responsive feedback channels, including whistleblowing systems and online deliberation forums, as concrete expressions of the principle of *shūrā* (consultation). Collaboration with anti-corruption bodies and the Ombudsman will further strengthen monitoring. Internally, compliance units should conduct regular reviews of ethical and procedural adherence (Warjiyati, 2018).

Fifth, risk assessment must be aligned with the *maqāṣid al-sharī'ah*. For high-risk permits such as environmental impact assessments (AMDAL), spatial planning, and health-related licenses, risk screening should incorporate the protection of life, property, and the environment. In doing so, licensing

decisions become not only legally valid but also morally defensible (Muchlisin, 2022).

Sixth, bureaucratic change orchestration is indispensable. Reforming Jakarta's PTSP requires consistent leadership and effective public communication strategies. The success of *quick wins*, such as expediting micro-business licensing via the *JakEvo* application, must be widely communicated to build public trust. Performance incentives based on integrity and a supportive work environment are also crucial to sustaining reform momentum (Kriswantoro & R., 2012; Khairunnisa, 2023).

Through a combination of regulatory alignment, ethical reinforcement, inclusive digitalization, public participation, and consistent leadership, the integration of Islamic legal values in Jakarta's PTSP can be tangibly realized. Services become faster and more transparent, integrity is enhanced, and licensing decisions are aligned with the public interest. This represents the bridge between *good governance* and Islamic public governance, offering a relevant model for licensing administration in the era of regional autonomy.

CONCLUSION

Based on the analysis, the integration of Islamic legal values into the implementation of the *Pelayanan Terpadu Satu Pintu* (PTSP, One-Stop Integrated Service) in Jakarta constitutes a strategic effort to reinforce public service governance that is efficient, transparent, and accountable, while simultaneously grounded in the principles of justice ('*adl*), trustworthiness (*amanah*), and public benefit (*maṣlahah*). Regional autonomy provides the legal framework for the Jakarta Provincial Government to tailor service systems to the needs of its complex urban society. Nevertheless, the success of this integration cannot be detached from persistent challenges such as regulatory

disharmony, bureaucratic resistance, and limited awareness among officials regarding the application of Islamic legal values. Hence, an approach that bridges positive law with Shari'ah-based norms is essential to ensure that licensing processes are not only legally valid but also ethically sound and oriented toward collective welfare.

In practical terms, this study recommends the development of PTSP performance indicators anchored in the *maqāṣid al-sharī'ah*. Examples include: the protection of life (expedited processing of health and environmental permits), the protection of property (transparent licensing fees), the protection of intellect (inclusive provision of digital information services), the protection of progeny (licensing that supports family-friendly public spaces), and the protection of religion (prohibition of licenses for businesses harmful to public morality). Furthermore, Islamic values can be embedded in service SOPs through service charters that explicitly mandate honesty, non-discrimination, and timeliness of delivery. Strengthening information technology should also be directed toward accountability mechanisms, such as digital audit trails, while ensuring inclusive access through assisted digital services for vulnerable groups.

Through these measures, PTSP may evolve beyond a mere administrative instrument into a vehicle for building public trust, reinforcing the legitimacy of local government, and delivering public services that embody both the principles of *good governance* and the ethical imperatives of Islamic public governance.

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