

METHODS OF ANTI-CORRUPTION EDUCATION ACCORDING TO SHEIKH AL-USAIMIN'S PERSPECTIVE

Sopian Sinaga, Sekolah Tinggi Agama Islam As-Sunnah

e-Mail: abumuhammadsinaga@gmail.com

Abstract

Corruption has become a common thing we hear everyday, as if it has become a culture that will continue to exist in society. Various efforts have been made by the government to eliminate this disease, but it seems that the drugs given are only painkillers, not disease removers, that's why the disease has not disappeared until now, even tends to get bigger. This research uses qualitative research methods with the type of library research, the data comes from related literature that is relevant to the anti-corruption education method in the perspective of Sheikh Al-Usaimin. The results of this study indicate that Sheikh Al-Usaimin's concept includes direction to school principals, teachers and students. The three of them must go hand in hand together. Leaders and teachers provide examples and role models to students, namely in practicing Islamic teachings, including in terms of devotion, being qanaah and staying away from extravagant attitudes or hedonism styles. Leaders apply rules, control and supervise as well as provide guidance and direction. Teachers instill noble values in learners. Learners follow the direction of the school, namely increasing devotion, always feeling with Allah and the Prophet, always being qanaah, maintaining authority and honor, staying away from a luxurious lifestyle, inviting people to practice Islamic teachings.

Keywords: Education, Anti-Corruption, and Sheikh Al-Usaimin

Introduction

Corruption in Indonesia is an acute disease that is still difficult to eradicate. In fact, the condition of corruption eradication in Indonesia, according to ICW, is increasingly worrying. This can be proven by the findings of Transparency International Indonesia through the Corruption Perception Index in 2023. Where, Indonesia's score was the same as the previous year, namely, 34 and its

ranking slipped from 110 to 115 (ICW, 2024). It was even mentioned by Ade Imelda that Indonesia was ranked the sixth most corrupt country in the world (Imelda, 2017). This condition is exacerbated by the failure of the Corruption Eradication Commission (KPK) to function as expected, especially after Firli Bahuri as KPK Chair became a suspect in a corruption case. This condition was exacerbated by other KPK leaders, Alexander Marwata

and Nurul Ghufon, who were reported for alleged ethical violations (Nurbaiti, 2024).

Corruption has gotten so bad in Indonesia. This is because corruption has entered all lines and all sectors including the education sector, a sector that is expected to be the spearhead of improving the morals and character of the nation's children. However, it is polluted by the actions of some individuals, as happened in several schools (Siregar, 2024). The amount of corruption in our midst and penetrating into all sectors was confirmed by the former Coordinating Minister for Political, Legal and Security Affairs, Prof. Dr. Mahfud MD. He revealed this when giving a speech at the strategic issue workshop "Synchronizing the Governance of Primary Mineral Mining from a Political, Legal and Security Perspective" in the Tanah Abang area, Central Jakarta, on Tuesday (Ahmad, 2023).

The danger of corruption is that all parties know and realize it, but it seems difficult to avoid it and difficult to eradicate it. Therefore, it is important for us academics to continue to echo the dangers of corruption and explore the right methods in efforts to eradicate corruption. These efforts are made in various ways such as holding anti-corruption seminars, workshops on anti-corruption education methods, research related to anti-corruption education, compiling a curriculum that

contains efforts to prevent acts of corruption and others.

Given the enormous damage and danger caused by corruption, Indonesian jurists have included it in the group of extraordinary crimes (Hatta, 2019). Therefore, the theme of Anti-Corruption Education According to Sheikh Al-Usaimin's Perspective is very relevant to be discussed. That is because the younger generation must realize the great danger of corruption and must be able to break the chain of corruption. Anti-corruption education is an effort to prevent major crimes (Wibawa et al., 2021). Preventive measures are far better than treatment measures. Sheikh Al-Usaimin was a great scholar who died about 24 years ago. He has many scientific works, has noble character and morals, his knowledge and exemplary and integrity are recognized by all parties.

Literature review

Based on the literature review that has been conducted by researchers, there are several studies that are relevant to the research to be conducted by researchers, namely:

1. Taufiq Hidayat Siregar (2024) in his dissertation entitled Anti-Corruption Education in the Quran. The results of his research are:
 - a. That the Quran explains the badness of corruption.
 - b. The Quran explains the importance of anti-corruption education.

- c. The Quran instructs humans to have anti-corruption values such as honesty, caring, independence, discipline, responsibility, simplicity, justice and qanaah.
 - d. The methods of anti-corruption education in the Quran are the exemplary method, the story method, the advice method and the threat and law enforcement method.
2. Ali Maulida et al. (2020) in his journal research entitled Anticorruption Education Methods in the Perspective of Prophetic Hadith. The results showed that the anti-corruption education methods contained in the Prophetic Hadith include: the exemplary method (al-qudwah), the guidance and advice method (al-taujih wa al-mau'izhah), the motivation and threat method (al-targhib wa al-tarhib), the dialog and question and answer method, and the parable method (tamtsil or metaphor).
 3. Mukarromah (2018) in her journal research entitled Anti-Corruption Education in the Perspective of Ibn Taymiyyah. The result of the research is that in order to prevent corruption, choose qualified leaders, apply trustworthiness and do amar ma'ruf and nahi munkar.
 4. Ade Imelda Frimayanti (2017) in her journal research entitled Anti-Corruption Education in Islamic Religious Education. The results

showed that the implications of anti-corruption education in Islamic religious education are:

- a. The curriculum must link all subjects to anti-corruption values.
- b. Teaching with habituation and exemplary.
- c. Teachers must be able to set an example, provide information about the dangers of corruption and familiarize students with anti-corruption.

Research Methods:

This research uses a qualitative research method with a library research model, the data comes from related literature and is relevant to the anti-corruption education method in the perspective of Sheikh Al-Usaimin.

Theoretical foundation:

1. Humans By Nature Have Desires and Lusts
Humans are creatures created by Allah perfectly possessing reason and lust. A straight mind leads humans to know what is halal and haram, haq and bati so that it leads humans to believe in Allah SWT. With lust, humans have the passion and enthusiasm to achieve what is considered good for them. By nature humans are created with a state of liking worldly pleasures including wealth, throne and women. Allah says:

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ
وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ
"He has made beautiful for man the love of pleasures in the form of women, children, immense wealth in gold, silver, horses, cattle and fields. That is the pleasure of life in the world, and with Allah is a good return" (Ali Imran: 14).

In order for humans not to fall into slavery to lust, Allah has provided warnings and signs and rules so that they can navigate life in the world properly. Allah through the Qur'an has guided man and directed him not to become a slave to lust and fall into sin and sin by various methods including by giving advice to do good, explaining the dangers of sin, giving sanctions for sinners, explaining the badness of being a slave to lust, Allah says:

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ
عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ عِثَابًا ۗ فَمَنْ يَهْدِيهِ
مِن بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ

"Then have you seen the man who made his lusts his god and Allah left him to His knowledge, and Allah has locked up his hearing and his heart and put a cover over his sight? So who will guide him after Allah has allowed him to go astray? So why do you not learn?" (QS. Al-Jatsiyah: 23).

After mankind was given guidance by Allah through his holy Book, the Qur'an, and the guidance of his Prophet, the Messenger of Allah, there were some

who believed and some who did not believe. Among them there are also those who indulge in their lusts and those who are able to control them. So it is fortunate for humans who are able to control their lusts so that they are protected from sin and immorality. While those who are unable to control their lusts then they fall into sin, they violate the prohibitions of Allah and the Messenger of Allah such as adultery, stealing, killing, drinking alcohol, eating usury, abandoning prayer, zakat and so on.

2. Definition of Corruption

Among the prohibitions in Islam and a major sin is corruption. Corruption according to the Big Indonesian Dictionary is derived from the word "corrupt", which means: bad; damaged; rotten; like to accept bribes; can be bribed (using power for personal gain). (Bahasa, 2008). Sayid Husain Alatas explains that corruption is related to three things: bribery, extortion, and nepotism. These three things are usually done by prioritizing personal interests over public interests by violating the norms of duty and welfare carried out in secret, betrayal and deception.(Alatas, 1975).

While in the perspective of laws and regulations, the perpetrators of corruption are described in Law Number 31 of 1999, namely:

- a. Any person who unlawfully commits an act of enriching himself or herself or another person or a

- corporation that may harm state finances or the state economy;
- b. Every person who with the aim of benefiting himself or herself or another person or a corporation, abuses the authority, opportunity or means available to him or her because of position or position that can harm state finances or the state economy;
 - c. Any person who gives a gift or promise to a public servant in view of the power or authority attached to his/her position or position, or which the giver of the gift or promise considers to be attached to such position or position;
 - d. Every person who attempts, assists, or conspires to commit a criminal act of corruption;

Based on the above definitions, corruption can be exemplified such as officials who corrupt public money, lecturers who corrupt students' lecture time or vice versa, lecturers who corrupt students' teaching time, employees who do not enter according to the time of entry or leave before the time of return and so on.

3. Causes of Corruption

Corruption, like any other crime, will not occur unless there are two main factors, namely: the intention to commit and the opportunity to do so. The existence of bad intentions to commit sins such as corruption is due to a bad personality and a bad environment that shapes the bad personality. In addition, the intention of corruption can also

arise because of the need factor, the greed factor and the opportunity. The emergence of bad intentions can be prevented by forming a righteous personality and a pious person. A pious person who is close to his Lord and is accustomed to worshiping will undoubtedly be guarded by Allah from heinous and unlawful acts. Allah says about prayer:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

“Verily, prayer prevents from evil and forbidden deeds”. (QS. Al-Ankabut: 45).

In addition to the intention factor, the opportunity factor is a very significant cause of corruption. Although the intention to corrupt does not exist, but the opportunity to corrupt is open, then corruption can occur depending on the firmness of faith and human heart. This opportunity can be self-made, either because it exists or because the system supports it. Therefore, it is very important to strengthen faith and eradicate things that foster the intention to corrupt and close all doors and opportunities for corruption. That is the right way to tackle corruption.

4. The Need for Anti-Corruption Education

Anti-corruption education is considered very important because corruption has become an extraordinary crime. According to Atmasasmita as quoted by Chatrina Darul Rosikah (Rosikah & Marliani,

2016) corruption is classified as an extraordinary crime due to several things, namely:

- 1) The problem of corruption has taken root;
- 2) Corruption has grown rapidly;
- 3) Poverty and state budget leakage are very large;
- 4) Corruption law is treated discriminatively;
- 5) There is a collaboration of corruption players between the government sector and the private sector.

Strengthening faith, fostering pious human beings, is one of the main objectives of national education as stated in the 1945 Constitution and the National Education System Law and other laws and regulations. If this is already in our laws, it means we need to correct what is wrong with our education curriculum. We also need to explore tips and ways to educate people to have an anti-corruption character. If people are aware of the dangers of corruption, have a resilient personality, strong faith and the economy of the society and its system supports the prevention of corruption, God willing, corruption will no longer occur or at least be reduced.

5. Biography of Shaykh Muhammad bin Shalih Al-Uthaymeen

Shaykh Muhammad bin Shalih al-'Uthaimin was born on the night of 27 Ramadan in 1347 H or around April 5, 1929. Shaykh al-'Uthaimin's full name is Abu 'Abdillah Muhammad bin Shalih

bin Muhammad bin Sulaiman bin Abdurrahman bin 'Uthman bin Abdullah bin Abdurrahman bin Ahmad bin Muqbil al-Uthaimin al-Wuhaibi at-Tamimi. His grandfather 'Uthman (his 4th grandfather) was known as 'Uthaimin, so his family is referred to as the 'Uthaimin family. Shaykh al-'Uthaimin's mother was named Mudawi. She was the daughter of Shaykh Abdurrahman ibn Sulaiman Alu Damagh, one of the scholars of Unaizah. Sheikh Abdurrahman's family was known in the community as a family that was an expert in the knowledge of the Quran and actively taught it (Al-Husain, 2002).

He grew up in a family environment that was strong in religion, many of his relatives became scholars, making his family life full of religious atmosphere and piety. Allah gave him the gift of high intelligence, strong memorization, diligent repetition of memorization, strong religious spiritual mentality, enthusiasm and perseverance in studying and actively studying the books of scholars. Because of his intelligence and diligence, he was able to memorize 30 juz of the Quran in just six months.(Al-Muri, 2003) The talent and intelligence of the young al-'Ushaimin was already felt by his teacher, Sheikh 'Abdurrahman as-Sa'di, so he was very dear and paid great attention to him. After Sheikh As-Sa'di died, it was Sheikh Al-Ushaimin who replaced his

teacher's position as a teacher in his mosque.(Al-Husain, 2002)

Sheikh Al-Usaimin had many great teachers besides Sheikh As-Sa'di such as Sheikh Abdul Aziz bin Baz. Sheikh bin Baz was one of the great scholars who lived in his time and became a member of the Fatwa Council of the Kingdom of Saudi Arabia. He had thousands of students from various countries, and many of them are now great teachers and scholars. Sheikh Al-Usaimin has noble morals, (Az-Zahrani, 2001) therefore not only his students are happy with him, all who know him also admire the morals and personality of Sheikh Al-Usaimin.

Sheikh Al-Usaimin is a prolific scholar. This is indicated by his many written works in various fields of science, from the science of the Koran, Tafsir, Hadith, Fiqh, Ushul Fiqh and others. Some of his books are his direct writings and some are recordings of his lectures and studies. The Shaykh is also a scholar who has a busy schedule of activities. Among his activities are (Al-Qismi al-Ilmi, n.d.):

- a. As Imam and Professor at the Great Mosque of the city of Unaizah;
- b. Lecturer at Ma'had al-Ilmi in the city of Unaizah;
- c. Teaching at the Grand Mosque and the Prophet's Mosque in the month of Ramadan;
- d. Leader of the Tahfiz Institute in the city of Unaizah;
- e. Member of the Ulama Council of Saudi Arabia;

f. And others.

6. Methods of Anti-Corruption Education According to Sheikh Al-Usaimin

The following is the method of anti-corruption education according to Sheikh Al-Usaimin:

a. **Leaders of educational institutions must be consistent in law enforcement, must be fair and not discriminate.**

Regulations are made to be implemented properly. The principal is the party most responsible for the implementation of school rules and policies. He should be consistent in applying the rules and enforcing the law. If there is a violation, the principal should do things that he should apply according to the existing regulations, either giving warnings or giving sanctions. In sanctioning employees who violate the rules, the Principal must do it gradually starting with giving a warning or advice or reminding about Allah's law in carrying out obedience to the leader. Principals should be fair in enforcing the law, do not discriminate or selective, do not differentiate between superiors and subordinates. All must be equal before the law. This is the view of the Shaykh in accordance with what he emphasized about his attitude towards problem teachers, he said (M. bin S. Al-Usaimin, n.d.) :

فيجب على المدير إذا أخل أحد ممن تحت سلطته بما يجب عليه أن يذكره بالله وأن يلزمه به وأن لا يحابي في ذلك أحداً فالناس في الحكم بينهم على حد سواء من استحق شيئاً فله ومن أخل بواجب فعليه لا فرق بين الشريف والوضيع والصديق وغير الصديق.

“So it is obligatory for the school principal if he finds someone under his responsibility violating what he is supposed to do to remind him to have piety and fear Allah and remind him of his obligations. The principal is also expected not to fear anyone in that regard. Humans are equal in law. Whoever is entitled to something is entitled to it. And whoever violates his obligations, then he must bear it. There is no difference between an official and a non-official, between a friend and a non-friend.”

When a rule is implemented and applied consistently, fairly and indiscriminately, then that is when the law stands. When the law is established, no one will dare to violate it, because they will face law enforcement. When this is familiarized in an educational institution, it will undoubtedly have a huge influence on social life.

The leader is not appointed except as the person most responsible for the implementation of a rule or law. If in schools the rules can be applied consistently to have a positive impact, then on a larger scale such as local and central governments that have enormous authority if they are consistent in implementing the rules, the positive

impact will undoubtedly be enormous.

b. Getting used to time discipline and discipline in using school assets

Regulations made are for the common good including regulations related to working hours, mechanisms for leaving the school environment during working hours, procedures for using school assets and others. Therefore, the Sheikh is of the view that it is necessary for a teacher to ask permission from the Principal if leaving the school during working hours. He also considers it permissible to use school facilities for personal purposes as long as it does not harm the school. This was the Shaykh's view when asked about the ruling on teachers leaving school during working hours, he replied (M. bin S. Al-Usaimin, n.d.):

وهو أن تخرج لحاجاتها إذا لم يكن لها شغل واستأذنت من المديرة فالظاهر أنه لا بأس به مادام النظام يسمح به. وأما استعمال هاتف المدرسة فلا بأس به أيضاً فيما رخص فيه.

“He goes out for his own purposes when he does not have any duties after he has asked permission from the principal, so there is nothing wrong with that as long as the regulations allow it. As for using the school telephone, there is nothing wrong with that either, so long as it is used for permissible purposes”.

The shaykh also said that if an *employee* or teacher leaves the school during working hours

without permission and does not follow the regulations, his salary is not permissible (M. bin S. Al-Usaimin, n.d.).

c. Not abusing authority and position

As a good employee, leaders and subordinates must perform tasks and work in accordance with applicable regulations. Therefore, a principal should not perform actions outside his authority and should not cooperate with teachers in falsehood. Sheikh said (M. bin S. Al-Usaimin, n.d.)

إذا تعدى الوكيل الصلاحيات الممنوحة له وأمين الصندوق يعلم بذلك فإنه لا يجوز له أن يصرف شيئاً من الصندوق لأن ذلك من باب التعاون على الإثم والعدوان وعليه أن ينصح الوكيل ويخوفه من الله

"If the vice-principal exceeds the authority given to him, and the treasurer knows about it, then it is not permissible for him to spend the school treasury money. That is because he falls under the category of cooperating in sin and enmity. Therefore, the treasurer should advise the vice-principal and remind him to fear God."

d. Prohibiting school officials, both teachers and principals, from accepting gratuities

The Shaykh is of the view that it is not permissible for a principal to accept gifts from teachers, he said (M. bin S. Al-Usaimin, n.d.) :

ولأن الهدية إلى العامل توجب أن يحابي هذا العامل من أهدي إليه فيتقاضى عن تقصيره أو

يمنحه ما لا يستحق والحاصل أنه لا يجوز للمديرة أن تقبل هدايا المعلمات أما الدعوة فلا بأس بها.

"And because giving a gift to a worker causes the worker to give respect to the person who gave him something, he will also turn a blind eye to his mistakes or give him what he does not deserve. In conclusion, it is not permissible for the principal to accept gifts from teachers. As for attending his invitation then that is no problem."

Why can't principals accept gifts from teachers? The reason is because the gift the principal receives from an employee or teacher can affect his objectivity in assessing and evaluating the employee's or teacher's performance. Apart from that, the Prophet also warned that employees should not accept gifts from other people for the work they do.

e. Increasing students' devotion and instilling fear of Allah

The importance of devotion was also explained by Sheikh Usaimin by presenting the proposition from the Koran, namely the word of Allah SWT.:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

"O you who believe, if you fear Allah, We will give you Furqaan. And we will distance you from your mistakes, and forgive you

(your sins). And Allah has great grace." (QS. Al-Anfal: 29).

The Sheikh said that based on this verse, there are 3 benefits and virtues possessed by people who are devoted to Allah SWT. namely (Muhammad bin Salih Al-Uṣaimin, 2014): 1) Allah gave them distinction, 2) Allah covers their evil deeds, and 3) Allah forgives their sins.

Shaykh al-'Uṣaimin:

أَصْلُ الْعِلْمِ خَشْيَةُ اللَّهِ، وَخَشْيَةُ اللَّهِ هِيَ الْخَوْفُ الْمَبْنِيُّ عَلَى الْعِلْمِ وَالْتَعَظِيمِ، وَلِهَذَا قَالَ اللَّهُ تَعَالَى: (إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ) [فاطر: 28] فَالْإِنْسَانُ إِذَا عَلِمَ اللَّهَ عَزَّ وَجَلَّ حَقَّ الْعِلْمِ، وَعَرَفَهُ حَقَّ الْمَعْرِفَةِ، فَلَا بُدَّ أَنْ يَكُونَ فِي قَلْبِهِ خَشْيَةُ اللَّهِ

"The essence of knowledge is fear of Allah. The fear in question is fear that is based on knowledge and glorification of Allah. Allah says in the Koran: "Only the scholars fear Allah among His servants." (QS. Fathir: 28). Therefore, when someone knows Allah very well, there will undoubtedly be fear of Allah in his heart.

f. Remind educators and students to always feel with Allah and the Messenger of Allah

Sheikh said:

هَذَا مِنَ الْمُهِّمِّ؛ دَوَامُ الْمُرَاقَبَةِ لِلَّهِ، وَهَذَا مِنْ ثَمَرَاتِ الْخَشْيَةِ أَنَّ الْإِنْسَانَ يَكُونُ مَعَ اللَّهِ دَائِمًا

"This is something important, namely feeling that you are always under the supervision of Allah SWT. This is the fruit of fear of Allah, namely muraqabatullah, the feeling of always being with Allah subhanahu

wa ta'ala." (Muhammad bin Salih Al-Uṣaimin, 2014).

Sheikh advised students of knowledge in his treatise Al-Manhaj al-Yaumi li Talib al-Ilm (Muhammad bin Salih Al-Uṣaimin, 2017), to always feel with Allah, he said:

1) First: A student should always be with Allah

- a) Make sure that you are always with Allah Almighty, acknowledge His greatness, think about the verses of kauniyyah such as the creation of the heavens and the earth, and the greatness of both and the greatness of His abilities and His great mercy, and the signs according to the law sent by its messengers, especially the last Apostle as the closing of the apostles, namely Muhammad shallallahu alaihi wasallam.
- a) Your heart must be filled with the love of Allah Subhanahu Wata'ala for the blessings he has given you, especially the blessings of Islam and istiqomah towards him, so that he becomes the thing you love most.
- b) Your heart must be filled with the greatness of God

so that it becomes the greatest thing for you. By meeting the love and exaltation of God in your heart, standing firm in obeying Him, fulfilling what you have been commanded to love, abandoning what has been forbidden as a glorification of His glory.

- c) You must be sincere in worshiping Allah 'azza wajalla, trusting in Him in all things. In accordance with his words: "You alone we worship and only You we ask for help."

And you remember with your heart that you do what is commanded according to what is commanded and abandon what has been forbidden. In this way, you will feel the beauty of worship without any feelings and you will always receive help from Him and it will not make you dependent on yourself but rather on Him.

2) Second: A student should always be with the Messenger of Allah

- a) You must prioritize loving the Messenger of Allah over loving all creatures, and prioritize his guidance and Sunnah

over every other guidance and Sunnah.

- b) You make him a priest for you in your worship and your morals by including him in every work of worship that you are his follower as if he were in front of you to imitate his steps and follow his guidance.
- c) Likewise, in interacting with people, so that you behave like the morals of the Messenger of Allah, as Allah says in the Koran: "[And indeed you (Muhammad) are above great morals. (QS. Al-Qalam: 4)."
- d) You must be a caller to uphold his sunnah, a helper for him, a defender for him. So indeed Allah Ta'ala *will always help you according to the amount of help you have for His religion.*

g. Instill in students to always behave Qana'ah

Sheikh al-'Usaimin said (M. ibn S. al-'Usaimin Al-Usaimin, n.d.):

التَّحَلِّي بِالْقَنَاعَةِ مِنْ أَهَمِّ خِصَالِ طَالِبِ الْعِلْمِ، يَغْنِي أَنْ يَقْتَنِعَ بِمَا أَنَاءَهُ اللَّهُ عَزَّ وَجَلَّ وَلَا يَطْلُبُ أَنْ يَكُونَ فِي مُصَافٍ الْأَغْنِيَاءِ وَالْمُتْرَفِينَ لِأَنَّ بَعْضَ طَلَبَةِ الْعِلْمِ وَغَيْرِهِمْ تَجِدُهُ يُرِيدُ أَنْ يَكُونَ فِي مُصَافٍ الْأَغْنِيَاءِ وَالْمُتْرَفِينَ فَيَتَكَلَّفُ التَّقَاتِ فِي الْمَأْكَلِ وَالْمَشْرَبِ وَالْمَلْبَسِ وَالْمَفْرَشِ ثُمَّ يُقِيلُ كَاهِلَهُ

بِالدُّيُونِ وَهَذَا خَطَأٌ بَلَّ عَلَيْكَ بِالْفَقَاعَةِ فَإِنَّهَا خَيْرٌ زَادَ
لِلْمُسْلِمِ.

“Adorning oneself with qana'ah is an important characteristic for a student of knowledge. The nature of qana'ah here means accepting with grace what Allah gives and not having high hopes of becoming rich and conglomerate. Some students of knowledge make themselves equal to the conglomerates so that they spend a lot of money on food and clothing, which ends up burdening themselves with the many debts they have to bear. This is clearly wrong, so a student of knowledge should qana'ah what Allah has given him. Indeed, qana'ah is the best provision for a Muslim”.

h. Instill in teachers and students to always maintain authority and honor

Sheikh al-'Usaimin said (M. ibn S. al-'Usaimin Al-Usaimin, n.d.) :

النَّحْلِي بِالْمُرُوءَةِ، فَمَا هِيَ الْمُرُوءَةُ؟ حَدَّثَنَا الْفُقَهَاءُ رَحِمَهُمُ اللَّهُ، فِي كِتَابِ الشَّهَادَاتِ، قَالُوا: هِيَ فِعْلٌ مَا يُجْمَلُهُ وَيُرِيئُهُ، وَاجْتِنَابُ مَا يُدْنِسُهُ وَيُسَيِّئُهُ. وَهَذِهِ عِبَارَةٌ عَامَّةٌ، كُلُّ شَيْءٍ عِنْدَ النَّاسِ وَيُرِيئُكَ وَيَكُونُ سَبَبًا لِلتَّنَائِءِ عَلَيْكَ، فَهُوَ مُرُوءَةٌ، وَإِنْ لَمْ يَكُنْ مِنَ الْعِبَادَاتِ، وَكُلُّ شَيْءٍ بِالْعَكْسِ فَهُوَ خِلَافُ الْمُرُوءَةِ
“A student of knowledge should adorn himself with a gracious attitude, namely maintaining his self-respect and authority. What is meant by maintaining dignity? The character explains in the discussion of the shahada that muru'ah is doing good deeds and decorating them and leaving bad deeds and those

that pollute them. This is the general understanding. Anything that makes you look good in front of people and they praise you is muruah even though it is not related to matters of worship. And anything that contradicts this is contrary to maintaining muruah”.

i. Instill in educators and students to always stay away from luxurious lifestyles

Sheikh al-'Usaimin said (M. ibn S. al-'Usaimin Al-Usaimin, n.d.):

لَا تَسْتَرْسِلْ فِي التَّنْعِيمِ وَالرَّفَاهِيَةِ، وَهَذِهِ النَّصِيحَةُ نُقَالُ لِطَالِبِ الْعِلْمِ وَلِغَيْرِ طَالِبِ الْعِلْمِ لِأَنَّ الْإِسْتِرْسَالَ فِي ذَلِكَ مُخَالَفٌ لِإِرْشَادِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ، فَقَدْ كَانَ يُنْهَى عَنْ كَثْرَةِ الْإِرْفَاقِ وَيَأْمُرُ بِالِاخْتِفَاءِ أَحْيَانًا، وَالْإِنْسَانُ الَّذِي يَعْتَادُ الرَّفَاهِيَةَ يَصْغُبُ عَلَيْهِ مَعَالَجَةُ الْأُمُورِ، لِأَنَّهُ قَدْ تَأْتِيهِ الْأُمُورُ عَلَى وَجْهِ لَا يَتِمَّكُنْ مَعَهُ مِنَ الرَّفَاهِيَةِ

“Don't continue living a life of luxury. This advice is for students of science and non-students of science. This is because continuing to live a luxurious life is contrary to the instructions of the Prophet Sallallahu Alaihi Wasallam. Indeed, Rasulullahu Sallallahu Alaihi Wasallam has prohibited living in luxury, he even ordered us to wear bare feet sometimes. People who are used to living in luxury will find it difficult to complete many matters. Because he could face problems that the fish cannot live with in a luxurious lifestyle”.

j. Instill in students to actively invite people to practice Islamic teachings

Sheikh al-'Uṣaimin said (M. ibn S. al-'Uṣaimin Al-Uṣaimin, n.d.):

أن يكون داعيًا بعلمه إلى الله- عز وجل- يدعو في كل مناسبة في المساجد، وفي المجالس، وفي الأسواق، وفي كل مناسبة، هذا النبي - صلى الله عليه وسلم - بعد أن أتاه الله النبوة والرسالة لم يجلس في بيته بل كان يدعو الناس ويتحرك، وأنا لا أريد من طلبية العلم أن يكونوا نسخًا من كتب، ولكنني أريد منهم أن يكونوا علماء عاملين.

"Students should invite people to practice Allah's law according to the knowledge they have learned. This is done anywhere, such as mosques, meetings, markets and at every event. Thus the Prophet saw. After being appointed as a Prophet and Apostle, he did not just stay at home, but he actively preached inviting people to embrace Islam. I hope that those who seek knowledge will not become inanimate objects like printed books, but I want them to become scholars who practice their knowledge".

k. Instill in teachers and students to be trustworthy

Sheikh said that competence and trustworthiness are the basic foundations for every job, therefore it is mandatory for a student of science to practice talaqqi directly with a teacher who is competent and trustworthy. (M. ibn S. al-'Uṣaimin Al-Uṣaimin, n.d.).

l. So that students get used to carrying out sunnah practices

- a) If you wake up at night, then remember Allah and pray to Allah according to the prayer you want because actually prayer at this time is always answered and read the words of Allah: "Indeed, in the creation of the heavens and the earth", until the end of Ali Imran's letter, which is 10 verses.
- b) Pray according to what is prescribed for you at the end of the night and end your prayer with witr.
- c) Memorize and guard what has been made easy for you from the morning dhikr, read it 100 times: ((Laailaaha illallaahu wahdahu laa shariika lahu lahulmulku walahulhamdu wahuwa alaa kulli syaiin qodir)).
- d) Pray 2 rak'ahs during Duha time
- e) Memorize and keep the evening dhikr and what is easy for you. (Al-'Uṣaimin, 2017).

CONCLUSION

The concept of the anti-corruption education method taught by Sheikh Al-Uṣaimin comes from the Koran and the Hadith of the Prophet SAW. He is a scholar with very deep knowledge, especially regarding Islamic science. It can be concluded that his concept includes direction to school principals, teachers and students. These three parties are the main components of

educational institutions. All three must go together in rhythm. Leaders and teachers provide examples and role models for students, namely in practicing Islamic teachings, including in terms of devotion, being qanaah and staying away from luxurious attitudes or hedonism. Leaders apply rules, control and supervise as well as provide guidance and direction. In implementing rules, leaders must be able to set an example and not show favoritism in punishment. Teachers instill noble values in students, apart from of course providing examples and role models. Students should follow school directions well, be patient and diligent. Methods that can be used regarding student development are : 1) Increasing students' devotion and instilling fear of Allah, 2) Remind educators and students to always feel with Allah and the Messenger of Allah, 3) Instill in students to always behave Qana'ah, 4) Instill in teachers and students to always maintain authority and honor, 5) Instill in educators and students to always stay away from luxurious lifestyles, 6) Instill in students to actively invite people to practice Islamic teachings, 7) Instill in teachers and students to be trustworthy, and 8) So that students get used to carrying out sunnah practices.

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