

CORRUPTION IN THE QUR'AN: CAUSES, SANCTIONS, AND ALTERNATIVE SOLUTIONS BASED ON THE QUR'AN

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Abstract

Corruption is an act that has existed since the time of the Prophet Muhammad Saw and even today corruption still occurs. The perpetrators can be anyone from various divisions and hierarchies of humanity, from ordinary people, officials, and even conglomerates. Based on these reasons, it is important to conduct this study. This research is a library research – using a thematic interpretation approach. The conclusion of this article is that the cause of corruption is influenced by two factors, namely greed and the lack of supervisory mechanisms. The sanction offered by the Qur'an is literally cutting off the hand, but it can also be understood with the meaning of ta'zir, according to the crime committed. Then the alternative solution offered by the Qur'an in minimizing corruption is to instill awareness of every individual about human nature on earth and to raise government awareness of the importance of their authority in eradicating corruption.

Keywords: Corruption, Cause, Sanction, Solution of the Al-Qur'an

Abstrak

Korupsi merupakan perbuatan yang sudah ada sejak zaman Rasulullah Saw. dan bahkan sampai saat ini, budaya korupsi masih saja terjadi. Pelakunya pun bisa siapa saja dari berbagai divisi dan hirarki kemanusiaan, mulai rakyat biasa, pejabat bahkan konglomerat. Berdasarkan alasan tersebut, maka kajian ini penting dilakukan. penelitian ini merupakan penelitian kepustakaan – dengan menggunakan pendekatan tafsir tematik. Kesimpulan dari artikel ini adalah penyebab terjadinya korupsi dipengaruhi oleh dua faktor, yaitu nafsu keserakahan dan minimnya mekanisme pengawasan. Adapun sanksi yang ditawarkan al-Qur'an secara literal adalah potong tangan, namun bisa juga dipahami dengan makna ta'zir, sesuai dengan kejahatan yang dilakukan. Kemudian alternatif solusi yang ditawarkan al-Qur'an dalam meminimalisasi korupsi adalah dengan menanamkan kesadaran setiap individu tentang fitrah manusia di bumi serta menumbuhkan kesadaran pemerintah terhadap penting otoritas mereka dalam memberantas budaya korupsi.

Kata kunci : Korupsi, Penyebab, Sanksi, Solusi dari Al-Qur'an

INTRODUCTION

On 27 Rabi'ul Akhir, coincide with 28 July 2000, the Indonesian Ulama Council (MUI) issued a fatwa about *risywah* (bribery), *ghulul* (corruption), and gifts to government officials. The fatwa emphasizes that people who give bribes, accept bribes and commit corruption are unlawful. Quantitatively, Indonesia is a country with the largest Muslim majority in the world.¹

¹ Ahmad Solikhin, "Islam, Negara, Dan Perlindungan Hak-Hak Islam Minoritas," *Journal of Governance* 1, no. 1 (2016), <https://doi.org/10.31506/jog.v1i1.1312>.

However, in reality the practice and culture of corruption in Indonesia is still quite high, although it has shown a decline from previous years.²

Corruption in Indonesia has become a hot topic of discussion in various media, and it is not uncommon for the perpetrators of corruption to be state officials, religious officials, and even law enforcers who are 'infected with the corruption virus', which is they should be good role models for the people. Related to this, the author notes the story of the caliph Umar bin Abdul 'Aziz, who at that time someone came to his house at night wanting to talk about something. Then Umar asked, "What business do you want to talk about, about the state or about personal matters?" Then suddenly Umar turned off the lights so that they were in a state of complete darkness. Then the person was surprised, then he asked again, "Why are the lights turned off?", then Umar replied, "We want to talk about personal matters right? It's not a state problem, while the oil from the lamp comes from the people's money, so I turn it off."³

From this story we can conclude that a superior ruler respects the rights of the people and protects the people well, at least by exemplifying good behavior and good morals. Civilization will be created with good governance, this was proven when the Prophet Muhammad Saw., building Medina civilization, the Prophet as a leader always showed good morals. So that good morals produced good governance, and the implications of good morals would also be able to dampen the urge to do bad things. Corruption occurs because of the inability of the rulers to control their desires so that in the end they do this.

In the Qur'an, Allah emphasizes the prohibition of corruption, among others in sura al-Baqarah (2): 188:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْخُلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ١٨٨

"And do not some of you eat the property of some of you in an unrighteous manner and (do not) bring (the problem) the property to the judge, so that you can eat some of the other assets. people with (paths) sin, even though you know it."

The prohibition on consuming wealth in vanity in this verse clearly shows the prohibition of corruption.⁴ Because corruption is an act of taking the rights of others in a vanity way. Therefore, this culture of corruption must be eradicated by giving punishments that can deter the perpetrators and make their generation afraid to do such despicable things.

LITERATURE REVIEW

Here are some of the latest studies on corruption in the Qur'an. Budi Birahmat and Syarial Dedi entitled An Examination of the Quranic Concept on Corruption, focusing on the study of the term corruption in the Qur'an and Budi and Syarial also suggesting – that there must be an anti-corruption fiqh formulation in Indonesia. Abd. Basid, et al wrote about Legal Qunsequences of the Corruption in the Qur'an: Khafi Alfaz Approach to the Corruption Verses,

² Wawan Heru Suyatmiko, "Memaknai Turunnya Skor Indeks Persepsi Korupsi Indonesia Tahun 2020," *Integritas* 7, no. 1 (2021): 161–78, <https://doi.org/10.32697/integritas.v7i1.717>.

³ Nana Audina and Raihan Raihan, "Prinsip Good Governance Pada Kepemimpinan Umar Bin Abdul Azis," *Al-Idarah: Jurnal Manajemen Dan Administrasi Islam* 2, no. 2 (2019): 23, <https://doi.org/10.22373/al-idarah.v2i2.4010>.

⁴ Larangan memakan harta dengan cara batil, lihat QS: al-Baqarah (2) : 155 ; An-Nisaa (4): 10 dan 29 ; Ali Imran (3) : 180 dan 186.

the focus of the study was only on QS. Āli 'Imrān [3]: 161, QS. Al-Nisa' [4]: 29, QS. Al-Baqarah [2]: 188, and QS. Al-Māidah [5]: 38, the conclusion of the study explains that the law for corruptors is cutting off their hands (same as the law for as-Sariq).

Then Suad Fikriawan, et al wrote about Corruption in the Text and Context of the Qur'an: Maudhu'i Interpretation Approach, the focus of this article is to study QS. Al-Baqarah [2]: 188, QS. Āli 'Imrān [3]: 161, and QS. Al-Māidah [5]: 38 and 42. The conclusion of this article explains that the terms corruption used in the verses of the Qur'an have different meanings and implications in each of their uses. Based on the above study, it is different from this study, because it does not only focus on certain chapters or verses of the Qur'an. But examine several aspects, namely: causes of corruption, sanctions (in constitutional law and Qur'anic law), as well as alternative solutions based on al-Qur'an values.

RESEARCH METHOD

This study is a qualitative approach and uses a library research model. In the study of interpretation, this study includes a typology of thematic interpretation studies. Although, the thematic studies conducted in this study were not very detailed. But it is sufficient to represent the description of corruption in the Qur'an, especially in the aspects of causes, sanctions, and solutions based on Al-Qur'an values. The method used in this study is descriptive-analytic, namely displaying data on corruption verses, then analyzing them with various interpretations of literature

DISCUSSION

Ontological Review About the Definition of Corruption

Etymologically, corruption comes from the Latin word *corruptus*, which means a change from a just, right, and honest situation to the opposite, and *corruptio*, from the verb *corrumpere*, which means to be damaged, turned around, rotten, or someone who bribes or is bribed.⁵ From Latin, the terms *corrupt*, (English), *corruption* (French), and *corruptie or korrupcie* (Dutch) are known.⁶ In the Big Indonesian Dictionary (KBBI) corruption means crime, rottenness, bribery, disobedience, depravity, and dishonesty or abuse of authority for personal and group interests and benefits.⁷ Whereas in Malaysia, the term corruption is known as *resuah*, derived from the Arabic *risywah*, according to the Arabic-Indonesian General Dictionary it means the same as corruption.⁸

Meanwhile, in terminology, corruption is defined as an act that is not good (bad), such as embezzlement of money or accepting bribes, and so on. Then in Islam, there are several terms that are identified with the word corruption in terms of the technique, type, and motive for taking it. Among the most popular are: *Al-ghulul* (embezzlement of property or rights), *ar-Risywah* (bribes or kickbacks), *al-Ghasab* (taking rights or property by force), *al-Khianat*

⁵In Kemendikbudristek, *Pendidikan Anti Korupsi Untuk Perguruan Tinggi* (Jakarta: Kemendikbudristek RI, 2011), 23.

⁶In Kemendikbudristek, *Pendidikan Anti Korupsi Untuk Perguruan Tinggi* (Jakarta: Kemendikbudristek RI, 2011), 25.

⁷Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Departemen Pusat Bahasa, 2008), 831.

⁸Andi Hamzah, *Pemberantasan Korupsi Ditinjau Dari Hukum Pidana*, (Jakarta: Pusat Hukum Pidana Universitas Trisakti, 2002), 23-27.

(wasting trust), *as-Sariqah* (stealing), *al-Hirabah* (robbing), *Al-Ikhtilas* (pickpockets), *al-Maks* (illegal fees), and *al-Ihtihab* (seizing).⁹

So from the various definitions above it can be concluded that corruption is the abuse of authority by one or more people, individuals or groups who commit bribery (receiving money or giving bribes), embezzlement of money, which can harm a person or institution, and can even harm the country's economy with the aim of enrich themselves or certain groups.

The Causes of Corruption based on the Qur'an

The main factor causing corruption is uncontrollable passions, the desire to quickly get what you want. Lust is man's greatest enemy, many fall into disobedience because of their inability to control lust. In the Al-Quran there are many verses that exaggerate the destruction of humans because they are enslaved by lust.¹⁰ Allah SWT. it says:

﴿وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ ...﴾

"And if Allah extends sustenance to His servants, surely they will exceed the limits on earth.." (Asy-Shura '[42]: 27).

In this verse it is explicitly stated that *'if Allah expands sustenance, surely humans will exceed the limits'*, from the statement of the Qur'an it can be concluded that if humans are given the opportunity they will exceed the limits. Likewise with corruption in Indonesia, state officials or government officials in carrying out their actions in abuse of authority because they are given space, if this space can be closed then the 'corruption virus' that has hit this country can be overcome. This is what the Qur'an indicates above, in simple language that *'if humans are given even a little space, they will transgress'*.

Why did it happen? Indeed, if we examine the historicity of Muslims when they returned from the two big wars, namely the Badr war and the Uhud war, there are quite well-known narrations, namely; *"Raja'na min jihadi al-asghari ila jihad al-akbar"* (We have just returned from a small war to a big war), hearing this statement, the companions were surprised, then they asked, Is there a bigger war than bloody war, ya Rasulullah? Prophet Saw., answered, *"Na'am, jihad al-akbar, jihad al-nafs"* (yes, the greatest jihad is jihad against lust).

Although many among the *muhadditsin* questioned this hadith. It is now, proven that the war against lust is a very big jihad.¹¹ Abuse of authority or committing corruption is a form of a person's inability to control his desires, so it is natural in another verse that Allah explains:

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ٢٣

"So have you ever seen someone who made his desires his god and Allah granted him based on His knowledge and Allah has closed his hearing and heart and closed his sight?). Then why don't you take lessons?" (Qs. Al-Jatsiah [45]: 23).

In this verse it is clearly stated that lust can make a person blind to the truth so that his vision becomes upside down *'bright to see the bad'*. So, it is natural that the Prophet

⁹ Syaiful Ilmi, "Melacak Term Korupsi Dalam Al-Qur'an Sebagai Epistemologi Perumusan," *Journal Khatulistiwa-Journal of Islamic Studies* 1, no. 1 (2011): 1–14.

¹⁰ Lihat Qs. An Nisa (4) : 135 ; Al Ma-idah (5) : 48, 49 dan 77 ; Al An'am (6) : 56 ; Ar-Rad (13) : 37 ; Thaha (20) : 16 ; Al-Mu'minun (23) : 71 ; Al-Furqan (25) : 43 ; Ar-Rum (30):29 ; Muhammad (47): 16 ; An Nazi'at (79) : 40 dan 41.

¹¹ Rif'at Husnul Ma'afi, "Konsep Jihad Dalam Perspektif Islam," *Kalimah* 11, no. 1 (2013): 133–49.

Muhammad stated that the greatest jihad is jihad against lust, in the Koran there are many verses that describe people who were enslaved to the point of being destroyed by lust. Furthermore, the destruction and decline of the civilization of the Indonesian nation was all due to the incumbents who were not wise in upholding the mandate they carried, so that the abuse of authority was rife in every sector of government. In this case Allah SWT. reminded in his words:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ ٤١

"It has been seen that damage on land and at sea is caused by the actions of human hands, so that Allah will feel for them some of (the consequences of) their actions, so that they return (to the right path)". (Qs. Ar-Rum [30]: 41).

What is stressing in the verse is the word *fasad*, when M. Quraish Shihab interprets the verse, he begins with a linguistic study. He defines the word *fasad* as 'to change or shift something from its proper place'.¹² Most contemporary scholars interpret this verse as the basis for environmental damage, but if we refer to the etymological definition, then the scope of the meaning of *fasad* in this verse does not only cover environ.

When referring to the interpretation of the *salaf* (classical) scholars, the word *fasad* in the verse is interpreted with various interpretations, including Ibn. Kathir's interpretation with *syirk*¹³, Al-Baidhawi's interpretation with *Dzalim* and *heresy*.¹⁴ Then if we refer to mufassir *khallaf* (contemporary), then we will find the relevance of interpretation to social problems today. H. Oemar Bakri in interpreting the *fasad* in Surah al-'Araf verse 56, by saying 'humans must create peace and happiness on earth, all forms of evil must be avoided'.¹⁵

Then to reinforce and clarify the interpretations of the commentators above, we need to look at Al-Maraghi's interpretation. Al-Maraghi when interpreting the verse, he said '*al-fasad*' (damage), the damage described in the verse is damage in general that occurs on land and at sea. But, it is clarified that various despicable acts that occur on earth are a forms of damage done by humans, such as; consuming drugs, psychotropics and addictive substances which are triggers for the destruction of generations, committing adultery which will damage one's ancestry, theft which harms other parties and other despicable acts, all of which are included in the meaning of *al-fasad*.¹⁶

So through the description of the several verses above, it can be concluded that the occurrence of corrupt practices is at least influenced by two main factors: *First*, internal (personal) factors, these internal factors are factors that occur from the human being himself, as what has been ultimatumed by Rasulullah SAW, that jihad against lust is the biggest jihad in the modern era. The 'corruption virus' that has hit this country is an implication of the inability of the rulers or perpetrators of corruption - to stem or control their passions, so that they can carry out such behavior. *Second*, external factors, external factors are factors that occur from outside, corrupt practices occur due to a lack of good oversight from various elements of government. Thus providing space for the perpetrators of corruption to carry out their actions.

¹² M. Quraish Shihab, *Tafsir Al-Misbah : Pesan, Kesan, Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), 323.

¹³ Ibnu Katsir, *Tafsir Al-Qur'an Al-'Adzim* (Beirut, Libanon: Maktabah Nur al-Ilmiyyah, 1992). Jilid III. 420.

¹⁴ Al-Baidhawi, *Anwar At-Tanzil wa Asrar At-Takwil* (Beirut, Libanon: Dar al-Ilmiyyah, 1988). Jilid III. 222.

¹⁵ H. Oemar Bakry, *Tafsir Rahmat* (Jakarta: Mutiara, 1982). 297.

¹⁶ Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi. Terj.* (Semarang: Toha Putra, 1988), Jilid 8, 330.

Sanctions for Corruption Actors: Between Statutory Law and Qur`anic Law

1. Constitutional law

The law that regulates limits or penalties for corruptors is contained in Law number 20 of 2001 in conjunction with Law no. 31 of 1999 which states that:

- a. Any person who unlawfully commits an act of enriching himself or another person or a corporation that can harm the state's finances or the state's economy, shall be punished with imprisonment for life or imprisonment for a minimum of 4 (four) years and a maximum of 20 (two) twenty) years and a minimum fine of Rp. 200,000,000.- (two hundred million rupiahs) and a maximum of Rp. 1,000,000,000.- (one billion rupiahs).
- b. In the event that the criminal act of corruption as referred to in paragraph (1) is committed under certain conditions, death penalty may be imposed. Apart from those regulated in Article 2 of Law Number 20 of 2001 jo. UU no. 31 of 1999 concerning the Eradication of Corruption, the definition of corruption is also regulated in Article 3, Article 5, Article 6, Article 7, Article 8, Article 9, Article 10, Article 11, Article 12, Article 13, Article 14, Article 15 and Article 16 of Law Number 20 of 2001 in conjunction with Law no. 31 of 1999 concerning the Eradication of Corruption Crimes. With the enactment of Law Number 31 of 1999 concerning the Eradication of Corruption Crimes which replaced Law Number 3 of 1971 concerning the Eradication of Corruption Crimes, the imposition of capital punishment for perpetrators of corruption has a strong legal basis because it has been regulated in Article 2 paragraph (2) Law Number 20 of 2001 in conjunction with Law no. 31 of 1999.

2. Quranic law

According to the perspective of Islamic law, the had or punishment for perpetrators of corrupt practices is contained in al-Maidah [5]: 38:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ٣٨

"Men who steal and women who steal, cut off their hands (as) revenge for what they do and as punishment from Allah. and Allah is Mighty, Most Wise.

When interpreting the verse, the mufasssir revealed various colors of their interpretation. Classical scholars interpreted this verse as physically cutting off their hands.¹⁷ M. Quraish Shihab as a contemporary interpreter, gives a different nuance when interpreting the verse. He distinguished between steal, thief, robbing, bribing and other similar criminal practices. Regarding – *as-Sariq* in the verse, according to M. Quraish Shihab, the verse is not suitable as an argument or basis for *had* (punishment) for perpetrators of corruption. Because in that verse it talks about thieves.¹⁸

According Shihab, the thief discussed in the verse is not only done once or twice, but this behavior has become his profession. So it is natural that the Koran adopts a policy with *had* or the punishment of cutting off hands. Then, is it true that the verse is less relevant if it is used as a basis for corruptors? Literally, the verse illustrates the *had* for thieves, but if examined further, the substance and emphasis in the verse is that the Qur`an really respects and exalts

¹⁷ Al-Alusiy, *Ruh Al-Ma'aniy fi Tafsir al-Qur'an al-'Adzim wa as-Sab'u al-Matsaniy* (Beirut, Libanon: Dar al-Kitab al-Ilmiyyah, 1994). Jilid III. 303-33 ; Ahmad Wahidiy An-Naisaburiy, *Al-Wasith fi Tafsir al-Qur'an Al-Majid* (Beirut, Libanon: Dar al-Kutub al-Ilmiyyah, 1994). Jilid.III, 184-185.

¹⁸ M. Quraish Shihab, *Tafsir Al-Misbah : Pesan, Kesan, Dan Keserasian Al-Qur'an*. Jilid.III, 115.

human rights, so that they are not taken in vain. Regarding corrupt practices, corruption is the abuse of authority by office holders who have been given by the people, so according to the Qur'an, such people must be severely punished. Then the *had* relationship for the perpetrators of corruption and thieves is contained in the verse above, that the '*hands cut*' in the verse provides an illustration of the application of punishment which has a deterrent effect for the perpetrators.

Therefore, according to the ideal concept of the Qur'an, the most appropriate punishment and can provide a deterrent effect for thieves who have fulfilled the *nisab* is cutting off their hands, as well as for corruptors, the most appropriate punishment must be sought in order to provide a deterrent effect for the perpetrators. Then in Indonesia, can the law on punishment for corruptors provide a deterrent effect for the perpetrators? So far, the punishment or *had* for corruptors has not provided a deterrent effect for corruptors, so that corrupt practices continue to spread and proliferate in various sectors and government hierarchies and society.

Alternative Qur'anic Solutions in Eradicating Corruption

Islam is a religion of *rahmat li 'al-'Alamin*, which is based on the holy book al-Quran. not a single problem of life is neglected in the Koran as Allah says:

”...مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ۝ ٣٨

“... We have forgotten nothing in the Book (the Koran), then to God they will be gathered.” (Qs. Al-An'am [6]: 38).

Based on this verse, it is clear that corruption is also not overlooked in the Qur'an. then the question is, is corruption a modern phenomenon? The answer is certainly no, in the Qur'an Allah says:

وَمَا كَانَ لِلنَّبِيِّ أَنْ يَغْلَّ وَمَنْ يَغْلَلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝ ١٦١

"It is impossible for a Prophet to betray in matters of spoils of war. Whoever betrays in matters of spoils of war, then on the Day of Resurrection he will come with what he betrayed, then each person will be recompensed for what he did with (retribution) in proportion, while they are not mistreated" (Qs. Ali Imran (3): 161).

Mufasssir Indonesia, when interpreting the verse, stated that the verse identified the problem of corruption, just like Hamka, he interpreted it by saying 'watch and trace the implementation of Umar bin Khathab and Umar bin Abdul Aziz (ie gifts must also be returned, explained the commission received by a minister), because signing a contract with a foreign ruler in buying goods according to common sense and Islam is corruption as the name suggests.¹⁹

Then Mahmud Yunus also interpreted the verse by saying that based on the verse it should be used as a guideline for those who are responsible for the country's assets, so that they can maintain and share it honestly, straightly and fairly according to what should be and never commit fraud (corruption), because although he will be spared the torments of this world, he

¹⁹ Hamka Hamka, *Tafsir Al-Azhar* (Jakarta: Yayasan Nurul Islam, 1984), Jilid. IV.143.

will not be spared the torments of the hereafter. believe in the God of the unbelievers. An infidel is only afraid of worldly punishment, therefore he is not afraid of cheating by hiding.²⁰

Based on this verse which has been interpreted by the commentators, it is clear that even during the time of the Prophet, corruption had occurred. Therefore, Rasulullah SAW. has said in many hadiths about the prohibition of corruption, including:

حَدِيثُ سَعِيدِ بْنِ زَيْدٍ بْنِ عَمْرٍو بْنِ نُفَيْلٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَقْطَعَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا طَوَّقَهُ اللَّهُ إِيَّاهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرْضِينَ

"It was narrated from Said bin Zaid bin Amr bin Nufail radhiyallahu 'anhu, he said: Verily the Prophet sallallahu 'alaihi wa sallam once said: Whoever takes an inch of land unjustly, Allah will wrap it around his neck on the Day of Judgment later with the thickness of seven layers of earth" (Hr. Bukhari and Muslim).

مَنْ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَى عَمَلٍ فَكْتَمْنَا مَخِيطًا فَمَا طَوَّقَهُ كَانَ غُلُولًا يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ

"Whoever of you we ask to do something for us, then he hides a sewing tool (needle) or more than that, then that act is ghulul (corruption) must be accounted for later on the Day of Judgment" (Hr. Muslim).

عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ أَعْظَمُ الْغُلُولِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ ذِرَاعٌ مِنَ الْأَرْضِ تَجِدُونَ الرَّجُلَيْنِ جَارَيْنِ فِي الْأَرْضِ أَوْ فِي الدَّارِ فَيَقْطَعُ أَحَدُهُمَا مِنْ حِطِّ صَاحِبِهِ ذِرَاعًا فَإِذَا اقْطَعَهُ طَوَّقَهُ مِنْ سَبْعِ أَرْضِينَ إِلَى يَوْمِ الْقِيَامَةِ

"From Abi Malik Al-Asyja'i from the Prophet SAW. said: "The greatest Ghulul (betrayal/corruption) in the sight of Allah is the corruption of a cubit of land, you find two neighboring men in terms of land or houses, then one of the two takes a cubit of land from the share of the owner. If he takes it, it will be put on him from seven layers of umi on Qiyamat day. (Hr. Ahmad).

In addition to the basis of the Qur'an and hadith above, several friends have also practiced efforts to avoid this despicable act, one of which was what was done by Abu Bakr As-Siddiq, before he died, he ordered A'isyah to examine his finances by saying, "Please check all my assets after I die. If there is an increase in wealth, please return it to the country through the Caliph appointed after me." Hearing this will, Umar, who was known to be firm, brave and hard, shed tears.²¹

From some of the arguments above, both the Qur'an, hadith and the behavior of friends, according to the author, it is quite representative as a basis for thinking for us, that Islam does not justify corrupt practices and does not even provide the slightest space for behavior that can harm many parties, one of which is corrupt practices. Therefore, Islam is a religion that is based on two axiomatic propositions (the Qur'an and hadith) in which these propositions must always be held as a way of life. Then related to Islamic efforts in eradicating the culture of corruption that has hit this country, are as follows:

²⁰ Mahmud Yunus, *Tafsir Qur'an Karim* (Jakarta: Hidakarya Agung, 1988), 95-97.

²¹ "Khalifah Abu Bakar Dan Pencegahan Korupsi | Republika Online," accessed May 29, 2022, <https://www.republika.co.id/berita/ptdtxr458/khalifah-abu-bakar-dan-pencegahan-korupsi>.

1. Instill Awareness in Every Individual About Human Nature on Earth.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةًۭ قَالُوْۤا اَنْتَ جَاعِلٌ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝۳۰

Remember when your Lord said to the Angels: "Indeed I want to make a caliph on earth." they said: "Why do you want to make (the caliph) on earth someone who will make mischief on it and shed blood, even though we always glorify you by praising you and purify you?" God said: "Surely I know what you do not know." (Al-Baqarah [2]: 30).

The word 'khalifah' in the verse indicates not only for the rulers, but applies to all mankind who are on earth.²² Therefore, humans must realize that 'we' were created by God in order to create peace, tranquility on earth. One of the efforts we can make in creating peace and tranquility on earth is not to do things that can harm other people. Moreover, to the detriment of many parties. Likewise with the perpetrators of corruption in this country, this is triggered by human unawareness of their functions and goals on earth, so they do things that are outside the lines of the Shari'a. So it is natural that in this verse the angels protest when Allah wants to make humans caliphs on earth, because they are worried that various damages will occur on this earth.²³

As a milestone so that self-awareness can be realized, we must be aware that we are leaders in this world, and one day we will be held accountable for what we have done. Rasulullah saw. said:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُوءٌ عَنْ رَعِيَّتِهِ فَأَلَامِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ عَلَيْهِمْ وَهُوَ مَسْنُوءٌ عَنْهُمْ

"From 'Abdullah bin Umar r.a said: Indeed, the Messenger of Allah said: "Every person is a leader and will be held accountable for his leadership. A head of state will be held accountable for the people he leads..." (Hr. Bukhari and Muslim)

2. Growing Government Awareness of the Importance of Their Authority in Eradicating Corruption

Rasulullah SAW said:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا، فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ

"Whoever of you sees evil, then prevent it with his hands, if you can't prevent it with your tongue, if you can't (also) then prevent it with your heart, and that is as weak as faith."

The word 'Yad' (hand) in this hadith is heard in two forms, the first hand with the essential or denotative (*haqiqi*) meaning, and the second hand with the connotative (*majazi*)

²² Yesi Lisnawati, Aam Abdussalam, and Wahyu Wibisana, "Konsep Khalifah Dalam Al-Qur'ān Dan Implikasinya Terhadap Tujuan Pendidikan Islam (Studi Maudu'i Terhadap Konsep Khalifah Dalam Tafsir Al-Misbah)," *TARBAWY: Indonesian Journal of Islamic Education* 2, no. 1 (2015): 47, <https://doi.org/10.17509/t.v2i1.3377>.

²³ Muh Lubis et al., "Makna Khalifah Dalam Al-Qur'an (Kajian Tafsir Muqaran Qs. Al-Baqarah/2:30 Dan Qs. Sad/38:26)," *El-Maqra* 1, No. 2 (2021): 84–101.

meaning.²⁴ However, regarding corrupt practices, the hand in this hadith can be interpreted with the meaning of *majazi*, which means government authority. Therefore, the government has the most dominant role in eradicating corruption 'pests', so as not to give birth to the next 'corruption-loving' generations. There are several forms of efforts that can be made by the government in stemming, eradicating and eradicating the culture of corruption that has hit this country:

- a. Improving systems, procedures and procedures to close opportunities for corruption to occur. This is as indicated by the Al-Quran above, Surah Asy-Shura' (42): 27.
- b. Increase the standard of income of public or private employees according to their rational needs.
- c. Take firm action against corruptors indiscriminately with the most severe *Takzir* punishments such as confiscation of assets, dismissal, confinement, forced labor, up to the death penalty.

CONCLUSION

Based on the discussion above, several conclusions can be drawn that corruption is an act of abuse of authority, including embezzlement of money or accepting bribes and so on. There are two factors that cause corruption, internal factors (factors from within the individual) and external factors (factors from outside). As for sanctions or punishments for perpetrators of corruption: According to constitutional law that perpetrators of corruption are ensnared in Law number 20 of 2001 in conjunction with Law no. 31 of 1999 and Law Number 20 of 2001. Meanwhile, according to the Koran, in a understandable way the punishment for corruptors is contained in al-Maidah (5) paragraph 38. There are two Islamic solutions to eradicating a culture of corruption, namely: instilling awareness in each individual about human nature on earth and raise the government's awareness of the importance of their authority in eradicating a culture of corruption. Research on corruption has been carried out by many researchers, but that does not mean that this theme has become obsolete. So the authors hope that there will be further studies on related themes with different perspectives and approaches offered, because even though the theme is the same, if it is photographed with a theory with a different approach, the results will be relatively different

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²⁴ Diah Rusmala Dewi and Ghamal Sholeh Hutomo, "Hikmah Dan Nilai-Nilai Pendidikan Adanya Ayat-Ayat Muhkamat Dan Mutasyabihat Dalam Al-Qur'an," *Islamika* 2, no. 1 (2020): 63–83, <https://doi.org/10.36088/islamika.v2i1.426>; Umarul Faruq, "Kontestasi Penafsiran Ideologis Di Website: Studi Atas Ayat-Ayat Mutashābihāt Sifat Allah Dalam Situs Islam Salafi Dan Nahdlatul Ulama," *MUSHAF Jurnal Tafsir Berwawasan Keindonesiaan* 1, no. 2 (2021): 153–80, <https://doi.org/10.33650/mushaf.v1i2.2182>.

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