

THE CORRUPTION IN RELIGIOUS TEXT AND LOCAL WISDOM PERSPECTIVES IN BUGIS SOCIETY

Ismail Suardi Wekke

Sekolah Tinggi Agama Islam Negeri (STAIN) Sorong, Papua Barat
Klamono KM.17, Jl. Sorong-Aimas, Klalim, Sorong, Papua Barat, 98414
E-mail: iswekke@gmail.com

Muhammad Yusuf

Sekolah Tinggi Agama Islam (STAI) Al-Furqan, Makassar
Jln. Perintis Kemerdekaan, KM 15, Daya, Biringkanaya, Makassar 90241
E-mail: dr.muhammad.yusuf.m.pdi@gmail.com

Abstract: Corruption is a detrimental and harmful crime that is done individually or collectively. Therefore, corruption must be prevented and overcome. To prevent the corruption, firstly, the factors that lead the corruption should be eradicated; then, the prevention actions are formulated. This article aims to elaborate the guidance from the Qur'an and the local wisdom from Bugis society investigating the causes of corruption and how the Qur'an offers the prevention action of the corruption. To understand the guidance in the Qur'an and to prevent the corruption, this study was conducted through the Arabic linguistic approach. In addition, the researchers integrated the guidance in the Qur'an with the local wisdom values derived from the Bugis culture relevant to the prevention of corruption. This study shows that the Qur'an commences the prevention of corruption in two ways: the first, it is done through total structural reform; and the second, the analysis is started from the 'inner side' of humans based on the concept of *nafsun* stated in the Qur'an. Culturally, preventing the corruption should always refer to the principles of *lem pu'*, *amaccang*, *agettengeng*, *asitinajang*, *reso*, and *siri'*. Those values should be reinforced and embodied (instilled) in life. In short, the values of local wisdom are needed to be reintroduced and taught, especially to the younger generation before they become leaders in the future.

Keywords: Corruption, Qur'an, local wisdom, *nafsun*, prevention.

A. INTRODUCTION

The analysis toward corruption issues is an urgent and relevant endeavor. The problems of corruption happened in the nations in the world, especially Indonesia, are the facts that the issue is always appear in the news media.

Corruption in Indonesia develops systemically. For many people corruption is no longer a violation of the law, but merely a habit. In all the comparative studies of corruption between countries, Indonesia always occupies the lowest position. This situation can lead to eradication of corruption in Indonesia increasingly enhanced by the authorities (Wikipedia).

Countries that are based on the Belief in the one and only God should maintain the life of the state and the society necessarily and put religion as the major platform for social justice values. The fact that there are a number of corruption cases indicate the gap between religious values and the behavior of their adherents. The corruptors are generally adherents of the accepted religions. This certainly strengthens the assumption that there is religion dysfunction in the state administration.

Likewise, Indonesia, which holds the *Bhinneka Tunggal Ika*, is also experiencing an inverse fact. Bhinneka is diversity, and diversity is the wealth of the source of noble values. These noble values come from diverse cultures and religions that show the real Indonesia. This situation requires Indonesian people to respect the local values (Bakti, 2009) because Indonesia has distinctive characters of diversity, possessing local wisdom values that reflect the real Islam of Indonesia. Amidst the cultural diversity, Bugis people have an important position, as how they play an important role in managing Indonesia. By applying and practicing religious values and cultural wisdom, Indonesia should be free from corruption. Included the intersection of culture and diversity (Wekke & Sari, 2014).

When the behavior of the apparatus can no longer be controlled through the supervision of the leadership, the supervision with the religious approach (PPA/*Pengawasan dengan Pendekatan Agama*) is made as an alternative of the early surveillance model which the approach is more emphasizing on the distinction of religious values. This approach was developed to encourage the characterization and identity of the state apparatus through an understanding of religious values to be able to carry out self-control function in order to build good and clean government and work culture (Wekke & Lubis, 2008). The

concept of believing in the afterlife concept teaches that “sufficient is yourself against you (this Day) as accountant” as the guidance of surah al-Isra, verse 14.

The crime of corruption is against the value of the Qur'an that teaches honesty and justice. Similarly, corruption is on the contrary to the cultural principles of *lem pu'*, *amaccang*, *aget tengeng*, *asitinajang*, *reso*, and *siri'*. This certainly raises a number of fundamental questions; 1) What are the factors drive corruption? 2) How are the adverse effects that result from corruption? and, 3) How to overcome and prevent corruption? Those three questions certainly require academic and scientific assessments to elaborate them.

B. RESEARCH METHOD

The study of the *qurani* concept toward corruption is approached by tracking implicitly. The approach used was the linguistic approach (Al-Zarqani, 1988), interrelationship (Al-Zarkasyi, 1975) which is better known by reasonable terms, and contextual (historical and reality context) (Al-Zarqani, 1988) that combine the context of descending verses and the continuing social dynamics of society. The study on the Quranic concept of corruption include the investigation of its causes, impacts, and prevention. The analysis of the concept of qurani by digging the concept of “*nafsun* – single” or “*anfus* – plural”. However, the Qur'an suggests that the causes of corruption among others is because the doers follow their *nafs* and desire. Due to the strong impetus for materialism, while the principles of *lem pu'*, *amaccang*, *aget tengeng*, *asitinajang*, *reso*, and *siri'* in Bugis culture are getting weakened and set aside. The adverse impacts of corruption include various aspects of social, economic, political, and justice. Human beings, as religious and cultured social creatures, seem to be tempted by the influence of materialism. This requires relevant analysis. The urgent task to do is how to empower the values of the Qur'an for Muslims and the values of Bugis culture in the administration of the state and society.

C. THEORY ANALYSIS

There were some insights about corruption according to the experts, one of them is J.W. School, who said that corruption is the use of state power to earn an income, profit or individual prestige, or to benefit a group of people or social class in a way that is on the contrary to the law or with high moral character. Corruption is any effort of seeking profit for oneself through

improper way and harm the fellow human beings, that always met in society. In other words, they gain wealth by exploiting and deceiving fellow human beings. Corruption is a misappropriation or embezzlement of state's or company's money, and so on, for personal's or others' interests (Alwi, 2005).

In Oxford's Complete Dictionary (The Oxford Unabridged Dictionary) corruption is defined as a deviation or destruction of integrity in the performance of public tasks with bribery or remuneration (Galtung, et.al. 2013). While the concise understanding used by the World Bank (Guerber, 2016), corruption is the abuse of public office for personal gain (the abuse of public office for private gain). A complete definition of corruption according to the Asian Development Bank (ADB) is corruption involving the behavior of some public and private sector employees, where they are unlawfully enrich themselves and / or those who are close to them, or persuade others to do these things, by abusing the positions in which they are placed (Rose-Ackerman, 2016).

The above understanding showed that corruption is a deviation that occurs in a government agency or in a particular society. Corruption can also occur in a group of people or in a social classes other than in greedy or ungenerous government agencies. However, educational institutions will be part of community reconstruction (Wekke, 2015).

From some of these definitions there are also some elements attached to corruption (Johnston, 2014). *First*, the act of taking, hiding, embezzling the property of the state or society. *Second*, against legitimate and valid norms. *Third*, the abuse of power or authority or trust that is in him. *Fourth*, for the sake of self, family, relatives, corporation, or institution. *Fifth*, harm the other side, both society and country.

From the above concept shows that the corruption action is a deviation that occurs either in a government agency or in a particular society. Corruption may also occur in a group of people or social classes other than in greedy government institutions (Dneprov & Nikoriak, 2014).

D. CORRUPTION IN THE QURAN PERSPECTIVE

The Qur'an provides guidance prohibiting eating (taking, looting) the property of others in a fraudulent way. "And do not consume one another's wealth unjustly or send it (in bribery) to the rulers in order that (they might aid) you (to) consume a portion of the wealth of the people in sin, while you know (it is unlawful)." (Qur'an Surah Al-Baqarah [2]: 188). The unjust way

(illegal) is corruption. *Al-Bathil*, originated from *buthlan*, means fraudulent or disadvantageous. 'Consume one another's wealth unjustly' means taking through the way without reward of essentials. While *al-Itsm* means sin. What is meant here is a false testimony or a false oath and the like (Al-Maraghi, 1984).

Allah SWT gives *rizki* to anybody, people should not extend the falsehood and narrow the truth (*haq*), as well as *sirqoh* (stealing) and *ghasab* (hijacking) because the acts tend to be harmful to others, it is just as corrupt as, it tends to be, immoral action (Al-Maliki, 1505).

The terms *akl* on Qur'an Surah Al-Baqarah [2]: 188 means to take something in a way which is prohibited by a religious law that can be interpreted as corruption, because it is a vicious act. Taking one another's wealth in the wrong way has two forms, taking it wrongly such as stealing, *ghasab*, and others, and taking consume a portion of the wealth of the people in sin such as gambling and others from something prohibited (Zuhailiy, n.d.).

Allah SWT forbid us to eat some of the wealth of others, because it is very harmful to the people. In addition, it also includes acts that are fraudulent, they are stealing and doing *ghasab*, because that means exploiting the property of others in a way prohibited by the religion and state law. As in the al-Thabari *tafsir*, it is said that the prohibition of taking the belongings of others because it is a falsehood manner, as it is prohibited by Allah SWT. Allah also forbade us to address the matter of the property to the judge so that the property can be fully owned through the legal channels whereas it has been known by the doers that the property is not their rights.

The causes of the corruption crimes are mainly due to greed and materialism, that blind people who are not blind. The wise message from a Sufi figure, al-Shaykh Ibn Atha'illah as-Sakandri in al-Hikam: "The whole universe is dark. It will only be lighten by God. Whoever sees the universe, but does not see the God there or does not see the God's 'armpit', before, or after seeing the universe, means he has been dazzled by other light and obstructed from *ma'rifat* because it is covered with thick clouds of the world (Asy-Syarqawi, 2016). The blind is indeed does not describe the physical eyes, but the heart.

In line with that, the Qur'an concept of change or improvement is ineffective, unless the change begins within as indicated by the various Qur'an verses, such as Qur'an Surah al-Ra'd/13:11, *إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ*, "... Indeed, Allah will not change the condition of a people until they change

what is in themselves....". This verse contains very basic information. *First*, the change starts from the person from his "inner side" as the meaning implies by the word '*anfusihi*'. *Second*, meaningful and effective change must go through a group of people, not individuals, as implied by the plural form word '*anfusihi*' (Shihab, 1997) used in the above paragraphs. The term '*anfusihi*' (themselves) in the verse shows the "inner (soul) of the human being which includes the ideas/values in their minds, and are believed to be the truth and the benefits that bear strong determination to realize it.

What can be learned from the above verse is that the changes must be made simultaneously (the apparatus' characters and the improvement of the bureaucratic system) (Syuzeva, 2015). Improving individual and community characters by incorporating religious and cultural values must be able to touch the 'inner side' which includes mindset, paradigm, perception, awareness, and ideas (Besley, 2013). Thus, character building should be able to touch the 'inner side' as indicated by the word '*anfus*'. The changes of the system and regulations are not enough, because they should also change the men behind the gun. The human approach in the reformation is absolute and simultaneous with the system approach because individual changes alone are not effective, so it must be done collectively as shown in the plural word '*anfus*'.

This is in line with what is written in Qur'an Surah al-Tahrim/66:6,

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا ...

"O you who have believed, protect yourselves and your families from Hell ...".

Positive changes will be effective if they are supported by exemplary sentence *protect yourselves and your families* وَأَهْلِيكُمْ أَنْفُسَكُمْ قُوا. The verse also indicates that the change must be initiated from its officials through a clean governance. Exemplary leaders in managing clean governance will have a major influence on the behavior of the state apparatuses, including effective surveillance systems with exemplary practices.

E. CORRUPTION IN LOCAL WISDOM PERSPECTIVE

The values in the Bugis culture needed to be implemented in every Bugis person's life in facing every challenge in the dynamics of life. The values were created because they were honored by their ancestors as the basis of Bugis society and culture. Next, it diverts from one generation to the nexts. In an effort to pass it off, the values are conveyed in the form of advice, religious

advice, messages –which in the lontarakare called as *pappanngaja* and *paseng* (Rahim, 2011). Currently, Bugis culture can be traced in several sources and literature, for example in “The Values of Bugis Culture” (Rahim, 2011). Bugis culture holds the values of honesty, intelligence, appropriateness, persistence, and effort or hard work.

First, ‘honesty’ or *Lempu’*. *Lempu’* means “straight” which is an antonym of the word ‘bent’. The use of that word in various contexts like sincere, true, good, or fair. This is on the contrary to fraud, slavery, lies, treachery, mischief, bad, deceit, and persecution. In this regard, the Bugis poem mentions: “*Duwai kuala sappo; unganna panasae, belona kanukue*” (Mursalim, 2008). The two (things) that I made a fence (personal protective and honor), the jackfruit flower and nail decoration”.

When Tociung, an intellectual from Luwu, was asked for an advice by king-candidate (datu) Soppeng’s, La Manussa ‘Toakkareng, he stated that among the core of honesty was not greedy and did not take that which was not his right (Rahim, 2011). In line with that, Kajaolaliddong, an intellectual from Bone, describe the honesty by saying, “Do not take plants that are not your crops, do not take things that are not your goods” (Rahim, 2011).

Second, *Amaccang*. In Bugis ‘*intelligence*’ is often called as ‘*acca*’, which means clever or smart. *To acca* are people who have wisdom. *Acca* is a good way of thinking and how to act in a wise consideration. So, *acca* is the value of wisdom that adorns his way of thinking and acts. Someone is not acclaimed as *To Acca* if he is being dishonest, greedy, or take that which is not his rights. When people who are knowledgeable become dishonest and persecuted, then they are not considered as *To Acca*.

Third, *Asitinajang*. This word comes from the word *tinaja* which means fit, appropriate, or proper. Lontarak said: “Sit down, stay where you are” (Rahim, 2011). *Ade’ Wari* (customary difference) in Bugis culture in principle arranges everything to be in place, including his accomplishments. This is in line with the advice of: “*Alai cedde’e risesena engkai mappideceng, sampeangngi maegai risesena engkai makkasolang* (Rahim, 2011) which mean: “Take a little if the little is to bring goodness, and minimize the lot when the lot brings destruction”.

Fourth, In Bugis language the persistence is *agettengeng*. The principle of the persistence in Bugis remains fundamental or faithful in confidence, or strong and resilient in the stand, closely holding something. As well as the

value of honesty, the value of intelligence, and the value of the propriety (Rahim, 2011) the *agettengeng* value is the dignity of the Bugis. The *agettengeng* values are not break promises made, not betray agreements, not invalidate decisions unilaterally. All officials are promised and sworn not to abuse the authority and promise, including do not commit a corruption.

Fifth, *reso*. *Reso* is a work culture or work ethic that is closely related to the values of honesty (*lempu'*), intelligence (*amaaccang*), properness (*asitinajang*), and persistence (*agettengeng*). In fact, effort and hard work (*reso*) are the key to the implementation of the values of *lempu'*, *amaccang*, *agettengeng*, and *asitinajang*, because those values can play an effective and efficient role if they are supported by the work value (*reso*). By itself, this work value is upright on the basis of those values (Rahim, 2011). The real work is that framed with those values will lead to the maximum work that create public trust. *Reso* is the principle of the Bugis people who oppose laziness, take and receive whatever that is not get from their work.

Sixth, *Siri'*. *Siri'* initially contains meaning that connotes positive, it can also be negative connotations (Rahim, 2011). *Siri'* is often interpreted as the main value for the Bugis people. Therefore, if someone does bad things, it is considered as a shame (*mappakasisri'*). If someone does things that are ugly and embarrassing, his self-esteem and values go down. On the contrary, if someone does a positive and good thing, he raises his values as a Bugis.

The doer of embarrassment (*siri'*) is naked from the aspect of morality, and the person is frowned upon with the beast by the *lontara'*. The worst animals which damaging, irritating, and disgusting is rat. In the rice fields, it damages the plants (pests), after being harvested and stored on the shelves of the house it is also damaged by it, when the rice is the rice is pounded into rice, cooked, rat continue to damage it. The rice that the rat had eaten, was also peed, defecated, then it went down to the ground it eats shit, shatters walls, and commits other damages.

Corruptors are often symbolized by rats. Their acts resembles to the nature of rats; they works to break the system, break the rules, mess up life, disgrace themselves and others, their esteem and power are down. The positive values of *siri'* should be enforced, so the order of the lives of people becomes more dignified and they give positive values to life. *Siri'* is self-esteem, dignity, especially for Bugis society, *siri'* is even considered as a part of faith in the Islamic perspective.

F. CONCLUSION

Corruption is a crime that is contrary to the values embraced by people. The cause of corruption is the dominance of materialism, which creates cheat, mischievous, lying, treacherous, abusive, bad, deceitful, and mayhem. When those characters combined with greed and materialistic, it will promptly encourage people to commit corruption. The corruption arose as a result of excessive materialism. Corruption begins from the evil of rising bad characters and is accumulated into disaster. Corruption does not only give bad impact on economy, social, politic, and law. Theologically, the corruptors will be put into hell except those who repent and receive repentance. The Qur'an provides guidance that corruption crimes must be prevented and overcome by changing the paradigm, thinking, and mindset. The effective change should be run simultaneously, both structurally and culturally. The local wisdom must be upheld in line with the religious values. The values of local wisdom are *lempu'* (*al-shidq*), *amaccang* (*al-'ma'rifat*), *agettengeng* (*istiqamah*), *asitinajang* (*al-'adl*), *reso* (*al-'amal*), and *siri'* (*al-haya'*) are actually found in the Qur'an. The values of the local wisdoms are also known in the *ushul fiqh* with the term *al-'urf*.

REFERENCES

- Al-Maliki, M. S. (1505). *Hasyiah as-Showi 'Ala Tafsir Al-Jalalain*.
Al-Maraghi, A. M. (1984). *Tafsir Al-Maraghi*. Semarang: Toha Putra.
Alwi, H. (2005). *Kamus Besar Bahasa Indonesia* (3rd ed.). Jakarta: Balai Pustaka.
Al-Zarkasyi, B. al-D. (1975). *Al-Burhan fi 'Ulum al-Qur'an* (1st ed.). Kairo: al-Halabi.
Al-Zarqani. (1988). *Manahil al-'Irfan fi 'Ulum al-Qur'an*. Bairut: Dar al-Fikr.
Asy-Syarqawi, A.-S. A. (2016). *Syarh al-Hikam Ibnu Atha'illah as-Sakandari*. Jakarta: Wali Pustaka.
Bakti, A. F. (2009). *Kita Harus Menghormati Local Value*, Khazanah Islam Nusantara: Rekam Jejak Dialektika Islam dan Local Value. Jurnal Bimas Islam, 2 (1), 30.

- Besley, A. C. (2013). *Philosophy, Education and the Corruption of Youth—From Socrates to Islamic Extremists* Educational Philosophy and Theory, v45 n1 p6-19
- Dneprov, S. A. & Nikoriak, V. V. (2014). “Actual social experience of participation of future jurists in the corruption relations”. *Education and The Law*, 3, 7–16.
- Galtung, F. et al. (Ed.). (2013). *Measuring Corruption*. Surrey: Ashgate Publishing, Ltd., 105-128
- Guerber, A., Rajagoplan, A., & Anand, V. (2016). *The Influence of National Culture on the Rationalization of Corruption. Crime and Corruption in Organizations: Why It Occurs and What to Do About It*, 143 p.
- Johnston, M. (2014). *Corruption, contention and reform: the power of deep democratization*. New York: Cambridge University Press.
- Mursalim. (2008). *Tafsir Bahasa Bugis/Tafsir al-Qur'an al-Karim Karya Majelis Ulama Indonesia (MUI) Sulawesi Selatan; Kajian terhadap Pemikiran-Pemikirannya*. UIN Syarif Hidayatullah.
- Rahim, A. R. (2011). *Nilai-Nilai Utama Kebudayaan Bugis*. Yogyakarta: Ombak.
- Rose-Ackerman, S., & Palifka, B.J. (2016). *Corruption and Government: Causes, Consequences, and Reform*. Cambridge: Cambridge university press, 266 p.
- Shihab, Q. M. (1997). *Pendidikan Nilai untuk Pembentukan Sikap dan Prilaku*. Jurnal Pendidikan.
- Syuzeva, N. V. (2015). *From the anti-corruption subculture to not corruption culture*. Culture and civilization, 6, 189–204.
- Wekke, I. S. (2015). *Tradisi Pesantren dalam Konstruksi Kurikulum Bahasa Arab di Lembaga Pendidikan Minoritas Muslim Papua Barat*. KARSA: Jurnal Sosial dan Budaya Keislaman, 22(1), 20–38.
- Wekke, I. S., & Lubis, M. A. (2008). “A Multicultural Approach in Arabic Language Teaching: Creating Equality at Indonesian Pesantren Classroom Life”. *Sosiohumanika*, 1(2), 295–310.
- Wekke, I. S., & Sari, Y. R. (2014). “Tifa Syawat dan Entitas Dakwah dalam Budaya Islam: Studi Suku Kokoda Sorong Papua Barat”. *Thaqafiyyat: Jurnal Bahasa, Peradaban dan Informasi Islam*, 13(1), 163–186.
- Zuhailiy, W. (n.d.). *Tafsir al-Munir fi Al-Aqidati Wa Al-Syariati Wa Al-Manhaj*. Damsyik: Dar al-Fikr.