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Table Of Content

Journal Cover	2
Author[s] Statement	3
Editorial Team	4
Article information	5
Check this article update (crossmark)	5
Check this article impact	5
Cite this article	5
Title page	6
Article Title	6
Author information	6
Abstract	6
Article content	7

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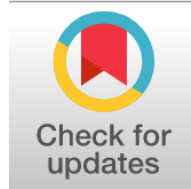
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The Role of Madrasah Anti Korupsi to Reach Indonesia Clean of Corruption

Peran Madrasah Anti Korupsi untuk Mencapai Indonesia Bersih dari Korupsi

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Abstract

Corruption virus, has become an epidemic, damages all the joints of our civilization. Based on the data Corruption Perception Index 2016, Indonesia won 37 points last year, improved by one point in 2015 which was recorded 36 points. But still, Indonesia is a corrupt country because it is still below the average of 43 points. Anti-corruption movements must continue to be massively duplicated, all elements of civil society must be part of the anti-corruption movement. The congregation movement against corruption through the Anti-Corruption Madrasa (MAK) is a genetics of the Muhammadiyah movement, since a century ago. From the results of the research, the fact revealed the fight against corruption and building an anti-corruption culture through MAK is a new interpretation of *al-maun's* theology in the second century of Muhammadiyah today. There are 2 big goals from MAK. First, fostering anti-corruption awareness starts with oneself (*ibda bi nafsi*). Second, together fighting against corruption by involving other anti-corruption civil society organizations.

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Introduction

Background of the study

"Corruptor alias a thief is also human. So they should be treated humanely" a politician "wise-man" said. Have they ever thinking about humanity when snatching the public's rights?. Have their family ever thinking about where the money that they enjoy comes from?. The answers are not at all. The not-permitted luxuries fade their open-eyes and heart. As when they arrested, they do pretend as like they have no sin, and the worst is that they try to catch on public attention by acting being wronged, indeed, they hold a prayer together and say that "The arrested of the member of our family is a calamity and a test from Allah SWT", moreover, the media and the party who revealed the alleged crime of corruption cases accused as the tendentious-side and having political interest to usurp the government. A myriad of plea used in order to appeal public attention.

The movement against corruption should not be slacken by the "pleading plea" from the suspected corruptor. The publics should continuously give a no-mercy social punishment, the most severe punishment. The transparent media era gives an opportunity to the publics to give a dispiteous punishment through social media in various platforms such as blog, micro blog, and another mass media such as newspaper, radio, and television. The social punishment from the publics would completing a public's rights-snatcher punishment which preceded by a sentence from the corruption criminal court, well-known as TIPIKOR.

The anti-corruption movements should be massively duplicated, each of the elements of the society should go along in this movement to against corruption and to be an anti-corruption activist. The duplication of the movement to against corruption is getting crucial because in fact, the root of tardiness of Indonesian development caused by corruption, not the others.

Corruption has made our economical planning that has been made hampered, and facing the same failure which is within the level of processing and resulting. Corruption also leads our political condition to be full of uncivilized political practice that neglecting the public rights. Politic which should be a tool to fix up the civilization, ironically destroying the civilization orders. Money becomes an important thing within the political practice, while integrity and competence become a "discarded flea goods".

We should have the same consciousness that corruption is the ringleader of the downturn of national economy. There are a lot of people who live within the poverty line and have no access to the growth. Moreover, unemployments become a prevalent circumstance, elsewhere, for the laborers the threat of a massive-termination of the employment relationships become a horrible specter.

The national budget (APBN) which used in order to magnify public's prosperity throughout the development in various sectors, in reality, often being seized by the public's right-snatcher. Whereas, the national budget (APBN) sources from the debts and taxes paid by the public who ought to feel in any form of development, in fact were only enjoyed by a few functionary who also compromising with the illegal businesses. As the consequence, there are economic inequality in vary regions. Corruption certainly "gnawed" the cake of national development and become an "ulcer" to Indonesians prosperity. The national budget which snatched due to the corruption cases are not on the small amounts. In 2013, the loss was Rp. 7,3 trillion, although in 2015 the loss was decreased into Rp. 3,1 trillion from hundred of cases.

According to the Corruption Perception Index in 2016, Indonesia successfully gained 37 points, it was greater then the previous year when Indonesia gained only 36 points. But still, Indonesia is part of the corrupt country due to the low point that is still under the average 43 points.

In terms of saving the Potention of national losses, in 2014 Corruption Eradication Commission was preventing through refinement the system and successfully saving the total assests or national wealth about Rp. 212,843 trillion. At the same time the total of national losses that successfully saved in 2014 from a sting operation was about Rp. 1,193 trillion which come from the enforcement of corruption crime including the compensation money, robbery money, confiscated money, the result of auctioned goods sales, and also case-charge which have been deposited to the national finance.

Besides, our educational development is also being "prisoned" by the corruption practice. The big educational budget that should be allocated to repair educational access and to improve educational quality are instead being a greater vessel for the snatcher in educational fiels to do their "debauchery", they have no shame about their "holy casing" as an educator, they come along in snatching public's rights. And the worst is our religionist who discourse us about morals and honesty is also enjoy that illicit money behind their podium, as in reality we could see the involvement of some religionists within the corruption cases.

In the bottom line, there is no county in this country which free from corruption. Corruption has become an epidemic virus which wrecking all of our civilization segments. It is a vanity when we concern about the repairment of economy, politic, education, technology and so on, without perfectly solving the corruption cases as the fundamental problem in this country first. Then, it is *fardu ain* to all of the members of this nation to against and to

take part in giving the social punishment to the corruptor. Indeed, by beginning a “clean life” without corruption starts from our home, starts from ourselves.

Research Method

This type of research is library research whose data sources are obtained through research on a variety of relevant literature to the object of research as contained in full in the bibliography. This research uses analytical descriptive which means it is carried out by describing, analyzing data relating to the concept of socio-cultural movement in the fight against corruption.

Discussion

Built upon the factual condition, the Head Leader of Muhammadiyah Youth shoves the “Congregational Movements Against Corruption” that already becomes a “trendsetter” to fight corruption in Indonesia, especially initiated by Indonesian Islamic Youth Movement. The Head Leader of Muhammadiyah Youth through the Congregational Movements Against Corruption, taught that the presence of Anti-Corruption Madrasa is started by the establishment of Anti-Corruption Madrasa in Muhammadiyah Tangerang University on May 2015, then followed by the establishment of Anti-Corruption Madrasa in another campus and region in Indonesia. Some of those are at STIE AD, UM Gresik, STKIP Bangka Belitung, UMS, UMSU, UM Magelang, UMTS, STITM Kota Sibolga, PDPM Pariaman, and in another region which the number is continuously growth, more than 28 Anti-Corruption Madrasa has been spread in Indonesia. Anti-Corruption Madrasa founded as an action against corruption and dished up the honesty values within the life of the nation and state. And Islam verily discourses honesty as the main variable to carry out all of the religion orders.

The Congregational Movements Against Corruption through Anti-Corruption Madrasa is Muhammadiyah genetical movement since a century ago. KH Ahmad Dahlan as the founder started Muhammadiyah movement with a socio-cultural approach. With the fact of the retarded condition of the people whom are less educated and poor, Islam as the religion was not used to liberate them from the worst condition, instead they preferred a mystical ritual. For those reasons, KH. Ahmad Dahlan takes an action by founding schools (Madrasa), clinics and social houses for the poor, orphans, or olds. The actions were manifestations of *Al-Maun*- one of the Surah in Al-Qur’an which came to be called in Muhammadiyah circles as *Al-Maun* theology. In this second century of Muhammadiyah, with more than 10 thousands of educational institutions from the kindergarten up to the college, more than 432 hospitals, hundreds of Islamic boarding schools and social houses for the poor, orphans, or olds, those are part of the real action in interpreting *Al-Maun* theology by Muhammadiyah .

In this second century an upgrading *Al-Maun* interpretation be necessary to be improved. While expanding and elevating the quality of the charitable enterprises, Muhammadiyah should enter another *da’wah* field which escorting public policy related to the national budgeting (APBN/APBD) which should be exactly used to the public needed, because the public funds that is not allocated to the public become a capital of our educational field to develop slowly and sluggishly, the poverty increased and getting crowded, or the obstruction of public service. Things which want to be addressed by Kiai Dahlan through Muhammadiyah, in fact veined and rooted in corruption practice nowadays, therefore, the movement against corruption and the construction of anti-corruption culture are literally form of an upgrading *Al-Maun* interpretation in this century.

The indicators of Anti-Corruption Madrasa output are: first, intertwined of program collaboration with another civil society institution that concern to against corruption, such as KPK, ICW, PTM, LSM, Media and so on. Second, the Muhammadiyah youths are being trained to be the initiator to fight corruption. Each of the class consists of maximum 30 students for one semester. Third, the guidancebooks of Anti-Corruption Madrasa are distributed to all fellow of Muhammadiyah youth either in the city or regency. Last but not least, the output indicator is the presence of youth muhammadiyah anti-corruption da’wah campaign such in the form of short movie, music, website, social media, poster, shirt, book, or other goods.

Meanwhile, the educational program within the Anti-Corruption Madrasa held for one semester. During the program, various materials will be given to the students which begin with the general lectures from the Leadership Element of Corruption Eradication Commission as the speaker, then be continued with weekly meetings. The given materials will be about The Corruption History in Indonesia, Theoretical Perspective of Corruption, Islamic Perspective of Corruption, Sociology of Corruption, Gender and Corruption, Good Governance, Capital and Power: The Structural Root of Corruption, The General Legal and Judicial System, and Politic Corruption.

Along with that, the students equipped with the practical materials including Advocacy, Social Analysis, and Initiating The Movement. There were also budgeting material involving Introduction to the Budget, Budget Analysis, and Budget Extraction for instance to the Local Government Budget (APBD). As the additional support, the material about investigation were given such as the Basics of Investigation, Investigation Case Study, and Planning the Investigation. Students also got the material about Monitoring Public Service, Mass Media and Public Campaign, and last Testing the Information.

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With those various materials which delivered by the competence speakers, this Anti-Corruption Madrasa program expected to reach out at least 4 of its goals: 1. Improving students commitment in empowerment and public participation in any national agenda. 2. Increasing the quantity of Muhammadiyah youth *mubaligh* who being trained as an anti-corruption agent. 3. Improving the awareness of the Muhammadiyah youth to be the initiator, the executor, and the one who completes the Muhammadiyah *da'wah* movement in the instructed area. The last is elevating the Muhammadiyah youth competence and technical capability to against corruption at the instructed area.

Based on the interview conducted to the people who attended the Anti-Corruption Madrasa program at Muhammadiyah Tangerang University, the result is that there is positif effect from this one semester program to build anti-corruption value in each individuals. They added, before attending this program they never realize about how worst the damage due to the corruption, they also accustomed to give a backhander to ease them in ordering the public service, and so about the cheating during the test, or the most severe is apathetic with corruption cases.

By attending the Anti-Corruption Madrasa program they gradually stop their bad habits to give a "tip" to ease them to proceed their identity card, family registers, driving license or etc, and also commit to fight any corruption practice. Also from the student who has culinary business implied that right after attending the program her/his business profit dramatically decreased because she/he would not have any kind of collusion or unilaterally marking up the cost. There was also student within the Anti-Corruption Madrasa who work as a lecturer, hereinafter actively fighting the plagiarism practice and any thesis-making services although there are many risk of being shunned by his/her partnership who stand behind those practices. In addition, either the students or the alumni of this program were involved in monitoring the money politic within the elections, escorting the promotion and auction of position in the local government, or involved within the bigger eradication of corruption issues for instance escorting the corruption case which entangle Atut the former Banten governor, refusing the existence of DPR special committee against Corruption Eradication Commission, inciting Corruption Eradication Commission to dismantle the e-KTP mega corruption case or another anti-corruption practice.

In short, there are 2 substantial goals of the Anti-Corruption Madrasa which founded by Muhammadiyah youth. First of all to spring up the anti-corruption awareness starts from ourselves (*ibda bi nafsi*). Second, congregationally against corruption by involving another related organization as like as ICW, LBH, Truth, Nalar and so on.

Conclusion

The congregation movement against corruption through the Anti-Corruption Madrasa (MAK) is a genetics of the Muhammadiyah movement, since a century ago. KH Ahmad Dahlan started Muhammadiyah with the socio-cultural movement approach. MAK was established as a form of resistance to corruption and presents the values of honesty in the life of the nation and state. Indeed Islam teaches moral value such as honesty as the main variable in carrying out the commands of Religion. Individuals who participated in an Anti-Corruption Madrasa were not fully aware of the tainted potential from corruption. After participating in the MAK program, they slowly began to abandon bad habits such as giving cigarette money, gasoline money when taking care of making ID-Card (KTP), Family Card (KK), Driving License (SIM) and others and trying to fight against these practices.

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