

# IMPLICATIONS OF MULTIPLE MINISTERIAL POSITIONS ON THE INDONESIAN GOVERNMENT SYSTEM FROM THE PERSPECTIVE OF AL-MAWARDI

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## ABSTRACT

*This study aims to explain the implications of dual ministerial positions on the Indonesian government system and to examine the implications of dual ministerial positions on the Indonesian government system from al-Mawardi's perspective. This is a qualitative study. The research design is field research. The results of this study indicate that dual ministerial positions have the potential to cause conflicts of interest, reduce professionalism in policy-making, and weaken the principles of good governance. Therefore, it is necessary to strengthen regulations that explicitly prohibit dual positions in order to improve the effectiveness of governance and maintain the integrity of public officials. Imam Al-Mawardi emphasizes professionalism, justice, and efficiency in governance. According to him, holding multiple positions indicates an imbalance of duties or personal ambition that may disregard the interests of the people. Although he does not explicitly prohibit it, he considers the practice unethical and potentially disruptive to the stability and effectiveness of government.*

**Keywords:** *Dual Ministerial Positions, Indonesian Government System, al-Mawardi*

## INTRODUCTION

The systems of government in some countries are often considered burdensome or detrimental to the people, leading to separatism. Systems of government have strong foundations and cannot be changed. If a government has an absolute and static system of government, that system will remain in place until minorities protest.<sup>1</sup> All actions taken by the state to achieve prosperity and national interests are called government. Therefore, the system of government usually focuses on how power is distributed and how state institutions interact to exercise power to meet the needs of society. Public officials have a lot of power to manage the government. This authority is set out in the applicable laws and regulations. However, many public

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<sup>1</sup> Imam Sukadi, 'Sistem Pemerintahan Indonesia Dan Implikasinya Dalam Kehidupan Berbangsa Dan Bernegara', *Jurnal Hukum Bisnis Bonum Commune*, 4 (2021), 119-28 <<https://doi.org/10.30996/jhbbs.v4i1.4714>>.

officials act outside the provisions of written law or even violate these laws and regulations.<sup>2</sup>

In the midst of the reform era, there are still many political problems and disputes related to how to create an effective government system. The phenomenon and problems of dual positions in Indonesian state administration continue to be debated. The Corruption Eradication Commission (hereinafter referred to as the KPK) has formulated forms of conflicts of interest that often occur and are faced by state administrators. One of these is the holding of multiple positions in several institutions/agencies/companies that have direct or indirect, similar or dissimilar relationships, thereby causing the use of one position for the benefit of another.<sup>3</sup> The appointment of ministers in the Indonesian constitutional system is political in nature, and ministers serve as the president's extension in running the government. As head of state, the president is usually assisted by his aides, namely the vice president and ministers. The president's aides are state officials who assist the president in carrying out his duties. As stipulated in Article 17 of the 1945 Constitution of the Republic of Indonesia, the president, as the head of government, has the constitutional authority to appoint ministers to his cabinet who will assist the president in carrying out the duties of the state.

Each minister handles specific government affairs. The law regulates the formation, modification, and dissolution of state ministries. Therefore, the president is responsible for the ministers in the cabinet. In his affairs, the president has full authority to manage his cabinet without interference from other parties. Law Number 39 of 2008 on State Ministries regulates state ministries in 9 chapters and 26 articles. According to its explanation, this law aims to simplify the process of establishing state ministries for the president by clearly and explicitly defining the status, duties, functions, and organisational structure of ministries. This is also in line with one of the external functions of the law, which is to provide facilitation or assistance in carrying out a matter.<sup>4</sup> In the current era of reform, there is still much debate about the dynamics of politics and how to create good governance. To date, dual office holding remains an issue in Indonesian governance. It not only involves legal violations but is also questioned from various perspectives, including ethics, morality, and general principles of good governance. At its core, the practice of holding multiple positions is prohibited because it raises questions about ethics,

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<sup>2</sup> Wilda Septi Liane, 'Menciptakan Sistem Pemerintahan Yang Baik Dengan Penerapan Hukum Administrasi Negara', *Prosiding Serina*, 1.1 (2021), 875-80.

<sup>3</sup> Jovita Amanda Suryanto and others, 'Rangkap Jabatan Kepala Daerah Sebagai Pejabat Negara Lainnya Ditinjau Berdasarkan Undang-Undang Pemerintahan Daerah Dan Undang-Undang Kementerian Negara', *Journal Education and Development*, 9.1 (2021), 165-68.

<sup>4</sup> Romadhan Lubis, 'Menteri Rangkap Jabatan Dalam Sistem Ketatanegaraan Indonesia Ditinjau Berdasarkan Undang Undang Nomor 39 Tahun 2008 Tentang Kementerian Negara Indonesia', *Journal Of Juridische Analyse*, 2023, 100-119.

morality, and bureaucratic culture within the governance process of the Republic of Indonesia. To improve the quality of governance, this practice must continue to be considered. Since the state is the largest political entity in society and holds significant authority, power is a central issue.<sup>5</sup>

Some people receive positions from Allah. Leadership, power, fame, honour, and wealth are attributes often associated with positions. It is not surprising that many people compete to obtain the positions they desire. They compete in various ways, or perhaps even resort to any means necessary. The Prophet Muhammad (peace be upon him) once explained that there is an element of greed in positions.<sup>6</sup>

A position is a trust that must be carried out with sincere intentions to serve and benefit others. Someone who is greedy for a position without considering their responsibilities will tend to abuse their power, which will ultimately harm themselves and others. The role of ministers in administering the government is very important. That is why ministers who are selected are required to be disciplined, honest, and responsible for their positions. The position of minister holds significant authority that is susceptible to abuse of power. The importance of efficiency and effectiveness in governance cannot be overstated. These regulations are established to build an effective and efficient presidential system of government, with a focus on enhancing public service delivery. Holding multiple positions can reduce efficiency and effectiveness in governance.

The novelty of this study can be seen through a literature review, namely the results of previous relevant studies. Diantaranya penelitian yang menyoroti terkait implications of multiple ministerial positions on the Indonesian government system from the perspective of al-Mawardi, there are those with different focuses. Moh. Baris Siregar et al. highlight the prohibition of ministers from political parties holding concurrent positions in the Indonesian constitutional system.<sup>7</sup> Deddik Harianto and Vieta Imelda Cornelis focused more on the review of dual positions based on Government Regulation No. 62 of 2019 concerning the second amendment to Government Regulation No. 46 of 2007 concerning the Batam free trade zone and free port.<sup>8</sup> Meanwhile, Deo Ricky Mahleza focuses on highlighting ministers who

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<sup>5</sup> Amin Rahmad Panjaitan, 'Rangkap Jabatan Menteri Dalam Konteks Kepentingan Negara Berdasarkan Asas - Asas Umum Pemerintahan Yang Baik Perspektif Siyasa Tanfidziyah', 2023, 4857-69.

<sup>6</sup> Fiddian Khairudin and Nasrullah Nasrullah, 'Hadis Larangan Meminta Jabatan', *SYAHADAH: Jurnal Ilmu Al-Qur'an Dan Keislaman*, 10.1 (2022), 73-86.

<sup>7</sup> Moh Baris Siregar, Catur Wido Haruni, and Surya Anoraga, 'Analisis Larangan Rangkap Jabatan Menteri Yang Berasal Dari Unsur Partai Politik Dalam Sistem Ketatanegaraan Indonesia', *Indonesia Law Reform Journal*, 1.1 (2021), 88-110.

<sup>8</sup> Deddik Harianto and Vieta Imelda Cornelis, 'Tinjauan Rangkap Jabatan Berdasarkan Peraturan Pemerintah Nomor 62 Tahun 2019 Tentang Perubahan Kedua Atas Peraturan Pemerintah Nomor 46 Tahun 2007 Tentang Kawasan Perdagangan Bebas Dan Pelabuhan Bebas Batam', *JAPHTN-HAN*, 1.1 (2022), 120-34.

hold concurrent positions in the Indonesian cabinet according to Law No. 39 of 2008 on state ministries.<sup>9</sup> The fundamental difference between the three previous studies and this study is that this study specifically focuses on the implications of dual ministerial positions on the Indonesian system of government from al-Mawardi's perspective. Based on this new perspective, the results of this study can contribute to the regulation of dual positions, particularly ministers, based on al-Mawardi's concept.

## RESEARCH METHOD

The type of research used in this study is normative legal research or library research. The data sources used in this study are primary legal materials in the form of legislation and secondary legal materials in the form of journals and books. In this study, the author uses a data collection method, namely literature study.

## RESEARCH RESULTS AND DISCUSSION

### 1. The Implications of Ministerial Dual Positions on the Indonesian Government System

Article 1 Paragraph 1 of the 1945 Constitution (UUD 1945) reads: 'The State of Indonesia is a unitary state in the form of a republic.' This article affirms the form of the Indonesian state as a unitary state with a republican form of government. The republican form of government in Indonesia is inseparable from the system within it, and the Indonesian system of government is unique and does not imitate the systems of other countries. Joeniarto, in his book 'Sejarah Ketatanegaraan Republik Indonesia' (History of the State Administration of the Republic of Indonesia) (1986), emphasises that the Indonesian system of government was formed based on a diverse cultural background and based on the principle of unity inspired by Pancasila.<sup>10</sup> The term symbolic head of state is used in the context of the rule of law, which emphasises that it is the law that actually governs a country, not the individuals who hold the position of head of state. In this sense, the head of state does not refer to the individual who holds the position, but to the law that serves as the highest guideline in the administration of the state. This law regulates all aspects of society, thus becoming the true source of power.<sup>11</sup>

Samuel Edward Finer menggunakan istilah "pemerintah" dalam empat pengertian utama. Yang pertama adalah bahwa pemerintah merujuk pada suatu

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<sup>9</sup> Rohmatullah and Syamsuri, 'UNDANG-UNDANG HATE SPEECH SEBAGAI INSTRUMEN PERLINDUNGAN KEBEBASAN BEREKSPRESI PERSPEKTIF HUKUM HAM', *Hakam: Jurnal Kajian Hukum Islam Dan Hukum Ekonomi Islam*, 8.2 (2024).

<sup>10</sup> Yuda Prinada, 'Sistem Pemerintahan Indonesia Menurut UUD 1945', *Tirto.Id*.

<sup>11</sup> Jimly Asshiddiqie, *Konstitusi Dan Konstitusionalisme Indonesia*, 2021.

proses pemerintahan di mana individu yang memegang kekuasaan secara legal melaksanakan kekuasaan. Dalam konteks ini, setiap proses yang terjadi di bawah pengelolaan kekuasaan dianggap sebagai aktivitas yang menunjukkan bagaimana pemerintah berfungsi. Kedua, Istilah "pemerintah" menunjukkan dimana proses pemerintahan berlangsung.<sup>12</sup>

The issue of government officials holding multiple positions has increasingly become a matter of public concern in Indonesia. This indicates that the public is becoming more critical of government practices and is demanding greater transparency and accountability from officials. This concern also reflects the public's worries about the negative impact of multiple positions on government performance and integrity. Officials who hold multiple positions may face situations where the interests of one position conflict with those of another. This conflict of interest can lead to decisions that are not entirely based on the public interest, but rather influenced by personal or group interests. This undermines public trust in the government and can reduce the effectiveness of policies.<sup>13</sup>

Law No. 39 of 2008 provides legal certainty regarding the prohibition of concurrent positions for ministers. Article 23 of this law clearly stipulates that a minister may not hold more than one position. This legal certainty is important to prevent conflicts of interest and ensure that each minister can focus on performing their duties and responsibilities properly. In the Indonesia Maju Cabinet, led by President Joko Widodo, there are several ministers who hold concurrent positions or have additional responsibilities outside their primary role as ministers. Article 24 of Law No. 39 of 2008 on the Ministry of State grants the president the authority to remove ministers who hold concurrent positions. Although the 1945 Constitution guarantees citizens' right to be elected and does not prohibit holding multiple positions, Article 28(j)(2) states that every person must comply with restrictions established by law. In Indonesia, laws have established prohibitions on public officials holding multiple positions, such as: Article 23(a), (b), and (c) of Law No. 39 of 2008 on the Ministry of State, Article 17(a) of Law No. 25 of 2009 on Public Services, Article 182(1) of Law No. 7 of 2017 on General Elections, Article 236 of Law

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<sup>12</sup> Dr. Muhadam Labolo, 'Memahami Ilmu Pemerintahan: Suatu Kajian, Teori, Konsep, Dan Pengembangannya', *Ilmu Pemerintahan*, 2022, 248.

<sup>13</sup> Aji Mufasa, 'Rangkap Jabatan Pejabat Pemerintah: Pelanggaran Aturan Atau Masalah Etika? Konten Ini Telah Tayang Di Kompasiana.Com Dengan Judul "Rangkap Jabatan Pejabat Pemerintah: Pelanggaran Aturan Atau Masalah Etika?.'

No. 17 of 2014 on the MPR, DPR, DPD, and DPRD, Article 17 of Law No. 30 of 2014 on the limitation of abuse of authority.<sup>14</sup>

The view of the Indonesian Parliamentary Watchdog Forum (Formappi) is that state officials, especially leaders of government institutions, should not hold concurrent positions for ethical reasons. The state officials referred to are leaders of government institutions. Lucius Karus raised the issue that although ministers who hold multiple positions are not directly subject to criminal or civil sanctions, they should still uphold ethical standards while in office. The absence of criminal or civil sanctions for ministers can pose a challenge in enforcing rules related to the prohibition of holding multiple positions. This could reduce the effectiveness of the rules if there are no clear consequences for violations. The approach emphasised by Lucius Karus highlights the importance of ethics in government leadership. Ministers and heads of government agencies are expected to act not only in accordance with the law but also to consider moral and ethical values in every decision made. This is crucial to ensure that the government functions effectively and maintains public trust.<sup>15</sup>

Based on the findings of the Indonesian Parliamentary Watch Forum (Formappi), the author concludes that in a healthy democratic system, ethics plays an important role in maintaining public trust in government institutions. The lack of clarity regarding sanctions for officials who hold concurrent positions can weaken the effectiveness of existing regulations, thereby enabling abuse of authority and conflicts of interest. From the perspective of good governance, public officials are expected to not only comply with the law formally but also consider moral appropriateness in every action. If ethics are not used as a foundation for decision-making, then even if there is no legal violation, the public may still lose trust in the integrity of the government. Therefore, stricter regulations and oversight mechanisms are needed to ensure that state officials prioritise the public interest over personal or group interests. In a good system of government, accountability and transparency are key principles. Dual positions can blur the lines of accountability because it is difficult to determine the specific responsibilities of an official who has more than one role. The public and supervisory bodies may find it difficult to monitor and evaluate the performance of a minister who holds multiple positions, due to unclear boundaries between responsibilities in each position. The Indonesian government has established rules on dual positions to manage the

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<sup>14</sup> Ibnu Arradzie Panigfat, Jimmy Jefry Pietersz, and Garciano Nirahua, 'Rangkap Jabatan Menteri Sebagai Pimpinan Partau Politik Dalam Sistem Ketatanegaraan Di Indonesia', 4.1 (2023), 1–10.

<sup>15</sup> Andi M Arief, 'Menteri Rangkap Jabatan Apakah Dbolehkan Dalam Aturan?', *Katadata.Co.Id*.



associated risks. While there are benefits to this practice, it is important to ensure that it supports, rather than hinders, the goals of effective and integrity-driven governance. This requires strict oversight, clear performance evaluations, and transparency in decision-making.

## 2. The Implications of Ministerial Dual Positions on the Indonesian System of Government: The Perspective of al-Mawardi

Constitutional politics is politics related to the basic rules governing how a state and its system of government are formed, how power and positions are regulated, the fundamental rights of citizens, and so on. In contemporary terms, this is referred to as constitutional law.<sup>16</sup> *Siyasah Dusturiyah* sendiri meliputi :

- a. *Siyasah Tasyri'iyah*, yaitu *Siyasah* yang mengatur tentang pembentukan dan penetapan hukum sesuai dengan syariat Islam;
- b. *Siyasah Qadha'iyah*, yaitu *Siyasah* yang mengatur tentang peradilan dalam Islam;
- c. *Siyasah Idariyah*, yaitu *Siyasah* yang berfokus pada Administrasi dan Manajemen pemerintahan dalam Islam;
- d. *Siyasah Tanfidziyah*, yaitu mengenai dengan penyelenggaraan pemerintahan.

*Fiqh Siyasah Dusturiyah* is in the field of *siyasah tasyri'iyah* (legislation) or legislative power, which includes the power of Islamic government in making and establishing laws based on the provisions revealed by Allah SWT in Islamic law. This includes the government as the holder of the power to establish laws that will be applied in Islamic society, and the content of these regulations or laws must be in accordance with the values of Islamic law.<sup>17</sup>

In *Fiqh Siyasah Dusturiyah*, the legislative authority is responsible for making and enacting laws that must be in accordance with Islamic law. This indicates that government laws must be based on the teachings of Allah SWT, as seen in the Qur'an and Hadith. In the Islamic system of government, there is no place for laws or regulations that contradict religious teachings. Regulations or laws must incorporate values such as justice, the common good, and the protection of individual and societal rights. In this context, the government is responsible for enacting laws that will be enforced by society. This demonstrates that, based on Islamic principles, the government possesses the authority to regulate and oversee societal life.

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<sup>16</sup> M.Hum Dr. Ridwan, S.H., *Fiqh Politik: Harapan, Gagasan, Dan Kenyataan*, ed. by Kurniawan Ahmad (Jl. Sawo Raya No 18 Jakarta: Imprint Bumi Aksara, 2020).

<sup>17</sup> M Edwar Rinaldo and Hervin Yoki Pradikta, 'Analisis *Fiqh Siyasah Dusturiyah* Dalam Pembentukan Peraturan Tentang Trading in Influence Dalam Hukum Positif Di Indonesia', *As-Siyasi : Journal of Constitutional Law*, 1.1 (2021), 63–84 <<https://doi.org/10.24042/as-siyasi.v1i1.8955>>.

In constitutional politics, the head of state, Wazir (minister), and the Shura Council are part of the government structure. In Islamic constitutional politics, or *siyasah dusturiyah*, Wizarah refers to the concept of a ministry or the position of Wazir (minister) in the government. Wizarah is an important component of the government that functions to assist the head of state or caliph in managing state affairs effectively and efficiently. In constitutional politics, the role of the Wazir includes various administrative, executive, and even legislative tasks, depending on the governing structure in place.

In constitutional politics, the role of the Wazir encompasses various administrative, executive, and even legislative tasks, depending on the structure of the government in place. According to Ibn Khaldun, the ruler is an ordinary human being with all his weaknesses and limitations. Although the ruler has a great responsibility in leading and managing the state, he still needs the help of competent people to carry out governmental tasks effectively and efficiently. Therefore, the Wizarah institution was established to support the ruler in carrying out this heavy burden.<sup>18</sup>

According to al-Mawardi, Wizarah is an important institution that assists the head of state in carrying out governmental duties. He divides Wizarah into two main categories:

a. Wizarah Tafwidh

Wizarah Tafwidh is a form of ministry in which the wazir is granted full power and broad authority by the head of state to run the government. The wazir tafwidh acts on behalf of the head of state and has authority in decision-making and policy implementation.

b. Wizarah Tanfiizh

Executive Ministry is a form of ministry in which the minister has more limited authority and is only responsible for carrying out specific tasks assigned by the head of state.<sup>19</sup>

Three opinions on the origin of the word Wizarah are explained by Imam Al-mawardi. First, the term Wizarah comes from the word *Al-wazar*, which means 'burden,' and is associated with the function of the wazir, which is to carry out the responsibilities given to him by the caliph. Second, the word Wizarah comes from the word *Al-malja*, which means 'place of return.' This name was given because the opinion of the Wazir was used by the Imam or Caliph as a reference in determining state policy. Third, 'Wizarah' also originates from '*Al-azr*,' which means '*Alzhahr*' (backbone or spine), in accordance with the function of the Wazir as the backbone of

<sup>18</sup> Abdul Salman Muthalib, 'Siyasah Dusturiyyah Sebagai Sistem Perpolitikan Dalam Al-Qur'an', *Tafse: Journal of Qur'anic Studies*, 4.2 (2019), 150-66.

<sup>19</sup> Imam Al-Mawardi, *Ahkam Sulthaniyah: Sistem Pemerintahan Khilafah Islam*.



the executive power of the head of state, so that the body stands strong and upright because it is supported by its spine.<sup>20</sup>

These three opinions together provide a comprehensive picture of the meaning and important role of a wazir in Islamic government according to Al-Mawardi. They show that a wazir is not only an implementer of policy, but also a trusted advisor and key supporter of the head of state in running the administration of government. The great authority possessed by a wazir tafwidh has limitations that distinguish him from the caliph. According to Imam Al-Mawardi, there are three things that distinguish a wazir tafwidh from a caliph: First, the caliph has the authority to supervise the performance of the wazir tafwidh in relation to the policies he has made. Second, the caliph has the right to monitor the actions of the wazir tafwidh and how he handles problems. Third, the caliph can dismiss the wazir tafwidh, while the wazir tafwidh cannot dismiss the caliph.<sup>21</sup>

In Imam Al-Mawardi's book entitled *Adab Al-Wazir or Qawanin Al-Wizarah wa Siyasat al-Mulk*,<sup>22</sup> It is stated that one of the reasons a wazir is dismissed from government office is because they want to hold multiple positions. In addition to fulfilling their duties, wazirs are also prohibited from committing violations. The head of state can dismiss ministers for eight reasons, namely:

1. Betrayal;
2. Incompetence;
3. Making mistakes and negligence in performing duties;
4. Lack of discipline;
5. Possessing skills outside the scope of assigned duties;
6. The presence of a more qualified candidate;
7. The existence of individuals seeking a specific ministerial position; and
8. The desire of the minister to hold another position.<sup>23</sup>

Based on this description, it is clear how deeply Imam Al-Mawardi cared about professionalism, fairness, and efficiency in government. In his view, a wazir

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<sup>20</sup> Ahmad Faizal Adha, 'Kementerian (Al-Wizarah): Konsepsi Dan Perkembangannya Dalam Islam', *Moderate El Siyasi: Jurnal Pemikiran Politik Islam*, 1.1 (2022), 31 <<https://doi.org/10.30821/moderateel-siyas.v1i1.11030>>.

<sup>21</sup> Ahmad Mukri Aji, Nur Rohim Yunus, and Gilang Rizki Aji Putra, 'Al-Ilhaad Watatsiiruhu Alaa Zuhuri Al-Eilmania (الإلحاد وتأثيره على ظهور العلمانية)', *Mizan: Journal of Islamic Law*, 5.2 (2021), 329 <<https://doi.org/10.32507/mizan.v5i2.1035>>.

<sup>22</sup> Muhammad Ishom, 'NASEHAT AL-MAWARDI UNTUK MENTERI-MENTERI PEMBANTU KEPALA NEGARA: STUDI KITAB ADAB AL-WAZIR', *Jurnal Hukum Dan Politik*, Vol. 7 No. (2020).

<sup>23</sup> Nana Sumarna, 'Putusan Mahkamah Konstitusi Nomor 80/PUU-XVII/2019 Tentang Larangan Rangkap Jabatan Wakil Menteri Perspektif Imam Al-Mawardi' (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2023).

(minister) had very important responsibilities, so that actions such as holding multiple positions were considered a form of irresponsibility or potential negligence of their main duties. A minister's desire to hold multiple positions reflects two possibilities: an imbalance in duties or the presence of personal ambitions that risk neglecting responsibilities toward the people. Thus, although Al-Mawardi does not explicitly establish a formal prohibition in the form of law, he clearly indicates that holding multiple positions in government is not an ethical practice and can disrupt stability and the effectiveness of governance.

According to the Islamic perspective, the concept of amanah in government is a fundamental concept in state governance. Amanah, which means trust or responsibility, is the principle that underpins how leaders and public officials should carry out their responsibilities.

Every individual in Islam is entrusted by Allah to live their life in accordance with religious guidance. This includes obedience to Islamic teachings, performing religious duties, and behaving in accordance with Islamic ethics. Maintaining this trust is a form of obedience to Allah and is an obligation for every Muslim. This shows that every individual has a personal role and responsibility in upholding religious values in their daily lives.

The main principle in Islamic teachings is trust in office, which requires responsibility, integrity, and justice. An official who is entrusted with a position must act honestly. This means that they must avoid corruption, abuse of power, and other unethical actions. Honesty is essential for building trust between officials and the community. Accountability is also an important component of trust in office. Officials must be prepared to be monitored, criticised, and held accountable for everything they do while carrying out their duties. They are also responsible for the decisions and actions they take. In addition, transparency in decision-making and management of public resources is an important component of this accountability. The main principle that must be upheld by officials who hold a mandate is fairness. They must be fair and impartial in every policy and decision. This includes ensuring that the rights of every person are fulfilled fairly. Trust and fairness will emerge in society if fairness is applied in carrying out the mandate. In the Islamic perspective, the mandate in office is a very important duty. Officials who hold positions of trust must carry out their duties with honesty, accountability, fairness, sincere public service, professionalism, and wise management of resources. This is done for the benefit of the people and to gain the pleasure of Allah.

Fiqh Siyasah Dusturiyah emphasises the importance of maintaining honesty in government, so that holding multiple ministerial positions can be considered a form of corruption and nepotism that must be avoided.

## CONCLUSION

Based on the results of the research presented above, it can be concluded that: holding multiple ministerial positions has the potential to cause conflicts of interest, reduce professionalism in policy-making, and weaken the principles of good governance. Therefore, it is necessary to strengthen regulations that explicitly prohibit holding multiple positions in order to improve the effectiveness of government and maintain the integrity of public officials. Imam Al-Mawardi emphasises professionalism, justice, and efficiency in governance. According to him, holding multiple positions indicates an imbalance of duties or personal ambitions that may disregard the interests of the people. Although he does not explicitly prohibit it, he considers the practice unethical and potentially disruptive to the stability and effectiveness of governance.

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