

**THE URGENCY OF RELIGIOUS FORUM
AS THE BASIS OF EDUCATION FOR
CORRUPTION PREVENTION AMONG
GOVERNMENT OFFICIALS
(A MULTI-SITE STUDY IN MALANG RAYA
GOVERNMENT MOSQUES)**

Ahmad Barizi

Maulana Malik Ibrahim State Islamic University (UIN) Malang,
Indonesia.

E-mail: abarizi_mdr@uin-malang.ac.id

Siti Rohmah

Universitas Brawijaya Malang, Indonesia.

E-mail: sitirohmah@ub.ac.id

Moh. Anas Kholish

Maulana Malik Ibrahim State Islamic University (UIN) Malang,
Indonesia.

E-mail: kholishmuhamad85@gmail.com

Abstract: This article aims to determine the construction of the thoughts of preachers and preachers about the urgency of preventing corruption through religious forums at the Greater Malang Government mosque. In addition, this study also aims to identify and analyze the role of spiritual forums in the Greater Malang Government mosque in preventing corruption. The approach used in this study is a qualitative approach by making in-depth interviews, observations, and documentation as data collection techniques. The results of this study indicate that the construction of preachers and preachers about the urgency of religious forums as a basis for preventing and fighting corruption in Malang Raya has strong potential as well as cultural capital to inject the awareness of the *mustami'*, most of whom are officials. There are construction variants among the preachers and preachers at the Government Mosque of Malang Raya. The constructions in question include theological buildings, Sufism, *jinayah fiqh*, eschatological constructions, and *qawaidul fiqhiyah*. Meanwhile, the role of preventing and fighting corruption at the Baiturrohim Mosque in Malang City Hall through religious forums has been carried out. However, studies on the theme of corruption are not explicitly discussed but are tucked away in various themes of sermons and lectures. Likewise, what happened at the Baiturrahman Grand Mosque, Malang Regency, and

An Nuur Mosque, Batu City, several momentums of religious forums that were used as the basis for preventing and fighting corruption were expressed in religious activities such as cults, weekly and monthly recitations, Friday sermons, and commemorations. Islamic holidays. Through religious forums, preachers play a significant role as spiritual generators to bring about social change. This effort is carried out as shock therapy for officials so that they can behave honestly and trustworthy.

Keywords: Religious Forums, Corruption Prevention, Mosques.

Introduction

Corruption is a humanitarian issue that threatens the life of society and the state. The high level of corruption in Indonesia is already at an alarming level. Empirical facts show that this crime is a tragedy that has vast implications and impacts on the life of society, nation, and state in Indonesia. Corruption in this country has functionally damaged the life of the nation.¹ Even some experts liken corruption in Indonesia to stage IV cancer which requires serious handling. Corruption crimes in Indonesia infect all lines of government bureaucratic institutions, both central and regional.² Cases of criminal acts of corruption have experienced escalating growth in the regions. Unfortunately, ICW's 2018 research data states that East Java is the most corrupt province of its regional head. Ironically, Malang also contributed to corruption by arresting three regional heads, namely the Mayor of Malang, the Mayor of Batu, and the Regent of Malang, followed by 41 of the 45 council members also involved in corruption.³

Corruption is a severe problem that we must resolve immediately. Ideally, all elements of the nation together synergize with each other to prevent and eradicate it. However, relying on the role of the KPK alone is not enough to eradicate corruption that has become entrenched in Indonesia. Therefore, systematic efforts are needed in various aspects. One of the efforts in preventive aspects that are considered productive is through religious guidance. This action is based on the belief that religion or religiosity is an instrument to improve moral integrity and guide to determine

¹ Iwan Satibi, "Implications of Corruption Crime in Indonesia and Its Countermeasures," *International Journal of Psychosocial Rehabilitation* 24, no. 4 (February 2020): 5405–13, <https://doi.org/10.37200/IJPR/V24I4/PR201637>.

² Denny Indrayana, "Money Politics in a More Democratic Indonesia: An Overview.," *AUSTRALIAN JOURNAL OF ASIAN LAW* 18, no. 2 (January 2017): 1–15.

³ Haris Fadhil, "Provinsi Juara Kasus Korupsi Versi ICW: Jatim Pertama, Sumut Kedua," *detiknews*, accessed June 15, 2020, <https://news.detik.com/berita/d-4346603/provinsi-juara-kasus-korupsi-versi-icw-jatim-pertama-sumut-ke-dua>.

life's direction and control human desires and desires.⁴ A study conducted on civil servants in Indonesia also showed that religious orientation was one of the main factors influencing anti-corruption behavior.⁵ Thus, as the majority religion, Islam should play its role in conducting *ijtihad* to prevent corruption in Malang Raya.

Malang Raya government bureaucrats who are predominantly Muslim should become social capital as a driving force for the birth of good governance that is clean from the culture of corruption in Malang Raya. However, ironically, the majority of Malang Raya's corruptors are Muslims. Therefore, whereas Islam as a religion has a mission of social change and social criticism,⁶ it should be present as a collective consciousness in the cognition system of the government bureaucrats of Greater Malang. In the Islamic tradition, the community's collective consciousness should ideally be provoked through religious forums held in mosques, either daily, weekly, or monthly.

In this context, the narrative of the religious forum at the Greater Malang Government Service Mosque occupies an essential role as one of the media for the birth of the prevention of cultural corruption. The revitalization of the function of the mosque is necessary to imitate the function of the mosque during the Prophet's time. The mosque plays a very significant role and carries out multifunctionality in the development of the people. The mosque at that time played an extensive role. The mosque functions as a place of worship, such as prayer and remembrance, as a place of education, a place for giving social compensation, a place for military training and preparation for war, a place for treatment of war victims, a place to reconcile and resolve disputes, a place to receive delegates/guests, as a center for information and communication. Religious defense. In the mosque, *Bait al-Mal* is also placed, the state treasury or the treasury of the Muslim community whose benefits are used to finance everything related to welfare, infrastructure needs or other public interests, or the social interests of the Muslims.⁷

⁴ Sulistyowati Sulistyowati, "PREVENTIVE EFFORTS OF CORRUPTION THROUGH RELIGIOUS MORAL REINFORCEMENT AND REPRESSIVE EFFORTS THROUGH THE IMPLEMENTATION OF THE REVERSAL BURDEN PROOF IN ERADICATING CORRUPTION IN INDONESIA," *Jurnal Pembaharuan Hukum* 5, no. 1 (April 1, 2018): 125–33, <https://doi.org/10.26532/jph.v5i1.3000>.

⁵ Zulfa Indira Wahyuni, Yufi Adriani, and Zahrotun Nihayah, "The Relationship between Religious Orientation, Moral Integrity, Personality, Organizational Climate and Anti Corruption Intentions in Indonesia," *International Journal of Social Science and Humanity* 5, no. 10 (2015): 860–64, <https://doi.org/10.7763/IJSSH.2015.V5.570>.

⁶ Moeslim Abdurrahman, *Islam Yang Memihak* (Yogyakarta: LKiS, 2005).

⁷ Ahmad Rifa'i, "REVITALISASI FUNGSI MASJID DALAM KEHIDUPAN MASYARAKAT MODERN," *UNIVERSUM: Jurnal Keislaman Dan Kebudayaan* 10, no. 2 (November 16, 2016), <https://doi.org/10.30762/universum.v10i2.256>.

In general view, religious forums are indeed vital institutions in building a sustainable quality of religiosity for the people of Greater Malang. In this case, religious forums are expected to produce religious narratives that can strengthen the mentality of the congregation, especially the anti-corruption mentality, which is a crucial problem that demands to be resolved immediately. To reveal this, the approach used in the study is a qualitative approach by making in-depth interviews, observations, and documentation as data collection techniques.

Religion and Social Change: Tracing Religious Values and the Potential of Religious Forums as Social Control Agents for the Prevention of Corruption

Religion in human life is a value system that becomes a frame of reference in behaving and behaving. From a sociological perspective, Thouless explained that religion in people's lives could carry out various functions. The function in question is educational, a savior function, a reconciliation function, a social control function, a solidarity function, a transformative function, a creative function, and a sublimation function.⁸

Religion can function as social control because its adherents consider religious teachings as the norm. Therefore, religion can function as social control, both individually and in groups. Therefore, community development as a planned social change involves many social elements, including religious adherents, both as subjects and objects. The involvement of the adherents of these religions can be in the process of planning, implementing, or utilizing the results of development, whether organized by community and government institutions or by the community itself.

The number of corruption cases in Indonesia is a national problem that we must resolve immediately. Efforts to prevent corruption are not only the responsibility of the government but are a shared responsibility. Islam as a religion embraced by most Indonesian people should ideally play its role in preventing corruption in Indonesia.

From a religious perspective, acts of corruption occur due to the weakness of religious values (spirituality) in individuals. Therefore, the effort we must make to eradicate it is to strengthen the internalization of religious values in individuals and society. Unfortunately, there are some fundamental values of Islam that many Muslims ignore in their daily lives. So it is not surprising that problems such as corruption are still rampant. Here are some

⁸ Robert H. Thouless, *Pengantar Psikologi Agama*, trans. Machnun Husein (Jakarta: Raja Grafindo Persada, 1992).

Islamic ethical values that we can apply to avoid and eradicate the culture of corruption:

1. Tauhid

Tawhid is a fundamental concept in Islamic teachings. Even monotheism is used as a prophetic treatise from the Prophet Adam to the Prophet Muhammad SAW. Tawhid is not only a concept of the skyrocketing fundamental teachings of Islam, but it must also be able to be practiced in a movement and social change. The sentence of monotheism consists of the word *Laa ilaaha illallah* (لا اله الا الله), which by Nurcholish Madjid means "There is no god ("tuban" with a "t") except God ("Tuban" with a "T"). Furthermore, he explains that the word *laa* (لا) is *laa an nafiyah* (النافية) which has a negation function. While the word *ilahun* (اله) means god (*tuban*) with "t" -lowercase, which means idols. Or idols in the form of material/immaterial who is worshiped and praised excessively. While the word *illa* (إلا) is *harf al istitsna'* (exception character), when preceded by the letter *laa an nafiyah*, it functions as *ta'kid* or affirmation. At the same time, the word Allah (الله) is a *ma'rifah* form (nomina definit) of the word *ilab*. From Cak Nur's understanding, we can understand that corruption occurs because of human servitude and worship of material things over their servitude to God. Corruption perpetrators have made money and position as idols in their lives. In implementing monotheism as a movement and social change, God is the primary orientation in all areas of life. As the orientation of the Sufis with their narrative *ilaahi anta maqshudy wa ridhoka mathluby* (Allah, You are my orientation, and Your pleasure is my hope).

2. Gratitude and *Qana'ah*

Gratitude comes from the word *syakara*, which means grateful. *Qana'ah* is to accept and take care of everything that Allah has bestowed on us. Gratitude and *qana'ah* are commendable attitudes that are fundamental in preventing the birth of a corrupt attitude. Grateful people will always *qana'ah* for all the blessings and provisions are given by Allah to him. The nature of human greed and greed is enshrined in several verses of the Al-Qur'an. For example, in the *surah at-Takatsur*, humans enrich themselves, boasting and hedonistic. Even this trait will never disappear until death picks him up.

Surah al-Humazah also mentions that the human tendency is to love worldly wealth excessively by continuously trying to collect as much wealth as possible and calculate it. They thought that the treasures that they had blindly amassed would last forever. Even the Al-Qur'an threatens him with the threat of *Huthomah* hell. The two *surahs* are a slap

and a warning to the perpetrators of corruption so that they do not like to collect wealth blindly by crashing the rules made by the government.

3. Honest

Honesty means being upright, not lying, and not cheating. Therefore, a Muslim should uphold the nature of honesty. Rasulullah Saw. said in his hadith: "It is obligatory for you to be honest because honesty is alongside the goodness, and both will be in heaven. And keep yourself away from lying, for lying is alongside the disobedience, and both will be in hell." (Narrated by Ibn Hibban in his Sahih).

By getting used to the honest nature of a person will be easy to trust. Otherwise, cheating habits will be easy to suspect and not be trusted. A corrupt person is used to committing fraud, so he does not feel that he is committing a crime against humanity with a destructive impact.

4. Trust

Etymologically, Amanah means 'deposit.' Amanah can be interpreted as an attitude of being responsible for everything imposed on him. Amanah can also be interpreted as an attitude of conveying something to people entitled to receive it. Someone who implements the value of trust in himself will always carry out all the tasks that are his obligations with full responsibility. On the other hand, people who underestimate this trustful attitude will easily abuse their power and responsibilities. He does not hesitate to use his power to benefit himself, his family, and his group, even though he has to sacrifice many people.

Therefore, we must instill the attitude of trust from an early age in every individual. Allah SWT explicitly says in the Qur'an: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing." (QS. an-Nisa [4]: 58).

5. Fair

Al-Qur'an Surah an-Nisa: 58 above has explained that fairness is a commendable attitude that is no less fundamental to preventing corrupt behavior. Corrupt behavior is one of the primary causes of not achieving justice and prosperity for a nation.

6. *Zuhud* (Asceticism)

The definition of Zuhud is an attitude that does not make the world a goal. Zuhud is the opposite of a materialistic attitude. Al-Ghazali understands that zuhud is a behavior that requires in his life simplicity, honesty, and being willing to sacrifice for others. So far, corruption is rampant because humans still tend to be too materialistic. They see The

world as the ultimate goal. So that the nature of greed and greed for the world often justifies various ways to achieve it. Even though the world is temporary, the hereafter is eternal. Instilling the attitude of asceticism will give birth to a divine pleasure orientation, not a worldly orientation. It is undeniable that we live in the world and certainly need worldly things. However, what must be understood is that the world is not an orientation, but a means to draw closer to Him. Therefore, Zuhud is not interpreted as an anti-materialistic lifestyle but an attitude of not being enslaved by worldly life. Ironically, corruptors in Indonesia have been enslaved by the world and material things.

One of the motivations of perpetrators of corruption is the inability to resist the temptation of material and wealth. When they cannot suppress the desire to be rich while they can access wealth through corrupt means, someone will commit acts of corruption. The wrong way of looking at wealth will lead to the wrong way of accessing wealth.⁹

7. Hard work (High Work Ethic)

Working hard can mean doing work with sincerity and perseverance to realize the results of achievement. Islam teaches its people to always have a high work ethic in life. Islam condemns the act of cutting the compass in achieving something. Islam highly values everything from the process. The verse of the Qur'an states that "*Allah will not change the fate of a people until he changes it himself.*" Therefore, we can understand that Islam appreciates all the efforts and efforts of humans in seeking changes in their lives. Achieved without having to go through hard work, but by cutting the compass, such as abuse of authority, data manipulation, taking other people's rights.

Islam and Prevention of Corruption Crimes

Islam views corruption as a heinous act. Corruption in the context of Islam is the same as a facade, namely an act that destroys the order of life and makes the perpetrators fall into the category of *Jinaayat al-kubra* (major sin). Corruption in Islam is an act of violating the *Shari'a*. Islamic law aims to realize the benefit of humankind with what is called *maqaashid al-shari'ah*. Among the benefits to be addressed is property maintenance (*hifz al-maal*) from various forms of violations and fraud. Islam regulates and evaluates property from its acquisition to its expenditure. Islam guides so that obtaining property is carried out in moral ways and following Islamic law,

⁹ Andri Riyadi, *PANCASILA DALAM PENANGGULANGAN KORUPSI* (Jakarta: AE Publishing, 2021).

namely by not cheating, not consuming usury, not betraying, not embezzling other people's property, not stealing, not cheating in measurements and scales, not corruption.¹⁰

Globally, there are two kinds of causes of corruption, namely internal factors, and external factors. There are also causes of corruption from internal factors, namely weak faith, weak teaching of character, low self-confidence, and the tendency to look for shortcuts. A corruptor does not want to undergo a long process of looking for wealth except using corruption. Meanwhile, external factors include the impact of a corrupt regime, a corrupt bureaucratic circle, the low level of welfare of the state apparatus, and weak supervision.¹¹ Long and rambling bureaucracy provides opportunities for corruption.

Cognitive Construction of the Missionaries on the Urgency of Religious Forums as the Basis of Resistance and Prevention of Corruption

Based on the observations made by the researchers, the fight against and prevention of corruption is very relevant to the role of preachers in conveying religious, moral messages. This matter was agreed upon by KH. Alfin Shoheh, as of Friday prayer preacher and preacher of Baiturrohim Mosque Malang City Hall, emphasized that: the urgency of religious lectures to increase morality and purity of the congregation who incidentally are employees of the State Civil Apparatus or ASN, is needed. According to him, receiving the mandate to fill routine religious activities such as short sermons can be likened to the figure of the Prophet Moses at a young age. He was dealing with the Pharaoh's royal system.

Regarding corruption issues, the *Muballigh* is tasked with providing awareness that the hereafter exists, the Qur'an is truth. In addition, the da'i also invites the congregation to be firm in the faith, which believes that Allah is *Syadidul' iqab* (The One Who is Most Hard in His torments) because he has the attribute of *Jalal*. Allah the Almighty is *Shari'ul Hisab* (The Essence Who is Fast in His Reckoning). At the same level, *Jalal* as an attribute of Allah is expressed in *Asmaul Husna* in His masculinity. Like the *Al-Mudzil*, Allah's attribute means the Dishonourer entity; *Al-Dlar*, the Distresser; *Al-Qabidu*, the Withholder; and *Al-Muntaqimu*, The Avenger. In this context, when it is associated with efforts to prevent corruption cases through religious forums, the *Jalal* as an attribute of Allah by the preachers is often mainstreamed in

¹⁰ Arini Indika Arifin, "TINDAK PIDANA KORUPSI MENURUT PERSPEKTIF HUKUM PIDANA ISLAM," *LEX ET SOCIETATIS* 3, no. 1 (February 13, 2015), <https://doi.org/10.35795/les.v3i1.7072>.

¹¹ Yedi Purwanto and Ridwan Fauzy, "Analisis Terhadap Hukum Islam Dan Hukum Positif Dalam Pemberantasan Korupsi Di Indonesia," *Jurnal Pendidikan Agama Islam-Ta, Alim* 15, no. 2 (2017).

the themes of religious lectures to give the listeners a theological preference. In addition, the narratives of *Jamal* as attributes of Allah are also often expressed by *muballigh* to former convicts of corruption, that Allah has the Attribute of *Al-Ghafur Al-Wadud*. *Al-Ghafur* means 'The Exceedingly Forgiving', and *Al-Wadud* means 'The Most Loving'. That is, it is not an easy matter to invite people back to the way of Allah. It takes step by step until it reaches the perfect stage of a servant's faith.¹²

What was expressed by KH. Alfin Shoheh is congruent with the concept of 'The Tao of Islam' by Sachiko Murata. According to him, God's masculinity and God's femininity are expressions of the balance of *Yin* and *Yang*. God's masculinity is designed as an alarm against tyranny and falsehood not to have a structured diaspora. This pattern is often reflected in criminal acts of corruption that are carried out sporadically and massively. At the same level, God's femininity is designed to give the good news that God's love, forgiveness, and tenderness are forms of His *Jamal* and *Kamal* that these attributes must express in the life of every servant. In this case, the perpetrators of corruption are considered unable to express God's femininity for their people by distributing welfare, protection, and love. Therefore, the official should install this awareness in the spirituality system of the government and society in Indonesia by implementing the values of God's femininity in their living lives.¹³

Rianto and Meuko describe that diaspora corruption is like a virus that infects the body's organism system (the state). The virus continues to adapt and develop rapidly following the pattern of applicable law enforcement. Even at a more vicious 'stage,' the corruption virus penetrates and undermines the scope of the legislation. These individuals who spread the virus then play a role in fiddling with the law, either by 'ordering' a new law or deleting a specific article or paragraph for the sake of its long-term interests. According to the book, *Koruptor, Go to Hell!*, Bibid and Nuurlis said that corruption in Indonesia has spread both from the anatomy of corruption to the "standard rules" of the judicial mafia. In this position, the corruptor carries out a series of criminal acts such as bribery, extortion, embezzlement in office, conflicts of interest in procuring goods or services, abuse of authority, and gratuities.¹⁴

Next, KH. Alfin Shoheh explained that the name theft or *sariqah*, embezzlement or *risywah*, *ghashab*, and *hirabah*, as well as other terms that are

¹² K.H Alfin Shoheh, Interview, April 2020.

¹³ Sachiko Murata, *The Tao of Islam: Kitab Rujukan Tentang Relasi Gender Dalam Kosmologi Dan Teologi Islam* (Bandung: Mizan, 2000).

¹⁴ Bibid Samad Rianto and Nuurlis E. Meuko, *Koruptor, Go To Hell!: Mengupas Anatomi Korupsi Di Indonesia* (Jakarta: Mizan Publika, 2009), 8.

closely related to acts of corruption, are forbidden by Allah and His Messenger. This position is where the stakes of a preacher dare to convey firmly which one is right and which one is false. It doesn't matter when lecturing in front of the public or in front of officials.¹⁵

Meanwhile, KH. Alfin Shoheh emphasized that "*Umara'* have the duty to uphold justice to obtain benefits, namely: *Tabqiqul' Adli li isblabi ar-ra'iyyah*." Before the constituents elect them, the policymakers have promised their supporters. They promise to be trustworthy and responsible leaders. This kind of thing is commonly seen on television during election season. Likewise, after they were elected as *umara'*, they promised Allah and His messenger a pledge or oath with the holy book above their heads. But promises are not enough. In this condition, their integrity as *umara'* is at stake.¹⁶

In line with what was conveyed by KH. Alfin Shoheh, preacher and Secretary of the Malang Regency Baiturrahman Foundation, KH. Andik Wahyudi said that "In *Qawaidul Fiqhy*, efforts to prevent corruption are synergistic with the rules of *Dar'ul Mafasid Muqaddamun 'Ala Jalbil Mashalih*, namely preventing damage is more important than advocating benefit." Our society already understands what is right and what is wrong, that corruption is a disgraceful act, bribing is a dangerous thing and violates the rules. The preachers need to continuously convey this value to the congregation or the broader community that the *umara's* task should not be *khiyanatul amanah*. Betrayal of trust is a form of hypocrisy, and hypocrisy is a common enemy. Humans are being tested at their weak points in this position, namely wealth, position, and animal desires. Therefore, one of the most critical roles of the *muballigh* is to become an alarm for the entire *ummah* (peoples), including officials.¹⁷

KH. Andik Wahyudi added an opinion from the legal aspect: "There are those who compare corruption cases with terrorism cases and drug cases; Why is the death penalty only applied to terrorism and drug cases? What about corruption cases? When it comes to impacts and losses, of course, the dominant effect caused by corruption will be very detrimental to the *ummah* and the state. People will suffer because they feel the long-term impact. According to him, the perpetrators of corruption deserve impoverishment, in addition to imprisonment. The assets that do not belong to them need to be confiscated and returned to the state, and the state certainly has a responsibility to return these assets to its people. In addition, corruptors must be sentenced to the maximum amount of punishment after their

¹⁵ Shoheh, Interview.

¹⁶ Ibid.

¹⁷ K.H Andik Wahyudi, interview, Malang, 2020.

respective crimes. There must be no tolerance or reduction in prison terms because there is an element of bribery to the APH."¹⁸

The above statement is in line with the corruption theory expressed by Jack Bologne through his GONE Theory¹⁹. Bologne said that GONE detailed the causes of corruption and their effects. GONE is a theory used by Bologne to perfect the Triangle Fraud Theory, in which both theories explain why a corruptor commits fraud. Cressey said that the root causes of corruption include; pressure, opportunity, and rationalization. Meanwhile, Bologne said that the causes of fraud consist of four factors: greed (greed), opportunities (opportunities), needs (needs), and low penalties (exposes).¹⁹

Bologne explained that "greed" is a fundamental characteristic of humans who cannot control their passions through the above theory. This behavior is potential for everyone, including ordinary people, so there is no doubt that corruption also often involves non-state officials. Meanwhile, the "opportunity" factor puts corruptors in their worst position as cunning and slippery creatures. This factor is a moment that is usually awaited by corruptors amid the 'narrowness' of their responsibilities. The "needs" factor is defined as the mental attitude of corruptors who are porous because they are never satisfied with their salaries, facilities, and benefits. In addition, they are also crowded in the circle of consumerism culture, such as shopping for luxury goods, going to malls, staying at five-star hotels, partying at entertainment venues, and other glamorous lives. While the factor of "low punishment" does not create a deterrent effect for the perpetrators.

The Bologne narrative is in line with the construction of Sufism by Imam Ghazali, who says that the animalistic dimension of humans is often a stumbling block for humans to be kind and wise. Ghazali describes these dimensions in the form of the libido of livestock and wild animals. These two animalistic traits are reflected in the behavior of the corrupt. On the one hand, corrupt habits are similar to greedy, greedy, and lazy livestock. But on the other hand, the attitude of the corruptors is also similar to that of wild animals that tend to be aggressive, wanting to dominate, hegemony, dominate, and oppress the helpless little people. As protection from the animal libido, humans must control and restrain themselves so that human piety becomes perfect.

The construction of Sufism is used as cognitive fuel by the preachers at the Malang Raya Service Mosque. They, the missionaries, like to promote the narratives of the maqamat of Sufism, such as the stations of repentance, patience, tawakkal, ridha, as spiritual generators so that officials have the

¹⁸ Ibid.

¹⁹ Jack Bologne and J.T. Wells, *The Accountant's Handbook of Fraud Commercial Crime* (New York: Wiley New York, 1993).

patience to behave honestly and trustworthy. Alfin Shoheh said that through the construction of Sufism, the immunity of pious officials in Malang Raya became stronger.

Meanwhile, KH. Khoiril Anwar, the preacher of the An Nuur mosque in Batu City who is also an alumnus of Pondok Darul Mustafa-Yemen, expressed his opinion from a Sufism point of view that: In the book of *Tanbihul Ghafilin*, it is stated that a job that others may consider is not valuable, maybe in the hereafter very expensive. The things in this world seem trivial but are very useful. From the Sufi figures, one can take an example of a story, namely the story of Sheikh Ibrahim bin Adham. He gave an example of being reflective and careful in thoughts, feelings, words, and actions. For example, when three students are told to slaughter birds, they can find a place that other people don't know. When they returned, the three students were slaughtering. Some were not. The two students said they had been hiding while slaughtering the birds and testified that no one knew. At the same time, the other student said that he could not find a place that was not known by anyone or anything. He said, "Wherever I look for a hiding place, I always feel that God is always watching and watching over me." According to him, the last word of the santri is a commendable act because of his prudence and introspection.²⁰

The book of *Tanbihul Ghafilin bi Ahaditsi Sayyidil Anbiya' wal Mursalin* (Warning for the Neglected: Hadiths of the Prophets and Apostles) as mentioned above, is the masterpiece of Sheikh Abu Laits as-Samarqandi which was later known as his *laqab* (nickname) "Al-Faqih." Sheikh Abul Laits, whose full name is Abu Laits bin Muhammad bin Ibrahim as-Samarqandi al-Hanafi is a *tabi'ut tabi'in* scholar from Samarqand Uzbekistan the beginning of the 4th century Hijri and died in 373 Hijriyah. Furthermore, Idrus Hasan in "Translation of the Book of *Tanbihul Ghafilin*" reviews the main points of discussion in the book, one of which is about the greedy nature of humans. Al-Faqih describes that greed usually infects the heart of someone who always wants something more than the portion and level. This trait can then make a person forget and leave his responsibilities.²¹

Idrus' description above is commensurate with corruption in various cases, including the mark-up and mark-down cases. They play the price of a procurement project or a construction tender to serve the "idol of gluttony" built and worshiped in their hearts. Krisna Harahap (2002) reveals that criminal acts of corruption in mark-ups and mark-downs often occur in government agencies. Krisna said that acts of corruption by taking state

²⁰ K.H Khoiril Anwar, Interview, Malang, 2020.

²¹ Idrus Hasan, *Terjemahan Kitab Tanbihul Ghafilin* (Surabaya: Mutiara Ilmu, 2012).

money directly from safes, password cabinets, or safes are cliché or obsolete. Today, according to Krisna, the modes often used by corruptors include tender games, both small in scale and mega-projects. Procurement engineering, for example, is often carried out in a 'subtle' way. Not a few fictitious names of companies or the decrease and increase in the number of procurement prices found by the KPK. In addition, there is also a tender "lintingan" or "arisan." In this position, the tender auctioneers have already determined the winner.²²

In addition to the construction of Sufism, the muballigh also offer the construction of fiqh to prevent corruption in Malang Raya. KH Syamsul Islam, the preacher of the An-Nur Mosque in Batu City who stated that "When viewed from the point of view of Islamic Law, there is one verse in the Qur'an that seems to be an eternal debate in Indonesia, because Indonesia is not an Islamic country." This verse implies the death penalty, cutting off hands, cutting off legs, and exile, as stated in QS. al-Maidah [5]: 33, "Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world, and for them in the Hereafter is a great punishment." However, Islamic law, or more specifically contained in the law of fiqh, the scholars and jurists have recently made several fatwas about the punishment, meaning that fiqh is no longer black and white. One recent example, NU has institutionally published a book entitled "Jihad Nahdlatul Ulama Against Corruption." The book clearly explains what fiqh corruption is and its laws. The book "Corruptors Are Kafir" results from a study by NU and Muhammadiyah in collaboration with the KPK, and its contents are almost the same as the previous book. There was also a fatwa that provoked a polemic in the community, stating that the corpses of corruptors were not obliged to be prayed for. For him, the fatwa is enough to be shock therapy for corruptors. Apart from the various polemics that exist, WE should appreciate the efforts of specific organizations or groups in disseminating knowledge about preventing corruption. Regarding legal issues, it is explicit in the Anti-Corruption Law, but it goes back to the Honesty of Law Enforcement Officials.

Concerning the above statement, according to the late. KH. Hasyim Muzadi, in his speech on the book *Corruptor Kafir* emphasized that corruption is an act of shirk. The general chairman of the PBNU 2004-2010 was more of the opinion that there is no proper punishment for corruptors

²² Krisna Harahap, *Pemberantasan Korupsi: Jalan Tiada Ujung* (Bandung: Grafitri, 2006).

other than cutting off their hands and feet by crossing them, being expelled from their environment, and other appropriate punishments according to Islamic law. Moreover, if he dies, the community cannot pray his body until heirs return the corrupted property to the state. Consistent with the statement of the late. KH. Hasyim Muzadi, Din Syamsyuddin, General Chairperson of PP Muhammadiyah who was in office, revealed acts of corruption with the term TBC (*Takbayul, Bid'ah, Churafat*) or *shirk* in the modern age. In addition, this book also suggests that scholars should work together to prevent and combat evil acts called corruption.²³

The Role of Religious Forums as a Base for Corruption Resistance and Prevention at the Greater Malang Government Mosque

Based on observations made by researchers on religious activities in each mosque, researchers can identify and measure the extent of the role of religious forums as a basis for preventing and resisting corruption. As stated by R. Achmad Maburr, Chairman of Takmir Baiturrohim Mosque Malang City Hall, "The role of religious forums for me is the main task of conveying *Amar Ma'ruf* and *Nahi Munkar*. Anti-corruption values are included in it. We cannot avoid the reality that has happened recently, which is related to corruption issues. As we know, corruption is a common enemy and must be prevented and fought together, not least the corruption case that befell Malang Raya, especially in the scope of Malang City Hall. From this, I think that the role of the takmir is crucial in seeking an active role in the religious pulpit in preventing corruption."²⁴

Maburr's opinion above is in line with the motto of the City of Malang, namely "*Malang Kucecvara*." *Kucecvara* comes from Sanskrit: *Mala* means evil; *Angkuca* means destroying, and *Icvara* means God, then the Malang City government paraphrased it as "God destroys the falsehood upholds the truth." This motto is a gift from Prof. Dr. Raden Mas Ngabehi Poerbatjaraka, a well-known professor in Javanese literature. He has done bookkeeping and cataloging ancient Javanese manuscripts at the *Gajah* Museum in Batavia. This great motto is at least an alarm, especially for policymakers in Malang City Hall to uphold justice and eradicate crimes such as corruption.

In line with what R. Achmad Maburr, H. Agus Salim, —Chairman of Takmir Masjid An Nuur, Batu City,— said, corruption is closely related to honesty. According to him, the rise of corruption cases is caused by a lack of honesty in public officials. In this condition, *ummat* (citizen) should question

²³ Partnership-Kemitraan PP Muhammadiyah dan PP PBNU, *Koruptor Itu Kafir: Telaah Fiqih Korupsi Muhammadiyah & Nahdlatul Ulama* (Bandung: Mizan, 2010), 17–31.

²⁴ R. Achmad Maburr, Interview, Malang, 2020.

their morality as representatives of the ummah. Honesty is part of the reflection of morality. For them, especially those who are Muslim, they must be aware of *amanah*, honesty or *shiddiq*, and other leadership qualities. Of course, this is not an easy matter, so if they forget and neglect their responsibilities, we, as an institution engaged in the religious field, need to reprimand or remind them with spiritual touches. We will convey this warning either through Friday sermons, seven-minute lectures, or other recitations.²⁵

The basic principle that can be the basis for anti-corruption thinking is the concept of the *Qanun Asasi "Mabadi' Khaira Ummah"* belonging to *Ahlussunnah Wal Jam'ah Annahdliyah* (ASWAJA). The Basic Qanun (*Qanun Asasi*) relies on God's word in the Qur'an, which means: "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong, and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient." (QS. Ali Imran [3]: 110). In the *Qanun Asasi*, there are several important points related to the context of corruption, namely the principle of "Upholding brotherhood (*al-ukhuwah*), unity (*al-Ittihad*), justice (*al-'is*), benefit (*al-mashlahah*), wisdom (*al-hikmah*), and compassion (*ar-Rahman*)" and the principle of "good moral (*al-akhlaq al-karimah*)" and upholding honesty (*ash-shidqu*) in thinking, speaking, and acting.²⁶

The opinion of Ustadz Royhan Riksa, Takmir of the Baiturrohman Grand Mosque, Malang Regency, strengthens the statement of H. Agus Salim, SH. He stated that "The Takmir Institution is here to present religious activities that are catalysts for opening the doors of knowledge and awareness of the congregation. So to knock on the door of their consciousness, they need appropriate and evocative propaganda media." This condition demands the persuasion of the preachers or preachers to awaken the soul and conscience of the congregation. Awareness of the importance of being honest and internalizing anti-corruption values is a common interest. He reminded that "corrupt behavior is very likely to occur anywhere, including in the scope of government, community, family, personal self, and the mosque takmir is no exception. The takmir of the mosque is also a human being who does not escape from mistakes and mistakes."²⁷

²⁵ H. Agus Salim, Interview, Malang, 2020.

²⁶ Marzuki Wahid and Hifdzil Alim, eds., *JIHAD NAHDLATUL ULAMA MELAWAN KORUPSI* (Jakarta: Lakpesdam PBN, 2016).

²⁷ Ibid.

Royhan added that things could not separate everything related to worship activities in the mosque from the role and function of the takmir. Organizationally, each mosque usually has a takmir institution. This institution functions to serve the needs of worship, such as mosque facilities and infrastructure, worship activities, and educational institutions under the auspices of the mosque. According to him, the duties and obligations of the takmir management are to hold deliberations related to the facilities and needs of the congregation, socialize the results of each meeting and the policies of the takmir organization, both to the congregation and the surrounding community. Their other task is to hold working deliberations for the takmir management and the supervisory board or advisor for the mosque takmir, either daily, monthly, or yearly. They also prepare work plans, monitoring and evaluate the work of the takmir. Takmir can include materials on anti-corruption prevention on the sidelines of the implementation of this work program. Because so far, the takmir has never held a study that discusses the theme of corruption explicitly.²⁸

What is stated by Royhan is comparable to the opinion of Glock and Stark. They define religion (including "religious forums") as symbols, belief systems, and standardized behavioral systems. All of the symbols are centered on the problems faced by humans (divisions between communities/disintegration, blasphemy, treason, corruption, and the like). They are internalized as the most meaningful thing (Ultimate Mean Hypothetical).²⁹ The takmir's position as a system of symbols and behavior that exists under the auspices of the mosque and its efforts in preventing corruption is significant.

Mochtar Lubis and James Scott, citing Onghokham, stated that the seeds of corruption that developed and spread systemically in Indonesia had been scattered since the days of the kingdom.³⁰ The phenomenon of 'nursery' exists and occurs through venality of power, namely a king who collects taxes and employs his people forcibly arbitrarily. Likewise, during the VOC era, conglomerates acting in the name of the interests of the Dutch people and corporates conducted illicit transactions, forming a spice business syndicate and other natural resources. They collude with the demang and regents/regional authorities. Indeed, at that time, religious circles (especially Muslims) were under tremendous pressure. The authorities gave the clergy a little space to preach and fight for the rights of the people and cultural circles, and local fighters.

²⁸ Ustadz Royhan Riksa, Interview, Malang, 2020.

²⁹ Zakiyah Drajad, *Ilmu Jiwa Agama* (Bandung: Bulan Bintang, 2005), 10.

³⁰ Mochtar Lubis and James Scott, *Bunga Rampai Korupsi* (Jakarta: LP3ES, 1983).

Meanwhile, Syed Hussein Alatas stated that corruption concerns many areas of life, from religion, society, economy, culture, politics to law. Alatas describes the phenomenon of corruption in detail, starting from its meaning, function, types, causes and effects, and how to prevent it. Furthermore, Alatas dissects corruption through sociological approaches such as religious, legal, and traditional/cultural approaches. According to him, corruption is seen to cut the bureaucracy to function as an accelerator of state development. But, on the other hand, corruption also functions to satisfy the desires of individuals or groups of unscrupulous officials.

The example is the case of gratification (bribery/*risywah*). For unscrupulous officials, *risywah* does not depend on the amount of the bribe value and whether or not the action is secret. Instead, bribes occur because of a clash between the values held by the community (religious values, customs, culture) —and still inherent in the perpetrators of corruption—, with modern concepts of public morality that serve as guidelines in their institutions.³¹

Alatas quoted Sorokin and Lunden as saying that an absolute system would result in absolute corruption. A system becomes corrupt if officials do not have morality and integrity in providing services to the public. One factor that caused the corrupt system was the lack of commitment, lack of honesty, and the emergence of public officials' social values. It has to do with their attitudes and choices; why do they want to be a leader.³²

He further stated, corruption is not limited to the conduct of specific decisions. It is a process that includes attitude formation, planning, historical antecedents, social mobility, group affiliation, and other sociological factors.³³ The statement emphasized that the moral absence of a leader/official will gradually ensnare the pockets of the state and reinforce corrupt policies. In addition, Alatas provides an offer, preventing corruption and relying on the high morality of public officials and efficient and rational law, which is no less critical depending on the encouragement and efforts of the community in preventing and eradicating corruption.

Agus Salim responded to the phenomenon as stated by Alatas above. According to him, today, humans live amid material life and consumerism culture. This reality triggers man's animalistic sense in accumulating matter; produce, recycle, and consume them continuously. This desire has essentially gone beyond the limits of human needs. The greed (*thoma*) of man can lead his personality to the 'fullness' of power and perpetuate it for the benefit of the seven generations (oligarchy). So to remind him, the community must be

³¹ Syed Hussein Alatas, *The Sociology of Corruption* (Singapore: The Times Books International, 1980).

³² *Ibid.*, 69.

³³ *Ibid.*, 25.

present consciously from which side they will fight. Those concerned in the field of law can fight it in a rational and valid law in this country; for those experts in religion, they can fight it with da'wah innovations relevant to the needs of the ummah. In this position, Agus Salim, as the takmir of the An Nuur Mosque in Batu City, expressed his initiative to raise anti-corruption themes as the plan of his religious forum in the future.³⁴

This description further strengthens that religious forums in government mosques have a strong existence as a basis for anti-corruption education, especially for government officials in the Greater Malang area. This effort needs to be followed up with maximum seriousness to lower the number and corruption cases. In addition, there needs to be increased participation from all stakeholders to minimize the reappearance of corruption cases in Malang Raya in particular and throughout Indonesia in general.

Conclusion

The cognitive construction of preachers and preachers about the urgency of religious forums as a basis for preventing and fighting corruption in Malang Raya has strong potential and cultural capital to inject the awareness of the mustami' or congregation who are officials. There are variants of cognitive construction among the preachers and preachers at the Government Mosque of Malang Raya. The cognitive constructions in question include theological constructions, Sufism constructions, *jinayah fiqh* constructions, eschatological constructions, and *qawaidul fiqhiyah* constructions. Meanwhile, the role of preventing and fighting corruption at the Baiturrohim Mosque in Malang City Hall through religious forums has already taken place. However, *Takmir* Institution did not discuss the study on the theme of corruption specifically. Studies on the theme of corruption are still tucked away in various themes of sermons and lectures. Likewise, what happened at the Baiturrahman Grand Mosque, Malang Regency, and the An Nuur Mosque, Batu City.

Some of the momentum of religious forums that became the basis for preventing and fighting corruption was expressed in religious activities such as short sermons, weekly and monthly recitations, Friday sermons, and commemorations of Islamic holidays. Through religious forums, preachers and preachers play a significant role as spiritual generators to bring about social change. The missionaries made this effort as shock therapy for officials so that they were able to behave honestly and trustworthy.

³⁴ Salim, Interview, Malang.

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