

Inculcating Anti-Corruption Values in Islamic Educational Institutions

Sontayati Sihite¹⁾, Muhammad Syukri Albani Nasution²⁾ & M. Amar Adly³⁾

¹⁾ Faculty of Law, Universitas Islam Negeri Sumatera Utara, Indonesia, E-mail: sihitehumbahas@gmail.com

²⁾ Faculty of Law, Universitas Islam Negeri Sumatera Utara, Indonesia, E-mail: muhammadsyukrialbaninasution@uinsu.ac.id

³⁾ Faculty of Law, Universitas Islam Negeri Sumatera Utara, Indonesia, E-mail: amaradly@uinsu.ac.id

Abstract. *This research examines the regulation of corruption under Islamic law and the implementation of anti-corruption education within educational institutions, focusing on the effectiveness of preventing corruption through the integration of sharia values and positive law. The primary issues addressed are: (1) how corruption is regulated within the framework of Islamic law; (2) how Islamic principles can serve as the basis for anti-corruption education; and (3) how Islamic law can be employed to prevent corruption in schools and universities. The study adopts a normative juridical approach supported by field data collected through interviews. The findings reveal that Islamic law classifies corruption as *jināyah 'alā al-māl al-'āmm* (a criminal offence against public property), with explicit prohibitions in Qur'an 2:188 and severe warnings against *ghulul* (embezzlement) and *riswah* (bribery). However, the implementation of anti-corruption education in schools remains weak: the subject has not been institutionalized as a standalone course, teachers lack the capacity to integrate it into pedagogical strategies, and corruption is often reduced to a mere issue of sin rather than a violation of public trust. At the university level, many lecturers lack specialized competence, resulting in approaches that are largely ceremonial. Such shortcomings contradict the principle of *amānah* in sharia and undermine the structural objectives of corruption prevention. This study recommends: (1) establishing anti-corruption education as a compulsory subject from early schooling, with measurable behavioral indicators and anti-gratuity protocols; (2) harmonizing Islamic law and positive law within educational regulations and policies; and (3) reorienting the paradigm of corruption from a purely religious issue to a breach of public trust, addressed through an integrated regime of education, ethics, administration, and criminal law. Without these measures, the prohibition of corruption will remain a moral slogan devoid of legal force.*

Keywords: Anti-Corruption Education; Islamic Law; Public Trust.

1. INTRODUCTION

Corruption is the abuse of power for personal gain. Much like cancer, it has spread extensively throughout Indonesia, damaging nearly every aspect of national life.

Corruption represents a deviation from official duties carried out to obtain private benefits. This practice has become a grave issue in Indonesia, undermining the social and political order. It is so deeply rooted that it is difficult to eradicate resembling a terminal cancer that is hard to cure. It slowly erodes the foundations of the state and society (Awalunisah, 2023). In Indonesia, corruption has become a chronic disease that is difficult to treat because it has permeated almost every sector of life.

The eradication of corruption is not the sole responsibility of law enforcement. It requires awareness and active participation from all levels of society to create a powerful anti-corruption movement (Rahmadhanti, 2023). Preventing corruption through early education, such as in schools, is considered more effective and efficient than taking action after the corruption has occurred. An anti-corruption movement involving all components of society from the government and the private sector to civil society is essential. One of the most effective preventive measures is instilling anti-corruption values from an early age through the education system.

Anti-corruption education is a key element in efforts to prevent and eradicate corruption. By instilling values of honesty, integrity, and responsibility from an early age, it is hoped that the younger generation will grow into a cohort free from corruption (Winarso & Sumarna, 2025). However, this endeavor must be supported by various parties, including the government, schools, families, and society as a whole. Corruption in Indonesia has become a chronic disease hindering national progress. Its impact is far-reaching, ranging from damaging the system of government to crippling the economy. This issue is not a new phenomenon; it has been a global problem since ancient times. In Indonesia, corruption is so deeply entrenched that it poses a serious threat to the nation's sustainability. Beyond undermining democracy and the rule of law, corruption creates injustice, stunts economic growth, and destabilizes the social order. Corruption in Indonesia is often compared to the tip of the iceberg.

The lack of transparency in governance is one of the primary causes of widespread corruption in Indonesia. Although the Reformasi era brought new hope, corruption remains a grave issue. It has permeated all levels of society, from high-ranking officials to ordinary citizens. One of the fundamental requirements for achieving good governance is the eradication of corruption. However, reality shows that corruption in Indonesia has worsened; since the reformation, it has become even more rampant, involving a wide range of actors from top-level officials to village authorities. In truth, public office is a mandate that must be executed with integrity, carrying the trust of the people to the best of one's ability.

From an Islamic perspective, corruption is regarded as a forbidden act (haram) that carries profound negative consequences for others. Although the specific term "corruption" does not appear in the Qur'an, corrupt behavior is referred to as Ghulul (embezzlement) and Risywah (bribery) within the Qur'an and Hadith. Corruption is a fraudulent practice for the benefit of oneself or a group, violating the principles of justice and honesty (Riza, 2024). Islam teaches that corruption is a Jahiliyyah (ignorant) behavior that must be abolished, emphasizing the importance of integrity and justice in daily life. Through several verses and Hadiths, Islam sternly condemns perpetrators of corruption, as stated below (Hadist et al., 2024):

"O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]." (Q.S. Al-Anfal [8]: 27)

The eradication of corruption requires a comprehensive approach. In addition to firm legal action, anti-corruption education in schools serves as a vital preventive measure. By integrating anti-corruption education into the curriculum, it is hoped that a synergy can be formed between repressive and preventive efforts. Combating corruption is a collective responsibility. Parents, teachers, and society play a crucial role in shaping a child's character from an early age, including instilling anti-corruption values. Anti-corruption education in schools is one of the key efforts toward realizing this objective (Rahmadhanti, 2023).

Formal education, particularly through civic and religious studies, has sought to instill moral values in students. However, reality shows that these efforts have not been sufficient to curb the prevalence of corrupt practices. A more comprehensive and sustainable approach is required to build a society free from corruption. To be more effective in eradicating this issue, anti-corruption education needs to be enriched with religious values, specifically those from Islam, as they are deeply relevant to the moral principles taught within the faith. Consequently, the existing anti-corruption education has not yet been able to transform individual behaviors and attitudes toward rejecting corruption.

2. RESEARCH METHOD

This study is a normative-juridical legal research that utilizes a literature review method for data collection. The data analysis employed is qualitative, conducted by describing and analyzing the data. According to Strauss and Corbin, in contrast to quantitative research which relies on numerical data, qualitative research explores the meanings and nuances behind an event. This study aims to provide a profound understanding of the phenomenon under investigation without being confined to numerical data (Pendidikan & Volume, 2025).

The research focuses on the analysis of secondary data obtained from various types of publications, ranging from legal to general literature. By emphasizing close reading and in-depth analysis, this study seeks to objectively and critically elaborate on how Islamic legal concepts are integrated into anti-corruption education in Indonesia. Through systematic content analysis, the study classifies various integration approaches based on their unique characteristics. By examining a range of literature, this research endeavors to provide a comprehensive and accurate overview of this social phenomenon.

The data utilized in this study consists of previously collected information (secondary data). Specifically, this data is derived from legal materials with varying levels of authority, ranging from primary legal sources to those of an interpretative nature. This research aims to provide an overview of the application of Islamic law within the context of anti-corruption education in Indonesia. The data analysis refers to a coherence interpretation approach, which seeks to understand social phenomena by referring to the inherent meanings contained within the data itself.

3. RESULT AND DISCUSSION

3.1. Legal Regulation of Corruption from an Islamic Law Perspective Within the framework of contemporary education and law

Enforcement, the texts of the Qur'an and Hadith provide a philosophical foundation for

formulating anti-corruption strategies that are oriented not only toward legal aspects but also toward moral-spiritual development. These strategies involve three dimensions: first, the internalization of values such as honesty and trustworthiness (*amanah*) into early childhood education; second, the establishment of regulations that bind officials to prevent the temptation of abusing authority; and third, the implementation of strict sanctions against violations to create a deterrent effect while upholding social justice.

An awareness of the importance of integrity, grounded in sacred texts, encourages Muslims to view corruption not merely as a technical administrative issue or a failure of state control, but as a matter of faith and ethics. When an official embezzles state funds, they are not only breaching an employment contract but also desecrating a spiritual covenant between themselves and Allah to act with integrity. Similarly, any individual who offers a bribe to facilitate their affairs violates the principle of equality and undermines the mechanisms of justice that the Sharia seeks to uphold (Winarso & Sumarna, 2025).

Thus, the prohibition of corruption in the Qur'an and Hadith does not exist in a vacuum. It stems from Islam's grand vision to realize a society that is just, transparent, and accountable. These values provide the foundation that enables any Muslim-majority nation to build a clean governance system, provided they are willing to revitalize the normative messages clearly inscribed in the foundational teachings. In the view of Sharia, corruption is a manifest violation of trust (*amanah*) that is morally and spiritually intolerable.

The textual foundations discussed previously clearly demonstrate that Islamic law places integrity in the management of trusts at the highest level. There is no tolerance for behavior that erodes public trust or usurps the rights of others, even when such deviations are committed subtly or in small amounts. Any act that departs from the principles of honesty, transparency, and justice in managing collective assets is viewed as a grave violation that invites retribution, both in this world and the hereafter (Rahmadhanti, 2023).

This fundamental principle transforms the prohibition of corruption from mere moral discourse into a Sharia norm that must be upheld by both individuals and institutions. When read within a social framework, verses such as Surah al-Baqarah: 188, Ali Imran: 161, and an-Nisa': 58 demonstrate the profound concern the Qur'an holds for public financial governance. Islam views wealth as a mandate (*amanah*) that must be safeguarded to prevent it from falling into unauthorized hands. When an individual acquires wealth through unlawful means (*batil*), they not only disrupt distributive balance but also destroy the social trust that serves as the glue of society.

The concept of *Maqāsid al-Sharī'ah* provides a philosophical explanation as to why the prohibition of corruption is so heavily emphasized in Islamic law. The primary objectives of the Sharia are to protect religion, life, intellect, lineage, and wealth. In the context of corruption, the most dominant objectives are the protection of wealth (*hifz al-māl*) and the preservation of social order (Falih, 2024). The "wealth" in question refers not only to private property but also to state assets and collective resources that must be utilized for the public interest (*maslahah*). A violation of this principle disrupts social equilibrium, creates inequality, and weakens the institutions meant to serve the people. Therefore, from an Islamic perspective, the eradication of corruption is an integral part

of upholding the *Maqāṣid* itself.

Based on the preceding discussion, it can be concluded that the prohibition of corruption in Islam is not a peripheral rule but the heart of an ethical and justice system designed to protect the common good. Without respect for the principle of integrity (*amanah*), society will lose mutual trust, and the state will fail to achieve prosperity. Consequently, any anti-corruption strategy inspired by Islamic law must integrate the normative aspects contained in the Qur'an and Hadith with enforcement instruments suited to the contemporary context.

3.2. Values in Anti-Corruption Education

Education is not limited to intellectual development but also emphasizes the character and physical growth of the child. Its goal is to create balanced individuals who possess noble character, sharp minds, and healthy bodies, enabling them to adapt to both natural and social environments. Education is a purposeful effort to shape the character and behavior of individuals so they can think maturely and independently. This concept aligns with Law No. 20 of 2003 concerning the National Education System.

The concept of anti-corruption education in Indonesia gained popularity alongside the establishment of the Corruption Eradication Commission (KPK). Nevertheless, Law No. 20 of 2003 on the National Education System has not explicitly included anti-corruption education as an integral part of the national curriculum, from the primary level to higher education (Pendidikan & Volume, 2025). Through anti-corruption education, we strive to improve the education system to foster a generation free from corruption.

Anti-corruption education is not merely a school subject; it is a moral movement aimed at building a clean and high-integrity society. Here are several reasons why anti-corruption education is so vital (Winarso & Sumarna, 2025):

1. Preventing Corruption from an Early Age

By instilling values of honesty, integrity, and responsibility from an early age, Anti-Corruption Education helps the younger generation understand the dangers of corruption and prevents them from the temptation to engage in corrupt acts.

2. Shaping National Character

Anti-Corruption Education plays a vital role in shaping a national character that is moral, possesses high integrity, and upholds the values of justice.

3. Increasing Public Trust

A society that trusts the government and state institutions will be more supportive of corruption eradication efforts. Anti-Corruption Education helps build that foundation of trust.

4. Driving Economic Growth

Corruption hinders economic growth. By reducing corruption rates, investment will increase, and the economy will grow more rapidly.

5. Strengthening Democracy

A healthy democracy requires a participatory and responsible society. Anti-Corruption Education encourages citizens to be involved in the oversight of government administration.

In an effort to strengthen character education in schools, 18 noble values have been formulated, derived from religious teachings, Pancasila, culture, and national education goals. Values such as religiousness, honesty, tolerance, discipline, creativity, independence, democracy, patriotism, and responsibility serve as guidelines for developing a balanced character in students, both intellectually, spiritually, and socially (Falih, 2024).

The guidebook published by the Ministry of Education and Culture states that the primary objective of the Anti-Corruption course is to foster student character so they reject all forms of corruption and equip them with the skills and enthusiasm to become agents of change in realizing a corruption-free society. Meanwhile, the guidelines issued by the Ministry of Religious Affairs are more specific. The objectives of anti-corruption education in religious higher education institutions are divided into two aspects:

First, the MCM Team emphasized the importance of anti-corruption education as a collaborative effort to address the problem of corruption in our country. The primary goal of anti-corruption education is to provide the entire community with a comprehensive understanding of what corruption is, its harmful impacts, and how to prevent it. With a shared understanding, it is hoped that the community will unite in fighting corruption and provide constructive input to the government.¹⁶² Furthermore, anti-corruption education also aims to build collective awareness that corruption is intolerable and detrimental to the common good.

Second, the primary goal of anti-corruption education is to shape students into individuals who reject all forms of corruption and possess the ability to drive positive change in society. In other words, this education aims to instill the values of honesty, integrity, and courage in students so that they can become active agents of change in eradicating corruption. The primary focus of this education is to build students' character so that they not only avoid corruption but also are able to detect and prevent it from occurring in their environment (Awalunisah, 2023).

Individually, students have developed a strong stance against corruption, namely rejection of corrupt practices and support for efforts to eradicate them. Awareness of the potential for corruption around them is increasingly sharpened, thus encouraging the growth of a strong anti-corruption attitude. This attitude does not stop at themselves, but also encourages students to play an active role in preventing acts of corruption in their environment.

4. CONCLUSION

Corruption, from an Islamic legal perspective, is classified as a serious crime against public assets (*jināyah 'alā al-māl al-'āmm*) that undermines justice and betrays the state's trust. The Qur'an strictly forbids it: "Do not consume your wealth among yourselves unjustly, and do not bribe judges..." (QS al-Baqarah: 188), while the hadith condemns *ghulul* and *riswah*. This prohibition obliges the state to establish repressive and preventive regulations: asset recovery through *radd al-mazālīm*, criminal sanctions based on *ta'zīr*, and administrative oversight in the spirit of *hisbah*. Corruption is not merely a moral sin, but a serious violation of the public interest that demands strict regulation,

transparency of officials' assets, and punishment commensurate with the public loss. Field documents show that anti-corruption material in schools is still partial, often reduced to mere religious issues or moral advice, even though Islamic law demands an applicable pedagogical design: integrity assessment, anti-gratification protocols, and public ethics simulations. Without it, schools fail to carry out the sharia's mandate to produce a generation that is legally aware and brave enough to fight against abuse of authority.

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