

FORMULATION OF PROPHETIC CHARACTERS AS THE BASE FOR ANTI-CORRUPTION EDUCATION IN UNIVERSITY

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Abstrak: Formulasi Karakter Profetik sebagai Landasan Pendidikan Karakter di Perguruan Tinggi. Penelitian ini bertujuan menjelaskan formulasi karakter profetik sebagai landasan dalam pendidikan karakter sehingga hal ini dapat menjadi alternative solusi pengembangan pendidikan karakter di Perguruan Tinggi. Beberapa upaya pemberantasan korupsi melalui pendidikan adalah sebuah keniscayaan di tengah markanya kasus korupsi oleh elit politik. Metode dalam penelitian ini adalah kajian literatur dan Teknik proses data dilakukan dengan reduksi data, klasifikasi data, dan menarik kesimpulan. Data dianalisis menggunakan pendekatan kualitatif dengan jenis deskriptif. Hasil penelitian menunjukkan bahwa hubungan antara pendidikan antikorupsi di Perguruan Tinggi, karakter profetik termasuk sifat-sifat Nabi Muhammad s.a.w (Rasulullah) yang terdiri empat karakter, yaitu: jujur (*shiddiq*), dapat dipercaya (*amanah*), menyampaikan pesan (*tabligh*), dan cerdas (*fathanah*). Keempat karakter tersebut merefleksikan sosok yang selalu menuntut hati nuraninya pada kebenaran, menjaga kualitas diri dan komitmen, memiliki kemampuan komunikasi dengan berbagai strata sosial di masyarakat, dan memiliki kemampuan menyelesaikan permasalahan.

Kata Kunci: Karakter Profetik, Pendidikan Antikorupsi, Perguruan Tinggi.

Abstract: Formulation of Prophetic Characters as the Base for Anti-Corruption Education in University. This study aimed to formulate a prophetic character as a base for anti-corruption education so that it could provide some solutions in the development of anti-corruption education in university. Considering the effort to eradicate corruption through education is an inevitability in the midst of rampant corruption by a number of political elites. The method used was a literature review with data processing techniques including editing, classifying, and concluding. While the data analysis used content analysis with descriptive-qualitative data presentation type. The results showed that in relation to anti-corruption education in university, prophetic characters include four characteristics of the Prophet (*Rasulullah*), namely honest (*shiddiq*), trustworthy (*amanah*), communicative (*tabligh*), and intelligent (*fathanah*). These four characters are reflected in figures who always guide their conscience and truth, maintain professionalism and commitment, master communication skills with various groups and levels, and have the ability solve any problem.

Keywords: Prophetic character, anti-corruption education, university.

INTRODUCTION

One of the crucial problems that urgently need to be solved at this time by

the Indonesian nation and government is the problem of corruption. This is because the longer the crime of corruption in

Indonesia, the more difficult it is to resolve. The rampant corruption in Indonesia is allegedly occurred in all fields and sectors of development. (Harto, 2014) Corruption in Indonesia is at an acute level which is very concerning and need to be taken seriously from all parties. According to the survey results of International Transparency Agency, Indonesia is ranked third as the most corrupt country in Asia. (Massie, 2020)

Meanwhile, the release results of the Harvard Business Review as of October 2017 showed that Indonesia's corruption perception index currently was in number 37 of a range 0-100. This denoted that the eradication of corruption in Indonesia was still far from expectations, although there have been improvements. Even in this case, Indonesia was inferior to Malaysia, which was in number 50 in its corruption perception index. (Mukodi, 2019)

Meanwhile, according to Wana Alamsyah, one of the researchers from Indonesia Corruption Watch (ICW), there were 169 corruption cases during the first semester of 2020. He said it based on the monitoring carried out by ICW from January 1 to June 30, 2020. Moreover, there were 23 case developments and 23 arrest operations (OTT). There were 372 suspects identified with a state loss value of Rp. 18.1 trillion. The value of bribes which was known and found by law

enforcement was around Rp. 20.2 billion and the value of illegal levies was around Rp. 40.6 billion. Thus, according to him, on average there were 28 cases per month with an average of 60 suspects determined. (Mashabi, 2020)

Learning from the experiences of other countries, to carry out the eradication of corruption was not enough by only enforcing the law, but it must also be followed by anti-corruption education. One of the countries that implemented anti-corruption education was the People's Republic of China (PRC). Through China online, all PRC students were given anti-corruption education lessons. The goal is to provide "vaccine" for PRC students from the dangers of corruption. While the long-term hope is that the young generation of China were capable to protect themselves in the midst of the onslaught of corruption influence.

The efforts to eradicate corruption through education must be carried out because it could not be denied that education is a very strategic vehicle for fostering the young generation to instill life values, including anti-corruption. In addition, the young generation is expected to have a high level of effectiveness in forming a comprehensive understanding of the public about the dangers of corruption. In other words, the efforts to eradicate corruption through education are not an alternative but a necessity or an obligation

in the midst of the incessant corruption movement which was done by a number of political elites in this country. (Wijaya, 2014) Therefore, anti-corruption education through formal education is a must.

According to Montessori, anti-corruption education is an educational program about corruption that aims to build and increase citizens' awareness of the dangers and the consequences of corruption. The main target is to introduce the phenomenon of corruption including its criteria, causes and consequences, increasing intolerance towards acts of corruption, demonstrating various possible efforts to fight corruption, and contribute to pre-established standards such as embodying values and capacity to resist corruption among the young generation. . Meanwhile, according to Sumiarti in Mukodi and Afid Burhanuddin (2017), anti-corruption education is an action to control and to reduce corruption in the form of an overall effort for encouraging future generations by developing an attitude of firmly rejecting every form of corruption. (Mukodi, 2019)

In its implementation, universities occupy a strategic position in implementing anti-corruption education, especially in cultivating anti-corruption behavior among students. The goal is to create young generation who are anti-corruption, do not commit corruption and act decisively against corruption. (Nadri

Taja, 2016) To realize that, one of the alternatives is to integrate prophetic characters in anti-corruption education.

The prophetic character is a character which is inherent in the Prophet Muhammad SAW who has characters, namely honest, trustworthy, communicative, and intelligent. By these four prophetic characters, he becomes a figure who is always guided by conscience and truth (conscience center), maintaining professionalism and commitment (highly committed), mastering communication skills, as well as being able to solve any problems (problem solver).

Besides, the Prophet Muhammad SAW is also a human with excellent character and ideal both physically and psychologically as described in Q.S. Ali Imran [3]: 79. The Prophet is also a reference for every human being by referring to the holy book which was revealed to him. The superior potential of prophethood is internal in the individual after he has carried out a sufficient educational process with mental, spiritual, physical, and social cultivation so that he found both normative and factual truths.

Therefore, it is necessary to conduct the research related to how to formulate prophetic characters as the base for anti-corruption education in universities. Considering that throughout the researcher's search, there has been no research related to the prophetic characters

in realizing anti-corruption education. This study is expected to be able to afford alternative solutions in the implementation and development of anti-corruption education in university.

METHOD

This study was categorized as a library research, since it was investigated by adopting data from the literature as a means to search for concepts, theories, opinions, and findings that were closely related to the problems investigated. The approach of the study used the method approach by reviewing several references related to the formulation of prophetic characters as the base for anti-corruption education in university.

Then, sources of the data consisted of primary sources, secondary sources, and tertiary sources. The primary data sources were in the form of the National Education System Law number 20 of 2003 and SK Number 43 of 2006 concerning about the signs of MPK learning. While the secondary data sources were regarded to some references that discussed directly related to the research theme, for instance as the book entitled *pelembagaan pendidikan anti korupsi di perguruan tinggi* by Unti Ludigdo, and the book entitled *Pendidikan Anti Korupsi untuk Perguruan Tinggi* by Nanaang T. Puspito and Team, and others. Meanwhile, the

tertiary data source was an Indonesian dictionary.

The data processing techniques involved editing, classifying, and concluding. Whereas, the data analysis technique of this study employed content analysis method with descriptive-qualitative data presentation type.

RESULT AND DISCUSSION

The Prophet is a man with excellent character and ideal both physically and psychologically who is able to establish effective communication with God and angels (Q.S. Ali Imran [3]: 79). The Prophet is also a reference for every human being by referring to the holy book which was revealed to him. The superior potential of prophethood is internal in the individual after carrying out a sufficient educational process with mental, spiritual, physical, and social cultivation so that he found normative and factual truths.

A Prophet is prepared as well as preparing himself with an extraordinary process so that he is ready to acquire revelations from God. These self-preparations include an ideal physical potential, noble offsprings, and strong psychological conditions. With these potentials that have been carefully prepared, the Prophet could deliver a visionary message to build the people so that they become more prosperous inwardly as well as physically and also

individually as well as socially. (Roqib, 2013)

After everything was well-prepared, those ultimate potentials were increasingly attached to him so that he was known to have inevitability (mandatory) characters, namely *sidiq*, *amanah*, *tabligh*, dan *fathonah*. According to Hidayatullah (Hidayatullah F., 2010) *Shidik* is a true reality which is reflected in his words, deeds or actions, and his inner state. The definition of *shidik* could be demonstrated into the following points:

1. Have a belief system to realize the vision, mission, and goals
2. Have a strong, stable, mature, wise, honest, and authoritative personality
3. Become a role model for students and have a noble character.

The character of trustworthy (*amanah*) is a belief that must be executed in realizing something through efforts with full commitment, competence, hard work, and consistency. The meaning of the trust could be examined in the following items:

1. High sense of ownership and responsibility
2. Have the ability to develop optimal potential
3. Have the ability to secure and maintain survival
4. Have the ability to build partnerships and networks.

Tabligh is an effort to objectify a particular message or mission which is

carried out through a certain approach or method. This value could be described into the following points:

1. Have the ability to realize a message or a mission
2. Have the ability to interact effectively
3. Have the ability to apply appropriate approaches and methodologies.

Fathonah an intelligence, skill, or mastery of certain fields including intellectual, emotional, and spiritual intelligence. There are several items of *fathonah* characters, namely:

1. Wise and prudent
2. High integrity
3. Awareness to learn
4. Proactive attitude
5. Orientation to God
6. Trusted and famous
7. Be the best
8. Empathy and compassion
9. Emotional maturity
10. Balance
11. Missionary soul
12. Spirit of competition

In addition, the *fathonah* characters could also be elucidated in several points, there are:

1. Have the ability to adapt regard to the development and the changing items
2. Have superior competence, quality, and competitiveness
3. Have intellectual, emotional, and spiritual intelligence.

Meanwhile, if it was investigated in the table below: (Erwita Nurdiyanto, 2018) more deeply about the lexical meaning of prophetic characters, it could be illustrated

Table 1: Lexical meaning of prophetic characters

No	Prophetic values	Meanings	Concepts		
1	Sidiq	True	According to how it is		
			Fair		
			Straight hearted		
					Could be trusted, do not lie
		Straight	Kind		
			Do not go astray		
		Honest	Straight hearted, do not lie		
			No cheating		
			Sincere, heartfelt		
		Patient	Endure trials, not easily discouraged		
			Calm, not in a hurry		
Consistent	Still unchanged, obey the principles				
	Compatible, in tune				
2	Amanah	Could be trusted	True		
			Loyal		
			Stick to (promises and stance), obey, obedient		
			Constantly, and steadfast		
			Professional		
			Relevant with profession		
			Need a certain skill to do		
		Responsibility	Must bear everything		
3	Tabligh	Fair	Same weight, impartial		
			Side the right way, hold on the truth		
		Transparent	Opened		
		Brave	Have a steady heart and confident when overcoming the danger and the difficulties (tell the truth)		
		Firm	Definitely, absolute, no doubt		
4	Fathonah	Intelligent	Perfect development of mind (thinking, understanding)		
			Analytic	Analytical	
		Critical	In the most decisive circumstances the success or failure of a business		

Source: Erwita Nurdiyanto, 2018

From the data above, it displayed that there were the words 'true' and 'honest' which had the same concept or meaning, namely 'straight hearted'. In addition, the words 'true' and 'honest' with the same concept or meaning also had the meaning

of not lying. Furthermore, the concept or meaning of obedience was realized with two different words, namely 'consistent' and 'loyal'. There were also words that had the similar meaning (synonyms), namely the word 'true' that had the same concept or

meaning as the word 'could be trusted'. (Erwita Nurdiyanto, 2018)

The Prophetic values could be described according to the lexical meaning and the contextual meaning. The lexical meaning is the meaning which appropriate with the dictionary, while the contextual meaning could be related to pragmatic discourse. The word *Sidiq* has the lexical meaning which means true, straight, honest, patient, and consistent. In accordance with the context used, a person who has a *sidiq* character is always honest with his Lord, himself, others, and the universe. Besides, he always follows the truth based on the voice of his conscience, heartfelt, sincere, patient, consistent, and be able to be a role model for other people. A person with *sidiq* character also does not like to lie, could be trusted, not easily influenced by others, and does not prioritize personal interests over others's interests.

A person who has a *sidiq* character always be fair, no cheating, in accordance with principles or rules, resistant to trials and not easily discouraged. The opposite of *sidiq* is a lie, it means that in every word or deed is not according to as is. A person who has a trustworthiness, then he could be trusted, be loyal to God, himself and others, sticks to promises, has strong determination, obeys according to professional provisions, and has high responsibility. In his duty, namely carrying

out the mandate, he is supposed to always work earnestly with a commitment to God and fellow human beings. Furthermore, he must be fair to every people. *Amanah* relates to human nature that could maintain spiritual stability, does not complain when striking by disaster or difficulty and does not exceed the limit when getting pleasure.

The character of *amanah* (or could be trusted) is required in power, in honor, and in secret. This is because all the tasks given to us are only as a mandate and we must be accountable to God. The opposite of the word 'could be trusted' is betray, it means that when someone betrays the person who gave the trust, that person does not have the determination to promises and stances.

Furthermore, the character of *tabligh* also be required to owned by every people. *Tabligh* has the meaning of 'extend' or it could be uttered that it is able to convey information as it is. A *tabligh* person has a fair nature, with determination and self-confidence. In leadership, it could have the meaning of being open and transparent, transparent in the terms of management, accepting suggestions and criticism, and daring to admit mistakes by saying something which is true if it is true and what is wrong is also said to be wrong. The opposite of *tabligh* character is to always hide information and truth from others.

Fathonah has the meaning of being intelligent and always being a problem solver for others. It could be said that the person has perfection in his mind with a way of thinking to be able to overcome various problems with good solutions by using a clear mind. This intelligent nature also has an analytical character and a high work ethic. In this case, if someone has a problem, it could be resolved quickly and on time. Furthermore, they have the ability to distinguish which is good and right, lawful and unlawful, right and wrong in action. The opposite of intelligent is not being able to understand the essence of truth, or in other words is thinking by not using critical and analytical properties. (Erwita Nurdianto, 2018)

These prophetic character values could be actualized starting from oneself, thus, if a person is trusted to occupy the pinnacle of leadership, the prophetic characters could be used as a framework or a basic concept in carrying out the jobs. This prophetic value paradigm is an inevitability to be implemented as well as to be a spirit of self-leadership.

The contextualisation of the four prophetic characters is formed as follows.

1. Always guided by conscience and truth, not following lust and negative environmental influences, even those who have internalized prophetic values will spread truth and human values to various circles. In the

relation to anti-corruption education, this figure is important because it will determine a person's attitude in any condition and situation. If the honest character is embedded in a person, then he will not be easily tempted by prohibited and dangerous things such as corruption. In other words, this character is effective to prevent the corruption.

2. The figure also maintains professionalism and commitment. What he conveyed will be carried out consequently. He becomes a figure who is able to maintain the mandate, the main duties, and the functions so that he does not drown in the seduction of lust to dominate position or wealth. He will continue to act according to the mandate he received. This character is also prominent to prevent the corruption, since nowadays there are a lot of political elites who only used their power to obtain wealth, not as a trust. In the end, they used various ways to gain wealth when they are in power, including by means of corruption. With the character of trust, it could prevent and overcome the corruption.
3. This figure mastered communication skills with various groups and levels. He does not differentiate between ethnicities, religions, political parties, and classes. He upholds the truth and

communicates it to various circles with the intention to deliver benefit and peace of life. His words and behavior also become ambassadors which are able to translate what is honestly in his heart. Communication is necessary to build a good relationship with anyone, including in upholding justice. Not everyone has the ability to enforce the justice, some even exchange it for the sake of money, namely accepting bribes. Therefore, the character of *tabligh* is significant to prevent corruption, how the person could uphold justice and truth, even though it is hard, in accordance with the applicable conscience and constitution.

4. A figure who is able to solve problems with his multiple intelligences he has. He is a key person who is able to accomplish various cases and problems that arise. He is also a person who is able to take the advantage of facilities and environment both physically and socially to support the achievement of his noble goals. (Roqib, 2013) This *fathanah* character is substantial to prevent the corruption. We still discover plenty of corruptors who come from educated or highly educated circles. On average, they are not stupid or low IQ people, but why they are still dare to corrupt. One of

the reasons is that they do not have other intelligences, namely emotional, social, and spiritual intelligence. If someone has these intelligences, the corruption definitely will be very easy to prevent.

In terms of anti-corruption education, it is required to integrate three domains, namely (1) the domain of knowledge (cognitive), (2) attitudes and behavior (affective), and (3) skills (psychomotor). These three domains must go hand in hand. No one is superior and no one is inferior. With the cognitive domain, students are taught to know the definition and the limits of corruption. The affective domain makes students understand the bad effects and the consequences of corruption. In the psychomotor domain, students could implement anti-corruption values and principles which in the end are able to reject and dare to report all forms of corruption that occur around them. (Mukodi, 2019)

The three domains mentioned above could be applied applicatively through the *Tri Dharma* of Higher Education which includes education, research, and community service activities. In the educational activities could be integrated with compulsory university courses such as Islamic Religious Education, Pancasila Education, and Citizenship Education. The method used could be by example (modeling), case

studies, problem solving, and role playing. The media could utilized videos and films with the theme of corruption.

In line with the opinion of education expert Arief Rachman in Susanto A-Yamin, "anti-corruption education will be more effective if it is integrated with existing subjects through the cultivation of anti-corruption values. In fact, that is the substance of the anti-corruption education. Thus, the anti-corruption education will reach the affective and psychomotor domains which could automatically establish anti-corruption attitudes and behavior in students, through the appreciation and practice of anti-corruption values."

Through the anti-corruption education, it is expected that it could provide comprehension and guidance to the younger generation, as the nation's hopes, to be individuals who are cultured, anti-corruption, care, responsible for miscellaneous of corruption problems, and able to socialize the prevention of corruption to people around them. It is not excessive with full of hope that one day if they become leaders, people who get an important and influential role, a sense of sensitivity, empathy and sympathy for others would always reside in them, then serving the community with sincerity and honesty which become a habit without being influenced and tempted to commit the corruption. In this regard, the solution that could be done is trying as early as

possible to instill commendable moral values, noble characters to the younger generation, who considered as the nation's hope, so that an anti-corruption spirit is embedded which is implemented through anti-corruption education in the integrated teaching and learning process of formal educational institutions and extra-curricular activities in the educational environment. (Almahfuz, 2019)

Meanwhile, the study activities could be integrated in the preparation of scientific papers for both lecturers and students in the form of research, final assignments, journals, or bulletins. This activity trains the students to be honest in presenting data or facts so that it could be a provision for them when they graduate from college.

Whereas, community service activities could be integrated through anti-corruption counseling for students or internship activities at community social institutions (LSM) which engaged in eradicating corruption. The involvement of students in these activities could practise them in handling the corruption. Moreover, the students would also learn the strategy to prevent the corruption from growing, considering the impact and the danger are also large.

The above provisions are several forms of movement in building anti-corruption awareness in universities. The anti-corruption education based on

prophetic characters needs to be developed systematically and structured. The universities should be united in campaigning that corruption is the great enemy of the Indonesian nation. Since the universities are also seen as the most meritorious institutions for preparing human beings in accordance with the demands of civilization.

CLOSING

Anti-corruption education actually answers the question about the lower morality of the political elites in carrying out their duties and responsibilities as the public servants. Anti-corruption education also responds human life in general that deviating any small duty could actually be said as pawning the sacred value of a humanitarian duty. Anti-corruption education plays a role in shaping the character of individuals who always comprehend social conditions, social norms, and ongoing social life. Anti-corruption education becomes an inseparable part in the context of giving birth to moral human beings as the basis for moving and working. (Yamin, 2016)

Anti-corruption education in universities could be implemented by inculcating prophetic characters for students and campus academic communities. The prophetic character values or the main prophetic are the mandatory traits for the apostles, namely

honest (*shiddiq*), trustworthy (*amanah*), communicative (*tabligh*), and intelligent (*fathanah*). These four characters are reflected in figures who always guide their conscience and truth, maintain professionalism and commitment, master communication skills with various groups and levels, and have ability to solve all problems.

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