

## **"SPIRITUAL ENLIGHTENMENT": UNDERSTANDING AND PREVENTING CORRUPTION THROUGH AL-QURAN PRINCIPLES**

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**Abstract:** The politics of corruption in Indonesia has become an electoral culture for personal and group interests that makes people miserable. Indonesia itself is ranked 110th out of 180 countries in the world for corruption cases, so serious efforts are needed to prevent corrupt practices. The article uses qualitative research using the Maudu'i method by connecting verses from the Koran related to the topic of corruption. Primary data is the Koran, while secondary data comes from journal articles, web data and news related to corruption. This article explains the definition of corruption in the Koran and the urgency of corruption which clearly endangers the state, especially the role of the state in the welfare of the people. The verses of the Koran clearly provide instructions and prohibitions on corrupt practices which are prohibited in Islam. Islam itself explains that corrupt practices have existed since the time of the Prophet as described in the verses of the Koran. This article offers efforts to prevent corruption, including protecting the people by providing a sense of security, enforcing the law fairly, character revolution, increasing human resources through religious education.

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## **INTRODUCTION**

Corruption has always been a problem in the world which continues to this day (Leys, 1965; Tanzi, 1998; Theobald, 1999). Regarding the number of corruption cases in Indonesia, it is ranked 110th out of 180 countries in the world. The problem of corruption in Indonesia enters vulnerable areas where many corruption cases are found. This data shows that corruption has always been a major problem in the state process because corruption is a problem, especially in the aspect of public welfare. Even though Indonesia itself has succeeded in making good changes, corruption in Indonesia continues and is still below the corruption ranking index in Southeast Asian countries.

The main sector for the number of corruption cases in Indonesia is in strategic areas, especially electoral areas in government, which are an element of many corruption cases (Dick & Mulholland, 2016). Among the areas where the most cases of corruption are found are the central government area to the village fund area, some of the actors who play a role have important positions in their positions, including regional officials, ministries and village head areas. This shows that corruption cases always find strategic positions in electoral positions. Corruption actors are usually carried out because there is an element of related cooperation and relationships between stakeholders. Not only is it a process of maneuvering corruption, but it has also become a culture passed down from

generation to generation by a number of powerful stakeholders in their positions of office (Annur, 2023) .

Efforts to prevent corruption are always work that is carried out, which plays an active role in carrying out efforts to prevent corruption, namely the Corruption Eradication Commission which is the main pillar of the institution whose work is to carry out massive efforts to prevent corruption. The efforts made still always escape supervision, so more collective efforts are needed to be able to carry out efforts to prevent corruption. The efforts made include law enforcement efforts and massive surveillance combining through hand-held operations in the supervision carried out. This collective effort requires the cooperation of many parties, including the community itself, so that the community is not also involved in corruption, which will be detrimental to the community itself (Putra & Linda, 2022) .

The important thing to do about the corruption described above is by providing the Koran's view of corruption, according to Budi Birahmat & Syarial Dedi (2023). Islam itself has described that corruption is behavior that is similar to jahiliyah society, normatively Islam also clearly prohibits corrupt behavior that clearly detrimental to society. The verses of the Koran and Hadith firmly prohibit that corrupt behavior is disgraceful behavior because Islam is related to legal aspects, history and ethical principles of Islamic teachings. Spiritual values towards religious communities have a responsibility, especially a leader towards the people. This article is an important study to explore in more depth, considering that the Koran provides guidance, apart from that Indonesia is also the largest Muslim society. So this article is interesting to explore in more depth regarding aspects of corruption and efforts to prevent it from an Al-Quran perspective.

## **THEORETICAL STUDY**

### **Definition of Corruption According to the Koran**

The term corruption itself has a special meaning, especially discussions related to the meaning of corruption from an Islamic perspective. The term corruption has several meanings, including *ghulul* , *risywah*, *ghazab* , *khianat*, *sariqah* and *hirbah* , explained as follows (Jamaluddin et al., 2014) :

#### **Ghulul**

*Ghulul* explains in (Al-marbawi, 1350) , the *ghulul landscape* described in Al-Quran terms is related to property, so it can be explained that *ghulul* is something which is a unilateral taking from Baitul Mal or zakat property owned by Muslims. *Ghulul* also became part of the spoils of war where in the war they took the spoils of war from Ghanimah before distribution. The term *ghulul* is explained in QS Ali Imran verse 61.

#### **Risywah**

The practice of *risywah* is usually carried out by individuals or groups who have agreed on their own interests, whether it is someone who gives and receives an agreement in a way that violates religious rules or the law to the detriment of other people, so this is also called planned corruption (Guntara & Garwan, 2022) . As in the hadith of the prophet: Meaning: "From Abdullah bin 'Amr, he said: Rasûlullâh said, "The curse of Allah is on the giver of bribes and the recipient of bribes." [HR. Ahmad, no. 6984; Ibn Majah, no. 2313).

#### **Ghasab**

*Ghazab* is an action carried out by force by seizing or borrowing something from someone else openly without the owner knowing. Even though there are differences in corrupt practices which have been carried out secretly, *ghazab behavior* has fundamental differences where *ghazab* is a form of corrupt behavior, namely using other people's

property without the owner's permission. Such behavior is always associated in the form of family or fraternal relationships, between leaders and subordinates, but this relationship is often misused. (Afriadi Sanusi & Sharifah Hayati Syed Ismail, 2016) . Explained in QS an-Nisa verse 26.

### **Treacherous**

A person who has been given a trust usually has the potential to betray, because betrayal is closely related to the promises that have been made by someone. For example, leaders always make promises to attract public sympathy so that people choose them as a leader (Hermawan et al., 2020) . However, when a leader has received a large number of votes and at the same time is separated as leader and representative of the people, this promise is often forgotten and not realized as promised when he wants to attract the hearts of the people. This is also part of corruption, namely spreading false promises to the people. This corruption has clearly ignored the main objective of its promise to the people. This is explained in QS al-Anfal verse 27.

### **Sariqah**

*Sariqah* is a form of taking property or other people's belongings secretly without the owner's knowledge. A form of taking property or in other words is theft of other people's property. This behavior is also a form of behavior carried out by a leader who has misused his position which has the effect of depriving the people of their rights, for example the leader takes away the right to a decent life as regulated in law, namely social welfare for all people, but in reality that right should be accepted by the people, it is taken in a form that makes the people even more miserable. *Sariqah* or theft is a form of corruption carried out by a leader or official by using their power to enrich themselves (Surya, 2019) . This behavior is explained in QS al-Maidah verse 38.

### **Hirbah**

*Hirbah* is defined as a form of violent action in a context that has a criminal connotation, because *hirbah* is always related to confiscation using violent means that can lead to murder. The relationship between corruption and *grants* has a similar view. In cases of corruption, it is not uncommon for people to commit acts of violence to cover up the case that is currently ensnaring them, evidence from Indonesia confirms that corrupt practices so that their behavior is not revealed, violence ( *hirbah* ) is necessary, for example, the corruption that ensnared a police officer in Indonesia who planned the murder of someone so that their motives for corruption cannot be revealed. In other words, *hirbah* is part of a very cruel term of corruption for the benefit of individuals who are clearly proven to have carried out corrupt practices.

## **RESEARCH METHODS**

This article uses a qualitative approach that tries to connect verses about corruption by exploring the topic of corruption and explaining it descriptively. The method used is the thematic method by searching for keywords related to the discussion of corruption or another term called Maudu'i using an ontological approach so as to find the meaning of the predetermined topic (Birahmat & Dedi, 2018) . The primary data source is through Al-Quran verses about corruption, secondary data explores journal articles, books, web data and online news related to corruption to explain efforts to prevent corruption through the verses presented. Next, data reduction, data presentation and conclusion drawing are carried out.

## **DISCUSSION AND RESEARCH RESULTS**

### **The Urgency of Corruption in Indonesia**

Reported by the Corruption Perception Index (IPK) in *Transparency International*, it is explained that every year there are ups and downs in the problem of corruption in parts of the world, including Indonesia which is ranked with a score of 37 as the most corrupt country among other countries. Corruption practices that occur in parts of the world provide an appeal that explains that every country also has the same problem, namely how to eradicate corruption. Corruption practices in Indonesia based on data released by the Corruption Eradication Commission (KPK) show that there have been 85 cases of corruption in the period from 1 to 6 October 2023. Among the highest cases are gratification with 44 cases, corruption in the procurement of goods and services with 32 cases, 6 cases of money laundering, 2 cases of obstruction of the investigation process and 1 case of extortion. On the other hand, the highest number of corruption cases was found in government agencies at both regional and city levels, amounting to 29 cases. There were 26 cases in ministerial institutions, 20 cases in BUMN/D institutions, and 10 cases in provincial government institutions (Khairo et al., 2019).

The increasing number of criminal cases of corruption certainly has an impact that is not in line with the goals of the SDGs. Data released by *Indonesia Corruption Watch* (ICW) shows an increase in the number of cases of criminal acts of corruption throughout 2022. This number increased by 8.63% from the number of cases of 533 to 579 cases from the previous year. Various areas of corruption cases include the most in the village sector, namely 155 cases in 2022. Corruption crimes are so widespread that the state cannot improve community welfare. The state has the primary obligation to protect and provide the rights of its citizens as part of the constitutional objectives. Therefore, it is a joint task to fight corruption.

Corruption cases occur not only within institutions which work collectively to gain large profits, behind it all there are actors who have a main role including officials, both agencies and institutions, namely there are 39 cases of corruption in the private sector. 26 cases of regional and city officials with 4 cases, judges with 2 cases and lawyers with 2 cases, followed by members of the DPR/DPRD, heads of ministries, regional governors with 1 case each and other professions with 9 cases (Khairo et al., 2019).

Corruption cases do not just happen, because corruption has methods and circumstances that are already organized so that in other cases it certainly cannot be revealed because corruption can occur due to certain factors and triggers. The biggest trigger for corruption is the existence of a network of fraud that is neatly organized and structured. This also gives rise to cheating which is good for covering each other up, namely by influencing someone to get involved in the cheating. Fraud is also caused by factors that shape the actions that will be carried out in accordance with the goals achieved, namely that fraud occurs due to opportunity, need and exposure in relation to greed (Rampadio et al., 2022)

### **Corruption Prevention Efforts .**

Islam itself has provided warnings and solutions as important illustrations to be applied in the life of the state, although in understanding such issues the discourse of Islam and the state does not provide clear confirmation. It is important to underline that Islam is a religion that is compatible with the dynamics of time and place. Thus, the Koran as the main reference for the Islamic religion certainly has values of goodness and truth that are important to apply. Indonesia is a citizen of a country where some of its people embrace Islam, including the political elite and state leaders, in this article we will

explain the values of truth and guidance in the Koran to support Jokowi's political philosophy of Nawacita.

*First, devotion*

A country will not be safe without a government that is obeyed by its people. Society must obey the government, obeying the government is a command in the Koran, but the Koran also emphasizes that obeying the government if the government does not conflict with Allah and the Messenger. So that this form of obedience is part of the government's obligation to provide security and comfort for the community as a form of leader's responsibility towards the community. The importance of obeying the government (*ulil amri*) is an obligation as long as its orders do not conflict with the orders of Allah and His Messenger.

This has been explained in Q. S an-Nisa verse 59. Protecting the people must certainly provide a country that is protected from forms of crime. The Koran describes a safe country that is *baldah thayyibah* and *baladan aamina*. *Baldah thayyibah* itself is explained in Q. S Saba verse 15.

According to Wahbah Az Zuhaili in the tafsir *al-Wasith* The Koran reminds us of two dangerous things, namely cursing and denying Allah's blessings. In the case of the people of Mecca, the Quraysh, when the revelation came down, they learned the lesson from the story of the people of Saba' and threatened equal punishment to anyone who denied their blessings and were destroyed by a flash flood. The Sabaeen people were originally a people who were given many blessings by Allah SWT, but they were disbelievers and preferred to worship the sun. while *Baladan Aamina* is a good, comfortable, peaceful and cheap country of sustenance (Az-Zuhaili, 2009), explained in QS al-Baqarah verse 126.

Regarding obeying the government in relation to providing a sense of security as part of being connected and related to each other, this shows that when the government fulfills the rights of citizens, the people also give their rights to obey the government. The connection with each other becomes the strength to always be grateful for what Allah has given, so that the creation of a safe country becomes part of the philosophical effort to believe in Allah who will provide prosperity to the Indonesian people. On the other hand, the experience of the Sabaeen people warns that denying favors will have a bad effect, especially on the continuity of national development. The president is obliged to fulfill the rights of the people by providing a sense of security, so that the people will remain obedient and obedient to the government. The relationship between the two is part of a form of gratitude to Allah.

*Second, law enforcement*

Law enforcement efforts are the main task of the Government. Because the government is a mandate from the people which must be upheld (Ridho, 2020), as explained in QS an-Nisa verse 58. According to Yusuf Qardhawi (Sudarto, 2021) verse 58 is addressed to the government so that they always have a mandate by enacting laws fairly, Hadith Sahih Bukhari is also mentioned; "If the mandate is wasted then wait for its destruction, someone asked, how to waste the mandate, he answered that if the matter is handed over to non-experts, then wait for the time of destruction."

In line with this opinion, Ibn Jarir ath-Thabari in a history strengthens that verse is addressed to the rulers. It is explained that the description above is a guideline for the authorities to fulfill the mandate that has been handed over by the people to be carried out fairly. Yusuf Qardhawi emphasized that one of the goals of government is to look after the people. From Ibn Umar, Rasulullah SAW said; Every one of you is a leader and every leader is responsible over those he leads. Imam Hasan al-Bashri also

emphasized this to Umar bin Abdul Aziz when characterizing a just leader. He said "O emirul mukminin, a just leader is like a father to his family, he educates and nurtures them when they are small and protects them when they grow up (MZ & Awaluddin, 2022) .

Upholding justice through legal action is part of the government's mandate , because people's justice is in the hands of the government. The enforcement efforts carried out by the government against perpetrators of corruption do not have a real effect, because in the cases that occur, corruption is still the main mission of elite political officials . The rise in corruption cases is due to law enforcement being blunt upwards and downwards. As explained above, the government must always strive for justice because it is related to the leader's mandate to the people. The people have given full trust to the government, including in law enforcement efforts, where these law enforcement efforts are part of efforts to prevent corruption.

#### *Third Character evolution*

One effort to prevent corruption according to Nawacita is to carry out a national character revolution. Enforcement of the truth of the Koran is the main goal in government which is also an effort to prevent corruption, and the principles offered by Nawacita can be realized with this effort. By instilling faith, upholding *hudud* and applying the law and its messages, as indicated when characterizing people who have the right to receive assistance in QS al-Hajj verse 40. This effort is one of the main goals of government which was put into practice directly by Rasulullah SAW when he was in Madinah.

To realize this effort, Yusuf Qardhawi emphasized that the government should use humane methods and still uphold morals, by respecting human dignity, position and independence, these methods are *da'wah* and intelligence, *tarbiyah* ( education and guidance), preparation and training, maintenance and purification, making laws, structuring and organizing, giving rewards to people who have done good, giving warnings to those who do wrong (within the limits of the Shari'a), maintaining *mashlahat* with its rules, eradicating various kinds of damage (including corruption) by paying attention to the conditions -the condition, *sadduzzari'ah* (closing the gap) which leads to damage and evil. This has the same idea as the constitutional understanding of the rule of law, namely the existence of limitations on power and guarantees of the basic rights of citizens (Mukhtarom & Susilo, 2019) . So this effort can be implemented to make Indonesia corruption free. People who commit corruption show bad character and tend towards crime, so there is a need for a character revolution as in the Nawacita principle.

#### *Fourth Increase Human Resources*

Preventing corruption is by improving human quality. This is an effort offered by Nawacita and is relevant to religious teachings. One way to improve human quality is through education, especially with an emphasis on anti-corruption education. In accordance with the objectives to be achieved, the implementation of anti-corruption education needs to be paid attention to . Efforts to improve human resources are related to preventing corruption, anti-corruption education is also an important part that continues to be carried out. Discussion of the criteria, causes and consequences of corruption is the main material that must be widely informed (Ismi Wakhidatul Hikmah, 2022) . Because in educational materials, Islam emphasizes the prohibition of taking other people's property in a false way. This is found in QS al-Baqarah verse 188.

## CONCLUSION

Based on the explanation above, it is clear that the Al-Quran has broad dimensions which provide complete information regarding ethical values as well as instructions that can become lessons and rules, especially related to corruption. The verses in the Al-Quran that have been described above clearly outline the definition and forms of efforts to prevent the urgency of corrupt behavior in particular. Corruption is an effort that must be carried out collectively by the state, government and society itself. The verses of the Koran provide a complete explanation, especially since Indonesia itself is the largest adherent of the Islamic religion in the world. Not only that, the Koran is a way to enforce law, provide a sense of security to the community, increase human resources and provide education regarding corruption as an effort to prevent the rise of corruption cases in Indonesia.

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