



## Multicultural Islamic Ethics Education for Women as a Prevention of Corruption Practices in Daily Life

 Dwi Ari Kurniawati,  Khoiriyah Trianti,

1. Universitas Islam Malang
2. Faculty of Administrative Science, Universitas Islam Malang

 [dwi.ari@unisma.ac.id](mailto:dwi.ari@unisma.ac.id)

 [khoiriyah.trianti@gmail.com](mailto:khoiriyah.trianti@gmail.com)

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### Abstract

Corruption is a serious "disease" that befalls or tests the resilience of the Indonesian people. In any region and in institutional units related to state financial management, both from the central and regional levels, corruption almost always follows. As if where there is state money, that's where corruption appears. As a result of this condition, all subjects of the nation, especially those who feel they have a moral obligation to try to do prevention or prevention. Women are the subject of an educated nation who also have such an obligation, so it is logical that there is strengthening of Islamic ethical education on anti-corruption.

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## INTRODUCTION

Corruption which seems to have become a culture in our country can no longer be underestimated, even the involvement of women in a number of corruption cases is also increasing. According to the records of the Corruption Eradication Commission (KPK), since 2007 until now there have been 29 women involved in corruption cases, either directly or indirectly involved, some have been detained or are still being processed at trial. Johan Budi at the time of jafi KPK spokesperson in launching the movement to eradicate corruption with the theme "I am an Anti-Corruption Woman" in Jakarta said that the entry of women into the cycle of criminal acts of corruption is very vulnerable. This has prompted the KPK to focus on eradicating corruption in the family environment, especially women. 1 Women have given birth to anti-corruption fighters, in addition to producing corruption producers. When there is a lot of corruption in this country, it is only logical that women are made the responsible party (Hasan Ramadhan, 2021).

The KPK sees that eradicating corruption must touch the smallest group, such as the family. Here the need for women to become pillars of the state and family to instill positive values for the next generation, especially anti-corruption attitudes. In addition, women are also considered to have a decisive position in companies or professions in other fields, as social beings who exist, anti-corruption awareness is also very important to become the basis for eradicating corruption. For this reason, since 3 years ago the KPK has been *concerned* with eradicating corruption, including the large role of women in it (Sudibyo, 2010)

Often the corruption movement is interpreted as a heroic thing. It appears in the media with actions and arrests on major cases. In fact, if examined in depth, the roots of corruption also originate from the "reluctance" of all parties when the seeds of corruption begin to sprout, namely in the realm of real life. Family and the realm of everyday life are real examples.

## METHODS

This research uses a qualitative approach with the aim of describing, understanding, and interpreting phenomena, events, social activities that occur in several corruption cases involving women and how women must be involved in preventing the massification of corruption in Indonesia.

This type of research is a case study *which* was chosen in this study, because the research was carried out on a unified system, culture, or condition which can be read in the form of programs, activities, events or groups (M. Djunaidi Ghony, Fauzan Al Manshur, 2014).

## RESULTS AND DISCUSSION

### Reading the Roots of

**Criminogen** Educating the community is by making families, especially those with teenagers as the main target. This education pattern will be a preventive force to prevent the acceleration of terrorist organizations, because families already have a strong stronghold to protect their children. Meanwhile, the pattern of education at home, in particular [Islamic ethical education lies with the mother (woman)].

The family, as Jalaluddin Rachmat said, is a "madrasa" that determines the black and white personality of the child or as an institution that determines the growth and development of crime in society, including corruption (Miftahul Huda, 2017)

There are often cases where children steal the property or money of their father or mother. Parents then leave it as a habit or reminded as necessary. Such a case can at least be used as a comparative sample, that the fragility and crisis of family construction is a criminogenic factor

that causes various types of disease to attack and grow, both from moral "corruption" to those that harm the interests of society based on or dare to commit ideological and religious violations.

As a result of that condition, many meaningful things become dysfunctional. The doctrines of truth, honesty, and love for the motherland that should be inherent in a child can be reduced and gradually dispelled when he does not get the right learning resources and continuity.

There is one example that can be used as material for reflection: "Kartini is there in the process of turning from darkness to light (*doorduisternis Tot Licht*) (Syamsuri, 2011) She earned the nickname Kartini thanks to her struggle to free herself and her people from the shackles of discrimination and the clutches of dirty deeds such as the abuse of power. Is Kartini still able to carry that nickname now?

It can be read today, women's self-image has been torn apart due to the involvement of some of these women in corruption cases. The ever-widening issue of sexual gratification proves that women have contributed to a number of corruption cases. Instead of being the motor of the movement against corruption, they are involved in the segmentation of corruption syndicates.

They have not learned about the logical reality of how to earn and spend money. As soon as there is money, pragmatic principles such as "who doesn't want to be given ten million rupiah" or "as long as someone is kind and gives a lot of money", is immediately made an option.

This principle makes women vulnerable to corruption. As a comparison analysis, when law enforcement officials found a number of wife's accounts as "safety accounts" of unclear origins from her husband who was involved and being investigated for corruption cases, it is logical that the public lawsuit says that the wife (mother) is also a segmentation of the practice of criminalizing office. The wife in the "territory" of *abuse of power* is ultimately like a former, "development", and even strengthening the tradition of corruption.

Indeed, women around the family are strategic and synergistic pillars, which determine the fragile or strong anatomy of the family, so that when the husband is suspected of being involved in corruption, the wife (woman) or her child is also dragged along. Not infrequently, as a result of the husband being heavily reported as the perpetrator of corruption, the wife does not dare to go to markets, schools or crowded centers, because the wife is afraid of being the target of public ridicule and hatred, especially from fellow womenfolk.

Accusations of women's involvement in a series of dramas, rampant corruption in this country, have at least been uncovered in major cases. For example, in the trial of a former employee of the Directorate General of Taxes several years ago, Bahasyim Assifie was found to have kept money suspected of being the result of corruption related to a corruption case of tax money in the accounts of his wife and children.

Bahasyim opened other accounts in the names of Sri Purwanti (wife), Winda Arum Hapsari (child), and Riandini Resanti (child) at several Bank BNI branches. The prosecutor suspected that with his work as a civil servant, he was estimated to only have an income of around Rp. 30 million per month, but in fact Bahasyim had an account of not less than Rp. 1.341 trillion (Maulana Ishak, 2013),

Facilitated by KPI, Thursday 11 October 2012, at the Guest House Gallery 678, Kemang Selatan Raya No 125-A, Jakarta. According to him, the behavior of people who want everything to be instantaneous and are lazy to comply with the applicable rules, also provides space for the opening of corrupt practices in everyday life. Parents contribute to supporting bad values and behavior for their children, for example in arranging ID cards or driver's licenses for their teenage children, parents often take shortcuts by bribing certain parties so that the processing

process is completed quickly. Things like this should not be carried out continuously, because in the end they will damage values and perpetuate corrupt practices in everyday life. Anti-corruption prevention must start from the family where mothers must provide positive anti-corruption values for their children starting from home (Maeda Yopp, 2021).

According to Agus Sunaryanto, while serving as deputy chairman of the Indonesia Corruption Watch (ICW), women's involvement in corruption circles was caused by women's uncritical attitude which led them to fall into corrupt practices. However, it is also possible for women to become the central actors in acts of corruption, while groups of women who enter the circle of power are very vulnerable to falling for it. Agus also added that women's involvement in corruption cases from year to year is influenced by the power system in Indonesia which is still patriarchal in nature. Some examples of women caught in corruption include Wa Ode Nurhayati, who at the time she was caught red-handed by the Corruption Eradication Committee (KPK) was still a member of the DPD-RI from PAN.

Then there is a member of the DPR-RI from the Democratic Party Angelina Sondakh, who received gifts and promises related to the budget at the Ministry of Youth and Sports and the Ministry of National Education, and there are many more women who hold public positions involved in corruption cases. The practice of our power is still very patriarchal, those who are much entangled can also be women who are victims of this patriarchy. That is, girls here one has to be more critical and careful not to fall into or enter into a cycle of corruption (Hasan Ramadhan, 2021)

This case indicates that the wife has failed to play her maximum role as a fighter for truth, honesty and justice in the construction of her family. Women have not shown their ability as leaders who can architect their families to become morally-spiritually "healthy" families. Husbands are led or motivated to commit and expand corruption. Husbands are even becoming wilder and more liberal in committing corruption as a result of being constantly stimulated to seek any property permissively by their wives.

This cannot be separated from the ordained materialistic orientation, whose ordination opens wider space for rampant corruption. The famous philosopher Aristotle warned "the higher the human appreciation for wealth, the lower it will be human respect for decency, truth, and justice (Abdul Wahid, 2010). Devastation for those who deify money, it is true and so much evidence of it. Not infrequently someone sells chastity for money, and not a few people sell their religion for money (Linda Siti Komah, 2021).

Corruption is not just an act against the law, but also a crime against humanity which has a serious negative impact on the sustainability of mankind. Corruption can even be one of the factors causing state failure. Noah Chomsky (2006; 38) states that the characteristics of a failed state include: the state does not have the ability to protect citizens from various forms of violence, citizens' rights are not guaranteed, democratic institutions are weak, arbitrary aggressive attitudes from the government, weak law enforcement, and rampant abuse of power (Dewi Sekar Kencono and Bhakti Wisnu Wardhana, 2021)

In addition, one of the basic human traits is liking for material possessions. Never get tired of looking for material and being chased so that sometimes it goes too far and hits the prohibition signs that should be avoided. The purpose of human life sometimes slowly changes direction, namely to become a material hunter without knowing what to do with the material he has obtained. One form of property (material) that is being hunted is money.

In order to get it, humans voluntarily sweat and work hard. Go in the morning and come back at night. Sometimes, eating and sleeping, let alone worship, I don't even have time. For the sake of money, every effort is made, starting from what is lawful, doubtful, to what is unlawful. And, not a few people have fallen into the ways that are doubtful and

unlawful in order to get money. Money has indeed become the primary daily need of humans.

The pulse of human life is almost always in tandem with the presence of money. Like water, money flows from morning, noon, evening, night, until morning again. Without money, humans will have difficulty facing life. Moreover, when a person who cannot bear it also bears the burden of other human life (family). The burden is getting heavier when the price of daily necessities increases, which of course requires money which also increases

In the realm of pragmatism, not infrequently the husband's success is used as a benchmark, the type of husband who is successful in his career, whose career is capable of bringing in as much money (wealth) as possible. When a husband comes home from work or makes work visits, for example, what is asked is not how the quality of his work is in relation to public interests or other strategic benefits, but more often or is familiar with profits, *souvenirs*, or how much money can be "secured" and given to family.

Women in this realm are figures who suffer from the disease of greed for wealth and the ordination of social status, both of which go hand in hand. Husbands can become engines of women's interests who feel their social prestige has fallen to do work that is somewhat illegal and mission impossible .

Public interest, which is a "special project" of the husband's career and profession, is not asked about the "history" by the wife. The wife only calculates what and how much each husband can get carry out time-consuming activities at the office or outside the home, or at least the wife does not respond positively to the husband's career path and position which are not "strategic".

Ironically, when the husband only shows moral and intellectual achievements when holding (managing) public office, the support from the wife is half-hearted and even treats him as a "failed head of the family". This failure was fired at her husband who failed to lift the carriage of professional capitalism or its exclusive prophetic commodity in the family.

As a result of such treatment from the wife, the husband chooses to trap himself in a circle of criminalizing his profession or position. They are led to enter the world of competition in the office or work community by using the paradigm of permissivism proposed by Machiaveli, that for the sake of and through power, anything is "halal" to be achieved. Meanwhile, to achieve it, any means are justified and as an option (*het doel heiling de middelen*).

Evidence of the "success" of the pattern of permissification of power can be read in cases of corruption or tax undermining, the value of which is fantastic, namely up to Rp. 240 trillion or 4 percent per year. This case, as happened in the Gaius case (which the public is starting to forget), for example, indicates that there was a wife's mistake, because the wife was used as a "nest" for diversion of illegal wealth flows. The billions of rupiah that Gaius sent to his wife indicated that women were vulnerable to being criminalized.

The attitude read in this case deserves reflection as the failure of "Kartini" (women) in the construction of a political movement against corruption. Women do not use their status as *the main "caliph"* in accepting their husband's tendency to deviate from the mandate. In fact, women deserve to be blamed for being figures who stimulated their husbands' desire to dare to do corruption, and not husbands who are militant in waging jihad against bad mentality such as corruption or all forms of trust abuse.

A husband who fails to place himself as an "intelligent" subject (able to translate objective interests and act decisively) in the family or loses power beside his wife is a profile of a husband who is like a machine following the flow of interests and "spirits" determined by his wife. Such a husband becomes a husband who not only fails to form himself as a militant leader in facing challenges that intend to plunge him into and family, as well as destroying the nation,

but also being a husband whose status is the root of the spread and perpetuation of the disease of power deviation.

In a logical sense, women can make the country increasingly hegemonized by corruption as a result of the wife's failure to oversee or audit her husband's wealth, such as questioning the "history" of the amount of savings or deposits, as well as securities owned by her husband.

Women are pillars of the state. If the pillars of the country are weak, surely the country is also not strong. If women are fragile, it means that many bad conditions will be experienced and befall the country. If women go further in the form of "fragile" the husband's mentality, then this is called the modern Kartini figure who is "smart" destroying the image of the family and the glory of the country.

On the other hand, a husband's mentality can be prevented from falling into a culture of kleptocracy of power or abuse of power, if a woman has the courage to say "no" or does not agree when her husband brings illegal or unclear assets into the family.

### **Perspective of Islamic Ethics**

**Education** National diseases such as corruption can be fought or at least prevented from happening with Islamic ethics education. This education is not merely what families or parents impart intensively to their children, but what is fundamental is setting an example to them. The better the example shown by parents, the better their personality will be formed.

The Prophet Muhammad SAW said, that women are the pillars of the state, if a woman is good for a country, then the country will be good. When they are damaged, the country will also be destroyed. This shows the strategic position of women. Women are the determinant of whether or not the construction of the state is weak.

There is an undeniable logic, that when a country is weak or strong, women are the root cause. When a country experiences many problems in terms of deviation or abuse of power, women will be the object of blame. When men or husbands are caught in the wrong use of budgets or money, women are held accountable.

Money is indeed one of the sources of happiness, but not only money is the source of happiness in this life. Occasionally the destruction will come, when those who are used to living easily because of money, then fall into a shallow hole, but because they are accustomed to this convenience, the shallow hole becomes very deep.

Let's reflect on a life full of simplicity, those who are used to doing everything themselves, even have time to think about helping others even though they are in a mediocre situation. Here we can feel something that cannot be bought, is not in the form of a real one, namely love, sincerity and sincerity towards others. Even here we can find a true friend, a true friend, that is, when we are wrong they remind us, those who invite us to be good and invite us to compete in positive things. Be grateful for those of us who do not deify money, but are able to manage it for positive things. Every now and then if there is a problem, really there can be found a lesson, and from there a person who is strong, patient and full of sincerity will be formed. This is what those who deify money do not have. Deifying money is one of the diseases that is "tempting" some Indonesian women. The trapping of women in cases of abuse of power is proof of this (Umi Farida, 2012). If from an early age, every element of the family is cultivated to live simply, not worshiping money or luxury, then the tendency to abuse any mandate can be prevented. Even though it does not directly criticize the family, there is a moral message to consider. According to Shihab there are three steps taken towards religious inclusivism, *First*; every religious group must have the will, awareness, and be willing to listen to one another without having to sacrifice the principles of the religion they adhere to. *Second*, every religious adherent must be able to let go of their historical feelings of hatred and jointly involve and advocate basic values based on their respective religious teachings. Third, *religious*

figures and leaders must determine directions, strategies and steps so that their followers can apply them effectively full awareness in carrying out teachings based on his faith while cultivating religious tolerance which is the main goal as a goal that is supported and promoted by the State (Alwi Shihab, 1997). From the third side, Shihab emphasized that religious leaders, who is indeed the main figure in the family to try to build religious obedience.

The position of women in Islam is special. It is logical about the position of women as stated by the Prophet above, because any country in the world relies on a process of regeneration and a process of learning related to the role of women. The occurrence of a generational transfer process, or leadership, is determined by the reproductive and educational roles of women. A woman who is actively involved in the anti-corruption learning process means that she is capable of showing herself to be anti- corruption, wherever and under any circumstances.

It must be admitted by anyone, that a woman eventually becomes a true leader. What he plays involves all components of the nation. When a husband or children take part in their work, profession or activities, which then deals with abuse *of power*, then women must be included in the realm of responsibility, because women are one of the leaders in the family. The good and bad of a nation or country is also determined by the good and bad of the family.

When a person's family is good or managed according to religious norms, society and the state also receive its positive influence. Among these positive effects is the prevention of bad or unethical tendencies such as abusing what is not their right (corruption).

## **CONCLUSIONS**

It has been read and can be felt by the Indonesian people, that corruption has made the Indonesian people experience powerlessness in various strategic sectors. This powerlessness shows that corruption has succeeded in becoming a serious disease in society. These corruptors can appear from anywhere, including the family.

One of the causal factors associated with corruption is a matter of leadership. If this leadership mentality is not addressed, then corruption will continue to occur and be rife. One of the leaders responsible for corruption is a woman. Women are not only leaders in the domestic sector, but also leaders in the public sector.

In this realm, women, especially mothers have the obligation to provide ethical education for their children. If they get used to this from a young age, when they grow up they will be able to prevent themselves from committing corruption.

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