

RECONSTRUCTION OF ANTI-CORRUPTION EDUCATION MATERIALS

WITH ISLAMIC LAW
IN INDONESIA

NUR SOLIKIN



SYIAH KUALA UNIVERSITY PRESS

Reconstruction of Anti- Corruption Education Materials with Islamic law in Indonesia

Sanksi Pelanggaran Pasal 113
Undang-Undang No. 28 Tahun 2014 Tentang Hak Cipta

1. Setiap Orang yang dengan tanpa hak melakukan pelanggaran hak ekonomi sebagaimana dimaksud dalam pasal 9 ayat (1) huruf i untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama 1 (satu) tahun dan/atau pidana denda paling banyak Rp100.000.000 (seratus juta rupiah).
2. Setiap Orang yang dengan tanpa hak dan/atau tanpa izin Pencipta atau pemegang Hak Cipta melakukan pelanggaran hak ekonomi Pencipta sebagaimana dimaksud dalam pasal 9 ayat (1) huruf c, huruf d, huruf f, dan/atau huruf h untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama 3 (tiga) tahun dan/atau pidana denda paling banyak Rp500.000.000,00 (lima ratus juta rupiah).
3. Setiap Orang yang dengan tanpa hak dan/atau tanpa izin Pencipta atau pemegang Hak Cipta melakukan pelanggaran hak ekonomi Pencipta sebagaimana dimaksud dalam Pasal 9 ayat (1) huruf a, huruf b, huruf e, dan/atau huruf g untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama 4 (empat) tahun dan/atau pidana denda paling banyak Rp1.000.000.000,00 (satu miliar rupiah).
4. Setiap Orang yang memenuhi unsur sebagaimana dimaksud pada ayat (3) yang dilakukan dalam bentuk pembajakan, dipidana dengan pidana penjara paling lama 10 (sepuluh) tahun dan/atau pidana denda paling banyak Rp4.000.000.000,00 (empat miliar rupiah).

Reconstruction of Anti- Corruption Education Materials with Islamic law in Indonesia

Nur Solikin

Editor: Moh. Abd. Rauf

SYIAH KUALA UNIVERSITY PRESS

Judul Buku :

Reconstruction of Anti-Corruption Education Materials with Islamic law in Indonesia

Penulis :

Nur Solikin

Editor:

Moh. Abd. Rauf

ISBN : 978-602-81111-1-1

Pracetak dan Produksi :

SYIAH KUALA UNIVERSITY PRESS

Penerbit :

Syiah Kuala University Press

Jl. Tgk Chik Pante Kulu No.1 Kopelma Darussalam 23111,

Kec. Syiah Kuala. Banda Aceh, Aceh

Telp : 0651 - 8012221

Email :

upt.percetakan@unsyiah.ac.id

unsyiahpress@unsyiah.ac.id

Website:

<http://www.unsyiahpress.unsyiah.ac.id>

Edisi :

Cetakan 1^o, Tahun 2019

Jumlah Halaman (16 X 23)

Anggota IKAPI 018/DIA/2014

Anggota APPTI 005.101.1.09.2019

Dilarang keras memfotokopi atau memperbanyak sebagian atau seluruh buku ini tanpa seizin tertulis dari penerbit.

GREETINGS THANK YOU

Praise and gratitude Alhamdulillah is the word that the author should say for the completion of this book. On this occasion, the author would like to express his gratitude and highest appreciation to all parties who have helped in completing this project this book, at once would like to express my deepest gratitude to:

1. Prof. Masdar Hilmy, MA., Ph.D., Chancellor of UIN Sunan Ampel Surabaya
2. Prof. Dr. H, Aswadi, M.Ag., Postgraduate Director of UIN Sunan Ampel Surabaya.
3. Dr. Ahmad Nur Fuad, MA., Deputy Director of Postgraduate Program at UIN Sunan Ampel Surabaya.
4. Dr. H. Hamis Syafaq, M.Fil.I., Head of the Dirasah Islamiyah Study Program, Postgraduate at UIN Sunan Ampel Surabaya.
5. Prof. Dr. HM Ridlwan Nasir, MA. His role is very important in the writer's intellectual journey.
6. Prof. Dr. H, Aswadi, M.Ag., Dr. H. Hamis Syafaq, M.Fil.I., Prof. Dr. HM Ridlwan Nasir, MA., Prof. Masdar Hilmy, MA., Ph.D., Prof. Dr. M. Noor Harisuddin, M.Fil.I., Prof. Dr. HA Faishal Haq, M.Ag., and Prof. Dr. H. Abu Azzam Al Hadi, M.Ag., the author is very grateful to have been given the opportunity to meet professors who are very experts in their fields.
7. The Chancellor of IAIN Jember, Prof. Dr. H. Babun Suharto, SE., MM., who has trusted us in helping manage the IAIN Jember campus, has assisted for almost 8 years, especially in academics and institutional development. The author is very grateful for the trust.
8. All lecturers and professors who have forged and devoted their knowledge to writers at Postgraduate UIN Sunan Ampel Surabaya, especially Prof. Dr. H. Nur Syam, M.Sc., Prof. Dr. HM Amin Abdullah, MA., Prof. Dr. H. Ahmad Zahro, MA.,

Prof. Dr. HA Syafiq Mughni, MA., Prof. Masdar Hilmy, MA., Ph.D., Prof. Dr. H. Shonhadji Sholeh, M.Sc., Prof. Dr. H. Zainuddin Maliki, MA.

9. The entire academic community of the Postgraduate program of the State Islamic University (UIN) Sunan Ampel Surabaya, especially the academic section, Mbak Firdaus Nuzullah and Mas Didik, who never tire of helping all administrative processes from the first entry to the doctoral graduation.
10. The big family of the academic community, structural officials, lecturers and employees of the Jember State Islamic Institute (IAIN), where the author serves, teaches, builds brotherhood and kinship in an intellectual and professional frame.
11. To my parents, H. Abd. Rochim (deceased) and Hj. Musyarofah Ali, as well as my father-in-law KH. Imron Fatkhulloh (deceased) and Nyai Hj. Zakiyah Imron who always teaches me goodness and life guidance as a provision in the hereafter, as well as her prayers that are always said for the good of her children.
12. To the beloved wife of Dr. Hj. Ilfi Nurdiana, S.Ag., M.Sc., who sincerely and patiently accompany my days in joy and sorrow, as well as my beloved daughter and son Elma Qotrunnada Hanim, Hisan Syibli Nadiri, Najmi Fehria Khumaira, who not much time to gather and can only meet on weekends every week.
13. To friends: Drs. H. Ahmad Mutohar, MM., Khoirul Faizin, M.Ag., Muhibbin, S.Ag., M.Si. Dr. Ahidul Asror, M.Ag., Martoyo, SHI., MH., Minan Jauhari, S.Sos.I., M.Kom., Siti Roudlotul Jannah, S.Ag., M.Kom., Muhammad Dawud, M. Kom., Dr. Fawaizul Umam, M.Ag., Dr. H. Sukarno, Dr. Zainal Habib, Dr. Mibtadin, Ahmad Zakky, M.Pd
14. To the lecturers of the Intellectual Movement Community IAIN Jember: Ahmad Fauzi, MEI, M. Arif Mustaqim, S.Sos., M.Sosio., Khoirul Hadi, MH.I., Dr. Ali Hasan Siswanto, M.Fil.I., Dr. Gunawan, M.Pd., Aenur Rosyid, MH., Bahrul Munib, SH.I., M.Pd.I., who patiently and intensely discussed.

15. All members of the Intellectual Cadre School, the big family of IMC IAIN Jember.
16. The staff and employees of IAIN Jember, Munir Is'adi, SE., M.Si, Tri Susilo, SE. M.Si., Totok, S.Kom, Supriadi, Riski, SE., Abdul Hakim, SE., and others that I cannot mention one by one whose days I am busy.
17. My brothers and sisters: Nurhayati, Ahmad Efendi, Siti Utamimah, Ahmad Ali Imron, S. Hum., MIP., Elly Ainul Anisah, Ahmad Nurudin, S.Pd.I., Ahmad Saiful Mukhlis, Lukman Hakim, M.Pd.
18. My brother-in-law: Ning Hj. Mahlucha (deceased), Ir. H. Ahmad Fuadi, M.Sc., KH. Mujib Imron, SH., MH., Ning Hj. Khanifah.
19. All administrators of ISNU East Java
20. Big family and friends of the Indonesian Islamic Student Movement (PMII), both alumni and active throughout Indonesia.
21. Board of caretakers, foundation administrators, teachers, clerics and the extended family of the Miftahul Ulum Al-Yasini Integrated Islamic Boarding School, Areng-Areng, Wonorejo, Pasuruan

The author can only pray that all good things are recorded by Allah as righteous deeds. We realize that in this book there are still many shortcomings caused by the limited ability of the author.

Therefore, the author will always open himself and welcome suggestions and constructive criticism. Although the author realizes that there are shortcomings in this book, he still hopes that what is presented in this book can provide benefits.

Jember, Juli 13, 2021

NUR SOLIKIN

TABLE OF CONTENTS

Thank-you note	
Table of contents.....	

CHAPTER I The Real Condition of Corruption in Indonesia

- A. preliminary
- B. Integration Ideas.....

CHAPTER II Overview of Corruption in Indonesia

- A. Corruption Terms and Discourse.....
- B. Causes and Impacts of Corruption
- C. Corruption Practices in Indonesia
- D. Forms of Corruption in Indonesia.....
- E. Dynamics of Corruption in Indonesia

CHAPTER III Corruption in Islamic Law Review

- A. Corruption Practices in Islamic History
- B. Islamic Arguments and Anti-Corruption Values....
- C. Forms of Corruption.....
- D. Corruption Sanctions in Islamic Perspective

CHAPTER IV Anti-Corruption Education Materials in Indonesia

- A. Understanding Anti-Corruption Education.....
- B. The Importance and Significance of Anti-Corruption Education
- C. Values in Anti-Corruption Education
- D. Learning Objectives of Anti-Corruption Education..
- E. Anti-Corruption Education Learning Materials
- F. Anti-Corruption Education Learning Method.....

CHAPTER V The Concept of Integration of Islamic Law in Anti-Corruption Education in Indonesia

- A. Directions and Principles of Islamic Law in Anti-Islamic Education
Corruption.....
- B. The Purpose of Integration of Islamic Law in Anti Education Corruption.....
- C. The Purpose of Integration of Islamic Legal Values in Islamic Law Anti-Corruption Education
- D. Integration of Islamic Law in Anti-Corruption Education
- E. Integration of Islamic Law Values in Education Anti Corruption
- F. Design of Integration of Islamic Law and Anti-Education Corruption.....

CHAPTER VI:Closing

Bibliography

About the Author

CHAPTER 1

PRELIMINARY

A. Real Condition Corruption In Indonesia

Corruption in Indonesia is a problem that cripples the nation's progress.¹ Corruption is like the tip of the iceberg above sea level.² Corruption not only has an impact on the decay of the democratic system and the rule of law, but also damages the joints and fabric of people's lives, unfair competition and the persistence of a high-cost economy.³ Other libraries looking fortat, corrupt behavior has been going on since the days of ancient Egypt, Babylon, Rome, the Middle Ages, until now.⁴ As old as the history of human civilization itself.

The research of the two largest mass organizations in Indonesia, Muhammadiyah and Nahdlatul Ulama, determined that corruption is not only a form of disbelief, but also an act of shirk, because money is an ally of God.⁵ Even the problem of corruption in Indonesia is not infrequently juxtaposed with major cases such as drugs and terrorism which are often also referred to as extraordinary crimes and crimes against humanity.⁶ Eradicating corruption in Indonesia cannot easily ignore its complex cultural dimensions. Something very ironic and troubling.⁷

The enemy of democracy that we are facing is not actually a foreign party who deliberately destroys, undermines, and then destroys democracy. They are none other than members of this nation's family who have the heart to eat the carcass of their own brothers: the corrupt.

¹ Benny K. Harman, *Republic of Corrupt Mafia Country: Challenging the Role of the Reform Parliament* (Yogyakarta: Lamera, 2012), 369.

² Bibit S. Rianto, Nurlis E Mueko, *Corruptors go to Hell!; Examining the Anatomy of Corruption in Indonesia* (Jakarta: Hikmah, 2009), 26.

³ Harman, *Mafia Land*, 101.

⁴ M. Ridwan Nasir, (Ed.), *Islamic Dialectics with Contemporary Problems* (Surabaya: IAIN Press & LKiS, 2006), 277.

⁵ Bambang Widjoyanto, Abdul Malik Gispar, and Laode M. Syarif (ed.), *Corruptors are Kafir: A Study of Corruption Fiqh in Muhammadiyah and Nahdlatul Ulama* (Jakarta: Mizan, 2010), 19-22.

⁶ Harman, *Mafia Land*, 380.

⁷ Musa Asy'arie, *NKRI, Political Culture and Education* (Yogyakarta: LESFI, 2005), 132.

They are destroyers of the foundations of democracy who can destroy and sink the Republic of Indonesia, not other people.⁸

Even though many corruptors in this country have been imprisoned, new ones always emerge as long as the root causes of corruption are not destroyed and not handled properly. As written at the beginning, although it has succeeded in destroying the surface, a new iceberg appears, because below the sea level there are still larger chunks of ice. The iceberg consists of vulnerability to corruption, including (location, human resources, goods or assets, and activities that are prone to corruption) and potential problems causing corruption, consisting of a poor system, low moral integrity of officials, irrational remuneration, weak control and a weak law-abiding culture.⁹

Meanwhile, according to the Law of the Republic of Indonesia Number 31 of 1999 concerning Eradication of Criminal Acts of Corruption, what is meant by corruption is something that is against the law by committing acts of enriching oneself or another person or a corporation that can harm state finances or the state economy.¹⁰ AS Hornby states that someone who commits acts of corruption includes immoral behavior (immorality), depraved (evil deeds), and dishonest (dishonest).¹¹ Samuel Huntington in the book *Political Order in Changing Societies*, defines corruption as behavior of public officials with deviates from accepted norms in order to serve private ends, the behavior of public officials who deviate from applicable norms in order to fulfill personal interests.¹²

Corruption is behavior that deviates from the official duties of a state office because of personal gains of status or money (individual, close family, own group) or violates the rules for the implementation of some personal behavior.¹³

practice kOrruption has become a malignant disease that undermines public health just like cancer which step by step kills human life.. Corruption in Indonesia is very systemic, even the corruption that has occurred has turned into a vampire state because almost all infra and super structures of politics and the state administration system have been

⁸ Masdar Hilmy, "Destroyer of Democracy", KOMPAS (24 March 2017), 7

⁹ Rianto, *Corruptors go to Hell*, 29.

¹⁰ Law of the Republic of Indonesia Number 31 of 1999 concerning Eradication of Criminal Acts of Corruption, Chapter II, Article 2, Paragraph (1).

¹¹ Abd. Rachman Assegaf, *Philosophy of Islamic Education; The New Paradigm of Integrative-Interconnective-Based Hadhari Education* (Jakarta: Rajawali Pers), 332.

¹² Samuel Huntington, *Political Order in Changing Societies* (New Haven and London: Yale University Press, 1968), 59.

¹³ Robert Klitgaard, *Fighting Corruption*, Cet. II (Jakarta: Indonesia Torch Foundation, 2001), 31.

affected by corruption. In a public perception survey conducted by Gallup International for Transparency International (TI) in July-September 2004, 97% of 1,234 respondents in Indonesia who were interviewed face-to-face said that the biggest problems that burden this country are massive corruption and political corruption.¹⁴

In this country, acts of corruption almost always take the same form, pattern, and mode: political corruption. Compared to conventional corruption, political corruption is mostly carried out in the public service sector. In this context, the corruption case of electronic ID cards that caused state losses of Rp. 2.3 trillion is an example of corruption in the public service sector. Transparency International in the 2004 Global Corruption Report defines political corruption as the abuse of entrusted power by political leaders for private gain.¹⁵

From the records of reporting corruption to the Corruption Eradication Commission (KPK) for 2004-2008, there were more than 31,000 reports. In 2008 alone there were more than 8,000 reports. This means that in one month there are no less than 660 reports and no less than 185 reports a week. In a day means no less than 37 reports.¹⁶

The findings of the Indonesian Supreme Audit Agency (BPK) in 2002 – five years after reformation – stated that the biggest corruption in this country actually occurred in the Ministry of Religion, followed later by the Ministry of National Education, which is full of people who should be moral role models for wide community.¹⁷

Corruption is not only a legal issue, but also a social, economic, political, cultural and religious problem. The unequal social reality, widespread poverty of the people and inadequate salaries and wages received by a worker, the spread of political lust for power, a culture of shortcuts, and the depoliticization of religion that increasingly shallows faith, all of which have made corruption more fertile and difficult to eradicate, in addition to because of the many layers of society and components of society involved in corruption. Therefore, social deconstruction cannot be ignored to create a new anti-corruption society.¹⁸

¹⁴Anton Nawawi, *Joint Jihad to Fight Corruption; Unraveling Problems Finding Solutions* (Jember: STAIN Jember Press, 2013), 145.

¹⁵Hilmy, "Destroyer of Democracy", 7.

¹⁶Rianto, *Corruptor, Go To Hell*, 9.

¹⁷ Moh. Asror Yusuf (Ed.), *Religion as a Social Critic in Tengah Flow of Global Capitalism* (Yogyakarta: IRCISoD, 2006), 231.

¹⁸ *Ibid.*, 136.

To realize the ideals of good governance, the action that must be avoided is corruption. Because one thing that can cause and give room for corruption is government management that is not transparent.¹⁹ The most important agenda for the 1998 reform was to eradicate KKN in this country, but tragically, corruption is not decreasing in this era, on the contrary, it is increasingly rampant involving a number of officials both at the central and regional levels. Corruption has been wrapped around like an octopus because it occurs in almost all elements of society, from ministers, governors, regents/mayors, sub-district heads to village heads, even generals, prosecutors, judges, politicians, academics to contractors have all been ensnared by this case. . However, public office is a trust.

In the perspective of Islamic law, corruption is very much against the principles of honesty, justice, and trust.²⁰ Islam, through a number of verses and hadiths, gives serious condemnation to the perpetrators of corruption.

اَلَّذِيْنَ اٰمَنُوْا لَاۤ اِلٰهَ اِلَّا اللّٰهُ وَالرَّسُوْلُ اَلْمُوْن

O you who believe, do not betray Allah and the Messenger (Muhammad) and (also) do not betray the mandates entrusted to you, while you know.²¹

The essence of religious teachings as contained in the Qur'an and Hadith, apart from being understood and internalized, the most important thing is to practice them. Religious teachings are not only to be memorized, but to be practiced seriously. In the Islamic legal literature there are at least six terms of corruption: *ghulu>l* (embezzlement), *rishwah* (bribery), *ghas>b* (deprivation), *ikhtila>s* (pickpocketing), *h>jira>bah* (robbery), and *sariqah* (theft).²²

The forms of corruption in Islam can be seen in *jinayah fiqh*. From *jinayah fiqh* Based on the above, corruption crimes are divided into six, namely:

1. *Ghulu>l* (embezzlement).

Allah says in Surah Ali 'Imran (3) verse 161:

¹⁹ Arifin Tahir, Public Policy and Transparency of Local Government Administration (Bandung: Alfabeta, 2014), 114.

²⁰ Yunahar Ilyas, et.al., Corruption in the Perspective of Religions, Guidelines for Community Leaders (Yogyakarta: KUTUB, 2011), 27.

²¹ QS. Al-Anfal (8): 27. Ministry of Religion of the Republic of Indonesia, Al-Qur'an and its Translation (Jakarta: Ministry of Religion of the Republic of Indonesia, 2005), 180.

²² Corruption Eradication Commission, Islamic View of Corruption: Corruptors, the World Hereafter Sentenced (Jakarta: KPK, 2011), 7.

إِنَّ لِنَبِيِّ لِّلْ أَلِّ الْقِيَمَةِ لَ لَا لُمُونَ

"It is impossible for a prophet to be treacherous in the matter of spoils of war. Whoever is treacherous in the matter of the spoils of war, then on the Day of Resurrection he will come with what he betrayed, then each person will be recompensed for what he did with (retribution) in kind, while they were not wronged."²³

Ghulu>interpreted as betrayal of the bait al-ma>I (state treasury treasury), zakat, and spoils of war. *Ghulu*>I also means fraudulent and fraudulent acts that directly harm state finances. Another form of abuse of office is collusion, for example appointing people from family, friends or relatives who do not have the competence to occupy certain positions, even though there are other people who are more capable and deserving of occupying that position.²⁴

2. *Rishwah* (bribery).

Something that given to someone who has the power or position to make his case successful by defeating his opponents according to what he wants, or to give him opportunities (such as auctions/tenders) and get rid of his opponents.

هُرَيْرَةُ اللَّهِ أَل : لَعَنَ لُ اللَّهِ لَى اللَّهُ لَيْهِ لَمْ الرَّاشِي الْمُرْتَشِي الْحَكْم. (رَوَاهُ وَالْأَرْبَعَةُ)²⁵

"From Abi Hurayrahra., he said, 'Rasulullah saw. cursed those who give bribes (bribes) and those who accept bribes (bribes) in legal matters.'" (Narrated by Ahmad and Imam Four).

أَل لُ اللَّهُ - (أَحْمَدُ رَوَاهُ) الْحَكْمُ الْمُرْتَشِي الرَّاشِي اللَّهُ لَعَنَ لَمْ لَيْهِ اللَّهُ لَى²⁶

"From Abu" Hurayrahra said, The Messenger of Allah. said: 'Allah swt. cursed the briber and the bribed.'" (HR. Imam Ahmad).²⁷

By terminology, *rishwah* there is the act of giving property or other objects to cancel the property of another party or obtain the property of another party. In article 5 paragraph (1) letter a of Law No.

²³ Ministry of Religion of the Republic of Indonesia, the Qur'an and its translation (Jakarta: Ministry of Religion of the Republic of Indonesia, 2005), 71.

²⁴ See Moh. Khasan, Reform Theory of Corruption Punishment According to Islamic Criminal Law (Semarang: IAIN Walisongo Press, 2001), 71-73.

²⁵ History of Ahmad and Imam Four, 1311th hadith.

²⁶ The history of Imam Ahmad, the 9268th hadith.

²⁷ Al-Syaukani, Nail Al-Autar, Volume 2 (Beirut: Dār al-Fikr, t.th.), 172.

31 of 1999 jo. UU no. 20 of 2001, bribery is considered corruption because it fulfills the elements, "everyone, gives something or promises something; to civil servants or state administrators; with the intention of doing or not doing according to his position so that it is contrary to his obligations."

3. *Ghasb* (taking forcibly the rights/wealth of others).

Take property or control the rights of others without the permission of the owner with the element of coercion and sometimes using violence and carried out openly.

God said in Al-Baqarah (2) verse 188 and Al-Nisa' (4) verse 29:

لَا لُؤَاكُمُ الْمَالُ لَوْلَا لِي الْحُكْمُ إِنَّا كُنَّا بِلَايِكُمْ لَمُونَ

"And don't some of you eat up the wealth, others of you by way of vanity and (do not) bring (the affair) the property to the judge, so that you can eat part of the property of others by sin (by doing) sin, even though you know."²⁸

الَّذِينَ آمَنُوا لَا لُؤَاكُمُ الْمَالُ لَوْلَا تَكُونُ اضٍ لَا لَوْلَا اللَّهُ أَنْ

"O you who believe, do not eat each other's property in a vanity way, except by means of commerce, which prevails consensual among you. and do not kill yourselves;²⁹ Verily Allah is Most Merciful to you."³⁰

4. *Khiyannah* (in violation of the mandate and responsibility).

Allah says in Surah Al-Anfal (8) verse 27:

الَّذِينَ آمَنُوا لَا أَلَا اللَّهُ وَالرَّسُولَ أَلَمُونَ

"O you who believe, do not betray Allah and the Messenger (Muhammad) and (also) do not betray the mandates entrusted to you, while you know."³¹

Corruption means treason, consuming wealth in a false way (bribes, fraud) and Allah swt. does not like those who betray and deny favors. How great is the danger of corruption in human life. So Allah swt. provide the best teaching for humans through the verses of the

²⁸ Ministry of Religion RI, Al-Qur'an, 29.

²⁹ The prohibition of killing oneself also includes the prohibition of killing other people, because killing others means killing oneself, because the Ummah is a unity.

³⁰ Ministry of Religion RI, Al-Qur'an, 83.

³¹ Ibid., 180.

Qur'an by calling for humans to be trustworthy, fair, honest, and responsible

5. *Sariqah* (theft).

Take other people's goods or assets by stealth from the place of storage which is usually used to store said goods or assets.

Allah says in Surah Al-Maidah (5) verses 38-39:

وَالسَّارِقُ وَالسَّارِقَةُ فَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ 38 فَمَنْ ابْتَغَىٰ وَجْهَ اللَّهِ لِيَتُوبَ إِلَيْهِ اللَّهُ غَفُورٌ رَّحِيمٌ 39

"The man who steals and the woman who steals, cut off their hands (as) in retribution for what they did and as a punishment from Allah. and Allah is Mighty, Most Wise. So whoever repents (among the thieves) after committing the crime and improving himself, then surely Allah accepts his repentance. Verily Allah is Forgiving, Most Merciful."³²

6. *Hijrah>bah* (robbery).

Acts of violence perpetrated by a person or group against another party with the aim of controlling or seizing the property of the other person.

Allah says in Surah Al-Maidah (5) verse 33:

إِنَّ الَّذِينَ يُرِيدُونَ اللَّهَ لَعَنَ وَيَسْعُونَ فِي الْأَرْضِ إِذَا لَوْ أَنَّهُمْ لَمُتُوا لَوُتُوا لَيُؤْتُوا أَيْدِيهِمْ لَهُمْ لَفِ أَوْ الْأَرْضِ لَكَ لَهُمُ الدُّنْيَا لَهُمُ الْآخِرَةُ أَبْ

"Truly recompense for those who fight against Allah and His Messenger and cause mischief in the earth, only that they are killed or crucified, or have their hands and feet cut off in return,³³ or expelled from the country (place of residence). That is (as) an insult to them in this world, and in the Hereafter they will have a great torment."³⁴

There are many reasons why corruption is strictly prohibited in Islam. Apart from being in principle contrary to the social mission of Islam which wants to uphold social justice and the benefit of the universe (*iqā>matul 'ada>lah al-ijtima>'iyyah wa al-maslah>atil 'a>mmah*), corruption is also considered an act of betrayal of the mandate received and serious damage to the building of an accountable system. In the case of corruption, the sanctions applied

³² Ibid., 114.

³³ The meaning is: cut off the right hand and left foot; And if you do it again, then cut off your left hand and right foot

³⁴ M. Nurul Irfan, Corruption in Islamic Criminal Law (Jakarta: Amzah, 2011), 78-123. For the Verses of the Qur'an, see the Ministry of Religion of the Republic of Indonesia, Al-Qur'an, 113.

vary according to the level of the crime. Starting from material sanctions, imprisonment, dismissal, whipping, freezing of certain rights to the death penalty. Because, as stated earlier, the absence of *nashqath'i* related to this crime. This means that the Shari'a sanctions that regulate this are not a finished package from Allah swt. ready to use. Sanctions in this case include *sanctionsta'zi*, where a judge (priest/leader) is given full authority to choose, of course, in accordance with the provisions of the Shari'a, certain forms of sanctions that are effective and in accordance with the conditions of space and time, in which the crime is committed.

Corruption that is betrayal of a trust for personal gain,³⁵ must form a moral awareness that humans should not be greedy and should not betray because it causes harm to others. Corruption can be understood as an act of abuse of authority by a trust holder because it is detrimental to the interests of many people or the public. If we look from the definition of corruption that has been mentioned above, it can be concluded that corruption is a kind of betrayal, in this case it is a betrayal of the people who have given them the mandate to carry out certain tasks.

Various efforts have been made to prevent and eliminate corrupt practices in this country where the majority of the population is Muslim. But in reality, corruption is still mushrooming. Even in the current era of regional autonomy, corruption has spread to various regions.

Corruption in Indonesia is already a "disease" that is difficult to cure and the situation is complex. To eradicate corruption in Indonesia is not enough just to take a repressive action, but even more fundamental is to take preventive or preventive action. One of the efforts that can be done through preventive measures is to raise awareness to fight various acts of corruption, and at the same time educate the younger generation by instilling the ethical and moral values needed in social life. One of them is through education. Anti-Corruption Education.

In line with the mission of universal anti-corruption education, education is an effort to create a balance for the growth of the human personality as a whole, by training the human soul, mind, feelings and physical body. The ultimate goal of education lies in the implementation of

³⁵ Syamsul Anwar, et.al., *Anti-Corruption Jurisprudence from the Perspective of Muhammadiyah Ulemas from the Tarjih Council and Tajdid PP Muhammadiyah* (Jakarta: Center for the Study of Religion and Civilization, 2012), 10.

full devotion to God, both at the individual, group level, and in the broadest human sense.³⁶

Educator is held to provide exemplary aspects, build willingness, and develop creativity.³⁷ Therefore, in the long run, anti corruption aims to build national moral commitment and collective values in order to give birth to a new generation that is cleaner, more honest, and anti-corruption.³⁸

Law number 20 of 2003 concerning the National Education System emphasizes that the purpose of national education is to develop the potential of students so that they become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, and become good citizens. democratic and responsible. Starting from the basics, functions and objectives of national education, it becomes clear that the Indonesian people who are to be formed through the educational process are not merely human beings with knowledge but also Indonesian humans with personality and character.

Educator anti Corruption is actually the responsibility of all parties, namely parents, educators, and the community.³⁹ After various efforts to eradicate corruption were taken by various institutions in Indonesia with mixed results, the world of education now needs to take responsibility for the importance of instilling awareness against corrupt behavior through official school institutions, namely anti-corruption education. The discourse on anti-corruption education is based on the consideration that the eradication of corruption must be carried out in an integrated and simultaneous manner which must go hand in hand with repressive measures against corruptors.

Educator have strategic role in supporting and even accelerating the formation of a civilized society.⁴⁰ In school institutions there are several subjects including citizenship and religious education, regardless of the school base. For example, in citizenship subjects, it has been taught about defending the country, good and despicable behavior,

³⁶ Abudin Nata, *Islamic Education* (Jakarta: Kencana Prenada Media Group, 2010), 62.

³⁷ laws RI Number 20 of 2003, *Regarding System National Education* (Jakarta: The Ministry of National Education, 2013), 9.

³⁸ Decree of the Director General of Islamic Education, *Guidelines for the Implementation of Anti-Corruption Education in Madrasahs* (Jakarta: Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia, 2013), 3.

³⁹ Stevani Elisabeth, *Anti-Corruption Education Starts From homeh Stairs* (Jakarta: PT. Gramedia Pustaka Utama, 2010), 125.

⁴⁰ Azyumardi Azra, *New Paradigm of National Education, Reconstruction and Democratization* (Jakarta: Kompas, 2012), xix.

not breaking the law, and so on. As well as in religious education, teaching about goodness, the concept of maintaining trust, and so on. But it turns out that it is not enough to be a preventive effort for the Indonesian people in the fight against corruption.

Effort to educate, empower, and raising awareness of how crucial the issue of corruption is, is clearly something that urgently needs to be done.⁴¹ Education should be one of the preventive measures against corrupt behavior from an early age. If the KPK and several other anti-corruption agencies succeed in catching the corruptors, then anti-corruption education is also important to prevent the birth of corruptors. Such as the importance of moral and moral lessons to prevent crime, as well as anti-corruption education which has important values to prevent acts of corruption.

Anti-corruption education must be carried out immediately and can be started from the home, school, community and family environment. Every Parents must instill honesty in their children.⁴² Families, which are the main and first educational institutions, can implement corruption prevention measures with moral teachings, continuous introduction of religion, and other parental learning. Likewise in schools, as formal institutions, can apply character education from two fields of study, namely the field of citizenship and the field of religion.

Facts on the ground, anti-corruption education materials taught in schools and universities have not touched the side of Islamic law, even though the majority of Indonesian people are Muslims (Muslims). So that it is deemed not comprehensive in touching the religious side of students and students related to corrupt behavior. This results in the existing anti-corruption education not being maximized in the education process, especially in preventing and eradicating corruption in Indonesia. It is proven that the practice of corruption and corruption is not decreasing day by day, but on the contrary.

Anti-corruption education still focuses as a medium for transferring knowledge (cognitive) only, does not emphasize efforts to build character (affective), and moral awareness in carrying out resistance (psychomotor), against corrupt behavior deviations. Anti-corruption education should not only dwell on providing insight and understanding, but is expected to

⁴¹ Ali Mursyid, *Community Based Anti-Corruption Education-* (Jakarta: RajaGrafindo Persada, 2012), 14.

⁴² Elisabeth, *Anti-Corruption Education*, 129.

touch the affective and psychomotor domains, namely shaping anti-corruption attitudes and behavior in students.

This is where it is important to make new breakthroughs in anti-corruption education materials that integrate Islamic law with anti-corruption education in Indonesia. A necessity to integrate the two.

KCorruption with all its negative impacts can cause various harms to the life of the nation and state. Corruption is absolutely forbidden. On the other hand, Anti-corruption education is a conscious and planned effort to realize a teaching and learning process that is critical of anti-corruption values.

B. Integration Ideas

m worldmodern is developed based on the two great civilizations that have developed to date. The two civilizations are Western Civilization and Religious Civilization. Of the two civilizations, Western Civilization dominates the world order developed by Europe and America, as well as different from what is called Religious Civilization which has more nuances of Islam and Muslims. These two civilizations are often confronted.⁴³

1. Approach Interconnect Integration

In an interconnective integrative approach, Amin Abdullah carries the paradigm of The spider web of interconnectivity between Islamic studies, humanities and social science,⁴⁴ as an effort to understand the complexity of the religious phenomenon of Muslims (religiosity) and the various problems it faces. Any scientific building whatsoever, whether religion sciences (including Islamic Studies), social sciences, humanities, natural sciences, religion wissenschaft, and others is not allowed to act as a single entity.

Each scientific building must be interconnected with one another, because if the scientific building is back to back it will turn into narrow mindedness (self-sufficiency, particularistic fanaticism),⁴⁵ then the mindset becomes very narrow and narrows for other scientific buildings.

Islam as a religion has three scientific areas, namely; first, the area of practice of belief and understanding of revelation which

⁴³Ah. Minhaji, "Academic Transformation of UIN Sunan Kalijaga (Initial Reflections on Some Important Things)", in Akh. Minhaji et al., *Anthology of Islamic Law* (Yogyakarta: PPS UIN Suka, 2015), 2.

⁴⁴M. Amin Abdullah, *Islamic Studies in Higher Education. Integrative-Interconnective Approach* (Yogyakarta: Pustaka Pelajar, 2006), 241.

⁴⁵ M. Amin Abdullah, *Philosophy of Kalam in the Era of Postmodernism* (Yogyakarta: Pustaka Pelajar, 1995), 18.

has been interpreted in such a way by scholars, community role models, experts in their fields, and members of society in general. Second, the area of scientific theories designed and compiled systematically and methodically by scientists, experts, and scholars in accordance with their respective fields of study. Third, a critical study (meta-discourse) which is the development of theories compiled by scientists and scholars at the second level.

In This scientific cotomy will clearly harm the Islamic world itself. Because non-religious sciences are considered unimportant, so they don't need to be studied. This is one of the biggest factors behind the decline of Islamic scholarship.⁴⁶ The existence of specialization in science is a necessity, because of human limitations to know everything, even though the object is the same, namely nature. However, the effect of this form of specialization also has a negative impact, there is an arrogance when faced with the problems of social reality. At first it was only at the level of abstract scientific-theoretical thinking, but in the end it also had an impact on the level of practical-sociological conflicts. For example, an expert in Jurisprudence will feel confused when faced with a sociological context, an economist will have difficulty understanding the logic of zakat, so that it is not uncommon for a form of disbelief to occur in a thought (*takfīr al-fikr*).⁴⁷

The Islamic disciplines which are the scientific fields of IAIN involve eight fields: First, the field of Islamic teaching sources, namely al-Qu'an and Hadith; second, the field of Islamic thought which consists of Kalam (theology), philosophy, and Sufism; third, the field of shari'ah (Islamic law) and other social institutions; fourth, the field of Islamic history and civilization; fifth, modern developments in the Islamic world; sixth, Arabic language and literature; seventh, the field of Islamic education (tarbiyah); and eighth, the field of Islamic da'wah.⁴⁸

There are three mindsets that need to be developed in Islamic studies, namely; First, the pattern of religious thought that is absolutely absolute (*ta'abbudy*). The pattern of thought which views

⁴⁶Seyyed Hossein Nasr, *Islamic Intellectuals: Theology, Philosophy and Gnosis*, trans. Suharsono and Djamaluddin MZ, (Yogyakarta: Student Library, 1996), 33-34.

⁴⁷Fahrudin Faiz, "Guarding the Journey of a Paradigm", in Fahrudin Faiz (ed.), *Islamic Studies in the Integration-Interconnection Paradigm* (Yogyakarta: SUKA Press, 2007), viii.

⁴⁸Azyumadi Azra, "Clustering of Disciplines from IAIN Perspectives", in M. Amin Abdullah, et al, *Anthology of Islamic Studies: Theory and Methodology* (Yogyakarta: DIP PTA IAIN Sunan Kalijaga, 2000), 156.

that all Islamic teachings are *taufiqy*, the element of revelation is prioritized over reason. Second, the religious mindset that is absolutely relative (*ta'aqquly*). A mindset that sees religion with a background in social sciences and cultural sciences so that religious behavior is identical with social and cultural behavior. Third, the pattern of religious thought that is relatively absolutely. The mindset that combines the two previous patterns, namely in religion carrying out religious commands and there are also factors of human historicity.

Any scientific field cannot stand independently, especially in solving people's problems, without integration with other sciences. Because after all, science is understood as an integral form of knowledge, of course there is a form of interconnection with other scientific systems and its purpose is for the benefit of mankind.⁴⁹ Epistemologically, this integration paradigm is the answer to the various difficulties that have been felt so far, which have been passed down for centuries in Muslim civilization regarding the dichotomy of general science and religious scholarship. This axiological paradigm wants to offer a worldview of religious people, which is more open, able to open dialogue, cooperation, transparency, and can be accounted for academically and scientifically.

Meanwhile, in the aspect of axiology, religious science and general science must be directed at providing benefits and fulfilling the needs of human life (human needs). Not the other way around, religious and general science is used to destroy human life. This is because the two sciences are part of God's verses and are mandates for their owners who will be held accountable in the hereafter. Therefore, the integrative-interconnective approach of science is an attempt to make a connection between religious science and general science by putting the two sciences in an objectivation process where both greet each other appropriately.⁵⁰

2. Legal Effectiveness Theory

⁴⁹Abdullah, Islamic Studies in Higher Education, vii-viii. According to Amin Abdullah, these paradigms are actually patterns of integration but are radical-ideological in nature, that is, this integration is forced to unite without seeing or explaining the content of science such as social sciences, cultural sciences, and contemporary humanistic sciences. Even though these sciences are disciplines that should understand each other in dealing with contemporary life.

⁵⁰ Kuntowijoyo, Islam as Science, 26.

One of the functions of law, both as a rule and as an attitude or behavior, is to guide human behavior. The problem of legal influence is not only limited to the emergence of obedience or compliance with the law, but includes the total effect of the law on positive and negative attitudes or behavior. The effectiveness of law enforcement is closely related to the effectiveness of the law.⁵¹

According to Soerjono Soekanto, the factors that influence the effectiveness of the law are as follows:⁵²

1) Law office

The law contains elements of justice, certainty and expediency. In practice, it is not uncommon for conflicts to occur between legal certainty and justice. Legal certainty is concrete in nature, while justice is abstract so that when a judge decides a case only by applying the law, there are times when the value of justice is not achieved. So, when looking at a problem regarding the law, at least justice is a top priority. Because law is not only seen from the point of written law, but also takes into account other factors that develop in society. Meanwhile, from the other side, justice is still being debated because justice contains a subjective element that is highly dependent on the subjective intrinsic values of each person.

2) Law Enforcement Office

Law enforcement relates to the parties that form and apply the law (law enforcement). The parts of law enforcement are law enforcement officers who are able to provide certainty, justice, and proportional benefits of law. Law enforcement officials cover the notion of law enforcement institutions and law enforcement officers, while law enforcement officers in a narrow sense start from the police, prosecutors, judiciary, legal advisors and prison guards. Each apparatus and apparatus is given the authority to carry out their respective duties which include receiving reports, investigating, investigating, prosecuting, proving, imposing verdicts and imposing sanctions as well as efforts to retrain convicts.

⁵¹ Soerjono Soekanto, *Fundamentals of Sociology of Law* (Jakarta: PT Raja Grafindo Persada, 2007), 110.

⁵² Soerjono Soekanto, *Factors Affecting Law Enforcement* (Jakarta: PT. Raja Grafindo Persada, 2008), 8.

There are three important elements that influence the working mechanism of law enforcement officers and apparatus, among others: (a) law enforcement institutions along with various supporting facilities and infrastructure and institutional working mechanisms; (b) work culture related to the apparatus, including regarding the welfare of the apparatus; and (c) a set of regulations that support both the performance of its institutions and those that regulate the legal materials used as work standards, both material law and procedural law. Systematic law enforcement efforts must pay attention to these three aspects simultaneously, so that the process of law enforcement and internal justice can be realized in real terms.

3) FaOffice of Legal Facilities or Facilities

FaSupporting facilities can simply be formulated as a means to achieve goals. Its scope is mainly physical facilities that function as supporting factors. Supporting facilities include educated and skilled human resources, good organization, adequate equipment, sufficient finances, and so on. In addition to the availability of facilities, maintenance is also very important in order to maintain sustainability. It often happens that a regulation has been put into effect, even though the facilities are not yet fully available. This kind of condition will only cause counter-productivity, which should expedite the process, and actually lead to congestion.

4) Fapublic office

PeLaw enforcement aims to achieve peace in society. People have certain opinions about the law. This means that the effectiveness of the law also depends on the will and legal awareness of the community. Low awareness of the community will complicate law enforcement, while the steps that can be taken are socialization by involving social layers, power holders and law enforcers themselves. The formulation of the law must also pay attention to the relationship between social changes and the law which in the end the law can be effective as a means of regulating people's behavior.

5) Faooffice of culture

FaCultural actors who are actually united with community factors are deliberately distinguished, because in the discussion the problem of the value system that is the core of spiritual or non-material culture is raised. This is distinguished because as a

legal system includes, structure, substance, and culture. The structure includes the container or form of the system, for example, includes the arrangement of formal legal institutions, the law between these institutions, their rights and obligations, and so on.

Law has a direct or indirect influence in encouraging social change. Ways to influence society with an orderly and pre-planned system are called social engineering or social planning.⁵³ No less important is a sanction than a rule. These sanctions are made so that order in society is maintained, but in reality not everyone wants to obey the legal rules. The role of sanctions in a rule or law is as an element of reinforcement that forces people to obey it.⁵⁴

3. Interdisciplinary and Multidisciplinary Approach

Definition approach interdisciplinary and multidisciplinary can be briefly described as follows. There are two schools of thought in defining an interdisciplinary approach. First, the approach by using a review of various perspectives of relevant or appropriate cognate sciences in an integrated manner in solving a problem. So the key word is cognate science. Cognate science also has many versions. For example, the Religious Sciences, the Social-Humanities, and the Exact Sciences. This clump can also be more detailed into the Legal Sciences, Social Sciences, Mental Sciences and the like. With the limits of cognate knowledge, the limitations are very relative, and should be legitimate.

Second, interdisciplinary means cooperation between one science and another so that it is a unit with its own method. It can also be said that the integration between one science and another, thus forming a new science, with a new method. For example, the combination of psychology and social becomes social-psychology, the combination of sociology and religion becomes the sociology of religion, and so on with other sciences.

Study The interdisciplinary nature of this second school is in line with the fact that science developed into a synthesis of two different fields of knowledge, and developed into a separate

⁵³ Soerjono Soekanto, *Legal Awareness and Legal Compliance* (Jakarta: Rajawali Pers, 1982), 115.

⁵⁴ Athon Mudzhar, "Construction of Fatwas in Islam", *Religious Courts*, 7th Edition 2015 (October 2015), 144.

discipline. For example, social science requires psychology, so social psychology emerges. This is called interdisciplinary.⁵⁵

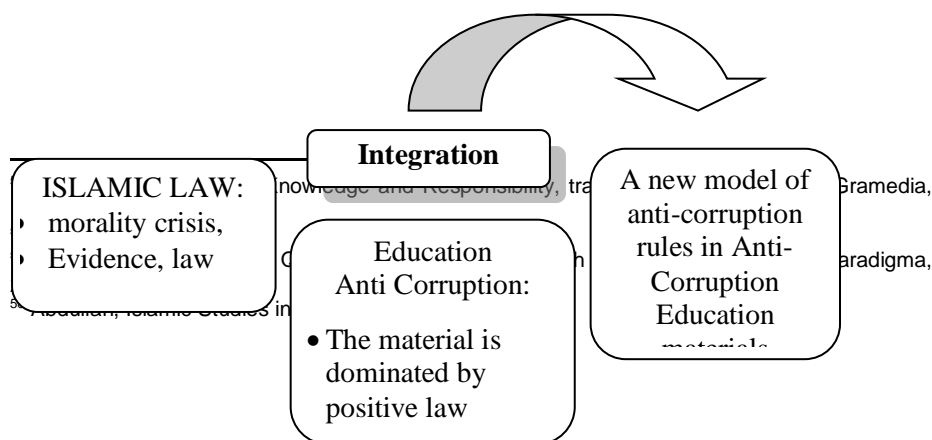
while a multidisciplinary approach means collaboration between the respective sciences, but still stand alone and with its own methods.⁵⁶ called also that multidisciplinary is the interconnection between one science and another but each works based on its own discipline and method.⁵⁷

Islamic studies (Islamic studies) as a scientific building that has an object of study, methodology, approach, and theoretical framework, then like other sciences, it must have a discussion of its scientific philosophy. Just as the natural sciences have the philosophy of science, the social sciences have the philosophy of social sciences, the Islamic sciences also have the philosophy of Islamic sciences.⁵⁸

Based on the approaches and theories above, This research emphasizes the integration-interconnection approach, which has the same substance with an interdisciplinary, multidisciplinary approach, complete with a theory of legal effectiveness.

Then the pattern of relations between religious scholarship and general science will be more open and respectful of each other because they both have an established ontology, epistemology, and axiology base even though they are mutually interesting to find similarities in terms of methods, procedures and approaches between various scientific fields Incorporating Islamic scientific values, both sciences, namely Islamic law and education can go together, greet each other, do not dominate each other, and communicate without having to beat each other.

Schematic 1.1
Operational framework of integration theory of Islamic law
in anti-corruption education in Indonesia



CHAPTER 2

GENERAL REVIEW CORRUPTION IN INDONESIA

A. Corruption Terms and Discourse

In Arabic, corruption is also called *rishwah* which means bribery. *Rishwah* also interpreted as bribes. In addition to being rated as acts of destruction and treason, corruption is also called *phase>d* and *ghulu>l*.⁵⁹

The above opinion is reinforced by contemporary scholars who agree, *rishwah*, means not only “conventional” corruption, but also includes other forms of corruption, which are not uncommon theft, even robbery. In the broader context of Islamic teachings, corruption is actions that are contrary to the principles of justice (*al-'ada>lah*), accountability (*al-ama>nah*), And Responsibility. Corruption with all its negative impacts that cause various distortions to the life of the state and society can be categorized as acts *phase>d*, destruction on earth.⁶⁰

Rishwah Terminologically it means a gift given by someone to a judge or other to win his case in an unjustified way or to gain a position. All scholars agree that it is forbidden *rishwah* related to the termination of the law, even this act is a major sin. Therefore, *rishwah* synonymous with eating things that are forbidden by Allah; it is forbidden to seek bribes, to bribe, to accept bribes, and to be a mediator between the briber and the bribed.⁶¹

In the terminology of Islamic law, corruption can also be categorized as a crime (*finger>mah*) to trust. Corruption is synonymous with *rishwah* and abuse of power. If it is done secretly, it is called

⁵⁹ Ahmad Warson Munawir, *Al-Munawwir Arabic-Indonesian Dictionary* (Yogyakarta: Krapyak Al-Munawwir Islamic Boarding School, 1884), 537.

⁶⁰ Azyurmadi Azra, “Religion and the Eradication of Corruption”, in the book *Eradicate the Cancer of Corruption*, Pramono U. Tanthowi, et al. (Jakarta: PSAP Muhammadiyah, 2005), 244.

⁶¹ Team of Writers, *Anti-Corruption Education for Higher Education* (Jakarta: Directorate General of Higher Education Ministry of Education and Culture RI Division of Personnel Law, 2011), 23-24.

theft.*sariqah*), and if it is done openly it is called robbery (*ghasb*).⁶² Corruption is a crime against human property and is essentially similar to *ghulu>l*, namely betrayal of the mandate in the management of the spoils of war (*ghani>mah*). *Ghulu>l* clearly forbidden in the Qur'an with the threat that the perpetrator will take with him the corrupted goods as accountability in the hereafter.⁶³

Corruption and corruption in accordance with the original language comes from the Latin *corruptus*, which changes from a just, right and honest condition to the opposite condition.⁶⁴ in other terms meaning rotten, corrupt, destabilize, distort, or bribe. From the Latin, the terms "corruption, corrupt" (English), "corruption" (French) and "korruptie" (Dutch), which literally means rotten, ugliness, depravity, dishonesty, bribery, immorality, and deviation from holiness.⁶⁵

In addition, Joseph S. Nye argues that corruption is behavior that deviates from the official duties of a State position because of status or money benefits that involve personal (individual, close family, own group); or violate the rules of conduct of some personal conduct. Historically, the concept referred to both political and sexual behavior.⁶⁶

Robert Klitgaard⁶⁷ also stated that corruption is when a person unlawfully puts his personal interest above the public interest and violates the oath of office. Corruption is behavior that deviates from the official duties of a state office because of personal gains of status or money (individual, close family, own group) or violates the rules for the implementation of some personal behavior.⁶⁸

⁶² Hashim Muzadi, "Changing Corrupt Behavior Through Religious Morals", in an article at www.nu-anti-corruption.or.id, accessed on March 5, 2007.

⁶³ Malik Madany, "Corruption as a Crime against Humanity in an Islamic Perspective," in an article at www.nu-anti-corruption.or.id, accessed on 5 March 2007.

⁶⁴ Muhammad Azhar (et.al), Anti-Corruption Education (Yogyakarta: LP3 UMY, Partnership, Inter-Religious Coalition for Anti-Corruption, 2003), 28.

⁶⁵ Team of Writers, Anti-Corruption Education for Higher Education (Jakarta: Directorate General of Higher Education Ministry of Education and Culture RI Division of Personnel Law, 2011), 23. See also in Ignas G. Saksono's book, *Challenges of Educators(an) Solving Nation's Problems: Responses against the cancellation of the BHP Law* (Yogyakarta: Forkoma PMKRI, 2010), 22.

⁶⁶ The definitions are not static. Public understanding of what is called "corrupt" is growing. Over time people are gradually able to make sharper distinctions between "bribery" and "reciprocity" or "transactions" and are increasingly able to make these distinctions applicable in practice. And in every age, a society tends to find at least four different definitions, those of the more advanced morality; legal definition as written; legal definition so far as enforced; and definitions of common practice. See, Robert Klitgaard, *Controlling Corruption*, trans. Hermojo, cet. III (Jakarta: Indonesia Torch Foundation, 2005), 31-32.

⁶⁷ See Ade Irawan, *Eradicating Community Corruption*, in *The Book of Religion as a Social Criticism in the Midst of Global Capitalism*, ed. Moh. Asror Yusuf (Kediri: IRCiSoD and STAIN Kediri, 2006), 254.

⁶⁸ Robert Klitgaard, *Fighting Corruption*, Cet. II (Jakarta: Indonesia Torch Foundation, 2001), 31.

Not much different from the two figures above, Syed Hussein Alatas,⁶⁹ argues that there are three phenomena covered by the term corruption; bribery, extortion, and nepotism. From this understanding, in general corruption has the following characteristics:

- 1) a betrayal of trust;
- 2) fraud against government agencies, private institutions, or the general public;
- 3) deliberately neglecting special interests;
- 4) done in secret;
- 5) involving more than one person or party;
- 6) the existence of mutual obligations and benefits, in the form of money or otherwise;
- 7) the concentration of activities (corruption) on those who want definite decisions and they can influence them;
- 8) there is an attempt to cover up corrupt acts in the form of legal ratification; and
- 9) shows a contradictory dual function in those who commit corruption.⁷⁰

On the other hand, corruption is also seen as a discourse, Ignas Kleden⁷¹ divided into four perspectives. First, the objectivity (epistemological truth) of corruption is always related to the relationship between public and private. Corruption occurs when public funds are used for personal purposes and interests, or when private funds are used to influence public decisions or policies.

In both cases the public interest and private interest are always won at the expense of the public interest, as well as by violating the law. In addition, corruption is always carried out with a plan, or at least consciously. Some of the circumstances just mentioned can be considered as constitutive elements that shape corruption.

Second Corruption is also related to the morality of norms (rightness) in culture. The issue is whether these norms justify or reject corruption and all its links. To find out, try to look at the views of the

⁶⁹ SH Alatas, *Corruption, Nature, Cause and Function* (Jakarta: LP3ES, 1978), 43.

⁷⁰ See also in SH Alatas, *Sociology of Corruption* (Jakarta: LP3ES, 1981), 22. He mentions 9 characteristics of corruption: (a) it always involves more than one person, (b) is completely confidential, (c) there is mutual benefit, (d) hiding behind legal justifications, (e) wanting firm decisions that they are able to influence the decision, (f) containing fraud, (g) in the form of betrayal of trust, (h) involving the dual function of the perpetrator and (i) violating the norms of duty and accountability in society.

⁷¹ Ignas Kleden, *Discourse on Corruption and Habermas on Discourse*, in the book, *Corruption of Humanity: Interpreting Corruption (in) Society*, Ed. Al. Andang L. Binawan (Jakarta: Kompas Book Publisher, 2006), 6-14.

people in Indonesia about material success. Here applies what Habermas calls the tension between facts and norms.⁷²

The moral problem is to judge a fact based on normative criteria, and not adjust the normative criteria to the facts that occur. For example, is a marriage between a man and a woman who according to blood relations are far apart but based on clans are still close together, more justified by norms in a culture, compared to marriages between other couples who are clan apart but are still close by blood relations?

Third, the weakening of norms in society in turn will disrupt the psychological truth or the power of subjectivity in a person. If at the level of morality, corruption can cause the blurring of norms by facts, then at the level of subjectivity there can be a blurring of perceptions by facts that appear repeatedly. Fourth, it is necessary to look at the relationship between epistemological truths, moral truths, psychological truths and linguistic truths.

Language deviation can also occur at these three levels. First, at a poor level of objectivity, language is a language that tends to contain tautologies and is empirically empty. Second, at a poor level of subjectivity, language tends not to express one's thoughts and feelings but only reproduces social influences that exist outside of him. Third, at the level of morality, poor language will tend to hide crimes and violations by changing the moral category into an aesthetic category.⁷³

From an economic approach to accounting, corruption is fraud identified by bribery, illegal giving of money, conflicts of interest and economic extortion. From a political approach, corruption is used to bribery and dishonesty opens the way to authoritarian rulers, so that the eradication of corruption is more used as a justification tool for political interests.⁷⁴

B. Causes and Impacts of Corruption

The occurrence of corruption is caused by many interrelated factors. SH Alatas grouped the causes into ten. First, the absence or weakness of leaders in key positions who set an example in taming

⁷²Habermas's theory on this issue is discussed extensively and in depth in his book, *Between Facts and Norms: Contributions to a Discourse Theory of Law and Democracy* (Cambridge, Massachusetts: The MIT Press, 1996). Original German edition, *Faktizität und Geltung: Beiträge zur Diskurstheorie des Rechts und des demokratischen Rechtsstaats*, Frankfurt: Suhrkamp, 1992.

⁷³For more, see Kleden, *Discourse on Corruption*, 12-14.

⁷⁴Andi Hamzah, *Corruption in Indonesia: Problems and Solutions* (Jakarta : PT Gramedia, 1984),

corruption; second, the weakness of teaching and ethics; third, colonialism; fourth, lack of education; fifth, poverty; sixth, the absence of harsh legal action; seventh, the lack of an anti-corruption environment, government structure; eighth, radical change; ninth, the state of society.

HAR Tilaar⁷⁵ cites three theories to explain the causes of corruption. First, Merton's theory of means ends schema. In this theory, corruption is considered as a human behavior caused by social pressure that causes a violation of norms; second, Benfeld's theory which states that corruption is an expression of particularism (a feeling of obligation to share resources with close individuals); third, Koentjoroningrat's theory, which looks at it from the mental side. The cause of corruption is a cutting-corner attitude, namely an attitude that wants to achieve something without paying attention to the prevailing ways.

From a religious perspective, according to Muhammad Ali⁷⁶ as far as values and morality are concerned, religions have a relationship with corruption because religions always talk about the moral-spiritual dimension. However, it is not clear whether relationship between corruption and religion. So many people who are considered pious and pious actually do corruption. Diligence in prayer is not positively correlated with being clean from corruption.

This situation may be caused by religious people being too over-estimated to the role of religion. Religion is often forced to answer all questions (panacea). In fact, religion is also difficult to separate from the culture of a particular society. The claim that religion is all-encompassing often leads to narrow interpretations of religion and the imposition of interpretations that rarely solve the problem itself. Religion is often part of the problem itself that must be overcome. However, religious people also do not need to under-estimate, as if religion is not able to encourage anti-corruption. It is not religion that has failed, but religious leaders and adherents who have not interpreted religion properly.

Religion itself is different from religiosity. Individual piety does not necessarily lead to social and professional piety. Religions do not condone immorality, dishonesty, and all forms of social immorality. Religion teaches noble morals, culture of shame, strong in goodness, simple lifestyle, high work ethic, and orientation to progress and achievement. Religion aims to improve human morality. Unfortunately,

⁷⁵ HAR Tilaar, "Eradication of Corruption Through National Education System", Journal of Community Dynamics, (Vol. VIII, Jakarta, 2004).

⁷⁶ Muhammad Ali, "Religion and Corruption", in the book *Eradicate the Cancer of Corruption*, Tanthowi, et al., 230-231.

such substantive diversity is still foreign to the discourse and behavior of religious people.

This situation is getting more lame, when the world view(*worldview mindset*)some religious people are wrong, who are influenced by religious and cultural values that are not conducive to a clean life. For many people, religion or faith is more shackled than liberating. Religion tends to be sky high, not grounded, barren, powerless, loses vitality, does not move its adherents to actively free themselves from bad deeds, including corruption.

Of all the causes above, Bambang Widjoyanto⁷⁷ States that One of the effects of corruption is that the functions and structures in almost some public service institutions become high-cost and non-functional. Most of these poor people are not because they are lazy, but because they are impoverished by the lame and widespread corruption system.

C. Corruption Practices in Indonesia

According to Hendaridi,⁷⁸ The stages of corruption that have developed within the state can be shown starting from the formation of a post-colonial state (post-colonial).*colonial state*),the period of parliamentary democracy, guided democracy, the New Order, until after the end of the Suharto regime. First, the state power of the Republic of Indonesia (RI)-authority and implementation of policies and programs was held thanks to the support of the State Budget (APBN). Deviations on routine income and budgets are a source of corruption for officials and employees.

Second,the 1957 nationalization of foreign companies became the sumfinancially for the state. The management of these companies has become a bone of contention for officials who manage these companies, especially among Army (AD) officers. They also controlled important state companies. Massive corruption occurred within Pertamina, Bulog, state banks, Perhutani, as well as Telkom and PLN.

Third, bureaucrats, both civilian and military, have been involved collusion in business that relies on political patrons, either through licensing, projects and credit, as well as monopoly and protection to the privatization of BUMN. Starting from the Fortress economic program, the

⁷⁷ Bambang Widjoyanto, "Initiating the Anti-Corruption Social Movement", in the book, *Eradicating Corruption Cancer*, Tanthowi, et al., 201-203.

⁷⁸ Hendaridi, "The Stages of Corruption Development", *ibid*, 3-6.

Guided economy, and the New Order economy until the current economic recovery period, business patronage grows, develops, reaches its peak, and is still surviving.

Fourth, various military and police institutions develop its business network through the operation of a number of foundations although most of its orders are sourced from the state. Besides being "money machine" for accumulating personal wealth in a number of officers, the wealth of the foundation is also used for various military operations due to the lack of military budget.

Fifth, the expansion of corruption has developed through the practice of allowing the growth of new rich people (OKB) in the bureaucracy in line with the increase in the amount of the state budget. The layers of bureaucrats and employees who make OKB are important consumers of luxury goods, such as automotive and electronic products that are its market is controlled by a number of conglomerates single agent brand holders (ATPM).

Sixth, the judiciary has certainly followed in the footsteps of corrupt bureaucrats and employees. Bribery, "selling and buying cases", and extortion are portraits of his achievement nickname which is referred to as the "judicial mafia" which continues to exist right up until now. Law enforcement officials and judicial institutions are increasingly losing the trust of the public.

Seventh, the bureaucracy not only spends routine budgets and leaks development funds, but also develops itself commercially in serving the administrative needs of citizens, especially the administration needed by economic actors after the growth of the light manufacturing sector. This development is referred to as the "collect money bureaucracy" stage.

Eighth, various groups that grew up and enjoyed a corrupt system found a way to develop themselves into illegal business activities, such as illegal logging, timber theft, sea sand mining, firearms and drug trafficking, as well as protection of a number of entertainment and gambling businesses.

Ninth, After the decline in state revenues from the oil and gas sector since the 1980s and forest concession rights (HPH) controlled by a handful of people and the gap between the center and the regions has widened cause regional unrest and terrorism. Apart from the problem of East Timor, there were also armed conflicts in Aceh and Papua. This was later supplemented by communal conflicts in Sambas, Sampit, Poso, and Maluku. Various terrorist bombings have also increase the circulation and trade of explosives and firearms.

Tenth, The 1999 general election (Pemilu) has become an arena for

the struggle for political power. Political parties that survive and are able to achieve formal results as a great powerciengan won seats in the DPR and DPRD have enjoyed these results thanks to the support of funds popularly called "money politics" by distributing them to prospective voters.

Eleventh, besides growing as part of political patronage in business activities, politicians (bureaucrats) in parliament (DPR) With the strengthening of their position, suspicions have also arisen between them in enjoying the game of "cow-trading politics" both in facing opponents and forming coalitions as well as selecting certain candidates for officials, Supreme Court justices, and members of other institutions that are submitted to parliament. Besides, this politics also useful for protecting people suspected of being involved in corruption at the expense of one or two people involved or their political opponents.

twelfth, Since the mid-1997, the Indonesian economy has been hit by a crisis, resulting in an increase in unemployment and poverty-poverty through the distribution of social funds. The government program is carried out in the form of distributing social safety net funds (JPS) and fuel compensation funds. Along with the emergence of refugees due to conflict in various regions, the government was forced to provide assistance to refugees. Management of this social fund has also opened the suspicion of irregularities.

thirteenth, reform not only paved the way for the formation of a civilian government and layers of civilian politicians, but also created opportunities for greater regional autonomy management. In addition to being shown by an increase in the number of Pen Regional Revenues and Expenditures (APBD), regions rich in natural resources (SDA), such as Aceh, Riau, Papua, and East Kalimantan have also become targets for deviant practices in development. the budget and natural resources management.

Besides, Dwight Y. King⁷⁹ explained about the state of corruption in Indonesia, namely corruption before the Suharto era, the New Order era and the reformation period. First, corruption before the Suharto era. Some of the practices that are currently referred to as acts of corruption can be found in the past kingdoms that had an agricultural base on the island of Java around the 10th century. power of the king's people depended heavily on their control over various sources of income and on the loyalty of the political elite. This can be obtained through the use of

⁷⁹ Dwight Y. King, "Corruption in Indonesia: A Curable Cancer?", *ibid*, 127-134.

force or by complacency the material interests of the elite. If the coercive power to impose support for his power is not sufficient, the ruler usually tries to seek allegiance voluntarily through the government-share of land or livelihood. The Javanese kings gave awards to the royal courtiers by placing them in certain positions in the hope that they can abuse it for the benefit of the kings themselves. The use of government positions for the sake of enriching oneself This is not considered an act of corruption because it is coercive it does not destabilize the economy or encourage public protest. As a result, the custom arose to give the proper tribute to the king. After all it is not strange for unscrupulous officials to do those things.

This traditional political pattern is not typical of pre-colonial Java. The German sociologist Max Weber, who was probably the first to note the existence of this pattern more generally in premodern society, attempts to explain this phenomenon by introducing the concept of "patrimonialism". Scholars after him use the term "neopatrimonialism" to describe modern countries that show a patrimonial character. Harold Crouch used the topic of "neopatrimonialism" to describe the relatively stable authoritarian rule in Indonesia under Guided Democracy (1959-1965) and the New Order (1966-1999).

The Dutch came to the Indonesian archipelago in the 16th century. During the early period of his reign, some Dutch circles practiced similar practices to what happened in traditional Javanese culture. Salary paid by Dutch East Indian Trading Company (VOC) was only nominal, because officials at that time hoped to take advantage of the wide open opportunity to earn additional income outside of commercial activities. official. In the end, the corrupt actions of these officials became so normal. Instead of receiving a measly salary, VOC officials preferred to report an annual "office debt burden" to the company. Later in the 18th century, embezzlement and lack of transparency, which in the eyes of investors in the Netherlands were seen as corrupt business practices, became one of the factors causing the bankruptcy and takeover of the VOC by the Kingdom of the Netherlands in the 19th century.

In Java, where the Dutch faced a complex and hierarchically structured society, the Kingdom of the Netherlands ruled indirectly through a descending aristocratic system of government. hereditary. The traditional aristocracy became the ruling class *rintah* (pamong praja) initially employed by the VOC and later by the colonial government. The position and authority of these indigenous rulers were more dependent on the Dutch, and not on their legitimacy in the eyes of the

people. This kind of order tolerated the behavior of local elites to enrich themselves, as long as the Dutch remained satisfied and the rebellion broke out open can be muted. Dutch colonial political policies also affected-give confidence to citizens of Chinese descent to become tax collectors, who are expected to support, regardless of the amount of retribution collected by the Dutch colonial government.

Several years after independence, the level of corruption has decreased due to several factors, among which are the idealism raised by the revolutionary movement and the founders of this new Republic; the success of macro-economic policies in controlling inflation; and a free and critical attitude of the press. Furthermore, the independence and aggressiveness of the courts in legally investigating Ministers, military officers, and political parties reduced the level of corruption at that time.' In the mid 1950s, corruption mushroomed again. One model of corruption emerged in 1954 when the military, which had control over several export-potential areas outside Java, began to fight against the central government's economic policies by conducting smuggling operations.

Many of the military officers gained bureaucratic experience and huge incomes during Guided Democracy. Armed Forces that claim to be the protectors of national interests and have the ability to territorial organization of the archipelago and its coercive capabilities enabled military officials to use this opportunity to nationalize foreign assets. When the Dutch were expelled from Indonesian soil, military officials immediately took control of trading, shipping, and trading companies. plantation land. Similarly, in 1957, the State Oil Company (later called Pertamina) was founded when the military chief of staff ordered his second deputy, Colonel Ibnu Soetowo, to take over vacant land in North Sumatra. These various commercial activities are the origin of the emergence of the "non-conventional financial" system within the Armed Forces "by the way, the military collects funds in addition to the budget that has been provided by the state, while at the same time many officials are allowed to pursue their own economic needs as addition to their salary."

Kedua, the new order period. Of the many modern leaders, few have at all adopted Louis XIV's statement, "L'etat, cest moi" (the state is me), as was the former President of Indonesia, Suharto. One of the main manifestations of his power is his blatant indifference to international norms and the extent of corruption he has doubts about. By arguing that corruption was only a matter of petty bribes, gratuities, gratuities, and petty theft by low-paid employees (low-level government employees), Suharto looked down on this practice. millions of dollars worth of unofficial

cam payments by companies to high-ranking government officials to winIt's a big government contract. In Suharto's view, arrangePlaying politics allows him, as well as his cronies, to provide various kinds of benefits to his comradesbusiness, family members, and officials loyal to him. Starting from the provision and distribution of benefits in treating state-owned enterprises, financing from state banks, preferential treatment for government-funded infrastructure projects, and export-import monopolies.

It is not surprising that by the time General Suharto was no longer in power, 32 years later in 1998 to be precise, Indonesia had become one of the most corrupt countries in the world. To understand how this happened, a broad discussion of the underlying dynamics of Suharto's New Order regime may be useful.

In detail, the historical existence of corruption in Indonesia can be described as follows:

1. Kingdom Reign

- a. The endless "cultures of corruption" are driven by motives of power, wealth and women.
- b. The struggle for power in the Singosari Kingdom (up to seven descendants take revenge and fight for power: Anusapati-Tohjoyo-Ranggawuni-Mahesa Wongateleng and so on),
- c. Majapahit (the rebellion of Kuti, Narnbi, Suro and others),
- d. Demak (Joko Tingkir with Haryo Penangsang),
- e. Banten (Sultan Haji usurped the throne from his father, Sultan Ageng Tirtoyoso),
- f. People's resistance to the Dutch and so on until the occurrence of several transfers of power in the archipelago has colored the history of corruption and power in Indonesia.
- g. The destruction of the great kingdoms (Sriwijaya, Majapahit and Mataram) was due to the corrupt behavior of most of their nobles.
- h. Srivijaya is known to have ended because there was no successor or successor to the kingdom after the death of Balaputra Dewa.
- i. Majapahit is known to have been destroyed by a civil war (paregreg war) after the death of Maha Patih Gajah Mada.
- j. Mataram was weak and increasingly powerless because it was divided by the Dutch.

2. Dutch Colonial Period

- a. In 1755 with the Giyanti Agreement, the VOC split Mataram into two powers, namely the Sultanate of Yogyakarta and the Kasunanan Surakarta.
- b. In 1757/1758 the VOC split the Surakarta Sunanate into two regions, namely the Surakarta Sunanate and the Mangkunegaran Sunanate.
- c. The Sultanate of Yogyakarta is also divided into two Sultanate of Yogyakarta and Pakualaman.
- d. In the book History of Java by Thomas Stamford Raffles (the British Governor General who ruled the island of Java in 1811-1816), the interesting thing in the book is the discussion about the character of the Javanese population. The Javanese population is described as very "nrimo" or resigned to the situation. However, on the other hand, have a desire to be more appreciated by others. Not frank, likes to hide problems, and includes taking advantage or opportunities when others do not know. Another interesting thing is the existence of nobles who like to accumulate wealth, take care of relatives (abdi dalem) which in general, courtiers prefer to get or seek the attention of their employers. As a result, the courtiers prefer to look for faces or behave opportunistically.
- e. In the royal elite, the king prefers to be praised, respected, appreciated and does not like to accept criticism and suggestions.
- f. In the economic aspect, the king and the circle of the nobility dominate the economic resources in society. People are generally "left" poor, oppressed, submissive and have to obey what the "ruler" says, wants or wants.
- g. The culture that is very closed and full of "cube" also contributes to the "culture of corruption" in the archipelago. Not infrequently the courtiers are also "corrupt" in taking "tributes" (taxes) from the people which will be handed over to the Demang (Lurah) then by the Demang will be handed over to Turnenggung. Abddalem in Katemenggungan at the district or provincial level also corrupted assets that would be handed over to the King or Sultan.
- h. The habit of taking "tributes" from the small people carried out by the King of Java was imitated by the Dutch when they controlled the archipelago (1800-1942) minus the British Age (1811-1816), As a result of this policy there were many people's resistance to

the Dutch. For example, the resistance of Diponegoro (1825-1830), Imam Bonjol (1821-1837), Aceh (1873-1904) and others.

- i. However, what is even sadder is that the oppression of the indigenous population (the colonized Indonesian people) is also carried out by the Indonesian people themselves. Take, for example, cases of irregularities in the implementation of the "Cultuur Stelsel (CS)" system which literally means the Cultivation System. Although the main objective of the system was to cultivate productive plants in the community so that the results would be able to improve people's welfare and contribute to the Dutch treasury, the reality was very concerning.

3. Old Order

- a. Established by the Corruption Eradication Agency, the State Apparatus Retooling Committee (PARAN) was formed based on the Danger Act, led by AH Nasution and assisted by two members, Prof. M Yamin and Roeslan Abdulgani. However, it turned out that the government at that time was half-hearted in running it.
- b. Government officials are required to fill out the form provided, the term is now, a list of the wealth of state officials. In its development, it turned out that the obligation to fill out the form received a strong reaction from officials. They argued that the form should not be submitted to Paran but directly to the President.
- c. In 1963, through Presidential Decree No. 275 of 1963, efforts to eradicate corruption were again promoted. AH Nasution, who at that time served as Menkohankam/Kasab, was assisted by Wiryono Prodjodikusumo. His job is to forward corruption cases to the courts. This institution was later known as "Operation Budhi". The targets are state companies and other state institutions that are considered prone to corrupt and collusive practices. Budhi's operation also encountered obstacles.
- d. Soebandrio announced the disbandment of Paran/Operation Budhi which was later renamed Kotrar (Highest Command for Retooling the Revolutionary Apparatus) in which President Sukarno was chairman and was assisted by Soebandrio and Lt. Gen. Ahmad Yani. History then noted that the eradication of corruption at that time finally stagnated.
- e. Within 3 months of Operation Budhi being carried out, the state's finances could be saved in the amount of approximately Rp. 11

billion, a significant amount for that period. Because it was considered disturbing the prestige of the President, Operation Budhi was finally stopped.

4. the new order

- a. A Corruption Eradication Team (TPK) was formed, chaired by the Attorney General.
- b. In 1970, driven by the TPK's lack of seriousness in eradicating corruption such as Suharto's commitment, students and students held a demonstration to protest the existence of the TPK.
- c. State companies such as Bulog, Pertamina, the Ministry of Forestry have been widely criticized by the public because they are considered as hotbeds of corruption. The rise of waves of protests and demonstrations by students, was finally responded by Suharto.
- d. A Committee of Four was formed consisting of old figures who were considered clean and authoritative, such as Prof. Johannes, IJ Kasimo, Mr. Wilopo and A. Tjokroaminoto. His main task is to clean up, among others, the Ministry of Religion, Bulog, CV Waringin, PT Mantrust, Telkom, and Pertamina. However, this komite is only a "toothless tiger" because the government did not respond to its findings regarding alleged corruption at Pertamina.
- e. When Admiral Sudomo was appointed as Pangkopkamtib, an Opstib (Order Operation) was formed with the task of eradicating corruption, among other things. This policy only breeds cynicism in society. Shortly after Opstib was formed, there was a sharp difference of opinion between Sudomo and Nasution. It concerns the selection of methods or methods of eradicating corruption, Nasution argues that if you want to succeed in eradicating corruption, you must start from the top. Nasution also suggested to Admiral Sudomo to start from himself. Over time, Opstib disappeared without a trace at all.

5. Reformation

- a. In the Reformation Era, almost all elements of state administrators were infected with a very vicious "Corruption Virus".
- b. President BJ Habibie issued Law Number 28 of 1999 concerning State Administration that is clean and free from KKN and the establishment of various commissions or new bodies such as the KPKPN, KPPU or the Ombudsman,

- c. President Abdurrahman Wahid formed the Joint Team for the Eradication of Criminal Acts of Corruption (TGPTPK) with Government Regulation No. 19 of 2000. However, amid the passionate enthusiasm for eradicating corruption from team members, through a judicial review of the Supreme Court, the TGPTPK was finally disbanded. Since then, Indonesia has experienced setbacks in its efforts to eradicate KKN.
- d. In addition to disbanding the TGPTPK, President Gus Dur was also considered unable to show leadership that could support efforts to eradicate corruption.
- e. The process of examining the alleged corruption case involving the tycoon Sofyan Wanandi was terminated with an Investigation Termination Order (SP3) from Attorney General Marzuki Darusman. In the end, Gus Dur was hit with the Buloggate case.
- f. During Megawati's reign, the authority of the law declined, where the authority of power stood out.
- g. Troubled conglomerates can outwit law enforcement officials with the excuse of going abroad for treatment. The granting of SP3 to Prajogo Pangestu, Marimutu Sinivasan, Sjamsul Nursalim, The Nien King, the escape of Samadikun Hartono from the execution of the Supreme Court decision, the granting of MSAA facilities to conglomerates whose debts are bad, are strong evidence that the government elite is not serious in eradicating corruption. The public considers that the government still provides protection to big businessmen who in fact contributed to the bankruptcy of the national economy. The government is increasingly losing power. Recently, corruption cases have also spread in a number of DPRD during the Reformation era.
- h. The Corruption Eradication Commission, or abbreviated as KPK, is a commission established in 2003 to tackle, tackle and eradicate corruption in Indonesia. This commission was established based on the Law of the Republic of Indonesia Number 30 of 2002 concerning the Corruption Eradication Commission.
- i. On December 16, 2003, Taufiequrachman Ruki, was inaugurated as Chairman of the KPK. The KPK wants to position itself as a catalyst (trigger) for officials and other institutions to create a "good and clean governance" (good and clean government) in the Republic of Indonesia. Taufiequrachman, although

consistently received criticism from various parties regarding the alleged selective slashing of corruption eradication.⁸⁰

When viewed from the side of the history of eradicating corruption, the side of the KPK leadership who became the chairman of the KPK, and from the side of the cases faced by the KPK, various sources⁸¹ provide the following classification:

1. Old Order

- a. Cabinet Juanda

During the Old Order, there were two corruption eradication agencies established. The first, with the set of rules Danger Act, this institution is called the State Apparatus Retooling Committee (Paran). This body is led by AH Nasution and assisted by two members, namely Professor M. Yamin and Roeslan Abdulgani.

It is to this Paran that all officials must submit data regarding the official in the form of filling in the form provided. It is easy to guess, the model of resistance by corrupt officials at that time was to react strongly with the juridical pretext that with the doctrine of direct accountability to the President, the form was not submitted to Paran, but directly to the President.

- b. Operation Buddha

On 1963, via Presidential decree No. 275 In 1963, the government appointed again AH Nasution, who at that time served as Coordinating Minister for Defense and Security/Kasab, assisted by Wiryono Prodjodikum with a new institution better known as Operation Budhi. This time with a more difficult task, namely bringing the perpetrators of corruption to justice, with the main target being state companies and other state institutions that are considered prone to corrupt and collusive practices.

2. the new order

In the early days of the New Order, through a state speech on August 16 1967, Suharto openly criticize Old Order, which is unable to eradicate corruption in relation to palace-centred democracy. That speech seemed to give great hope as it was formed Corruption Eradication Team (TPK), chaired by Attorney General.

⁸⁰ Writing Team, Anti-corruption Education for Higher Education, (Jakarta: Directorate General of Higher Education Ministry of Education and Culture RI Division of Personnel Law, 2011), 30-34.

⁸¹ This data is taken from various sources including the Wikipedia Team, the Corruption Eradication Commission, Taken on January 13, 2014 from http://id.wikipedia.org/wiki/Komisi_Korupsi_Eradication.

3. Era Reform

In the reform era, efforts to eradicate corruption were started by BJ Habibie by issuing Law Number 28 of 1999 concerning the Implementation of a State that is Clean and Free from Corruption, Collusion and Nepotism along with the formation of various new commissions or bodies, such as State Official Wealth Supervisory Commission (KPKPN), KPPU, or Institution Ombudsman.

next president, Abdurrahman Wahid, forming Corruption Eradication Joint Team (TGPTPK) through Government Regulation No. 19 of 2000. However, in the midst of the passionate spirit to eradicate corruption from the members of this team, through a judicial review Supreme Court TGPTPK was finally disbanded with the logic of colliding it with Law Number 31 of 1999. A similar but not the same fate was experienced by the KPKPN, with the formation of the Corruption Eradication Commission, the duties of KPKPN were merged into the KPK, so that the KPKPN itself disappeared and evaporated. This means that the KPK is the newest corruption eradication institution that still exists.

D. Form-a form of corruption in Indonesia

Law No. 31 of 1999 concerning the eradication of criminal acts of corruption as amended and added by Law no. 20 of 2001 further expands the scope of criminal acts of corruption, in addition to adopting the formulation of criminal acts of corruption according to Law no. 3 of 1971 (our anti-corruption law applied previously) which refers to the provisions of the Criminal Code; also includes corrupt behavior that has been growing and is considered normal in society as a criminal act of corruption. Such as gratification (giving gifts) to state officials and related to their positions, if they are not reported to the KPK, it can become a form of corruption according to the provisions of Law no. 31/1999 Jo Law no. 20/2001.⁸²

As for the articles on corruption contained in Law no. 31 of 1999,⁸³ namely as follows:

1. Enriching oneself, enriching others, and enriching corporations by violating the law and harming state finances or the state economy (Article 2)

⁸² Soesilo, *Corruption Reflections of the Mad Age* (Malang: Yusula Foundation, 2008), 72-73.

⁸³ Corruption Eradication Commission, *Understanding To Exterminate; Pocket Book for Understanding Corruption Crimes* (Jakarta: KPK, 2006), 19.

2. Misuse of authority, opportunities and existing facilities due to positions and positions that can harm state finances and the state economy (Article 3).
3. Giving and promising something to a state employee or state administrator with the intention that the civil servant or state administrator do something or not do something in his position so that it is contrary to his obligations (Article 5)
4. Giving and promising something to the judge to influence the decision of the case submitted to him for trial (Article 6)
5. Contractors, construction experts, and sellers of building materials who cheat so as to endanger the security of people, goods and the state in a state of war (Article 7)
6. Civil servants embezzle, let other people take and embezzle money or securities and assist in carrying out such acts (Article 8).
7. Civil servants and other than civil servants who are given the task of carrying out public positions intentionally falsify objects in the form of books and lists specifically for administrative examination (Article 9).
8. Civil servants and other than civil servants who are given the task of carrying out public positions intentionally embezzle, destroy, damage and render unusable goods, deeds, letters, and lists used to convince or prove in front of an authorized official who is controlled by position (Article 10)
9. Civil servants and state administrators receive gifts and promises which are given because of their power or authority related to the position assigned to them (Article 11)
10. Civil servants and state administrators receive gifts and promises, known or suspected to be in order to mobilize the civil servant or state administrator to do or not do something in their position that is contrary to their obligations (Article 12).⁸⁴

From a legal point of view, the definition of the form of corruption is clearly explained in 13 Articles of Law no. 31/1999 Jo Law no. 20/2001 which is formulated in 30 forms/types of corruption,⁸⁵ that is:

1. Against the law to enrich oneself and can harm the state's finances
2. Abusing authority for self-interest and can harm the state's finances
3. Bribing civil servants
4. Giving gifts to civil servants because of their position
5. Civil servants accept bribes

⁸⁴ M. Nurul Irfan, *Corruption in Islamic Criminal Law*, (Jakarta: Amzah, 2011), 38-60.

⁸⁵ The Corruption Eradication Commission, *Understanding To Eradicate*, 20.

6. Civil servants receive gifts related to their positions
7. Bribing the judge
8. Bribing lawyer
9. Judges and lawyers accept bribes
10. Civil servants embezzle money or allow embezzlement
11. Civil servants falsify books for administrative checks
12. Civil servants destroy evidence
13. Civil servants let others tamper with evidence
14. Civil servants helping others tamper with evidence
15. Public servants blackmail
16. Civil servants blackmail other employees
17. Wholesalers cheat
18. Project supervisor allows cheating
19. TNI/Polri partners cheated berbuat
20. Supervisors of TNI/Polri partners allow fraudulent actions
21. Recipients of TNI/Polri goods allow fraudulent actions
22. Civil servants take state land to the detriment of others
23. Civil servants participate in the procurement they take care of
24. Civil servants receive gratuities and do not report to KPK
25. Obstructing the inspection process
26. The suspect did not provide information about his wealth
27. Banks that do not provide information on the suspect's account
28. Witnesses or experts who do not provide information or provide false information
29. People who hold office secrets do not provide information or give false information
30. Witness who reveals the identity of the reporter.⁸⁶

E. Dynamics of Corruption in Indonesia

From a legal perspective in Indonesia, one of the explanations for corruption is contained in thirteen articles of Law Number 31 of 1999 in conjunction with Law Number 21 of 2001. According to the law, there are thirty types of actions that can be categorized as acts of corruption, it can be grouped into seven forms: reduced state profits, bribery (other terms: bribe or pelican), embezzlement in office, extortion, fraudulent

⁸⁶ Writing Team, Anti-Corruption Education, 27-28.

manufacture, conflict of interest in procurement, and gratuities (another term: gift giving).⁸⁷

All these forms of corruption began to emerge since pre-independence Indonesia and have become a culture.⁸⁸ Until now, the state of the development of acts of corruption in Indonesia is very worrying and more complex. From all residents in Indonesia to some international circles believe and believe that acts of corruption in Indonesia have entered the recesses of life, at almost all institutional levels, both public and private.

One of the proofs of this is shown by the results International Transparency on the Corruption Perception Index (CPI) which shows that in 2006, Indonesia was ranked 130 out of 163 countries with an index value of 2.4. In 2007 the survey covered 180 countries. Indonesia is ranked 145 out of 180 countries with an index value of 2.3.⁸⁹ In 2008, Transparency International Indonesia (TII) conducted a survey called Indonesian Corruption Perception Index, against the institution public Indonesia is the most prone to corrupt practices. As a result, 15 public institutions are suspected to be the most prone to corrupt practices.⁹⁰ Indonesia's Corruption Perception Index is 2.6 in 2008.⁹¹ Indonesia's position has increased from the position in 2008 which was ranked 126.⁹²

In the 2009 GPA, Indonesia's ranking rose from the position of the distended number to the 5th rank out of 10 ASEAN countries. Indonesia's GPA is still below Singapore, Brunei, Malaysia and Thailand. Worldwide, Indonesia is ranked 111th out of 180 countries. Meanwhile, the quality of the bureaucracy in Indonesia, based on the results of a survey conducted by the Political and Economic Risk Consultancy (PERC) of 1,000 expatriates in Asia from 1997-2005, has always been in the top five bad offices in the bureaucracy.⁹³ In 2010 the survey covered

⁸⁷ Ignas G Saksono, The Challenge of Education (an) Solving the Nation's Problems: Responses to the Cancellation of the BHP Law, (Yogyakarta: Forkoma PMKRI, 2010), 23.

⁸⁸ Writing Team, Anti-Corruption Education, 30-34.

⁸⁹ Wikipedia Team, Corruption Perceptions Index, Taken on January 16, 2014 from http://id.wikipedia.org/wiki/Index_Persepsi_Korupsi

⁹⁰ Alung Rawawis, Crazy Behavior Called Corruption, Taken January 20, 2014 in <http://sosbud.kompasiana.com/2013/06/10/perilaku-crazy-itu-bernama-korupsi-567603.html>

⁹¹ ICW, Indonesia's Corruption Prone Index, Retrieved January 20, 2014 in <http://www.antikorupsi.org/id/content/index-corupsi-indonesia-vulnerable>.

⁹² Viva news, **Indonesia Ranks 111 Most Corrupt Countries**, Taken January 20, 2014 in <http://politik.news.viva.co.id/news/read/106399-indonesia-perrank-111-negara-terkorup>.

⁹³ According to the chairman of the board of the Transparency International Indonesia (TII) Todung Mulya Lubis. Indonesia is a country in Asia whose corrupt behavior is still prominent, and continues to be in the spotlight of Transparency International (TI). TI has re-launched the global

178 countries. Indonesia is ranked 110th with an index value of 2.8, and in 2011 rose to rank 100 out of 182 countries with an index value of 3.0.⁹⁴

So corrupt is this country, that socio-political observer J. Kristiadi said that corruption has become the culture of the Indonesian nation.⁹⁵ At the structural level on the surface, our political universe is—as it were—driven by the visible world. There are many political laws and institutions designed to stop corruption. However, all of this did not discourage the corruptors. This is because at a deeper structural level our political universe is actually more driven by the invisible world. As a result, whoever takes the lead, no matter how sophisticated the legal snares are made, it is difficult for this country to be free from the endemic corruption. As stated by Ali bin Abi Talib (Truth that is not systemic will be defeated by systemic falsehood), it should awaken and inspire all components of the nation, especially the organizers and state policy makers,⁹⁶

Communal corruption has become such a symptom in almost all government and private institutions. Therefore, any kind of institution, seems to be facing a giant wall, when the institution has to deal with acts of corruption, even though the legislation has been made for that purpose. Almost all institutions created by the government and the private sector have not been able to do much. Such a corruption strategy has proven to be very effective, because it has the support of various people involved in it, and they are important people consisting of policy makers, policy actors to policy supervisors.⁹⁷

In Indonesia, political corruption has infected all state institutions: executive, legislative and judicial. In committing the crime of corruption, the corruptors almost always do it in a “congregational” manner. Of all the existing state institutions, only the Corruption Eradication

corruption barometer several times, and so many times Indonesia has been included in the ranks of countries that get a “red” number for corruption. Indonesia is a country in Asia that has always been at the top in corruption behavior since the global corruption barometer was first held. Indonesia’s corruption perception index of seven countries in Asia with high levels of corruption and nepotism, namely Brunei Darussalam, Cambodia, Malaysia, the Philippines, Singapore, and Thailand, has the highest average score. This index is the result of TI’s 2009 global corruption barometer, with a rating scale ranging from zero as the cleanest to five as the most corrupt, he said. (Antara News Palembang, Wednesday Edition, 18 November 2009).

⁹⁴ Wikipedia Team, Corruption Perceptions Index, Taken on January 16, 2014 from http://id.wikipedia.org/wiki/Index_Persepsi_Korupsi

⁹⁵ AS Burhan, et al., Combating Corruption: Cleric Stretching on the Problem of Corruption in Indonesia (Jakarta: Kemitraan Kemitraan & P3M, 2013), 172.

⁹⁶ Masdar Hilmy, “Road Map Towards Corruption Free”, KOMPAS (23 December 2011), 7.

⁹⁷To find out more about the state of the development of corruption in Indonesia, see Nur Syam, “The Anti-Corruption Movement Through Education: Initiating a New Educational Paradigm”, in his book, Religion as a Social Criticism in the Middle of Global Capitalism, Moh. Asror Yusuf (ed.), (East Java: IRCiSoD and STAIN Kediri, 2006), 243-244.

Commission is still sterile and is the nation's last pillar to block the rate of corruption.⁹⁸

As mentioned by Syed Hussain Alatas⁹⁹ The forms of corruption are divided into three levels. First, where corruption is relatively limited, it does not affect a wide area of social life; second, corruption has become rampant and has redeemed all aspects of life. At this stage almost nothing can be done without a bribe; third, corruption has self-destructed. Corruption stimulates further development of corruption.

Of the three stages, it is clear that Indonesia is not in the first stage. The condition of corruption in Indonesia is very severe, it is carried out in congregation (systemically) and spreads to all sectors at various levels. Even the institutions tasked with eradicating corruption such as the police and courts, there is also corruption in them. Thus, corruption in Indonesia does not only occur between service providers and the public, but also between officials within government institutions. To be able to disburse funds for a project, the project leader or departmental officer must pay a bribe to the departmental official who will treat the same thing to the implementers under him; give or withdraw funds if there are bribe funds.¹⁰⁰

More in-depth analysis, Ade Irawan¹⁰¹ said that like it or not, the wheels of government have been controlled by thieves (kleptocracy), and corruption is the only way to power, making it even more impossible to eradicate. Because corruption is no longer a crime of power that is legally and socially high risk, but instead provides extraordinary financial and political benefits for the perpetrators. There is even a belief that the larger the funds that are corrupted, the more difficult it is for the perpetrators to be thrown into prison.

If explored further, the causes of this very severe corruption in Indonesia are indeed varied. There are many variables that can be a factor causing corruption. Historically, people often correlate acts of corruption with past history, especially the patrimonial bureaucracy and the Dutch colonialists.

Amien Rahayu, an LIPI historical analyst in "The Traces of Indonesian Corruption History" that starting from the ancient kingdoms, the culture of corruption in Indonesia was principally motivated by the existence of interests or motives for power and wealth, in fact the

⁹⁸ Masdar Hilmy, "Destroyer of Democracy", KOMPAS (24 March 2017), 7

⁹⁹ Tools, Corruption, Nature, Causes and Functions, 45.

¹⁰⁰ Ade Irawan, "Eradicating Corruption in Community", in the book, Religion as a Critic, 257.

¹⁰¹ Ibid, 258.

destruction of the big kingdoms (Sriwijaya, Majapahit, and Mataram).) was due to the corrupt behavior of most of his nobles. History before Indonesia's independence has been colored by endless "cultures of corruption" driven by motives of power, wealth, and women.¹⁰²

Another factor that is often mentioned is the economy.¹⁰³ When it comes to state officials, some say that the source is a small salary. However, this opinion was refuted by itself because the people who did most of the corruption were people in elite positions with more than adequate salaries.

Dalam corruption cases, in fact the perpetrators have not only corrupted money, but more than that, he has committed moral corruption. Because, with his corrupt behavior, he has actually destroyed and contaminated the noble moral values and conscience that were inherited from his noble predecessors.¹⁰⁴

In addition, there is a mental factor. Many of us have a breaking mentality,¹⁰⁵ want to immediately enjoy the business, not in a right and fair way but through the wrong business mechanism. Our morality becomes shaky when we see the success of others economically. The low capacity for employment is also a variable for the number of irregularities in labor recruitment, both in the public and private sectors. This is where the slashing mentality gains very relevant momentum.

Corruption in terms of political, economic and socio-cultural life is a criminal effort used by a person or group of people by linking themselves to the existing political and government system to come into play with the intention of destroying the working rules of the system.¹⁰⁶ Ironically, the corrupt are those who are too ignorant of the rotten ways of their predecessors. More precisely, they do not take lessons from the

¹⁰²We often hear that the true strategy of the Dutch (VOC) to control the archipelago was a political divide (divide et impera), but have we ever asked or researched the main problem or cause of the ease with which foreign nations (the Dutch) were able to colonize Indonesia for about 350 years (National History version?), more because of the corrupt behavior of the aristocratic elite, preferring to enrich themselves and their families, not prioritizing aspects of moral education, paying less attention to "character building", ignoring the law let alone democracy. Moreover, most of the population in the archipelago are poor, easily provoked by provocations or easily consumed by issues, and what is worse is that they are easily pitted against each other. For more, see Adib Bahari and Khotibul Umam, Corruption Eradication Commission, from A to Z, (Yogyakarta: Pustaka Yustisia, 2009), 18-19.

¹⁰³ James C. Scott, Political Corruption (Jakarta: Indonesia Torch Foundation, 1990), 57.

¹⁰⁴ Yunahar Ilyas, et.al., Corruption in the Perspective of Religions, Guidelines for Community Leaders (Yogyakarta: KUTUB, 2011), 15.

¹⁰⁵ For more on the breaking mentality and its implications, please read Koentjoroningrat, Culture, Mentality, and Development, (Jakarta: Gramedia, 1938).

¹⁰⁶ Bambang Purnomo, Potential Crimes of Corruption in Indonesia, (Yogyakarta: PT. Bina script, 1983), 16.

way of life of the previous corruptors. As a result, the storyline of corruption in this country tends to be repetitive, copy-paste, and uncreative.¹⁰⁷

Meanwhile, in the perspective of the KPK, corruption in the bureaucracy in Indonesia occurs in various ways and entrances. There are 6 (six) sectors that can be separated, namely: 1). Non-tax revenue; 2). Shopping for goods and services; 3). Social assistance; 4). Regional levies; 5). DAU/DAK/deconcentration; 6). Tax revenue.

Figure 2.1 below can explain how the map of corruption in Indonesia occurs.



Source: KPK's presentation at the launch of the 2011 Indonesian IPK

¹⁰⁷ Hilmy, "Destroyer of Democracy", 7.

CHAPTER 3

CORRUPTION IN ISLAMIC LAW

OVERVIEW

A. Corruption Practices in Islamic History

Follow criminal corruption is a crime that is quite old. This can be traced through the classical history of Islam, namely at the Prophet's time before the revelation of the letter Ali Imran verse 161. At that time, the Muslims lost a piece of red wool after the war. The woolen cloth, which was the booty of war, was allegedly taken by the Prophet himself.¹⁰⁸ To avoid unrest among Muslims at that time, Allah also revealed Surah Ali Imran verse 161:

وَمَا كَانَ لِلنَّبِيِّ أَنْ يَغْلَّ وَمَنْ يَغْلَلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ١٦١

"It is impossible for a prophet to be treacherous in the matter of spoils of war. Whoever is treacherous in the matter of the spoils of war, then on the Day of Resurrection he will come with what he betrayed, then who will reimburse each person for what he did with (retribution) in kind, while they were not wronged."¹⁰⁹

Process acceleration external to corruption is not like turning the palm. This means, more than that, there must be a simultaneous and straightforward hard work between law enforcement officers and the community. what must build collective awareness to articulate honesty and a culture of shame on corruption. The emergence of discourse and moral understanding to eradicate corruption that has plagued all lines of Indonesian people's lives, apart from legal mechanisms, also builds a new philosophy in the form of equalizing reason and new values free of corruption through formal, non-formal, and informal education. who did this because education has a very vital position to build an anti-corruption attitude.¹¹⁰

¹⁰⁸ Chuzaimah Tahido Yanggo, *Masail Fiqhiyyah Study of Contemporary Islamic Law* (Bandung: Angkasa Publisher, 2005), 53.

¹⁰⁹ Ministry of Religion of the Republic of Indonesia, the *Qur'an and its translation* (Jakarta: Ministry of Religion of the Republic of Indonesia, 2005), 71.

¹¹⁰ HAR Tilaar, *Education, Culture and Indonesian Civil Society, National Education Reform Strategy* (Bandung: Rosdakarya Youth, 2009), 20.

ProblemCorruption is a fundamental thing felt by the Indonesian people from the beginning of independence until today. The corruption problem in this country has become so chronic that there is no panacea to cure it. The danger of corruption and corrupt culture is so dangerous that I think of it as a vampire state because there is not the slightest gap in this line of life that does not translate the practice of corruption.

On the side, therefore, the crime of corruption itself is not only part of domestic crimes but also transnational crimes. This is based on the United Nations Convention against Corruption (UNCAC), signed by 116 countries. In other words, corruption is no longer considered a national problem but has developed into transnational organized crime, an organized crime that covers many and between countries.¹¹¹

Effort eradication of corruption committed by law enforcement officials so far seems slow. Various policies have been carried out, but still, this disease has become a culture that is eating away in this country. It is ironic indeed to see the culture of corruption so pervasive in Indonesia. Even though Indonesia is a country with the most prominent Muslim adherents globally, it is a shame that the mentality of the Muslim community has fallen into behavior that destroys the reputation of the individual and the country itself. Islam and any religion do not teach the least about corrupt behavior. Islam is part of a system that *rahmatan li al-'a>lami>n* tested in every era.

However, The bad mental behavior of humans that is not based on Islamic principles itself ultimately plunges humans to the verge of moral decline and humiliation through corruption.¹¹² We can see how Muslim-majority countries such as Indonesia, Bangladesh, Pakistan, Iraq have high levels of corruption according to the Global Corruption Index and Transparency International Index, with an average of over seven points (limit 1-10).¹¹³ Although we cannot then relate that corruption is identical to a particular religion, what can overcome sin through the mentality of each individual in a society and a clear and firm legal order, accompanied by heavy law enforcement against corruptors.

Islam has all of these values, so, when Muslim humans can practice the importance of their religious teachings, then indirectly, a Muslim is able to prevent himself from cheating acts and corrupt behavior

¹¹¹ Krisna Harahap, *Endless Road Corruption Eradication* (Bandung: Graffiti, 2006), 43.

¹¹² Munawar Fuad Noah, *Islam and the Anti-Corruption Moral Movement* (Jakarta: Zikrul Hakim, 2007), 105.

¹¹³ Anton Nawawi, *Joint Jihad to Fight Corruption; Unraveling Problems Finding Solutions* (Jember: STAIN Jember Press, 2013), 95.

that harms many parties. This culture of corruption has occurred throughout human civilization.

It is no exaggeration to say that corruption is a phenomenon of human culture that is quite old. Perhaps almost as old as human civilization itself.¹¹⁴ At least, what can estimate that the phenomenon of corruption has appeared in the history of human civilization since humans have known an organized system of living together. So, the religious approach can be used as an alternative in dealing with corrupt behavior, known since the beginning of humans getting to know the system. Because, after all, Religion is also an aspect that both have a long life throughout human civilization itself.

Religion is one of the basic human needs, or in other languages, it is said that every human being has the potential to be religious. This can be confirmed by using historical and anthropological evidence. Through historical and anthropological evidence, what can see that in primitive humans to whom information about God never came to them, it turns out that they believe in the existence of God, even though the God they believe in is limited to their imagination.

They, for example, believe in natural objects that create a mysterious and fantastic impression. Wooden trees that are hundreds of years old do not fall are considered to have mysterious powers which they then deify; this belief is known as dynamism. Furthermore, they replaced the mysterious force with a spirit or soul with good and evil characters and tendencies, which later became known as animism. As development progressed, who then personified the heart or soul in the form of a god who had a large number and was later known as polytheistic Religion. This fact shows that humans have divine potential.¹¹⁵ Although the forms of expression then vary, including in this case the existence of religions which in their spread have "charismatic figures" who are believed to be carriers of religious teachings sent directly by God to ordinary people who will show the right path, which will lead to achieving happiness from the happiness of the world to the satisfaction of the Hereafter.

The existence of this divine potential then has a logical consequence that there is a kind of belief to do what is believed to be something that is favored by the divinized party, or in line with it stay away from everything that he forbids. If you don't do what you're told or do what

¹¹⁴ M. Ridwan Nasir, (Ed.), *Islamic Dialectics with Contemporary Problems* (Surabaya: IAIN Press & LKiS, 2006), 277.

¹¹⁵ Abuddin Nata, *Methodology of Islamic Studies*, Cet. 17 (Jakarta: RajaGrafindo Persada, 2010), 19.

you shouldn't, you'll make God angry and cause something that is known to humans as a calamity.

Believing in God's rules is one aspect of Religion itself because, after all, Religion, according to Hadikusuma in Bustanudin Agus, is mentioned as teaching revealed by God to guide humanity in living their lives.¹¹⁶ Religion is always believed to have various kinds of rules that require its adherents to obey these regulations. A person will get peace and happiness in this world and the Hereafter if that person is willing to voluntarily (sincerely) carry out what is stated in religious teachings as a form of obedience in carrying out orders; and will with the same voluntary to stay away from everything that is forbidden in Religion.

Islam, in its literal meaning is the Religion of Allah which is passed down with its teachings as contained in the principles and shari'a of the Prophet Muhammad SAW. and made it obligatory for him to convey to all humanity and invite them to embrace him.¹¹⁷ The mission brought by Islam is the safety, welfare, and prosperity of the Hereafter, physically and mentally, for all humanity by carrying out all the commands of Allah and avoiding all His prohibitions.¹¹⁸

In the sacred religious tradition, Islamic law is the closing law of the laws brought by previous prophets, or in other words, this Islamic law is the last law that was revealed to humanity from the time of the Prophet Muhammad's life until the end of time.¹¹⁹

This last treatise has a broad dimension as well. Besides being applicable to all ages, this treatise also covers many aspects. When talking about its purpose, it is not only for the benefit of Muslims but is also intended to bring mercy to the whole world.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧

"And We have not sent you (Muhammad) but (as) a mercy to the worlds."¹²⁰

According to Hasbi Ash-Shiddiegy, the mercy of Allah referred to in the above verse is illustrated in the following provisions: First, Islamic law is not a law that has been fully specified and is required to be fully

¹¹⁶ Bustanudin Agus, Religion in Human Life: Introduction to Anthropology of Religion (Jakarta: RajaGrafindo Persada, 2006), 33.

¹¹⁷ Mahmud Shalthout, Al-Islam 'Aqidah wa Shari'ah (Egypt: Dar al-Qalam, 1966), 9.

¹¹⁸ Suparman Syukur, Transformative Islamic Studies (Yogyakarta: Pustaka Pelajar, 2015), 37.

¹¹⁹ QS. Al-Ahzab (33): 4.

¹²⁰ QS. Al-Anbiya' (21): 107.

implemented without any new considerations. There is a law that *ismufas}al*, in the sense that the benefit is not as dynamic as the times; it is the same from age to age. In addition, there are also general rules that can then be applied to all ages, although in different forms. Second, *nash-nashits* not all *Kathi dala>lahhim* to what the *syara* wants'. Most of them accept more than one meaning. The implication of this meaning that can be more than one meaning is the opening of the arena of *ijtihad*, which then allows the creation of various laws according to *toistinba>t}* the scholars.¹²¹ Third, maintain the situation *mukallaf*, either in ordinary circumstances, extraordinary, including in matters which are then excluded.¹²²

From the mechanism above, several important points can be drawn, including: 1) Islamic Shari'a is the last Shari'a that was revealed through the intermediary of the last Prophet; 2) has a universal element in the sense of covering all aspects of life; 3) is static (in terms of the main point) and also dynamic (when talking about *furu'*) which allows him to formulate new legal provisions on issues that had never occurred when the Prophet Muhammad and his companions were still alive. This last point becomes crucial to be given more attention, because with these two categorizations, Islam on the one hand, will not lose its identity. On the other hand, Islam will not be outdated where many new problems require the presence of Islam.

Throughout its history, starting from the beginning of the emergence of Islam for the first time in the Arabian peninsula in the sixth century AD to the contemporary era today, there are several dynamic legal provisions, there are new legal stipulations in new matters that did not exist at the time of the Prophet.¹²³ In addition, of course, there are still

¹²¹In the study of *ulumul Qur'an*, it is known that there are verses of *muhkamat* and *mutasyabihat* whose meanings can be equated in this discussion. At the same time, the *muhkamat* verse is a verse that has legal clarity and specificity, while the *mutasyabihat* poem is general and vague. The *muhkamat* verses discuss the main points, while the *mutasyabihat* verses discuss *furu'iyah* (branches) matters. With firmness and clarity in the main issues and generality in issues of these branches, Islam has become an eternal religion for humanity that guarantees for him goodness and happiness in this world and the Hereafter, throughout time and time. See Manna' Khalil al-Qattan, *The Study of the Qur'anic Sciences*, trans. Mudzakir, Cet. 18 (Bogor: Litera AntarNusa, 2017), 304.

¹²²Tengku Muhammad Hasbi Ash-Shiddieqy, *Philosophy of Islamic Law* (Semarang: Pustaka Rizki Putra, 2001), 264-266.

¹²³For example, in the case of the Mother's Milk Bank (ASI Bank). In the last decade, there have been widespread efforts to promote Mother's Milk (ASI), including in Indonesia. Through the Indonesian Ministry of Health, the government is very persistent in promoting breast milk. This promotion is intended to motivate mothers to breastfeed their babies. In addition to the health factor for the baby as well as to strengthen the affectionate relationship between mother and

many branch matters that are constantly undergoing legal transformation. This dynamism is not a manifestation of the weak legal foundation used during the legal determination process. Still, there is the primary substance that must be adhered to, which must be carried out even though it does not rule out the possibility that in its implementation it will produce different legal provisions from one era to another. Substantially, the essence of Islamic law is to protect humans, give full attention to humans and their glory, and keep away everything that can disrupt honor without distinction of Religion, without difference between the ignorant and the pious, between and the uneducated. Intellectual ones.¹²⁴

Based on the essence of Islamic law above, it is not something strange if-then corruption becomes a behavior that is not under Islamic law. Corruption itself can be interpreted as a criminal act contrary to morals and religious ethics, and indeed no term mentions explicitly the term corruption. Thus, the illegal sanctions imposed on perpetrators of corruption are takzir in the form of punishments that are decided based on the policies of an authorized institution in society.¹²⁵

Historically, corruption is not as new as Islam itself. That long before sending the Prophet Muhammad. by bringing his monotheism treatise, the practice of corruption has already occurred. In other words, corruption appears along with the emergence of human history itself. Human history referred to here is a human who has lived in a historical context, not pre-history. In historical records, humans have started to live in a system that has been built even though at a very simple level. Corruption has been carried out long ago when the early culture began to form.¹²⁶

Alatas said that based on Hans G. Guterbock's timing, "Babylonia and Assyria" in the Encyclopedia Britannica shows this ancient record of corruption refers to the bribery of judges and the conduct of government officials. In world history, especially in Egypt, Babylon, Hebrew, India, China, and Ancient Rome put corruption into a separate problem. In the Roman empire era, Hammurabi of Babylon, who ascended the throne around 1200 BC, issued an order to a provincial governor to investigate a

child. See Ibn Qayyim Al-Jawziyah, *I'lam al-Muawaq'if* in 'an Rabbi al-'Alamin (Beirut: Dar al-Fikr, t.th.), 14.

¹²⁴ Ibid., 146.

¹²⁵ Munawar Fuad Noah, *Islam and the Anti-Corruption Moral Movement* (Jakarta: Zikrul Hakim, 1997), 90.

¹²⁶ Bambang Wijayanto, ed., *Indonesian Corruption: Causes, Effects and Prospects of Eradication* (Jakarta: Gramedia Pustaka Utama, 2009), 3.

case. Bribery.¹²⁷ Then there was Shamash of Assyria (circa 200 BC), who sentenced a judge for accepting bribes.¹²⁸

Before discussing corruption from an Islamic perspective in more detail, I first want to describe how corruption is from a religious perspective in general. We know that Religion is one of the things that is very closely related to this discussion about corruption because Religion is the basis of all beliefs and beliefs of each individual.

From a theological perspective, no single religion teaches its people to act or commit acts of corruption. Any religion will not justify the existence of corrupt practices in human life. Even people who claim to be atheists or people who are not religious will never agree with corruption. Because this is not only related to one's belief in God alone, but it also concerns one's existence as a human being, namely an intelligent and intelligent being. Create a sense of peace and harmony in society.¹²⁹

In Islamic history, corrupt practices have also been found since a relatively early period, at least several Hadith books mention, among others; Sunan At-Tirmidhi, Sunan Abi Daud, Musnad Abi Ya'la, al-Mu'jam al-Kabir, Tafsirat-T}abari, Asbab an-Nuzul from al-Wahidi and Musnad Imam Ahmad. As is well known, the Islamic community at the time of the Prophet, especially in the Medina period, had become a well-organized society; what even stated that Medina itself was a city-state equipped with a constitution, which was later known as the Medina Constitution. It means that there has been a power structure, and there is public wealth to manage and regarding the interests of the exercise of that power. Thus, a hypothesis can be made that there is certainly some form of corruption in that society, even if it is only minor. When we study the records that record the history of early Islam, we see that corruption arose in the early Medina period.

B. Islamic Arguments and Anti-Corruption Values

In the Qur'an and Hadith, there are several verses that explicitly or implicitly talk about corruption. Here are some arguments that can be used as a reference to see and ultimately become a guide in dealing with corruption from a religious point of view.

1. Evidence of the Qur'an

¹²⁷ SH Alatas, *Corruption: Nature, Causes, and Functions* (Jakarta: Media Pratama, 1987), 1

¹²⁸ *Ibid.* 3.

¹²⁹ Noah, *Islam and the Moral Movement*, 154-155.

a) QS. al-Anfal verse 27

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَحُونُوا أَمْنِيَّتَكُمْ وَأَنْتُمْ تَعْلَمُونَ ٢٧

"O you who believe, do not betray Allah and the Messenger (Muhammad) and (also) do not betray the mandates entrusted to you, while you know."¹³⁰

The interpretation of the verse is that Allah calls on the Muslims so that they do not betray Allah and His Messenger, namely ignoring the obligations they must carry out, violating His prohibitions, which have been determined using revelation.

You are not betraying the mandate that has been entrusted to them, namely not betraying all kinds of affairs concerning the order of the people, such as government affairs, war affairs, civil affairs, social affairs, and public order. These regulations have been outlined in principle in the Qur'an and Hadith.¹³¹

b) QS. al-Baqarah verse 188

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ١٨٨

"And do not some of you eat up the wealth of others among you in a false way and (do not) take that property to the judge, so that you can eat some of the property of others by sinning, whereas you know."¹³²

In the above verse, there is a prohibition on consuming property that is not entitled to it, namely: not may illegally eat other people's property because it is not justified by law, and is not in line with religious guidance even though it is done based on willingness to interact. Eating in this sense includes taking, using or utilizing, and possessing. Then there is the also prohibition of bribing and accepting bribes to obtain something illegal and the prohibition of committing perjury or being a false witness.¹³³

c) QS. an-Nisā' verse 58:

¹³⁰ Ministry of Religion RI, Al-Qur'an, 180.

¹³¹ Ibid., 603

¹³² Ibid., 29.

¹³³ Ibid., 281.

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

"Indeed, Allah commands you to convey the message to those who are entitled to receive it, and (orders you) when setting a law between people so that you judge with justice. Verily, Allah has taught you the best. Verily Allah is All-Hearing, All-Seeing."¹³⁴

OnIn this verse, there is an intention that Allah commands to fulfill various kinds of mandates that are mandated to whoever gives the mandate. If it is entrusted to power, then carry out the mandated power with full justice. These commands and advice are the best and most beautiful commands to guide. Indeed, Allahhear words and see human movements in behavior, including when in power or commanding, maintain trust, and maintain justice; we must know that God is the supervisor.¹³⁵

d) QS. an-Nisā'verse 107

وَلَا تُجِدِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ١٠٧

"And do not argue (to defend) those who betrayed him. Verily, Allah does not like those who are always treacherous and sinful."¹³⁶

Onan interpretation is explained regarding this verse that the Prophet Muhammad saw. it is forbidden to defend those who betray themselves, such as Tu'mah and her relatives who try to cover up their mistakes. They are said to be betraying themselves while the betrayed is someone else because the consequences of that betrayal will befall them. Verily, Allah does not like those who are treacherous, sinful and pollute their souls with evil deeds like Tu'mah, who turns out after the cover of her crimes was exposed she apostatized and fled to Mecca to join the polytheists.¹³⁷

e) QS Al-Hajj verse 38:

¹³⁴ Ibid., 87.

¹³⁵ M. Quraish Shihab, Tafsir Al-Mishbah; Message, Impression, and Harmony of the Qur'an Volume 2, (Jakarta: Lentera Hati, 2000), 480.

¹³⁶ Ministry of Religion RI, Al-Qur'an, 96.

¹³⁷ Ibid., 260.

“Indeed, Allah  إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ۝٣٨”
 defends those who have believed. Verily, Allah does not like anyone who betrays and denies favors.”¹³⁸

This verse implies that believers always get trials and obstacles from Allah's enemies and people who want Allah's Religion to disappear from the earth's surface. Their steps to follow the straight path that Allah has laid out and strengthen their patience and fortitude.

God defends those who believe because they have kept their promise to uphold Allah's Religion. Therefore Allah hates those who betray and those who disbelieve who have betrayed the promise of Allah which He has set.¹³⁹

f) QS. al-Anfal verse 58:

وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ۝٥٨
 "And if you are worried about the betrayal of a group, then return the agreement to them in an honest way. Verily, Allah does not like those who betray.”¹⁴⁰

In the letter, what is emphasized is the word *khiya>nah*. Word *khiya>nah* is the masdar of the word *kha>na - yakhu>nu - khaunan - khiya>natan*, which means deviation from what it should be. When it comes to a promise, it means breaking a promise/betraying.

If the Muslims feel there are signs of betrayal from a group that entered into a defense agreement, what must return the agreement to them. They should try to prevent the betrayal by returning the agreement honestly, warning that any promise no longer binds the Muslims with them after the betrayal. Allah does not like those who betray, nor does he allow betrayal in absolute terms.¹⁴¹

In the verses above, it can be seen that there are some similarities in the use of vocabulary to emphasize the meaning and content of the verse. The word used is treason, this word is found in the letter al-Anfal verse 27 (*don't know>nu>*) is mentioned twice, surah an-Nisā' verse 107 (*yakhta>nu>na* and

¹³⁸ Ibid., 336.

¹³⁹ Ibid., 413.

¹⁴⁰ Ibid., 184.

¹⁴¹ Ibid., 20.

khawwa>nan), surah al-Hajj verse 38 (*khawwa>nin*), and Surah al-Anfal verse 58 (*khiya>natan* and *al-kha>ini>na*). This shows the meaning of the word treason, which has the basic meaning of proper deviation. Treason in this context also means a denial.

In the first verse (Surat al-Anfal verse 27), there is a prohibition for believers to betray Allah and His Messenger and are prohibited from betraying the trust that has been entrusted to them. Next in the second verse (Sura an-Nisa verse 107), the Prophet Muhammad. It is forbidden to defend those who betray themselves. Verily, Allah does not like those who are treacherous, sinful (defiled their souls with evil deeds).

Then in the third verse, it is reaffirmed with the sentence, "Verily Allah defends those who believe, verily Allah hates those who betray and deny favors." Allah defends the believer by strengthening his heart, keeping him always following the straight path. On the other hand, Allah hates those who deny Allah's favors (treason), then Allah will punish them.

Furthermore, in the fourth verse (Sura al-Anfal verse 58) explains that if there is concern from the Muslims that there will be betrayal from a group, then the agreement should be returned to them (other groups) in an honest way. Then reaffirmed this sentence, "Verily Allah does not like those who betray." The betrayal in question is a breach of promise.

While in the other two verses, the keywords used to emphasize the content of different verses, namely Surah al-Baqarah verse 188 and Surah an-Nisa verse 58. In Surah al-Baqarah verse 188, treason (evil/sinful acts) is conveyed by prohibiting eating (using and exploiting) other people's property in a false way (illegitimate according to Religion) and the prohibition of bribing and accepting bribes. In Surah an-Nisa verse 58, the keywords are trust and justice (the opposite of treason). Allah SWT commands to fulfill various kinds of mandates to those entitled to receive them, to establish the law fairly. At the end of the verse, it is emphasized and reminded again that Allah SWT is All-Hearing and All-Seeing.

Based on the explanation of each of the verses above, what can conclude that in the Qur'an, a guide has been shown that obtaining, using, and utilizing wealth in a bad way (*bathil*) and betraying Allah SWT., Rasulullah SAW, fellow human beings and to oneself is prohibited by Religion. In line with this, Allah SWT., in

his word he calls, instructs humans to convey trust to those who have the right, be fair when setting the law, and be honest in rectifying a betrayal.

So, the definition of corruption is implied from several verses above. Corruption means treason, consuming wealth in a false way (bribes, fraud), and Allah SWT. does not like those who betray and deny favors. How big is the danger of corruption in human life? Until Allah SWT. Provide the best teaching for humans through the verses of the Qur'an by calling for humans to be trustworthy, fair, honest, and responsible.

2. Hadith arguments

In addition to the Qur'an, the second religious foundation is the Hadith which reflects the principle of the manifestation of revelation in all actions, words, and deeds. Prophet Muhammad SAW. The example of the Prophet contains the basics and values of education that are very meaningful; in several Hadiths, the Prophet SAW said:

عَنْ عَدِيِّ بْنِ عُمَيْرَةَ الْكَنْدِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَا أَيُّهَا النَّاسُ مَنْ عَمَلَ مِنْكُمْ لَنَا عَلَى عَمَلٍ، فَكَتَمْنَا مِنْهُ مَخِيطًا فَمَا فَوْقَهُ، فَهُوَ غُلٌّ يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ

"From Adi bin Amirah Al-Kindi, the Messenger of Allah. said, 'O humanity, whoever is employed by us for a job, and then hides from it a sewing machine or something more, then his treatment is a form of deception for which he will be held accountable on the Day of Resurrection.'¹⁴²

In the above Hadith, it is conveyed about someone who is given a job, but that person hides something (e.g., sewing tools or more), then that action is a fraud, and all forms of lies and deception will be held accountable on the Day of Resurrection.

Next Hadith,

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ : لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَّ وَالْمُرْتَشِيَّ.

"From Abdullah bin Amru, he said: The Messenger of Allah. curse the briber and the bribed person."¹⁴³

Then this next Hadith says that the Messenger of Allah. She cursed those who bribed (giving bribes) and those who

¹⁴² Muhammad Nashiruddin Al-Bani, Sahih Sunan Abu Daud (Jakarta: Azzam Library, 2003), 630.

¹⁴³ Ibid.

bribed (who took bribes). Abu Abdul Mu'thi Muhammad Nawawi bin Umar Ali al-Jawi al-Banani said that including one immoral act is accepting bribes (*rishwah*). A bribe is something given to a judge or other so that the decision favors the giver or following the will of the giver.¹⁴⁴

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَإِذَا ضَيَّعْتَ الْأَمَانَةَ فَانْتَظِرِ السَّاعَةَ، فَقَالَ: كَيْفَ إِضَاعَتُهَا؟ قَالَ: إِذَا
وَسَدَّ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ، فَانْتَظِرِ السَّاعَةَ

"From Abu Hurairah RA., he said that the Messenger of Allah. said: 'If trust is wasted, then wait for its destruction.' Then it was stated: 'What is the meaning of the wasted trust?' The Prophet replied: 'If a matter (mandate/work) is handed over to someone who is not an expert (professional), then wait for the time of destruction.'" (Narrated by Bukhari).¹⁴⁵

Furthermore, in this last Hadith, the Messenger of Allah. Said, if a trust is wasted, then destruction will come. The purpose of wasting trust is when a case (mandate/job) is handed over to someone who is not an expert (professional). So, according to the Hadith of the Prophet Muhammad. which includes acts of corruption, namely fraud, bribery, and wasting trust.

Based on the information above, what can understand that anti-corruption education has a juridical and religious basis as a foothold in its implementation stage. This is considering that anti-corruption education is very urgent, so a foundation is needed to guide the succession of anti-corruption education implementation.

The Prophet, in addition to carrying out repressive efforts by carrying out punishments, also carried out preventive efforts, which were evident from some of his sayings. Included in this is allegedly a corrupt practice; here are some of the Prophet's Hadith that have something to do with corruption.

عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ قَالَ هَذَايَا الْعُمَالُ غُلُولٌ

"From Abu Humaid as-Sa'idi (narrated) that the Messenger of Allah. said: 'Giving gifts to officials is corruption (*ghulu>l*).'" (HR. Ahmad)¹⁴⁶

¹⁴⁴ Abu Abdul Mu'thi Muhammad Nawawi bin Umar Ali al-Jawi al-Bantani, Mirqat Shu'ud al-Tashidiq (Beirut, Dar al-kutuub al Ilmiah, 2001), 74.

¹⁴⁵ Bukhari, Sahih Bukhari Volume I (Beirut: Dar al-Fikr, 2000), 29.

¹⁴⁶ Ahmad bin Hanbal, Musnad Ahmad Volume 5 (Egypt: Muassasah Qurzubah, th), 279.

The Hadith clearly states that gifts received by officials from the public are then seen as a form of corruption and should not be accepted.

According to Hadith scholars and fiqh scholars, the gift referred to here is a gift received by an official or employee (officer) who is related or reasonably suspected to be related to his position. An-Nawawi (d. 676/1277) stated, "In this Hadith the Prophet. Explain why it is forbidden to accept gifts (gifts), namely its relation to the position. It is different with gifts to non-officials (officers); such gifts are recommended."¹⁴⁷

In this case, Ibn Hajar also commented in his book *Fath al-Ba'ri bi syarh Sa'hih al-Bukhari*:

"The problem with gifts for officers is if the gifts are received without the knowledge of government leaders. The proof is the Hadith narrated by al-Tirmidhi from Qais bin Abi Hazim, from Muadz bin Jabal, at the time of the Messenger of Allah. Sent me to Yemen, he ordered me never to take property without my permission because that is part of corruption. Al-Mulhab said the property, claimed as a gift for this officer, should be taken back and put in the Baitul Mal. Even an 'amil or officer is prohibited from taking it before getting permission from the government leader. In this case, Ibn al-Lutbiyyah felt and claimed to have received a gift, especially in the Hadith narrated by Ma'mar before, but I did not know for sure. In line with this opinion, Ibn Qudamah in the book al-Mughni, when discussing the problem *rishwah*, the perpetrator is obliged to return it to the owner; it is also permissible for the property to be included in the Baitul Mal because of the Prophet. Did not order Ibn Lutbiyyah to return the gift to the one who gave it."¹⁴⁸

Meanwhile, Imam Shafi'i, in his book al-Umm asserts that if a member of the community gives a gift to an official, then if the gift is

¹⁴⁷ An-Nawawi, *Syarh an-Nawawi 'ala S'ahih Muslim*, Volume 12 (Beirut: Dar Ihya at-Turas al-Arabi, 1392 H), 219.

¹⁴⁸ Ibn Hajar al-Asqalani, *Fath al-Ba'ri bi syarh Sa'hih al-Bukhari*, Volume 13 (Al-Qa'ahirah: Da'r al-Di'wan al-Turath, t.th.), 167.

intended to obtain – through or from the official – a right or something that is false, then it is forbidden for the official—concerned to receive the prize. This is because it is unlawful for him to hasten the taking of rights (which is not yet timed) for the benefit of the person he handles his business with (with a certain reward). After all, Allah obliges to take care of the rights and the reward for taking something vanity is even more unlawful. Likewise (haram upon him) if he accepts the gift by avoiding giving a gift from something he wants.¹⁴⁹ The definition made by ash-Shafi'i has consequences for the concept of gifts which are seen as part of corruption:

1. The gift is used to speed up obtaining rights that have not yet been given to the party who gave the gift.
2. They are giving with the intention that the giver of the gift gets what is not due. For example, a judge who receives a gift from a defendant in which the gift is given is for the judge to acquit the defendant of the charge, while the evidence clearly shows that the defendant is wrong.
3. Prizes are given to the giver of the gift is free from what should be his obligation to carry out. For example, in the case of taxes, there are parties who are subject to tax obligations and then give gifts to tax officials so that they can eliminate their obligations on taxes.
4. Extortion or extortion, namely coercion to give gifts to avoid the threat of loss to be received.

From the Hadith that has been mentioned above, it appears how the Prophet saw. Being very firm with the officials under him so that in his duties he is always fair, does not take advantage of "aji while," while he is in power, while he is in authority, while he is being trusted, he makes the best use of it in corrupting state money.¹⁵⁰

Corruption is a disease that attacks public power, which understands that if this corruption occurs, then it is a bad indication in the state. It is bad because it can deviate from law enforcement, can shake political stability, can destroy nationalism and social cohesion, and can destroy the economic building of a nation.

¹⁴⁹As-Shafi'i, Al-Umm, Vol. 2 (Beirut: Da'r al-Fikr, 1990), 63.

¹⁵⁰Marzuki Wahid and Hifdzil Alim, Jihad Nahdhatul Ulama Against Corruption, Cet. 3 (Jakarta: Lakpesdam PBNU, 2017), 84.

As mentioned earlier, in the linguistic concept of Islam, corruption has many terms. Among these terms, the most popular of them are *al-rishwah*, *al-suit*, and *al-ghu>l*. However, these three terms are technical terms to explain the kinds of abuses that humans usually do, whose basic use is a tool for Muslims to stay focused on the philosophical mandate of justice. That Islam is a religion of justice, on the other hand, strongly fights injustice. Because in substance, corruption is a fraud that directly challenges the enforcement of justice.

Al-'ada>lah itself is a keyword in Islamic teachings, and this is why the purpose of law *tashri>'* (*maqa>shid al-ahka>m al-shar'i>yah*) is *rahmatan li al-'a>lami>n* (grace to the whole world). This grace is explained through *tahdzib al-fard* (educating and improving individuals) for the sake of human dignity, *iqa>mat al-'ll fi al-jama>' ah* (enforcing social justice), and *tahqi>q al-masha>lih* (creation of benefits).

If it is associated with corruption, the concept of Islam and mercy for the universe explains that corruption is seen as behavior *ja>hili>yah*, which must be resolved. Because, after all, Islam teaches that oppression, arbitrariness, and abuse are attitudes of life that can hurt other human beings, and Islam does not like irresponsible attitudes like this. Ultimately, Islam focuses almost all of its teachings on eradicating these attitudes. With the aim, all human beings (not only Muslims) can live well, with dignity and happiness.

To determine whether the concept of mercy for the universe has worked, it is necessary to have indicators of its achievement. Here are some indications that what can interpret as the concept has been running: *rahmatan li al-'a>lami>n* has been running properly.

First, that people, well educated. Whether or not the education provided will have implications for the resulting output. Good education is assumed to produce good output. On the other hand, a bad education will have a great potential to produce bad output. The latter will keep Muslims from realizing the concept of Islam *rahmatan li al-'a>lami>n*. Because after all, Islam, education, and an educated Muslim community are the main goals that can be used as benchmarks for whether the concept of *rahmatan li al-'a>lami>n* may or may not materialize. After all, education is the most expensive human investment, but the impact can be seen directly. However, the pillar of culture is still borne alone by education.¹⁵¹ The realization of a good society with the fulfillment of good educational

¹⁵¹ Richard Bailey, ed., *The Philosophy of Education* (London: Continuum International Publishing Group, 2010), 35.

needs will also affect the enforcement of social justice, which is the next point.

Second, enforcement of social justice. A well-educated society will more easily carry out the mandate of justice. In the capacity of government and state governance, social justice is at the helm. In the Qur'an, who can find the concept of justice in many Surahs and Verses. One of them is in QS. al-Nahl: 90.

This verse contains affirmations and orders to uphold justice and good deeds. This verse exclaims:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ٩٠﴾

"Verily Allah commands (you) to do justice and do good, to give to relatives, and Allah forbids from evil deeds, evil, and enmity. He teaches you so that you can learn."

From the verse, it is clear that being fair and virtuous is the antithesis of corrupt behavior. The two principles contained in verse above, namely justice and virtue, can prevent corrupt behavior. Between justice and corruption being two things that cancel each other out, a society that prioritizes the principles of justice will be far away from the trend of corrupt behavior. On the other hand, corruption will easily develop if a fair attitude is not applied.

So, being fair is the next keyword in the context of Islam's rejection of corruption. That the community is treated equally before the applicable rules and regulations, if a rule is made to govern everything, not only for a group of races, tribes, and beliefs, then it must also be enforced equally for all.

Third, by creating benefits. This third principle is the principle of social medicine in Islam. Social healing means building something better than the original condition of being sick and down. The creation of benefit is to intervene and innovate a balanced situation amid society so that people can live in a climate that is conducive to goodness.

who cannot achieve benefit without community members from people who are educated in it and impossible without people who have discipline injustice. The benefit is not an easy matter that what can realize easily, it is the result of hard work to educate and discipline oneself and the environment.

Ibn al-Qayyim al-Jawzī even concluded that benefit is a substantial basis for law in Islam. That the spirit of benefit is the spirit to

realize universal goodness for humanity, which includes justice, mercy, and wisdom.¹⁵²

So, the benefit is a universal human principle of goodness and a good way of life for the widest possible society. what can resolve the crucial issue of whether Islamic standards should be used to guide the benefit or standards of other groups with a conciliatory compromise pattern.

That Islam has an interest in enforcing its teachings, but only the kind of interpretation that is passionate about the universal benefit will be chosen to apply. The benefit becomes a shield for anyone who wants to engage in corrupt behavior because, as mentioned earlier, corruption is a behavior that destroys all aspects of life.

C. Form-form of corruption

The forms of corruption in Islam can be seen in *jinayah fiqh*. From *jinayah fiqh* Based on the above, corruption crimes are divided into six, namely:

7. *Ghulu>I* (embezzlement).

Allah says in Surah Ali 'Imran (3) verse 161:

وَمَا كَانَ لِلْبَيِّ أَنْ يَغْلَّ وَمَنْ يَغْلَلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ
١٦١

"It is impossible for a prophet to be treacherous in the matter of spoils of war. Whoever is treacherous in the matter of the spoils of war, then on the Day of Resurrection he will come with what he betrayed. Each person will be reimbursed for what he did with (retribution) in kind, while they were not wronged."¹⁵³

8. *Rishwah* (bribery).

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَّ وَالْمُرْتَشِيَّ فِي الْحُكْمِ. (رَوَاهُ أَحْمَدُ وَالْأَزْهَرِيُّ)¹⁵⁴

"From AbiHurayrahra., he said, 'Rasulullah saw. cursed those who give bribes (bribes) and those who accept bribes (bribes) in legal matters.'" (Narrated by Ahmad and Imam Four).

¹⁵² Ibn al-Qayyim in Abd Moqsith Ghazali, Luthfi Assyaukanie, Ulil Abshar-Abdalla, Methodology for the Study of the Qur'an (Jakarta: Gramedia Pustaka Utama, 2009), 160.

¹⁵³ Ministry of Religion of the Republic of Indonesia, the Qur'an and its translation (Jakarta: Ministry of Religion of the Republic of Indonesia, 2005), 71.

¹⁵⁴ History of Ahmad and Imam Four, 1311th hadith.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ اللَّهُ الرَّاشِيَّ وَالْمُرْتَشِيَّ فِي الْحُكْمِ (رَوَاهُ أَحْمَدُ)¹⁵⁵

"From Abu, "Hurayra said, The Messenger of Allah. Said: 'Allah SWT. cursed the briber and the bribed.'" (HR. Imam Ahmad).¹⁵⁶

9. *Ghasb* (taking the rights/property of others forcibly).

Allah says in Al-Baqarah (2) verse 188 and Al-Nisa' (4) verse 29:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِإِثْمٍ وَأَنْتُمْ تَعْلَمُونَ

"And do not some of you eat the wealth of others among you in a false way and (do not) bring (the affair) the property to the judge so that you can eat some of the property of others with (the way of) sin, even though you know."¹⁵⁷

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ٢٩

"O you who believe, do not eat each other's property in a vanity way, except using commerce, which prevails consensual among you. and do not kill yourselves;¹⁵⁸ Verily Allah is Most Merciful to you."¹⁵⁹

10. *Khiya>nah* (in violation of the mandate and responsibility).

Allah says in Surah Al-Anfal (8) verse 27:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْلِئِكُمْ وَأَنْتُمْ تَعْلَمُونَ

"O you who believe, do not betray Allah and the Messenger (Muhammad) and (also) do not betray the mandates entrusted to you, while you know."¹⁶⁰

11. *Sarah* (theft).

Allah says in Surah Al-Maidah (5) verses 38-39:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ٣٨
بَعْدَ ظُلْمَةٍ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ٣٩

"The man who steals and the woman who steals, cut off their hands (as) in retribution for what they did and as a punishment from Allah. And Allah is Mighty, Most Wise. So whoever repents (among the thieves) after committing the crime and improving himself, then surely

¹⁵⁵ The history of Imam Ahmad, the 9268th HadithHadith.

¹⁵⁶ Al-Syaukani, Nail Al-Autar, Volume 2 (Beirut: Dār al-Fikr, t.th.), 172.

¹⁵⁷ Ministry of Religion RI, Al-Qur'an, 29.

¹⁵⁸ The prohibition of killing oneself also includes the prohibition of killing other people because killing others means killing oneself because the Ummah is a unity.

¹⁵⁹ Ministry of Religion RI, Al-Qur'an, 83.

¹⁶⁰ Ibid., 180.

Allah accepts his repentance. Verily Allah is Forgiving, Most Merciful."¹⁶¹

12. *H}ira>bah* (robbery).

Allah says in Surah Al-Maidah (5) verse 33:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جَزَاؤُهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ
٣٣

"Indeed, the compensation for those who fight against Allah and His Messenger and cause mischief in the earth is only that they are killed or crucified, or their hands and feet are cut off in return,¹⁶² or expelled from the country (place of residence). That is (as) an insult to them in this world, and in the Hereafter, they will have great torment."¹⁶³

D. Corruption Sanctions in Islamic Perspective

In addition to being categorized as an abuse of authority, corruption is also categorized as an act of fraud. In addition, acts of corruption also have similarities with theft. This is if we see that the perpetrators take and enrich themselves with assets that are not their right. However, the offense of theft as *finger>mah h}udu>d*, cannot be analogous to a similar crime. Because no matter what *qiya>s* in trouble *h}udu>d*. Because *h}udu>d* is a form of punishment that has been standardized regarding its concept in the Qur'an.

In addition, there is also a difference between the offense of corruption and theft. In the crime of theft, property as the object of theft is beyond the perpetrator's power and has nothing to do with the perpetrator's position. Whereas in the case of corruption, property as the object of a criminal act is under his control and has something to do with the perpetrator's position. There may even be his property rights in the property he has corrupted. Considering that the perpetrator can own shares in the property he has corrupted. Assets under the authority of the perpetrator and shares that are still possible in the property that is being corrupted, make the offense of corruption an element of doubt if it is referred to as a crime of theft.¹⁶⁴

¹⁶¹ Ibid., 114.

¹⁶² The meaning is: cut off the right hand and left foot; And if you do it again, then cut off your left hand and right foot

¹⁶³ M. Nurul Irfan, Corruption in Islamic Criminal Law (Jakarta: Amzah, 2011), 78-123. For the Verses of the Qur'an, see the Ministry of Religion of the Republic of Indonesia, Al-Qur'an, 113.

¹⁶⁴ HM Nurul Irfan, Corruption in Islamic Criminal Law (Jakarta: Amzah, 2011), 135.

There are many reasons why corruption is strictly prohibited in Islam. Apart from being in principle contrary to the social mission of Islam, which wants to uphold social justice and the benefit of the universe (*iqā>matul 'ada>lah al-ijtima>'iyyah was al-maslah>atil 'a>mmah*), corruption is also considered an act of betrayal of the mandate received and serious damage to the building of an accountable system. In the case of corruption, the sanctions applied to vary according to the level of the crime. They are starting from material sanctions, imprisonment, dismissal, whipping, freezing of certain rights to the death penalty. Because, as stated earlier, the absence of *nashqath'i>* related to this crime. This means that the Shari'a sanctions that regulate this are not a finished package from Allah SWT. Ready to use. Sanctions, in this case, include *sanctionsta'zi>r*, where a judge (priest/leader) is given full authority to choose, of course, by the provisions of the Shari'a, certain forms of sanctions that are effective and in accordance with the conditions of space and time, in which the crime is committed.

In Islamic Shari'ah jurisprudence, there are four kinds of ways commonly used by scholars (*mujtahid*) in determining a law or punishment, namely:

1. By looking directly at the texts (al-Qur'an and Sunnah) that clearly or signify the law by using words such as *hurrimat*, *kutiba*, *faradha*, *ahalla*, *naha>*, *Amara*, and something like that. For example: "*hurrimat 'alaikum al-maitah*"; "*Kutiba 'alaikum al-siya>m*", etc.
2. Pay attention to law generators (such as *'illat*, *sabab*, conditions, *mani'* and others, either explicitly or sign. Example: "*Kullu mushkirin hara>m*," "*la> tuqtha'u yad al-sa>riq du>na rub'i di>na>r*", and others.
3. By going through the process of occurrence/formation: like a chicken is a halal animal with a slaughter process; Men and women are forbidden to get along, after going through the process of marriage according to the Shari'a, it is permissible to get along.
4. By paying attention to the dangers that it causes, such as drinking poison, it is haram even though it is made from halal materials. In this case, the danger of the poison is what determines the prohibition.¹⁶⁵

Tracing the history of how the Prophet Muhammad handled corrupt officials, embezzled or *ghulu>l*, indeed he seems to be doing more moral coaching by instilling awareness to avoid all forms of fraud and

¹⁶⁵Mardi Chatib, "Corruption in Islamic Perspective", in *Fiqh of Corruption: Trust and Power*, ed. Ervin Kaffah and Moh. Asyiq Amrullah (Mataram: NTB Transparency Society Solidarity, 2003), 255-256.

reminding the public of the importance of maintaining faith and of the Hereafter punishment in the form of hell torments that will be inflicted on the perpetrators. The attitude of the Prophet, which does not criminalize *ghulu>l* or this embezzlement, is very likely because the nominal amount is relatively small, such as a shoelace or two and a coat, as well as some kind of Jewish gem or bead which is worth less than two dirhams.¹⁶⁶

Taking into account these facts, there is a classification of punishments in corruption cases. At least, there are several approaches to punishment for criminal acts of corruption, namely: 1) corruption within limits *h}udu>d*; 2) corruption within limits *ta'zi>r*; and 3) corruption within limits *mukha>lafah*.

1. Corruption within Boundaries *H}udu>d*

Everyone who is proven to have committed this type of crime will be punished according to the provisions of the Qur'an and Hadith. Included in this form are those within the *finger>mah h}udu>d*, which is divided into two: *Jari>mah al-sariqah* (theft) and *Jari>mah al-Hira>bah* (robbery).¹⁶⁷

a. Corruption Theft

In the letter al-Maidah verse 38, it is emphasized that there is a punishment for cutting hands and confiscating stolen property if several conditions have been met, both relating to the subject, object, and stolen material.

In practice, this hand-cutting punishment is then reinterpreted. Syahrur, in the Junior Judge Harahap, said that the punishment for cutting off his hands was the maximum sentence imposed on a thief. A judge is not allowed to give a sentence above the punishment of cutting off hands, including if the sentence is not enforced if there is an understandable reason to replace the sentence.¹⁶⁸

As for the replacement of the law of cutting hands with imprisonment, as in the context of a secular state, it does not mean that it is not by Islamic law. This conclusion is confirmed by historical facts, which do not always work interpret *qath'i> al-ya>d* (cut off the hand) for thieves; there is also an interpretation of cutting off ability, power, or independence. Prison law can be

¹⁶⁶ Wahid, Jihad Nahdhatul Ulama, 84.

¹⁶⁷ Harahap, Corruption Verses, 144.

¹⁶⁸ Ibid., 147.

justified as shara' if it is considered more effective and able to deter thieves and educate the public not to do evil.¹⁶⁹

b. Corruption robbery

There are three forms of punishment in this category of robbery, namely the death penalty, cutting off hands and feet, and life imprisonment.¹⁷⁰ In classical fiqh literature, the sanctions for robbers are divided into four, namely: 1) the death penalty; 2) the death penalty and crucifixion; 3) cross-cut hands and feet; and 4) seclusion.

Wahbah Mustafa al-Zuhaili, in Asyiq Amrulloh, mentions that in the four categories of punishment, according to Hanafiyah, Shafi'iyah, Hanabilah and *h}ira>bah* sequentially, according to the verse mentioned above, according to the type of *h}ira>bah* mentioned in verse above, according to the type of *h}ira>bah* itself. Meanwhile, according to Malikiyah, punishment is left to the authorities to determine which one brings the most benefit and rejects damage.¹⁷¹ As with theft, the three penalties in this category are also understood as the maximum limit of the punishment for robbery.

2. Corruption within Boundaries *Ta'zi>r*¹⁷²

In the legal provisions in Islam, the term is known *finger>mah h}udu>d* and *Jari>mah ta'zi>r*. The latter is a form of punishment whose technical provisions are not specifically mentioned in the Qur'an or Sunnah. In this case, the determination of the law is ultimately returned to the government based on benefit. Some of the punishments that can be imposed in this category include the death penalty, volume punishment, imprisonment, banishment, stern warning and being presented before a court, censure, ex-communication, admonition, dismissal from office and certain rights revoked, announcing the guilt, not praying—and threatened with hell.

In *Jari>mah ta'zi>r*, This is divided into two, namely: First, *finger>mah h}udu>d* who do not qualify. In this case, the government is given the freedom to determine the lowest and highest limits of punishment if it has found corroborating evidence.

Second, *finger>mah* which are specified in the Qur'an and Sunnah, but the specific sanctions are not specified, including money

¹⁶⁹ Ibid., 148.

¹⁷⁰ Ibid., 149.

¹⁷¹ Moh, Asyiq Amrulloh, "Corruption in Fiqh Perspective," in Corruption Fiqh, 293.

¹⁷² Harahap, Corruption Verses, 151.

corruption;¹⁷³ greed corruption (extortion¹⁷⁴ and treason); corruption regarding chartering, suppliers, partners;¹⁷⁵ And fraudulent corruption.¹⁷⁶

¹⁷³According to Harun al-Rasyid's research, money politics that is rife in Indonesia consists of several models, including: 1) money politics in the struggle for strategic positions in government; 2) money politics in winning tenders/auctions in government agencies; 3) money politics in winning cases in court; 4) money politics in the management of cases at the prosecutor's office; 5) money politics in the management of cases in the police; 6) money politics in winning the Pilkada/Pileg/Pilpres; 7) money politics in the recruitment of civil servants (PNS); 8) money politics in the management of permits from government agencies; 9) money politics in the implementation of legislation, budgeting and supervision owned by the legislature both at the center and in the regions; 10) money politics by subordinate agencies to superior agencies; 11) money politics to financial and tax auditors; 12) money politics in the struggle for concessions for the management of natural resources, the seizure of import/export allocations for commodities and others by the private sector to the government; 13) money politics to be accepted in top schools, favorite universities or official schools; 14) money politics in increasing levels and positions in government agencies/departments/institutions; 15) money politics in the form of gratuities. See Harun al-Rasyid, *Corruption Jurisprudence: Analysis of Money Politics in Indonesia from the Maqashid al-Shari'ah Perspective* (Jakarta: Prenadamedia Group, 2016), 117. 14) money politics in increasing levels and positions in government agencies/departments/institutions; 15) money politics in the form of gratuities. See Harun al-Rasyid, *Corruption Jurisprudence: Analysis of Money Politics in Indonesia from the Maqashid al-Shari'ah Perspective* (Jakarta: Prenadamedia Group, 2016), 117. 14) money politics in increasing levels and positions in government agencies/departments/institutions; 15) money politics in the form of gratuities. See Harun al-Rasyid, *Corruption Jurisprudence: Analysis of Money Politics in Indonesia from the Maqashid al-Shari'ah Perspective* (Jakarta: Prenadamedia Group, 2016), 117.

¹⁷⁴One form of this extortion practice is when there are individuals who sell 5 CPNS seats to anyone who is willing to pay 100 million for S1 graduates and 75 million for D3 graduates. Previously, the same person appointed CPNS based on the consideration of the generosity of the parents concerned in the success of prospective leader candidates in an area. See Leo Agustino and Indah Fitriani, *Corruption: Roots, Actors, and Locus* (Yogyakarta: Pustaka Pelajar, 2017), 194.

¹⁷⁵The element of chartering, in this case, is explained in Article 7 paragraph 1 letter an of Law of the Republic of Indonesia Number 20 of 2001 concerning Amendments to Law Number 31 of 1999 concerning the Eradication of Criminal Acts of Corruption, which in order for a criminal offense to occur, there must be some evidence. , namely: 1) there is knowledge of the perpetrator that he is a contractor, construction expert, or a seller of building materials; 2) the intention of the perpetrator to commit a fraudulent act when working on a building or when handing over building materials; 3) there is knowledge of the perpetrator that the fraudulent act was committed when he was working on a building or when he handed over building materials; and 4) the perpetrator's knowledge that because of the fraudulent act, the safety of people or property or the country in a state of war, maybe in danger. See Mahrus Ali, *Criminal Law on Corruption in Indonesia* (Yogyakarta: UII Press, 2011), 140.

¹⁷⁶For example, there was a frenzy of illegal accounts that had arisen; the furor was caused by the use of illegal electricity bills by almost all officials in the department. Where this emerged after the Director of Accounting and Financial Reporting of the Ministry of Finance, Helius Manao who revealed that the Ministry of Finance found 2000 new accounts that were unclear or illegal in 23 ministries and state institutions, accounts like this are called illegal because the account holders save the state money and accommodate a number of state revenues, but they do not deposit it into the state treasury. In addition, the account was never reported to the minister of finance as the state general treasurer. There are various uses. Some of the funds stored in these illegal accounts are used to store unofficial levies or non-budgetary funds. Usually, these funds are used as tactical funds whose allocation is often not in accordance with the functions of the relevant

3. Corruption within Boundaries *Mukha>lafah*¹⁷⁷

This corruption penalty is a punishment given to a civil servant or someone who commits a lack of discipline or violation of government regulations. As for a civil servant, for example, civil servants, as understood, have employment obligations, keep job secrets, keep job secrets safe, keep confidential documents, obey work hours, work well and perform well, behave well, and so on in accordance with their obligations.

If these obligations are violated by a civil servant, then he is considered to have committed corruption within limits *finger>mah mukha>lafah*. If this is done, the perpetrator will be subject to sanctions other than imprisonment, can be asked to pay a fine, a stern warning, or be fired from his job. This includes state apparatus who abuse their power for nepotism.¹⁷⁸ for example.

state department or agency. See Emerson Yuntho, *A Country Surrounded by Corruptors* (Malang: Intrans Publishing Wisma Kalimetro, 2011), 138-139.

¹⁷⁷Harahap, *Corruption Verses*, 161.

¹⁷⁸Nepotism in Indonesia's positive legal system is, "Every act of a state administrator against the law that benefits the interests of his family or cronies above the interests of the community, nation, and state. See Article 1 Chapter 1 Paragraph (5) of the Law of the Republic of Indonesia No. 28 of 1999 concerning Clean State Organizers that are Clean from Corruption, Collusion, and Nepotism. Meanwhile, according to Leonerd D. White explaining that nepotism is "a system of appointing relatives to public office" the appointment system based on nepotism is classified as a damaged system because it violates the merit-system principle (a system of appointment based on education, expertise, experience, and achievement). See M. Dawam Rahardjo, "Corruption, Collusion and Nepotism (KKN): Conceptual and Cultural Studies,"

CHAPTER 4

CORRUPTION IN ISLAMIC LAW

OVERVIEW

A. Directions and Principles of Islamic Law in Refusal Corruption Education

In principle, an educational process will not achieve the target that must be achieved if it does not have a clear orientation direction, even through refusal-corruption education. To comprehend the direction of the orientation inside the refusal-corruption education, as stated in Law No. 20 of 2003 concerning the National Education System regarding the basis, functions, and objectives, it is stated that: "National education is based on Pancasila and the 1945 Constitution of the Republic of Indonesia." Whereas in article 3 it was stated:

"National education functions are to develop capabilities, afterward also to shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a good morals, healthy, knowledgeable, capable, creative, independent. , and become a democratic as well as responsible citizen."

Meanwhile, in Chapter III, article 4, it was stated that the principles of implementing refusal-corruption education are:

1. Education is carried out in a democratic and fair manner and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism.
2. Education is organized as a systemic unit with an open and multi-meaning system.
3. Education is held as a process of civilizing and empowering learners that lasting in lifetime.

4. Education is held by setting an example, building the will, and developing the creativity of students in the learning process.
5. Education is held by developing culture sense of reading, writing, and arithmetic for all members of the community.
6. Education is carried out by empowering all components of society through participation in the implementation and quality control of educational services¹⁷⁹.

Thus, the direction and orientation of refusal-corruption education is implied in the functions, objectives and principles of education. *First*, the basis of education, the implementation of refusal-corruption education needed to take a linkback into Pancasila and the 1945 Constitution, because these two bases are the ideology, philosophy and sources of rules that contain values and rules for the life of the nation and state. If an Indonesian citizen commits corruption, then he is an Indonesian citizen. Because in essence, when he actually lives his life based on these two principles, it is impossible for him to commit corruption. Corruption is an extraordinary crime and is not in accordance with the values and culture as Indonesia had.

Second, the function of refusal-corruption education. If an institution able to carry out it, the essence of refusal-corruption education process has been fulfilled, exactly in terms of "forming character." Character is the essence of students' personality that must be formed by educational institutions. If it can be formed properly, it will become such a strong foundation when he assumes the mandate and responsibilities assigned to him. *Third*, the purpose of refusal-corruption education. The term "faith and fear God Almighty, having good character, and become a democratic as well as responsible citizen" being the ideal goal of refusal-corruption education. When they commit corruption, it means that they diagnosed a crisis of faith and piety, furthermore having disgraceful character because they only care to themselves and their group, individualistic democracy, prioritizing their group, pragmatic and

¹⁷⁹ Sekretaris Negara Republik Indonesia, *Undang-Undang Republik Indonesia No. 20 Tahun 2003, Tentang Sistem Pendidikan Nasional (Sisdiknas)* (Bandung: Citra Umbara, 2010), 5-6.

opportunistic and finally all responsibilities imposed by the people which are ignored, therefore the substance of the term is ignored. Their symbol of democracy depicts as society, by individuals or groups and for individuals or groups.

Fourth, the principle of providing education. The implementation of refusal-corruption education must pay attention to those six principles. So far, many educational institutions have not paid attention to those principles, some of the indications are as follows: This situation is commonplace in society, there are several educational institutions that still prioritize the rich over the poor, then indirectly these educational institutions believe it or not has shown not good values for students. This has become a bad habit and must be corrected by educational institutions.

In the provision of education, open management, especially in the aspect of financial transparency and accountability, is still not fully implemented in educational institutions. They sometimes work only with school committees and ironically, many school committees are come from their own educational institutions. Thus, the author still has not seen any educational institutions that openly carry out financial transparency through online media, both when he builds it and in utilizing funds, exactly it does exist very little presence.

One of the reasons why character building is not going well, causing a multidimensional crisis, especially a moral crisis, is because today education give oriented to the cognitive side. Many Indonesian people have started to hold S1, S2, S3 and professor titles, but corruption is also increasing and even many from these circles. Therefore, the implementation of refusal-corruption education is not only aimed at producing a generation who understands corruption, but also creates a generation that is refusal-corruption and a warrior against corruption, both small and large. The refusal-corruption education process must be based on a lifelong process of civilizing and empowering students.

Although recently there have been role models considering how a great leader looks like, in general the Indonesian people are experiencing a leadership crisis at both the central and local government levels or in the context of education from the Ministry of

Education and Culture or Ministry of Religion to the heads of educational institutions. After the determination and disbursement of BOS funds to schools, it turned out that there were institutions that misappropriated or corrupted with various variations. This is an example of giving a very bad example to students. Exemplary is one of the key methods to create a refusal-corruption generation. Therefore, the refusal-corruption education process is carried out by setting an example, building the will to refusal-corruption, and developing the creativity of students in conducting various effective strategies to prevent and stay away from corruption.

If we just keep watching and only teachers who are active in the classroom, then it seems like a learning process that only "perpetuates" cognitive mastery. This learning style will not be able to realize the mission of refusal-corruption education. Good learning is a process in which students are actively positioned to understand corruption both from the culture of reading and working. If refusal-corruption education is only charged to formal educational institutions, then it will not run effectively. Refusal-corruption education must be created in all types and processes of education. Education is organized by empowering all components of society through participation in the implementation and quality control of educational services.

From another perspective, the orientation of refusal-corruption education is to foster awareness of students in opposing forms of social evil, communal crimes against humanity and involving the public. This is explicitly more directed at increasing faith and piety by carrying out all of God's commands and avoiding His prohibitions and showing universally applicable human values. Furthermore, the purpose of refusal-corruption education is to dig up refusal-corruption understanding and behavior¹⁸⁰.

According to Anwar Hamdani¹⁸¹, the orientation of refusal-corruption education can be seen in the general objectives of refusal-corruption education as follows : (1) the formation of knowledge and

¹⁸⁰ Bhayu Sulistiawan, *Nilai-nilai Anti Korupsi dalam Pendidikan Islam: Tinjauan Normatif Aspek Kurikulum Pendidikan Agama Islam Terhadap Pendidikan Anti Korupsi* (Skripsi– Fakultas Agama Islam Jurusan Pendidikan Agama Islam Universitas Muhammadiyah Yogyakarta, 2008), 103.

¹⁸¹ Anwar Hamdani, *Model Pendidikan Anti Korupsi*, 3-4

understanding the forms of corruption and its aspects; (2) changing perceptions and attitudes towards corruption; and (3) the formation of new skills and ability needed to fight corruption. Refer to Law no. 20 of 2003 concerning the National Education System Article 4 paragraph (3) states that education is held as a process of civilizing and empowering learners that lasts a lifetime. From this basis, the significance about the implementation of anti-corruption education through education cannot be ignored for its potential as one way to cultivate anti-corruption in Indonesia¹⁸².

B. The Purpose of Integration of Islamic Law in Refusal-Corruption Education

According to Muhammad Nuh in Agus Wibowo, the refusal-corruption education program aims to create a young generation with good morals and refusal-corruption behavior¹⁸³. According to Eko Handoyo¹⁸⁴, the objectives of refusal-corruption education are: a) the formation of knowledge and understanding of various forms of corruption and their aspects, b) changes in perceptions and attitudes towards corruption, and c) the formation of new skills and skills needed to fight corruption. It was also explained that the purpose of refusal-corruption education is none other than to build children's exemplary character so that children do not commit acts of corruption from an early age. It was also emphasized that children can also be promoters of eradicating corruption.

According to Amirulloh Syarbini, the goals to be achieved in anti-corruption education in schools are¹⁸⁵:

1. Instilling anti-corruption values and attitudes to school members.
2. Cultivate the habit of anti-corruption behavior to school residents.
3. Developing the creativity of school residents in socializing and cultivating anti-corruption behavior.

¹⁸² Sekretaris Negara RI, *Undang-Undang Republik Indonesia*, 5-6

¹⁸³ Wibowo, *Pendidikan Anti Korupsi di Sekolah*, 38.

¹⁸⁴ Eko Handoyo, *Pendidikan Anti Korupsi* (Yogyakarta: Ombak, 2013), 43-44.

¹⁸⁵ Amirulloh Syarbini dan Muhammad Arbain, *Pendidikan Anti Korupsi; Konsep, Strategi, dan Implementasi Pendidikan Antikorupsi di Sekolah/Madrasah* (Bandung: Alfabeta, 2014), 13-14.

Then, in more detail, there are five objectives of refusal-corruption education, which are as follows:

1. Building school life as part of the community through creating a learning environment with a culture of integrity (refusal-corruption), these are honest, disciplined, fair, responsible, hard working, simple, independent, brave, caring, and dignified.
2. Developing the potential of the heart touching/conscience for students through the affective domain as human beings who have heart sensitivity and always upholding cultural values as a form of love for the homeland and supported by strong national insight.
3. Cultivate commendable attitudes, behaviors, habits, in line with universal values and religious cultural traditions of the nation.
4. Instilling the spirit of professional leadership and responsibility as the nation's next generation.
5. Organizing school management ¹⁸⁶in an open, transparent, professional and responsible manner.

C. The Purpose of Integration of Islamic Values in Refusal-Corruption Education

There are several values of anti-corruption education that can be concluded from the Qur'an letter al-Baqarah verse 188 and Surat an-Nisa' verse 58. These values are summarized in religious values, namely the value system or moral system that is used as a frame of reference. become a reference for how to behave physically and spiritually for Muslim. Values and morality taught by Islam as a revelation from Allah swt which was revealed to the Prophet Muhammad¹⁸⁷. In this case, the emphasis is on obedient attitudes and behavior in carrying out religious teachings. In detail it can be explained as follows:

1. The Value of Honesty

¹⁸⁶ David Wijaya, *Pendidikan Anti Korupsi untuk Sekolah dan Perguruan Tinggi* (Jakarta Barat: PT. Indeks, 2014), 25

¹⁸⁷ Abdul Aziz., *Filsafat Pendidikan Islam Sebagai Gagasan*. 130

The honesty value was stated in surah al-Baqarah verse 188, in meaning, "And let not some of you eat the wealth of others among you in a false way." The meaning is a prohibition on eating property that is not their right, namely not eating other people's property in an illegal way because it is not justified by law. Something that is vanity means not haq. Of course, when taking, possessing, eating, or using improperly, there is an element of lying, deceiving, harming the other party. The opposite of these elements is to get property in a good or right (honest) way.

Honesty is a behavior basis that raised on an effort to make himself a person who can always be trusted in words, actions, and work. characteristics of honesty are upright, not cheating, sincere, trustworthy, saying and acting right, expressing something in accordance with reality (not lying), and having straight intentions towards every action. In the discussion of this verse we get a very meaningful lesson, how we must be careful in obtaining and using wealth.

In Surah an-Nisa 'verse 58, Allah commands to fulfill various kinds of mandates that are mandated to whoever gives the mandate. Honesty is one of the characters that is formed from trust. This can be intended as an important element, namely morality. Because the element contained in this verse is the attitude not to abuse the mandate, then the element is automatically related to one's attitude of honesty. A Muslim is required to always be in a right state of mind and heart, including: being careful, right in word, and right in deed. Stand on all three of these things will lead to behavior that is in accordance with the "truth" of Islam. Islam is a religion that teaches honesty and truth.

One of the characteristics of a righteous person is to always tell the truth, keep promises, carry out the mandate, and present themselves as the real situation. Thus, it is impossible for a righteous person to commit corruption, because in corrupt behavior there must be lies or untruth, both in heart, word and deed. In the view of Islam, the attitude of fraud or dishonesty is a despicable act that will only drag people into evil. Lying is a trait that tends to justify any means and tends to harm others.

If someone professes faith and love for the Prophet, honesty is the most powerful weapon that adorns the life of the Prophet. Honest in speaking, acting, even in thinking is a reflection of personal integrity, so that his followers are very obeyed and respected by his opponents. Humans, especially Muslims, should be able to emulate these morals. However, honesty is now a rare item both in the world of politics, commerce, and in everyday life.

2. Value of Responsibility

The value of responsibility in surah an-Nisa 'verse 58 shown in its content that Allah commands to fulfill various kinds of mandates that are mandated to anyone who gives the mandate. The nature that appears in this discussion is trust. A person is said to be trustworthy when that person can be responsible for what is entrusted to him. Responsibility is the attitude and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, the environment (nature, social, and culture), the state and God Almighty.

The characteristics of value and responsibility, namely the condition of being obliged to bear everything (if anything happens, you can be sued, blamed, sued, etc. For example, being brave and ready to accept risks, being trustworthy, not evading, and doing their best), the right of function to accept the burden as a result the attitude of the party itself or the other party, carry out and complete the task seriously.

We often hear various statements, such as "don't run away from responsibility," "You must be held accountable for all actions," or "I ask for your responsibility." Responsibility is a duty or obligation to perform or complete a task satisfactorily (given by someone, or on one's own promise or commitment) that must be fulfilled by a person, and which has a consequent penalty for failure.

It is not easy to be someone who can be trusted by others, let alone to maintain the trust entrusted to us who may be dealing with personal desires that are sometimes inversely proportional to what is mandated. Therefore, keeping the trust is seen as the most difficult character to realize compared to the other characters.

3. Value of Justice

The value of justice is found in the snippet of an-Nisa 'verse 58 which contains if it is entrusted to power, then carry out the mandated power with full justice. Not only judges must be fair, but all believers must maintain justice in all forms of handling family and social problems. Fair is equal, impartial, impartial/unfavorable, siding/adhering to the truth, appropriate, not arbitrary, balanced, neutral, objective and proportional.

In refusal-corruption education, trustness and fair dealing are closely related. One example of a mandate is to be fair. If humans have denied justice and do not act fairly in life in this world, it will cause other humans to be persecuted due to the injustice of some of these humans. The oppression of some people by others, causing suffering, misery for others and excess or spaciousness (both wealth, position and opportunities) for others by their unfair actions, as well as violating the rights of others against others (who commit crimes). unfair or unreasonable).

A person's values can express what he prefers. Thus it can be said that values lead to attitudes. Value is a determining factor for the formation of attitudes. However, a person is determined by the number of values a person has. The target of value education is to inculcate noble values in students. To achieve the goals and objectives effectively, various approaches, models and methods can be used in the value education process. It is important to provide variety to the educational process so that it is interesting and not boring for students.

These values will only become theoretical knowledge which is only conveyed as subject matter if it is not accompanied and supported by habituation and example. The thing that can maintain knowledge so that it grows into a sense (character) which can then be realized in behavior (psychomotor) is the need for the development of spiritual attitudes in children starting from the family to the educational environment.

The provision of education in life is no exception for refusal-corruption education related to the hope of meaningful change in this life. Giving anti-corruption education to someone will be linked to the

hope of increasing moral sensitivity that is beneficial for his life. Efforts to live up to the values in various educations, will create humans who have sensitivity in looking at honesty so that it brings benefits to survival and others, since understanding the values, elements, and scope of values.

D. Integration of Islamic Law in Anti-Corruption Education

An integrative approach is a fundamental need in Islamic studies to open up a dialogue space between existing sciences. Because Islamic studies has material objects that are quite broad, this terms indeed requires multiple approaches and not a single approach (mono approach). This is intended so that there will be greetings between various disciplines of study, both normative such as fiqh, ushul fiqh, and Islamic law with contemporary humanities scientific approaches such as anthropology, sociology, linguistics, psychology, philosophy, and hermeneutics¹⁸⁸. This interdisciplinary approach is carried out as an effort to carry out creative synthesis by reconstructing various Islamic studies, especially Islamic law materials into education—in this case anti-corruption education—in schools or universities.

This is intended, therefore the corruption education material does not only contain positive legal studies, but also contains the "spirit" of Islamic legal values with a new "new perspective" in looking at solving the problem of corruption. By opening this new possibility, it is hoped that the application of theories, methodologies, and approaches built in other disciplines, especially social sciences and humanities in Islamic studies, in this case to anti-corruption education in Indonesia.

Reconstruction about Islamic studies on refusal-corruption education materials with the spirit of Islamic law is very possible to open the inclusive methodological-approaches dialogue. Enable to dismiss the assumption that one discipline of scientific study, including positive law, is able to solve problems independently (autonomization) without the need for contributions from other scientific disciplines. At this point, the integrative-interconnective

¹⁸⁸ Muhaiman, et.al., *Dimensi-dimensi Studi Islam* (Surabaya: Karya Abditama, 1994), 207.

approach becomes important because it encourages a shifting paradigm and interconnective link space, critical-communicative and mutual cooperation to produce a more holistic and adequate Islamic study in answering the increasingly complicated and complex problems of the Ummah, including the issue of corruption¹⁸⁹.

An interconnective integrative approach is very much needed by Islamic law and refusal-corruption education as an effort to deconstruct and then reconstruct the paradigms and ways of thinking which exist in society in viewing religion, both point of view show how Islam as religion tolerance other religion in terms of its relations. with science (human sciences). The integrative-interconnective approach provides a new world view in Islamic studies whether in schools and universities which has so far separated Islamic material—such as Islamic law—with non-Islamic material—for example, anti-corruption education—both theoretically and practically. . This opens a new awareness that from a methodological aspect, all scientific buildings have limitations and cannot stand alone in solving human problems, corruption, underdevelopment, and other social problems, thus requiring other scientific disciplines.

An interdisciplinary approach is very possible used in academic development, especially in the curriculum field for teaching materials, including refusal-corruption education which has been considered "formal" and rigid. This is because anti-corruption education learning materials are the core business of educational institutions and universities that have a bargaining position of "bargaining power" against other educational institutions as a differentiator in viewing social, religious and national issues. This can be done by reconstructing and designing anti-corruption education learning materials with an interconnective integrative paradigm within the framework of developing learning materials and RPS curriculum and course syllabus in academic circles. The purpose of developing learning materials and curriculum with an interdisciplinary paradigm is to strengthen Islamic studies, especially among students so that they do not understand Islam only in the normative-ideological aspect in the midst of the problems that plague this nation, namely corruption.

¹⁸⁹ M. Amin Abdullah, "Studi Islam Ditinjau Dari Sudut Pandang Filsafat (Pendekatan Filsafat Keilmuan)", dalam *Re-Strukturisasi Metodologi Islamic Studies. Madzab Yogyakarta* (Yogyakarta: SUKA Press c.q *Jurnal al-Jamiah*, 2007), 4.

If Islamic studies, in this case refusal-corruption education in the perspective of Islamic law, must be reorganized, starting from the learning materials, curriculum and syllabus, it emphasizes on three things, namely: *aqidah*, *muamalah* and *akhlaq karimah*. Then automatically there will be a union between the dimensions of normativity and historicity. The interconnective integrative approach encourages the development of refusal-corruption learning materials and educational curriculum in educational institutions and universities environments¹⁹⁰, from the aspect of the ontology basis, the formulation of epistemology and the scope of axiology to become more contextual and universal, namely in solving the problem of corruption.

Therefore, the reconstruction, orientation and new format of refusal-corruption education in educational institutions and universities is expected to be the result of a combination of *qauliyah* or *hadharah an-nash* sciences, *kauniyah ijtimai'iyah*, and *hadharah al-falasifah* sciences (philosophical ethics). With the deconstruction of anti-corruption educational materials in educational institutions and universities, especially the design of the development of learning materials, curriculum and syllabus/RPS, it is expected to be able to provide qualified academic-paradigmatic provisions for students and students by placing three main aspects. First, the development of epistemological insight (scientific attitude, scientific attitude) and the right methodology; second, the development of Islamic scientific insight, specifically Islamic law; third, the development of national and Indonesian insight, in this case the issue of corruption¹⁹¹.

Thus, the direction of development of anti-corruption education in Indonesia, especially in educational institutions and the PT environment, in the formulation of learning materials and reconstruction of the RPS curriculum/syllabus with a national perspective to reject acts of corruption in a paradigmatic view has the following objectives. First, *al-'ulum al-Islamiyyah*, which examines various formulations of Islam as a religion as a whole and should be known to Muslims. The study is normative-theological-doctrinaire only

¹⁹⁰ Muhammad Azhar, *Studi Islam dalam Percakapan Epistemologis* (Yogyakarta: SIPRESS, 1999), 41.

¹⁹¹ Muhammad Masturi, "IAIN dan Konsepsi Keilmuan Islam", Makalah Diskusi Ilmiah Dosen Tetap IAIN Sunan Kalijaga, Yogyakarta, Tanggal 10 Januari 1992.

sees religion as a syar'i legal doctrine. Al-'ulum al-Islamiyyah is understood as a set of rules regarding religious obligations that must be carried out by Muslims in total such as acts of worship and pious behavior, various other forms of ritual. In this dimension, it is expected that students and college students have deep religious attitudes and patterns while still prioritizing ethics in the midst of community life (scientific cum doctrinaire). One of them said "no" and rejected the issue of corruption, of course with the perspective of Islamic studies of the PTKI model.

Second, Dirasah Islamiyah (Islamic thought, Islamic studies) is a systematic effort to conduct a rational scientific study of Islam using the methods of modern sciences on society, culture and language (le fait Islamique). In this case, Islamic law in particular on formulating material or epistemology in photographing existing socio-religious problems, especially corruption. The result is a reasonable explanation of the phenomenon of Islam as a religion and culture as well as its adherents, and the perpetrators are mostly non-Muslims who are not involved with the problems faced by Muslims. Islamic studies in educational institutions and higher education environments experience a dichotomy between religious scholarship and general science, thus requiring an integrative paradigm. This paradigm will integrate not only at the philosophical level, but departing from aspects of ontology, epistemology and axiology, one of which is anti-corruption education subjects that are encouraged to become independent scientific bases.

In Islamic studies which are in a scope of educational institutions and the PTKI environment, using an integrative paradigm between scientific disciplines (tawhidic paradigm of science) has become a necessity. This integrative paradigm becomes a methodological proposition that deserves consideration at the conceptual level, even though on the empirical-practical level there is a lot of disharmony and friction. In relation to the development of learning materials, curriculum, lesson plans/syllabus and scientific fields, the integrative approach has a maximum role when it is revealed in the form of a curriculum that can support as well as implementation efforts.

Reconstruction of refusal-corruption education learning materials associated with Islamic law with an integrative paradigm is also used as an effort to change the mindset (shifting paradigm) from theoretical Islamic studies to applied-implementative Islamic studies. In its development, learning materials, lesson plans/syllabus, and curriculum with this integrative paradigm have four aspects, namely: Muslims, Islamic traditions, scientific studies and Indonesianness. In this case, Islamic studies emphasize several aspects, for example helping to solve problems that exist in national life such as cases of corruption. In addition, the purpose of Islamic studies is so that humans are familiar with their own local culture. Islamic studies help develop a pluralistic, Pancasilaist, and eastern culture that exists in the life of the nation and state that are committed to human values in order to resolve corruption cases. In the development of Islamic studies, prioritizing Islam is seen in a relatively absolute space.

The merger between Islamic law and anti-corruption education is a concept of scientific integration, where Islamic studies are studied both in terms of concepts and empirical facts in an interdisciplinary multidisciplinary manner, so that they are integrated with other scientific disciplines. This can support the formulation of Islamic teachings to overcome problems faced by society and the nation as well as educational institutions and universities in photographing corruption cases. This can even generate ideas to develop new sciences that are included in the Islamic studies family, such as anti-corruption fiqh, APBN fiqh, anti-bribery fiqh, to national fiqh. As a further consequence, now appear the terms Islamic political science, Islamic economics, Islamic psychology, Islamic sociology, Islamic medicine, Islamic management, Islamic accounting, Islamic banking, Islamic insurance and so on¹⁹².

Basically, the purpose of conventional Islamic studies is to practicing the real teachings of Islam¹⁹³, in this case how a Muslim avoids bad behavior such as corruption. In addition to increasing faith and piety as well as individual morality, Islamic studies that integrate Islamic law with refusal-corruption education can encourage the development of a peaceful and civilized society without mutual control, and corruption problems. In the context of such community

¹⁹² Mulyanto, "Islamisasi Ilmu Pengetahuan," dalam jurnal *Ulum al-Qur'an* (Vol. II., 1991), 19.

¹⁹³ Muhaimin, *Dimensi-dimensi Studi Islam*, 11.

development, the Indonesian people have chosen the Pancasila democratic system as a political system, which is seen as capable of organizing the life of the nation and state which regulates the behavior of Indonesian citizens covering all aspects of life. However, democratization and freedom have not been accompanied by the existence of civilized social or political morals and ethics. There are still many visible dominant orientations of the political community to power, so that the meaning of politics as how to get a power in the form of corruption, bribery, and nepotism is greater than how to use the power

to improve people's welfare. In fact, sometimes efforts to gain power are carried out dishonestly and justify various means, such as vote manipulation, bribery, the use of money politics, character assassination of political opponents and so on. This situation is exacerbated by the lack of a spirit of brotherhood among citizens, resulting in conflicts between socio-political groups.

This fact shows that there is a very urgent need for educational institutions and PTKI to reconstruct the existing learning materials, curriculum, RPS/syllabus, Islamic scientific fields so that they are not expeted up to date. This can be done by opening up all possibilities for the application of theories, methodologies and approaches developed by other scientific disciplines, especially anti-corruption education in terms of social sciences, humanities, and Islamic law. The development of Islamic studies in educational institutions and PTKI will be more complicated with a very broad and rich object of study to be studied, so that the approaches used must also be diverse (multiple approaches) not only relying on one approach (mono approach). It is very important for educational institutions and PTKI to build interconnective links from various approaches, both interdisciplinary and multidisciplinary. The use of this approach is not only as long as it integrates and connects existing scientific disciplines, namely Islamic law with anti-corruption education, but rather as a critical communicative relationship to

produce more adequate and humanistic Islamic studies in the search for meaning rather than truth claims¹⁹⁴.

The field of Islamic religious knowledge that has been issued by LIPI which until now has become the formal basis for Islamic studies at IAIN and other PTA. First, Islamic Teaching Resources, including: (1) the sciences of the Qur'an, (2) the science of interpretation, (3) the science of hadith. Second, Thought in Islam, includes: (1) Tawhid/Science of Kalam, (2) Islamic Philosophy/Sufism, and (3) Comparative Religion. Third, Islamic Law and Social Institutions, including: (1) Fiqh Proposals, (2) Islamic Jurisprudence, (3) Social Institutions, and (4) Falak and Hisab Sciences. Fourth, Islamic History and Civilization, including: (1) Islamic History, and (2) Islamic Civilization. Fifth, Arabic Language and Literature, covering: (1) Arabic, and (2) Arabic Literature. Sixth, Islamic Education, includes: (1) Islamic Education and Teaching, and (2) Islamic Psychology. Seventh, Islamic Da'wah. Eighth, Modern Development/Renewal in Islam¹⁹⁵.

In the development of Islamic studies, especially Islamic law and its relation to refusal-corruption in educational institutions and the PTKI environment, this has been cited based on academic anxiety. Meanwhile, Islamic studies managed by PTKI so far have focused more on the normative aspects of Islam and denied the historical aspects of Islam, or on the contrary only emphasized the positive material aspects. Another phenomenon shows an affirmation of the dichotomy between the religious sciences and the general sciences. This dichotomy pattern is no longer in accordance with the dynamics of the increasingly rapid development of science as well as the reality of an increasingly challenging and competitive era¹⁹⁶. This brings Islamic studies confined and tend to be closed because they do not want to come into contact with the methodology of the general sciences.

¹⁹⁴ M. Amin Abdullah, "Kata Pengantar", dalam Richard C. Martin, *Approaches to Islam in Religious Studies*, terj. Zakiyuddin Baidhaw (Surakarta: Muhammadiyah University Press, 2002), ix.

¹⁹⁵ Iskandar Zulkarnain dan Zarkasji Abdul Salam (ed.), *Pembidangan Ilmu Agama Islam pada Perguruan Tinggi Islam di Indonesia* (Yogyakarta: Balai Penelitian P3M IAIN Sunan Kalijaga Yogyakarta, 1995), 89-93.

¹⁹⁶ Azyumadi Azra, "Pengelompokan Disiplin Ilmu Agama Perspektif IAIN", dalam M. Amin Abdullah, dkk, *Antologi Studi Islam: Teori dan Metodologi* (Yogyakarta: DIP PTA IAIN Sunan Kalijaga, 2000), 153-161.

If we explored deeply, the phenomenon of human religiosity, especially behavior in politics and nationhood, is not only seen by the normative point of view of the teachings of revelation an sich, but there is a historical point of view of human understanding and interpretation in the context of daily life. The normativity of this revelation can be understood using a doctrinal-theological approach, while the historicity of human religiosity can be studied using a socio-religious scientific approach, or utilizing the social sciences of the humanities. Therefore, Islamic civilization is the result of the accumulation of struggles between normative Islamic teachings and the objective reality of a society that is always moving dynamically¹⁹⁷.

According to Charles J. Adams, this is due to the failure of educational institutions and PTKI (Islamic Universities) in developing knowledge and understanding of Islam. Between man's inward experience and his outward behavior¹⁹⁸, there is not much study so that there is disharmony in the relationship between the two which has an impact on the separation of scientific disciplines. The absence of a methodological greeting and greeting has caused both of them to go their separate ways, which resulted in Islamic studies getting further behind.

From an epistemological point of view, Islamic studies within the PTKI (Islamic Universities) that have existed so far are Islamic religious scientific traditions which tend to be dominated by the Bayani model. Bayani epistemology (textual-analysis) dominates and hegemony, making it difficult to dialogue with other epistemologies, such as irfani and burhani. Bayani's epistemological model which later formed the mainstream and grand theme of hegemonic religious thought resulted in a rigid and rigid pattern of Islamic studies. The authority of the text and the authority of the salaf is standardized and favored over scientific buildings that are sourced from the natural sciences (kauniyah), reason (akliyah) and intuition (wijdaniyah). In this epistemology, Bayani is very less appreciative in responding to and reading contextual religious issues, such as corruption¹⁹⁹. So the

¹⁹⁷ M. Amin Abdullah, *Studi Agama: Normativitas atau Historisitas?* (Yogyakarta: Pustaka Pelajar, 2002), v.

¹⁹⁸ Charles J. Adams, "Islamic Religious Tradition," Dalam Leonard Binder (ed.), *The Study of Middle East* (New York: John Wiley and Sons, 1976), 32-52.

¹⁹⁹ M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi; Pendekatan Integratif-Interkoneksi* (Yogyakarta: Pustaka Pelajar, 2006), 373.

integration of Islamic legal values in anti-corruption education is an effort to restore the dialectic balance of the Bayani, Burhani and Irfani epistemologies, a fundamental epistemological criticism is needed.

Another problem in Islamic studies considering educational institutions and PTKI (Islamic Universities) is related to the classical Islamic scientific tradition which is considered a wealth that needs to be maintained without questioning the origin of the scientific tradition.

This kind of thinking raises the assumption that the pyramid of Islamic scientific buildings which includes fiqh (Islamic law), kalam, Sufism and philosophy are the old fashion foundations that are considered patents²⁰⁰. The next generation is only limited to receiving the knowledge without being preceded by critical studies and reconstruction. Without realizing it, the knowledge transfer process is dogmatic-doctrinal, because there is no creative reasoning that is innovative to develop Islamic studies in accordance with human experience. Islamic thoughts that come in the future do not dare to go beyond the knowledge that has existed before, let alone do criticism²⁰¹.

Refusal-corruption education as part of Islamic studies at PTKI (Islamic Universities) has also in problems related to the old scientific paradigm that is still being maintained. The classical scientific paradigm has many shortcomings in the empirical aspect, positivism and the absence of a comprehensive systematization²⁰². Therefore, the pattern of scientific development of PTKI (Islamic Universities) should place empiricism and positivism in a balanced portion as reflected in the development of anti-corruption education.

According to Amin Abdullah, such conditions show that Islamic studies within PTKI's (Islamic Universities) scope of scientific activities only focus on kalam, philosophy, tasawuf, interpretation, hadith, fiqh (Islamic law), fiqh and lughah. This study is still limited to

²⁰⁰ M. Amin Abdullah, *Falsafah Kalam di Era Postmodernisme* (Yogyakarta: Pustaka Pelajar, 1995), 83.

²⁰¹ M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi*, 293.

²⁰² Syamsul Anwar, "Ke Arah Epistemologi Integratif. Mencari Arah Pengembangan Keilmuan Dalam Rangka Pemekaran IAIN", dalam *Menyatukan Kembali Ilmu Agama dan Ilmu Umum (Upaya Mempersatukan Epistemologi Islam dan Umum)*, Jarot Wahyudi (ed)., dkk. (Yogyakarta: Sunan Kalijaga Press, 2003), 57.

the construction of classical social-humanities scientific approaches, not yet able to touch on contemporary social scientific discussions, such as anthropology, sociology, psychology, philosophy, and the various methodologies, theories and approaches offered²⁰³. Islamic studies in general experience a fairly deep gap and gap between the religious sciences and the general sciences, ranging from methodology, theory to approach.

Thus, the study of Islam at PTKI (Islamic universities) as a whole requires methodological, theoretical and approach assistance to study Islam which is not only limited to an an sich religious rite, but also has a historical-sociological dimension, including a study of positive criminal law, for example in cases of corruption. Religious areas in the historical-particular awareness can have the same value that is understood transcendentally-universally. This absolute-normative-theological space of religion will at the same time have historical, social, cultural and political content. Therefore, in its historical-empirical form, Islam has always been part of the historical and social setting of its community, and at the same time religious phenomenology has a general pattern that can be understood intuitively and intellectually at the same time by humans²⁰⁴.

Refusal-corruption education as part of Islamic studies at PTKI (Islamic universities) basically maintains the normative aspects of Islam and always new things that develop with its historical scope. The construction and formulation of existing Islamic sciences such as fiqh (Islamic law), kalam, Sufism and philosophy are manifestations of the product of Muslim thought with a long historical process. Of course, the process of Islamic thought is limited by the fragments of space and time when the discourse is formulated. According to Arkoun that fiqh experts have changed temporal socio-historical phenomena into sacred thoughts that cannot be touched²⁰⁵. Islamic studies that should be historical, open, tolerant and flexible have turned into a historical one. By becoming a historical Islamic thought, Islamic studies lose their socio-historical relevance such as anti-corruption education which only prioritizes non-religious scientific

²⁰³ M. Amin Abdullah, (ed)., *Tafsir Baru Studi Islam dalam Era Multikultural* (Yogyakarta: Kurnia Kalam Semesta, 2002),42.

²⁰⁴ Abdullah, *Studi Agama: Normativitas atau Historisitas?*, 18.

²⁰⁵ Abdullah, *Falsafah Kalam*, 19.

aspects an sich because the discourse forms a geological layer that is difficult to dismantle. Arkoun offers a method of deconstruction in uncovering the Islamic study by utilizing the findings of the humanistic social sciences such as sociology, anthropology, history and others²⁰⁶.

With an interconnective integrative approach, it will encourage a paradigm shift (shifting paradigm) to become a necessity in the building of Islamic studies to find appropriate and relevant methodological formulations and answer the challenges of an increasingly complex era in religion²⁰⁷. This is because the current Islamic studies at PTKI (Islamic universities) seem to be separated from the context of the social reality that surrounds them. *First*, the lack of clarity about the relationship between Islamic studies and humanitarian issues, such as corruption. One of the factors that influence it is that Islamic studies at PTKI (Islamic universities) only emphasize the cognitive aspect and give less emphasis on the affective and psychomotor domains. The lack of harmony between Islamic studies and social issues, as well as corruption, has caused the loss of the importance of Islamic studies itself so that there is an assumption that PTKI (Islamic universities) has lost its relevance to its Tri Dharma.

Second, there is a shift in discourse that considers Islamic studies to be unnecessary. This way of thinking also reduces the enthusiasm of the wider community in studying Islamic studies. *Third*, there is a shift in people's orientation in studying knowledge from abstract to realistic-practical knowledge. *Fourth*, the lack of packaging in framing the development of Islamic studies, so that the format of Islamic studies is displayed in the form of an old product²⁰⁸. The development of Islamic thought with various socio-religious issues that exist in educational institutions and PTKI (Islamic universities) in recent decades has made significant progress. The existence of a classical epistemological heritage that displays religion with a single face (single face) then undergoes a shift to a multi-faced religion is a feature in understanding Islam (understanding Islam as religion). It is

²⁰⁶ M. Arkoun, *Al-Fikr al-Islam: Naqd wa Ijtihad* (London: Dar as-Saqi, 1990), 232.

²⁰⁷ Abdullah, *Islamic Studies di Perguruan Tinggi*, 226

²⁰⁸ Abdullah, *Falsafah Kalam*, 45.

important that the Islamic studies currently available by PTKI (Islamic universities) are refreshed with various methods and approaches of Islamic thought so that the movement is scientifically progressive and cannot be separated from its relevance to social realities such as corruption cases.

Refreshing the understanding of Islamic thought that talks about refusal-corruption education begins by reconstructing the classical epistemology of bayani, burhani and irfani with a circular appearance. This means that each epistemological style of Islamic thought used in Islamic studies can understand the limitations, shortcomings and weaknesses inherent in each epistemology. With this pattern, errors, rigidities, anomalies and errors inherent in each epistemological style of bayani, burhani and irfani religious thought can be corrected by means of epistemological criticism²⁰⁹.

Epistemologically, refusal-corruption education as part of Islamic studies at PTKI (Islamic universities) using an interconnective integrative approach is the answer and response to the epistemological difficulties that have been felt so far. The epistemological dichotomy of Islamic scholarship with general science has been passed down for centuries in Islamic civilization which considers each science to be able to stand alone without greeting other scientific methodologies. The implication of the dichotomy of religion and general science in the changing trends of the times is that Islamic studies will not respond to the various challenges that exist. At this point, Islamic studies must be willing to open up and dialogue with other methodologies, theories and scientific approaches. The interconnective integrative paradigm is one of the alternative offers in providing a worldview in Islamic studies, both in viewing religion as ta'abudi, ta'aqli and interpretation of its development.

Islamic studies at PTKI (Islamic universities) with an ontologically interconnective integrative paradigm are expected to be able to make an important contribution, namely to make the relationship between scientific disciplines fluid and open, between Islamic law and education. Although there are still blocks or regional boundaries between the culture of supporting Islamic studies science originating from texts (*al-hadharah an-nash*) and historical-empirical

²⁰⁹ Abdullah, *Islamic Studies di Perguruan Tinggi*, 386.

scientific culture, both social-natural science (*al-hadharah al-'ilm*) and philosophy (*al-hadharah al-falsafah*²¹⁰). Islamic studies with an interconnective integrative approach theoretically-practically provide a new awareness that from a methodological point of view each science has limitations and is unable to solve problems. The reintegration of the epistemology of Islamic studies encourages Islamic scholarship and the general public to accept the existence of others so that they are able to make a real contribution to human civilization.

The development of learning materials, curriculum, and lesson plans/syllabus viewed from the paradigmatic aspect, especially the discourse of Islamic studies, the integrative-interconnective approach can be an alternative to bridge conceptual ideas that idealize an integrated relationship between the ancient sciences and the general sciences. For PTKI (Islamic universities), this paradigm should be an answer to an academic anxiety about scientific gaps, especially aspects of learning materials and curriculum that have existed so far and are dichotomous between religious science and general science. The two sciences are not related, let alone greet each other, even general sciences tend to be seen as something foreign and have no relevance to Islamic disciplines in the PTAI (State Islamic Religion Universities) environment in general. Actually, epistemologically, Islam basically does not dichotomy between religious science and general science. The interconnective integrative paradigm in the sense of developing learning materials, curriculum, and RPS/natural syllabus, the integration of Islamic law with anti-corruption education is intended as a form of integrated scientific relationship between religious sciences and general sciences at the level of formal objects where the two sciences with different substances are placed at the level of subordinate positions.

E. Integration of Islamic Law Values in Refusal-Islamic Education

The "Value" according to J.R. Franckel quoted by Chabib Thoha is²¹¹ "a value is an idea a concept about what some one thinks is important in life." Values are ideas, all concepts about what a person thinks is important in life. Then Soeparwoto, et al. In his book

²¹⁰ Abdullah, *Studi Agama: Antara Normativitas atau Historisitas?*, vii.

²¹¹ Chabib Thoha, *Kapita Selekta Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 1996), 60.

explains, value is something that is believed to be true and encourages people to make it happen. In other words, value is a standard of conceptual truth that is believed to be true by individuals or social groups in making decisions about something that is needed as a goal to be achieved²¹².

In addition, The values are the firmness of a person's stance on how he should act and fight for his ideals or goals. Meanwhile, according to Muhaimin and Abdul Mujib²¹³, expressing value is a determination of the quality of an object that involves a type of appreciation or interest. Values can also be interpreted as abstract conceptions in humans or society, regarding things that are considered good, right, and things that are considered bad and wrong. Values are a set of beliefs or feelings that are believed to be identities that give a special pattern to patterns of thinking, feeling, and attachment and behavior²¹⁴.

1. Source of Value

According to Abu Ahmadi and Noor Salimi²¹⁵, the sources of value consist of:

a. Divine values consisting of the Qur'an and Sunnah. Values derived from the Qur'an such as the commandments for prayer, zakat, fasting, and hajj and values derived from the sunnah whose law must consist of procedures for carrying out taharah and procedures for carrying out prayers.

b. Worldly values consisting of ra'yu (mind), customs and natural reality. The value that comes from ra'yu is to provide interpretation and explanation of the Qur'an and sunnah, matters related to society and are not regulated by the Qur'an and sunnah. Values that are sourced from customs are procedures for communication, interaction between humans. As well as values that are sourced from natural realities, namely dress procedures and eating procedures.

²¹² Soeparwoto, dkk., *Psikologi Perkembangan* (Semarang: UPT UNNES Press, 2004), 100.

²¹³ Muhaimin dan Abdul Mujib, *Pemikiran Pendidikan Islam; Kajian Filosofis dan Kerangka Dasar Operasionalisasinya* (Bandung: Trigenda Karya, 1993), 91.

²¹⁴ Abu Ahmadi dan Noor Salimi, *Dasar-Dasar Pendidikan Agama Islam* (Jakarta: Bumi Aksara, 1994), 202.

²¹⁵ *Ibid.*, 203.

2. Various of Values

According to Abdul Aziz²¹⁶, there are at least 3 kinds of values. These values include; logical values, ethical values and religious values. The explanation is as follows:

a. Logical value

Logical values are values that include knowledge, research, decisions, narratives, discussions, theories, or stories. This value boils down the truth.

b. Ethical values

Ethical value is the value of a behavioral institution of a person or group of people which is composed of a system of values or norms taken from (generalized from) the natural phenomena of the group's society.

c. Religious values.

Religious value is a value system or moral system that is used as a frame of reference that becomes a reference for how to behave physically and spiritually for Muslim humans. Values and morality taught by Islam as a revelation from Allah swt. which was revealed to the Prophet Muhammad.

In addition M. Arifin²¹⁷ stated, values in Islam contain two categories of meaning, from a normative point of view and from an operative point of view. The normative value is the consideration of good and bad, right and wrong, right and bail, blessed and cursed by Allah. From an operative point of view, these values contain 5 categories that become the principle of standardization of human behavior, namely *fardhu*, *sunnah* or *musthab*, *mubah* or *jaiz*, *makruh* and *haram*.

The values according to Abu Ahmadi and Noor Salimi are a set of beliefs or feelings that are believed to be an identity that gives a

²¹⁶ Abdul Aziz, *Filsafat Pendidikan Islam Sebagai Gagasan Membangun Pendidikan Islam* (Yogyakarta: Teras, 2009), 123-132.

²¹⁷ M. Arifin, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2000), 140.

special pattern to patterns of thinking, feeling, attachment, and behavior²¹⁸. As for the understanding of refusal-corruption education as explained above, refusal-corruption education is a conscious and planned effort carried out as a cultural correction with the aim of introducing ways of thinking and instilling anti-corruption values which include knowledge transfer (cognitive), character building efforts (affective), and moral awareness in resisting (psychomotor), against corrupt behavior deviations.

Believe it or not, the implementation of regional autonomy has positive implications for the participation of community. In advance, the role of the community was almost non-existent, the public space which is now so wide must be utilized optimally by every component of society in supporting the implementation of good and clean governance. Anti-corruption public education is intended as an effort to raise awareness and empower the community so that they have knowledge and abilities, both theoretically and practically in handling and following up on allegations of corruption and abuse of power by public officials.

Therefore, it can be concluded that the values of anti-corruption education are something that is believed to be true, in this case it is about the elements of anti-corruption education, so that it can influence thoughts, feelings, and behaviors that can shape towards a complete human being. There are many anti-corruption values in Islam, both in the Qur'an, Hadith and the opinions of experts, as follows:

1. Prohibition of bribes and gifts for officers.
2. Prohibition of *fasad* and *ghulul*.
3. The obligation to be honest and trustworthy for leaders or public officers.
4. The obligation to uphold justice and meritocracy.
5. Prohibition of consuming illicit treasures and not being greedy for the world.
6. The transparent and control over the policy.

²¹⁸ Ahmadi, *Dasar-Dasar Pendidikan Agama Islam*, 667.

7. Salary eligibility guidelines²¹⁹.

According to the Ministry of Education and Culture, in Agus Wibowo's book, there are values that are internalized in refusal-corruption education²²⁰.

Table 5.1

No	Values	Description
1.	Honesty	Behavior based on efforts to make himself a person who can always be trusted in words, actions, and work.
2.	Concern	Attitudes and actions that always want to help other people and communities.
3.	Independence	Attitudes and behaviors that are not easy to depend on others in completing tasks.
4.	Discipline	Actions that show orderly behavior and comply with various rules and regulations
5.	Responsible	The attitude and behavior of a person to carry out his duties and obligations, which he should do, to himself, society, the environment (nature, social, and culture), the state and God Almighty.
6.	Hard work	Behavior that shows a genuine effort in overcoming various barriers to learning and tasks, as well as completing tasks as well as possible.
7.	Simplicity	Modest, not excessive attitude and behavior, not many intricacies, straightforward, frugal, according to needs, and humble.

²¹⁹ Sukron Kamil, *Pemikiran Politik Islam Tematik* (Jakarta: Kencana Prenadamedia Group, 2013), 285-297.

²²⁰ Agus Wibowo, *Pendidikan Anti Korupsi di Sekolah; Strategi Internalisasi Pendidikan Anti Korupsi di Sekolah* (Yogyakarta: Pustaka Pelajar, 2003), 45-46.

8.	Courage	Have a steady heart and great self-confidence in dangers, difficulties, and so on. (brave, trembling, and unyielding).
9.	Justice	Equal weight, impartial / not favoritism, side / hold to the truth, appropriate, not arbitrary, balanced, neutral, objective and proportional.

The elaboration of these values in various dimensions, such as politics, economics, sociology and law, can be seen as follows:

Table 5.2

The description of Reference Values in Refusal-Corruption Education²²¹

REFUSAL-CORRUPTION EDUCATION		
No	Dimension dan Indicator	Reference Value
1.	<p>POLITIC:</p> <ul style="list-style-type: none"> a) Making policies based on public/common interests (fair, courageous) b) Implementing policies based on an attitude of upholding the truth (honest, brave) c) Implementing policy supervision in a non-selective (fair, courageous) manner 	<p>1. SPORTIVE: chivalrous, honest, upright (independence, still holding justice).</p> <p>2. RESPONSIBLE: the condition of being obliged to bear everything (if anything happens, you can be sued, blamed, sued, etc. For example, being brave and ready to accept risks, trust, do not dodge, and do the best), the right of function to accept the burden as a result of the attitude of the party itself or the other party, carry out and</p>

²²¹ Kementerian Pendidikan dan Kebudayaan (Kemendibud), *Integrasi Pendidikan Anti Korupsi pada Mata Pelajaran Kewarganegaraan SD/MI Kelas VIII* (Jakarta: Kementerian Pendidikan dan Kebudayaan Direktorat Jenderal Pendidikan Dasar, 2011), 13.

2.	<p>SOCIOLOGY</p> <p>a. Keep promises (responsibility)</p> <p>b. Non-discriminatory in providing services (fair)</p> <p>c.No nepotism (fair, independent)</p> <p>d.No collusion (honest, independent)</p>	<p>complete the task in earnest.</p> <p>3. DISCIPLINE: code of Conduct, obedience (compliance) with regulations, timely, orderly, and consistent.</p> <p>4. HONEST: upright, not cheating, sincere, trustworthy, saying and acting right, expressing something according to reality (not lying), and having a straight intention towards every action.</p>
3.	<p>ECONOMY:</p> <p>a. a. Conduct healthy competition (responsibility, honesty, hard work)</p> <p>b. b. Don't bribe (honest)</p> <p>c. Not wasteful in using resources (simple, responsible)</p> <p>d. Do not deviate from allocation and distribution (honest, caring, responsible)</p>	<p>5. SIMPLE: unpretentious, attitudes and behavior that are not excessive, not many intricacies, not many knick-knacks, straightforward, as they are, thrifty, according to needs, and humble.</p> <p>6. HARD WORK: activities to do something in earnest, never give up / tenacious and enthusiastic in trying.</p> <p>7. INDEPENDENT: in a state of being able to stand alone, not dependent on others, believe in one's own abilities, be able to organize himself, and take the initiative.</p>
4.	<p>LAW:</p> <p>a. Do not embezzle funds, taxes, goods, and so on (honest, responsibility)</p> <p>b. Do not falsify documents, letters, signatures, and so</p>	<p>8. FAIR: equal, impartial, taking sides / sticking to the truth, appropriate, not arbitrary, balanced, neutral,</p>

	<p>on (honest, responsibility)</p> <p>c. Not stealing funds, goods, time, measures that are detrimental to other parties, and so on (honest, responsibility, discipline)</p> <p>d. Do not commit fraud against other parties (honest)</p> <p>e. Do not conspire in making decisions (responsibility)</p> <p>f. f. Do not do damage to goods/facilities belonging to the state (responsibility, care)</p> <p>g. Not giving or receiving gratuities (honest, simple)</p> <p>h. h. Do not violate / violate the rules (discipline, responsibility)</p>	<p>objective and proportional.</p> <p>9. DARE: having a steady heart and great confidence in the face of danger, difficulties, etc. (not afraid, trembling, wry) and unyielding.</p> <p>10. CARE: heeding, paying attention (empathy), ignoring, helping, tolerant, loyal friends, defending, understanding, respecting, and treating others as well as possible.</p>
--	---	---

Meanwhile, for educational institutions under the auspices of the Ministry of Religion of the Republic of Indonesia, the reference values and anti-corruption behavior that are integrated into subjects can be identified as follows:

Table 5.3

Refusal-Corruption Values and Behavior Based on the General
Director of Islamic Education, The Ministry of Religion RI²²²

No	Refusal-Corruption Values and Behavior	Characteristic Refusal-Corruption Values and Behavior
1.	Recognizing corrupt behavior that must be avoided.	<ul style="list-style-type: none"> a. Identify the characteristics of corrupt behavior that need to be avoided. b. Accustomed to doing tasks on time c. Show examples of known cases of corrupt behavior at home, in madrasas, and in the community. d. Show examples of cases of behavior that do not contain elements of corruption that have been carried out by students.
2.	Be honest, disciplined, responsible, and fair in daily life.	<ul style="list-style-type: none"> a. Dare to express something in accordance with the actual situation. b. Get used to doing things on time. c. Accustomed to carrying out tasks in a timely manner. d. Accustomed to being impartial to anyone in carrying out an action

²²² Kementerian Agama, *Panduan Penyelenggaraan Pendidikan Anti Korupsi*, 20-21

3.	Only serving a gift according to what is rightfully his.	<p>a. Refuse a gift that is not in accordance with its rights.</p> <p>b. Don't want to take something that doesn't belong to you.</p>
4.	Respect and fulfill the rights of others	<p>a. Giving something to someone else according to their rights.</p> <p>b. Never give to others something that is not their right.</p>
5.	Able to analyze the causes and consequences of corrupt behavior in the life of society and the state.	<p>a. Able to identify the causes that encourage the emergence of corrupt behavior in the life of society and the state.</p> <p>b. Able to identify the consequences of corrupt behavior in the life of society and the state.</p> <p>c. Able to state the reasons for the need to avoid corrupt behavior in the life of society and the state.</p>
6.	Have pride in anti-corruption behavior.	<p>a. Proud of anti-corruption behavior.</p> <p>b. Refusal-corruption behavior.</p>
7.	Cultivating anti-corruption behavior in the family and community	<p>a. Disseminate ideas and desires to avoid corrupt behavior.</p> <p>b. Demonstrate a commitment to rejecting corrupt behavior.</p> <p>c. Be a role model for refusal-corruption behavior.</p>

F. Islamic Law Integration Design in Refusal-Corruption Education

1. Curriculum Model

a. Curriculum in Schools/Madrasah

The concept of refusal-corruption education will be meaningful if there is a good and effective model design formula that is incorporated into the curriculum. In general, to formulate a model formula for integrating anti-corruption education into the curriculum, there are several things that must be considered and done, as follows:

- a. In essence, refusal-corruption education is behavioral education. Refusal-corruption education is basically not only about knowledge but also behavior. So that to be internalized by students, it must be exemplary, not just taught. This means that character can be taught or not.
- b. Refusal-corruption education contains aspects of measurable values. Refusal-corruption education to students should not contain things that are ideal-normative in nature, but contain measurable aspects, as formulated by the Ministry of Education and Culture and the Director General of Islamic Education, so that it is possible (though not necessarily) to be a separate subject. .
- c. Refusal-corruption education is a shared responsibility. The implementation of anti-corruption education is the shared responsibility of all teachers and other elements in the school. If anti-corruption education becomes a separate subject, it is as if the one who is responsible for the success of anti-corruption education for students is only the teacher of character.
- d. Refusal-corruption education is integrated with other subjects. Anti-corruption education can be integrated into other subjects, especially religious studies. Conceptually, religious education in schools has actually instilled anti-corruption education, although it must be admitted that its implementation is still not effective.

Particularly , the following are something that needed to noted:

- 1) Analyzing the substance and relationship of corruption as constitutional messages with content standards, competency standards and basic competencies for all subjects, especially religious subjects, Civics and Social Studies.

2) Integrating aspects and indicators of corruption as well as anti-corruption reference values into competency standards and basic competencies for all subjects, especially religion, Civics and Social Sciences

3) Develop an anti-corruption education integration model in the learning syllabus of all subjects, especially religious subjects, Civics and Social Studies.

4) Develop an anti-corruption education integration model into the learning implementation plan (RPP) for all subjects, especially religious matters, Civics and Social Studies.

In addition, until now, the opinions of experts and observers are not the same, but also many are the same about the design of anti-corruption education implementation models in the curriculum at the school/madrasah level. According to Hamdani²²³, the design of the refusal-corruption education model has two forms, namely inclusive and exclusive models. For the basic education level, taking into account the maturity of students' thinking and the density of class hours, an inclusive strategy can be used, which is taken by refusal-corruption education into a number of existing subjects. For secondary education, an exclusive approach can be used that presents anti-corruption education as a subject but not curricular or in a local (institutional) curriculum.

Yulita also believes that the introduction of anti-corruption education must of course be gradual according to the age of the child. The age of children and adolescents is a critical age in shaping attitudes, so it can be said that to improve this country (it may take 20 years), anti-corruption education at the elementary and junior high school levels is important to prepare future leaders who are not corrupt.

In its application, anti-corruption education can be carried out both formally and informally. At the formal level, elements of anti-corruption education can be incorporated into the curriculum to be

²²³ Anwar Hamdani, *Model Pendidikan Anti Korupsi Bagi Siswa SLTA di Wilayah Kota Surakarta*, Makalah Penelitian, 2012, 4

integrated into subjects. For the informal level can be done in extracurricular activities²²⁴.

Meanwhile, according to Bhayu Sulistiawan²²⁵, there are two design options for refusal-corruption education implementation models. *First*, making the issue of corruption into a subject in which it can be discussed, among others: the history of corruption in Indonesia and the world from time to time; the process of eradicating corruption in Indonesia and other countries; and the consequences of corruption on national, religious and humanitarian values.

Second, the discussion on corruption crimes is inserted as a supplement to certain subject matter that is considered to support the discussion, such as Citizenship Education (PKn), Social Studies, and Religion. These materials are taught in order to build noble values, and emphasize discussing the impact of corruption crimes in several countries and so on.

As for the level of education, the discussion on corruption crimes should be applied to students at the upper secondary level or at the tertiary level, considering the level of maturity and the range of understanding about it. However, it does not rule out the possibility that this is also applied to the basic education level. It's just that the emphasis of the new material rests on the introduction of the crime of corruption, as well as its models. Nevertheless, in essence, refusal-corruption education programs should conceptually be inserted into subjects that already exist in schools in the form of expanding themes that already exist in the curriculum by using a contextual approach to refusal-corruption learning. This option is used with consideration so as not to add to the burden of the curriculum and student learning hours. On another aspect, refusal-corruption education can also be implemented in the form of subjects for student extra-curricular activities or local (institutional) content.

From the various opinions above, in the end the Ministry of Education²²⁶ has designed how a refusal-corruption education model

²²⁴ Yulita TS, *Pendidikan Anti Korupsi di Sekolah, Perlukah?*, Tulisan ini disarikan dari bahan training Value Based Education, di ISS, Den Haag April 2010 dan dimodifikasi dengan gagasan penulis, 2012, 5.

²²⁵ Sulistiawan, *Nilai-Nilai Anti Korupsi*, 104, 108

²²⁶ Kementerian Pendidikan Nasional, *Panduan Pelaksanaan Pendidikan Karakter*, 9.

in the curriculum formed. The refusal-corruption education curriculum in principle is not included as a subject, but is integrated into subjects, self-development, and school culture. Therefore refusal-corruption education can be implemented optimally, refusal-corruption education is implemented through development steps in school activities. Therefore, the Deputy Head of Curriculum, teachers and other education stakeholders in schools need to integrate the values developed in anti-corruption education into the existing curriculum, syllabus and lesson plans (RPP). For more details, see the following table:

Table 5.4

The Implementation Model of Refusal-corruption Education Lessons in the Curriculum

No.	Refusal-corruption Education in Curriculum	
1.	Integrated in each subjects	Mengembangkan silabus dan RPP pada kompetensi yang telah ada sesuai dengan nilai yang akan diterapkan.
2.	Subjects in Mulok	Determined by school/region <ul style="list-style-type: none"> ▪ Competence is developed by the school/region.
3.	Self Development Activities	a. Cultivation & Habituation <ol style="list-style-type: none"> 1) Conditioning 2) Routine activities 3) Spontaneous activities 4) Exemplary 5) Programmed activities. Extracurricular

		<ul style="list-style-type: none"> ▪ Scouts; PMR; honesty canteen; UKS; KIR; Sports, Arts; OSIS and so on. <p>Counseling guidance</p> <ul style="list-style-type: none"> ▪ Providing services for children who have problems.
--	--	---

According to Agus Wibowo²²⁷, teachers and schools need to integrate the values developed in anti-corruption education into the existing Education Unit Level Curriculum (KTSP), Syllabus and Learning Program Plans (RPP).

In addition, the development of refusal-corruption educational values is integrated in each subject of each subject. These values are included in the syllabus and lesson plans. The development of these values in the syllabus is carried out in the following ways:

- Identifying Standards Competencies (SK) and Basic Competencies (KD) which will become materials for integrating anti-corruption education,
- Adding an indicator about corruption in the indicator column,
- Adding the main material on corruption in the main subject column according to the indicators,
- Inserting instruments related to corruption to evaluate the implementation of anti-corruption education, and
- Adding learning resources (SB) about corruption.

²²⁷ Wibowo, *Pendidikan Anti Korupsi di Sekolah*, 57-59.

Meanwhile, the procedures for integrating anti-corruption education into the RPP include:

- 1) Inserting refusal-corruption education material indicators,
- 2) Inserting refusal -corruption education materials in the learning objectives,
- 3) Describe the indicators of refusal -corruption education materials in learning materials,
- 4) Planning the provision of refusal -corruption education materials in learning steps,
- 5) Add learning resources, and
- 6) Inserting an instrument on refusal -corruption education materials in the assessment of lessons.

In addition to the steps above, teachers is able integrate refusal-corruption education using steps such as character education, including:

- 1) Reviewing the Competency Standards (SK) and Basic Competencies (KD) in the Content Standards (SI), to determine whether the values of anti-corruption education have been included in it;
- 2) Using table 1 which shows the relationship between SK and KD with values and indicators to determine the values to be developed;
- 3) Include the anti-corruption values in table 1 in the syllabus;
- 4) Include the values listed in the syllabus into the lesson plans;
- 5) Develop active student learning processes that allow students to have the opportunity to internalize values and show them in appropriate behavior; and
- 6) Provide assistance to students, both those who have difficulty internalizing values and to show them in behavior.

In this case the Directorate General of Islamic Education, the Directorate of Madrasah²²⁸ also designs an anti-corruption education model. Although there are differences, the two national educational institutions are interrelated and complement one another. In the Guidelines for the Implementation of refusal-Corruption Education in Madrasas, it is stated that the success of instilling refusal -corruption values is influenced by the delivery method and the learning approach used. In order not to add to the burden of students who are already

²²⁸ Kementerian Agama, *Panduan Penyelenggaraan Pendidikan Anti Korupsi*, 14-17, 26.

quite heavy, it is necessary to think carefully about the model and approach to be chosen.

There are two ways to integrate refusal-corruption education into the curriculum. First, the integration of refusal-corruption educational values through curriculum, syllabus and lesson plans. Here is a table that describes three models of education delivery to instill refusal-corruption values that can be carried out in madrasah, as follows:

Table 5.5

The Implementation Model of Refusal-corruption Education
Lessons in the Curriculum

No	Refusal-Corruption Education in Curriculum	
1.	Terintegrasi dalam mata pelajaran	<p>a. Instilling refusal-corruption values in refusal-corruption education can also be delivered in an integrated manner in all subjects. Refusal-corruption values can be instilled through several points or sub-topics related to life values.</p> <p>b. According to Suparno, the advantage of this model is that all teachers are responsible for instilling refusal-corruption values into students. Understanding the value of refusal-corruption life in students is not only informative-cognitive, but is applied to each subject.</p> <p>c. The weakness of this model is the</p>

		<p>understanding and perception of refusal-corruption values that will be instilled must be clear and the same for all teachers, because if they are different, it will confuse students..</p>
2.	<p>Model di Luar Pembelajaran melalui Kegiatan Ekstra Kurikuler atau Kegiatan Insidental</p>	<ul style="list-style-type: none"> a. Cultivating values with this model prioritizes processing and inculcating values through an activity to discuss and explore the values of life. b. The advantage of this method is that students really get value through concrete experiences. The experience will be more embedded and learning more enjoyable, when compared to just information, let alone monologue information, because students are more involved in exploring life values. c. The weakness of this method is that there is no fixed structure within the framework of education and teaching in schools/madrasahs, so it takes more time. d. This model also demands creativity and an in-depth understanding of student needs, not just a mere joint event, it takes an intense companion so that students have the same perception. This kind of activity cannot only be held once or twice a year but must be repeated.

3.	Model pembudayaan, pembiasaan nilai dalam seluruh aktivitas dan suasana madrasah	The inculcation of refusal-corruption values also able to be instilled through civilizing in all activities and school/madrasah atmosphere. Cultivation will lead to a habituation. To foster an anti-corruption culture, schools/madrasahs need to plan a culture and habituation activities. Habituation is an educational tool. For young students, habituation is very important. Because with that habituation, an activity will eventually become the property of students in the future. Good habituation will form a human figure with a good personality as well. Conversely, bad habits will form a human figure with a bad personality as well.
----	--	--

As for the second model, refusal-corruption education materials are integrated into the curriculum. Therefore, refusal-corruption education needs to be formulated into one of the materials which are then compiled into Competency Standards and Basic Competencies. Furthermore, it is translated into the substance of the study or subject matter in certain subjects. Subjects that are close to being used as a foothold in anti-corruption education are Religion, Citizenship Education (PKn), and Social Sciences (IPS).

b. Refusal-Corruption Education Curriculum in Universities

Refusal-corruption education in universities is able to use several approaches that are applied in the refusal-corruption education curriculum, which has its advantages and disadvantages. These models and approaches include:

First, the model as a separate subject. Refusal-corruption education is delivered as a separate subject like other fields of study. In this case, the teacher in the field of anti-corruption learning must make an Outline of Teaching Guidelines (GBPP), Lesson Units (SP), Teaching Plans (RP), teaching methodologies, and teaching evaluations. In addition, refusal-corruption learning as a subject must be included in a structured schedule. The advantage of refusal -

corruption education as a subject is that the material is more focused and well-planned. Thus, lessons are more structured and measurable as information. There are designated hours as an opportunity to provide definitive information. Teachers can make plans and have many opportunities to develop their creativity.

Second, the model is integrated in the subjects. What is meant by being integrated into subjects is refusal-corruption education is inserted in a number of courses that already exist in the PTAI (Islamic Religion Universities) curriculum. Applicatively it is more positioned as an approach to learning. Related to this, the learning concept that can be used as a reference is the internalization of integrity learning in which the internalization of integrity values in learning must pay attention to 4 things which include; understanding or understanding of the character of integrity; a feeling of integrity; acts of integrity; and internalization of values (values of faith, ethics, and morals).

Instilling refusal-corruption values in anti-corruption education can also be delivered in an integrated manner in all courses. Lecturers can choose the values that will be instilled through the subject matter. Refusal-corruption values can be instilled through several points or sub-topics related to life values. Through this model, all lecturers are able to teach refusal-corruption learning without exception. The advantage of this model is that all lecturers are responsible for instilling refusal-corruption values into students. Understanding the value of refusal-corruption life in children is not only about in formative-cognitive, but is applied to each subject.

Third, the outside learning model. Refusal-corruption values can be instilled through activities outside of learning, for example in extracurricular activities or incidental activities. Cultivating values with this model prioritizes processing and inculcating values through an activity to discuss and explore the values of life. This model can be implemented by the school teacher concerned who gets the task or is entrusted to an institution outside the school to carry it out, for example the Corruption Eradication Commission (KPK).

Fourth, the hidden curriculum model. Instilling refusal-corruption values can also be instilled through civilizing in all school

activities and atmosphere. Cultivation will lead to a habituation. To foster an refusal-corruption culture, schools need to plan a culture and habituation activities. Habituation is an educational tool. For young children, habituation is very important. Because with that habituation eventually an activity will belong to the child in the future. Good habituation will form a human figure with a good personality as well. Conversely, bad habits will form a human figure with a bad personality as well. Based on this habituation, children are accustomed to obeying and obeying the rules that apply in school and society, after getting a good habituation education at school the influence is also carried over in everyday life at home and into adulthood.

Fifth, the combined model. This model means using a combination of integrated and non-learning models together. Instilling values through formal rooting is integrated with activities outside of learning. This model can be implemented both in collaboration with teams by teachers and in collaboration with parties outside the school.

2. Refusal-Corruption Education Materials

a. Refusal-Corruption Education Materials in Madrasah/Schools

According to Rochmat Wahab²²⁹, among the materials contained in Islamic education, the focus of dealing with corruption should be more directed at deepening and cultivating aqidah, in addition to increasing mastery and ownership of morality. With the mastery of aqidah, each student in his behavior is more controlled and guided by the spirit of monotheism. Thus avoiding other gods, which in the end can avoid all forms of corrupt behavior, because the spirit of honesty (shidiq) has been internalized in him. Apart from that, the conditioning of akhlaqul karimah for every individual is very important and strategic, because the possession of noble character can avoid actions that are detrimental to themselves and others, both in the form of minor corruption (in the form of time corruption) to major forms of corruption (in the form of money corruption). , position, and so on).

²²⁹ Rochmat Wahab, *Pendidikan Islam untuk Penangan Korupsi*, Artikel dibahas dalam Pengajian I'tikaf Ramadhan XXIII (PIR XIII) di Pondok Pesantren Budi Mulia, pada 30 Oktober 2005, 3.

In the Guidelines for the Implementation of Refusal-Corruption Education in Madrasah²³⁰, it is stated that the subject matter of Refusal-Corruption Education covers cognitive, affective and psychomotor aspects. The cognitive aspect provides students with knowledge and understanding about the dangers of corruption, so that they will have a high commitment to efforts to eradicate corruption. The affective aspect will correlate with the formation of attitudes, awareness, and beliefs that anti-corruption must be carried out in various fields of people's lives. While the psychomotor aspect will provide skills and behavior to students how to recognize corruption, avoid and prevent corruption. All of these educational activities will provide students with experience on the importance of developing attitudes, behaviors, and habits that are oriented towards honesty.

Currently, students are already so crowded with the abundance of subjects that must be studied and tested. It is feared that students will be trapped in the obligation to study refusal-corruption curriculum materials. It will emerge is hatred and useless on refusal-corruption subjects. Instead of understanding and awareness of anti-corruption.

Integration through material development is carried out by highlighting, sharpening, deepening, or expanding learning materials related to certain refusal-corruption values and behaviors according to the level of intellectual development of students at each level of the madrasa. Thus, certain anti-corruption values and behaviors will be developed differently at the MI, MTs, and MA and MAK levels. Even though they are developed differently, they are still sustainable and sustainable.

In this case, to implement it, the General Director of Islamic Education offers materials that can be studied in madrasas/schools, including:

- 1) What and where is corruption
- 2) Causes of corruption
- 3) Moral issues
- 4) Corruption and human rights

²³⁰ Kementerian Agama, *Panduan Penyelenggaraan Pendidikan Anti Korupsi*, 19-22.

- 5) Fighting corruption
- 6) Corruption and the market economy
- 7) Corruption and law
- 8) Corruption and democratic society
- 9) Rights and obligations of citizens
- 10) Clean and authoritative government
- 11) Good governance.

Meanwhile, another explanation regarding refusal-corruption education materials was delivered by Bhayu Sulistiawan²³¹. He explained that the learning process in anti-corruption education is also very significant and dominant is carried out by linking learning materials with currents of practical and actual reality, such as corruption crimes with various modes operation. As known, the stagnation of the development in learning materials was caused by the lack of integration about the material with contextual problems. This getting worse by the learning process that runs monotonously and is only oriented to the basis competence and mastery of conventional materials (subject oriented curriculum).

Such as material in ushul fiqh, and so on, defining the themes of theft and deprivation of financial-private ownership rights in the teaching of fiqh, both in the curriculum, syllabus, and RPP or Lecture Program Unit (SAP), it is referred to as theft and deprivation of financial property rights carried out physically, such as robbery (hirabah) or looting on the street (qath'u al -tharīq). Material enrichment has not touched on the forms of confiscation and financial robbery in non-physical mechanisms that are more systemic-communal-contextual and up-to-date, thus the crime of corruption as a symptom of abuse of trust and power as well as a form of white-collar crime to the public.

Materials on corruption in a broad (international) scope also need to be included in the development of Islamic religious education materials. At least based on the many ways used by the international corporatocracy to conquer a developing country, including through brutal means through violence and military force, through pressure and threats of violence. The large number of national assets that have been sold to foreigners indicates how the international corporatocracy also plays the role of corruptors in different ways.

According to Amien Rais²³², the corporatocracy controls the economy, politics and security defense through what is called state capture corruption or state hijacked corruption, namely corruption that holds the state hostage. State power has 'served' foreign interests and

²³¹ Sulistiawan, *Nilai-Nilai Anti Korupsi dalam Pendidikan Islam*, 105, 109-114.

²³² Ibid., 106.

committed the greatest corruption. It is at this point that fiqh material can be developed in the realm of national-international discussions, or it can be called state fiqh.

Integrity or the trust of the state leaders is clearly visible in their abusment of the corporatocracy. After all, people's cannot simply trust mortgaged to foreign parties by selling national assets which incidentally are natural resources for Indonesia. Exploitation of nature is included in the material how *hablum minal 'âlam* should be directed to exploration, not exploitation.

In this study, the researcher tries to discuss an integrative-inclusive anti-corruption education model, namely with alternative anti-corruption materials that are integrated in Islamic religious subjects. In addition, it can also be inserted in the subjects of Citizenship Education (PKn) and Social Sciences (IPS).

The three subjects were chosen because they are considered to be very close to refusal-corruption education materials which more oriented towards fostering citizens, inculcating values and morals, as well as efforts to raise awareness for the younger generation of the dangers of corruption for the life of the nation and state. Such as the subject of Citizenship Education (PKn) in the KTSP in II grade of (Junior High School) SMP and MTs semester 2 which contains Basic Competencies (KD) that explicitly written about refusal-corruption education.

b. Refusal-Corruption Education Materials in Universities

In the midst of rooting corruption cases, both small and large, this adds to the many problems that must be faced by educational institutions. To deal with the problem of corruption, educational institutions must be able to make breakthrough solutions to prepare a generation that dares to say no to corruption. One way that can be done is for educational institutions to prepare a comprehensive refusal-corruption education learning approach. To create a generation who have a character that is not corrupt, there are several approaches that can be applied, as follows:

1) Student-Centered Learning (SCL)

According to Utomo Dananjaya, the SCL concept has the following indications: a) learning is an active process of students developing their potential, b) active experiences of students must be sourced and relevant to social reality, problems related to professions, related to social problems such as public services and so on, c) in this

experience process students get inspired and motivated to be free to take initiative, be creative and independent, and d) the learning process experience is an activity of remembering, storing and producing information, ideas that enrich the abilities and character of students²³³.

2) Moral Learning Approach²³⁴

Moral approaches that can be applied include the moral clarification approach developed by Rath (1966), the cognitive moral development approach developed by Kohlberg (1971), the moral analysis approach developed by Hersh (1980) and the caring education approach developed by Nodding (1992).

The moral clarification approach developed by Rath has a weakness that is more emphasis on moral learning in the cognitive aspect compared to the moral feeling and moral treatment of students at school. Likewise, with the cognitive moral development approach developed by Kohlberg, more emphasis is placed on moral learning in cognitive aspects, especially the ability and skills of students to make moral decisions based on intellectuality.

Meanwhile, the moral analysis approach developed by Hersh also emphasizes the moral learning process on aspects of thinking, especially the ability and skills of students to analyze the morals that occur in society.

Therefore, a comprehensive and integrated approach to moral education is needed that can develop optimally between students' thoughts, feelings and moral treatment. In this case, Lickona has developed the approach, namely that one of the principles of effective moral education is that morals need to be thoroughly defined which includes the domains of moral thinking, moral feelings and moral treatment. These three moral domains are the main domains of moral function. The three moral domains, both moral thinking, moral feeling and moral treatment, must be integrated in the process of implementing moral learning to students in schools because every good has three aspects, namely moral knowledge, moral feelings and moral treatment. Lickona²³⁵ describes that the three moral components, both aspects of moral knowledge, moral feelings and moral treatment, are closely

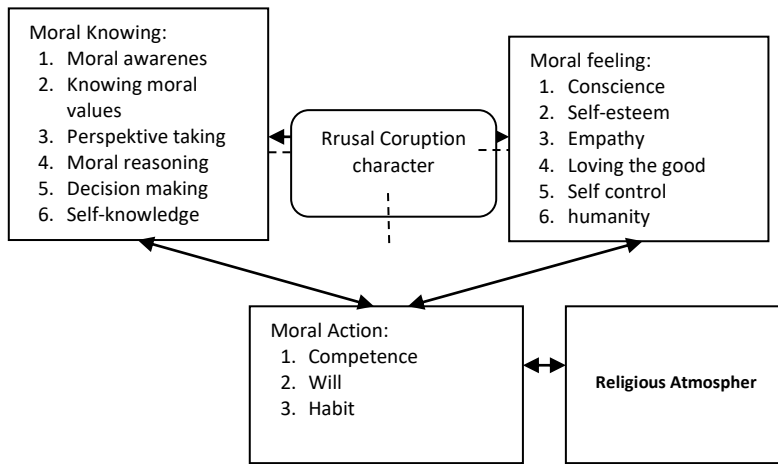
²³³ Kemendikbud, *Pendidikan Anti Korupsi untuk Perguruan Tinggi* (Jakarta, Direktorat Jenderal Pendidikan Tinggi Kementerian Pendidikan dan Kebudayaan RI Badan Hukum Kepegawaian, 2011), 8.

²³⁴ Moh. Muslih dan Wan Hasmah Wan Mamat, *Pendekatan Pembelajaran Pendidikan Agama Islam secara Komprehensif*, FORUM TARBIYAH Vol. 7, No. 1, Juni 2009, 20-27.

²³⁵ Fathorrahman, *Pengertian, Konsep, Nilai, Moral, dan Norma dalam Pembelajaran PKn SD* (Presentasi Power Point di Universitas Negeri Yogyakarta, Tt.), 6-7.

related and interdependent between one moral component and another. He illustrates the interconnectedness and interdependence of the three components of good morals as follows:

Chart 5.1
Character Building According to Lickona



The line connecting one dimension to another shows that to foster noble character (including preventing the spread of mental corruption) it is necessary to develop all three in an integrated manner, namely: first, moral knowing, which includes: (1) moral awareness (knowledge about morals). or good and bad; (2) knowing moral values (knowledge of moral values); (3) perspective taking (using a moral view); (4) moral reasoning (moral considerations); (5) decision making (making decisions based on morals); (6) self-knowledge (knowledge or understanding of oneself). Second, moral feeling, which includes: (1) conscience (awareness of morals or good and bad; (2) self-esteem (a sense of self-worth); (3) empathy (a sense of empathy); (4) loving the good (love). goodness); (5) self control (control or self-control); and (6) humality (humble). Third, moral action, which includes: (1) competence (competent in carrying out morals); (2) will (willingness to do good and stay away from evil); (3) habit (habits to do good and stay away from evil/bad deeds). So, at the level of moral action, so that students get used to (habit), have the will (will), and are competent in realize and carry out the values of faith and piety.

Based on the description above, it can be formulated that to become a person who has a good anti-corruption character, three good

moral components are needed, namely moral knowledge, moral feelings and moral treatment. These three moral components are interdependent and mutually encourage each other component. Lickona's opinion on the importance of comprehensive moral education is strengthened by the opinion of Williams & DeRoche, (2001) that moral education needs to emphasize knowledge of moral values and the heart. These two aspects are needed to build good moral treatment. Research conducted by Le Capitaine (1980) shows that an educational curriculum that emphasizes affective and moral value thinking will be able to encourage the development of moral values to students compared to a curriculum that only emphasizes conflict resolution or awareness of students' feelings at school.

On the other hand, Suyanto argues that education that only emphasizes moral thinking will be detrimental to oneself and to society as a whole. Many students know good deeds are morally good but they do not have the ability to practice these virtues in daily routine.

This is due to the lack of willingness and commitment from students to practice the goodness. Wynne (1991) states, there is a 95 percent chance that we all know about good and bad deeds. One cause of a person's inability to do good, although as according to Kilpatrick (1992) cognitively he knows it is that he is not trained to do good. In this case, Lickona (1992) explains that moral education requires continuous practice and practice. It is not enough to teach the habit of doing good. Therefore, moral education is needed that can foster a sense of will to do good. In addition, Samay (1986) argues that cultivating a sense of love for humans is an important aspect that needs to be done in moral learning.

3) Contextual Learning Approach

According to Johnson²³⁶, there are eight main components in a contextual learning system, namely: *first*, making meaningful relationships. Students can organize themselves as people who learn actively in developing their interests individually, people who can work alone or work in groups. *Second*, carrying out significant activities, such as requiring students to make connections between schools with various real contexts. *Third*, being self-regulated learners, students do significant work for a purpose, have business with other people, have something to do with making choices, and have responsible products/results.

²³⁶ Dalam Nurhadi, dkk., yang dikutip oleh Anwar Hamdani, *Model Pendidikan Anti Korupsi Bagi Siswa SLTA di Wilayah Kota Surakarta*, Makalah Penelitian, 2012, 5-6.

Fourth, work together. Teachers help students work effectively in groups, helping them understand how they influence each other and communicate with each other. *Fifth*, critical and creative thinking. Students can use higher levels of thinking critically and creatively: they can analyze, synthesize, solve problems, make decisions without planning and use logic and evidence. *Sixth*, nurturing or nurturing students' personalities: knowing, paying attention, having high expectations, motivating and strengthening themselves. *Seventh*, achieving high standards, students recognize and achieve high standards; identify goals and motivate them to achieve them. *Eighth*, using authentic assessment students use academic knowledge in a real-world context for a meaningful purpose.

4) Harefa Learning Approach

Harefa stated²³⁷, there are three stages that can be passed in the learning process. First, moving from the unconscious-incompetent dimension to the conscious-incompetent dimension. Students must experience a process of self-awareness, cannot and indeed cannot be forced from the outside, from anyone or anything that is not ourselves. This process is called enlightenment or awakening.

Second, it moves from the conscious-incompetent dimension to the conscious-competent dimension. This movement or process is called learning. So, it is possible for us to learn in the true sense if we are aware of the inability of students. This means starting to sharpen the eyes of the students (eye mind). This process requires a sharing-exchange approach: namely sharing knowledge, exchanging ideas, and skills.

Third, move from the conscious-competent material to the unconscious-competent dimension. This movement is called habituation. This is called the true professional stage. A person is only called a professional, if he is able to do something with high quality without realizing that to be able to work in such a way requires extraordinary abilities. This process requires real action. The movement of these three stages is continuous and continuous.

In addition to the approaches mentioned above, there are also seven approaches in Islamic education that can be applied in the context of implementing anti-corruption education. Those are²³⁸:

²³⁷ Abdul Halim Soebahar, *Matriks Pendidikan Islam* (Yogyakarta: Pustaka Marwa, 2005), 84- 85.

²³⁸ Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2006), 169-175.

a. Experience Approach. The experiential approach is the provision of religious experience to students in the context of inculcating religious values both individually and in groups.

b. Habituation Approach. Habituation is a certain behavior that is automatic. Educational habituation provides opportunities for students to get used to practicing their religious teachings, both individually and in groups in everyday life. Starting from that habit, students get used to obeying and obeying the rules that apply in the midst of community life. Cultivating good habits is not easy, it often takes a long time, but once you have cultivated a habit, it is also difficult to change it.

c. Emotional approach. This approach is an attempt to arouse the feelings and emotions of students in believing in Islamic teachings and being able to feel what is good and bad. Emotions are psychological symptoms that exist within a person. Emotions are related to feelings. Someone who has feelings can definitely feel something, both physical and spiritual feelings. Spiritual feelings include intellectual feelings, aesthetic and ethical feelings, social feelings and self-esteem.

d. Rational approach. This approach is an approach using ratio in understanding and accepting the greatness and power of Allah.

e. Functional Approach. This approach is an attempt to provide religious material emphasizing the benefits for students in daily life according to their level of development.

f. Exemplary approach. This approach seeks to show exemplary, either through the creation of close social conditions between school personnel, educational behavior and other education personnel that reflect commendable morals, or indirectly through illustrations in the form of exemplary stories.

g. Integrated approach. This approach is carried out in the learning process by simultaneously combining several approaches, namely: faith, experience, habituation, emotional, rational, functional, and exemplary.

CHAPTER 3

EDUCATIONAL MATERIALS ANTI-CORRUPTION IN INDONESIA

A. Understanding Anti-Corruption Education

The socio-political reality of Indonesia after the fall of the Suharto regime (the New Order) made this country a "defective democracy" that led to a "sick state" —a sick country. This is due to the many social problems that plague this country, ranging from SARA, backwardness, education, law, to state ideology. One of them is the rampant corruption that undermines finances. This has made civil society and the government increasingly aware of the importance of finding solutions to overcome these problems. It is as if there is a common awareness that corruption cannot just disappear. The new action that can be taken is to reduce and prevent it. Religious movements are needed in social life to enforce the struggle for social justice in civil society.²³⁹

Then another way that is no less important, which can be taken is through education by making written principles or materials. In educational theory, there are three domains in the taxonomy of educational goals.²⁴⁰ First, the cognitive domain, emphasizes aspects of remembering and reproducing learned information, for combining creative ways and synthesizing new ideas and materials. Second, the affective domain which emphasizes aspects of emotions, attitudes, appreciation, values, and the level of ability to accept or reject something. Third, the psychomotor domain, emphasizing the goal to practice skills such as writing, teaching techniques, trading, and others.

The three domains of education should ideally be in harmony and complement each other. But in reality, the relationship between attitude change (affective) and increased knowledge (cognitive) tends to be statistically independent. So from the three elements of educational attainment, ideally it should be done in an integrated manner so that the

²³⁹ Muhammad AS Hikam, *Democracy and Civil Society* (Jakarta: LP3ES, 1996), 145

²⁴⁰ *Anti-Corruption Education at UIN/IAIN/STAIN, Building Anti-Corruption Culture* (Yogyakarta: UIN Press, 2013), 39.

desired educational process goals are achieved and it will be clear where the education will be directed.²⁴¹

In principle, education is "the total process of developing human abilities and behaviors, drawing on almost all life's experiences."²⁴² This is because a good education is very influential on the formation of one's character, vision, and worldview, and this will have implications for the future of the nation. Thus, the most important thing that can be done is "working out" by integrating the anti-corruption movement into the implementation of education, one of which is in the form of anti-corruption education.

The definition above shows that education is a conscious and planned effort in developing all human potential in the form of intelligence, skills, and noble character as provisions in the life of society, nation and state. That is, education puts forward the process of development and growth of all aspects of human beings, physically and spiritually, which aims to create a perfect human being (al-insan kamil, the perfect man) as a necessary provision in the life of society, nation and state.²⁴³

Socially, education is a process of cultural inheritance (engaging culture). Because culture in the form of values, behavior and technology that has been owned by the older generation, it is hoped that it can be passed on to the younger generation so that the culture of the community is always maintained and developed. Of course, cultural inheritance is not in a passive connotation, but seeks to give birth to a generation that is able to be creative to develop culture so that it is more advanced and develops in a more positive direction.²⁴⁴

In addition, education is directed at advancing the character (character, inner strength), mind (intellect) and body of children in harmony with nature and society.²⁴⁵ Therefore, education is a process of changing attitudes and behavior, so that with this process humans lead to maturity and independence. This view is in line with the National Education System Law no. 20 of 2003 concerning the National Education System which states:

²⁴¹ Ibid., 40.

²⁴² Eko Handoyo, *Anti-Corruption Education* (Yogyakarta: Ombak, 2013), 10.

²⁴³ Ahmad Tafsir, *Educational Science in Islamic Perspective* (Bandung: Rosdakarya Youth, 1992), 41-45.

²⁴⁴ Sumiarti, *Anti-Corruption Education*, P3M STAIN Purwokerto: INSANIA, (Vol. 12, No. 2, May 8-August 2007), 189-207.

²⁴⁵ Amirullah Syarbini and Muhammad Arbain, *Anti-Corruption Education: Concepts, Strategies, and Implementation of Anti-Corruption Education in Madrasas/Schools* (Bandung, Alfabeta: 2014), 3.

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state.²⁴⁶

As described in the previous chapter, the definition of corruption comes from the Latin *corruption*, *corruptus*, or *corrumpere*.²⁴⁷ i.e. eating with greed, stained or dirty work.²⁴⁸ In a sense, corruption means that people who have power desire to commit fraud illegally for personal gain, crime, damage, decay, ugliness, fraud, deviation, depravity, dishonesty, bribery, fraud, immorality, deviation from the word chastity, insulting or slanderous words.²⁴⁹ In Islam, corruption is an act of facade or an act that destroys the order of life, and the perpetrator is categorized as committing a major sin.

According to Syed Husain Alatas, typologically, corruption can be divided into seven types, namely: transactive corruption, extortive corruption, investive corruption, nepotistic corruption, and defensive corruption. , and support corruption.²⁵⁰ Meanwhile, the causes of corruption according to the Qur'an consist of five factors, namely: betrayal factor, legal firmness factor, poverty factor, greed factor, and religious education factor.²⁵¹ Then in Islam, several types of criminal acts (*jari>mah*) in *fiqh jinayah* from the elements and definitions that are close to the current understanding of corruption are: (1) *Ghulu>l* (embezzlement), fraudulent and treacherous actions against other assets, such as acts of embezzlement of *baitul ma>l*, joint property of Muslims, joint property in a business partnership, state property, and zakat assets. (2) *Rishwah* (bribery), something that is given in order to justify what is wrong. (3) *Ghas>b* (forcibly taking the rights/wealth of others), is an attempt to control

²⁴⁶State Secretary (Setneg) of the Republic of Indonesia, Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System (Sisdiknas) (Bandung: Citra Umbara, 2010), 2-3.

²⁴⁷ Eko Handoyo, *Anti-Corruption Education*, 18.

²⁴⁸Bibit S Riyanto, Nurlis Mueko, *Corruptors go to Hell. Examining the Anatomy of Corruption in Indonesia* (Jakarta: Pustaka Hikmah), 2.

²⁴⁹Terminologically, corruption is termed by the Asian Development Bank and Transparency International (TI) as the behavior of those who work in the public and private sectors, both politicians and civil servants who unfairly and illegally enrich themselves or enrich those who are close to them or stimulate others do the same by abusing the position they hold. See Young Judge Harahap, *Verses on Corruption* (Yogyakarta: Gama Media, 2009), 12.

²⁵⁰ SH Alatas, *Corruption, Characteristics, and Functions*, (Jakarta: LP3ES, 1987), ix.

²⁵¹ Harahap, *Corruption Verses*, 119.

the rights of others in a hostile/open manner. (4) Khiya>nah, taking property secretly and showing good behavior towards the owner of the property. (5) Sariqah (theft), take other people's goods/assets by stealth from the place of storage which is usually used to store said goods or assets. (6) H}ira>bah (robbery), acts of violence perpetrated by a person or group of people against another party, whether carried out at home or outside the home with the aim of controlling or seizing the property of the other person; and (7) Al-Maks (illegal levies), Al-Ikhtila>s (pickpocketing), and Al-Ihtihab (confiscation).²⁵²

In Indonesia, the term anti-corruption education has become widely known since the emergence of the Corruption Eradication Committee (KPK). In Law no. 20 of 2003 concerning the National Education System, especially in the part of the national curriculum from elementary school to university, explicitly the term anti-corruption education is not mentioned.²⁵³ Therefore, the term anti-corruption education can be seen as part of the reconstruction of education that seeks to answer various problems of corruption in society. In Indonesia, corruption has become a latent problem because corruption is not only carried out at the top level but has also penetrated to the lower level. With anti-corruption education, the community is expected to be free from various forms of corruption and become a society that upholds integrity, transparency, trust and responsibility.

By seeing the importance of eradicating corruption in the life of the Indonesian nation, the Director General of Islamic Education (Diktis), issued a Decree²⁵⁴ about the importance of anti-corruption education as cultural correction education that aims to introduce new ways of thinking and values to students. Anti-corruption education must integrate three domains, namely the domain of knowledge (cognitive), attitudes and behavior (affective), and skills (psychomotor).²⁵⁵

This anti-corruption mentality will be realized if we consciously develop the ability of future generations to be able to identify the weaknesses of their inherited value system and renew the inherited value

²⁵² M. Nurul Irfan, *Corruption in Islamic Criminal Law*, (Jakarta: Amzah, 2014), 78.

²⁵³ Anwar Hamdani, *Anti-Corruption Education Model for Senior High School Students in Surakarta City Area*, Research Paper, 2012, 3.

²⁵⁴ Ministry of Religion (Kemenag) RI, *Guidelines for the Implementation of Anti-Corruption Education in Madrasahs*, Ministry of Religion RI Directorate General of Islamic Education Directorate of Madrasahs, (Jakarta: Director General of Islamic Education, 2013), 6.

²⁵⁵ Anti-corruption education is an action to control and reduce corruption in the form of an overall effort to encourage future generations to develop a firm rejection attitude towards every form of corruption. See Sumiarti, *Anti-Corruption Education*, 24.

system with new situations. In the context of education, "eradicating corruption to its roots" means carrying out a series of efforts to give birth to a generation that is not willing to accept and forgive an act of corruption that occurs. Therefore, the atmosphere of the educational process for the Indonesian generation must not be separated from the internalization and application of anti-corruption education. Especially before the announcement to apply anti-corruption education in educational institutions, character education has been carried out first in educational institutions.

As stated by Dikdaskemendikbud²⁵⁶ Efforts to eradicate corruption through education must be carried out because education is a very strategic vehicle for fostering the younger generation, especially in instilling life values including anti-corruption.

Education also forms a comprehensive understanding of the public about the dangers of corruption. From this understanding, it is hoped that it will produce a perception or mindset of the Indonesian people as a whole, that corruption is the common enemy of this nation. Thus, efforts to eradicate corruption through education are not an alternative but a necessity that must be applied in the world of education.

B. The Importance and Significance of Anti-Corruption Education

Anti-corruption education learning is very significant to be implemented in educational institutions both in madrasas/schools and universities. The implementation of anti-corruption education in educational institutions will prepare a generation of people who have anti-corruption characters. On the other hand, this implementation is intended to address various indications of corruption that have been occurring in madrasah/schools and universities:

1. Madrasah/school institutions. Among the indications are the following:
 - a. School Operational Assistance (BOS). In accordance with the mandate of law no. 20 of 2003, the government made 9 years of education free with the BOS funds. The reality is that there are still educational institutions that collect fees from students. Even ironically, when the author interviewed one of the educators in an educational institution, there was a BOS manager who used BOS for his own benefit by buying a car and so on.

²⁵⁶ Ministry of Education and Culture (Kemendikbud), Integration of Anti-Corruption Education in Elementary/MI Class VIII Citizenship Subjects (Jakarta: Ministry of Education and Culture Directorate General of Basic Education, 2011), 14.

- b. National exam. For grade 9 and grade 12 students, the 2nd semester is a time that requires a lot of concentration of mind, energy and worship, because they will face the national exam. However, this situation sometimes reaches its climax in one of the educational institutions during the exam, where there is mass cheating. This may be because the educational institution is pessimistic about not graduating its students. If this happens, then this situation will affect the interest of parents to send their children to these educational institutions.
 - c. Daily test and semester test. Khoe Yau Tung recounted, a child in elementary school who was honest, once had a test. When the test the teacher left the room because he had to teach two classes. All the children in the class cheated and opened books to answer the questions and this one child did not cheat. This honest child's test results get low scores, his friends get high scores.²⁵⁷ One case that includes corrupt behavior may not only occur in the institution, but incidents like this occur in many other educational institutions.
 - d. Gratification. It is often found that the parents of a student provide shuttle services, giving birthday gifts to their child's homeroom teacher. Of course this will have an impact on this child's test scores and when compared with his friends. The processes in this education (hidden curriculum) imprint on the child, that everything can be bought with money.²⁵⁸
2. Higher Education Institutions. Indications of corruption that occurred include:
- a. College Leaders. In December 2013, there was one university leader who was entangled in corruption. This shows that corruption has actually "attacked" the leadership of higher education institutions. This is just one example of a corruption case. Actually, there are still many corrupt behaviors carried out by higher education leaders who indirectly (hidden curriculum) teach subordinates and students to commit corruption.
 - b. HR Lecturer. Around October 2013, there was one professor and deputy minister of ESDM RI who was caught red-handed by the KPK conducting corrupt transactions. As is known, the figure of the professor is one of the role models in the place where he teaches.

²⁵⁷ Khoe Yau Tung, *Sad Symphony of National Education* (Jakarta: Abdi Tandur, 2002), 57-58.

²⁵⁸ *Ibid.*, 58.

This incident adds to the long list of unscrupulous professors who “participate” in corruption. In addition, there is also one professor at an Indonesian university who was demoted because he was proven to have committed plagiarism.

- c. Student HR. Many seeds of corruption can also “infect” students. Entrusting signatures to enter college, permits with artificial reasons, plagiarism of articles, papers and final assignments, mark-ups for student event budgets and many other corrupt acts are evidence that the spirit and behavior of corruption has also occurred in students.

With the various indications of corruption above, the implementation of anti-corruption education is very significant to be applied. The Indonesian nation will not be separated at all from various cases of corruption, it will even take root and mushroom if corrupt behavior is still practiced in educational institutions. Educational institutions as a forum to create a generation that is clean from corruption, educational institutions should be “hostile” with various forms of corrupt behavior and implement anti-corruption education.

Until now, many educational institutions in Indonesia have implemented anti-corruption education and practiced it in the school environment, including the following:

1. One of the primary schools in Palangkaraya in creating a culture of corruption is to open the “honesty box”. These students began to apply the values of honesty in their daily lives. For example, if a student finds money, the money is placed in a box (KPK 4 Year Bulletin).
2. One elementary school in Padang opened an “honesty shop”. In conducting buying and selling transactions, there are no vendors serving elementary school students. Each student buys, the money is placed in the box according to the value of the items purchased.²⁵⁹
3. Attorney General Hendarman Supandji inaugurated the 1000th Honesty Canteen (KK) at SMA Negeri 42, East Jakarta, on October 15, 2008 and inaugurated the Honesty Canteen in the first week of November 2008 at SMA 5 Surabaya. During the event in East Jakarta, the Attorney General said that the existence of KK was

²⁵⁹ Ignas G Saksono, *The Challenge of Education (an) Solving the Nation's Problems: Responses to the Cancellation of the BHP Law* (Yogyakarta: Forkoma PMKRI-Yogyakarta, 2010), 128-129.

nothing but to foster honesty and develop a culture of shame towards students.

He believes that honesty education must go through a process, which is trained from an early age. KK is also supported by the Corruption Eradication Commission (KPK). The Director of Education and Community Services at the Corruption Eradication Commission, Eko Soesanto Tjiptadi, said that KK is a medium for practicing honesty education for school students. Students will be faced with two choices, whether they want to apply the honesty of their conscience or not.²⁶⁰

C. Values in Anti-Corruption Education

In the Decree of the Director General of Islamic Education²⁶¹ it is stated that the identification of anti-corruption values and behavior is carried out to provide confirmation of what anti-corruption values and behaviors will be instilled through subjects in madrasas, so as to provide clarity of orientation and direction of integration into the subjects in question.

According to Ki Supriyoko,²⁶² the cultivation of anti-corruption education can be meaningful for individuals and social communities if what is instilled in students is not only normative ideal values, but also in the form of aspects of measurable life values that make it easier for themselves and others to observe and control it.

Value aspects-the measurable value of life contained in anti-corruption education as formulated by the Education Development Team for Character Education (TPPBP) DIY Province in 1996²⁶³ are: (1) devotion, (2) honesty, (3) courtesy, (4) tolerance, (5) discipline, (6) sincerity, (7) *tepa selira*, (8) *empan boards*, (9) harmonious, (10) *gotong royong*, and (11) manners. These values are instilled in students to be able to practice directly in their social life. Students are instilled a sense of devotion and practice it in life, for example servant to parents, teachers, fellow friends, and also in other aspects.

Aspects of values A measurable life can also be taken from the holy book which is a way of life for religious people, for example in the

²⁶⁰ M. Anwar Djaelani, *Honesty Canteen, Anti-Corruption Education*, Taken on January 13, 2014, from <http://www.anti-corruption.org/id/content/kantin-kejujuran-Pendidikan-anti-corruption>

²⁶¹ Ministry of Religion, Guidelines for the Implementation of Anti-Corruption Education, 6.

²⁶² Ki Supriyoko, "The Role of Education in Preventing the Emergence of Mental Corruption in Indonesian Children", in *Religion as Social Criticism in the Middle of Global Capitalism*, ed. Moh. Asror Yusuf, (Yogyakarta: IRCISoD, 2006), 232-233.

²⁶³ *Ibid.*, 233.

Qur'an it will be explained find aspects of noble character, such as doing justice, do good, love to share sustenance, be gentle, trustworthy, grateful, connect friendship, forgive, be patient, steadfast, do not like violence, not disobedient, and so on. These measurable aspects are instilled in students to be practiced directly in their social life.²⁶⁴

Some experts state that in essence, the values of anti-corruption education are also guided by the values of character education. In formulating the basic values of anti-corruption education, Yulita TS is guided by values that can shape children's character for the better, such as: honesty, caring and respect for others, hard work, responsibility, simplicity, justice, discipline, cooperation, courage and tenacity/tenacity.²⁶⁵

Bambang Setyacipta,²⁶⁶ said that character education in Indonesia is based on nine (9) basic character pillar values, including: 1) love for Allah and the universe and its contents; 2) responsibility, discipline and independence; 3) honest, 4) respectful and polite, 5) affection, care and cooperation; 6) confident, creative, hard working and never give up; 7) justice and leadership; 8) humble; 9) tolerance, love of peace and unity.

In addition, in order to strengthen the implementation of character education in education units, 18 values have been identified originating from religion, Pancasila, culture, and national education goals, namely: (1) Religious, (2) Honest, (3) Tolerance, (4) Discipline, (5) Hard work, (6) Creative, (7) Independent, (8) Democratic, (9) Curiosity, (10) National Spirit, (11) Love for the country, (12) Appreciating Achievements, (13) Friendly/Communicative, (14) Peaceful Love, (15) Loves to Read, (16) Environmental Care, (17) Social Care, (18) Responsibility.²⁶⁷

Nevertheless, they have formulated 18 values that form the nation's character, but the education unit can determine its development priorities to continue the precondition values that have been developed.²⁶⁸ The selection of these values departs from the interests and conditions of each educational unit, which is carried out through context analysis, so that in its implementation it is possible that there are different types of character values developed between one school and or one area with

²⁶⁴ Ibid., 234.

²⁶⁵ Yulita TS, "Anti-Corruption Education in Schools, Is It Necessary?", This paper is extracted from the training materials Value Based Education, (ISS, Den Haag: April 2010), 9.

²⁶⁶ Bambang Setyacipta Improvement and Development of Children's Character Through Character Education, Paper 2010, 3.

²⁶⁷ Ministry of National Education, Guidelines for the Implementation of Character Education, (Jakarta: Research and Development Agency for Curriculum and Books Center, 2011), 4.

²⁶⁸ Setyacipta, Improvement and Development, 4.

another. The implementation of character values to be developed can be started from values that are essential, simple, and easy to implement, such as: clean, neat, comfortable, disciplined, polite and courteous.

By integrating these values into students' lives/learning processes, it is hoped that students will be able to develop into better individuals, and ultimately will be anti-corruption. This value should always be reflected in every learning process, both intra-curricular and extra-curricular. However, in particular, the Ministry of Education and Culture (Kemendikbud)²⁶⁹ formulating values that can be used as a reference for the implementation of anti-corruption education in educational institutions in Indonesia.

D. Learning Objectives of Anti-Corruption Education

1. Learning Objectives of Anti-Corruption Education in Schools

There are two things that madrasas/schools can do to participate in the corruption eradication movement. First, the educational process must foster socio-normative concern, build objective reasoning, and develop a universal perspective on the individual. Second, education must lead to strategic seeding, namely the personal qualities of individuals who are consistent and solid in their social role involvement. Anti-corruption education is generally said to be cultural correction education that aims to introduce new ways of thinking and values to students. Thus, the purpose of anti-corruption education is to guide students to think about anti-corruption values within the framework of correcting a culture that tends to undermine these values.²⁷⁰

In Modern Didactics Center²⁷¹, the aim of anti-corruption education is to build values and develop the necessary capacity to shape the student's civic position in fighting corruption. In detail, the formulation of anti-corruption education objectives is described in the Guidelines for the Implementation of Anti-Corruption Education in Madrasas, Ministry of Religion of the Republic of Indonesia, Directorate General of Islamic Education, Madrasah Directorate,²⁷² namely as follows: first, the objectives to be achieved in the

²⁶⁹Ministry of Education and Culture (Kemendikbud), Anti-Corruption Education for Higher Education (Jakarta: Ministry of Education and Culture Directorate General of Higher Education, 2011), 75-81.

²⁷⁰ Sulistiawan, Anti-Corruption Values, 109.

²⁷¹ Yulita, "Anti-Corruption Education in Schools, Is It Necessary?", 5.

²⁷² Ministry of Religion, Guidelines for the Implementation of Anti-Corruption Education, 7.

implementation of anti-corruption education in madrasas/schools are to:

- a. Instilling anti-corruption values and attitudes to madrasa residents.
- b. Fostering anti-corruption behavior habits among madrasah residents.
- c. Developing the creativity of madrasa residents in socializing and cultivating anti-corruption behavior.

Second The results to be achieved from the implementation of anti-corruption education in madrasas are:

- a. Embedded values and attitudes towards anti-corruption life among madrasah residents.
- b. The growth of anti-corruption behavior habits among madrasa residents.
- c. The development of the creativity of madrasa residents in socializing and cultivating anti-corruption behavior.

To achieve this goal, there are two things that can be done by schools. First, the educational process must cultivate genuine concern, build objective reasoning and develop a universal perspective on the individual. Second, education must lead to strategic seeding, namely the personal qualities of individuals who are consistent and solid in their political involvement. Integrity requires not only maturity and willpower, but also individual courage in maintaining honesty and modesty as the basic principles of political engagement.²⁷³

In the learning process, teachers and students have a very significant role in realizing the goals of anti-corruption education. First, the roles that must be performed by Madrasah/School teachers are as follows:

- a. Building school life as a corruption-free environment by developing anti-corruption habits in everyday life.
- b. Fostering school residents to have civic competence which includes civic knowledge, civic dispositions and civic skills.

²⁷³ Anwar Hamdani, Anti-Corruption Education Model for Senior High School Students in the City of Surakarta, Research Paper, 2012, 4.

- c. Improving the quality of education in schools through anti-corruption education that is integrated systematically and systemically in the subject of Citizenship Education.²⁷⁴

The teacher's role is also described in the Guidelines for the Implementation of Anti-Corruption Education in Madrasas as follows:

- a. Develop anti-corruption education programs through learning
- b. Develop a strategy for internalizing anti-corruption values to students
- c. Develop anti-corruption education teaching materials that are integrated with the subjects taught;
- d. Develop learning models that provide experiences related to corruption;
- e. Integrating anti-corruption education into student council and extra-curricular activities;
- f. Demonstrate anti-corruption behavior in daily life.²⁷⁵

Second, to achieve the goal of anti-corruption education, students as actors in the learning process must be serious and active:

- a. Understanding information.

The dangers of corruption are usually demonstrated using economic, social and political arguments. Students will certainly find it difficult to understand, so it needs to be 'translated' into students' language by showing how corruption threatens their interests and the interests of family and friends.

- b. Wheezingmoth.

No doubt, with the repetition process, the child will remember, but if the same is repeated more than three times, the child will feel bored and feel deprived of the right to make free choices. So it never hurts to change the form of providing information in the most unexpected and impressive way (there are variations)

- c. Persuading (persuading) yourself to be critical.

Critical attitude becomes very strong if it is not only given, but directs them to develop it with intensive reasoning. The effect will be stronger if using active learning methods.²⁷⁶

²⁷⁴Ministry of Education and Culture (Kemendibud), Integration of Anti-Corruption Education in Elementary/MI Class VIII Citizenship Subjects. (Jakarta: Ministry of Education and Culture Directorate General of Basic Education, 2011), 3-4.

²⁷⁵Ministry of Religion, Guidelines for the Implementation of Anti-Corruption Education, 8.

²⁷⁶ Yulita, Anti-Corruption Education in Schools, Is It Necessary?, 5.

The role of these students is also detailed in the Guidelines for the Implementation of Anti-Corruption Education in Madrasahs, namely:

- a) Develop an OSIS program with anti-corruption nuances.
- b) Implement anti-corruption behavior in daily life.
- c) Be critical of corrupt behavior.²⁷⁷

2. Anti-Corruption Learning Objectives in Higher Education (PT)

In the Anti-Corruption Education Guidebook at the Directorate General of Higher Education of the Ministry of Education and Culture, the purpose of anti-corruption education from the Anti-corruption course is to form an anti-corruption personality in students' personalities and build their enthusiasm and competence as agents of change for a clean and free society and state. corruption.²⁷⁸ Meanwhile, in the Guidelines for the Integration Model of Anti-Corruption Education in the Curriculum of Islamic Higher Education, the Directorate of Islamic Higher Education, the Directorate General of Islamic Education, the Ministry of Religion of the Republic of Indonesia in 2013, the objectives of anti-corruption education are divided into two, namely as follows:

*First*In general, the MCM TEAM provides the formulation of the objectives of anti-corruption education, namely to provide a common, integrated and guided understanding in order to reduce state losses caused by acts of corruption. Then the hope is that there will be a response or feedback from the people to be able to voice their wisdom regarding corruption irregularities. In addition, PAK also aims to form public awareness of any activities that lead to acts of corruption by rulers or policy makers who do not care about the people.

*Second*In particular, anti-corruption education aims to shape the personality of students who are anti-corruption in themselves and to build the spirit of their competence as agents of change for a clean society and state that is free from the threat of corruption. For this reason, anti-corruption education is more focused on building anti-corruption characters in individual students.

Related to this, students are expected to be able to prevent themselves and others from committing acts of corruption, and also be able to detect indications of corruption around them. In this case,

²⁷⁷ Ministry of Religion, Guidelines for the Implementation of Anti-Corruption Education, 8.

²⁷⁸ Ministry of Education and Culture, Anti-Corruption Education, 5.

students have individual competencies starting from the possession of negative responses to corruption and positive responses to anti-corruption as well as strengthening students' awareness of the potential for corruption and ultimately having an anti-corruption attitude. This anti-corruption attitude is possible to influence the surrounding environment where students dare to prevent others from committing acts of corruption in any form.²⁷⁹

From the above objectives, if formulated in the Competency Standards (SK), the competencies to be achieved are:

- a. Students are able to prevent themselves from committing acts of corruption (individual competence).
- b. Students are able to prevent other people from committing acts of corruption by warning that person.
- c. Students are able to detect corruption (and report it to law enforcement). The explanation is as follows:
 - 1) Individual competence starts from students having negative perceptions about corruption and positive perceptions about anti-corruption, strengthening awareness of the potential for corruption. Students finally have an anti-corruption attitude in the sense of trying not to commit the slightest act of corruption.
 - 2) This anti-corruption attitude then has a contagious effect on the surrounding environment where students dare to remind or prevent others from committing acts of corruption in any form, including being able to provide information to others about matters related to corruption and anti-corruption.
 - 3) The next competency is that students are able to detect the existence of an act of corruption comprehensively starting from the form, process, rules that are violated, perpetrators, losses/impacts caused; then able to produce problem solving (problem solving). Reporting to law enforcement is possible, but must have valid evidence.

Anti-corruption education carried out by each university should have the same goals and competencies of students to be achieved. Thus the anti-corruption competence of students in all universities will be at the expected level. However, there are things that can differentiate the character of the Anti-Corruption Education Course between universities, namely:

²⁷⁹ Ministry of Religion, Integration Model Guidelines, 3-4.

1. Regional locality. Corruption and anti-corruption movements that occur in areas where a university is located.
2. Local wisdom (local wisdom). Pameo, classic and modern slogans contained in the culture of an area where a university is located.
3. College characteristics. Something that becomes the vision, mission, main competence of a university that distinguishes it from other universities.
4. Characteristics of a study or scientific program. The scientific context of the study program in which this course is taught.

The inclusion of the four things above in anti-corruption education in a university will be a hallmark because the substance of the course becomes more contextual and can give birth to concrete problem solving for the community.²⁸⁰

E. Anti-Corruption Education Learning Materials

1. Anti-Corruption Education Learning Materials in Schools/Madrasah

According to Rochmat Wahab,²⁸¹ Among Islamic education materials, the focus on dealing with corruption should be more directed at deepening and cultivating aqidah, in addition to increasing mastery and ownership of akhlaqul karimah. With this mastery, each student in his behavior is more controlled and guided by the spirit of monotheism. Thus avoiding other gods, which in the end can avoid all forms of corrupt behavior, because the spirit of honesty (shidiq) has been internalized in him. Apart from that, the conditioning of akhlaqul karimah for each individual is very important and strategic, because the possession of noble character can avoid actions that are detrimental to themselves and others, both in the form of minor corruption (in the form of time corruption) to major forms of corruption (in the form of money corruption). , position, and so on).

In the Guidelines for the Implementation of Anti-Corruption Education in Madrasahs²⁸² it is stated that the subject matter of Anti-Corruption Education covers cognitive, affective and psychomotor aspects. The cognitive aspect provides students with knowledge and understanding about the dangers of corruption, so that they will have

²⁸⁰ Ministry of Education and Culture, Anti-Corruption Education, 5-6.

²⁸¹ Rochmat Wahab, Islamic Education for Combating Corruption, Article discussed in the I'tikaf Ramadhan XXIII (PIR XIII) Recitation at the Budi Mulia Islamic Boarding School, on October 30, 2005, 3.

²⁸² Ministry of Religion, Guidelines for the Implementation of Anti-Corruption Education, 12, 19-22.

a high commitment to efforts to eradicate corruption. The affective aspect will correlate with the formation of attitudes, awareness, and beliefs that anti-corruption must be carried out in various fields of people's lives. While the psychomotor aspect will provide skills and behavior to students how to recognize corruption, avoid and prevent corruption. All of these educational activities will provide students with experience on the importance of developing attitudes, behaviors, and habits that are oriented towards honesty.

Currently, students are so crowded with the abundance of subjects that must be studied and tested. It is feared that students will be trapped in the obligation to study anti-corruption curriculum materials. It could be that what will emerge is hatred and antipathy on anti-corruption subjects. Instead of understanding and awareness of anti-corruption.

Integration through material development can be done by highlighting, sharpening, deepening, or expanding learning materials related to certain anti-corruption values and behaviors according to the level of intellectual development of students at each level of the madrasa. Thus, certain anti-corruption values and behaviors will be developed differently at the MI, MTs, and MA and MAK levels. Even though they are developed differently, they are still sustainable and sustainable.

In this case, to teach material on Anti-Corruption Education, the Director General of Islamic Education of the Indonesian Madrasah Directorate offers materials that can be studied in madrasahs/schools, including:

- a. What and where is corruption?
- b. Causes of corruption
- c. Moral issues
- d. Corruption and human rights
- e. Fighting corruption
- f. Corruption and the market economy
- g. Corruption and law
- h. Corruption and democratic society
- i. Citizens' rights and obligations
- j. Clean and authoritative government
- k. Good governance.

Meanwhile, another explanation about anti-corruption education materials was presented by Bhayu Sulistiawan.²⁸³ In his writing, pThe learning process in anti-corruption education is also very significant and dominant is carried out by linking learning materials with currents of practical and actual reality, such as the crime of corruption with its various *modus operandi*. As is known, the stagnation of the development of learning materials is caused by the lack of integration of the material with contextual problems. This is made worse by the learning process that runs monotonously and is only oriented to the basis of competence and mastery of conventional materials (subject oriented curriculum).

Such as material in jurisprudence, *ushul fiqh*, and so on, in defining the themes of theft and deprivation of financial-private ownership rights in *fiqh* teaching. In defining the theme, both in the curriculum, syllabus, and RPP or Lecture Program Unit (SAP), it is referred to as theft and deprivation of financial property rights carried out physically, such as robbery (*hirabah*) or looting on the street (*qath'u al -tharîq*). Material enrichment has not touched on forms of financial confiscation and robbery in non-physical mechanisms that are more systemic, communal, contextual and up-to-date, namely the crime of corruption as a symptom of abuse of trust and power as well as a form of white-collar crime to the public.

Materials on corruption in a broad (international) scope also need to be included in the development of Islamic religious education materials. This is at least based on the many ways used by the international corporatocracy to conquer a developing country, including through brutal means through violence and military force, through pressure and threats of violence. The large number of national assets that have been sold to foreigners indicates how the international corporatocracy also plays the role of corruptors in different ways.

According to Amien Rais²⁸⁴the corporatocracy controls the economy, politics and security defense through what is called state capture corruption or state hijacked corruption, namely corruption that holds the state hostage. State power has 'served' foreign interests and committed the greatest corruption. It is at this point that *fiqh*

²⁸³ Sulistiawan, *Anti-Corruption Values*, 105, 109-114.

²⁸⁴ *Ibid.*, 106.

material can be developed in the realm of international national discussion, or it can be called state fiqh.

Integrity or the trust of the leaders of the state is clearly visible in their abuse of the corporatocracy. After all, people's trust cannot be simply mortgaged to foreign parties by selling national assets which incidentally are natural resources for Indonesia. Exploitation of nature is included in the material on how *hablum minal 'âlam* should be directed for exploration, not exploitation.

In his research, Sulistiawan tries to discuss an integrative-inclusive anti-corruption education model, namely with alternative anti-corruption materials that are integrated in Islamic religious subjects. Besides it can also be inserted in the subjects of Citizenship Education (PKn) and Social Sciences (IPS).²⁸⁵

The subject was chosen because it is considered very close to the anti-corruption education study material which is more oriented towards fostering citizens, inculcating values and morals, as well as efforts to raise awareness for the younger generation of the dangers of corruption for the life of the nation and state. Such as Citizenship Education (PKn) subjects in the KTSP in class II SMP and MTs semester 2 which contain Basic Competencies (KD) which are explicitly written about anti-corruption education.

Thus, the development of an integrative-inclusive anti-corruption education model also needs to be included in Islamic religious education. Considering that Islamic religious education also contains materials related to legal-social (social) and individual norms.

2. Anti-Corruption Education Learning Materials in Higher Education

As previously mentioned, the materials offered by the Director General of Islamic Education at the Indonesian Madrasah Directorate include: 1) what and where is corruption, 2) the causes of corruption, 3) moral issues, 4) corruption and human rights, 5) combating corruption, 6) corruption and market economy, 7) corruption and law, 8) corruption and democratic society, 9) rights and obligations of citizens, 10) clean and authoritative government, and 11) good governance. These materials can also be applied in universities, but the process of study and analysis is more comprehensive, critical and constructive.

²⁸⁵ Ibid., 95.

Meanwhile, in the book *Anti-Corruption Education for Higher Education*, it is explained that this anti-corruption education course contains the following materials: learning models for anti-corruption courses; understanding of corruption; factors causing corruption; massive impact of corruption; anti-corruption values and principles; efforts to eradicate corruption; movements, cooperation and international instruments to prevent corruption; criminal acts of corruption in the laws and regulations in Indonesia; and the role of students in preventing corruption.²⁸⁶

Giving anti-corruption education lessons will make people who will sit in the leadership of the government have the stock of values to ward off corruption. It is important to remember that all corruptors are people who have been educated in formal schools.

According to Biyanto in Agus,²⁸⁷ There are several reasons why anti-corruption education is important, including:

- a. The world of education, especially educational institutions in general, has a set of knowledge (knowdge), to provide enlightenment against various misunderstandings in efforts to eradicate corruption.
- b. Educational institutions are important to be involved in eradicating corruption because they have a strong network throughout the country. The involvement of educational institutions from elementary, middle, to higher education levels will make efforts to eradicate corruption massive.
- c. If we examine the social background of the perpetrators of corruption one by one, it can be said that the majority of them are college alumni.

F. Anti-Corruption Education Learning Method

There are seven methods of learning approach in the perspective of Ramayulis²⁸⁸ which can be applied in the learning process, namely as follows:

²⁸⁶These materials are taken from books published by the Directorate General of Higher Education, Ministry of Education and Culture of the Republic of Indonesia. For more details, see the Writing Team, *Anti-corruption Education for Higher Education* (Jakarta: Directorate General of Higher Education, Ministry of Education and Culture RI, Personnel Law Division, 2011).

²⁸⁷ Agus Wibowo, *Anti-corruption Education in Schools: Strategies for Internalizing Anti-Corruption Education in Schools* (Yogyakarta: Pustaka Pelajar, 2013), 4.

²⁸⁸ Ramayulis, *Islamic Education* (Jakarta: Kalam Mulia, 2006), 170-175.

1. Experience Approach. Methods that can be used in this approach include: experimental methods, drills, sociodrama and role playing, giving study assignments and recitations.
2. Habituation Approach. Methods that can be used include: exercises, assignments, demonstrations and experiments.
3. Emotional approach. The methods include: lectures, socio drama, and storytelling (story).
4. Rational approach. Methods that can be used: question and answer, group work, exercises, discussions, assignments and others.
5. Functional Approach. The methods that can be applied are: exercises, lectures, questions and answers, assignments, demonstrations, and so on.
6. Exemplary approach. One method that can be applied, namely: the method of performance, personality, stories and illustrations that contain elements of exemplary.
7. Integrated approach. This approach is an approach taken in the learning process by simultaneously combining several approaches.

Meanwhile, in the Guidelines for the Implementation of Anti-Corruption Education in Madrasahs, the Director General of Islamic Education,²⁸⁹ There are several methods that can be used in the anti-corruption education learning process, namely as follows:

1. Inquiry Method.

The inquiry method emphasizes the free search and appreciation of the values of life by directly involving students to find these values in the mentoring and direction of the teacher. Students are given the opportunity to provide feedback, opinions, and assessments of the values found. The teacher does not act as the only information provider in discovering the anti-corruption values he lives in. The teacher acts as a guardian of the line or corridor in the discovery of the value of life.

This method can be used to instill values including openness, honesty, respect for the opinions of others, sportsmanship, humility and tolerance. Through this method, students are invited to begin to dare to express their ideas, opinions, and feelings. Step by step students are directed to organize their thoughts, ways of speaking, and attitudes in life. In this way students are invited to learn to determine the value of life correctly and honestly.

²⁸⁹ Ministry of Religion, Guidelines for the Implementation of Anti-Corruption Education, 13-17.

In practice, students are invited to discuss corruption cases that are currently rife in Indonesia. Step by step students are invited to see and assess what is happening in society and finally to what they have done. Students are invited to see the problems and dare to take attitudes and choices in life. The theme of the discussion activity is usually taken from corruption cases which at that time were rampant. In the discussion, the teacher only acts as a facilitator and straightens out if the discussion has left the discussion theme. Students are also invited to critically look at the values of life that exist in their society and react to these situations.

2. Joint Search Method (collaborative)

This method emphasizes the joint search involving students and teachers. The joint search is more oriented to discussion of actual problems in society, where this process is expected to foster an attitude of logical, analytical, systematic, argumentative thinking to be able to take life values from problems that are processed together.

Through this method, students are invited to actively seek and find themes that are developing and become a common concern. By finding problems, criticizing and processing them, students are expected to be able to take existing values and apply them in their lives. Thus students will be active in line in the process of finding themes or problems that arise in teacher mentoring.

In addition to finding the values of the processed problems, students are also invited to critically analyze the causes and effects of the problems that arise. Students are invited not to quickly conclude let alone take a stance, but carefully and carefully look at the problem to arrive at a stance. Students are invited to see reality not only in black and white, but more broadly, namely the possibility of gray reality.

3. Active Student Method or Joint Activities

This method emphasizes the process that involves students from the beginning of learning. The teacher provides the subject and students in groups look for and develop the next process. Students make observations, discuss analysis, and conclude the process of their activities. This method encourages students to have creativity, thoroughness, love of science, cooperation, honesty, and fighting power.

4. Exemplary Method (Modeling)

In the world of education, what happens and is caught by students can be done without being filtered. The process of personality formation in students will begin by looking at the person who will be imitated. Teachers can become idols and role models for students. By exemplary teachers can guide students to form a strong attitude. The harmony between the words and actions of the teacher will be very meaningful to a student, as well as if there is a mismatch between the words and actions of the teacher, the student's behavior will also be incorrect. In this case the teacher is required to have sincerity, firmness, consistency of life.

The process of instilling anti-corruption values into students through an exemplary process was initially carried out by example, but students need to be given an understanding of why it was done. For example, teachers need to explain why we shouldn't be corrupt; explain the dangers of corruption or why we must be honest, not cheat on exams. This is necessary so that certain attitudes that emerge are truly based on a belief in truth as a value system.

5. Live In Method

The Live in method is intended so that students have the experience of living with other people directly with situations that are very different from their daily lives. With direct experience students can get to know different living environments in ways of thinking, challenges, problems, including about their life values.

This activity can be carried out periodically through competitions and competitions on anti-corruption. In this way, students are invited to be grateful for their lives that are much better than others, grow a higher tolerant and social attitude in life together. Students need to receive guidance to reflect on the experience, both intellectually rationally and spiritually. This needs to be maintained so that students do not overreact to this experience, but must be reasonable and balanced.

6. Value Clarification Method or Value Clarification

Social background of life, education, and experience can bring differences in understanding and applying life values. The existence of various views of life in society confuses a student. If this confusion cannot be expressed properly and does not get good assistance, he will experience a distortion in the value of life. Therefore, it takes a

process of value clarification or value clarification with affective dialogue in the form of sharing or in-depth and intensive discussion.

The technique of clarifying values or clarifying values can be interpreted as a teaching technique to assist students in finding and determining a value that is considered good in dealing with a problem through the process of analyzing values that already exist and are embedded in students. The weakness that often occurs in learning values or attitudes (including anti-corruption learning) is that the learning process is carried out directly by the teacher, meaning that the teacher instills values that he considers good without paying attention to the values that have been embedded in students. As a result, there are often clashes or conflicts within students because of the mismatch between the old values that have been formed with the new values instilled by the teacher. Students often have difficulty in aligning old and new values.

Anti-corruption learning in principle is to use a method that involves all aspects of cognitive, affective and psychomotor as well as social intelligence. So understanding the concept, recognizing context, reactions and actions are an important part of all methods of educating anti-corruption values. The method or method of delivering anti-corruption values is also important because with an inappropriate delivery method, the objectives to be achieved are also difficult to obtain. So that the objectives to be achieved can be obtained, in the delivery of anti-corruption values, interesting ways must be used and adapted to the abilities of students.

Clarification of values (clarification of values) in life is very important. If this bias about values and attitudes to life is allowed, it will be misleading. If this wrong is allowed and seems to be justified, there will be confusion of views in living together. The value clarification technique or often abbreviated as VCT can be interpreted as a teaching technique to assist students in finding and determining a value that is considered good in dealing with a problem through the process of analyzing values that already exist and are embedded in students.

For example, for example, students are invited to discuss corruption cases that are currently rife in Indonesia. Step by step students are invited to see and assess what is happening in society and finally to what they have done. Students are invited to see the problems and dare to take attitudes and choices in life.

Students are also invited to critically look at the values of life that exist in their society and react to these situations. Clarification of values in life is very important. If this bias about values and attitudes to life is allowed, it will be misleading. If this wrong is allowed and seems to be justified, there will be confusion of views in living together.

Integration through method development is carried out by selecting and using learning methods that can encourage the internalization of values and the growth of anti-corruption attitudes and behaviors, such as honesty, discipline, fairness, responsibility, and so on. Several methods such as discussions, role playing, demonstrations, simulations, brainstorming, and so on need to be designed with scenarios that can encourage the process of internalizing values and the growth of certain anti-corruption attitudes and behaviors.

As for universities, there are several learning methods that can be applied in Anti-corruption courses. Each method basically has to provide aspects of problem-based learning for students, even leading to problem solving for each of the problems discussed, which are as follows:

- a. *In-class discussion*. The goal is to foster awareness and build a framework of thinking.
- b. *case study*. The goal is to increase students' sensitivity to corruption cases and be able to analyze based on the concepts given.
- c. System improvement scenario (improvement system scenario). The purpose of this method is to provide stimulation to students to think about solving real problems (problem solving).
- d. General Lecture (General Lecture). The goal is to learn from practitioners or people in the field who are able to inspire and can become role models for students.
- e. Movie discussion. The goal is to use film as a medium of learning through the power of audiovisual.
- f. *Investigative report*. The goal is that students have the competence to identify and analyze an act of corruption that actually occurs in the surrounding environment or local area, as well as make an effective and impactful corruption report.
- g. *Thematic exploration*. The goal is to build a comprehensive way of thinking in exploring a case.

- h. *Prototype*. The purpose of this method is to apply science or characteristics of related universities or local characteristics in the context of anti-corruption; or explore corruption and anti-corruption. Activity: students make technology prototypes related to ways to combat corruption.
- i. *Prove the government policy*. The aim is to monitor the realization of government promises as a form of integrity.
- j. *Education tools*. The aim is to create creative learning media for the formal and public education segments within the framework of the anti-corruption movement.²⁹⁰

Of the various methods described above, there are at least three methods that are commonly applied so that anti-corruption education learning runs well and effectively, which are as follows:

1. Habituation Method

This habit should be done continuously in the sense of being trained without getting bored. This method can also be done by eliminating the habit of corrupt behavior. According to Ramayulis²⁹¹ There are two types of habits that need to be instilled through the learning process, namely: habits that are automatic and habits that are carried out on the basis of understanding and awareness of the benefits or goals.

The development of anti-corruption education through habituation of behavior in madrasahs is intended to create an atmosphere and foster an anti-corruption culture in the madrasah environment. Through habituation of behavior there will be repetition of behavior continuously over a long period of time, so that behavior that is carried out repeatedly will gradually become accustomed and entrenched in everyday life. To make the application of this habituation method more effective, there are several steps that can be taken, including the following:

a. Identifying Anti-Corruption Values and Behavior

Anti-corruption values and behaviors that are instilled through habituation of behavior can be identified as follows: (a) have a strong anti-corruption spirit and commitment, (b) behave openly, take responsibility and uphold the public interest, (c) behave honestly with oneself and other people in conducting

²⁹⁰ Ministry of Education and Culture, Anti-Corruption Education, 10-17.

²⁹¹ Ramayulis, Islamic Education Sciences, 198.

transactions, and (d) behaving only willingly to accept something that is indeed his right or not to take something that does not belong to him.

b. Forms of Habituation Behavior

First, delivery of the anti-corruption commitment in the ceremony. The process of habituation of Anti-corruption behavior requires a strong and long-lasting commitment. This means it is necessary to build commitment on an ongoing basis on an ongoing basis. Efforts to build this commitment can be done by reading the script "Anti-corruption Commitment" at every ceremonial activity, both ceremonies every Monday, ceremonies every 17th, as well as ceremonies on national holidays.

One of the students can read the script "Anti-Corruption Commitment" to be imitated by all participants in the ceremony. By reading the script of this commitment, it will be able to create conditions that encourage habituation towards anti-corruption behavior.

Second, the procurement of class social cash. Anti-corruption behavior habituation can also be done through the procurement of Class Social Cash. The habit of managing the finances of the Class Social Cash honestly, transparently, and responsibly will be able to form a bias against this behavior. More than that, the Class Social Cash can familiarize students with upholding and prioritizing public interests over personal interests.

Third, procurement of post loss and no man's property. One of the manifestations of honesty is not wanting to own anything that does not belong to him, even though the object is the result of discovery and apparently no one owns it. Habituation of this attitude is very effective and relevant to be able to avoid corrupt behavior. One effort to get used to this attitude is to hold a Lost and Unmanaged Item Post. This post serves as a place to store objects found by every madrasah resident, both those with and without owners.

Madrasah residents who feel they are missing something at any time can come to the Post to look for their lost belongings if someone else finds it and submits it to the Post. The procedure and working mechanism at the Lost and Unmanaged Items Post can be designed in the spirit of good prejudice, but it must be accompanied by a clarification mechanism by noting the identity of oneself and the items that belonged to him that were taken, for

someone who claims to have lost the item must state the characteristics, color , or the form of the goods in question.

Fourth, greetings and anti-corruption chants. The habit of anti-corruption behavior must be accompanied by the creation of a supportive atmosphere. Anti-corruption atmosphere can be created through the habituation of "Salam" and "Yel-yel" which is extreme and explicitly rejects corrupt behavior. Anti-corruption greetings can be developed through the habit of giving greetings such as "Corruption... No!", "Anti-Corruption... Yes!"

Every madrasah member who meets on the street or other places, or in meetings of madrasah residents, or even at the start and end of class learning, after giving a religious greeting with "Assalamu'alaikum, Wa'alaikum Salam" or after greeting "Good Morning / Afternoon" followed by greeting with the words: "CORRUPTION...." which was answered with "No..." while raising his fist up; "Anti-corruption..." which was answered with "Yes....". while lowering the fist down. The greeting and the answer were carried out in a firm voice full of enthusiasm.

Fifth, Poster or Caricature Installation. The creation of an anti-corruption atmosphere in madrasahs can also be done by placing posters or caricatures containing anti-corruption values and behaviors. The poster contains slogans in the form of words of wisdom that are meaningful and create a deep impression. Posters should be the work of students and installed beautifully in the corners of the room or madrasah building so that they can also add to the beauty. So are caricatures.

Procurement of anti-corruption caricatures can be done by holding competitions among students. If the anti-corruption posters and caricatures made by students are installed in the corners of the room or madrasah building, it will foster a sense of pride in students which can further strengthen their anti-corruption commitment.²⁹²

2. Exemplary Method

According to Rohmat Wahab,²⁹³ teachers/mentors as a key factor in delivering the success of each individual's education cannot be ignored for their role in dealing with corruption. Teachers will be

²⁹² Ministry of Religion, Guidelines for the Implementation of Anti-Corruption Education, 26-28.

²⁹³ Wahab, Islamic Education for Handling Corruption, 4.

able to make a very meaningful contribution to the handling of corruption, if teachers are able to show exemplary behavior, thinking, speaking and acting during the education process. There are several things that teachers can do, including: teachers should be honest in their opinions, which are the opinions of others and which are their own opinions, teachers should show discipline in managing study time so that there is no time corruption, and so on.

Besides, Yulita²⁹⁴ emphasizes that the teacher is the vanguard of the educational process, then the teacher should be a role model (digugu and imitated). Apart from being an example, teachers also have an important task as a motivator. In Anti-corruption Education, teachers play a role in: (1) introducing the phenomenon of corruption, its essence, reasons, and consequences, (2) promoting an intolerant attitude towards corruption, (3) demonstrating how to combat corruption (according to children's corridors), and (4) contributing in the standard curriculum by inculcating values and strengthening student capacities (such as: critical thinking, responsibility, conflict resolution, managing oneself, in social life in schools, communities, the environment, etc.). By living and carrying out this task, I am optimistic that Indonesia will become a big and clean country.

3. Punishment Method

The implementation of anti-corruption education in schools will not be effective if it is not accompanied by law enforcement. All violations in the practice of anti-corruption education should be given strict sanctions. Cheating behavior during exams and plagiarism of other people's work, for example, are two examples of such violations.

Reality shows that cheating behavior by some circles of students is given a new meaning, namely as a way to ease the burden of parents' costs. Because through cheating students will get good grades and quickly graduate from school. As an illustration of the cultivation of an anti-corruption attitude, it can be seen from the imposition of sanctions on students of the College of Education, National University of Singapore. As stated by Budi Darma at the university, students who are caught cheating will receive sanctions, namely: (1) expelled from the institution, (2) will not be accepted at all universities in Singapore, (3) may not become teachers and civil servants, and (4) fined 40 thousand Singapore dollars.

²⁹⁴ Yulita, Anti-Corruption Education in Schools, Is It Necessary?, 6-7.

AimThe punishment is to provide a deterrent to stop the crime he has committed, so that a sense of peace and harmony can be created in the midst of society.²⁹⁵

²⁹⁵ Noeh, Islam and the Moral Movement, 155.

CHAPTER 5

THE CONCEPT OF INTEGRATION OF ISLAMIC LAW IN ANTI-CORRUPTION EDUCATION IN INDONESIA

A. Directions and Principles of Islamic Law in Anti-Corruption Education

In principle, an educational process will not achieve the target to be achieved if it does not have a clear orientation direction, even with anti-corruption education. To understand the direction of the orientation of anti-corruption education, as stated in Law No. 20 of 2003 concerning the National Education System regarding the basis, functions, and objectives, it is stated that: "National education is based on Pancasila and the 1945 Constitution of the Republic of Indonesia." Whereas in article 3 it is stated:

National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent. , and become democratic and responsible citizens.

While in Chapter III article 4, it is stated that the principles of implementing anti-corruption education are:

1. Education is held in a democratic and fair manner and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism.
2. Education is organized as a systemic unit with an open and multi-meaning system.
3. Education is held as a process of civilizing and empowering students that lasts a lifetime.
4. Education is held by setting an example, building the will, and developing the creativity of students in the learning process.

5. Education is held by developing a culture of reading, writing, and arithmetic for all citizens.
6. Education is organized by empowering all components of society through participation in the implementation and quality control of educational services.²⁹⁶

From the law, the direction and orientation of anti-corruption education is implied in the functions, objectives and principles of education. First, the basis of education, the implementation of anti-corruption education must refer to Pancasila and the 1945 Constitution, because these two bases are ideology, philosophy and sources of rules that contain noble values and rules for the life of the nation and state. If an Indonesian citizen commits corruption then he is an Indonesian citizen. Because in essence, when he actually lives his life based on these two principles, it is impossible for him to commit corruption. Corruption is an extraordinary crime and is not in accordance with the values and culture of the Indonesian nation.

Second, the function of anti-corruption education. When an institution is able to carry out this function, the essence of the nature of the anti-corruption education process has been fulfilled, namely in terms of forming character. Character is the essence of the personality of students that must be formed by educational institutions. If this can be formed properly, it will become a very strong foundation when he assumes the mandate and responsibility assigned to him. Third, the purpose of anti-corruption education. The term "faith and fear God Almighty, have noble character, and become a democratic and responsible citizen" is the ideal goal of anti-corruption education. When they commit corruption, it means that they experience a crisis of faith and piety, have bad morals because they only care about themselves and their group.

Fourth, the principle of providing education. The implementation of anti-corruption education must pay attention to these six principles. So far, many educational institutions have not paid attention to these principles, some of the indications are as follows: This situation is commonplace in society, namely there are several educational institutions that still prioritize the rich over the poor, so indirectly these educational institutions teach good ethics. not good for students. This has become a bad habit and must be corrected by educational institutions.

²⁹⁶State Secretary of the Republic of Indonesia, Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System (Sisdiknas) (Bandung: Citra Umbara, 2010), 5-6.

In the provision of education, open management, especially in the aspects of financial transparency and accountability, has not yet fully occurred in educational institutions. They sometimes only coordinate with school committees and ironically, many school committees are from elements of educational institutions. Until now, the author still hasn't seen any educational institutions that openly carry out financial transparency through online media, both when he builds it and in utilizing funds, even though there are very few.

One of the reasons why character education is not going well, causing a multidimensional crisis, especially a moral crisis, is because education today is still more oriented to the cognitive side. Many Indonesian people have started holding S1, S2, S3 and professor titles, but corruption is also increasing and even many of these groups are involved. Therefore, the implementation of anti-corruption education is not only aimed at producing a generation who understands corruption, but also creates a generation that is anti-corruption and is a warrior against corruption, both small and large. The anti-corruption education process must be based on a lifelong process of civilizing and empowering students.

Although recently there have been role models or role models, in general the Indonesian people are experiencing a leadership crisis at both the central and regional government levels or in the context of education from the Ministry of Education and Culture or Ministry of Religion to the heads of educational institutions. After the determination and disbursement of BOS funds to schools, it turned out that there were institutions that misappropriated or corrupted with various variations. This is an example of giving a very bad example to students. Exemplary is one of the key methods to create an anti-corruption generation. Therefore, the anti-corruption education process is carried out by setting an example, building the will to anti-corruption and fighting corruption.

Watching learning and only teachers who are active in the classroom, then it is a learning process that only "perpetuates" cognitive mastery. This learning will not be able to realize the mission of anti-corruption education. Good learning is a process in which students are actively positioned to understand corruption both from the culture of reading and working. If anti-corruption education is only charged to formal educational institutions, then it will not run effectively. Anti-corruption education must be created in all types and processes of education. Education is organized by empowering all components of society through

participation in the implementation and quality control of educational services.

From another perspective, the orientation of anti-corruption education is to foster awareness of students in opposing forms of social evil, communal crimes against humanity and involving the public. This is explicitly more directed at increasing faith and piety by carrying out all of God's commands and avoiding His prohibitions and sowing universally applicable human values. Furthermore, the purpose of anti-corruption education is to instill anti-corruption understanding and behavior.²⁹⁷

According to Anwar Hamdani,²⁹⁸ The direction of the orientation of anti-corruption education can be seen in the general objectives of anti-corruption education are: (1) the formation of knowledge and understanding of the forms of corruption and its aspects; (2) changing perceptions and attitudes towards corruption; and (3) the formation of new skills and competencies needed to fight corruption. If referring to Law no. 20 of 2003 concerning the National Education System Article 4 paragraph (3) states that education is held as a process of civilizing and empowering learners that lasts a lifetime. From this basis, the significance of the implementation of anti-corruption education through education cannot be ignored for its potential as a way to cultivate anti-corruption in Indonesia.²⁹⁹

B. The Purpose of Integration of Islamic Law in Anti-Corruption Education

According to Muhammad Nuh in Agus Wibowo, the anti-corruption education program aims to create a young generation with good morals and anti-corruption behavior.³⁰⁰ According to Eko Handoyo,³⁰¹ The objectives of anti-corruption education are: a) the formation of knowledge and understanding of various forms of corruption and their aspects, b) changing perceptions and attitudes towards corruption, and c) the formation of new skills and skills needed to fight corruption. He also explained that the purpose of anti-corruption education is to build children's exemplary character so that children do not

²⁹⁷ Bhayu Sulistiawan, *Anti-Corruption Values in Islamic Education: A Normative Review of the Curriculum Aspects of Islamic Religious Education on Anti-Corruption Education* (Thesis – Faculty of Islamic Religion, Department of Islamic Education, University of Muhammadiyah Yogyakarta, 2008), 103.

²⁹⁸ Anwar Hamdani, *Anti-Corruption Education Model*, 3-4.

²⁹⁹ Secretary of State of the Republic of Indonesia, *Law of the Republic of Indonesia*, 5-6.

³⁰⁰ Wibowo, *Anti-Corruption Education in Schools*, 38.

³⁰¹ Eko Handoyo, *Anti-Corruption Education* (Yogyakarta: Ombak, 2013), 43-44.

commit acts of corruption from an early age. It was also emphasized that children can also be promoters of eradicating corruption.

According to Amirulloh Syarbini, the goals to be achieved in anti-corruption education in schools are:³⁰²

1. Instilling anti-corruption values and attitudes to school residents.
2. Fostering anti-corruption behavior habits among school members.
3. Develop the creativity of school residents in socializing and cultivating anti-corruption behavior.

Then, in more detail, there are five objectives of anti-corruption education, which are as follows:

1. Building school life as part of the community through creating a learning environment with a culture of integrity (anti-corruption), namely honest, disciplined, fair, responsible, hard working, simple, independent, brave, caring, and dignified.
2. Developing the potential of the heart/conscience of students through the affective domain as humans who have a sensitive heart and always uphold cultural values as a form of love for the homeland and supported by strong national insight.
3. Cultivate commendable attitudes, behaviors, habits, in line with universal values and religious cultural traditions of the nation.
4. Instilling the spirit of professional leadership and responsibility as the next generation of the nation.
5. Organizing school management in an open, transparent, professional and responsible manner.³⁰³

C. The Purpose of Integration of Islamic Legal Values in Anti-Corruption Education

There are several values of anti-corruption education that can be concluded from the Qur'an letter al-Baqarah verse 188 and Surat an-Nisa' verse 58. These values are summarized in religious values, namely system score or a moral system that is used as a frame of reference that becomes a reference for how to behave physically and spiritually for Muslim humans. Values and morality taught by Islam as a revelation from Allah swt. which was revealed to the Prophet

³⁰² Amirulloh Syarbini and Muhammad Arbain, *Anti-Corruption Education; Concept, Strategy, and Implementation of Anti-Corruption Education in Schools/Madrasah* (Bandung: Alfabeta, 2014), 13-14.

³⁰³ David Wijaya, *Anti-Corruption Education for Schools and Universities* (West Jakarta: PT. Index, 2014), 25.

Muhammad.³⁰⁴ In this case, the emphasis is on obedient attitudes and behavior in carrying out the religious teachings adopted. In detail it can be explained as follows:

1.

onesty Value

The value of honesty is in the letter al-Baqarah verse 188, namely, "And let not some of you eat the wealth of others among you in a false way." The meaning is a prohibition to eat property that is not their right, namely not to eat other people's property in an illegal way because it is not justified by law. Something that is vanity means not haq. Of course, when taking, possessing, eating, or using improperly, there is an element of lying, deceiving, harming the other party. The opposite of these elements is to get property in a good or right (honest) way.

Honesty is a behavior that is based on an effort to make himself a person who can always be trusted in words, actions, and work. The reference or characteristics of the value of honesty are Itake care of the heart, not cheating, sincere, trustworthy, say and act right, reveal something in accordance with reality (not lying), and have a straight intention towards every action. Pthere is a discussion of this verse we get a very meaningful lesson, how we must be careful in obtaining and using wealth.

In Surah an-Nisa' verse 58,Allah commands to carry out various kinds of mandates that are mandated to whoever gives the mandate. Honesty is one of the characters that is formed from trust. This can be intended as an important element, namely morality. Because the element in this verse is the attitude not to abuse the mandate, it is automatically related to one's attitude of honesty. A Muslim is required to always be in a right state of mind and heart, including: being careful, right in words, and right in deed. Right in all three of these things will lead to behavior that is in accordance with the "truth" of Islam. Islam is a religion that teaches honesty and truth.

One of the characteristics of a righteous person is to always tell the truth, keep promises, carry out the mandate, and present oneself as the actual situation. Thus, it is impossible for a righteous person to commit corruption, because in corrupt behavior there must be lies or untruth, both in heart, word and deed. In the view of Islam, the attitude of fraud or dishonesty is a despicable act that will only

³⁰⁴Abdul Aziz,. Philosophy of Islamic Education as an Idea. 130.

drag people into evil and evil. Lying is a trait that tends to justify any means and tends to harm others.

If someone professes faith and love for the Prophet, honesty is the most powerful weapon that adorns the life of the Prophet. Honest in speaking, acting, even in thinking is a mirror of personal integrity, so that his followers are very obeyed and respected by his opponents. Humans, especially Muslims, should be able to emulate these morals. However, honesty is now a rare item both in the world of politics, commerce, and in everyday life.

2.

Value of Responsibility

Value of responsibility in the letter women' verse 58 is shown in its content that Allah commands to fulfill various kinds of mandates which are mandated to whoever gives the mandate. The nature that appears in this discussion is trust. A person is said to be trustworthy when that person can be responsible for what is entrusted to him. Responsibility is the attitude and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, the environment (nature, social, and culture), the state and God Almighty.

Characteristics of the value of responsibility, namely the condition of being obliged to bear everything (if anything happens, you can be sued, blamed, sued, etc. For example, being brave and ready to accept risks, trust, do not dodge, and do the best), the right of function to accept the burden as a result of the attitude of the party itself or the other party. Others, carry out and complete tasks in earnest.

Often we hear statements, such as "don't run away from responsibility," "You must be held accountable for all actions," or "I ask for your responsibility." Responsibility is a duty or obligation to perform or complete a task satisfactorily (given by someone, or on one's own promise or commitment) that must be fulfilled by a person, and which has a consequent penalty for failure.

It is not easy to be someone who can be trusted by others, let alone to maintain the trust entrusted to us who may be dealing with personal desires that are sometimes inversely proportional to what is mandated. Therefore, keeping the trust is seen as the most difficult character to realize compared to the other characters.

3.

Value of Justice

The value of this justice is found in the snippet of an-Nisa' verse 58 which contains awhen entrusted with power, then exercise the power of trust with full justice. Not only judges must be fair, but all believers must maintain justice in all forms of handling family and social problems. Fair is equal, not partial, impartial/not favoritism, taking sides/holding on to the truth, appropriate, not arbitrary, balanced, neutral, objective and proportional.

In anti-corruption education, trustworthiness and fair dealing are closely related. One example of a mandate is to be fair. If humans have denied justice and do not act fairly in life in this world, it will cause other humans to be persecuted due to the injustice of some of these humans. The oppression of some people by others, causing suffering, misery for others and excess or spaciousness (both wealth, position and opportunities) for others by their unfair actions, as well as violating the rights of others against others (who commit crimes). unfair or unreasonable).

A person's values can express what he prefers. Thus it can be said that values lead to attitudes. Value is a determining factor for the formation of attitudes. However, a person is determined by the number of values a person has. The target of value education is to inculcate noble values in students. To achieve the goals and objectives effectively, various approaches, models and methods can be used in the value education process. It is important to provide variety to the educational process so that it is interesting and not boring for students.

These values will only become theoretical knowledge which is only conveyed as subject matter if it is not accompanied and supported by habituation and example. The thing that can maintain knowledge so that it grows into a sense (character) which can then be realized in behavior (psychomotor) is the need for the development of spiritual attitudes in children starting from the family to the educational environment.

The provision of education in life is no exception for anti-corruption education related to the hope of meaningful change in this life. Giving anti-corruption education to someone will be linked to the hope of increasing moral sensitivity that is beneficial for his life. Efforts to live up to the values in various educations will create humans who have sensitivity in looking at honesty so that it brings benefits to survival and others, since understanding the values, elements, and scope of values.

D. Integration of Islamic Law in Anti-Corruption Education

Approach integrative is a fundamental need in Islamic studies to open up a dialogue space between existing sciences. Because Islamic studies have material objects that are quite broad, this of course requires multiple approaches and not a single approach (mono approach). This is intended so that greetings occur between various disciplines of study, both normative such as fiqh, ushul fiqh, and Islamic law with contemporary humanities scientific approaches such as anthropology, sociology, linguistics, psychology, philosophy, and hermeneutics.³⁰⁵ This interdisciplinary approach is carried out as an effort to carry out creative synthesis by reconstructing various Islamic studies, especially Islamic law materials into education—in this case anti-corruption education—at schools or universities (PT).

This is intended so that the corruption education material does not only contain positive legal studies, but also contains the "spirit" of Islamic legal values with a new "new perspective" in looking at solving the problem of corruption. By opening this new possibility, it is hoped that the application of theories, methodologies, and approaches built in other disciplines, especially social sciences and humanities in Islamic studies, in this case to anti-corruption education in Indonesia.

Reconstruction towards Islamic studies on anti-corruption education materials with the spirit of Islamic law, it is very possible to open the faucet for an inclusive methodological-approaches dialogue. So as to be able to dismiss the assumption that one discipline of scientific study, including positive law, is able to solve problems independently (autonomization) without the need for contributions from other scientific disciplines. At this point, the integrative-interconnective approach becomes important because it encourages a shifting paradigm and interconnective link space, critical-communicative and mutual cooperation to produce a more holistic and adequate Islamic study in answering the increasingly complicated and complex problems of the Ummah, including the issue of corruption.³⁰⁶

Approach Interconnectivity is very much needed by Islamic law and anti-corruption education as an effort to carry out deconstruction and then reconstruct (reconstruct) the paradigms and ways of thinking that

³⁰⁵ Muhaiman, et.al., *Dimensions of Islamic Studies* (Surabaya: Karya Abditama, 1994), 207.

³⁰⁶ M. Amin Abdullah, "Islamic Studies from a Philosophical Point of View (Scientific Philosophy Approach)", in *Re-Structured Islamic Studies Methodology*. Madzab Yogyakarta (Yogyakarta: SUKA Press cq al-Jamiah Journal, 2007), 4.

exist in society in viewing religion, both understanding Islam as religion and understanding religion in terms of Islam and its relationship with science (human sciences). The integrative-interconnective approach provides a new worldview in Islamic studies in schools and universities (PT) which has so far separated Islamic material—such as Islamic law—with non-Islamic material—for example, anti-corruption education—both theoretically and practically. . This opens a new awareness that from a methodological aspect,

Approach Interdisciplinarity is very possible if used in academic development, especially in the field of curriculum for teaching materials, including anti-corruption education which has been considered "formal" and rigid. This is because anti-corruption education learning materials are the core business of educational institutions and universities (PT) that have a bargaining position of "bargaining power" against other educational institutions as a differentiator in viewing socio-religious and national issues. This can be done by reconstructing and designing anti-corruption education learning materials with an interconnective integrative paradigm within the framework of developing learning materials and RPS curriculum and course syllabus in academic circles.

If Islamic studies, in this case anti-corruption education in the perspective of Islamic law, must be reorganized, starting from the learning materials, curriculum and syllabus, then emphasizing on three things, namely: *aqidah*, *muamalah* and *akhlak karimah*. Then automatically there will be a union between the dimensions of normativity and historicity. The interconnective integrative approach encourages the development of anti-corruption learning materials and education curricula in educational institutions and higher education environments,³⁰⁷ From the aspect of the ontology basis, the formulation of epistemology and scope of axiology becomes more contextual and universal, namely in solving the problem of corruption.

Therefore it is hoped that the reconstruction, orientation and new format of anti-corruption education in educational institutions and universities will result in a combination of *qauliyah* or *hadharah an-nash sciences*, *kauniyah ijtimai'iyah*, and *hadharah al-falasifah sciences* (philosophical ethics). With the deconstruction of anti-corruption educational materials in educational institutions and universities, especially the design of the development of learning materials, curriculum

³⁰⁷ Muhammad Azhar, *Islamic Studies in Epistemological Conversation* (Yogyakarta: SIPRESS, 1999), 41.

and syllabus/RPS, it is expected to be able to provide qualified academic-paradigmatic provisions for students and students by placing three main aspects. First, the development of epistemological insight (scientific attitude, scientific attitude) and the right methodology; second, the development of Islamic scientific insight, specifically Islamic law; third, the development of national and Indonesian insight, in this case the issue of corruption.³⁰⁸

With From the above reading, the direction of the development of anti-corruption education in Indonesia, especially in educational institutions and the PT environment, in the formulation of learning materials and the reconstruction of the RPS curriculum/syllabus with a national perspective on rejecting acts of corruption in a paradigmatic view has the following objectives. First, *al-'ulu>m al-Islamiyyah*, namely examining various formulations of Islam as a religion as a whole and should be known to Muslims. The study is normative-theological-doctrinal in nature, only sees religion as a shar'i legal doctrine. *Al-'ulu>m al-Islamiyyah* is understood a set of rules regarding religious obligations that must be carried out by Muslims in total such as acts of worship and pious behavior, various other forms of ritual. In this dimension, it is expected that students and college students have deep religious attitudes and patterns while still prioritizing ethics in the midst of community life (scientific cum doctrinaire). One of them said 'no' and rejected the issue of corruption, of course with the perspective of Islamic studies of the PTKI model.

Second, *Dirasah Islamiyah* (Islamic thought, Islamic studies) is a systematic effort to conduct a rational scientific study of Islam using the methods of modern sciences on society, culture and language (*le fait Islamique*). In this case, how to study Islam, Islamic law in particular in formulating material or epistemology in photographing existing socio-religious problems, especially corruption. The result is a plausible explanation of the phenomenon of Islam as a religion and culture and its adherents, and the perpetrators are mostly non-Muslims who are not involved with the problems faced by Muslims. Islamic studies in educational institutions and higher education environments experience a dichotomy between religious scholarship and general science, thus requiring an integrative paradigm.

³⁰⁸ Muhammad Masturi, "IAIN and the Conception of Islamic Science", Scientific Discussion Paper of Permanent Lecturer of IAIN Sunan Kalijaga, Yogyakarta, January 10, 1992.

In Islamic studies within the paradigmatic scope of educational institutions and the PTKI environment, using an integrative paradigm between scientific disciplines (tawhidic paradigm of science) has become a must. This integrative paradigm becomes a methodological proposition that deserves consideration at the conceptual level, even though on the empirical-practical level there is a lot of disharmony and friction. In relation to the development of learning materials, curriculum, lesson plans/syllabus and scientific fields, the integrative approach has a maximum role when it is revealed in the form of a curriculum that can support as well as implementation efforts.

Reconstruction Anti-corruption education learning materials associated with Islamic law with an integrative paradigm are also used as an effort to change the mindset (shifting paradigm) from theoretical Islamic studies to Islamic studies applicative-implementative. In its development, learning materials, lesson plans/syllabus, and curriculum with this integrative paradigm have four aspects, namely: Muslims, Islamic traditions, scientific studies and Indonesianness. In this case, Islamic studies emphasize several aspects, for example helping to solve problems that exist in national life such as cases of corruption. In addition, the purpose of Islamic studies is so that humans are familiar with their own local culture. Islamic studies help develop a pluralistic, Pancasilaist, and eastern culture that exists in the life of the nation and state that are committed to human values in order to resolve corruption cases. In the development of Islamic studies, prioritizing Islam is seen in a relatively absolute space.

Merger between Islamic law and anti-corruption education is the concept of scientific integration, where Islamic studies are studied both in terms of concepts and empirical facts in an interdisciplinary multidisciplinary manner, so that they are integrated with other scientific disciplines. This can support the formulation of Islamic teachings to overcome problems faced by society and the nation as well as educational institutions and universities in photographing corruption cases. This can even generate ideas for developing new sciences that are included in the Islamic studies family, such as anti-corruption fiqh, APBN fiqh, anti-bribery fiqh, and national fiqh. As a further consequence, now appear the terms Islamic political science, Islamic economics, Islamic psychology, Islamic sociology, Islamic medicine, Islamic management, Islamic accounting,³⁰⁹

³⁰⁹ Mulyanto, "Islamization of Science," in the journal *Ulum al-Qur'an* (Vol. II., 1991), 19.

By fundamentally, the purpose of conventional Islamic studies is for the purposes of practicing the true teachings of Islam,³¹⁰ in this case how a Muslim avoids bad behavior such as corruption. In addition to increasing faith and piety as well as individual morality, Islamic studies that integrate Islamic law with anti-corruption education can encourage the development of a peaceful and civilized society without mutual control, control, and corruption problems. In the context of such community development, the Indonesian people have chosen the Pancasila democratic system as a political system, which is seen as capable of managing the life of the nation and state in which it regulates the behavior of Indonesian citizens covering all aspects of life. However, democratization and freedom have not been accompanied by the existence of civilized social or political morals and ethics. There are still many visible dominant orientations of the political community to power, so that the meaning of politics as how to get a power in the form of corruption, bribery, and nepotism is greater than how to use the power to improve people's welfare. In fact, sometimes efforts to gain power are carried out dishonestly and justify various means, such as vote manipulation, bribery, the use of money politics, character assassination of political opponents and so on. This situation is exacerbated by the lack of a spirit of brotherhood among citizens, resulting in conflicts between socio-political groups. In fact, sometimes efforts to gain power are carried out dishonestly and justify various means, such as vote manipulation, bribery, the use of money politics, character assassination of political opponents and so on. This situation is exacerbated by the lack of a spirit of brotherhood among citizens, resulting in conflicts between socio-political groups. In fact, sometimes efforts to gain power are carried out dishonestly and justify various means, such as vote manipulation, bribery, the use of money politics, character assassination of political opponents and so on. This situation is exacerbated by the lack of a spirit of brotherhood among citizens, resulting in conflicts between socio-political groups.

Reality This shows that there is a very urgent need for educational institutions and PTKI to reconstruct the existing learning materials, curriculum, RPS/syllabus, Islamic scientific fields so that they are not expied up to date. This can be done by opening all possibilities for the application of theories, methodologies and approaches developed by other scientific disciplines, especially anti-corruption education in terms of

³¹⁰ Muhaimin, Dimensions of Islamic Studies, 11.

social sciences, humanities, and Islamic law. The development of Islamic studies in educational institutions and PTKI will be more complicated with a very broad and rich object of study to be studied, so that the approaches used must also be diverse (multiple approaches) not only relying on one approach (mono approach). It is very important for educational institutions and PTKI to build interconnective links from various approaches, both interdisciplinary and multidisciplinary. The use of this approach is not only as long as it integrates and connects existing scientific disciplines, namely Islamic law with anti-corruption education, but rather as a critical communicative relationship to produce more adequate and humanistic Islamic studies in the search for meaning rather than truth claims.³¹¹

The field of Islamic religious knowledge that has been issued by LIPI which until now has become the formal basis for Islamic studies at IAIN and other PTA. First, Islamic Teaching Resources, including: (1) the sciences of the Qur'an, (2) the science of interpretation, (3) the science of hadith. Second, Thought in Islam, includes: (1) Tawhid/Science of Kalam, (2) Islamic Philosophy/Sufism, and (3) Comparative Religion. Third, Islamic Law and Social Institutions, including: (1) Fiqh Proposals, (2) Islamic Jurisprudence, (3) Social Institutions, and (4) Falak and Hisab Sciences. Fourth, Islamic History and Civilization, including: (1) Islamic History, and (2) Islamic Civilization. Fifth, Arabic Language and Literature, covering: (1) Arabic, and (2) Arabic Literature. Sixth, Islamic Education, includes: (1) Islamic Education and Teaching, and (2) Islamic Psychology. Seventh, Islamic Da'wah. Eight, Modern Development/Renewal in Islam.³¹²

In the development of Islamic studies, especially Islamic law and its relation to anti-corruption education in educational institutions and the PTKI environment so far departs from academic anxiety. The Islamic studies managed by PTKI so far have focused more on the normative aspects of Islam and denies the historical aspects of Islam, or on the contrary only emphasizes the positive material aspects. Another phenomenon shows the affirmation of the dichotomy between the religious sciences and the general sciences. This dichotomy pattern is no longer in accordance with the dynamics of the increasingly rapid

³¹¹M. Amin Abdullah, "Foreword", in Richard C. Martin, *Approaches to Islam in Religious Studies*, trans. Zakiyuddin Baidhaw (Surakarta: Muhammadiyah University Press, 2002), ix.

³¹² Iskandar Zulkarnain and Zarkasji Abdul Salam (ed.), *Division of Islamic Studies at Islamic Universities in Indonesia* (Yogyakarta: Research Institute for P3M IAIN Sunan Kalijaga Yogyakarta, 1995), 89-93.

development of science as well as the reality of an increasingly challenging and competitive era.³¹³ Conditions like this make Islamic studies confined and tend to be closed because they do not want to come into contact with the methodology of the general sciences.

If explored in depth, the phenomenon of human religiosity, especially behavior in politics and the nation, is not only seen from the point of view of the normativity of the teachings of revelation *an sich*, but there is a historical point of view of human understanding and interpretation in the context of everyday life. The normativity of this revelation can be understood using a doctrinal-theological approach, while the historicity of human religiosity can be studied using a socio-religious scientific approach, or utilizing the social sciences of the humanities. Therefore, Islamic civilization is the result of the accumulation of struggles between normative Islamic teachings and the objective reality of a society that is always moving dynamically.³¹⁴

According to Charles J. Adams, this is due to the failure of educational institutions and PTKI in developing knowledge and understanding of Islam. Between man's inward experience and of his outward behavior,³¹⁵ not getting much study so that there is disharmony in the relationship between the two which has an impact on the separation of scientific disciplines. The absence of a methodological greeting and greeting has caused both of them to go their separate ways, which resulted in Islamic studies being further and further behind.

From an epistemological point of view, Islamic studies in the PTKI environment have so far been a tradition of Islamic religious scholarship which tends to be dominated by the Bayani model of thought. Bayani epistemology (textual-analysis) dominates and hegemonizes, making it difficult to have a dialogue with other epistemologies, such as *irfani* and *burhani*. Bayani's epistemological model which later formed the mainstream and grand theme of hegemonic religious thought resulted in a rigid and rigid pattern of Islamic studies. The authority of the text and the authority of the *salaf* are standardized and favored over scientific buildings that are sourced from the natural sciences (*kauniyah*), reason (*akliyah*) and intuition (*wijdaniyah*). In this epistemology, Bayani is very

³¹³ Azyumadi Azra, "Clustering of Religious Disciplines from the Perspective of IAIN", in M. Amin Abdullah, et al, *Anthology of Islamic Studies: Theory and Methodology* (Yogyakarta: DIP PTA IAIN Sunan Kalijaga, 2000), 153-161.

³¹⁴ M. Amin Abdullah, *Religious Studies: Normativity or Historicity?* (Yogyakarta: Student Library, 2002), v.

³¹⁵ Charles J. Adams, "Islamic Religious Tradition," In Leonard Binder (ed.), *The Study of the Middle East* (New York: John Wiley and Sons, 1976), 32-52.

less appreciative in responding to and reading contextual religious issues, such as corruption.³¹⁶ So the integration of Islamic legal values in anti-corruption education is an effort to restore the dialectic balance of the Bayani, Burhani and Irfani epistemologies, it is necessary to fundamentally criticize the epistemology.

Problem Another aspect of Islamic studies in educational institutions and PTKI is that it is related to the classical Islamic scientific tradition which is considered a wealth that needs to be maintained without questioning the origin of the scientific tradition.

This kind of thinking raises the assumption that the pyramid of Islamic scientific buildings which includes fiqh (Islamic law), kalam, Sufism and philosophy is the old fashion.³¹⁷ foundation that is considered patent. The next generation is only limited to receiving the knowledge without being preceded by critical studies and reconstruction. Without realizing it, the knowledge transfer process is dogmatic-doctrinal, because there is no creative reasoning that is innovative to develop Islamic studies in accordance with human experience. Islamic thought that came in the future did not dare to go beyond the existing knowledge, let alone criticize.³¹⁸

Education Anti-corruption as part of Islamic studies at PTKI so far also contains problems related to the old scientific paradigm that is still maintained until now. The classical scientific paradigm has many shortcomings in the empirical aspect, positivism and the absence of a comprehensive systematization.³¹⁹ Therefore, the pattern of scientific development of PTKI should place empiricism and positivism in a balanced portion as reflected in the development of anti-corruption education.

According to Amin Abdullah, such conditions show that Islamic studies within the PTKI scope of scientific activities only focus on kalam, philosophy, tasawuf, interpretation, hadith, fiqh (Islamic law), fiqh and lughah. This study is still limited to the construction of classical social-humanities scientific approaches, not yet able to touch on contemporary

³¹⁶M. Amin Abdullah, *Islamic Studies in Higher Education; Integrative-Interconnective Approach* (Yogyakarta: Pustaka Pelajar, 2006), 373.

³¹⁷ M. Amin Abdullah, *Philosophy of Kalam in the Era of Postmodernism* (Yogyakarta: Pustaka Pelajar, 1995), 83.

³¹⁸ M. Amin Abdullah, *Islamic Studies in Higher Education*, 293.

³¹⁹Syamsul Anwar, "Towards Integrative Epistemology. Finding Directions for Scientific Development in the Context of the Expansion of IAIN", in *Reuniting Religion and General Science (Efforts to Unite Islamic and General Epistemology)*, Jarot Wahyudi (ed.), et al. (Yogyakarta: Sunan Kalijaga Press, 2003), 57.

social scientific discussions, such as anthropology, sociology, psychology, philosophy, and the various methodologies, theories and approaches offered.³²⁰ Islamic studies in general experience a fairly deep gap and gap between the religious sciences and the general sciences, from methodology, theory to approach.

With Thus, the study of Islam at PTKI as a whole requires methodological, theoretical and approach assistance to study Islam which is not only limited to an an sich religious rite, but also has a historical-sociological dimension, including a study of positive criminal law, for example in cases of corruption. Religious areas in the historical-particular awareness can have the same value that is understood transcendentally-universally. This absolute-normative-theological space of religion will at the same time have historical, social, cultural and political content. Therefore, in its historical-empirical form, Islam has always been part of the historical and social setting of its community.³²¹

Education Anti-corruption as part of Islamic studies at PTKI basically maintains the normative aspects of Islam and always new things that develop with its historical scope. The construction and formulation of existing Islamic sciences such as fiqh (Islamic law), kalam, Sufism and philosophy are manifestations of the product of Muslim thought with a long historical process. Of course, the process of Islamic thought is limited by the fragments of space and time when the discourse is formulated. According to Arkoun that fiqh experts have changed temporal socio-historical phenomena into sacred thoughts that cannot be touched.³²² Islamic studies that should be historical, open, tolerant and flexible have turned into a historical one. By becoming a historical Islamic thought, Islamic studies lose their socio-historical relevance such as anti-corruption education which only prioritizes non-religious scientific aspects an sich because the discourse forms a geological layer that is difficult to dismantle. Arkoun offers a method of deconstruction in uncovering the Islamic study by utilizing the findings of the humanistic social sciences such as sociology, anthropology, history and others.³²³

With The interconnective integrative approach will encourage a paradigm shift (shifting paradigm) to become a necessity in the building of Islamic studies to find appropriate and relevant methodological

³²⁰ M. Amin Abdullah, (ed)., *A New Interpretation of Islamic Studies in a Multicultural Era* (Yogyakarta: Kurnia Kalam Semesta, 2002), 42.

³²¹ Abdullah, *Religious Studies: Normativeness or Historicity?*, 18.

³²² Abdullah, *Kalam Philosophy*, 19.

³²³ M. Arkoun, *Al-Fikr al-Islam: Naqd wa Ijtihad* (London: Dar as-Saqi, 1990), 232.

formulations and answer the challenges of an increasingly complex era in religion.³²⁴ This is because the current Islamic studies at PTKI seem to be separated from the context of the social reality that surrounds them. First, the lack of clarity about the relationship between Islamic studies and humanitarian issues, such as corruption. One of the factors that influence it is that Islamic studies at PTKI only emphasize the cognitive aspect and give less emphasis on the affective and psychomotor domains. The lack of harmony between Islamic studies and social issues as well as corruption has caused the loss of the importance of Islamic studies itself, resulting in the assumption that PTKI has lost its relevance to its Tri Dharma.

Second, there is a shift in discourse that considers Islamic studies no longer needed. This way of thinking also reduces the enthusiasm of the wider community in studying Islamic studies. Third, there is a shift in people's orientation from studying knowledge from abstract to realistic-practical knowledge. Fourth, the lack of packaging in framing the development of Islamic studies, so that the format of Islamic studies is displayed in the form of an old product.³²⁵ The development of Islamic thought with various socio-religious issues that exist in educational institutions and PTKI in recent decades has made significant progress. The existence of a classical epistemological legacy that displays religion with a single face (single face) then undergoes a shift to a multi-faceted religion is a feature in understanding Islam (understanding Islam as religion). It is important that the Islamic studies currently available by PTKI are refreshed with various methods and approaches of Islamic thought so that the movement is scientifically progressive and cannot be separated from its relevance to social realities such as cases of corruption.

Refreshing the understanding of Islamic thought that talks about anti-corruption education begins by reconstructing the classical epistemology of bayani, burhani and irfani with a circular appearance. This means that each epistemological style of Islamic thought used in Islamic studies can understand the limitations, shortcomings and weaknesses inherent in each epistemology. With this pattern, errors, rigidities, anomalies and errors inherent in each epistemological style of bayani, burhani and irfani religious thought can be corrected by means of epistemological criticism.³²⁶

³²⁴ Abdullah, *Islamic Studies in Higher Education*, 226.

³²⁵ Abdullah, *Kalam Philosophy*, 45.

³²⁶ Abdullah, *Islamic Studies in Higher Education*, 386.

Epistemologically, anti-corruption education as part of Islamic studies at PTKI using an interconnective integrative approach is the answer and response to the epistemological difficulties that have been felt so far. The epistemological dichotomy of Islamic scholarship with general science has been passed down for centuries in Islamic civilization which considers each science to be able to stand alone without greeting other scientific methodologies. The implication of the dichotomy of religion and general science in the changing trends of the times is that Islamic studies will not respond to the various challenges that exist. At this point, Islamic studies must be willing to open up and dialogue with other methodologies, theories and scientific approaches.

Islamic studies at PTKI with an ontologically interconnective integrative paradigm are expected to be able to make an important contribution, namely making the relationship between scientific disciplines fluid and open, between Islamic law and education. Although there are still blocks or regional boundaries between the culture of supporting Islamic studies science originating from texts (*al-hadharah an-nash*) and historical-empirical scientific culture, both social-natural science (*al-hadharah al-'ilm*) and philosophy (*al-hadharah al-falsafah*).³²⁷ Islamic studies with an interconnective integrative approach theoretically-practically provide a new awareness that from a methodological point of view each science has limitations and is unable to solve problems. The reintegration of the epistemology of Islamic studies encourages Islamic scholarship and the general public to accept the existence of others so that they are able to make a real contribution to human civilization.

The development of learning materials, curriculum, and lesson plans/syllabus when viewed from the paradigmatic aspect, especially the discourse of Islamic studies, the integrative-interconnective approach can be an alternative to bridge conceptual ideas that idealize an integrated relationship between the ancient sciences and the general sciences. For PTKI, this paradigm should be an answer to an academic anxiety about scientific gaps, especially aspects of learning materials and curriculum that have existed so far and are dichotomous between religious science and general science. The two sciences are not related, let alone greet each other, even general sciences tend to be seen as something foreign and have no relevance to Islamic disciplines in the PTKI environment in general. In fact, epistemologically, Islam basically does not dichotomy between religious science and general science. The interconnective

³²⁷ Abdullah, *Religious Studies: Between Normativeness or Historicity?*, vii.

integrative paradigm in the sense of developing learning materials, curriculum, and RPS/natural syllabus, the integration of Islamic law with anti-corruption education is intended as a form of integrated scientific relationship between religious sciences and general sciences at the level of formal objects where the two sciences with different substance are placed in subordinate positions.

E. Integration of Islamic Law Values in Anti-Corruption Education

Value by JR Franckel quoted by Chabib Thoha³²⁸ is “a value is an idea a concept about what someone thinks is important in life.” Values are ideas, concepts of what someone thinks it is important in life. Then Soeparwoto, et al. In his book explains, value is something that is believed to be true and encourages people to make it happen. In other words, value is a standard of conceptual truth that is believed to be true by individuals or social groups in making decisions about something that is needed as a goal to be achieved.³²⁹

Besides Therefore, values are the firmness of a person's stance on how he should act and fight for his ideals or goals. Meanwhile, according to Muhaimin and Abdul Mujib,³³⁰ Expressing value is a determination of the quality of an object that involves a type of appreciation or interest. Values can also be interpreted as abstract conceptions in humans or society, regarding things that are considered good, right, and things that are considered bad and wrong. Values are a set of beliefs or feelings that are believed to be identities that give a special pattern to patterns of thinking, feeling, and attachment and behavior.³³¹

From various From the opinion above, it can be concluded that the value in question is something that is believed to be true and can be useful and useful for humans as a reference for behavior. Values can affect a person's feelings, thought patterns and behavior.

1. Source of Value

According to Abu Ahmadi and Noor Salimi,³³² mention the source of the value consists of:

³²⁸ Chabib Thoha, *Kapita Selekta of Islamic Education* (Yogyakarta: Pustaka Pelajar, 1996), 60.

³²⁹ Soeparwoto, et al., *Developmental Psychology* (Semarang: UPT UNNES Press, 2004), 100.

³³⁰ Muhaimin and Abdul Mujib, *Islamic Education Thought; Philosophical Studies and Basic Operational Frameworks* (Bandung: Trigenda Karya, 1993), 91.

³³¹ Abu Ahmadi and Noor Salimi, *Fundamentals of Islamic Religious Education* (Jakarta: Bumi Aksara, 1994), 202.

³³² *Ibid.*, 203.

- a. Divine values consisting of the Qur'an and Sunnah. Values derived from the Qur'an such as the commandments for prayer, zakat, fasting, and hajj as well as values derived from the sunnah whose law must consist of procedures for carrying out taharah and procedures for performing prayers.
- b. Worldly values consisting of ra'yu (mind), customs and natural reality. The value that comes from ra'yu is to provide interpretation and explanation of the Qur'an and sunnah, matters related to society and are not regulated by the Qur'an and sunnah. Values that are sourced from customs are procedures for communication, interaction between humans. As well as values that are sourced from natural realities, namely dress procedures and eating procedures.

2. Various Values

According to Abdul Aziz,³³³ There are at least 3 kinds of values. These values include; logical values, ethical values and religious values. The explanation is as follows:

a. Logical value

Logical values are values that include knowledge, research, decisions, narratives, discussions, theories, or stories. This value boils down to truth.

b. Ethical values

Ethical value is the value of an institution of behavior of a person or group of people which is composed of a system of values or norms taken from (generalized from) the natural symptoms of the group's society.

c. Religious values.

Religious value is a value system or moral system that is used as a frame of reference that becomes a reference for how to behave physically and spiritually for Muslim humans. Values and morality taught by Islam as a revelation from Allah swt. which was revealed to the Prophet Muhammad.

Added by M. Arifin,³³⁴ values in Islam contain two categories of meaning, from a normative point of view and from an operative point of view. Normative values are considerations about good and bad, right and wrong, right and wrong *Til*, blessed and cursed by Allah. From an

³³³ Abdul Aziz, *Philosophy of Islamic Education as Ideas for Building Islamic Education* (Yogyakarta: Teras, 2009), 123-132.

³³⁴ M. Arifin, *Philosophy of Islamic Education* (Jakarta: Bumi Aksara, 2000), 140.

operative point of view, these values contain 5 categories that become the principle of standardization of human behavior, namely obligatory or fard, sunnah or musthab, permissible or jaiz, makruh and haram.

Values according to Abu Ahmadi and Noor Salimi are a set of beliefs or feelings that are believed to be an identity that gives a special pattern to patterns of thinking, feeling, attachment, and behavior.³³⁵ The meaning of anti-corruption education as explained above Anti-corruption education is a conscious and planned effort carried out as a cultural correction by destination introduce ways of thinking and instill anti-corruption values which include: transfer of knowledge (cognitive), efforts to build character (affective), and moral awareness in the fight (psychomotor), against deviant behavior of corruption.

Whether we realize it or not, the implementation of regional autonomy (autoda) has positive implications for community participation. If in the past the role of the community was almost non-existent, then the public space which is now so wide must be utilized optimally by every component of society in supporting the implementation of good and clean governance. Anti-corruption public education is intended as an effort to raise awareness and empower the community so that they have knowledge and abilities, both theoretically and practically in handling and following up on allegations of corruption and abuse of power by public officials.

Then from that it can be concluded that the values of anti-corruption education are something that is believed to be true, in this case it is about the elements of anti-corruption education, so that it can influence thoughts, feelings, and behaviors that can shape towards a complete human being. There are many anti-corruption values in Islam, both in the Qur'an, Hadith and the opinions of experts, as follows:

1. Prohibition of bribes and gifts for officials.
2. Ban *phase>d* and *ghulu>l*.
3. Must be honest and trustworthy for leaders or public officials.
4. The necessity of upholding justice and meritocracy.
5. Prohibition of consuming illicit wealth and not being greedy for the world
6. Transparent advice and control over policies.
7. Salary eligibility guidelines.³³⁶

³³⁵ Ahmadi, Fundamentals of Islamic Religious Education, 667.

³³⁶ Sukron Kamil, Thematic Islamic Political Thought (Jakarta: Kencana Prenadamedia Group, 2013), 285-297.

According to Ministry Education and Culture, in Agus Wibowo's book, there are values that are internalized in anti-corruption education.³³⁷

Table 5.1
Reference Values in Anti-Corruption Education Version of the Ministry of Education and Culture

No	Score	Description
1.	Honesty	Behavior based on efforts to make himself a person who can always be trusted in words, actions, and work.
2.	Concern	Attitudes and actions that always want to help other people and communities in need.
3.	Independence	Attitude and behavior that is not easy depend on others to complete tasks.
4.	Discipline	Actions that show orderly behavior and comply with various rules and regulations
5.	Responsible Answer	A person's attitude and behavior to carry out his duties and obligations, which he should do, to himself, society, the environment (nature, social, and culture), the state and God Almighty.
6.	Hard work	Behavior that shows genuine effort really in overcoming various barriers to learning and assignments, as well as completing assignments as well as possible.
7.	Simplicity	Modest, not excessive attitude and behavior, not many intricacies, not many knick-knacks, straightforward, as-is, frugal, as needed, and humble.

³³⁷Agus Wibowo, Anti-Corruption Education in Schools; Strategy for Internalization of Anti-Corruption Education in Schools (Yogyakarta: Pustaka Pelajar, 2003), 45-46.

8.	Bravery	Have a steady heart and great self-confidence in the face of dangers, difficulties, and so on. (not afraid, trembling, wry) and unyielding.
9.	Justice	Equal weight, impartial, impartial/not favoritism, taking sides/adhering to the truth, appropriate, not arbitrary, balanced, neutral, objective and proportional.

As for elaboration of these values in various dimensions, namely political, economic, sociology and law, can be seen as follows:

Table 5.2

The description of Reference Values in Anti-Corruption Education³³⁸

ANTI-CORRUPTION EDUCATION		
No	Dimensions and Indicators	Reference Value
1.	POLITICAL: a. Making policies based on public/common interests (fair, courageous) b. Implementing policies based on an attitude of upholding the truth (honest, brave) c. Implementing policy supervision in an impartial manner (fair, courageous)	1. SPORTIVE: chivalrous, honest, upright (stay firm, keep holding on to justice). 2. RESPONSIBILITY: the state of being obliged to bear everything (if anything happens, it can be led) tut, blamed, sued, etc. For example, being brave and ready to accept risks, trusting, not evading, and doing the

³³⁸ Ministry of Education and Culture (Kemendibud), Integration of Anti-Corruption Education in Elementary/MI Class VIII Citizenship Subjects (Jakarta: Ministry of Education and Culture Directorate General of Basic Education, 2011), 13.

2.	<p>SOCIOLOGY</p> <ul style="list-style-type: none"> a. Keep promises (responsibility) b. Non-discriminatory in providing services (fair) c. No nepotism (fair, independent) d. No collusion (honest, independent) 	<p>best), the right of function to accept the burden as a result of the attitude of one's own party or another party, carry out and complete tasks seriously</p> <p>3. DISCIPLINE: order, obedience (compliance) with regulations, timely, orderly, and consistent.</p>
3.	<p>ECONOMY:</p> <ul style="list-style-type: none"> e. Conduct healthy competition (responsibility, honesty, hard work) f. Don't bribe (honest) g. Not wasteful in using resources (simple, responsible) h. Do not deviate from allocation and distribution (honest, caring, responsible) 	<p>4. HONEST: upright, not cheating, sincere, trustworthy, say and act right, express something according to reality (not lie), and have a straight intention towards every action.</p>
4.	<p>LAW:</p> <ul style="list-style-type: none"> i. Not embezzling funds, taxes, goods, and so on (honest, responsibility) j. Do not falsify documents, letters, signatures, and so on (honest, responsibility) k. Not stealing funds, goods, time, size that harm other parties, and so on (honest, responsibility, discipline) l. Do not commit fraud 	<p>5. SIMPLE: unpretentious, not excessive attitude and behavior, not many intricacies, not many knick-knacks, straightforward, as-is, frugal, as needed, and humble.</p> <p>6. HARD WORK: activities to do something in earnest, never give up / tenacious and enthusiastic in trying.</p> <p>7. INDEPENDENT: in a state</p>

	<p>against other parties (honest)</p> <p>m. Do not conspire in making decisions (responsibility)</p> <p>n. Do not do damage to goods/facilities belonging to the state (responsibility, care)</p> <p>o. Not giving or receiving gratuities (honest, simple)</p> <p>p. Do not violate / violate the rules (discipline, responsibility)</p>	<p>of being able to stand alone, not dependent on others, believe in one's own abilities, be able to regulate himself, and take the initiative.</p> <p>8. FAIR: Equal, impartial, impartial / impartial, taking sides / sticking to the truth, appropriate, not arbitrary, balanced, neutral, objective and proportional.</p> <p>9. DARE: have a strong heart and great self-confidence in the face of dangers, difficulties, etc. (not afraid, trembling, wry) and unyielding.</p> <p>10. CARE: heeding, paying attention (empathy), ignoring, helping, tolerant, loyal friends, defending, understanding, respecting, and treating others as well as possible.</p>
--	---	--

While for educational institutions under the auspices of the Ministry of Religion of the Republic of Indonesia, reference values and anti- corruption which are integrated in the subjects can be identified as follows:

Table 5.3

Anti-Corruption Values and Behavior Version of the Director General of
Islamic Education of the Ministry of Religion of the Republic of
Indonesia³³⁹

No	Anti-Corruption Values and Behavior	Characteristic features Anti-Corruption Values and Behavior
8.	Recognize corrupt behavior that must be avoided.	<ul style="list-style-type: none"> a. Identify the characteristics of corrupt behavior that need to be avoided. b. Accustomed to doing tasks on time c. Show examples of known cases of corrupt behavior at home, in madrasas, and in the community. d. Show examples of cases of behavior that do not contain elements of corruption that have been carried out by students.
9.	Be honest, disciplined, responsible, and fair in daily life.	<ul style="list-style-type: none"> a. Dare to express something in accordance with the actual situation. b. Get used to doing things on time. c. Accustomed to carrying out tasks in a timely manner. d. Accustomed to being impartial to anyone in carrying out an action
10.	Only accept a gift according to what is rightfully his.	<ul style="list-style-type: none"> a. Refuse a gift that is not in accordance with its rights. b. Don't want to take something that doesn't belong to you.
11.	Respect and fulfill the rights of others	<ul style="list-style-type: none"> a. Giving something to someone else according to their rights. b. Never give to others something that is not their right.

³³⁹ Ministry of Religion, Guidelines for the Implementation of Anti-Corruption Education, 20-21.

12.	Able to analyze the causes and consequences of corrupt behavior in the life of society and the state.	<ul style="list-style-type: none"> a. Able to identify the causes that encourage the emergence of corrupt behavior in the life of society and the state. b. Able to identify the consequences of corrupt behavior in the life of society and the state. c. Able to state the reasons for the need to avoid corrupt behavior in the life of society and the state.
13.	Have pride in anti-corruption behavior.	<ul style="list-style-type: none"> a. Proud of anti-corruption behavior. b. Anti-corruption behavior.
14.	Cultivating anti-corruption behavior in the family and community	<ul style="list-style-type: none"> a. Disseminate ideas and desires to avoid corrupt behavior. b. Demonstrate a commitment to rejecting corrupt behavior. c. Be a role model for anti-corruption behavior.

F. Design of Islamic Law Integration in Anti-Corruption Education

1. Curriculum Model

a. Curriculum in Schools/Madrasah

The concept of anti-corruption education will be meaningful if there is a good and effective model design formula that is incorporated into the curriculum. In general, to formulate a model formula for integrating anti-corruption education into the curriculum, there are several things that must be considered and done, namely:

- a. In essence, anti-corruption education is behavioral education. Anti-corruption education is basically not just knowledge but rather behavior. So that to be internalized by students, it must be exemplary, not just taught. This means that character can be taught or not.
- b. Anti-corruption education contains aspects of measurable values. Anti-corruption education to students should not contain things that are ideal-normative in nature, but contain-fill in the measurable aspects, as formulated by the Ministry of Education and Culture and the Director General of Islamic

Education, so as to allow kinkan (though not necessarily) made a separate subject.

- c. P Anti-corruption education is a shared responsibility. The implementation of anti-corruption education is a shared responsibility with all teachers and other elements in the school. If Anti-corruption education is a separate subject so it seems as if the one who is responsible for the yield Anti-corruption education for students is only for teachers who teach character.
- d. P anti-corruption education is integrated with other subjects. Anti-corruption education can be integrated into other subjects, especially religious studies. Conceptually, religious education in schools has actually instilled anti-corruption education, although it must be admitted that its implementation is still not effective.

In particular, something to consider is the following:

- 1) Analyze substance and relationship of corruption as constitutional messages with content standards, competency standards and basic competencies for all subjects, especially religious subjects, Civics and Social Studies.
- 2) Integrating corruption aspects and indicators as well as anti-corruption reference values into competency standards and basic competencies for all subjects, especially religious subjects, Civics and Social Studies
- 3) Arrange model of integration of anti-corruption education in the learning syllabus of all subjects, especially religious material, Civics and Social Studies.
- 4) Arrange model of integration of anti-corruption education into the learning implementation plan (RPP) for all subjects, especially religious material, Civics and Social Studies.

In addition, until now, the opinions of experts and observers are not the same, but also many are the same about the design of anti-corruption education implementation models in the curriculum at the school/madrasah level. According to Hamdani³⁴⁰ The design of the anti-corruption

³⁴⁰ Anwar Hamdani, Anti-Corruption Education Model for Senior High School Students in the City of Surakarta, Research Paper, 2012, 4.

education model has two forms, namely inclusive and exclusive models. For the basic education level, taking into account the maturity of students' thinking and the density of class hours, an inclusive strategy can be used, which is taken by inserting anti-corruption education into a number of existing subjects. For secondary education, an exclusive approach can be used that presents anti-corruption education as a subject but is not curricular or in a local (institutional) content curriculum.

Yulita also believes that the introduction of anti-corruption education must of course be gradual according to the age of the child. The age of children and adolescents is a critical age in forming attitudes, so it can be said that to improve this country (it may take 20 years), anti-corruption education at the elementary and junior high school levels is important to prepare future leaders who are not corrupt.

In its application, anti-corruption education can be carried out both formally and informally. At the formal level, elements of anti-corruption education can be incorporated into the curriculum to be integrated into subjects. For the informal level can be done in extracurricular activities.³⁴¹

Meanwhile, according to Bhayu Sulistiawan,³⁴² There are two design options for the anti-corruption education implementation model. First, making the issue of corruption a subject in which it can be discussed, among others: the history of corruption in Indonesia and the world from time to time; the process of eradicating corruption in Indonesia and other countries; and the consequences of corruption on national, religious and humanitarian values.

Second, the discussion on corruption crimes is inserted as a supplement to certain subject matter that is considered to support the discussion, such as Citizenship Education (PKn), Social Studies, and Religion. These materials are taught in order to build noble values, and emphasize discussing the impact of corruption crimes in several countries and so on.

³⁴¹ Yulita TS, Anti-Corruption Education in Schools, Is It Necessary? This paper is extracted from the Value Based Education training material, at ISS, Den Haag April 2010 and modified with the author's ideas, 2012, 5.

³⁴² Sulistiawan, Anti-Corruption Values, 104, 108.

As for the level of education, the discussion on corruption crimes should be applied to students at the upper secondary level or at the tertiary level, considering the level of maturity and the range of understanding about it. However, it does not rule out the possibility that this is also applied to the basic education level. It's just that the emphasis of the new material rests on the introduction of the crime of corruption, as well as its models. Nevertheless, in essence, it is better if the anti-corruption education program is conceptually inserted into the existing subjects in schools in the form of an expansion of the themes that already exist in the curriculum by using a contextual approach to anti-corruption learning. This option is used with consideration so as not to add to the burden of the curriculum and student learning hours. On another aspect,

From the various opinions above, in the end the Ministry of Education³⁴³ create an anti-corruption education model design formula in the curriculum. The anti-corruption education curriculum formula in principle is not included as a subject, but is integrated into subjects, self-development, and school culture. So that anti-corruption education can be implemented optimally, anti-corruption education is implemented, one of which is through development steps in school activities. Therefore, the Deputy Head of Curriculum, teachers and other education stakeholders in schools need to integrate the values developed in anti-corruption education into the curriculum. Kulum, Syllabus and Learning Program Plans (RPP) that already exist. For more details, see the following table:

Table 5.4
Implementation Model
Anti-corruption Education Lessons in the Curriculum

No.	Anti-corruption Education in Curriculum	
1.	Integrated in subjects	Develop syllabus and lesson plans on existing competencies in accordance with the values that will be applied.

³⁴³ Ministry of National Education, Guidelines for the Implementation of Character Education, 9.

2.	Subjects in Mulok	<p>Determined by school/region</p> <ul style="list-style-type: none"> ▪ Competencies are developed by the school/region.
3.	Self Development Activities	<p>a. Cultivation & Habituation</p> <ol style="list-style-type: none"> 1) Conditioning 2) Routine activities 3) Spontaneous activity 4) Exemplary 5) Programmed activities. <p>b. Extracurricular</p> <ul style="list-style-type: none"> ▪ Scout; PMR; honesty canteen; UKS; KIR; Sports, Arts; OSIS and so on. <p>c. Counseling guidance</p> <ul style="list-style-type: none"> ▪ Providing services for children with problems.

According to Agus Wibowo,³⁴⁴ teachers and schools need to integrate the values developed in anti-corruption education into the Education Unit Level Curriculum (KTSP), Syllabus and Government Program Plan existing lesson plans (RPP).

In addition, the development of anti-corruption educational values is integrated in each subject of each subject. These values are included in the syllabus and lesson plans. The development of these values in the syllabus is carried out in the following ways:

- a. Identifying Competency Standards (SK) and Competence-Basic Tension (KD) which will be the material of instruction anti-corruption education grant,
- b. Adding an indicator about corruption in the indicator column,
- c. Adding the main material on corruption in the main subject column according to the indicators,
- d. Inserting instruments related to corruption to evaluate the implementation of anti-corruption education, and
- e. Adding learning resources (SB) about corruption.

³⁴⁴ Wibowo, Anti-Corruption Education in Schools, 57-59.

Meanwhile, the procedures for integrating anti-corruption education into the RPP include:

- 1) Inserting anti-corruption education material indicators,
- 2) Inserting anti-corruption education materials on learning objectives,
- 3) Outlining indicators of anti-corruption education materials on learning materials,
- 4) Planning the provision of anti-corruption education materials in learning steps,
- 5) Add learning resources, and
- 6) Insert instrument on anti-corruption education materials in lesson assessment.

In addition to the steps above, teachers can also integrate anti-corruption education using steps such as character education, including:

- 1) Reviewing Competency Standards (SK) and Basic Competencies (KD) on Content Standards(SI), to determine whether the values of anti-corruption education have been included in it;
- 2) Using table 1 which shows the relationship between SK and KD with values and indicators to determinedetermine the value to be developed;
- 3) Include anti-corruption values in table 1 in the syllabus;
- 4) Include valueswhich has been stated in the syllabus into the lesson plan;
- 5) Develop the learning process of students sean active way that allows students to have the opportunity to internalize values and point outit in appropriate behavior; and
- 6) give assistance to students, both those who have difficulty internalizing the value ofeven to show it in behavior.

Besides Ministry of Education and Culture, Ministry of Religion of the Republic of Indonesia, in this case the Directorate General of Islamic Education, Directorate of Madrasah³⁴⁵ also designed an anti-corruption education model. Although there are differences, the two national educational institutions are interrelated and complement one another. In the Guidelines for the Implementation of Anti-

³⁴⁵ Ministry of Religion, Guidelines for the Implementation of Anti-Corruption Education, 14-17, 26.

Corruption Education in Madrasahs, it is stated that the success of instilling anti-corruption values is influenced by the delivery method and the learning approach used. In order not to add to the burden of students who are already quite heavy, it is necessary to think carefully about the model and approach to be chosen.

There are two ways to integrate anti-corruption education into the curriculum. First, the integration of anti-corruption educational values into the curriculum-kulum, syllabus and lesson plans. Below is a table that describes three models of education delivery to instill anti-corruption values that can be carried out in madrasahs, namely:

Table 5.5
Implementation Model
Anti-corruption Education Lessons in the Curriculum

No	Anti-Corruption Education Learning in Curriculum	
1.	Integrated in subjects	<p>a. Instilling anti-corruption values in anti-corruption education can also be delivered in an integrated manner in all subjects. Anti-corruption values can be instilled through several points or sub-topics related to life values.</p> <p>b. According to Suparno, the advantage of this model is that all teachers are responsible for instilling anti-corruption values into students. Understanding the value of anti-corruption life in students is not only informative-cognitive, but is applied to each subject.</p> <p>c. The weakness of this model is that the understanding and perception of anti-corruption values that will be instilled must be clear and the same for all teachers, because if they are different, it will confuse students.</p>

2.	Non-Learning Models through Extra-Curricular Activities or Incidental Activities	<p>e. Cultivating values with this model prioritizes processing and inculcating values through an activity to discuss and explore the values of life.</p> <p>f. The advantage of this method is that students really get value through concrete experiences. The experience will be more embedded and learning more enjoyable, when compared to just information, let alone monologue information, because students are more involved in exploring the values of life.</p> <p>g. The weakness of this method is that there is no fixed structure within the framework of education and teaching in schools/madrasahs, so it takes more time.</p> <p>h. This model also demands creativity and an in-depth understanding of student needs, not just a mere joint event, it takes an intense companion so that students have the same perception. This kind of activity cannot only be held once or twice a year but must be repeated.</p>
3.	Cultivation model, habituation of values in all activities and the atmosphere of the madrasa	<p>The inculcation of anti-corruption values can also be instilled through civilizing in all activities and school/madrasah atmosphere. Cultivation will lead to a habituation. To foster an anti-corruption culture, schools/madrasahs need to plan a culture and habituation activities. Habituation is an educational tool. For young students, habituation is very important. Because with this habituation, an activity will eventually become the property of students in the future. Good habituation will form a human figure with a good personality as well. Conversely, bad habits will form a human figure with a bad personality as well.</p>

As for the second model, anti-corruption education materials are integrated into the curriculum. Therefore, anti-corruption education needs to be formulated into one of the materials which are then compiled into Competency Standards and Basic Competencies. Furthermore, it is translated into the substance of the study or subject matter in certain subjects. Subjects that are close to being used as a foothold in anti-corruption education are Religion, Citizenship Education (PKn), and Social Sciences (IPS).

b. Anti-Corruption Education Curriculum in Higher Education

Anti-corruption education in higher education can use several approaches that are applied in the anti-corruption education curriculum, each of which has its advantages and disadvantages. These models and approaches include:

First, model as a separate subject. Anti-corruption education is delivered as a separate subject like other fields of study. In this case, the teacher in the field of anti-corruption learning must make an Outline of Teaching Guidelines (GBPP), Lesson Units (SP), Teaching Plans (RP), teaching methodologies, and teaching evaluations. In addition, anti-corruption learning as a subject must be included in a structured schedule. The advantage of anti-corruption education as a subject is that the material is more focused and well-planned. Thus, lessons are more structured and measurable as information. There are designated hours as an opportunity to provide definitive information. Teachers can make plans and have many opportunities to develop their creativity.

Second, the model is integrated in the subjects. What is meant by being integrated into subjects is that the subject of anti-corruption education is inserted in a number of courses that already exist in the PTAL curriculum. Applicatively it is more positioned as an approach to learning. Related to this, the learning concept that can be used as a reference is the internalization of integrity learning in which the internalization of integrity values in learning must pay attention to 4 things which include; understanding or understanding of the character of integrity; a feeling of integrity; acts of integrity; and internalization of values (faith, ethics, and moral values).

Instilling anti-corruption values in anti-corruption education can also be delivered in an integrated manner in all courses. Lecturers can choose the values that will be instilled through the subject matter. Anti-corruption values can be instilled through several points or sub-topics related to life values. With a model like this, all lecturers are anti-corruption learning teachers without exception. The advantage of this model is that all lecturers are responsible for instilling anti-corruption values into students. Understanding the value of anti-corruption life in children is not only informative-cognitive, but is applied to each subject.

Third, models outside of learning. Anti-corruption values can be instilled through activities outside of learning, for example in extracurricular activities or incidental activities. Cultivating values with this model prioritizes processing and inculcating values through an activity to discuss and explore the values of life. This model can be implemented by the school teacher concerned who gets the task or is entrusted to an institution outside the school to carry it out, for example the Corruption Eradication Commission (KPK).

Fourth, hidden curriculum models. The cultivation of anti-corruption values can also be instilled through civilizing in all school activities and atmosphere. Cultivation will lead to a habituation. To foster an anti-corruption culture, schools need to plan a culture and habituation activities. Habituation is an educational tool. For young children, habituation is very important. Because with that habituation eventually an activity will belong to the child in the future. Good habituation will form a human figure with a good personality as well. Conversely, bad habits will form a human figure with a bad personality as well. Based on this habit, children are accustomed to obeying and obeying the rules that apply in school and society.

Fifth, combined model. This model means using a combination of integrated and non-learning models together. Instilling values through formal rooting is integrated with activities outside of learning. This model can be implemented both in collaboration with teams by teachers and in collaboration with parties outside the school.

2. Anti-Corruption Education Materials

a. Anti-Corruption Education Materials in Madrasas/Schools

According to Rochmat Wahab,³⁴⁶ Among the materials contained in Islamic education, the focus of dealing with corruption should be more directed at deepening and cultivating aqidah, in addition to increasing mastery and ownership of akhlaqul karimah. With the mastery of aqidah, each student in his behavior is more controlled and guided by the spirit of monotheism. Thus avoiding other gods, which in the end can avoid all forms of corrupt behavior, because the spirit of honesty (shidiq) has been internalized in him. Apart from that, the conditioning of akhlaqul karimah for each individual is very important and strategic, because the possession of noble character can avoid actions that are detrimental to themselves and others, both in the form of minor corruption (in the form of time corruption) to major forms of corruption (in the form of money corruption). , position,

In the Guidelines for the Implementation of Anti-Corruption Education in Madrasas³⁴⁷ it is stated that the subject matter of Anti-Corruption Education covers cognitive, affective and psychomotor aspects. The cognitive aspect provides students with knowledge and understanding about the dangers of corruption, so that they will have a high commitment to efforts to eradicate corruption. The affective aspect will correlate with the formation of attitudes, awareness, and beliefs that anti-corruption must be carried out in various fields of people's lives. While the psychomotor aspect will provide skills and behavior to students how to recognize corruption, avoid and prevent corruption. All of these educational activities will provide students with experience on the importance of developing attitudes, behaviors, and habits that are oriented towards honesty.

Currently, students are so crowded with the abundance of subjects that must be studied and tested. It is feared that students will be trapped in the obligation to study anti-corruption curriculum materials. It could be that what will emerge is hatred

³⁴⁶ Rochmat Wahab, Islamic Education for Combating Corruption, Article discussed in the I'tikaf Ramadhan XXIII (PIR XIII) Recitation at the Budi Mulia Islamic Boarding School, on October 30, 2005, 3.

³⁴⁷ Ministry of Religion, Guidelines for the Implementation of Anti-Corruption Education, 19-22.

and antipathy on anti-corruption subjects. Instead of understanding and awareness of anti-corruption.

Integration through material development is carried out by highlighting, sharpening, deepening, or expanding learning materials related to certain anti-corruption values and behaviors according to the level of intellectual development of students at each level of the madrasa. Thus, certain anti-corruption values and behaviors will be developed differently at the MI, MTs, and MA and MAK levels. Even though they are developed differently, they are still sustainable and sustainable.

In this case, to teach material on Anti-Corruption Education, the Director General of Islamic Education of the Indonesian Madrasah Directorate offers materials that can be studied in madrasas/schools, including:

- 1) What and where is corruption?
- 2) Causes of corruption
- 3) Moral issues
- 4) Corruption and human rights
- 5) Fighting corruption
- 6) Corruption and the market economy
- 7) Corruption and law
- 8) Corruption and democratic society
- 9) Citizens' rights and obligations
- 10) Clean and authoritative government
- 11) Good governance.

Meanwhile, another explanation regarding anti-corruption education materials was delivered by Bhayu Sulistiawan.³⁴⁸ He explained, pThe learning process in anti-corruption education is also very significant and dominant is carried out by linking learning materials with currents of practical and actual reality, such as the crime of corruption with its various modus operandi. As is known, the stagnation of the development of learning materials is caused by the lack of integration of the material with contextual problems. This is made worse by the learning process that runs monotonously and is only oriented to the basis of competence and mastery of conventional materials (subject oriented curriculum).

³⁴⁸ Sulistiawan, Anti-Corruption Values in Islamic Education, 105, 109-114.

Such as material in the science of fiqh, ushul fiqh, and so on, in defining the themes of theft and deprivation of financial-private ownership rights in the teaching of fiqh. In defining the theme, both in the curriculum, syllabus, and RPP or Lecture Program Unit (SAP), it is referred to as theft and deprivation of financial property rights carried out physically, such as robbery (hirabah) or looting on the street (qath'u al -tharîq). Material enrichment has not touched on the forms of confiscation and financial robbery in non-physical mechanisms that are more systemic-communal-contextual and up-to-date, namely the crime of corruption as a symptom of abuse of trust and power as well as a form of white-collar crime to the public. .

Materials on corruption in a broad (international) scope also need to be included in the development of Islamic religious education materials. This is at least based on the many ways used by the international corporatocracy to conquer a developing country, including through brutal means through violence and military force, through pressure and threats of violence. The large number of national assets that have been sold to foreigners indicates how the international corporatocracy also plays the role of corruptors in different ways.

According to Amien Rais³⁴⁹ the corporatocracy controls the economy, politics and security defense through what is called state capture corruption or state hijacked corruption, namely corruption that holds the state hostage. State power has 'served' foreign interests and committed the greatest corruption. It is at this point that fiqh material can be developed in the realm of national-international discussions, or it can be called state fiqh.

Integrity or the trust of the leaders of the state is clearly visible in their abuse of the corporatocracy. After all, people's trust cannot be simply mortgaged to foreign parties by selling national assets which incidentally are natural resources for Indonesia. Exploitation of nature is included in the material on how *hablum minal 'âlam* should be directed to exploration, not exploitation.

In this study, the researcher tries to discuss an integrative-inclusive anti-corruption education model, namely with alternative anti-corruption materials that are integrated in Islamic

³⁴⁹ Ibid., 106.

religious subjects. In addition, it can also be inserted in the subjects of Citizenship Education (PKn) and Social Sciences (IPS).

The three subjects were chosen because they are considered to be very close to anti-corruption education studies which are more oriented towards fostering citizens, inculcating values and morals, as well as efforts to raise awareness for the younger generation of the dangers of corruption for the life of the nation and state. Such as Citizenship Education (PKn) subjects in the KTSP in class II SMP and MTs semester 2 which contain Basic Competencies (KD) which are explicitly written about anti-corruption education.

b. Anti-Corruption Education Learning Materials in Higher Education

In the midst of rooted corruption cases, both small and large cases, this adds to the many problems that must be faced by educational institutions. To deal with the problem of corruption, educational institutions must be able to make breakthrough solutions to prepare a generation that dares to say no to corruption. One way that can be done is for educational institutions to prepare a comprehensive anti-corruption education learning approach. To create a generation of people who have a character that is not corrupt, there are several approaches that can be applied, namely:

5) Student-Centered Learning (SCL) Approach

According to Utomo Dananjaya, the SCL concept has the following indications: a) learning is an active process of students developing their potential, b) active experiences of students must be sourced and relevant to social reality, problems related to professions, related to social problems such as public services and so on, c) in this experience process students get inspired and motivated to be free to take initiative, be creative and independent, and d) the learning process experience is an activity of remembering, storing and producing information, ideas that enrich the abilities and character of students .³⁵⁰

³⁵⁰ Ministry of Education and Culture, Anti-Corruption Education for Higher Education (Jakarta, Director General of Higher Education, Ministry of Education and Culture RI, Personnel Legal Entity, 2011), 8.

6) Moral Learning Approach³⁵¹

Approach Moral values that can be applied include the moral clarification approach developed by Rath (1966), the cognitive moral development approach developed by Kohlberg (1971), the moral analysis approach developed by Hersh (1980) and the caring education approach developed by Nodding (1992).

The moral clarification approach developed by Rath has a weakness that is more emphasis on moral learning in the cognitive aspect compared to the moral feeling and moral treatment of students at school. Likewise, with the cognitive moral development approach developed by Kohlberg, more emphasis is placed on moral learning in cognitive aspects, especially the ability and skills of students to make moral decisions based on intellectuality.

Meanwhile, the moral analysis approach developed by Hersh also emphasizes the moral learning process on aspects of thinking, especially the ability and skills of students to analyze the morals that occur in society.

ByTherefore, a comprehensive and integrated approach to moral education is needed that can develop optimally between students' thoughts, feelings and moral treatment. In this case, Lickona has developed this approach, namely that one of the principles of effective moral education is that morals need to be thoroughly defined which includes the domains of moral thinking, moral feelings and moral treatment. These three moral domains are the main domains of moral function. The three moral domains, both moral thinking, moral feeling and moral treatment, must be integrated in the process of implementing moral learning to students in schools because every good has three aspects, namely moral knowledge, moral feelings and moral treatment. Lickona³⁵² illustrates that the three moral components, both aspects of moral knowledge, moral feelings and moral treatment, are closely related and interdependent between one moral component

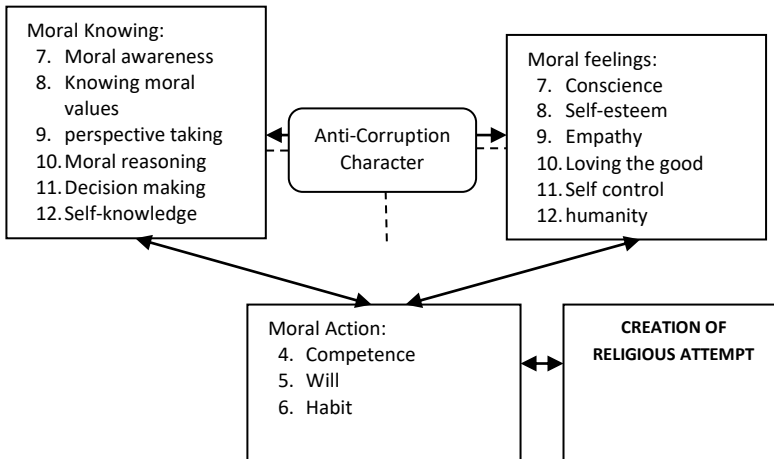
³⁵¹ Moh. Muslih and Wan Hasmah Wan Mamat, Comprehensive Approach to Islamic Religious Education Learning, TARBYAH FORUM Vol. 7, No. 1, June 2009, 20-27.

³⁵² Fathorrahman, Understanding, Concepts, Values, Morals, and Norms in Elementary Civics Learning (Power Point Presentation at Yogyakarta State University, Tt.), 6-7.

and another. He illustrates the interconnectedness and interdependence of the three components of good morals as follows:

5.1 . chart

Character Building According to Lickona



Linethat connects one dimension to another shows that to foster noble character (including preventing the spread of mental corruption) it is necessary to develop all three in an integrated manner, namely: first, moral knowing, which includes: (1) moral awareness (knowledge about morals or morals). good and bad); (2) knowing moral values (knowledge of moral values); (3) perspective taking (using a moral view); (4) moral reasoning (moral considerations); (5) decision making (making decisions based on morals); (6) self-knowledge (knowledge or understanding of oneself). Second, moral feeling, which includes: (1) conscience (awareness of morals or good and bad; (2) self-esteem (a sense of self-worth); (3) empathy (a sense of empathy); (4) loving the good (love). goodness), (5) self control (control or self-control); and (6) humility (humility). Third, moral action, which includes: (1) competence (competent in carrying out morals); (2) will (willingness to do good and stay away from evil); (3) habit (habits to do good and stay away from bad/bad actions). So, at the level of moral action, so that students get used to (habit), have the will (will), and are

competent (competence) in realizing and carrying out the values of faith and piety.

Based on the description above, it can be formulated that to become a person who has a good anti-corruption character, three good moral components are needed, namely moral knowledge, moral feelings and moral treatment. These three moral components are interdependent and mutually encourage each compound another en. Lickona's opinion on the importance of comprehensive moral education is strengthened by the opinion of Williams & DeRoche, (2001) that moral education needs to emphasize knowledge of moral values and the heart. These two aspects are needed to build good moral treatment. Research conducted by Le Capitaine (1980) shows that an educational curriculum that emphasizes affective and moral value thinking will be able to encourage the development of moral values to students compared to a curriculum that only emphasizes conflict resolution or awareness of students' feelings at school.

OtherwiseSuyanto argues that education that only emphasizes moral thinking will be detrimental to oneself and to society as a whole. Many students know good deeds morally but they do not have the ability to practice these good deeds in everyday life.

This is due to the lack of willingness and commitment from students to practice the goodness. Wynne (1991) states, there is a 95 percent chance that we all know about good and bad deeds. One cause of a person's inability to do good, although as according to Kilpatrick (1992) cognitively he knows it is that he is not trained to do good. In this case, Lickona (1992) explains that moral education requires continuous practice and practice. It is not enough to teach the habit of doing good. Therefore, moral education is needed that can foster a sense of will to do good. In addition, Samay (1986) argues that cultivating a sense of love for humans is an important aspect that needs to be done in moral learning.

7)Contextual Learning Approach

According to Johnson³⁵³ There are eight main components in the learning system contextual, namely: first, make a meaningful relationship. Students can organize themselves as people who learn actively in developing their interests individually, people who can work alone or work in groups. Second, carrying out significant activities, such as requiring students to make connections between schools with various real contexts. Third, being self-regulated learners, students do significant work for a purpose, have business with other people, have something to do with making choices, and have tangible products/results.

Fourth, cooperate. Teacher helps students work effectively in groups, helping them understand how they influence each other and communicate with each other. *Fifth*, critical and creative thinking Students can use higher levels of thinking critically and creatively: they can analyze, synthesize, solve problems, make decisions without planning and use logic and evidence. *Sixth*, nurturing or nurturing students' personalities: knowing, paying attention, having high expectations, motivating and strengthening themselves. *Seventh*, achieve high standards, students recognize and achieve high standards; identify goals and motivate them to achieve them. *Eighth*, using authentic assessment students use academic knowledge in a real-world context for a meaningful purpose.

8) Harefa . Learning Approach

Harefa³⁵⁴ states, there are three stages that can be passed in the learning process. First, moving from the unconscious-incompetent dimension to the conscious-incompetent dimension. Students must experience a process of self-awareness, cannot and indeed cannot be forced from outside, from anyone or anything that is not ourselves. This process is called enlightenment or awakening.

Second, moving from the dimension of awareness of self-incompetence (conscious-incompetent) to the

³⁵³ In Nurhadi, et al., quoted by Anwar Hamdani, Anti-Corruption Education Model for High School Students in the Surakarta City Region, Research Paper, 2012, 5-6.

³⁵⁴ Abdul Halim Soebahar, Islamic Education Matrix (Yogyakarta: Pustaka Marwa, 2005), 84-85.

dimension of awareness of self-ability (conscious-competent). This movement or process is called learning. So, it is possible for us to learn in the true sense if we are aware of the inability of students. This means starting to sharpen the eyes of the students (eye mind). This process requires a sharing-exchange approach: namely sharing knowledge, exchanging ideas, and skills.

Third, moving from the conscious-competent material to the unconscious-competent dimension. This movement is called habituation. This is called the true professional stage. A person is only called a professional, if he is able to do something with high quality without realizing that to be able to work in such a way requires extraordinary abilities. This process requires real action. The movement of these three stages is continuous and continuous.

In addition to the approaches mentioned above, there are also seven approaches in Islamic education that can be applied in the context of implementing anti-corruption education. Among them:³⁵⁵

- a. Experience Approach. The experiential approach is the provision of religious experience to students in the context of inculcating religious values both individually and in groups.
- b. Habituation Approach. Habituation is a certain behavior that is automatic without first and goes on without thinking about it. Educational habituation provides opportunities for students to get used to practicing their religious teachings, both individually and in groups in everyday life. Starting from that habit, students get used to obeying and obeying the rules that apply in the midst of community life. Cultivating good habits is not easy, it often takes a long time, but once you have cultivated a habit, it is also difficult to change it.
- c. Emotional approach. This approach is an attempt to arouse the feelings and emotions of students in believing in Islamic teachings and being able to feel what is good and bad. Emotions are psychological symptoms that exist within a person. Emotions are

³⁵⁵ Ramayulis, Islamic Education (Jakarta: Kalam Mulia, 2006), 169-175.

related to feelings. Someone who has feelings can definitely feel something, both physical and spiritual feelings. Spiritual feelings include intellectual feelings, aesthetic and ethical feelings, social feelings and self-esteem.

- d. Rational approach. This approach is an approach using ratio in understanding and accepting the greatness and power of Allah.
- e. Functional Approach. This approach is an attempt to provide religious material emphasizing the benefits for students in daily life according to their level of development.
- f. Exemplary approach. This approach seeks to show exemplary, either through the creation of close social conditions between school personnel, educational behavior and other education personnel that reflect commendable morals, or indirectly through illustrations in the form of exemplary stories.
- g. Integrated approach. This approach is carried out in the learning process by simultaneously combining several approaches, namely: faith, experience, habituation, emotional, rational, functional, and exemplary.

CHAPTER 6

CLOSING

Based on the previous descriptions, the author can conclude several things related to the integration of Islamic legal values in anti-corruption education in Indonesia. Corruption in Islamic law (Islamic law) is understood to include deeds *phase* which destroys the order of life, and the perpetrators are categorized as committing major sins. Islam views corruption as a criminal act (*finger mah*) in the fiqh of jinayah of the elements that cause others to suffer losses. Corruption is in principle contrary to the basic values of Islamic teachings, among others principle of justice (*al-'ada lah*), accountability (*al-ama nah*), and responsibility.

In Islamic law, corruption can be classified into several forms of action. Such as: (1) *al-Ghulu* (embezzlement), fraud and treachery against other properties such as baitul mal, foundation property, business cooperation, state wealth, zakat property, and others. (2) *al-Rishwah* (bribery), something given for the sake of smoothing the affairs of something through the wrong path. (3) *al-Ghasb* (forcibly taking the rights of others), an attempt to control the rights of others through outright hostility. (4) *al-Khiya nah*, took the property secretly and showed his good behavior towards the owner of the property. (5) *al-Sariqah* (theft), secretly taking another's property from its place. (6) *al-H} ira bah* (robbery), an act of violence committed by a person or group with the aim of seizing property. (7) *al-Maks* (wild collection) and (8) *al-lkhtila s* (speeding). With various meanings of Islamic law, it has expanded its meaning rather than the notion of corruption in a positive law that only eliminates or harms state finances.

Anti-corruption education is a conscious and planned effort to realize a teaching and learning process that is critical to anti-corruption values. Anti - corruption education is not limited to the transfer of knowledge (cognitive) only, but emphasizes on efforts to form character (affective) and moral awareness (morality consciousness) in resisting (psychomotor) to the deviation of corrupt behavior. In inculcating anti -corruption education, there are two patterns that are done, namely: (1) this model puts forward two things; making it an independent course "Anti -Corruption Education", and or including other subjects in the lecture material. (2) A learning model that emphasizes several approaches, such as student center, moral learning,

contextual learning, experiential and exemplary approach, emotional approach, rational,

The integration of Islamic law in anti -corruption education is an effort to bring closer and dialogue between religious science and general science, namely as a progressive step. to develop a particular theory. This can support the formulation of anti -corruption education based on Islamic law to address the issues facing this community and nation. PTKI and other educational institutions have a major role in encouraging the integration between the two sciences so that it is not a single entity and is dichotomic. This can even generate ideas to develop new sciences that are included in the group of Islamic studies, such as anti-corruption fiqh, APBN fiqh, anti-bribery fiqh, to national fiqh.

BIBLIOGRAPHY

- Abdullah, M. Amin. *Falsafah Kalam di Era Postmodernisme*. Yogyakarta: Pustaka Pelajar. 1995.
- (ed).. *Tafsir Baru Studi Islam dalam Era Multikultural*. Yogyakarta: Kurnia Kalam Semesta. 2002.
- . "Kata Pengantar", dalam Richard C. Martin, *Approaches to Islam in Religious Studies*, terj. Zakiyuddin Baidhawiy. Surakarta: Muhammadiyah University Press. 2002.
- . *Islamic Studies di Perguruan Tinggi; Pendekatan Integratif-Interkonektif*. Yogyakarta: Pustaka Pelajar. 2006.
- Abu Bakar, Irfan. "Bentuk-Bentuk Korupsi," dalam *Pendidikan Anti Korupsi di Perguruan Tinggi*. Jakarta: CSRC UIN JKT, 2003.
- Adam, Charles J. "Islamic Religious Tradition," Dalam Leonard Blinder (ed.), *The Study of Middle East*. New York: John Willey and Sons. 1976.
- Adib, Mohammad. *Filsafat Ilmu: Ontologi, Epistemologi, Aksiologi, dan Logika Ilmu Pengetahuan*. Yogyakarta: Pustaka Pelajar, 2011.
- Adji, Oemar Seno., dkk (ed). *Kitab Undang-Undang Hukum Pidana (KUHP)*. Jakarta: Ghalia Indonesia, 1986.
- Afifuddin dan Saebeni, Ahmad Beni. *Metodologi Penelitian Kualitatif*. Bandung, Pustaka Setia, 2009.
- Ahmad, Abu Abdul Halim. *Suap Dampak dan Bahayanya: Tinjauan Syar'i dan Sosial*. Jakarta: Aditya Press, 1986.
- Ahmad, Amrullah., dkk. *Dimensi Hukum Islam dalam Sistem Hukum Nasional*. Jakarta: Gema Insani Press, 1996.
- Ahmad, Baharuddin dan Illy Yanti. *Eksistensi dan Implementasi Hukum Islam di Indonesia*. Yogyakarta: Pustaka Pelajar, 2015.
- Ahmadi, H. Abu. *Metode Penelitian*. Jakarta: Bumi Aksara, 2003.
- Alatas, Syed Hussein, *Sosiologi Korupsi: Sebuah Penjelasan dengan Data Kontemporer*. Jakarta: LP3ES, 1983.

- Ali, Hery Noer, Drs. MA dan Munzier S. Drs. MA. *Watak Pendidikan Islam*, Jakarta: Friska Agung Insani, 2000.
- Ali, Jamaluddin, H. *Kapita Selekta Pendidikan Islam*. Bandung: CV. Pustaka Setia, 1999.
- Ali, Mahrus. *Hukum Pidana Korupsi di Indonesia*. Ull Press, Yogyakarta, 2011.
- Amal, Taufik Adnan (ed) *Metode dan Alternatif Neomodernisme Islam*. Bandung: Mizan, 1987.
- Anam, Khoirul Faris. *Suap Tidak Haram*. Surabaya: Nusantara Press, 2016.
- Ann Elliot, Kimberly. *Corruption and The Global Economy*, Jakarta: Yayasan Obor Indonesia, 1999.
- Anwar, Syamsul. "Ke Arah Epistemologi Integratif. Mencari Arah Pengembangan Keilmuan Dalam Rangka Pemekaran IAIN", dalam *Menyatukan Kembali Ilmu Agama dan Ilmu Umum (Upaya Mempersatukan Epistemologi Islam dan Umum)*, Jarot Wahyudi (ed)., dkk., Yogyakarta: Sunan Kalijaga Press. 2003.
- . "Sejarah Korupsi dan Perlawanan Terhadapnya di zaman Awal Islam: Perspektif Studi Hadis," dalam *Hermenia, Jurnal Kajian Islam Interdisipliner*. Vol. 4. No. 1. Yogyakarta: PPS UIN Suka, 2005.
- Arifin, Tahir. *Kebijakan Publik dan Transparansi Penyelenggaraan Pemerintah Daerah*. Bandung: Alfabeta. 2014.
- Arifin, *Penelitian Kualitatif dalam Ilmu-Ilmu Sosial dan Keagamaan*. Malang: Kalimasahada Press, 1996.
- Arifin, Arini Indika. "Tindak Pidana Korupsi Menurut Perspektif Hukum Pidana Islam," *Jurnal Lex et Societatis*, Vol. III/No. 1/Jan-Mar/2015
- Arifin, Busthanul. *Pelembagaan Hukum Islam Di Indonesia*. Jakarta: Gema Insani Press, 1996,
- Arikunto, Suharsimi. *Prosedur Penelitian: Suatu Pendekatan Praktek*. Jakarta: Rineka Cipta, 2010.
- Arkoun, M. *Al-Fikr al-Islam: Naqd wa al-Ijtihād*. London: Dār as-Saqi. 1990.
- Assegaf, Abd. Rachman. *Filsafat Pendidikan Islam; Paradigma Baru Pendidikan Hadhari Berbasis Integratif-Interkonektif*. Jakarta: Rajawali. 2011.

- Asy'arie. Musa. *NKRI, Budaya Politik dan Pendidikan*. Yogyakarta: LESFI. 2005.
- Atmasasmita, Romli. *Asas-Asas Perbandingan Hukum Pidana*. Jakarta: Yayasan LBH Indonesia, 1989.
- Azhar, Muhammad, *Studi Islam dalam Percakapan Epistemologis*. Yogyakarta: SIPRESS, 1999.
- Azhari (al), Sulaiman bin Umar bin Mansur al-Uajili, *Hasyatul Jamal*. Beirut: Darul Ihya al-Arabi, t.th.
- Aziz SR, Abdul "Menyusun Rancangan Penelitian Kualitatif" dalam Burhan Bungin (ed.), *Analisis Data Penelitian Kualitatif: Pemahaman Filosofis Metodologis ke Arah Penguasaan Model Aplikasi*. Jakarta: RajaGrafindo Persada, 2008.
- Azizy, A. Qodri. *Pendidikan (Agama) untuk Membangun Etika Sosial*. Semarang: Aneka Ilmu, 2003.
- Azmi, Muhammad. *Pembinaan Akhlak Anak Usia Pra-Sekolah Upaya Mengefektifkan Nilai-Nilai Pendidikan Islam dalam Keluarga*. Yogyakarta: Belukar, 2006.
- , "Pengelompokan Disiplin Ilmu Agama Perspektif IAIN", dalam M. Amin Abdullah, dkk, *Antologi Studi Islam: Teori dan Metodologi*. Yogyakarta: DIP PTA IAIN Sunan Kalijaga, 2000.
- , *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*. Jakarta: Logos Wacana Ilmu, 2002.
- , "Agama dan Pemberantasan Korupsi" dalam *Membasmi Kanker Korupsi*. Jakarta: Pusat Studi Agama dan Peradaban (PSAP) Muhammadiyah, 2004.
- Bable, Earle. *The Basic of Social Research*, ed. II. 2002. Belmont USA: Wadsworth. 2002.
- Bagir, Zainal Abidin dkk (Ed), *Integrasi Ilmu dan Agama: Interpretasi dan Aksi*. Bandung: Mizan, 2005.
- Bahari, Adib dan Khotibul Umam, *Komisi Pemberantasan Korupsi, dari A sampai Z*. Yogyakarta: Pustaka Yustisia, 2009.
- Bahri, Syaiful. *Guru dan Anak Didik dalam Interaksi Edukatif*. Jakarta: Rineka Cipta, 2000.

- Bantani (al), Abu Abdul Mu'thi Muhammad Nawawi bin Umar Ali al-Jawi, *Mirqat Shu'ud al-Tashidiq*. Beirut: Dar al-kutub al-Ilmiah, 2001.
- Bellone, Carl. *Organization Theory and The New Public Administration*. Boston, London, Sydney, Toronto: Allyn and Bacon, Inc, 1980.
- Bidin, Masri Elmahsyar. et al. *Integrasi Ilmu Agama dan Umum: Mencari Format Islamisasi Ilmu Pengetahuan*. Jakarta: UIN Syarif Hidayatullah, 2003.
- Bodgan, Robert. dan Steven J. Taylor. *Kualitatif: Dasar-dasar Penelitian*, terj. A. Khozin Affandi. Surabaya: Usaha Nasional, 1993.
- . *Participant Observation in Organizational Settings*. New York: Syracuse University Press. 2001.
- BPKP. *Strategi Pemberantasan Korupsi Nasional*. Jakarta: Pusat Pendidikan dan Latihan Pengawasan BPKP, 1999.
- Buchori, Mochtar, *Ilmu Pendidikan dan Praktek Pendidikan dalam Renungan*. Jakarta: IKIP Muhammadiyah, 1994.
- Budiningsih, Asri. *Pembelajaran Moral, Berpijak pada karakretistik siswa dan budayanya*. Jakarta: Rineka Cipta, 2004,
- Bungin, Burhan. *Metodologi Penelitian Kualitatif*. Jakarta: PT. Bumi Aksara, 2007.
- (ed.), *Metodologi Penelitian Kualitatif: Aktualisasi Metodologis ke Arah Ragam Varian Kontemporer*. Jakarta: RajaGrafindo Persada, 2008.
- Center for Democracy and Governance, *A Handbook On Fighting Corruption*. Washington, D.C., 1999.
- Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. London: Sage Publication, Inc, 1994.
- Dahlan, Abdul Azis, (ed.). *Ensiklopedi Hukum Islam*. Jakarta: Ichtiar Baru van Hoeve, 1996.
- Danil, Elwi, *Korupsi: Konsep, Tindak Pidana, dan Pemberantasannya*. Jakarta: PT. RajaGrafindo Persada, 2011.
- Daradjat, Zakiah, *Pendidikan Agama dalam Pembinaan Mental*. Jakarta: Bulan Bintang, 1982.

- Darmadi, Hamid. *Dasar Konsep Pendidikan Moral Landasan Konsep Dasar Dan Implementasi*. Bandung: Alfabeta, 2007.
- Darrājī (al), Muhammad ‘Abdullāh. *Dustūr al-Akhlāq fī al-Qurān*. Kuwait: Mu’assasah ar-Risālah, 1991.
- Dawson, Catherine. *Practical Research Methods: A User-Friendly Guide to Mastering Research*. Oxford: Howtobook. 2011.
- Departemen Agama RI. *Al-Qur’an dan Terjemahnya*. Jakarta: Depag RI. 2005.
- Departemen Pendidikan Nasional, *Pendekatan Kontekstual (Contextual Teaching and Learning (CTL)*. Jakarta: Depdiknas, 2002.
- Devin, dkk., *Strategi Pesantren Dalam Pemberdayaan Ekonomi Masyarakat: Studi Atas Pemberdayaaan Ekonomi Masyarakat di Pondok Pesantren Al-Ishlah Mayang Jember Tahun 2007*, Laporan Penelitian RKM P3M STAIN Jember. Jember: STAIN, 2007.
- Dharmawan (ed), *Surga Para Koruptor*. Jakarta: Penerbit Kompas. 2004.
- Dhofier, Zamakhsyari, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*. Jakarta: LP3ES, 1994.
- Djaja, Ermansjah, *Memberantas Korupsi Bersama KPK*. Jakarta: Sinar Grafika, 2010.
- Djazuli, A. *Fiqh Jinayah: Upaya Menanggulangi Kejahatan dalam Islam*. Jakarta: Rajawali Pers, 1997.
- Elmubarok, Zaim *Membumikan Pendidikan Nilai; Mengumpulkan Yang Terserak, Menyambung yang Terputus, dan Menyatukan yang Tercapai*. Bandung: Alfabeta, 2008.
- Emerson, Yuntho. *Memburu Koruptor*. Jakarta: Koran Tempo, 2005.
- Fadjar, A. Malik, *Holistika Pemikiran Pendidikan*. Jakarta: PT RajaGrafindo Persada, 2005.
- Faisal, Sanapiah, *Penelitian Kualitatif*. Malang: YA3, 1990.
- Faiz, Fahrudin. “Mengawal Perjalanan Sebuah Paradigma” dalam Fahrudin Faiz (ed.), *Islamic Studies dalam Paradigma Integrasi-Interkoneksi*. Yogyakarta: SUKA Press, 2007.

- Fathorrahman, *Pengertian, Konsep, Nilai, Moral, dan Norma dalam Pembelajaran PKN SD*. Yogyakarta: Universitas Negeri Yogyakarta, t.th.
- Fathoni (al), Abdul 'Aziz bin Isma'il, *Misbahul Munir*. Beirut: Darul ibn Jauzy, 2009.
- Fazzan, "Korupsi di Indonesia dalam Perspektif Hukum Pidana Islam." *Jurnal Ilmiah Islam Futura*, Vol. 14. No. 2, Februari 2015
- Frederickson, George, H. 1984. *Administrasi Negara Baru*. Terjemahan. Jakarta. LP3ES.
- Freire, Paolo. *Politik Pendidikan Kebudayaan Kekuasaan dan Pembebasan*. Yogyakarta: ReaD, 2007.
- Ghazali (al), Abu Hamid, *Kitab al-Halal wa al-Haram min Ihya' 'Ulum al-Din*, Cet. III. Beirut: Dar al-Kutub al-'Ilmiyyah, 1993.
- Hajarah, Mami Dkk. *Din Al-Islam Pendidikan Agama Islam di Perguruan Tinggi Umum*. Yogyakarta : UNY Press, 2008.
- Hamdani, Anwar, *Model Pendidikan Anti Korupsi Bagi Siswa SLTA di Wilayah Kota Surakarta*. Makalah Penelitian, 2012.
- Hamid, Suandi dan Muhammad Suyuti (ed). *Menyingkap Korupsi, Kolusi dan Nepotisme di Indonesia*. Yogyakarta: Aditya Media. 1999.
- Hamzah, Andi. *Korupsi di Indonesia Masalah dan Pemecahan*. Jakarta: PT. Gramedia Pustaka Utama. 1991.
- , *Pemberantasan Korupsi (Ditinjau dari Hukum Pidana)*. Jakarta: Pusat Studi Hukum Pidana Universitas Trisakti, 2002.
- , *Pemberantasan Korupsi Melalui Hukum Pidana Nasional dan Internasional*. Revisi ke-2. Jakarta: PT. RajaGrafindo Persada. 2006.
- Handoyo, Eko. *Pendidikan Anti Korupsi*. Yogyakarta: Ombak. 2013.
- Hanitijio, Ronny. *Metodologi Penelitian Hukum dan Juri Metri*. Jakarta: Ghalia. 1998.
- Harahap, Hakim Muda. *Ayat-ayat Korupsi*. Yogyakarta: Gama Media. 2009.
- Harahap, Krisna. *Pemberantasan Korupsi Jalan Tiada Ujung*. Bandung: PT.Grafiti. 2006.

- Harjono, Anwar. *Hukum Islam: Keluasan dan Keadilannya*. Jakarta: Bulan Bintang, 1968.
- Hartanti, Evi, *Tindak Pidana Korupsi*. Jakarta: Sinar Grafika, 2006.
- Hasbi Ash-Shiddieqy, Teungku Muhammad. *Falsafah Hukum Islam*. Semarang: Pustaka Rizki Putra. 2011.
- Hendardi, *Tahap Perkembangan Korupsi*, dalam Buku, "Membasmi Kanker Korupsi", Ed. Pramono U. Tanthowi, dkk. Jakarta: PSAP Muhammadiyah, 2005.
- Hilmy, Masdar, *Islam, Politik dan Demokrasi*. Surabaya: Intiyaz. 2014.
- HS, Salim, Erlies Septiana Nurbani. *Penerapan Teori Hukum Pada Penelitian Tesis dan Disertasi*. Jakarta: Rajawali Press. 2013.
- Ibrahim, Jhonny. *Teori dan Metodologi Penelitian Hukum Normatif*. Malang: Bayumedia Publishing, 2006
- Irawan, Ade. "Memberantas Korupsi Berjama'ah", dalam Buku, *Agama Sebagai Kritik Sosial di Tengah Arus Kapitalisme Global*, Moh. Asror Yusuf (ed.). Kediri: IRCiSoD dan STAIN Kediri, 2006.
- Irfan, M. Nurul, *Korupsi dalam Hukum Pidana Islam*. Jakarta: Amzah, 2011
- Jabali, Fuad. *Islam in Indonesia, Islamic Studies and Social Transformation*. Indonesia-Canada: Islamic Higher Education Project. 2002.
- Jashshash (al). *Ahkam al-Quran*, vol. 4. Beirut: Dār Ihyā' at-Turas al-Arabiyy, 1450 H.
- Jawziyah (al), Ibn Qayyim. *I'lām al-Muawaqī'in 'an Rabbi al-'Ālamīn*. Bairut: Dar al-Fikr. t.t.
- Jeremy, Pope. *Strategi Memberantas Korupsi: Elemen Sistem Integritas Nasional*. Jakarta: Yayasan Obor Indonesia, 2000.
- Jumali, Endang. "Penerapan Sanksi Pidana Ta'zir bagi Pelaku Tindak Pidana Korupsi di Indonesia," *Jurnal As-Syariah* Vol.16, No. 2, Agustus 2014
- K. Robert Bogdan & Sari K. Biklen. *Qualitative Research for Education: An Introduction to Theories and Methodes*. Boston: Allyn and Bacon Publisher. 1989.
- Kaelan, M.S. *Metode Penelitian Kualitatif Bidang Filsafat*. Yogyakarta: Paradigma. 2005.

- Kameo, Jeferson, *Menggali Akar Fundamental Terjadinya Korupsi*, dalam Buku, "Membasmi Kanker Korupsi", Ed. Pramono U. Tanthowi, dkk., Jakarta: PSAP Muhammadiyah, 2005.
- Kartanegara, Mulyadi. *Integrasi Ilmu: Sebuah Rekonstruksi Holistik*. Bandung: Mizan, 2005.
- Kartono, Kartini, *Pengantar Metodologi Riset Sosial*. Bandung: Mandar Maju, 1996.
- , *Pathologi Sosial*. Jakarta. Edisi Baru. Jakarta: CV. Rajawali Press. 1983.
- Kemendibud, *Integrasi Pendidikan Anti Korupsi pada Mata Pelajaran Kewarganegaraan SD/MI Kelas VIII*. Jakarta: Kementerian Pendidikan dan Kebudayaan Direktorat Jenderal Pendidikan Dasar, 2011.
- Kementerian Agama, *Panduan Penyelenggaraan Pendidikan Anti Korupsi di Madrasah, Kementerian Agama RI Direktorat Jenderal Pendidikan Islam Direktorat Madrasah* Jakarta: Direktur Jenderal Pendidikan Islam, 2013.
- Kementerian Pendidikan dan Kebudayaan (Kemendibud). *Integrasi Pendidikan Anti Korupsi pada Mata Pelajaran Kewarganegaraan SD/MI Kelas VIII*. Jakarta: Kementerian Pendidikan dan Kebudayaan Direktorat Jenderal Pendidikan Dasar. 2011.
- Kementerian Pendidikan Nasional, *Panduan Pelaksanaan Pendidikan Karakter*, Jakarta: Badan Penelitian dan Pengembangan Pusat Kurikulum dan Perbukuan, 2011.
- Keppres No. 80 Tahun 2003. Perpres No. 85 Tahun 2006 tentang Pedoman Pelaksanaan Pengadaan Barang dan Jasa Pemerintah.
- Keppres No. 80 Tahun 2003. Perpres No. 85 Tahun 2006 tentang Pedoman pelaksanaan Pengadaan Barang dan Jasa Pemerintah.
- Ki Supriyoko, *Peran Pendidikan dalam Mencegah Timbulnya Mental Korupsi Anak Bangsa Indonesia*, dalam Buku, "Agama sebagai Kritik Sosial di Tengah Arus Kapitalisme Global", Ed. Moh. Asror Yusuf. Yogyakarta: IRCISoD, 2006.
- King, Dwight Y., *Korupsi di Indonesia: Kanker yang Dapat Diobati?*, dalam Buku, "Membasmi Kanker Korupsi", Ed. Pramono U. Tanthowi, dkk. Jakarta: PSAP Muhammadiyah, 2005.

Kleden, Ignas, *Wacana tentang Korupsi dan Habermas tentang Wacana*, dalam buku, *Korupsi Kemanusiaan: Menafsirkan Korupsi (dalam) Masyarakat*, Ed. Al. Andang L. Binawan. Jakarta: Penerbit Buku Kompas, 2006.

Klitgaard, Robert, *Controlling Corruption*, terj. Hermojo, cet. ke III. Jakarta: Yayasan Obor Indonesia, 2005.

Komisi Pemberantasan Korupsi. *Memahami Untuk Membasmi (Buku Saku Untuk Memahami Tindak Pidana Korupsi)*. Jakarta: Komisi Pemberantasan Korupsi (KPK), 2006.

-----, *Pandangan Islam terhadap Korupsi: Koruptor; Dunia Akhirat Dihukum*. Jakarta: KPK. 2007.

-----, *Pahami Dulu Baru Lawan: Buku Saku Mengenali Korupsi*. Jakarta: KPK, Tt.

-----, *Memahami untuk Membasmi, Buku Saku untuk Membasmi Tindak Pidana Korupsi*. Cetakan ke-2. Jakarta: KPK. 2006.

Kuntowijoyo, *Islam sebagai Ilmu*. Jakarta: Penerbit Teraju, 2005.

Lopa, Baharuddin. *Masalah Korupsi dan Pemecahannya*. Cetakan I. Jakarta: PT Kipas Putih Aksara, 1997.

-----, *Kejahatan Korupsi dan Penegakan Hukum*. Jakarta: Penerbit Kompas. 2011.

Lubis, Mochtar. *Bunga Rampai Korupsi*. Jakarta: LP3ES, 1985.

Madjid, Nurcholish. *Islam, Doktrin dan Peradaban*. Jakarta: Paramadina, 2000.

Mahjuddin, *Konsep Dasar Pendidikan Ahklaq dalam Al Qur'an dan Petunjuk Penerapannya dalam Hadits*. Jakarta: Kalam Mulia, 2000.

-----, *Kuliah Akhlak Tasawuf*. Jakarta: Kalam Mulia, 1999.

-----, *Pendidikan Hati*. Jakarta: Kalam Mulia, 2000.

Majlis Tarjih dan Tajdid PP Muhammadiyah. *Fiqh Anti Korupsi Perspektif Ulama Muhammadiyah*. Cetakan I. Jakarta: PSAP. 2006.

Mardalis. *Metode Penelitian Suatu Pendekatan Proposal*. Jakarta: Bumi Aksara, 2003.

Margono, *Metodologi Penelitian Pendidikan*. Jakarta: Rineka Cipta, 2000,

- Marimba, Ahmad D, *Pengantar Filsafat Pendidikan Islam*. Bandung: Al Ma'arif. 1982.
- Marzuki, *Metodologi Riset*. Jakarta: PT Hanandita Offset, 1986,
- Marzuki, Peter Mahmud. *Penelitian Hukum*. Jakarta: Kencana Prenada Media Group. 2010.
- Masganti. "Mengajarkan Kejujuran Pada Anak Usia Dini". Dalam Jurnal Pendidikan Dan Kebudayaan. Jakarta: Badan Penelitian Dan Pengembangan Departemen Pendidikan Nasional, 2009
- Mastuhu, M. Ed, *Memberdayakan Sistem Pendidikan Islam*. Jakarta: Logos Wacana Ilmu, 1999
- Masturi, Muhammad. "IAIN dan Konsepsi Keilmuan Islam," Makalah Diskusi Ilmiah Dosen Tetap IAIN Sunan Kalijaga, Yogyakarta, Tanggal 10 Januari. 1992.
- Maududi (al), Abul A'la, *Moralitas Islam*. Terj. Rahman Zainuddin. Jakarta: Publicita, 1971.
- Miles M.B & Huberman A.M. *Qualitative data Analysis: A Source of New Method*. Beverly Hill: Sage Publications. 1084.
- Minhaji, Akh. "Transformasi Akademik UIN Sunan Kalijaga (Refleksi Awal tentang Sejumlah Hal Penting)", dalam Akh. Minhaji dkk., *Antologi Hukum Islam*. Yogyakarta: PPS UIN Suka, 2015.
- Moleong, Lexy J, *Metodologi Penelitian Kualitatif*. Bandung: PT. Remaja Rosdakarya, 1991.
- Mudyaharjo, Redja. *Filsafat Ilmu Pendidikan Suatu Pengantar*. Bandung: Remaja Rosdakarya. 2008.
- Mughni, Syafiq A. *Nilai-Nilai Islam*. Yagyakarta: Pustaka Pelajar, 2001.
- Muhadjir, Noeng. *Ilmu Pendidikan Dan Perubahan Sosial Teori Pendidikan Prilaku Sosial Kreatif Edisi V*. Yogyakarta: Rake Sarisin, 2000.
- , *Metode Penelitian Kualitatif*. Yogyakarta: Rake Sarasin, 2000.
- Muhaiman, et.al., *Dimensi-dimensi Studi Islam*. Surabaya: Karya Abditama. 1994.
- Muhammad Khair, *Etika Muslim Sehari-hari*. Jakarta: Pustaka Al-Kautsar, 2002,

- Muhammad, Abdul Kadir. *Hukum dan Penelitian Hukum*. Bandung: Citra Aditya Bakti. 2004.
- Mulyanto, "Islamisasi Ilmu Pengetahuan," dalam jurnal *Ulum al-Qur'an*, Vol. II. 1991.
- Munajat, Makhruh. *Dekonstruksi Hukum Pidana Islam*. Yogyakarta: Logung Pustaka, 2004.
- Munawar (al), Said Aqil Husni. *Al Qur'an Membangun Tradisi Kesalehan Hakiki*. Jakarta: Ciputat Press, 2002.
- Mundzier, Suparta. *Selamatkan Bangsa dari Korupsi*. Jakarta: Inspektorat Kemenag RI, 2012.
- Muslehuddin. *Filsafat Hukum Islam dan Pemikiran Orientalis*. Yogyakarta: Tiara Wacana Yogya, 1980.
- Muzadi, A. Hasyim. *NU Melawan Korupsi; Kajian Tafsir dan Fiqh*. Cetakan I. Jakarta: Tim Kerja Gerakan Nasional Pemberantasan Korupsi. PBNU, 2006.
- . *Menuju Indonesia Baru, Strategi Pemberantasan Tindak Pidana Korupsi*. Malang: Bayumedia Publishing. 2004.
- . "Merubah Perilaku Korup Melalui Moral Keagamaan", dalam artikel di www.nu-anti.korupsi.or.id , diakses pada 5 Maret 2007.
- Najib, Agus Muhammad. *"Interkoneksi Keilmuan Hukum Islam dengan Hukum Umum di Indonesia: Menyatukan Pokok Bahasan, Menyelaraskan Bahasa"*, Jurnal Penelitian Agama, Vol. XVII, No. 2, Mei–Agustus 2008.
- Naqsabandiy (an), Muhammad Amin al-Kurdi al-Ibrisi asy-Syafi'i, *Tanwirul Qulub*. Surabaya: Al-Hidayah, 2004.
- Narbuko, Cholid dan Abu Achmadi. *Metodologi Penelitian*. Jakarta: Bumi Aksara, 2003.
- Nasr, Seyyed Hossein. *Intelektual Islam: Teologi, Filsafat dan Gnosis*, terj. Suharsono dan Djamaluddin MZ. Yogyakarta: Pustaka Pelajar, 1996.
- Nata, Abuddin, dkk. *Integrasi Ilmu Agama & Ilmu Umum*. Jakarta: Rajawali Pers, 2005.
- . *Metodologi Studi Islam*. Jakarta: RajaGrafindo Persada. 2010.

------. *Ilmu Pendidikan Islam*. Jakarta: Kencana Prenada Media Group. 2010.

Nawawi (an). *Syarh an-Nawawi 'ala Sahih Muslim*. Beirut: Dar Ihya at-Turas al-Arabi. 1392 H.

Nizar, Haji Samsul, *Filsafat Pendidikan Islam Pendekatan Historis, Teoritis dan Praktis*. Jakarta: Ciputat Press, 2002.

Noeh, Munawar Fuad. *Islam dan Gerakan Moral Anti Korupsi*. Jakarta: Zikrul Hakim. 1997.

Nur, Solikin dan Nurul Anam. *Pendidikan Anti Korupsi*. Jember: IAIN Jember Press. 2014.

Nurdjana, IGM. *Sistem Hukum Pidana dan Bahaya Laten Korupsi*. Yogyakarta: Pustaka Pelajar. 2010.

Nurul Irfan, M. *Korupsi dalam Hukum Pidana Islam*. Jakarta: Hamzah. 2014.

Paraba, Hadirja, *Wawasan Tugas Tenaga Guru dan Pembina Pendidikan Agama Islam*. Jakarta: PT. Friska Agung Insani, 1999.

Peraturan Pemerintah Republik Indonesia Nomor 71 Tahun 2000 tentang Tata Pelaksanaan Peran serta Masyarakat dan Pemberian Penghargaan Dalam Pencegahan dan Pemberantasan Tindak Pidana Korupsi.

Peraturan Presiden Nomor 7 Tahun 2005 tentang Rencana Pembangunan Jangka Menengah dan Kebijakan Penyelenggaraan Negara 2004-2009.

Poernomo, Bambang. *Asas-Asas Hukum Pidana*. Cetakan ke-7. Jakarta: Ghalia Indonesia, 1994.

Pope, Jeremy, *Strategi Memberantas Korupsi, Elemen Sistem Integritas Nasional*. Jakarta: Yayasan Obor Indonesia, 2003.

Prakoso, Djoko & Nurwachid, *Studi Tentang Pendapat-Pendapat Mengenai Efektifitas Pidana Mati di Indonesia Dewasa ini*. Jakarta: Ghalia Indonesia. 1994.

Prakoso, Djoko. *Peranan Pengawasan dalam Penangkalan Tindak Pidana Korupsi*. Jakarta: Aksara Persada Indonesia, 1990.

Prasetyo, Bambang dan Lina Miftahul Jannah, *Metode Penelitian Kuantitatif: Teori dan Aplikasi*. Jakarta: PT. Rajagrafindo Persada. 2005.

- Prinst, Darwan. *Pemberantasan Tindak Pidana Korupsi*. Bandung: PT. Citra Aditya Bakti, 2002.
- Prodjodikoro, Wirjono. *Asas-Asas Hukum Pidana Indonesia*. Cetakan ke-6. Bandung: Eresco, 1989.
- Qa>simi (al), Jalaluddi>n, *Mau'id}ah al-Mukmini>n min Ihya' 'Ulum al-Di>n*. Beirut: Dar al-Fikr, 1995.
- Qat}t}a>n (al), Manna>' Khalil. *Studi Ilmu-ilmu Qur'an*. terj. Mudzakir. Bogor: Litera AntarNusa. 2017.
- Rahardjo, M. Dawam, dalam Adnan Buyung Nasution dkk. *Menyingkap Korupsi, Kolusi, dan Nepotisme di Indonesia*. Jakarta: Aditya Media. 1999.
- Rahim, Husni. *Arah Baru Pendidikan Islam di Indonesia*. Jakarta: PT. Logos Wacana Ilmu, 2001.
- Rahman Jm, Fathor. *Menggagas Pesantren Kosmopolitan: Membangun Peradaban Muslim modern di Indonesia melalui Tradisi Pendidikan Pesantren*, dalam buku, "Pesantren dan Peradaban Islam", Ed. HM. Amin Haedari. Jakarta: Puslitbang Pendidikan Agama dan Keagamaan Balitbang dan Diklat Kemenag RI, 2010.
- Rahman, Fazlur. *Islam and Modernity Transformation of an Intellectual Tradition*. Chicago: The University of Chicago Press, 1987.
- . *Islam*. terj. Ahsin Mohammad. Bandung: Pustaka, 2000.
- Rasyid (al), Harun, *Fikih Korupsi*. Jakarta: Prenadamedia Group, 2016
- Revida, Erika. *Korupsi Di Indonesia: Masalah dan Solusinya*. Medan: Fakultas Ilmu Sosial Dan Ilmu Politik Universitas Sumatera Utara, 2003.
- Richard Bailey, ed. *The Philosophy of Education*. London: Continuum International Publishing Group. 2010.
- Rianto, Bibit S. dan Nurlis E Mueko. *Koruptor, Go To Hell!;Mengupas Anatomi Korupsi di Indonesia*. Jakarta: Pustaka Hikmah. 2009.
- Robert A Simanjutak, *Implementasi Desentralisasi Fiskal:Problema, Prospek, dan Kebijakan*. Jakarta: LPEM UI, 2003.
- Rofiq, Ahmad. *Pembaharuan Hukum Islam di Indonesia*. Yogyakarta: Gaeta Media, 2001.

- Roqib, Moh., *Ilmu Pendidikan Islam: Pengembangan Pendidikan Integratif di Sekolah, Keluarga dan Masyarakat*. Yogyakarta: LKiS, 2009.
- Rosidin, H. Deden, Drs. M.Ag, *Akar-akar Pendidikan dalam Al-Quran dan Hadits*. Bandung: Pustaka Umat, 2003.
- Ruhiatudin, Budi, *Pengantar Ilmu Hukum*. Yogyakarta: Teras, 2009.
- S. Burhan dkk, *Korupsi Di Negeri Kaum Beragama; Ikhtiar Membangun Fiqh Anti Korupsi*. Jakarta: P3M dan Kemitraan Partnership, 2004.
- S.H. Alatas. *Korupsi: Sifat, Sebab dan Fungsi*. Jakarta: Media Pratama. 1987.
- Saleh, Wantjik. *Tindak Pidana Korupsi Di Indonesia*. Jakarta: Ghalia Indonesia, 1978.
- Salim, Agus. *Hubungan Sosial dan Emosional: Teori dan Paradigma Penelitian Sosial. Pemikiran Norman K. Denzim dan Ebon Gub dan Penerapannya*. Yogyakarta: Tiara Wacana. 2011.
- Salmi, *Memahami UU tentang Pemberantasan Tindak Pidana Korupsi*. Jakarta: MPKP, FEUI, 2006,
- Santoso Az, Lukman, *Parodi Republik Para "Markus"*, dalam buku, *Andai Aku Cecak... Andai Aku Buaya...*, Ed. Zhairy Ali. Jogjakarta: Ekspresi, 2009.
- Santoso, Topo. *Menggagas Hukum Pidana Islam Penerapan Syari'at Islam dalam Konteks Modernitas*. Bandung: Al-Syamil, 2001.
- Sardiman. *Interaksi dan Motivasi Belajar Mengajar*. Jakarta: Raja Grafindo Persada, 2009.
- Satori, Djam'an. dan Komariah, Aan. *Metodologi Penelitian Kualitatif*. Bandung: Alfabeta, 2009.
- Scott, James C., *Korupsi Politik*. Jakarta: Yayasan Obor Indonesia, 1990.
- Sekretaris Negara (Setneg) Republik Indonesia. *Undang-undang Republik Indonesia No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional (Sisdiknas)*. Bandung: Citra Umbara. 2010.
- Semma, Mansyur. *Negara dan Korupsi. Pemikiran Mukhtar Lubis tentang Negara, Manusia Indonesia, dan Prilaku Politik*. Jakarta: Yayasan Obor Indonesia. 2008.
- Setiawati, Deni. *KPK Pemburu Koruptor*. Yogyakarta: Pustaka Timur. 2008.

- Setyacipta, Bambang. *Peningkatan dan Pengembangan Karakter Anak Melalui Pendidikan Karakter*. Makalah. 2010.
- Simon, Herbert. *Administrative Behavior*. Terj. St. Dianjung. Jakarta: PT. Bina Aksara, 1982.
- Sjadzali, Munawir. *Islam dan Tata Negara: Ajaran, Sejarah, dan Pemikiran*. Jakarta: UI-Press, 1991.
- Soekanto, Soerjono. *Pengantar Penelitian Hukum*. Jakarta: UI-Press. 1986.
- Soemantri, Gumilar Rusliwa. "Memahami Metode Kualitatif" dalam *Jurnal Makara, Sosial Humaniora*, Vol. 9, No. 2, 2005.
- Soeroso, *Pengantar Ilmu Hukum*. Jakarta: Sinar Grafika, 2008.
- Soetamo. *Dasar-dasar Interaksi Belajar Mengajar*. Surabaya: Usaha Nasional, 1993.
- Soyomukti, Nurani. *Teori-teori Pendidikan: Tradisional, (neo)liberal, marxis-sosialis, postmodern*. Jogjakarta: Ar-Ruzz Media, 2010.
- Strauss, Anselm. dan Corbin, Juliet. *Dasar-dasar Penelitian Kualitatif*, terj. M. Shodiq dan Imam Muttaqien. Yogyakarta: Pustaka Pelajar, 2009.
- Subagyo, Joko. *Metode Penelitian Dalam Teori dan Praktek*. Jakarta: PT. Rineka Cipta, 2004.
- Sudrajat dan Subana. *Dasar-dasar Penelitian Ilmiah*. Bandung: CV. Pustaka Setia, 2005.
- Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*. Bandung: Alfabeta, 2010.
- Sukarjo M dan Komarudin, Ukim. *Landasan Pendidikan Konsep dan Aplikasinya*. Jakarta: Rajawali Pers, 2009.
- Sulistiawan, Bhayu. *Nilai-Nilai Anti korupsi dalam Pendidikan Islam (Tinjauan Normatif Aspek Kurikulum Pendidikan Agama Islam Terhadap Pendidikan Anti korupsi)*. Skripsi di Fakultas Agama Islam Jurusan Pendidikan Agama Islam/Tarbiyah Universitas Muhammadiyah Yogyakarta. 2008.
- Sumarwoto, "Tinjauan Hukum Islam Terhadap Tindak Pidana Korupsi." *Jurnal Rechstaat Ilmu Hukum Fakultas Hukum UNSA*, Vol. 8 No.1 Tahun 2014.

- Sumiarti. *Pendidikan Anti Korupsi*, P3M STAIN Purwokerto: INSANIA, Vol. 12, No. 2. 2007
- Suparno, Paulo Dkk. *Pendidikan Budi Pekerti Di Sekolah Suatu Tinjauan Umum*. Yogyakarta: Kanisius, 2002.
- Sutopo, Habertus. *Pengantar Penelitian Kualitatif: Dasar-dasar Teoritis dan Praktis*. Surakarta: UNS. 1980.
- Suyitno (ed). *Korupsi, Hukum dan Moralitas Agama, Mewacanakan Fikih Anti Korupsi*. Yogyakarta: Gama Media, 2006.
- Suyudi. *Pendidikan dalam Persepektif Al-Quran Integrasi Epistemologi Bayani, Burhani, dan Irfani*. Yogyakarta: Mikraj, 2005.
- Syafi'i (asy). *Al-Umm*. Volume 2. Beirut: Dar al-Fikr. 1990.
- Syalthout, Mahmud. *Al-Islām 'Aqīdah wa Syarī'ah*. Mesir: Dār al-Qalam. 1996.
- Syamsudin, Azis, *Tindak Pidana Khusus*. Jakarta: Sinar Grafika, Jakarta, 2011.
- Syarbini, Amirullah dan Muhammad Arbain. *Pendidikan Anti Korupsi: Konsep, Strategi, dan Implementasi Pendidikan Anti Korupsi di Madrasah/ Sekolah*. Bandung, Alfabeta. 2014.
- Syaukani (al). *Nail Al-Authar*. Jilid 2. Beirut: Dār al-Fikr. t.th.
- Syukur, Suparman. *Studi Islam Transformatif*. Yogyakarta: Pustaka Pelajar. 2015.
- Tafsir, A, Prof. Dr. *Cakrawala Pemikiran Pendidikan Islam*, Bandung: Mimbar Pustaka, 2004.
- , *Ilmu Pendidikan dalam Perspektif Islam*. Bandung: Remaja Rosdakarya. 1992.
- Taher, Tarmizi. "Jihad NU-Muhammadiyah Memerangi Korupsi" dalam *Jihad Melawan Korupsi*. Jakarta: Penerbit Buku Kompas, 2005.
- TAP MPR-RI Nomor XI/MPR/1998 tentang Penyelenggaraan Negara Yang Bersih dan Bebas KKN.
- Tengku, Muhammad, *Al-Islam*, Semarang: PT. Pustaka Rizqi Putra, 1998.
- Tilaar, HAR, *Pemberantasan Korupsi Melalui Sisdiknas?*, Jurnal Dinamika Masyarakat, Vol. VIII, Jakarta, 2004.

Tim Penulis Buku Pendidikan Anti-Korupsi, ***Pendidikan Anti Korupsi untuk Perguruan Tinggi***. Jakarta: Kementerian Pendidikan dan Kebudayaan RI Direktorat Jenderal Pendidikan Tinggi Bagian Hukum Kepegawaian, 2011.

Tim Penulis Muhammadiyah dan Nahdlatul Ulama. *Koruptor Itu Kafir*. Jakarta: PT Mizan Publika, 2010.

Umiarso dan Fathoni, Haris. *Pendidikan Islam dan Krisis Moralisme Masyarakat Modern Membangun Pendidikan Islam Monokotomik-Holistik*. Jogjakarta: IRCiSoD, 2010.

Undang-Undang No. 1 Tahun 2004 tentang Perbendaraan Negara.

Undang-Undang No. 17 Tahun 2003 tentang Keuangan Negara.

Undang-Undang No. 28 Tahun 1999 tentang Penyelenggaraan Negara yang Bersih dan Bebas dari Korupsi, Kolusi dan Nepotisme.

Undang-Undang No. 3 Tahun 1971 tentang Pemberantasan Tindak Pidana Korupsi.

Undang-Undang No.31 Tahun 1999 jo. Undang-Undang No. 20 Tahun 2001 tentang Pemberantasan Tindak Pidana Korupsi.

Undang-Undang Republik Indonesia Nomor 20 Tahun 2001 tentang Perubahan atas Undang-Undang Republik Indonesia Nomor 31 Tahun 1999 tentang Pemberantasan Tindak Pidana Korupsi.

Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.

Undang-Undang Republik Indonesia Nomor 30 Tahun 2002 tentang Komisi Pemberantasan Korupsi.

Undang-Undang Republik Indonesia Nomor 31 Tahun 1999 tentang Pemberantasan Tindak Pidana Korupsi.

UU Nomor 31 Tahun 1999 Jo UU Nomor 20 Tahun 2001 versi UU Nomor 30 Tahun 2002, Sinar Grafika, Jakarta, 2008

Vaknin, Sam. *Crime and Corruption*. 1st Edition. Skopje: A Narcissus Publications Imprint. 2003.

Wahid, Marzuki dan Hifdzil Alim, *Jihad Nahdatul Ulama Melawan Korupsi*. Jakarta: Lakpesdam PBNU. 2016.

- Wahjoetomo, *Perguruan Tinggi Pesantren*. Jakarta: Gema Insani Press, 1997.
- Wibowo, Agus. *Pendidikan Anti korupsi di Sekolah: Strategi Internalisasi Pendidikan Anti korupsi di Sekolah*. Yogyakarta: Pustaka Pelajar, 2013.
- Wijayanto, ed. *Korupsi Indonesia: Sebab, Akibat dan Prospek Pemberantasan*. Jakarta: Gramedia Pustaka Utama. 2009.
- Yanggo, Chuzaimah T. *Problematisa Hukum Islam Kontemporer II*. Jakarta: Pustaka Firdaus. 1994.
- Yuliani, Sri. "Korupsi Birokrasi: Faktor Penyebab dan Penanggulangannya." *Jurnal Dinamika* Vol. 6 No. 1, 2006
- Yulita, TS, *Pendidikan Anti Korupsi di Sekolah, Perlukah?*. Tulisan ini disarikan dari bahan *Training Value Based Education*, di ISS, Denhaag April 2010 dan dimodifikasi dengan gagasan penulis, 2012.
- Yuntho, Emerson, *Penjara Pulau Khusus Koruptor*, Jawa Pos, Opini, 19 Oktober 2016
- , *Negeri Dikepung Koruptor*. Malang: Intrans Selaras. 2011.
- Zainuri, Ahmad. *Korupsi Berbasis Tradisi, Akar Kultural Kekuasaan di Indonesia*. Jakarta: Poligon Graphic, 2006.
- Zed, Mestika. *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia, 2004.
- Zuhairini, dkk. *Filsafat Pendidikan Islam*. Jakarta: PT Bumi Aksara. 1995.
- Zuhaili (al), Wahbah Musthafa. *al-Fiqh al-Islami*>. Beirut: Dār al-Kutub al-Ilmiyah, 2005.
- Zulkarnain, Iskandar dan Zarkasji Abdul Salam (ed.), *Pembidangan Ilmu Agama Islam pada Perguruan Tinggi Islam di Indonesia*. Yogyakarta: Balai Penelitian P3M IAIN Sunan Kalijaga Yogyakarta, 1995.

ABOUT THE AUTHOR



Full name : Dr. Nur Solikin, S.Ag., MH.
Gender : Man
Status : Married
TTL : Jatisari, January 15, 1971
Mobile : 08113503757
E-mail : noereducative@gmail.com
No. ID card : 3514071501710001
Profession : Lecturer of IAIN Jember
Address : Miftahul Ulum Al-Yasini Islamic Boarding
School, Pasuruan

EDUCATIONAL BACKGROUND

Educational level	Graduation year	School name/ College	Field of study
SD	1984	SDN Jatisari Tuban	
middle school	1987	SMPN Bangilan Tuban	
high school	1990	Darul Ulum 3 High School Jombang	
S1	1996	IAIN Sunan Ampel Surabaya	Sharia
S2	2006	UNPAD Bandung	Legal studies
S3	2018	UIN Sunan Ampel Surabaya	Dirasah Islamiyah Cons. Islamic law

HISTORY OF POSITION

Year	Position
2015 – Present	Deputy Chancellor IAIN Jember
2012 – 2015	Deputy Chairman I STAIN Jember
2006 – 2012	Head of STAI Al-Yasini, Pasuruan
2008 – 2010	Commissioner of Panwaslu of East Java Province
2006 – 2008	Head of STAIN Jember Press

HISTORY OF ACTIVITIES AND ORGANIZATION

Institution	Position	Year	Information
ISNU	Council of Experts/ Council of Experts	2017 - now	East Java ISNU Expert Council/Expert Council
Konais	Member	2015 - now	Consortium of Islamic Sciences
Panwaslu	Member	2009	PANWASLU Pileg and Presidential Election of East Java Province
Miftahul Ulum Al-Yasini Islamic Boarding School	Babysitting Board	Until now	Member of the Board of Trustees of Miftahul Ulum Islamic Boarding School Al-Yasini Areng-Areng Sambisirah Wonorejo Pasuruan
PWNU	Member	2004- 2008	East Java PWNU Research and Development

			Member
Student Senate	Chairman of the Senate	1994-1995	Chairman of the Student Senate of IAIN Sunan Ampel Surabaya
PB PMII	Head of Legal and Advocacy	2000-2002	Head of Legal and Advocacy Division of PB PMII Jakarta
PMII	Regional Leader	1993	Chairman of the PMII Sharia IAIN Sunan Ampel Surabaya
PMII Coordinator	Head of Publishing and Socialization	1994	Head of the Publishing and Socialization Division of the East Java PMII Koorcab
Institute for Community Strengthening and Empowerment (LP2M)	director	2006	Director of the Institute for Community Empowerment and Empowerment (LP2M) Jember
Islamic Boarding School	Expert Consultant	2007	Expert Consultant NGO Pesantren Institute Malang
CSRP2S	director	2007	Director of Pasuruan CSRP2S NGO
PASK2P	director	2007	PASK2P Jember NGO Director

ACHIEVEMENTS AND AWARDS

Year	appreciation
2015	Outstanding Lecturer at IAIN Jember
2007	Passed the National Examination and Certification of Government Goods/Services Procurement Expert from BAPPENAS RI
2007	Chosen as Resource Person at the 2007 Ministry of Religious Affairs Annual Conference in Pekanbaru Riau
2007	Outstanding Lecturer at IAIN Jember
2005	The first winner of the National Level Writing Competition to compete for the 2005 RI Presidential Cup held by the Corruption Eradication Monitoring Forum in Indonesia (Forum 2004) with Republika daily, with the title: Corruption Eradication in Indonesia, Towards Zero Tolerance Corruption
2002	Winner of three writing competitions in commemoration of Bung Hatta's centenary in 2002 organized by the Bung Hatta One Century Committee, West Java, with the title: Multidimensional Crisis, and 21st Century Competition; Looking at and Emulating Bung Hatta's Life Attitude.
S1 – S2	Supersemar Scholarship (S1) and BPPS Dikti Diknas (S2)

RESEARCH EXPERIENCE

Year	appreciation
2018	Out-of-school Education for Child Labor in the Informal Sector; Case Study of Child Labor on a Rubber Plantation in Curahtakir Village, Jember
2014	Economic Empowerment of Independent Santri Groups Al-Ikhlas Darunnajah Islamic Boarding School Karangharjo, Silo, Jember Through Oyster Mushroom Agribusiness Business
2014	Traces of the Development of STAIN Jember (Historical

Portrait from STAIN to IAIN Jember)

- 2013 Examining the Profile of the State Islamic College (STAIN) Jember
- 2005 Responsibilities of Indonesian Diplomatic and Consular Representatives in Protecting Indonesian Migrant Workers Abroad
- 2004 Community Dependence on CSWs in Prigen District, Pasuruan
- 2003 Islamic Law Review on Women's Reproductive Rights
- 2002 The Shift in NU's Political Behavior after the New Order (Study in Jember Regency).
(MoRA RI Competitive Research)
- 1996 Stock Exchange in the Framework of Indonesia's Economic Development (A Study of Islamic Fiqh Thoughts)
- 1996 The Relevance of the Enactment of PP NO 10 of 1983 concerning Polygamy for Civil Servants (Review of Islamic Law)

SCIENTIFIC WORKS BOOK/JOURNAL/PAPERS

Year	Title	Publisher/Journal/Media
-------------	--------------	--------------------------------

A. BOOK

- | | | |
|------|-----------------------------------|-------------------|
| 2016 | Anti-Corruption Education | IAIN Jember Press |
| 2015 | Introduction to Law | Kahifa |
| 2014 | Country and Foreign Exchange Hero | Student Library |
| 2013 | Religion and Mondial Problems | Student Library |

2008	Endless Latent Problems; Removing the veil of State, Education, Politics, Religion and Society. (Editors & Contributors)	STAIN Jember Press
2007	Creative Islam. (Editor)	Excellence Scholarship P3SWOT Planning Bureau and Foreign Cooperation of the Indonesian National Education Office with STAIN Jember Press
2007	The Spark of Mangli Madzhab Thought. (Editors & Contributors)	STAIN Jember Press and Arruz Media Jogjakarta
2007	State and Citizen Protection	STAIN Jember Press
2007	Shahr al-Muwasat; Patience, Forgiveness, Charity and Solidarity	Kompas Publisher Jakarta
2007	Introduction to Indonesian Law and Legal Administration	Excellence Scholarship P3SWOT Planning Bureau and Foreign Cooperation of the Indonesian National Education Office with STAIN Jember Press
2007	State and Protection of Indonesian Migrant Workers Abroad	Conscience Media Press
2004	Globalizing Religion; Towards Hanif's Religious Democratization and Enforcement of the Rule of Law	Conscience Media Press
2002	Putting the Face of the	Conscience Media Press

	Organization; Putting PMII Towards True Independence	
2002	Legal studies; The Path of Understanding and Mastering the Law	Conscience Media Press

B. JOURNAL

2012	Revealing Jasser Auda's Thoughts on the Philosophy of Islamic Law	Journal of Al-'Ada, STAIN Jember, Volume 16, Number 2, November 2012
2008	NU in the Midst of the Ghost of Neo-Liberalism	Journal of Al-'Ada, STAIN Jember
2007	Getting to Know the Other Side of the Madurese	Journal of Al-'Ada, STAIN Jember
2005	Corruption Eradication in Indonesia	Journal of the P3M STAIN Jember Phenomenon
2002	PTAI, and Our Education Autonomy Dilemma	Journal of Al-'Ada, STAIN Jember

C. PAPER

2016	BUILDING ACADEMIC CULTURE IN HIGH SCHOOL Towards Quality Graduates who are Prospective, Superior, and Competitive	Scientific Oration. Delivered at the XXVI and Postgraduate (S2) IX Graduation Ceremony of the State Islamic Institute of Jember
2010	Society and the hustle and bustle of the General Elections	Regional Seminar by Bakesbangpol East Java in Ngawi,
2010	Election Oversight and Violation Handling	Panwaslukada Working Meeting for the City of

		Surabaya at Sahid Hotel Surabaya
2010	Organizational Management	East Java Youth and Community Organization Leadership Management Training by East Java Dispora in Batu
2007	Corruption and its Problems	Corruption Monitoring Training in the Regions by the East Java PMII Koorcab in Surabaya
2005	The Difficulty of Eradicating Corruption in Indonesia	National Seminar and Inauguration of Ikadin Jember, Bondowoso, Banyuwangi, Kediri
2004	Law in Gender Perspective	Fatayat Workshop NU Kab. Pasuruan and DIKNAS RI Jakarta
2003	On-Site Road Law Enforcement	PKD PMII Jember Branch
2003	Indonesia and Global Terrorism	Mapaba PMII Jember Branch
2003	Women in the Implementation of Human Rights and Legal Protection	STAIN Jember Lecturer Periodic Discussion
2002	Pluralism and Politics in Indonesia	PMII STAIN Jembe Politics and Democracy Seminar
2001	The Development of Law in the Perspective of the Philosophy of Science	STAIN Jember Lecturer Periodic Discussion

1999	National Disintegration Problem Solution; Ambon case	UNPAD Postgraduate Breakdown Seminar
1999	Student Movement Dynamics	Ospek BEM STAIN Jember

D. MAGAZINE

2002	Islamic Boarding Schools, and Rereading of History and Historical Traditions	Al-Yasini Conscience Magazine
2001	Self-Criticism and NU Prospects	Al-Yasini Conscience Magazine
2000	Islam and Market Mechanism	Al-Yasini Conscience Magazine
1995	Students and Campus Autonomy	Ara-aita Magazine, Da'wah IAIN Sunan Ampel Surabaya

E. MEDIA

2005	The Meaning of the Substance of Eid Al-Qurban	Media Indonesia, January 20, 2005
2004	Free Education For The Little People	Kompas, East Java edition, 10 December 2004
2004	Ramadan, Ritual Traditions, and Humanism	Compass East Java edition, October 20, 2004
2004	Fasting, Spiritual Reformation, New Leadership	Jawa Pos, October 15, 2004
2004	Unraveling the Prospects of Direct Regional Elections	Jawa Pos Radar Jember, August 29, 2004
2003	Fasting, Spiritual Reformation and the 2004	Kompas, October 28, 2003

General Election

2003	Towards the Ideal Election Campaign	Surya, October 3, 2003
2003	Istighotsah Don't Mix Religion and Politics	Kompas, July 31, 2003
2003	Unraveling the Roles and Positions of the DPD	Surya, July 30, 2003
2003	NU and Istighotsah Tradition, Political or Ritual?	Kompas, July 28, 2003
2003	Islamic Relations and Democracy	Surya, February 13, 2003
2003	Direct Governor Election, Is it Possible?	Surya, February 13, 2003
2002	It's Time for a Civilian Led East Java	Compass, October 19, 2002
2003	Should the number of political party inflation be reduced?	Surya, 27 February 2003
2003	There is no legal role to choose the governor directly	Compass, February 2003
2002	Nahdlatul Ulama and Power	Compass, October 11, 2002
2002	Keep In The Moral Corridor	Jawa Pos/Radar Surabaya, March 5, 2003
2002	Building Good Governance in Regional Government	Jawa Pos/Radar Surabaya, March 5, 2003
2003	Initiating Local Political Party Discourse	Surabaya News, March 12, 2003
2003	Regional Autonomy and Fulfillment of Community	Surabaya News, February

	Expectations	3, 2003
2002	The Face of Islam in the Middle of Global Terrorism Issues	People's Thoughts, November 26, 2002
2002	State Religion and the Problem of Pluralism	People's Thoughts, September 18, 2002
2002	Is there a problem with Islam and democracy?	Media Indonesia, September 20, 2002
2002	Where to Take the Face of Religion?	Media Indonesia, January 2002
2002	Weak Face of Our Law Enforcement	Community Ambassador, January 2002
2002	CLA, Internal Conflict, and Resolution Efforts	Surabaya Post, January 2002
2002	Where are the women?	Community Ambassador, April 2002
2002	Deconstruction of Islamic Legal Thought	Media Indonesia, June 2002
2002	On-Site Road Law Enforcement	Community Ambassador, June 2002
2002	The Destroyed Seeds of Democracy	Community Ambassador, June 2002
2002	Out of the Hegemony of Democracy	People's Thoughts, June 2002
2002	Islamic Boarding Schools, and a Rereading of History and Traditions	Community Ambassador, July 2002
2002	The fate of the 1945 Constitution Amendment	Community Ambassador, August 2002

2002	Measuring Sincerity Pluralism	Community Ambassador, August 2002
2002	Liberal Islam and the enrichment of Islamic thought	Community Ambassador September 2002
2002	Religion, State and the Problem of Pluralism	People's Thoughts, September 2002
2002	Is there a problem with Islam and democracy?	Media Indonesia, September 2002
2002	Religion, Conflict and New Theology	People's Thoughts, September 2002
2002	Moral Bankruptcy, Portrait of the Indonesian Nation Today	Writing Competition, Toyota and Astra, August 2002