

Anti-Corruption Education Urgence for State Islamic Religious Teachers

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Abstract

The aims of this study to find out anti-corruption education urgency for state Islamic religious teachers. This study use Qualitative Research Methods. The result show that Corruption is seen as an extra ordinary crime, therefore it requires extraordinary efforts to eradicate it. Efforts to eradicate corruption which consists of two major parts, namely prosecution and prevention will never be optimally successful if only carried out by the government without involving public participation. Therefore it is not an exaggeration if students - as an important part of society who are the inheritors of the future - are expected to be actively involved in efforts to eradicate corruption in Indonesia. Of course, these efforts are still a discourse and the benefits will not be felt in the short term, but in the long term this discourse is believed to be fruitful. If higher education starts, especially PTKIN, it will inspire others, and one day it comes to efforts to draft a legal product with anti-corruption nuances that can be initiated in PTKIN, such as the Bill, Ranperda and the like. Hopefully PTKIN can play a more significant role in the future. Thus, corruption can be minimized and even eliminated from this beloved country, including through optimizing the role of PTKIN.

Keywords

anti-corruption; education; teachers



I. Introduction

The issue of corruption today is a theme that is very often highlighted by the public. The increasing number of corruption cases handled by law enforcement agencies, especially the Corruption Eradication Commission (KPK) recently has raised the concerns of all parties, especially academics and education observers because this is an indication of the failure of the educational process that has been carried out, no exception. Higher education, especially universities that carry moral symbols such as the State Islamic Religious College.

There are many studies on the causes of corruption between the mental and the system. Some said that the cause of corruption was the mentality of the apparatus, but others saw that corrupt behavior occurred as a result of the system being built that did not contain corruption preventive measures, in fact it gave room for corruptive behavior to occur.

Corruption is a specific criminal act which is regulated outside of the Criminal Code, Corruption is a criminal act which involves bribery manipulation and acts against the law that are detrimental or can harm the country's finances or the country's economy, detrimental to the welfare or interests of the people / general. Acts that are detrimental to the country's finances or economy are corruption in the material field, while corruption in the political field can be realized in the form of manipulating the vote by bribery, coercion intimidation and or

interference that affects the freedom of choice to vote-commercialize in the legislative body or in administrative decisions in the field of implementation government. (Zulyadi, 2020).

There are 2 legal subjects in a criminal act of corruption, namely: (1) a person, that is, everyone means that the subject is a suspect of corruption. If you pay attention to the subject of corruption in Article 1 UUPTPK includes every person, civil servant, state administrators, and corporations (legal entities and non-legal entities). The purpose of every person in the UUPTPK is to include anyone, whether his position is a civil servant or a state official, but the element of each person defined in Article 1 number 3 only determines for individuals or corporations. (2) Corporations as Actors and those who can be held liable for criminal acts of corruption committed by their management (Purba and Syahrin 2019).

Regardless of what the real cause is, the fact that corruption is today a phenomenon that has reached a nadir is very worrying for all of us. Some experts on anti-corruption activists have even mentioned that our nation has entered a corruption emergency situation. The State Islamic Religious College as a higher education institution that will produce intellectuals and religious experts in the future should prepare themselves as guardians of the nation's morals in the future by preparing concrete efforts and steps related to the prevention and handling of this corruption problem. Corruption can be done by anyone and in various forms and modes, both by officials and individuals. However, in this paper, corruption is corruption committed by officials in an institution, both government and non-government.

This paper tries to offer some ideas and ideas on how Islamic Higher Education can take a role in this mission, so that in the future PTKIN will truly become a higher education institution that can guard the morals of the nation's children, instead of entering into the system which is part of the big problem.

II. Research Methods

This type of research belongs to the type of library research. According to Sukardi (2003: 33-35) library research is a type of research that aims to collect data or information with the help of various materials available in the library room, such as journals, research reports, scientific magazines, newspapers, relevant books, results. -the results of seminars, scientific articles that have not been published, internet data that is related to the title of this research by reviewing and analyzing the sources, the results are recorded and qualified according to the predetermined framework. Data collection techniques according to Lexy J. Moleong (2010: 130) states in his book entitled *Qualitative Research Methods*, that the data in the literature is collected and processed by: 1. editing, namely re-checking of data obtained mainly from in terms of completeness, clarity of meaning and coherence of meaning between one another. 2. Organizing, namely arranging the data obtained with a predetermined framework. 3. Research findings, namely to carry out further analysis of the results of data compilation using predetermined rules, theories and methods so that certain inferences are obtained which are the answers to the formulation of the problem. Data Analysis Techniques based on the type of this research, it is library research using content analysis.

In addition to the research library, additional research methods used are also based on observations in the daily life of the community.

III. Result and Discussion

3.1 Definitions and Scope of Corruption

In the Big Indonesian Dictionary and also The Lexicon Webster Dictionary (1978) as quoted from JM. Muslims regarding the term corruption "The term corruption comes from the Latin word *corruptio* or *corruptus*. Corruption comes from an older Latin word, *corrumpere*. And that Latin then became several European languages, such as corruption / corrupt (English), corruption (French-German), *corruptie* / *korruptie* (Dutch) which means fake, bribery, and rotten. Corruption also means being able to be bribed (through his power for personal gain). Corruption is also defined as the act of diverting money / goods belonging to companies or the State; receive money by using his position for personal gain. Corruption also means depravity, immorality, dishonesty and deviation from purity."

The definition of corruption according to KBBI (Big Indonesian Dictionary) is misappropriation or misuse of state money (companies and so on) for personal gain or other people. Meanwhile, the definition of corruption in the Indonesian General Dictionary (W.J.S. Poerwadarminta) is fraudulent, bribed, and immoral.

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According to Marpaung, quoted from the large Indonesian dictionary, corruption is fraud or embezzlement (state or company money and so on) for personal or other people's interests. And in the political dictionary, corruption is a symptom or practice where officials of state agencies abuse their positions, thus allowing bribes, counterfeiting and various other irregularities, for personal gain.

From the definitions above, it can be understood that corruption is the abuse of authority / trust by a person or group that causes harm to other parties. The losses referred to here are material losses that can be converted into money.

Corruption can actually be carried out by anyone, whether in a formal position or even an informal position. Formal positions such as positions in both government and non-government organizations / institutions, while informal positions such as in households, corruption can be carried out by housewives who are not entrusted with managing family finances and the head of the family does not want it.

The definition of corruption according to Law No. 31 of 1999 concerning Eradication of Corruption Crimes means that corruption is anyone who is categorized as against the law, commits an act of enriching himself, benefits himself or another person or a corporation, abuses authority or opportunity or existing means because a position or position that can harm state finances or the country's economy.

Corruption consists of gratuities, bribes, mark-ups, fictitious projects / activities, abuse of authority that causes losses to the state. Corruption crimes are classified into extraordinary crimes (extra ordinary crime) together with acts of terrorism and drug abuse. Some people think that the problem of corruption has become a culture, in the sense that it has become a habit, not something taboo or maybe a cultural habit, lifestyle tends to encourage corrupt behavior.

3.2 Corruption According to Islam

Islam, whose main teaching source is the Koran and Hadith, does not explicitly include the word corruption. Corruption is not found in the Koran or Hadith. However, referring to the definition of corruption above, in principle, corruption is a behavior against the law that is widely discussed in the two sources of law, namely the act of lying, stealing, cheating, taking something that is not their right in a falsehood, insecure, etc.

In the Qur'an Surah Al Baqaha 188, Allah Almighty says:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ وَتُدْخِلُوا بِهَا إِلَى الْحُكْمِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

Meaning: And do not eat part of the wealth among you in an immoral way and (do not) bring (the affairs of) that property to the judge, so that you may eat a portion of the other person's property by (sinning), even though you are knowing.

Hadith of Prophet Muhammad:

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَّ وَالْمُرْتَشِيَّ فِي الْحُكْمِ. (رَوَاهُ الْخَمْسَةُ، وَحَسَنَهُ التِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ جِبَّانَ

Meaning: From Abū Hurairah Ra, he said; Rasulullah ṣallaLlāhu 'alaihi wasallam cursed bribes and those who were bribed in legal matters. (Sunan At-Tirmiziy ḥadīṣ no. 1256).

So thus, corrupt behavior is clearly prohibited in Islam.

3.3 Motives and Corruption Modes

Corruption was carried out with various motivations, including:

1. Enriching him, namely doing all kinds of illegal means to move money into his personal pocket for his personal gain.
2. Enriching the group, namely collecting money and then giving it to others for certain interests.

It was interesting when the author watched a talkshow on a private television around August 2019 about the rampant corruption of BUMN. One of the sources for the DPR RI members indicated that the appointment of the BUMN director was allegedly not carried out in a professional and transparent manner. BUMN tends to be used as "ATM" for certain parties. Regardless of whether this assumption is true or not, it at least informs us how much the tug of interest in a strong link is difficult to break where it starts.

On the other hand, the recent rise in the sale and purchase of positions involving the Ministry of Religion has also slapped hard on the face of this institution that is expected to be this moral guard. This is an iceberg problem which is again difficult to start from where to break it.

Furthermore, it is an open secret in the community at the time of Pilkada, Presidential Election, Pileg, Pilgub and even Pilkadaes that the phenomena of money politics, political foodstuffs, political sarongs, political headscarves, political taratak, political giving, are something that are considered normal, not taboo, in fact. society itself confronts the presence of these political gifts. It is said that in a village, a banner was found that read : We Village People Are Ready to Receive Dawn's Attack One of the community members told the author: I do which amount is the nominal, I voted, wow. That's all the people get, even once in 5

years, if we have given it, we will definitely vote, he is good with us. If the matter of who is elected, it's up to whoever is the same, our fate is still like this. This is an example of a phenomenon in society, the facts and the reality are like that of the public's perception of the contestation of leader elections. Then the Candidates seized this as an opportunity, then there was transactional politics. This is actually the beginning of corruption which then plagues this country in various forms and modes, which are intertwined in a vicious chain and circle, haram acts are carried out in congregation and are considered something legal and commonplace. Repeated wrongdoings will eventually be considered to be right. This is what happened, so it is not surprising that Indonesia is currently considered by some anti-corruption social observers to be in a "Corruption Emergency" condition.

A leader who is elected because of money (transactional politics), it is very likely that after the power is obtained, the first step is to return the costs that have been spent with his power. The modes include buying and selling office chairs, marking up mega projects, collusion with businessmen regarding business licenses, receiving gratuities, etc. The positions that are traded include, among others, the leader of the Regional Apparatus Organization (OPD) and the positions in it up to the School Principal. In one region, it is not surprising that tariffs are circulating and even discussed in public places, but it is indeed very difficult to prove because there is no physical evidence of the transaction. A similar model is to rotate positions under the pretext of refreshing and organizational needs, as a result the goal is illegal levies on officials, and then officials who have reached into their pockets to get a position, and you can imagine what he will do next in his term of office.

Another method is carried out more gently, for example, the Regional Head does not ask for cash, but creates a kind of self-funding project such as a tourism spot, then the OPD leader is asked to participate not in direct material form but in other forms such as preparing heavy equipment, preparing operational personnel etc. so that This has indirectly forced OPD leaders to commit acts of corruption, because it cannot be taken from salaries, of course from the existing budget.

Gratification is another mode of corruption. Gratification is a gift from an individual or on behalf of an institution to a decision-making official in the hope that the official can provide compensation or as a thank you but with the hope that the official can make decisions that are beneficial to him, such as educational assistance, operations, rehabilitation, new buildings, social facilities, public facilities, etc. Between the giver and the recipient of gratification, it is as if there is a mutual commitment to mutual care and understanding and to cover each other.

So the issue of corruption and collusion is a vicious circle that never ends, in contrast to the weakness of law enforcement (low enforcement), and sometimes even the involvement of law enforcement officials in criminal acts of corruption is found. So that it has blended between the mental and system factors. Mentality is the awareness of individuals with moral spiritual values and integrity regarding corruption as something that is forbidden (haram). A system is a set of regulations, mechanisms and a procedure designed not to be oriented towards preventing corruption but tends to provide room for corruption to occur. Such as complicated bureaucratic procedures, timing of disbursement of funds at the end of the fiscal year, limited budgets and providing opportunities for additional funds from other parties on the basis of muysawarah are often used as an excuse for extending illegal fees, fast track processing of documents by paying additional fees, activities that are not budgeted but it is emphasized to be implemented, such as commemoration of religious days, etc. are examples of systems that are deliberately "created" to provide space for acts of corruption in government institutions.

On the other hand, our regulatory system does not provide adequate immunity to victims, witnesses and those who care about eradicating corruption. The existence of the Law on Information and Electronic Transactions (ITE) is a scourge for people who want to reveal indications of corruption on social media, internal and external monitoring functions are also less than optimal, and so on.

The mentality and the system mutually contribute and collaborate with each other for the occurrence of corruption crimes, and the two of them have been persecuted and committed in congregation at all levels like a steel chain of a crime circle that is difficult to break. Corruption seems to have become a culture in this country. The most concerning is the misperception / image of society, where a person is measured by the amount of wealth and luxury a person has, even though people should also know how much an official / civil servant earns. This also makes people not deterred from committing acts of corruption, because of the lack of social sanctions and supervision from the community itself.

3.4 State Islamic Religious Teachers as Moral Guard Icons

The State Islamic Religious College, abbreviated as PTKIN, consists of the State Islamic University (UIN), the State Islamic Religious Institute (IAIN) and the State Islamic College (STAIN). Currently there are 58 PTKIN consisting of 17 UIN, 34 IAIN, and 7 STAIN

PTKIN as a higher education institution that carries religious symbols in it has a moral responsibility for overcoming the complications of corruption problems as described above. The first step is to build the image of Islamic higher education by making the best possible preventive, handling and supervision of campus activities using budget funds, both DIPA (Budget Usage List) sourced from the Ministry of Religion and from PNPB (Non-Tax State Revenue). Or from the student's Single Tuition Fee (UKT).

Internal supervision by optimizing the Internal Supervisory Unit (SPI) as a campus organ in charge of supervising and providing assistance in the implementation of the use of tertiary institutions. Apart from this, the Islamic Religious College also plays a role in community social activities, both intra-campus and extra-campus organizations in the form of anti-corruption scientific activities, such as scientific discussions, seminars, book reviews, socialization, workshops, etc. Furthermore, a more important role that must be played by Islamic Higher Education is to include course materials that contain anti-corruption in the curriculum, both SKS and non-SKS courses.

3.5 Anti-Corruption Content in the Ptkin Curriculum

Islamic Religious Higher Education has a central role in preventing corruption, especially in fostering an anti-corruption culture, increasing legal awareness, and instilling integrity values that come from Islamic religious norms to students.

The Anti-Corruption Curriculum can be implemented in both SKS and Non-SKS courses. If this course is part of the SKS course, it should be included in the 6th semester when the students will finish their lectures. Semester VII and VIII students began to be busy with practicum activities and community service activities in the field. Therefore, at that time it is considered the most appropriate to equip students with anti-corruption knowledge and mentality, especially in the next 1 (one) year they will complete their undergraduate education. It is hoped that students as prospective undergraduate students will have a cognitive understanding and values about corruption.

Anti-Corruption Education can also be a Non-SKS course and prepare an anti-corruption education module as learning material. As a form of commitment to efforts to prevent corruption, the Directorate General of Higher Education and the KPK have prepared a PAK textbook. This book contains eight main material chapters that can be adjusted to the

conditions and situations of study programs in respective tertiary institutions, namely: (1) the definition of corruption, (2) the factors that cause corruption, (3) the massive impact of corruption, (4) values and anti-corruption principles, (5) efforts to eradicate corruption in Indonesia, (6) movements, cooperation and international instruments for preventing corruption, (7) criminal acts of corruption in legislation, and (8) the role of students in the anti-corruption movement corruption.

"Teaching the Anti-Corruption Education course is not only about providing knowledge to students, and not only values on paper, much more important than that is transferring the values, character or integrity values to students, so that when students enter the world of work they will be equipped. With high integrity values,"

In carrying out this anti-corruption course, it would be nice for the campus to collaborate (MoU) with law enforcement institutions such as the Police, Attorney General's Office, Inspectorate and Courts and even the KPK (Corruption Eradication Commission). Apart from running face-to-face lectures, you can also add internships at law enforcement agencies for a few days.

In addition, the campus can also encourage the birth of extra-campus anti-corruption activist organizations such as SABER KP (Corruption and Extortion), especially students of the Family Law Study Program (Ahwalu Syakhsiyah), and carry out strengthening by establishing cooperation (MoU) with various law enforcement institutions. Apart from affirming the commitment to anti-corruption on campus, it can also help the official organ, namely the Internal Supervisory Unit on campus.

This is none other than an effort to increase the role of PTKIN in producing scholars with an anti-corruption mentality because they will become leaders in the future in this country, besides that the religious label they carry becomes an added value of moral strength that should be accounted for. Campus leaders are the stakeholders who are expected to play the most roles because they are the decision makers at the PTKIN campus.

IV. Conclusion

The rise of corruption in our country today is a concern for all of us, especially as cases that often involve individuals and institutions that should be guardians and role models for others. Therefore, PTKIN as an educational institution that will produce scholars who will take part in society should feel called and take a significant role in preventing, overcoming and monitoring corruptive behavior, one of which is the anti-corruption content in the PTKIN curriculum and other roles both intra and campus extras.

Corruption is seen as an extra ordinary crime, therefore it requires extraordinary efforts to eradicate it. Efforts to eradicate corruption - which consists of two major parts, namely prosecution and prevention - will never be optimally successful if only carried out by the government without involving public participation. Therefore it is not an exaggeration if students - as an important part of society who are the inheritors of the future - are expected to be actively involved in efforts to eradicate corruption in Indonesia.

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