Interpretation Of Verses About Corruption

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Abstract.

Islam views the problem of corruption as a violation of religious and moral principles, as well as the importance of maintaining trust, justice, and integrity in every aspect. In the Qur'an, verses that discuss the problem of corruption are not found specifically. Likewise, in Arabic, there is no specific translation related to the word corruption. The word corruption in Arabic is usually translated as al-ikhtilas, al-rasywah, and al-fasad. Possible legal sanctions for perpetrators of corruption can be sentenced to hadd.

Keywords :*Corruption, Quran; al-ikhtilas; al-rasywah, and al-fasad had.*

I.   INTRODUCTION

Corruption is a deviation or destruction of integrity in the implementation of public duties by bribery or reward. Corruption has been recorded since the beginning of human life, when complex social organizations emerged. Corruption has existed since the time of Ancient Egypt, Ancient Rome, Babylon, and the Middle Ages. Islam emphasizes the prohibition of all forms of corrupt behavior, be it in the form of theft, betrayal, misappropriation of mandate, giving bribes, or embezzlement of state funds. The prevention that can be done is 1) prohibition of stealing other people's property or state funds; 2) not to misappropriate mandates and abuse of power; 3) not to give bribes to judges; 4) the importance of maintaining mandates, integrity and justice; 5) justice in managing assets; 6) providing discretion to violators with appropriate punishment. This interpretation provides an in-depth view of how Islam views the problem of corruption as a violation of religious principles and morality, as well as the importance of maintaining mandates, justice, and integrity in every aspect.

II.   METHODS

This type of research, Considering the source of this research is pure literature, then this research is categorized as library research, the data source of this research is taken from books or books related to the Verses on Corruption. The data collection technique in this study is intended as a systematic and standard procedure to obtain ideal data. In its methodological approach, this study uses a qualitative approach to explain and analyze the meaning of corruption in the Qur'an, especially in the book Tafsir Al-Mishbah.

III.   RESULTS AND DISCUSSION

A.   Corruption in the Perspective of the Qur'an

1.)   Surah Ali Imran verse / 3:161

وَمَا كَانَ لِنَبِي أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ may Allah bless him and give him peace of mind يَأْتِ بِمَا

It is impossible for a prophet to betray the spoils of war. Whoever betrays the spoils of war, then on the Day of Resurrection he will come with what he betrayed, then each person will be repaid for what he did with (retribution) in proportion, while they will not be wronged.

M. Quraish Shihab explained that it is impossible for a prophet to commit treason because trust is an absolute characteristic possessed by every prophet, including in terms of war booty. This cannot happen to all prophets, especially Prophet Muḥammad as the leader of all prophets. His people should not commit treason either. For anyone who betrays in the matter of plundering war booty or in any other matter, they will bear

the consequences on the Day of Judgment. Every individual will receive a reward that is fully in accordance with their deeds, be they good or bad, without the slightest oppression. Those who do good will get a reward that is more than enough.[1]

2.)   Surah al-Ma'idah/ 5: 38

وَالسَّارِقَ Allah's blessings حَكِيمٌ

The man who steals and the woman who steals, have their hands cut off (as) retribution for what they have done and as a punishment from Allah. And Allah is All-Mighty, All-Wise.

In his Ahkam interpretation, Sheikh Abdul Halim Hasan emphasized that there are two types of theft, namely grand theft and petty theft. Unfortunately, Sheikh Abdul Halim Hasan did not provide sufficient exploration of the traits and characteristics of grand theft. He seemed more interested in what he termed petty theft. This is at least proven by

a fairly extensive exploration of petty theft. He only mentioned that the punishment for perpetrators of major theft is the death penalty, or cutting off hands with a crucifixion system. When compared to the interpretation of al-Maidah verse 33, then this major theft is theft that causes widespread chaos, not only at the individual level. Sheikh Abdul Halim Hasan said that petty theft is theft in secret from property that is not entrusted to the person who stole it. He also emphasized that there are two types of punishments for this petty theft, namely hadd (cutting off hands) and ta`dzir (exile, lashing, and imprisonment).[2]

3.)   QS. al-Ma'idah/ 5: 33

God willing وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّ God willing God willing الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

Indeed, the only retribution for those who fight against Allah and His Messenger and cause mischief on the face of the earth is that they be killed or crucified, or have their hands and feet cut off in reciprocity, or be thrown out of the land (where they live). This is (as) a humiliation for them in this world, and in the afterlife they will suffer a great torment.

If examined from a linguistic perspective, the word hirâbah comes from the word haraba-yuharribu-hirâbah which means war. However, in terms of terminology, hirâbah has a meaning that is more than just war. Hirâbah can be interpreted as an act of theft, robbery, or corruption. Hirâbah can also be interpreted as an act of taking other people's property or state property without rights carried out by either individuals or groups. If referring to the meaning of hirâbah, then the act of corruption can be categorized as hirâbah.[3]

B.   Exploring the Meaning of Corruption in the Quran

In the Quran, verses that discuss the problem of corruption are not found specifically. Likewise in Arabic, there is no specific translation related to the word corruption. The word corruption in Arabic is usually translated with the words al-ikhtilas, al-rasywah, and al-fasad. Corruption is mentioned with ikhtilas which means pickpocketing or snatching because the act of corruption is essentially snatching the rights that are actually owned.[4]other people. It is called rasywah which means bribe money or bribery because in the practice of corruption there are always bribery and bribery activities. While corruption is interpreted as al-lasad which means internal damage because it takes the basic meaning of the word corrupt itself which means damaged, so people who commit corruption have actually done damage. In fact, in the available dictionaries, not all attacks only translate corruption without the meaning mentioned. The al-Mawarid dictionary, for example, translates corruption with even more meanings, namely the facade of al-akhlagiy, rasywah, ifsad, and ta'fun.[5]

C.   Punishment for Corruption Perpetrators

Theoretically, we can classify corruption as a criminal act (jarimah).[6]Thus, the legal sanctions that are possible for perpetrators of corruption crimes can be sentenced to had, namely had sarqah[7]if it has fulfilled

all the elements and criteria of the crime of theft or is sentenced to ta'zir punishment if it does not reach the limits mentioned, the crime of theft has occurred. Both forms of punishment above can be mentioned as the main punishment and for perpetrators of corruption in addition to the main punishment, it is also necessary to impose additional punishment, namely in the form of being dismissed from the position they hold because they have been negligent in holding the mandate.

In addition to the punishment mentioned, there is also a desire to punish those who practice corruption with the punishment of hirabah. This view is based, among other things, on the fact that hirabah[8]including al-sariqah al-kubra (major theft) and also see the impact caused by corrupt practices. However, in the author's opinion, there is a difference between punishing the perpetrators of corruption with had sariqah, the main element is taking property that is not their right secretly and this act is in accordance with acts of corruption that are generally carried out secretly without violence, while hirabah, the main element is the existence of physical violence in an effort to obtain property, whether in the end the property is obtained or not obtained[9]From the discovery of these fundamental differences, the more appropriate punishment for perpetrators of corruption is had sariqah.

IV.   CONCLUSION

Islam emphasizes the prohibition of all forms of corrupt behavior, whether in the form of theft, betrayal, abuse of trust, giving bribes, or embezzlement of state funds. The solutions for handling that can be attempted so that corruption does not occur are;

1) Prohibition on stealing other people's property or state money.

2). No misappropriation of mandate or abuse of power is permitted

3). Do not give bribes to judges

4). The importance of maintaining the mandate, integrity and justice

5). Justice in Asset Management

6). Provide the offender with appropriate punishment.

Thus, it provides an in-depth insight into how Islam views the issue of corruption as a violation of religious principles and morality, as well as the importance of maintaining trust, justice, and integrity in every aspect of life.

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