

Corruption Prevention Through Islamic Law Approaches

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Abstract: Corruption is one of the most complicated issues along the human life history. From various aspects, it is proven that corruption is the phenomena giving negative implication to human life, both in advanced countries and developing countries. Corruption issue obtains serious attention from any social experts in various fields, either sociologist, political experts, legislators, economist and others. Corruption crime does not suddenly appear immediately, but there is a reason behind it, because in essence humans are not born in a state of corruption. The factors that cause corruption are internal and external factors. All humans worldwide criticize the corruption. Any religions in the world also curse the corruption, including Islam. In Islamic law, criminal law includes jinayah law. In jinayah law the term "jarimah" is known. The types of criminal acts/ Jarimah in Islam can be seen from the severity of the sentence divided into three, namely hudud, qishosh diyat and ta'zir. Therefore, in this study, it will describe on definition of corruption, types of crimes in Islam, any factors causing the corruption, Islamic criminal law on corruption as well as solution to the Qur'an in eradication corruption.

Keywords: Alqur'an, Islamic law, corruption..

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I. INTRODUCTION

Law enforcement in Indonesia has experienced quite good development. The high crime rate makes the government work hard to be able to overcome or at least prevent the occurrence of crime. The crime that "almost" becomes a culture is corruption, which in its form has many kinds and types. The term corruption is no stranger to our ears. Almost everyone from various walks of life knows about it. Although their understanding is different from one another, but if they hear the news "someone has been corrupt" it means that the person has

committed a crime related to money or other types of property. The phenomenon of corruption seems to be something that must be brought up and reported by every mass media, be it printed, electronic to the internet. [1]

Corruption has generated international concern and serious stakeholder issue, but it has been often ignored within management academic literature. [2] Past research governments has mainly discussed the correlation between trust in the government and administrative transparency or the level of national corruption, which is consistent with the purpose

behind governments. Since the occurrence of corruption varies by country and class, and [3], studies have been confined to the aforementioned correlation and have failed to explore the causal relationship government corruption [4]. The correlation government corruption has been examined from three perspectives, namely, decrease in corruption, trigger of corruption, and no relation [4]. In some countries, a contradictory relationship was observed government corruption. For instance, Korea's government ranked first in the United Nations (UN) Government Survey in 2012 and 2014 [5], but the level of public trust in the government stood at 25% in 2013 and 34% in 2014 [6]. In terms of the corruption perceptions index (CPI), it fell from 37th place in 2015 to 52nd in 2016 [7].

This study was initiated based on the contradictory relationship government corruption. While past studies found have had positive effects in decreasing government corruption, some factors may have been excluded in their discussions of government corruption. By examining previously unaccounted factors, this study may discover a new government corruption. Most past studies focused on analyzing superficial factors and adopted a one-directional approach to the relationship government corruption. From another perspective, it could be that there is little or no relationship government corruption. This highlights the need to re-establish the two factors, especially considering how recent advancements upcoming fourth industrial revolution have accelerated the development of governments.

Any efforts made to rehabilitate the condition of the social structure of the community should not be interfered with by other crimes so as to frustrate their original purpose. Especially the problem of corruption that seems to have been embedded into one of the cultures of Indonesian society. Such culture can be eliminated gradually by self-improvement (ishlah) accompanied by carrying out the teachings in the Qur'an as well as possible. Because there is not a single problem on this earth

that can be solved perfectly unless every individual human being has the desire to transfer knowledge in the Qur'an to application of life. Including corruption which has become crucial problem in Indonesia. [8]

Al-Qur'an has the power to shape the culture of society. For the context of Indonesia, in fact most of our society, especially the marginalized religion put religion as a force. The Qur'an has an emotional impetus that can move Muslims to behave in accordance with the teachings they contain. It's just unfortunate, normative doctrines set forth in the Qur'an, for most people do not have a strong social and intellectual dimension in blocking the reality of the evil that occurs. This assumption clearly needs to be updated. Islam is not an escapist theology which agrees its people to dissolve in the spiritual cradle, thus forgetting their social responsibility. If examined further, al-Qur'an has a theoretical tool that can be used to form various manifestations of social injustice. Regarding corruption, al-Qur'an is not only able to shape human moral awareness to not be greedy to eat people's property. The Qur'an also has a theoretical tool for combating corruption [9].

II. RESULT AND DISCUSSION

Definition of Corruption

Corruption is an obstacle to development. It is a crime that works globally, crossing boundaries. Corruption distorts business and economic growth, increases environmental degradation and threatens democracy, the rule of law and human rights. It is a concern for individuals, societies, companies, governments and international organisations alike. Corruption requires two sides. There is always a supply and a demand side, whether out of greed or out of need. The impact of corruption extends beyond the people involved in the corruptive activity. Corruption may reveal itself as unfinished bridges, illequipped schools and ultimately as lives lost. Although corruption works globally, it impacts

low-income people the most. People on low incomes pay relatively the highest price as a result of corruption. Corruption can affect them directly by impeding access to public services, such as water, health and education. It affects them indirectly too, by diverting resources away from investments in infrastructure and social services.

There is no single, comprehensive or universally accepted definition for corruption. Attempts to develop such a definition invariably encounter legal, criminological and, in many countries, political problems. In academic corruption literature a distinction is often made between classic and modern conceptions of corruption. The classic conception of corruption dates back to Aristotle's and Plato's times and has a moral meaning: it refers to a moral decadence of human and society, which is caused by an excessive concentration of power. The modern meaning of corruption is narrower, more value-free, and is based on the characteristic of a modern state, the separation of public and private. It is understood as a twisted relationship between state and society. The current definitions are based mainly on the modern conceptions of corruption. The most definitions of corruption share an emphasis on the abuse of public power or position for personal advantage, with an overemphasis on the public office.

Transparency International (TI) defines corruption as "the abuse of entrusted power for private gain". This definition of corruption represents a broader phenomenon where private agents also share responsibility with public servants. Corruption represents a challenge to private sector as well as to public sector. TI further differentiates between "according to rule" corruption and "against the rule" corruption. Facilitation payments, where a bribe is paid to receive preferential treatment for something that the bribe receiver is required to do by law, constitute the former. The latter, on the other hand, is a bribe paid to obtain services the bribe receiver is prohibited from providing. When viewing corruption as an abuse of entrusted power for private gain, many acts which are unethical (and

regarded as corrupt) may not necessarily be illegal. For example, big private companies may play an undue role when influencing and shaping public policies and laws of developing countries. To further develop the concept, corruption can be defined more neutrally as "the privatisation of public policy", in which public policy is seen as including access to public services. Thus within such a definition, the responsibility resides with both those who exert undue influence, and those who are unduly influenced.

According to the Indonesian Dictionary the meaning of corruption is fraud or embezzlement of state or company property. Another dictionary states the act of using money that does not belong to him for his own benefit. Corruption is a big problem that damages the success of national development. Corruption is the behavior of individuals who use authority and position to achieve personal gain, harming the specific public and state interests. The Financial and Development Supervisory Agency (BPKP) defines corruption as an act that is detrimental to the interests of the public and the wider community for certain personal or group benefits. Corruption is the cause of the economy to be high-cost, unhealthy politics, and the decline of the nation's morale which is constantly declining. In al-Qur'an surah al-Baqarah verse 188 Allah says: *And let not one of you eat the treasure of the other part of you by way of vanity and (do not) you bring (the affairs) of that treasure to the judge, so that you can eat a portion of the property of others with (the way to sin), even though you know". (Al-Baqarah; 188) [10]*

The above verse explains not to eat other people's property in vanity. Qurtubi included in the category of prohibition of this verse are: usury, fraud, ghasab, violation of rights, and what causes property owners to be unhappy, and all that is prohibited by the Sharia in any form. And corruption is also called the prohibition paragraph category above. Corruption can be interpreted as acts that are detrimental to the country's economy and finance.

In Indonesian Language dictionary [11].that corruption is bad action such as swindling of money, accepting bribery, etc. The law No. 3 of 1971 on March 29th, 1972 states that one who is punished with corruption criminal action is: (1) those that against the law has committed an action to enrich oneself or others, or an economic institution or an institution, which directly and indirectly harm the state's or the state's economy, or is known or suspected that those actions harm the state's finance or the state's economy; 2) with the objective of enriching one's self or others or an institution, abuse of authority, opportunity or facility that bestowed upon one's due to his/her position that directly or indirectly harm the state's finance or the state's economy; (3) committed the crime as proscribed in article 209, 210, 387, 388, 415, 416, 417, 418, 419, 420, 423, and 435 of Indonesian Criminal Code; (4) giving gifts or promise to a government employee as stipulated in article 2 of the Law mentioned above by considering the authority attached to his positions or by the gift bearer or promise is considered to be attached to his position; (5) without a sound reason, in a very short time has received a gift or promise given to him as mentioned in article 418,419, and 420 Indonesian Criminal Code and does not report that gift or promise to the authority; (6) conduct a trial or an agreement of criminal actions mentioned in number (1), (2), (3), (4), (5) above. The government employee mentioned in article 2 of this Law also encompasses the people who receive salary or wage from state's fund or local fund or receive salary from an institution/legal institution that receives financial aid from the government, or other legal institution that uses the capital and aids from the state of community. Therefore, the criminal act of corruption as mentioned in Law No. 3 of 1972 [12] for The State Organization as the object of the research, however, it is expected that the concept of corruption's prevention and deterrence using the strategic human resource management approach in Joglo village office of Kembangan Sub-district can be made as reference

other government agencies, and for private agencies could adapts to this concept too, because the most of literature for private organization.

Corruption is one of the worst factors in the society that has been carried for a long time. Currently, in our democratic-dominated environment, the advance of information and technology, have not only change the types and ways of doing corruptions, but also invent some new ways of doing corruption that has never been known [13]. The corruptors have been trying to find ways to make corruption more efficient, and using more sophisticated methods that are found through investigation of internal and external environment, investigation of accounting system and internal control by analyzing the financial condition and the result of the business operation, and evaluation of various factors.

Corruption happens due to pressure, motivation, and realization [14]. Pressure to do corruption can be identified with internal motivation of that person. the pressure to commit corruption can be found in three forms: the pressure to purchase something in order to increase the life style, the pressure made by the superior or company management to gain money from the company even though the money belongs to the company, and external pressure. Therefore, various pressures to commit corruption can be from debt/liability to pay, greediness, a challenge to gamble or willingness to fight the system, dissatisfaction toward the salary, and the likeness of it. In the literature, all variables are defined as motivation to commit corruption. The second element of the corruption triangle is situation that made corruption possible to happen. If one has a motivation, but does not commit corruption if there is no possibility for him or her to act on that motivation to commit corruption. If a motivation arise and the opportunity exist in forms of existence of big value transaction and complicated transaction, bad internal control, irregularity of audit and soon, then it will encourage a corruption to happen. It is the researchers believe that possibility is generally influenced by the lack

of asset control of a company, lack of procedure and accounting, and if motivation and possibility to commit corruption are fulfilled, and when one's feel able to realize the corruption, then the corruption will be committed. [15]. An effort to break corruption triangle will give an assessment on direct relationship between ability to commit corruption of an employee and ability of company to deter it [16].

Factors that Cause Corruption

Corrupt practices take place in all levels of society. The practices vary from everyday petty corruption such as illegal school payments to out-rageous state captures. The main corruption types can be divided into bureaucratic corruption, political corruption and state capture. The causes for different types of corruption differ as well; corruption can be due to greed, need, opportunity, lack of punishment, lack of enquiry or follow up, peer pressure, and habit. There are places of corruption:

1. *Bureaucratic, administrative or "Petty" corruption* is everyday corruption. It takes place at the implementation end of politics, where the public meets public officials. Petty corruption is described as "survival corruption", a form of corruption which is pursued by under-paid agents who depend on extra-payments to feed and house their families. Although petty corruption involves small sums of money, the amounts are not "petty" for the individual adversely affected. Petty corruption challenges the low income members of society, who may experience bribes regularly in their encounters with public administration and services such as police, hospitals etc.
2. *Grand and High Level Corruption* takes place at the policy formulation end of politics. It refers not so much to the amount of money involved as to the level at which it occurs - where policies and rules may be unjustly influenced. The kinds of transactions that attract grand corruption are usually large in

scale. Political corruption is in some instances used synonymously with grand and high level corruption, referring to the misuse of entrusted power by political leaders. In others it refers specifically to corruption within the political and electoral processes.

3. *State Capture* is recognised as a most destructive and intractable corruption problem. It is a phenomenon in which outside interests (private sector, mafia network etc.) are able to bend state laws, policies and regulation to their benefit through corrupt transactions with public officers and politicians.

Corruption is susceptible to variations across time and space. The main forms of corruption are bribery, extortion, favouritism, embezzlement, conflict of interest and fraud. They take place in petty as in grand corruption, varying from legal to illegal practices. Corruptive transactions extend beyond financial practices to "non-financial corruption" such as nepotism, sexual exploitation and abuse, coercion and social or political gain [17].

1. *Bribery* is the act of offering money or other valuables in order to persuade someone to do something for you. Bribery is corruption by definition. Bribes are also called kickbacks, payola, hush money, sweeteners, protection money, boodle, gratuity etc. Bribery is widely criminalised through international and national laws.
2. *Extortion* is the unlawful demand or receipt of property or money through the use of force or threat. A typical example of extortion would be when armed police or military officers exact money for passage through a roadblock. Synonyms include blackmail, bloodsucking and extraction.
3. *Favoritism* refers to the normal human inclination to prefer acquaintances, friends and family over strangers. It is not always a form of corruption. However, when public (and private sector) officials demonstrate

favouritism to unfairly distribute positions and resources, they are guilty of cronyism (friends) or nepotism (family), depending on their relationship with the person who benefits.

4. *Embezzlement* is the misappropriation of property or funds legally entrusted to someone in their formal position as an agent or guardian.
5. *Conflict Of Interest* arises when an individual with a formal responsibility to serve the public participates in an activity that jeopardises his or her professional judgment, objectivity and independence. Often this activity (such as a private business venture) primarily serves personal interests and can potentially influence the objective exercise of the individual's official duties.
6. *Fraud* is economic crime involving deceit, trickery or false pretences, by which someone gains unduly. An actual fraud is motivated by the desire to deceive another to his harm, while constructive fraud is a profit made from a relation of trust. Synonyms: Swindle, imposition, deceit, double-dealing, cheat, and bluff [17].

Many factors of corruption need attention. Corruption crime does not suddenly appear immediately, but there is a reason behind it, because in essence humans are not born in a state of corruption. The factors that cause corruption are internal and external factors [18].

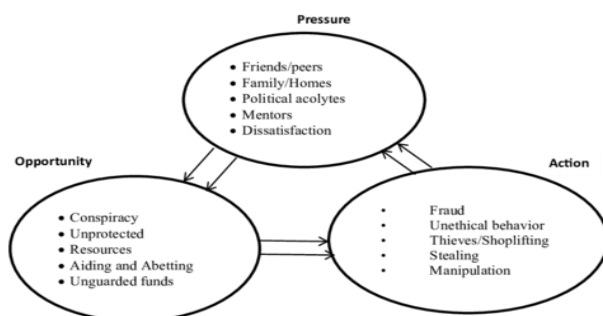


Figure 1 The factors that cause corruption

1. **Internal factors.** Internal factors are the factors contained in person caused by: (1) Weakness of faith/monotheism, (2) Moral weakness

(greedy, dishonest, unsafe, unjust), (3) Lack of knowledge that delivers the truth and weak discipline.

2. **External Factors.** External factors are factors that exist outside of a person which include, among others: (1) The absence or weakness of leadership in key positions that are able to provide inspiration and influence behavior that shows corruption. (2) Lack of salary or income of civil servants compared to needs increasing, (3) Indonesian cultural background which is the source or cause of widespread corruption, (4) Poor management and ineffective and inefficient controls will provide opportunities for people to corrupt, (5) Poverty, (6) The low level of synchronization of laws and regulations is not good as well as the low mentality of some law enforcers, (7) Uneven and fair distribution of facilities and attitudes that prioritize the right to facilities rather than the responsibility for their use, and (8) Family and community environment that encourages and stimulates corruption.

Types of Criminal Acts (*Jarimah*) in Islam

In Islamic law, criminal law includes jinayah law. In jinayah law the term "jarimah" is known. The types of criminal acts (*Jarimah*) in Islam can be seen from the severity of the sentence divided into three, namely hudud, qishosh diyat and ta'zir.

1. *Jarimah Hudud*

Jarimah hudud is a kind of unlawful act and the threat of punishment is determined by the text namely the punishment of had (God's right). Punishment as intended does not have the lowest and highest limits and cannot be abolished by the individual (the victim or guardian) or the representative community (*ulil amri*). The ulama 'agreed that there were seven categories in *jarimah hudud*, namely adultery, accusing zina (*qodzf*), stealing (*sirq*), robber and thieves (*hirobah*), drinking hard drinks (*surbah*), and apostasy

(riddah). Furthermore in the Qur'an al-Maidah verses 33 and 38 explained that: *"The punishment of those who fight Allah and His apostles and make mischief on earth, are only killed or crucified, or their hands and feet are crossed, or exiled from their homes. Such is an insult to those in the world and their hereafter gets a great penalty"*.

"As for the men and women who steal, cut off both of their hands (in return) for what they have done and as torture from Allah. And Allah is mighty, most wise ".

2. Jarimah Qishosh Diyat

Jarimah qishosh diyat is an act that is threatened with qishosh and diyat punishment. Both qishosh and diyat are punishments that have determined limits, there are no lowest and highest limits but are the rights of individuals (the victim and guardian), this is different from the punishment that had become God's right. The application of the diish qishosh punishment there are several possibilities, such as the qishosh punishment can turn into diyat punishment, diyat punishment if forgiven will be erased. Included in the category of rahmah qishosh diyat include deliberate killing (qotl al-amd), semi-deliberate killing (qotl sibh al-amd), wrongful killing (qotl khotho'), deliberate mistreatment. Among the fingers, the heaviest qishosh diyat is the punishment for the perpetrators of the crime of deliberate killing (qotl al-amd) because the punishment for him is murder. Basically someone forbidden to eliminate others without shar'i reasons and even Allah says there is no greater sin after disbelief than killing of believers. *"And whoever kills the believer on purpose, then the reward is hell, he is eternal in it and Allah is angry with him, cursing him and providing him with a great punishment"* (An-Nisa:93). In Islam the imposition of the death penalty on the perpetrators of intentional killings is not absolute, because if forgiven by the victim's family he is only given a sentence to pay diyat that is a fine of 100 camels. In Islamic Criminal Law, diyat is a substitute sentence (*al uqubah badaliah*) of capital punishment which

is the original sentence (*al uqubah ashliyah*) on condition that there is an apology from his family.

3. Jarimah Ta'zir

Jarimah ta'zir is a criminal act whose criminal threat is not determined by God. Determination and determination of the criminal threat is left to the discretion of the authorities / ulil amri to regulate it. Jarimatu Ta'zir is a criminal act whose forms and threats are numerous and very broad in their fields. This type of sanction is fully in the authority of the authorities for the realization of the benefit of the people. In this case the moral element becomes the most important consideration. For example violations of the environment, traffic and other traffic violations. In the determination of jarimah ta'zir, the main principle which becomes the reference of the authorities is to safeguard the public interest and protect every member of society from kemadhorotan (danger). Besides that, enforcement of rahmah ta'zir must be in accordance with the principles of shar'i (nash). Ta'zir punishment is many in number, starting from the lightest sentence to the heaviest sentence. The judge is given the authority to choose between those sentences, which are sentences that are in accordance with the conditions of the tomb and the creator.

Islamic Criminal Law Against Corruption

From the law of order factors, Islam imposes severe sanctions against criminal acts of corruption. According to the term crime is a term that is officially used in statutory regulations. In the writings of legal experts, sometimes used with the term offense for the definition of criminal acts. The term delik comes from the word delict in Dutch. In addition, there are also those who use the term criminal act for criminal acts. Corruption is not regarded as ordinary theft, in terms of facilities, facilities and the negative impact of corruption, as mentioned above.

Corruption is an extraordinary type of theft. Therefore, the sentence is also extraordinary. It also includes the punishment "ta'zir", ie the Government

can establish the basis of legislation, the types of punishment in accordance with the types of criminal acts of corruption, and in accordance with the demands of the benefit of the people and the state, but must be heavier than the punishment ordinary theft in the object of crime of equal value.

There are many verses and hadith that explain the position or law of corruption in an Islamic perspective, including in Surat Al-Baqarah: 188 mentioned above. So, from this verse it is clear that taking property that does not belong to him, including corruption, is unlawful, as illegal as adultery, murder and the like. In the book set of regulations on corruption stated in Law no. 31/1999 concerning eradication of corruption, The President of the Republic of Indonesia considers: that corruption is very detrimental to the State's finances or the State's economy and impedes national development, so it must be eradicated in order to create a just and prosperous society based on Pancasila and the 1945 Constitution. When viewed from the perspective of Islamic law, the criminal act of corruption as stipulated in Law No. 31/1999 concerning Eradication of Corruption Crime above can be categorized by Jarimut Ta'zir with a very severe sentence. According to the authors of Law No. 31/1999 concerning Eradication of Corruption Crime when viewed in terms of the definition of corruption as stated in article 1 and from the point of sanction as mentioned in 28 to 35 of Law No. 3 of 1971 and the formal law contained in this Act, the Act is quite good, effective and efficient as a means to eradicate corruption, provided that law enforcement is implemented correctly, correctly, observantly and courageously without discrimination. The determination and courage of the law enforcement apparatus is the key to how this corruption can be consumed. Likewise the community as a whole must rollicking educated hate with corruption.

Corruption Prevention and Eradication

In essence corruption cannot be resisted in only one way. Prevention must be done with a

comprehensive, systemic, and ongoing approach. Prevention of corruption can be carried out among others in the following ways: (1) There is a political will and political action from the leadership of the state and the leadership of government institutions in each organizational work unit to take proactive steps to prevent and eradicate corrupt behavior and criminal acts. (2) Firm and severe law enforcement. The process of execution for corruptors in China, for example, has made a number of high-ranking officials and businessmen in the country a deterrent for committing acts of corruption. (3) Build institutions that support efforts to prevent corruption. In Indonesia the Corruption Eradication Commission (KPK) has been formed, the Corruption Criminal Completion Team (Timtastipikor) with the task of investigating individuals and institutions, especially government officials who commit corruption.(4) Build a mechanism for governance that ensures the implementation of good and clean governance practices, both in the government, private sector, or community organizations.(5) Providing anti-corruption education, both through formal education and non-formal education. In formal education, from basic education to tertiary education it is taught that tertiary education is taught that the value of corruption is another form of crime. (6) Anti-corruption religious movement, which is building religious awareness and developing anti-corruption spirituality [19].

In Jeremy Pope's book, quoted by Ubaedillah, offers a strategy to eradicate corruption that puts control on the two elements that play a role in corruption. First, opportunities for corruption; Second, the desire to do corruption. Corruption occurs when opportunities and desires are at the same time. Opportunities can be reduced by making changes systematically, while desires can be reduced by reversing the strategy of "high profit, low risk" to "low profit, high risk" [20].

The role of religion in the matter of corruption is to become a moral force, a source of good and noble values, in the view of the teachings of Islam

through its sacred books and its sunnah that the coverage or attitude of corruption is a prohibited act even the perpetrators will get torture and pain . Many verses of the Koran for us to make ibrah at the same time a solution to eliminate attitudes and culture of corruption, how the Koran explains that the culture of corruption will disappear from the community if we want to follow the instructions, including:

1. Building a righteous personality through improving the quality of faith. The scholars agree that faith is not enough just in the belief alone, but must be expressed verbally and proven by deeds. In the Qur'an, it is stated that faith can indeed increase, Allah says: *"He is the one who has lowered peace into the hearts of the believers so that their faith will increase in addition to their (existing) faith. and belongs to Allah, the armies of heaven and earth, and Allah is the All-knowing, All-Wise "(Al-Fath: 4).* Strong faith will always be accompanied by extensive knowledge, good association, and sincere in charity so that all life is devoted to worship for God. [21]
2. Love the world is the root of corruption. We are taught that this world is just a wasilah (road) not as a goal, but a country that has been building economies since the New Order, imitating the west which is the world as a mere destination, in the end our community is following the people there. Allah says: *"And indeed, the Day Later is better for you than the present ". (Ad-Dhuha: 4).* Indeed life in this world is just a game, and will soon end without any trace. And in other verses which mean "the world is a place of play" and "the world as deceptive jewels" and there are many verses of the Koran which explain not to love the world too much, completely forgetting our final destination, therefore from that orientation world of corruption occurs. [22]
3. Keep away from vanity. Vanity can also cause lazy people to become the dominant cause of corruption. Thus it is clear that the act of

corruption will bring sin, because the impact of the practice of corruption will be felt by all levels of society. If it happens like that, then the country will be destroyed. Therefore, Allah SWT will firmly reward people who commit acts of corruption. God's Word: *"And whoever does this in violation of rights and persecution, then we will put them in hell. this is easy for Allah ". (An-Nisa: 30).* Therefore the rise of corruption is a clear proof of our powerlessness to change ourselves towards better. This status should make us ashamed of ourselves, and ashamed as Muslims. Let us take this opportunity to begin to make changes from an apprehensive condition, at least we must begin by strengthening our solidarity and reviving the rage of the marah nahi munkar, to lead our society to be more just and prosperous. [23]

4. Be honest in carrying out the mandate. One of the characteristics of a prophet that is obliged to be followed by Muslims is shidiq (al-shidqu) which means honest or true opponent of lying or lying. The Prophet SAW is always honest whenever and wherever. A Muslim must always be honest, starting from the heart, deeds, to words. Between heart and words must be the same must not be different. As for the forms of honesty are: honest in words, honest in association, honest in will. From the explanation above, Al-Qur'an provides lessons and solutions to eradicate corruption, the most important thing is to depart from self-awareness of the bad attitude of corruption and its impact on others, through improving the quality of faith and piety, then followed by personal attitude honest, wira'i (not lulled by the luxury of the world), trustworthy, and uphold justice in the midst of society. The faith of the community by the Koran needs to be guided to revive our sense of humanity, through structural renewal, and not just moral encouragement. The Qur'an must be an inspiration and a precursor to liberation movement, including in corruption [24].

Corruption involves illegal, immoral gratification in cash or kind in exchange for securing an unethical advantage over others in business and/or in society with a side effect that may include human rights abuse, degradation of the environment or compromise of sustainable development.[13] The existing models in management theory and practice are widely based on the concept of a market economy. The whole concept of a market economy and its role in formulating management theory has been questioned extensively in the works of scholars [25].

The best way to achieve social legitimacy would be to build corporate conscience and a conscientious response capability within an organisation through a corporation's own actors (individual managers). This can be done by recognising that each business theory, practice and model of action ought to be shaped around a distinctive set of rationalities that can be linked backward to the core ethical thought process through a process of meta-decision-analysis. This in turn emphasises need to empower and motivate managers to blend the language of strategy with ethics in order to make ethical intent operational in corruption-related situations [26].

III. CONCLUSION

Corruption is the abuse of authority that is in the officials or employees for personal gain, family and friends or groups. The way to deal with and eradicate corruption is Preventive and Repressive. Prevention (preventive) that needs to be done is to foster and build the work ethic of officials and employees about a clear separation between state or company property with private property, seek to improve income (salary), grow the pride and the self-respect attributes of each position and job, role models and leaders or superiors are more effective in promoting views, judgments and policies, open to control, social control and social sanctions. While repressive actions are to uphold the law that

applies to corruptors and the appearance of corruptors' faces on television screens and to re-register the wealth of officials and employees. The perpetrators of corruption can be punished ta'zir according to the level of crime.

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