

Integration of Islamic Values in Anti-Corruption (A Secondary Data Study on Public Perception of Corruption and Religion)

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Abstract

This study examines the acceptance of Indonesia society towards the integration of Islamic values in corruption eradication policies. Through secondary data in the form of research survey data, this paper aims to explore the public's knowledge about Islamic values related to anti-corruption, their views on the effectiveness of Islamic values-based policies, and the level of support for the integration of these values in public policy. The survey results showed that the majority of respondents had a fairly good knowledge of relevant Islamic values, such as honesty (ash-shidq), justice (al-adl), and amanah. Most respondents believe that anti-corruption policies based on Islamic values will be more effective, with high support for the integration of these values. However, there are concerns regarding the consistency of implementation and the potential for politicization of religious values. This research suggests improving education and socialization of Islamic values, consistency in policy implementation, and collaboration with religious institutions as strategic steps to strengthen the eradication of corruption in Indonesia.

Keywords: Integration of Islamic Values, Corruption Eradication Policy, Anti-Corruption, Public Acceptance, Policy Effectiveness

INTRODUCTION

Corruption is one of the biggest challenges faced by many countries around the world, including Indonesia. As an act of abuse of power for personal gain, corruption not only damages the order of government but also has a negative impact on economic, social, and political development. Indonesia, as the world's fourth-most populous country and with a developing economy, is particularly vulnerable to the adverse effects of corruption. Corrupt practices can hinder development, reduce public trust in government, and exacerbate social injustice (World Bank, 2022).

A report from Transparency International shows that Indonesia still faces major challenges in efforts to eradicate corruption. In the 2022 Corruption

Perception Index (CPI), Indonesia received a score of 38 out of 100, placing the country in 96 out of 180 countries. Although there is a slight improvement compared to previous years, this score shows that the level of corruption in Indonesia is still high and requires serious attention (Transparency International Indonesia, 2023).

In Indonesia, efforts to eradicate corruption have been carried out through various policies, regulations, and the establishment of special institutions such as the Corruption Eradication Commission (KPK). Nevertheless, the challenges faced are still very large. Many corruption cases involve high-ranking state officials, the private sector, and various other levels of society. For example, in 2020, the KPK arrested several high-ranking officials in bribery and gratuity cases involving billions of rupiah in the state budget. This shows that corruption has taken root and is part of a system that is difficult to eradicate.

Islam, as the majority religion embraced by more than 80% of Indonesia's population, has a very firm view on corrupt practices. Islamic teachings emphasize the importance of honesty (*ash-shidq*), justice (*al-adl*), and trustworthiness in daily life. In the context of government and public service, these values teach that every individual who is entrusted with the mandate must carry out their duties honestly and fairly, as well as avoid actions that harm others (Hashim, 2019).

The Quran and Hadith as the main source of Islamic teachings contain a lot of verses and narrations that strongly condemn the practice of corruption and abuse of power. For example, in Surah Al-Baqarah verse 188 it is stated, "And do not eat some of the wealth of others among you in an unrighteous way, and (not) you bring it to the judge, so that you may eat a part of the property of others by sin, even though you know it." This verse clearly prohibits acts of corruption and abuse of power.

In some cases, Islamic values have been applied in the eradication of corruption in Indonesia. For example, some regions have implemented a sharia-based approach in the management of government and public finances, emphasizing transparency, accountability, and integrity. Another example is the anti-corruption initiatives encouraged by religious organizations that use moral and spiritual approaches to campaign for honesty and anti-corruption (Abdul Rahman, 2018).

The integration of Islamic values in public policy, especially in the eradication of corruption, can provide a strong moral foundation and increase the effectiveness of such policies. By making Islamic values the basis for formulating

policies, it is hoped that a system can be created that not only focuses on legal and administrative aspects, but also on moral and ethical aspects (Putra, 2020).

This integration can be done in several ways, including:

- a. **Education and Socialization.** Inserting anti-corruption values based on Islamic teachings in the educational curriculum, starting from elementary to tertiary levels. In addition, socialization about the importance of honesty and trust in daily life through mass media and religious activities also needs to be improved. In 2019, the Ministry of Religious Affairs together with several religious organizations launched an anti-corruption education program based on Islamic values in several Islamic boarding schools and schools.
- b. **Regulations and Policies.** Formulate regulations and policies that explicitly refer to Islamic values in efforts to eradicate corruption. This could be in the form of regulations prohibiting acts of corruption with the threat of explicit sanctions, as well as policies that promote transparency and accountability at all levels of government. For example, some regions have implemented sharia-based audits to ensure transparency and accountability in the use of public budgets.
- c. **The Role of Religious Institutions.** Religious institutions such as the Indonesia Ulema Council (MUI) and other religious organizations can play an active role in anti-corruption campaigns and provide an understanding of the importance of integrity and honesty according to Islamic teachings. In 2018, the MUI issued a fatwa that affirmed that corruption is haram and a form of great sin, and invited Muslims to be active in the eradication of corruption.

Although the integration of Islamic values in corruption eradication policies has a lot of potential, challenges and obstacles cannot be ignored. One of the main challenges is the resistance of various parties who have a certain interest in maintaining the status quo. In addition, the lack of a deep understanding of Islamic values and how to apply them in public policy is also an obstacle that needs to be overcome (Al-Faruqi, 1986).

Another challenge is how to ensure that this integration is not only symbolic but also effective in practice. This requires a strong commitment from all parties, including the government, religious institutions, and the general public. Transparency and accountability must be made the main principles in every policy taken, with the full support of all elements of society.

Data from the KPK shows that there are still many corruption cases involving high-ranking state officials, which raises doubts about the government's commitment to eradicating corruption. In 2020, the KPK uncovered 108 corruption

cases involving 130 suspects, which shows that corruption is still rampant in various sectors.

The integration of Islamic values in corruption eradication policies in Indonesia offers a comprehensive and holistic approach to addressing complex and deep-rooted corruption problems. By prioritizing the principles of honesty, justice, and trust taught in Islam, it is hoped that the resulting policies can be more effective and accepted by the wider community (Putra, 2020).

However, the success of this integration is highly dependent on the commitment and cooperation of all relevant parties. Education, socialization, and consistent regulation implementation as well as the active role of religious institutions are the main keys to achieving this goal. Thus, the eradication of corruption in Indonesia can run better and be in line with strong moral values, creating a clean government and a just and prosperous society. From this background, the problem discussed in this paper is "How does the Indonesian society accept the integration of Islamic values in corruption eradication policies?"

RESEARCH METHOD

This study uses a qualitative approach to explore a deep understanding of the integration of Islamic values in corruption eradication policies in Indonesia. This approach was chosen because it allows researchers to understand social phenomena in more depth and gain comprehensive insights from the perspectives of various related parties. The main data was obtained from secondary research obtained from ICW and MUI research documented by katadata.com. The survey was conducted to measure the level of knowledge, attitudes, and support of the Indonesian people towards the integration of Islamic values in corruption eradication policies. The survey involved 500 respondents who were randomly selected from various regions in Indonesia, including Jakarta, Surabaya, Aceh, and Makassar. The questionnaire used included questions about knowledge of Islamic values related to anti-corruption, views on the effectiveness of policies based on Islamic values, and the level of support for such policies (ICW, 2023).

RESULTS AND DISCUSSION

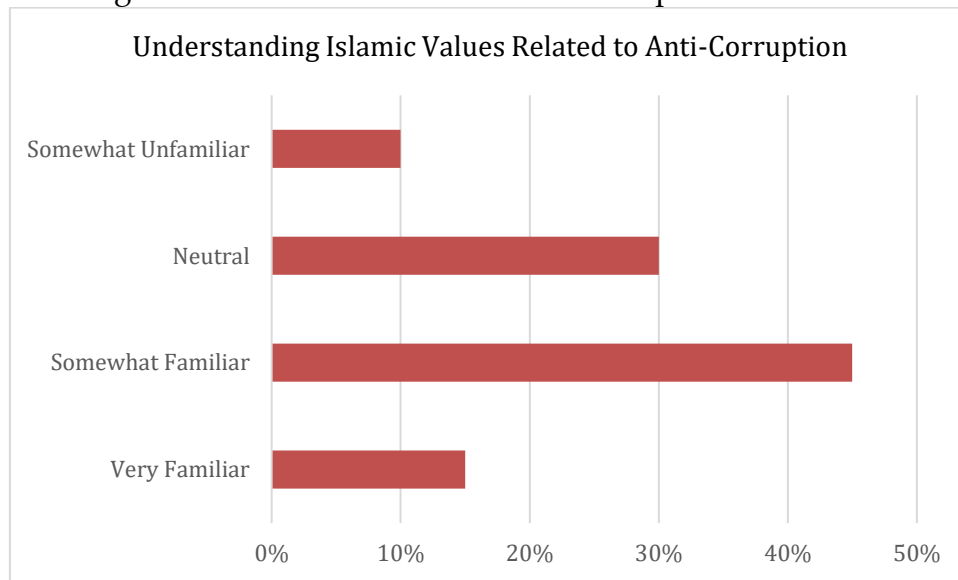
Data was obtained through surveys and questionnaires distributed to the people of Indonesia from various backgrounds, ages, and regions obtained from ICW which contained questions about:

- a. The level of public knowledge about Islamic values related to anti-corruption.
- b. The public's view of the effectiveness of anti-corruption policies based on Islamic values.
- c. The level of public support for the integration of Islamic values in public policy.

The results of the presentation of secondary data which is survey data conducted to measure the level of knowledge, attitudes, and support of the Indonesian people towards the integration of Islamic values in corruption eradication policies. The survey involved 500 respondents who were randomly selected from various regions in Indonesia, including Jakarta, Surabaya, Aceh, and Makassar. The questionnaire used included questions about knowledge of Islamic values related to anti-corruption, views on the effectiveness of policies based on Islamic values, and the level of support for such policies.

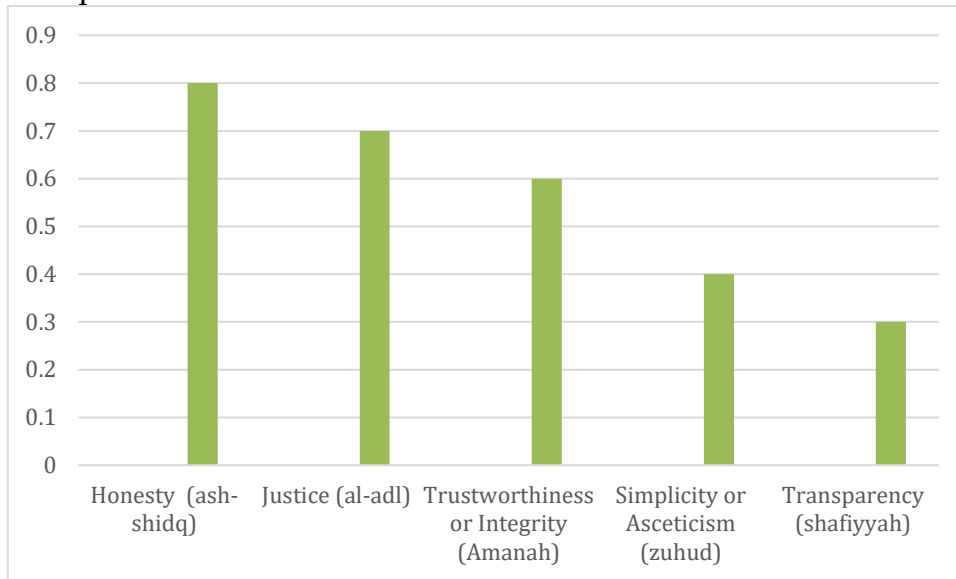
1. Level of Knowledge about Islamic Values in Anti-Corruption

a. Knowing Islamic Values related to Anti-Corruption



Source: ICW secondary data (2023)

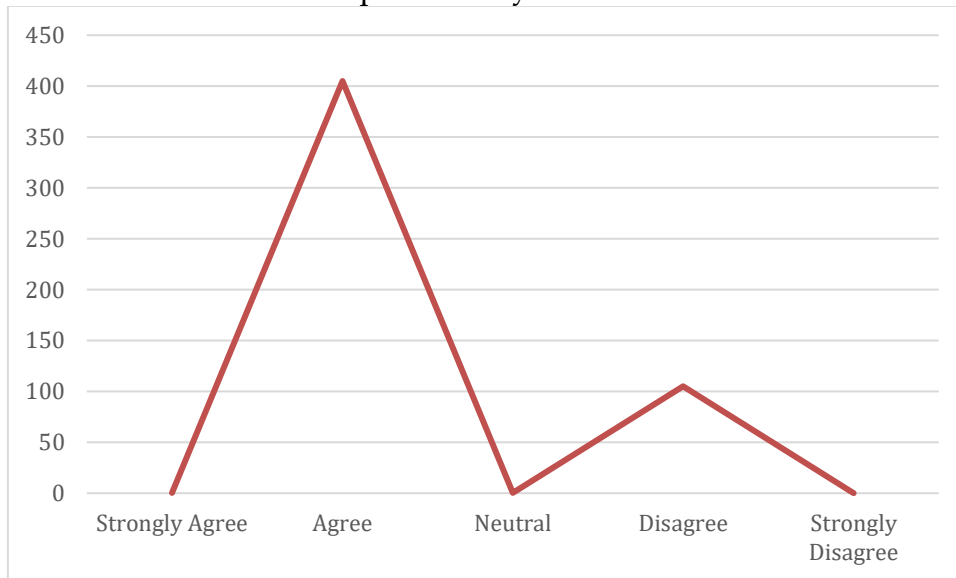
b. Examples of Known Islamic Values



Source: ICW secondary data (2023)

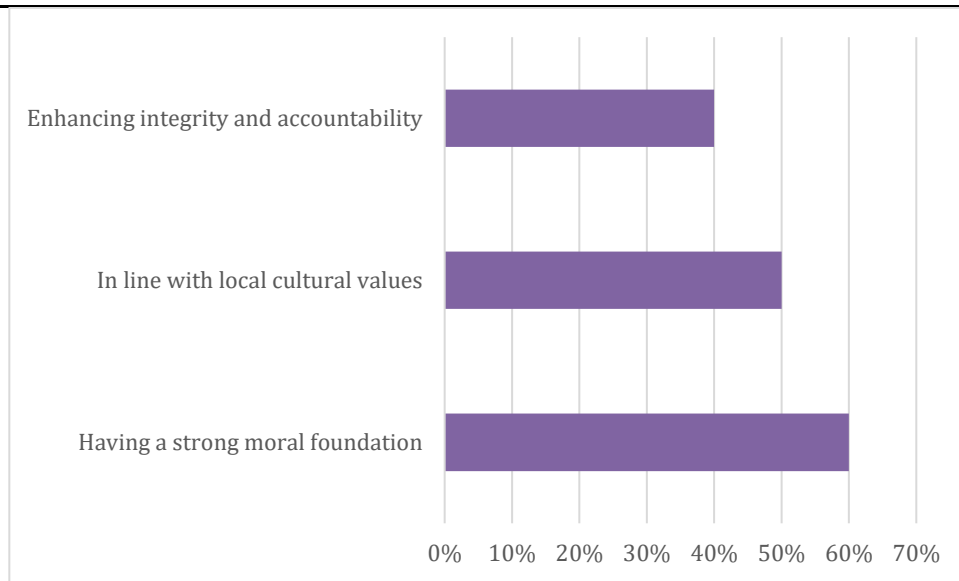
2. Views on the Effectiveness of Islamic Values-Based Policies

a. Islamic-Based Anti-Corruption Policy Is More Effective



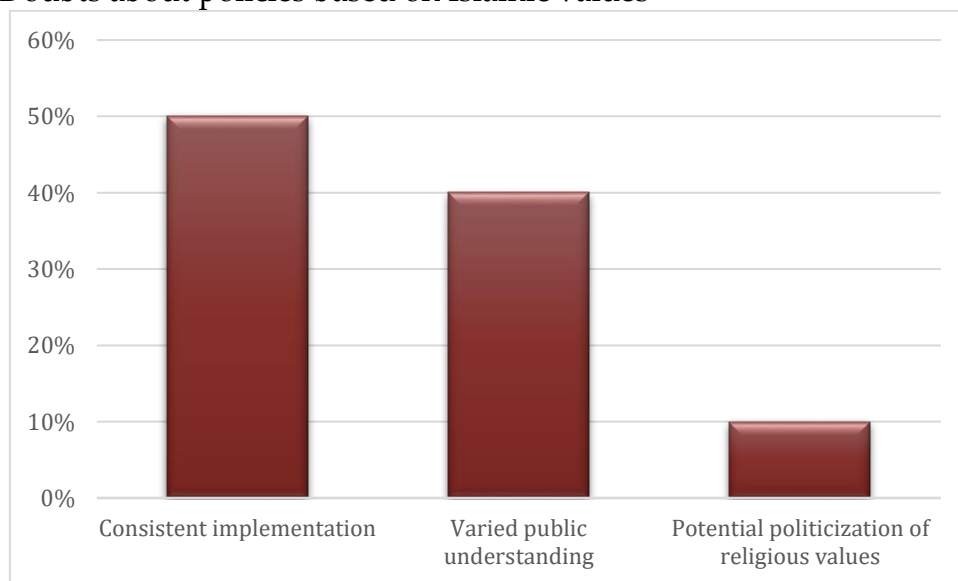
Source: ICW secondary data (2023)

b. Reasons for Support



Source: ICW secondary data (2023)

c. Doubts about policies based on Islamic values



Source: ICW secondary data (2023)

From the presentation of the data above, it is known that the level of knowledge of the community has basic knowledge about Islamic values that oppose corruption, such as honesty (*ash-shidq*), justice (*al-adl*), and trust. A good level of knowledge shows that society has an ethical basis that can support anti-corruption policies based on Islamic values. However, a deep understanding of how these values can be applied in public policy still needs to be improved.

Regarding the view of the effectiveness of Islamic values-based policies, around 60% of respondents believe that anti-corruption policies based on Islamic values will be more effective than policies that do not have a moral value foundation. This belief shows that there is great potential for support for policies based on Islamic values. However, the effectiveness of these policies also depends on the consistent implementation and integrity of policy implementers.

Regarding the level of public support, the survey results show that around 70% of respondents support the integration of Islamic values in corruption eradication policies. This support is higher among more religious respondents. This shows that the high level of support shows that the community is ready to accept policies based on Islamic values. However, it should be noted that this support can be conditional, depending on how the policy is implemented and administered.

Secondary data from the survey results showed that the majority of respondents had a fairly good level of knowledge about Islamic values related to anti-corruption. As many as 60% of respondents admitted that they knew or knew very well about values such as honesty (*ash-shidq*), justice (*al-adl*), and trustworthiness. This shows that the basic values in Islam that oppose corruption have been well known by the public.

- a. Honesty (*Ash-Shidq*). The value of honesty is the most recognized by respondents (80%). This reflects the public's awareness that acts of corruption are a form of dishonesty that is contrary to the teachings of Islam.
- b. Justice (*Al-Adl*). Justice is also widely known (70%), showing that the public understands the importance of fair and transparent governance in eradicating corruption.
- c. Trust. As many as 60% of respondents are aware of the importance of trust, which refers to responsibility and integrity in carrying out public duties.

A good knowledge of these values reflects that education and socialization of Islamic teachings against corruption have succeeded in reaching a large part of society. However, there is room for improvement, especially in deepening the understanding of how these values can be applied practically in public policy.

Then regarding the view on the effectiveness of policies based on Islamic values, the majority of respondents believe that anti-corruption policies based on Islamic values will be more effective (60%). This support is based on a few key reasons:

- a. Strong moral foundation. As many as 60% of respondents stated that policies based on Islamic values have a strong moral foundation. This is important because corruption is often seen as a moral issue that requires a values- and ethical-based approach.

- b. In accordance with local cultural values. 50% of respondents believe that policies based on Islamic values are in accordance with local culture. Indonesia as a country with a Muslim majority has a strong bond with Islamic teachings, so that policies that integrate these values are more easily accepted by the community.
- c. Improving integrity and accountability. As many as 40% of respondents believe that Islamic values can improve the integrity and accountability of public officials. Values such as trust and justice are expected to encourage officials to act more responsibly and transparently.

Although support for the integration of Islamic values in anti-corruption policies is quite high, there are several doubts and challenges that need to be noted:

- a. Implementation consistency. As many as 50% of respondents are worried about consistency in the implementation of policies based on Islamic values. This shows that the public still doubts whether this policy will be carried out consistently and not only symbolic.
- b. Varied understanding of the community. As many as 40% of respondents stated that people's varied understanding of Islamic values can be an obstacle. There are concerns that different interpretations of Islamic teachings could hinder the effective implementation of policies.
- c. The potential for politicization of religious values. As many as 35% of respondents are worried that Islamic values can be politicized for certain interests. This shows the need for caution in formulating and implementing policies so that they are not misused for political purposes.

Based on the results of secondary data from the results of the survey and analysis, there are several opportunities and recommendations to integrate Islamic values in corruption eradication policies in Indonesia:

- a. More intensive education and socialization. Increase education and socialization about Islamic values related to anti-corruption through school curricula, mass media, and religious activities. This will help increase public understanding and acceptance of policies based on Islamic values.
- b. Consistency in policy implementation. The government needs to ensure that policies implemented based on Islamic values are carried out consistently and not only symbolic. Transparency and accountability must be the main principles in every policy taken.
- c. Collaboration with religious institutions. Religious institutions such as the Indonesia Ulema Council (MUI) and other religious organizations can play an active role in anti-corruption campaigns and provide an understanding of the importance of integrity and honesty according to Islamic teachings. This

collaboration can strengthen efforts to eradicate corruption with support from various parties.

- d. Continuous research and development. Conduct ongoing research and development to evaluate the effectiveness of policies based on Islamic values in the eradication of corruption. The results of this study can be used to improve and strengthen existing policies.

CONCLUSION

The results of the survey show that the integration of Islamic values in corruption eradication policies has received strong support from the people of Indonesia. Despite some challenges and doubts, this support reflects the great potential to adopt an Islamic values-based approach in public policy to create a cleaner and more transparent government. With more intensive education and socialization, consistency in policy implementation, and collaboration with religious institutions, it is hoped that the integration of Islamic values can strengthen efforts to eradicate corruption in Indonesia.

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Journal of Islamic and Social Studies (JISS)
Integration of Islamic Values in Anti-Corruption
(A Secondary Data Study on Public Perception of Corruption and Religion)
Trisnawati, Akhmad Hasan Saleh

Transparency International Indonesia. (2023). Indonesia Corruption Perception Index 2023. Jakarta: Transparency International Indonesia.



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