

## **RELIGION BASED-ANTI-CORRUPTION EDUCATION (An Effort to Strengthen Nation's Character)**

**Kasinyo Harto**

IAIN Raden Fatah Palembang

(masyo\_71@yahoo.com)

### **Abstrak**

*Agama selama ini dipahami sebagai sebuah doktrin normative-tekstual, hanya mengajarkan keimanan dan ketakwaan, tetapi kurang menyentuh realitas. Hal ini menyebabkan kurangnya kepedulian masyarakat terhadap masalah-masalah sosial, seperti masalah korupsi. Karena itu, kajian ini berupaya melihat sejauhmana realitas masyarakat religius dapat diakomodasi dalam Pendidikan Anti-Korupsi (PAK). Penelitian ini menerapkan riset pustaka murni dalam mencari sumber-sumber data primer tentang teori-teori PAK dalam perspektif agama dengan pendekatan rekonstruksi sosial. Data selanjutnya dianalisis dan dielaborasi menjadi prinsip-prinsip paradigmatik sebagai dasar filosofis PAK berbasis agama. PAK berbasis agama sangat mungkin diterapkan dalam proses pembelajaran melalui internalisasi nilai-nilai keagamaan dengan tema-tema amanah dan keadilan, serta pendekatan integratif-sintesis; pendekatan saintifik dan spiritual, dalam rangka penguatan karakter bangsa.*

*Religion has been understood as a normative-textual doctrine, which teaches faith and devotion; but it doesn't touch reality. This leads to a lack of people's awareness of social issues, such as corruption. Therefore, this study attempts to see how far the reality of religious society can be accommodated in the Anti-Corruption Education. This paper is a library research to be applied in collecting data on theories of anti-corruption education in religious perspective through social reconstruction approach. The data were analyzed and elaborated into paradigmatic principles as the basis of religion based-anti-corruption education. Religion based-anti-corruption education is highly feasible to apply in the learning process through internalization of religious values with themes of trustworthiness and fairness, and integrative-synthesis approach, scientific and spiritual approaches, in order to strengthen nation's character.*

**Kata Kunci : Anti Korupsi, Amanah, Keadilan, Karakter Bangsa**

## A. Background of The Study

One of the crucial issues to be solved by Indonesian nation and government is corruption. It is because corruption in Indonesia is more difficult to be solved. Corruption in Indonesia allegedly has happened in every field and sector of development after regional autonomy was applied. Based on Law No. 32/ 2004 which replaced Law no. 22/ 1999 about Regional Autonomy, corruption allegedly happened not only at the highest level of central government but also at the lowest level of district government.

The facts above have been discussed in international researches. At the end of 1990s, one of the famous journal in America, *Foreign Affair*, stated that corruption had become a way of life in Indonesia. *International Transparency* in 1997 in its report rated Indonesia as the most corrupt country in the world after Russia and Columbia. In the next years, the corruption in Indonesia did not find a solution as well. Based on the annual report of Political and Economic Consultancy (PERC) whose headquarter is in Hongkong, Indonesia and Uganda were the third most corrupt country in the world. This survey was conducted in 2001. In 2002, Indonesia was also the fourth most corrupt country. In 2005 PERC stated that Indonesia was still the most corrupt country in the world. The result of the survey of PERC implies that corruption in Indonesia has not been a temporary phenomena since 1990. It shows that the corruption in Indonesia is an endemic phenomena that has happened since a long time ago started in Suharto government since 1965 to 1997. The main cause is low salary of public servant which is under standard and weak control system. Systematically, this phenomena creates one condition in which the salary was sufficient only for two weeks, not for one month. In addition, weak control system gives chances for public servants to corrupt. This encourages public servants misuse the public facilities for personal benefits even though it is against the law. Furthermore, Indonesian criminal justice system did not run effectively to fight against the corruption criminal.

According to the World Bank, the big picture of corruption in Indonesia happens in all level of public servants, army, policemen and politicians, even it spreads to some institutions like Police department, Prosecutor's office, and House of Representative whose responsibilities to fight against the corruption.

To response to this phenomena, all components of nation has the same worries. The government established one super-body institution which has full authority in handling the cases of corruption named The Corruption Eradication Commission (KPK). KPK juridically works to built law supremacy to fight against the cases of corruption but on the other

hands, juridical approach cannot clean this culture of corruption because it cannot cut the root of corruption itself.

This encourages KPK to build anti-corruption values since the beginning. In KPK Strategic Plans in 2008 – 2011, it describes that one of the target to prevent the corruption is to build the character of anti-corruption for society through professional education for both formal and informal sectors step by step. KPK crime prevention deputy, Eko Soesanto Tjipta diexplain that KPK has programmed anti-corruption education since TK (Kindergarten), SD (Elementary school), SMP (Junior high school), SMA (Senior high school), and even University. The target of this program is to create generation who understands what corruption is and its effects to nation and country, and be brave to say 'NO' to corruption so that they have awareness to fight against it.

Dealing with this, on 23<sup>rd</sup> October 2008, the chairman of KPK gave anti-corruption education module to minister of national education as a signal of cooperation between KPK and national education department in fighting against the corruption with schools as a key role. In this occasion, KPK mentioned that module for Kindergarten was in a form of fairy tale. The material consisted of values of honesty, simplicity, togetherness, and helpfulness. The material for elementary school continued the previous material. The material for junior high school discussed the definition of corruption. The material for senior high school discussed nation's money, people's money, and history of the young in fighting the corruption.<sup>1</sup>

With the existence of this anti-corruption curriculum, it obvious to describe that religious education which carries the improvement of moral of students is questioned. Religious education studied since elementary school to university was cancelled from subjects teaching the values of honesty in students' life. It also for the other subject like character (*budipekerti*) and citizenship (*kewarganegaraan*).

So, should the subject of 'Religion' be omitted because it cannot give significant contribution for students' character building? Or is there anything wrong with the study of Islamic religion because it is doctrine-formalistic? If any, can the study of Islamic religion be constructed so that it becomes students' moral control? Dealing with the eradication of corruption in Indonesia, can anti-corruption education be collaborated with religious approach?

In this case, the researcher will answer various anxieties above. In this study, the researcher elaborates religious approach in anti-corruption education. If anti-corruption education by KPK version is based on Indonesian culture, meanwhile, anti-corruption education in Islamic religion

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<sup>1</sup>Suara Pembaruan, 15 Maret 2013

study is doctrinal. Therefore, this study combines both of them. It means this study results synthesis bridging between Islamic doctrine about fairness which can be internalized in a life of nation to create anti-corruption Indonesia.

Based on the background above, the problem of this study was “How is the methodology reconstruction model of anti-corruption education with the basis of religion?”

This is aimed at Finding out paradigmatic principles that become philosophical basis of anti-corruption education with religion basis and Knowing elaborated forms of anti-corruption education with the basis of religion in learning process, especially at aspect of approach and learning model. The significance of this study was theoretically to find out empirical academic and theoretical solution for problems coming out in religion education in Indonesia. This scientific contribution is expected to be able to enrich the theoretical knowledge of Islamic education as well as national education. The significance of this study was practically; to be able to become a reference for those who determine educational policy in making decision about religious study at Public school, Muslim school (*Madrasah*) and university and to become a reference for rectors, school principals, religion lecturers and teachers in applying model of anti-corruption education which is relevant to the variety of students at various educational institution so that in nation’s life, students are not only faithful vertically but also virtuous horizontally.

This study used library research without field research. Library research is needed to look for primary data about educational theories of anti-corruption and reconstruction based on religion. The data above can be elaborated to become paradigm principles to be basic philosophy of anti-corruption education based on religion, the form of description is in curriculum, syllabus, and students’ competence, learning process, learning model, and evaluation, and teacher’s competence of anti-corruption education based on religion.

Library research was done to secondary data dealing with the problems of this study. This study referred to literature about theory and concept of anti-corruption education which are available to analyze the data. Theoretical approach of anti-corruption education based on religion saw how far reality of religious society can be accommodated in aspects of anti-corruption education; material, learning methods, evaluation aspects, etc. By methodology and approach like this, the study is expected to be able to do analysis-synthesis which can make theoretical concepts of anti-corruption education (PAK) based on religion that is visible to apply in learning process in the classroom successful in its implementation in daily lives. If it is possible to apply this concept, it is expected that there is a change in

students' point of view towards religion values that can be implemented in empiric life. In long term and further impact, it is expected that process to clean Indonesia can be fulfilled.

## **B. Literature Review**

Anti-corruption education exists as the result of the reaction from the culture of corruption in Indonesia. The appropriate approach to fight this culture is by using the culture approach itself. As Wijayanto stated that in this approach the thing that should be done is to develop and strengthen the attitude of corruption from individual through education in any way and form. This approach tends to take longer time to see the result, its cost is low but it has long impact (long lasting).<sup>2</sup> Therefore, the ministry of education and culture of Indonesia through Directorate General of Higher Education (DIKTI) has published a book entitled "*Pendidikan Anti Korupsi Untuk Perguruan Tinggi*". This book is represented as an alternative strategy for the prevention of corruption. Puspito<sup>3</sup> as editorial preface in this book mentioned that corruption must be seen as an extra ordinary crime which needs extra ordinary efforts to fight it. The efforts of fighting the corruption which are divided into two main parts, that is (1) action, and (prevention), will not be successful optimally if it is done only by government without involving the society. That is why, the students, as an important role in society are expected to be actively involved in fighting the corruption in Indonesia. Students' involvement is expected to be focussed on the prevention effort by establishing the culture of anti-corruption in society. Students are expected to be an agent of change and a motor of anti-corruption move in Indonesia. To be actively involved, students are supposed to have sufficient knowledge about corruption and its eradication. In addition, students should be able to figure out and apply the values of anti-corruption in their daily lives.

As a text book, this book is very flexible because it contains teaching material which can be developed depend on condition and need of a university and its study programs. Its teaching material consists of eight chapters; (1) The definition of corruption, (2) The causes of corruption), (3) The massive impact of corruption, (4) Values and principles of anti-corruption, (5) The effort of corruption eradication in Indonesia, (6) Move, Co-operation and international instruments of corruption eradication, (7) Corruption in Law Act, (8) The role of students in anti-corruption move.

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<sup>2</sup>Nanang. T. Puspito, *Pendidikan Anti Korupsi untuk Perguruan Tinggi*, (Jakarta: Kemendikbud RI Dirjen Dikti Bagian Hukum Kepegawaian, 2011), h. 3-4

<sup>3</sup>*Ibid.*,h.v

Beside those eight chapters, this book is equipped by learning manual entitled “Learning model of anti-corruption” which is written in chapter one to ease the teaching of anti-corruption education.

This book is a progress in forming students’ knowledge to be a part of Indonesian nation which is free from corruption. However, this book leaves a wide space for planting anti-corruption values based on other perspective, for example, religion perspective. In this case, Islamic religion as a *samawi* faith, easily penetrates anti-corruption faith as a real doctrine and empiric as Allah wants.

The other writing dealing with corruption is “*PosturKorupsi in Indonesia: TinjauanYuridis, SosiologisBudaya, danPolitis*”, written by Gunawan.. The writer used formal juridical, sociological, cultural, and political approach. In corruption eradication, at the end of his writing, the writer cited from Hamzah about the strategy of corruption eradication. According to Hamzah<sup>4</sup>, strategy of corruption eradication could be arranged into three programs; *Prevention, Public Education and Punishment*. *Prevention* is enlightenment for prevention. *Public Education* is education for society to stay away from corruption. *Punishment* is to condemn someone because of corruption.<sup>5</sup>

Tanjung<sup>6</sup> his paper focused on corruption from school level. This writing was very critical and he asked KPK’s decision involving The ministry of culture and education in anti-corruption education. He doubted the success for this program because school as a part of the ministry of culture and education is a very corrupting zone. It can be seen from a bribery process during the acceptance of new students, the sale of score at school, and even the cheat in National Examination (UN) at the end of the year of learning process. According to Tanjung, curriculum of anti-corruption education (PAK) would not influence the students as long as educators give bad example. Positive contribution from Tanjung’s observation lied on the aspect of improvement of example with the application of curriculum of anti-corruption education.

The three writings above are a big contribution for the planning to form Indonesia free from corruption but they did not talk about the involvement of social reconstruction based on religion approach that can be offered in forming a clean Indonesia. Therefore, this study is originally able

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<sup>4</sup>Ilham Gunawan, *PosturKorupsi di Indonesia: Tinjauan Yuridis, Sosiologis, Budaya dan Politis*, (Bandung: Angkasa, 1993)

<sup>5</sup>*Ibid*

<sup>6</sup>Fahriza MartaTanjung, *Menggantungkan Nasib Pemberantasan Korupsi pada Sekolah*. Bahan Diskusi pada Diskusi Publik “ Memberantas Korupsi melalui Pendidikan “ SEMAF FIS Unimed, SeGI Medan danSAHdaR, Unimed, 21 Februari 2009

to give positive contribution for problem solving of nation that is very urgent , and build Indonesia free from corruption through social reconstruction based on religion.

### **C. Theoretical Framework**

Actually, corruption can be solved with a single way. The solution of corruption should be done by using comprehensive, systematic, and continuous approach. So far, a move against the corruption in every country of the world can be identified through four approaches. They are as follows:<sup>7</sup>

#### 1) Lawyer Approach

The things that have to be done in this approach are to clean and prevent corruption through establishment of the law with rules which close the chances of corruption act and with more responsible apparatus. This approach generally gives quick impact in a form of disclosing cases and arresting corruptors but it takes high cost even though in Indonesia, the biggest challenge comes from law apparatus itself.

#### 2) Business Approach

In this approach, the thing that has to be conducted is to prevent corruption by giving incentive for employees through competition of working achievement. With health competition and optimal incentive, it is expected that people do not need to corrupt.

#### 3) Market and Economic Approach

In this approach, the thing that has to be done is to create competition among agents (for example, government employees) and clients so that all are competitive to show their good achievement.

#### 4) Cultural Approach

In this approach, the thing that has to be done is to build and strengthen anti-corruption behavior through education in every way and form. This approach tends to need longer time to see the success, to take low cost but its result lasts long.

The four approaches above can be conducted by any institution not only from government sector, private sector, organization but also other societies. The first three approaches are applied more because they are considered appropriate to solve the cases of corruption that had happened and to prevent the next corruption. In Indonesia, on the other hand, even though The Corruption Eradication Commission (KPK) and government apparatus are successful to handle various case of corruption and some agencies have taken legal action and more integrated working environment,

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<sup>7</sup>Nanang. *Op.Cit.*, h. 3

in fact, corruption still happens. Ironically, petty corruption is easy to do by individuals in the society because large-scale corruption is started from petty corruption. Here, attention on the importance of cultural approach starts to be strong. At last, formal and informal education become choices.

Generally, education aims at rebuilding the right understanding from society about corruption, increasing the awareness on all potential of corruption that happens, not doing corruption even the pettiest one, and having the courage to oppose the corruption. If these practical purposes are conducted together by all parties, it will become a mass move which can make a new clean nation free from the impact and threat of corruption. Next, corruption and anti-corruption itself is a complex phenomenon. It can be seen from various perspectives that complete each other like a *puzzle*. Those perspectives are as follows: firstly, law perspective sees a corruption as a crime. Corruptors are criminal that is why the government must punish them and fight the corruption by strengthening law Act and law apparatus. This perspective led to the existence of corruption law as one of the subjects at faculty of law. Secondly, political perspective sees a corruption tends to happen in political field, especially, grand corruption is committed by politicians who misuse their authority in bureaucracy. This perspective led to the existence of bureaucracy corruption or political corruption as one of the subjects at faculty of politics science. Thirdly, sociological perspective sees a corruption as social, institutional, and structural problem. Corruption is a social problem because it happens in all sectors and it is committed by all levels of society. This led to the existence of corruption sociology as one of the subjects at sociology study program of faculty of social science. Fourthly, religion perspective sees a corruption as an impact of weak religious values in every individual and therefore, it is necessary to strengthen the internalization of religious values in every individual and society to prevent petty corruption and grand corruption. This perspective led to the existence of corruption and religion as one of the subjects at faculty of philosophy and religion. This study focuses on anti-corruption education through religion perspective with social construction model. Based on the researcher's point of view, so far, religion is just figured out as textual-normative doctrine which teaches faith and devout and it did not touch reality. This fact has not developed sense of caring to social problems. Nation's problem is very complex. One of them is corruption that becomes culture in every segment of life. It is the time to change religion doctrine to be a language that touches social reality. For example, how is our religious attitude faces reality in life? In other words, the holy texts become integral part in daily activities. In short, text is positioned as a knowledge that answers up-to-date problems. Text is not only a mean to legitimize every wrong thing.



## **D. Interpretation**

This study focuses on corruption phenomena which happened as a result of weak religious values in individual and society. Therefore, the effort that should be done is to strengthen the internalization of religious values in individual and society to prevent petty corruption and grand corruption. In this perspective, development model of anti-corruption education based on religion is designed to interpret religion which is changed to a language that touches social reality. For example, how our religious attitude to face the real life is. In other words, reading the holy texts is not considered as something high but it is tended to answer the common problems. Holy texts were memorized and were used to entertain someone when he/she was sad but now holy texts become integral part in daily life.

Based on the result of this interpretation, principles of anti-corruption education based on religion can be described as follows:

1. Approach
2. Values of anti-corruption education in Quran
3. Stages in anti-corruption education based on religion
4. Learning model of anti-corruption education based on religion
5. Learning methods of anti-corruption education based on religion
6. Evaluation of anti-corruption education based on religion

### **1. Approach**

Anti-corruption education based on religion can be conducted through three approaches. They are as follows:

- a) *Scientific-rationalistic* approach, is a moral building by using scientific-rationalistic concepts, for example, it can be done by building the way of thinking that corruption is an action which can break and destroy someone's life, environment, and country. Through this approach, it will stick to the students' mind that corruption is an action that should be avoided. They do not commit the corruption not because they are afraid of God and hell but they scientific-rationalistically realized that corruption can destroy them and their country.
- b) *Normative-spiritual* approach. This approach means building moral norms by using spiritual concepts, for example, it can be done by building a sense of fear of God and His consequences. Through this approach, an individual who is afraid of God and His consequences will be obtained and make him/her avoid doing the corruption.
- c) *Combination between Scientific-rationalistic and Normative-spiritual* approaches. It means the first approach and second approach are combined at the same time.

### **2. Values of anti-corruption education in Quran**

Quran is a Holy text consists of Allah's directions for His people. Therefore, the main subject is interpretation to people and their social lives.

In order to make it runs well, the directions must contains the whole knowledge about social problems of people, their attitudes, social traditions, moral and religion, and their life styles.<sup>8</sup>

It is stated in Quran how people should behave on earth and how they live their trusts and do something fairly. *Surah* An-nisa 58 suggests people not to misuse trusts and do fairly. It is so important to keep trusts and do fairly so Allah mentioned in *surah* in Quran that people are expected to understand the meaning of that *surah*. The values of anti-corruption education are stated in *surah* An-nisa 58. IbnuTaimiyah in his comments to *surah* An-nisa 58 above said that the leaders of moslem are expected to do fairly in their leadership because it has been stated in Quran and *Sunnah*.

In anti-corruption education, trusts and attitude are closely related. One of the examples of trusts is fair. If people are not fair in their doing, it will make other people suffered. The values of anti-corruption education in Quran are as follows:

1) Keep the trusts (*Amanah*)

The word *amanah* is derived from the word ‘*Amuna, ya’munu, amnan, amanatan* or follow the word structure (wazan) of af’ala to become *amanah*. Literally, ‘*amanah*’ means ‘*titipan*’. In Indonesian dictionary *amanah* means message. In Quran, *amanah* has five definitions.

Firstly, the word *amanah* is correlated with the action of forbidding to hide evidence or to give the right evidence. It can be read in Al-baqorah 283. Secondly, the word *amanah* is correlated with justice as stated in An-nisa 58. Thirdly, the word *amanah* is correlated with betrayal as stated in Al-anfal 27. Fourthly, the word *amanah* is correlated with one of people’s attitude to keep their words. Fifthly, the word *amanah* is translated in wide meaning, not only as religious works but also human’s works as stated in Al-ahzab 72.

Simplistically, trusts means to keep someone’s things and give them back in a good condition. Widely, trusts covers a lot of things, like keeping someone’s words, to take care themselves, doing the works given to him and so on. Dealing with corruption, it is obvious that corruption is abused attitudes. One of the forms of trusts is consistent or not misuse the position, not for the need of individual, family, and group. The values of trusts are significant values which are abused by corruption action. All corruption action are began from abusing of trust that spread to becomes abuse of power, either in individual or public business. Trusts is believed as a strong power of anti-corruption. If trusts is ruined, the other things will be ruined too.

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<sup>8</sup>Fazlur Rahman, *Al-Qur’an Sumber Ilmu Pengetahuan*, Terj. HM. Arifin, (Jakarta : Rineka Cipta, 1992), Cet. II, h.. 293.

Corruption is contrary to the principles of trusts taught in religion. To make it more obvious, the ignorance of trusts happens because one case is handled by the wrong person, meaning that he does not understand the meaning, objective, and significance of the case. For example, leadership means to give a good example to subordinates, to direct them for one good objective as an agreement and to figure that leadership gives consequences for himself and his subordinates. Leadership is not the way to make the leader rich, proud, and arrogant. If this happens, trusts will be lost.

Trusts and skill are very closely related. If both of them are lost, the destroy will come. One of the factors that ruins trusts and profession is bribery. Bribery comes after someone has a good position.

To make it clear, if bribery happens in all aspects, faith and trusts will be lost and it makes a problem difficult to overcome. Finally, crime will spread and it makes law weak. If there is no trusts, law can be bought. Then, the life of people in society, nation, and country will be ruined.

## 2) Justice or fairness

The word 'fair' in Arabic is a *masdar* form of verb '*adala - ya'dilu - 'adlan - wa 'udulan - wa 'adalatan*' which means 'same' (*al-istiwaq*) and different (*al-iwijaj*). These two words are contrast. The meaning of the first word, 'fair' means 'to apply the law correctly'. So, someone who is fair refers to someone who works in accordance with the rules. In Indonesian dictionary<sup>9</sup>, the word 'fair' means (1) neutral (2) pro to justice, (3) deserved. Etymologically, 'fair' is an honesty and terminologically, the term 'fair' in Quran has various forms and meanings. It depends on the context. According to Muthahhari, the definition of 'fair' are

1. A balanced condition.
2. The equality of difference, meaning that the law of Allah is not one-sided
3. To take care the rights of individuals and give rights to everyone to whom it is deserved; based on two things a) right of preference or possession, and typical character of a human. It means that someone who is wrong deserves a punishment.
4. To take care the rights for continuation of the existence and not prevent the continuation of the existence

Some verses of Quran give order to be fair, that are Al-a'raf 29, An-nahl 90, and A-maidah 8. Taimiyah stated that actually there is no

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<sup>9</sup>Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1991), h.. 7.

argument among people. The impact of argument is bad but the impact of justice is very good. Therefore, Allah helps a fair country even though the country is infidel and Allah will not help the despotic country even though the country is faithful.<sup>10</sup>

Based on the statement above, it can be said that a fair leader will be able to build a country even though he is infidel and an unfair leader will ruin a country even though he is a Muslim. It is in line with what the writer of the book 'Al-Hasabah' said that a country will be built by a justice and it will be ruined by a despotism. Therefore, an Islamic country must be fair to their people; Muslim and non-Muslim. This agreement is used to treat a group of religious minority. Based on this concept, justice in the Quran implies moral responsibilities. These moral responsibilities have something to do with the freedom chosen by people and differentiate various decisions in their lives that should be responsible to Allah.<sup>11</sup>

There are three types of justice:

1. Individual Justice, an ability of someone in controlling himself in order not to break religious norms.
2. Social Justice, a balanced and appropriate relationship between individuals and individual with society. So, a balance between rights getters and givers will be created in interpersonal and social relationship.
3. Human justice to other living things, not to do as they like to other living things.

One of the most important things to be built in Islamic law is to decide a case based on the principles of justice and equality for all because the lives of dependants depends on lawmakers. If a lawmaker has no high morality and integrity, he will decide a case based on the consideration of his desire, private and group, so that it will harm one of the dependants. Therefore, main morality should be built based on the principles of justice. In the Quran, the standard of justice is a truth which is supported by people. Justice should be figured out as awareness, understanding, feeling, attitude and objectives of all people.

Moreover, in Indonesia people consider that corrupters are not punished suitably for what they had done. Their punishment is too light and it has no justice values, people consider that the punishment is not significant. Whereas, the function of law is to protect people. Even, in his

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<sup>10</sup>Ibnu Taimiyyah, *Majmû' al-Fatâwâ*, Juz VI, (Beirut: Dar al-Fikr, tth), h.. 322.

<sup>11</sup>Hakim Muda Harahab, *Ayat-Ayat Korupsi*, (Yogyakarta:Gama Media, 2009), h. 143.

order to decide a law fairly among people, Quthb stated it is absolute. It covers a whole justice among people, not only among moeslems but also all human being. That is why, the corruptors must have a fair punishment because it will make the next corruptors frightened.<sup>12</sup>

Some indication of being fair in daily life is not to take something which is not his rights, not harm other people, and to try to give benefits to other people. Comprehensive and applicative fairness will be able to prevent someone from doing corruption because basically, corruption is a form of unfair action that can harm other people.

### 3) Stages in anti-corruption education based on religion

The book of anti-corruption education in higher education is interesting to study in relation to learning stages to make it as a context for educators in learning process of anti-corruption education based on religion. The stages are as follows:<sup>13</sup>

#### a. Internalization of integrity learning

Internalization of integrity values in learning system should pay attention on four things;

- 1) An understanding of integrity attitude
- 2) A feeling of integrity
- 3) An integrity action
- 4) An internalization of values (faith, ethics, and moral)

This four components have covered cognitive, affective, and psychomotor domains that can be achieved through appropriate material and learning methods

#### b. Intensity of anti-corruption attitude

Basically, corruption is an attitude possessed by someone intentionally. Psychologically, there are some factors that cause the attitude appear. Every attitude done intentionally comes from the attitude potency (intense). Potency of attitude intention is an attitude that consists of three factors; cognitive, affective, and psychomotor in which they are synergized to form a specific attitude. Corruption or anti-corruption attitude brought by an individual is based on the existence of intensity of corruption or anti-corruption attitude in which three factors of cognitive, affective, and psychomotor are synergized. Anti-corruption learning is expected to give a balanced synergy among those three components so that it can function to

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<sup>12</sup>Sayyid Quthb, *Fi Zhilailil Qur'an di Bawah Naungan Qur'an*, terj. As'ad Yasin, et.al., (Jakarta: Gema Insani Press, 2001), h.. 307.

<sup>13</sup>A. Budiningsih. "Pembelajaran Moral Berpijak pada Karakteristik Siswa", dalam *Pendidikan Anti Korupsi untuk Perguruann Tinggi*, *Op.cit.*, h. 5-6

strengthen the potency of anti-corruption attitude of the students. Basically, there is a potency of anti-corruption in every student and it is the responsibility of the teacher to strengthen it.

Dealing with anti-corruption education based on religion, in its steps, educators usually integrate and focus on helping the students to study their own feeling and action to increase their awareness about religious values. Through these steps, it is hoped that the students realize and identify religious values so that it can become a compass of their lives and it is hoped that the teachers are able to help the students to communicate openly and honestly with other people.

**4. Learning model of anti-corruption education based on religion**

Every types of learning model is very important and it has its functions. However, they need to combine each other to make the learning process effective and has positive impact for the students. Learning model of anti-corruption education based on religion must be designed comprehensively and propositionally which is suitable to the percentage of effectiveness that should be reached. At last, the teachers has more role as facilitator, not as a lecturer. Paradigm of learning is shown in the following table.

No	Teaching	Learning
1	Teacher-centered	Students-centered
2	Teacher is dominant in the classroom	Teacher as facilitator
3	Atmosphere is silent, awkward, and boring	Atmosphere is ‘alive’, enjoyable, and interactive
4	The students compete to each other to win	The students are motivated to work together to achieve the target. Help each other and have discussion for a problem solving
5	The students are a place for the teacher to share his knowledge (banking system). Their achievement is several memorization, reproduction, and knowledge.	The students are the doers of experiencing process of making decision, solving the problem, analyzing, and evaluating. Intellectual activities produces knowledge
6	Evaluation from the teacher is selective and teacher puts the rank on quantity of memorization	Evaluation of the students is reflective and it functions to improve the process of increasing the achievement
7	Teaching resources are teacher and textbooks	Learning resources are experiences of exploration and experiences of other students’ success in solving the problems
8	Teaching place is a classroom	Learning place is not only limited in a classroom

Some alternatives of learning model which can be used in implementation of learning paradigm as elaborated above are:

a) Students-centered Learning model

SCL is a new educational orientation that is considered more appropriate to form student's competency. The concepts are as follows

- a. Learning is an active process of the students to develop their self potential
- b. Active experience of students should be relevant to social reality, professional problems, and social problems
- c. In experiencing process, the students obtain inspiration and are motivated to be creative and independent
- d. Learning experiencing process is a reminding activity, recalling, and producing information, ideas which enrich the ability and character of the students.

b) Participatory Learning Model

c) With the emphasizes on the form of anti-corruption personality of the students, do not make this subject trapped in the learning in the classroom with a conservative way centered on the teacher and delivering uninteresting values and theoretical concepts. Participatory Learning Model is an appropriate model to overcome the problems. Here are important aspects of how teaching and learning can last effectively with the students' participation which suits to the need of anti-corruption subject (UNESCO).

- a. Method of instruction and full control by a teacher is not always appropriate for the students' character. Students prefer an active process in which they learn through experience. There are some ways to make students involve in the learning process.
- b. In the learning process, it cannot be avoided that there are some material that should be taught by giving instruction, suggestion, advice, summary, explanation and demonstration and it can done by using participatory approach. The students' boredom can be prevented by using some tips. They are:
  - 1) Teacher tells a planning of material at the meeting
  - 2) Teacher does not need to talk much because most of the students can listen effectively on for fifteen minutes. If a teacher wants to talk more, he should insert some questions and ask for students' opinion.
  - 3) Teacher writes the key points on the board or makes charts. It will make the students understand the talk.

- 4) Teacher thinks of an interesting way before he begins to talk, for example, by using stories, jokes in order to be easily remembered by the students.
- 5) Teacher adjusts a language to be used. Teacher can use simple and language

How to use experience and fulfill the students' expectation in anti-corruption education based on religion?

- 1) After obtaining the understanding of concepts from the teacher, the students will start to identify their experiences dealing with corruption that they do or face, even skill against corruption by using religious values. Teacher can use students' different experiences as a learning for other students. During the learning process, teacher should be able to find good knowledge from the students to share in the classroom, ask students to give opinion, and ask other students to give comments. Students tend to study faster if it is relevant to what they face everyday.
- 2) Teacher can create correlation of the teaching material with local issues.
- 3) The students often learn things which can increase their quality of life. On the other hand, teacher knows what he wants so learning activities will run smoothly and effectively.<sup>14</sup>

## 5. Learning methods of anti-corruption education based on religion

Some methods in anti-corruption education in University can be used by the teacher to apply a learning of anti-corruption education based on religion. The methods are as follows:

1. In-class discussion
  - a) Objectives: to build awareness and framework of thinking.
  - b) Activities: a lecture by a teacher and discussion the concepts dealing with corruption and anti-corruption correlated with social-religion.
2. Case study
  - a) Objectives: to increase students' awareness of corruption case and be able to analyze the given concepts
  - b) Inserted in every meeting
  - c) Activities: discuss cases correlated with the topic discussed, like corruption case, the factors, impacts, and the eradication corruption in other countries, etc
  - d) A case study is suggested not only discuss the case of grand corruption but also petty corruption and corruption dilemma faced by

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<sup>14</sup>Sebagai bahan kajian lebih lanjut bagi para pendidik untuk pengembangan model pembelajaran Pendidikan Anti Korupsi berbasis agama ini, dapat dibaca karya Elaini B. Jhonson, *Contextual Teaching and Learning*, (Bandung: MLC, 2009)



the students. Not only the case of corruption but also best practice in eradicating corruption and apply good governance.

- e) The case sources can come from the teacher or students. The sources can be related to social religious approach.
3. Improvement system scenario
    - a) Objectives: to give students encouragement to think of solving the real problems (problem solving)
    - b) Activities: teacher gives one material to be discussed by the students. The students are expected to make improvement scheme system which can solve corruption by using religious approach
  4. General Lecture
    - a) Objectives: to learn from practitioners who inspire and become role model for the students, especially through corruption themes and religious morality.
    - b) Activities: to present a keynote speaker to share his experience in eradicating and prevent corruption in real world.
    - c) Keynote speakers are famous characters as corruptor-fighter in their own field, like characters in KPK, businessmen, politicians, official government, etc.
  5. Film Discussion
    - a) Objectives: to use film as learning media through audiovisual by using corruption theme in correlation with religious doctrine
    - b) Activities: to play documenter film about corruption or anti-corruption, then discuss it with students
    - c) Students can discuss the forms of corruption, dilemma faced by the corruptors or the people who help the corruptor, and so on. Discussion can be enriched by the students' experiences.
  6. Investigative Report
    - a) Objectives: students have competence to identify and analyze a real corruption which happened around them and make an effective and impactful report, for example, the case of corruption and Hajj, the supply of Quran, etc.
    - b) Activities: to do field investigation for several weeks. The groups of the students determine the corruption and its location, do investigation by using the right technique, write the report contains the case, data, and conceptual analysis, and present it in the classroom. The students can use camera, video, and recorder to collect the data and information as evidence.
    - c) The follow up of the result of investigation can be socialized to people through local media, so it will spread the awareness of anti-corruption to wider environment.

- d) Educational institute can work together with KPK to give technical investigation material whose level can be adjusted with the students' ability.
  - e) Students observe and follow the various cases of corruption and investigation, rhythm of the government's work, and people's role in fighting against the corruption.
  - f) Activities: Students know some cases of corruption and observe the process of investigation or observe the progress of government's work in fighting against the corruption through media like newspaper, magazines, and television.
7. Thematic Exploration
- a) Objectives: to build comprehensive way of thinking in digging one case
  - b) Activities: students do observation to one case of corruption or corrupted attitude, then, they analyze it from perspective of social, culture, law, economy, politics, and religion. They can also do a perspective comparative observation or problem solving of the same corruption case from different people or different countries.
8. Prototype
- a) Objectives: the application or typical educational institute or local typical in anti-corruption context, or explore corruption and anti-corruption
  - b) Activities: students make technological prototype dealing with ways in preventing the corruption
9. Prove the government policy
- a) Objectives: to control the realization of government's promise as a form of integrity
  - b) Activities: the groups of the students do the observation or field research to see whether government's promise socialized through campaign, banner, advertisement, announcement at some departments is matched with realization in the field.
10. Education tools
- a) Objectives: to make creative learning media for segment of formal education and public by using religious approach dealing with anti-corruption move.
  - b) Activities: the groups of the students make creativity in designing various products which can be used as learning media for anti-corruption education based on religion.<sup>15</sup>

Dealing with the methods above, Adisusilo in *Pembelajaran Nilai-Karakter*, stated that dialog, cooperative learning, and case study with moral

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<sup>15</sup>Nanang, *Op.cit.*, h. 3-17

problem solving can be used as a process of affection. According to the writer, methods proposed by Adisusilo can also be used in context of learning method of anti-corruption based on religion.<sup>16</sup>

## **6. Evaluation of anti-corruption education based on religion**

Evaluation model in learning process of anti-corruption education based on religion can be developed through *authentic assessment*, evaluation instrument by measuring students' achievement comprehensively which covers all aspects of evaluation; character, cognition, and psychomotor. In the application, this evaluation is done by the students to collect complete information about the development of learning of the students. In context of learning process of anti-corruption education based on religion, this evaluation is very appropriate to measure and to know whether students' experiences have positive effects on students' intellectual development and character.

Authentic assessment in learning process of anti-corruption education based on religion is conducted in integrated way in learning process. This evaluation is done continuously during the learning process. Therefore, the focus is directed to the learning process not the learning achievement. With this model, evaluation instruments that can be used are

- a) Portfolio
- b) Project
- c) Performance
- d) Product
- e) Papers and Pencils

## **E. Conclusion**

Based on interpretation above, it is concluded that anti-corruption education based on religion can be one of solutions to build nation's character to be a pillar as preventive-anticipative stages for prevention and eradication the corruption. The values in religious doctrine, like trustworthiness and fairness can be developed in curriculum of anti-corruption education based on religion by using internalization of the values to students as young generation.

Approaches of anti-corruption education based on religion can be done by using integrative-synthesis approach, scientific approach and spiritual approach. It is intended that religious doctrine is not seen as normative-textual doctrine but it can be developed by touching social-contextual reality, that is to understand religious values to social problems.

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<sup>16</sup>Sutarjo Adisusilo, *Pembelajaran Nilai-Karakter*, (Jakarta: Rajawali Press, 2013)

One of them is the problem of corruption which has become a culture in every segment of life.

Stages in anti-corruption education based on religion can be done by internalizing the values of integrity and intention of attitude with synergic way through domain of affection, cognition, and psychomotor. Then, model of anti-corruption education based on religion can be used by using participatory learning model and student-centered learning model. Next, learning method of anti-corruption education based on religion can be conducted by using education tools, prove the government policy, in class discussion, case study, improvement system scenario, general lecture, film discussion, investigative report, thematic exploration, and prototype. The last, evaluation of anti-corruption education based on religion should be done through authentic assessment, an assessment which focuses on aspect of evaluating process by using instrument portfolio, project, performance, product, papers and pencils.

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