



The Contribution of the MUI Fatwa in Reducing the Culture of Corruption*

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[10.15408/sjsbs.v10i2.31976](https://doi.org/10.15408/sjsbs.v10i2.31976)

Abstract:

The MUI fatwa has moral weight and can pressure the government to eradicate Corruption and uphold human rights because it comes from a religious institution. The MUI fatwa against bribery and Corruption can serve as a moral compass for Indonesian people, encouraging them to avoid acts of Corruption in their daily lives. In addition to understanding how MUI fatwas can contribute to efforts to eradicate the culture of Corruption in Indonesia, it aims to research the role that MUI fatwas can play. The research method used is qualitative, with a literature approach and a statutory approach. The study results stated that the MUI Fatwa was essential in eradicating Corruption in Indonesia. The MUI fatwa on prohibiting Corruption and prohibiting bribery advises people not to engage in Corruption and encourages them to live an honest and moral life. Applying the MUI fatwa in public and political life is essential to creating a clean and open culture.

Keywords: Contribution; MUI fatwas; Corruption Culture

Abstrak:

Fatwa MUI memiliki bobot moral dan dapat menekan pemerintah untuk memberantas korupsi dan menegakkan HAM karena berasal dari lembaga agama. Fatwa MUI melawan suap dan korupsi dapat menjadi kompas moral bagi masyarakat Indonesia, mendorong mereka untuk menghindari tindakan korupsi dalam kehidupan sehari-hari. Selain untuk memahami bagaimana fatwa MUI dapat berkontribusi dalam upaya pemberantasan budaya korupsi di Indonesia menjadi tujuan penelitian tentang peran yang dapat dimainkan oleh fatwa MUI. Metode penelitian yang digunakan adalah metode penelitian kualitatif dengan pendekatan literatur dan pendekatan peraturan perundang-undangan. Hasil penelitian menyatakan bahwa Fatwa MUI berperan penting dalam pemberantasan korupsi di Indonesia. Fatwa MUI tentang pelarangan korupsi dan pelarangan praktek suap menasihati orang-orang untuk tidak melakukan korupsi dan mendorong mereka untuk menjalani kehidupan yang jujur dan bermoral. Penerapan fatwa MUI dalam kehidupan publik dan politik juga penting untuk menciptakan budaya bersih dan terbuka.

Kata Kunci: Kontribusi; Fatwa MUI; Budaya Korupsi

*Received: January 14, 2023, Revision: March 22, 2023, Published: April 29, 2023.

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A. INTRODUCTION

A fatwa is an opinion or perspective of Islamic law given by the Indonesian Ulema Council (MUI), which is the entity in Indonesia recognized as the Islamic religious authority. MUI fatwas are provided as a form of reaction to problems or questions brought by the public, organizations, or the government, connected to areas of the community's religious and social life related to Islamic law principles.⁴

MUI fatwas play a significant part in society's religious and social fabric. The fatwa issued by MUI, Indonesia's highest Islamic religious authority, provides Muslims a framework for following Islamic law in their worship and daily lives. Fatwas published by the MUI also offer opinions or recommendations on approaching social, political, and economic concerns from the perspective of Islamic law. The MUI fatwa plays a part in the social life of society by explaining or guiding Muslims in how to conduct relations between individuals, groups, and the state following Islamic ideals of fairness, equality, and humanism. The MUI fatwa also offers opinions or recommendations on addressing social issues like drugs, prostitution, Corruption, etc. Fatwas issued by the MUI can serve as a call to action for Muslims to live following Islamic principles and to work toward establishing and sustaining peaceful relationships with their fellow humans and the natural world. As a result, the MUI fatwa plays a crucial part in moulding the personality and optimistic outlook of the public according to religious and moral values.

The MUI fatwa against bribery and Corruption is a significant factor in Indonesia's fight against Corruption. The existence of the MUI fatwa on the prohibition of bribery and Corruption serves as a reminder that Corruption is an act that is forbidden in Islamic teachings and is a significant sin that might threaten one's afterlife. This can warn Indonesian Muslims and the entire public that the country's laws will not tolerate Corruption. The MUI Fatwa also has the potential to encourage the government to implement stricter and more efficient anti-corruption policies. The MUI's fatwa carries moral weight and can pressure the government to fight Corruption and uphold human rights because it comes from a religious institution. The MUI Fatwa against bribery and Corruption can serve as a moral compass for the Indonesian people, encouraging them to avoid corrupt acts in their daily lives. The harmful effects of Corruption on individuals, society, and the state can be better understood, and counsel on how to avoid corrupt behaviours and improve integrity in public life can be gained through the study of MUI fatwas. The role of religious organizations in the fight against Corruption is illustrated by the MUI fatwa that forbids bribes and Corruption. Muslim and Indonesian society can use MUI fatwas as a foundation for combating Corruption and bolstering integrity if they are followed.⁵

⁴ Hidayat, S. (2015). *Fatwa in the Contemporary Indonesian Society*. Journal of Indonesian Islam, 9(2), 309-330. doi: 10.15642/JIIS.2015.9.2.309-330.

⁵ Al-Huda, M. (2015). *The Concept of Fatwa and Its Role in the Development of Islamic Law*. Journal of Islamic Studies and Culture, 3(2), 41-53. doi: 10.15640/jisc.v3n2a5. Amanullah, M. (2019). The Concept of

As a result, the fatwa issued by the MUI regarding the prohibition of bribery and Corruption plays a very significant role in combating the corruption culture in Indonesia and enhancing integrity in all aspects of public life. In addition, the fatwa issued by the MUI has the potential to serve another purpose: to serve as a reminder to Muslims and Indonesian society in general that Corruption is an act strictly forbidden in Islamic teachings and must be upheld.

The goal of the research being done on the contribution of MUI fatwas in reducing the culture of Corruption is to get a more excellent knowledge of how MUI fatwas can play a role in efforts being made to combat the culture of Corruption in Indonesia. One of this organization's goals is to analyze the MUI Fatwa on the Prohibition of Bribery and Corruption Practices. This is done to have a deeper comprehension of the Islamic viewpoints and teachings on Corruption, as well as the effects that Corruption has on individuals, society, and the state. This research has the potential to provide an overview of how the MUI fatwa can provide Muslims and Indonesian culture with a moral and ethical perspective concerning the battle against Corruption. An additional aim of this research is to investigate the use of MUI fatwas to anti-corruption initiatives in Indonesia. This may entail analyzing the efforts undertaken by the community, religious institutions, and the government to put the MUI fatwa into practice in everyday society. This research has the potential to provide an overview of the degree to which MUI fatwas can assist the efforts being made to combat Corruption in Indonesia. Analysis can also be carried out to investigate how members of the public see the fatwa issued by the MUI and its role in the battle against Corruption in Indonesia. This can include an investigation into the public's comprehension and awareness of MUI fatwas, as well as their influence on the attitudes and actions of individuals in their day-to-day lives. This research has the potential to give an overview of the extent to which MUI fatwas can affect changes in behaviour as well as public perceptions towards corrupt practices.

B. METHODS

The methodology employed is a qualitative research strategy that takes a literature-based and a statute-based approach. Information is gathered using the literature approach by reading books, journals, and articles. Meanwhile, information about the MUI fatwa's impact on reducing corruption culture is being collected from a legal perspective using the statutory regulation approach.

In qualitative research, the emphasis is on gaining insight from the information gathered. Researchers will employ qualitative data analysis methods such as content

Fatwa and its Relevance in the Contemporary World. *Journal of Islamic Thought and Civilization*, 9(2), 51-62. Rahman, F., & Nisar, T. (2018). *Fatwa: Concept, Scope, and Importance in Contemporary Times*. *Journal of Religion and Human Relations*, 5(1), 24-39.

analysis, grounded theory, and thematic analysis to decipher the signs and patterns in the data. In this analysis, we'll see how much of an impact the MUI fatwa has had on fighting Corruption in the Muslim world. By clarifying what kinds of economic dealings and social interactions are permitted under Islamic law, MUI fatwas can help combat a culture of Corruption. This study aims to determine if MUI fatwas are successful in curbing Corruption.

The obtained data will be analyzed using a literature and statutory approach to determine the connection between MUI fatwas and preexisting legal rules. Researchers will benefit from this work as they try to establish whether or not MUI fatwas have helped lessen Corruption in society.

C. RESULTS AND DISCUSSION

1. Corruption Culture in Indonesia

Corruption has become institutionalized in Indonesian society over the previous few decades. Corruption refers to the abuse of one's position of trust to gain personal or collective financial gain. Bribery, favouritism, collaboration, and misuse of authority are all examples of Corruption accepted as part of Indonesian culture.⁶ The culture of Corruption in Indonesia can be understood as actions that involve abusing power, embezzling public monies, and breaking other laws to gain individual or collective benefits.⁷

The culture of Corruption in Indonesia has attracted the attention of experts in various fields, including social scientists, political experts, and economists. Some expert views on the culture of Corruption in Indonesia include the following:

- According to Suryadinata (1999), Corruption in Indonesia has deep roots in the country's political structure, which is ripe for abuse of power and heavily influenced by big business.⁸
- According to Mietzner (2009), Ineffective and corrupt laws and regulations within the government system are also significant contributors to the prevalence of Corruption in Indonesia.⁹

⁶ Transparency International. (2021). *Corruption Perceptions Index 2020*. Diakses dari <https://www.transparency.org/en/cpi/2020/index/nzl>

⁷ Fitriyah, L., & Puspita, S. (2019). *Understanding Corruption in Indonesia*. *KnE Social Sciences*, 3(19), 125-133.

⁸ Suryadinata, L. (1999). *The politics of Indonesian ethnicity*. Singapore: Institute of Southeast Asian Studies.

⁹ Mietzner, M. (2009). *Indonesia: The puzzle of decentralization and democratization*. In A. Croissant & G. Kuehn (Eds.), *The politics of decentralization in Southeast Asia* (pp. 147-177). Singapore: Institute of Southeast Asian Studies.

- According to Aspinall & Fealy (2003), Many in Indonesian society do not see Corruption as a major issue that needs to be addressed. Hence the problem is tolerated rather than addressed.¹⁰
- According to Robinson (2002), Corruption is considered by many in Indonesia as a necessary survival tactic due to the country's volatile political climate and widespread inequality.¹¹

The effects of Indonesia's pervasive culture of Corruption are far-reaching and multifaceted. There will be repercussions in economics, society, politics, and ethics. Some impacts of Indonesia's pervasive culture of Corruption include:¹² First: Worsening inequality and poverty. Public monies that should be utilized to increase people's well-being are instead squandered by a small group of influential people because of Corruption. Because of this, the rich are getting richer, and the poor are getting poorer.¹³ Second: Hinders development. Corruption can slow progress in many fields, including construction, instruction, and healthcare. Misappropriated public monies are spent for personal benefit rather than to enhance public services and infrastructure. Third: Lowering public trust in the government and public institutions. People are led to distrust the government and other public institutions as a result of Corruption because they believe these entities are unable to deliver services that are both high-quality and transparent. In addition, it has the potential to cause unrest within the country and political instability.¹⁴ Fourth: Encourage abuse of power and unethical behaviour. Abuse of power and other unethical behaviours in social life, such as nepotism and collusion, can be encouraged when there is Corruption. Corruption can also be seen as an incentive for these behaviors.

2. Contribution of MUI Fatwa to Reducing Corruption Culture

a. MUI fatwa regarding the prohibition of Corruption and the prohibition of bribery as an effort to reduce the culture of Corruption

As part of an initiative to combat the pervasive culture of bribery and dishonesty in Indonesia, the Muslim Ulema Council (MUI) has issued a fatwa that forbids corrupt

¹⁰ Aspinall, E., & Fealy, G. (2003). *Local power and politics in Indonesia: Decentralisation and democratisation*. Singapore: Institute of Southeast Asian Studies.

¹¹ Robinson, M. (2002). *Corruption and development: An introduction*. In M. Robinson (Ed.), *Corruption and development: The anti-corruption campaigns* (pp. 1-24). London: Frank Cass.

¹² Bhatia, M. (2017). *Corruption in Indonesia: Causes, History, Impacts, and Solutions*. *Indonesia Medika*, 3(2), 102-112. Yusuf, Y. Q. (2018). *The Dynamics of Corruption in Indonesia: From Soeharto to Jokowi*. *Jurnal Ilmu Sosial dan Ilmu Politik*, 22(2), 79-94.

¹³ Budiman, A., & Santoso, P. B. (2019). *Tackling Corruption in Indonesia*. *Asian Journal of Political Science*, 27(1), 17-36. doi: 10.1080/02185377.2018.1533168

¹⁴ Nugroho, R. (2020). *The Nexus of Corruption, Poverty, and Inequality: An Overview of the Indonesian Experience*. *Journal of Social and Political Sciences*, 3(4), 155-165. doi: 10.31014/aior.1993.03.04.137

practices and bribery. This fatwa was published in the year 2000¹⁵ and underlined that corrupt behaviour is an act that not only damages and destroys society but also contradicts the religious values held by most people in Indonesia. In addition, this fatwa forbids bribery because it is one of the most significant contributors to Corruption. The fatwa provides an interpretation of Islamic law as it relates to acts of bribery and Corruption, as well as legal repercussions for those who commit these crimes. This fatwa also refers to the significance of morality and ethics in commercial transactions, and it urges the general public to combat Corruption and support the government's efforts to eradicate it.¹⁶

Implementing this fatwa has a beneficial effect on the anti-corruption movement in Indonesia. In actuality, this MUI fatwa is frequently utilized in Indonesia as a legal basis in the course of law enforcement and the elimination of Corruption. This fatwa also instructs and directs the people of Indonesia on how to avoid engaging in acts of Corruption. It raises awareness of integrity and honesty's importance in social and economic life. Because it can provide a legal and moral basis for how people should behave, this fatwa from the MUI is essential in reducing the culture of Corruption in Indonesia. Because it is based on religious principles acknowledged by the vast majority of Indonesians, this fatwa can also support the government in its efforts to eradicate Corruption. This is because the vast majority of Indonesians follow Islam.¹⁷

The MUI fatwa regarding the prohibition of Corruption and the prohibition of bribery contains several important points related to acts of Corruption and bribery in Islam. Some of these points include:¹⁸

1. To the Muslims, Corruption is akin to despotism and a breach of trust, both of which are strictly condemned.
2. Corruption in any form is forbidden in Islam. This includes taking or delivering bribes, receiving or giving gratuities, and other corrupt behaviour harming the state or community.
3. Bribery is a type of deception and human exploitation strictly forbidden in Islam.
4. The legal consequences for perpetrators of Corruption and bribery are grave sins before Allah and can negatively impact society's social and economic life.
5. The MUI fatwa regarding the prohibition of Corruption and the prohibition of bribery provides a clear view of Islam regarding acts of Corruption and bribery.

¹⁵ Majelis Ulama Indonesia. (2010). *Fatwa tentang larangan korupsi dan pengharaman riba*. Retrieved from <https://mui.or.id/2010/06/08/fatwa-tentang-larangan-korupsi-dan-pengharaman-riba/>

¹⁶ Fatwa MUI tentang larangan korupsi dan pengharaman riba. Tersedia online: <https://www.mui.or.id/mui-tetapkan-fatwa-riba-dan-korupsi-haram/>

¹⁷ Ramadhan, F. (2018). *Fatwa and Anti-Corruption Discourse in Indonesia*. Asian Journal of Social Science, 46(6), 581-602.

¹⁸ Majelis Ulama Indonesia. (2010). *Fatwa tentang larangan korupsi dan pengharaman riba*. Retrieved from <https://mui.or.id/2010/06/08/fatwa-tentang-larangan-korupsi-dan-pengharaman-riba/>

In addition, it strengthens the government's efforts to eradicate Corruption in Indonesia.

b. The application of MUI fatwas in social and political life in Indonesia

Implementing the MUI fatwa about the prohibition of corrupt behaviour and the prohibition of bribery in Indonesia's social and political life has significantly impacted the country's ongoing efforts to eradicate corrupt behaviour. Because it can provide moral and ethical guidelines for people to follow in their behavior, particularly in combating Corruption and prohibiting bribery, applying the MUI fatwa in social and political life in Indonesia is very important. This is because it can provide such guidelines. The fatwa issued by the MUI has the potential to bolster the efforts made by the government to eliminate Corruption, encourage individuals to comply with the rule of law, and raise awareness of the significance of integrity and morality in the day-to-day operations of the nation and the state.¹⁹

Implementing the MUI fatwa can bolster law enforcement's ability to combat Corruption. Trials involving acts of Corruption and the prohibition of bribery can cite the MUI fatwa as a source to reinforce their case against the corrupt. In addition, implementing the MUI fatwa has the potential to boost Indonesia's standing in the eyes of the world community. Corruption cases in Indonesia have made headlines worldwide, raising concerns that they may damage its diplomatic standing. With the MUI fatwa prohibiting Corruption and bribery, Indonesia can demonstrate its dedication to combating Corruption and fostering greater integrity in national and state affairs. Thus, implementing the MUI fatwa in Indonesian society and politics can significantly benefit the country's administration, the well-being of its citizens, and the country's reputation abroad. To further the implementation of the MUI fatwa in Indonesian society and politics, everyone involved must work together.

Several forms of application of the MUI fatwa in social and political life in Indonesia include:²⁰

1. Become a legal reference in court. MUI fatwa can be used as a legal reference in court proceedings related to acts of Corruption and bribery.
2. Provide education and awareness. The MUI fatwa can also educate and raise public awareness about the importance of morality and ethics in behaviour.
3. Encourage compliance with the rule of law. MUI fatwas can motivate people to comply with the rule of law and avoid acts of Corruption and bribery.

¹⁹ Setiawan, B. (2017). *Fatwa MUI, Politik Hukum, dan Penegakan Hukum di Indonesia*. Jurnal Konstitusi, 14(1), 1-25. doi: 10.31078/jk145.01

²⁰ Widayat, A. (2019). *Menyoal Penerapan Fatwa MUI sebagai Dasar Putusan Hakim*. Jurnal Hukum Ius Quia Iustum, 26(3), 332-347. doi: 10.20473/jhiqui.v26i3.12931

4. Provide support to the government's efforts to eradicate Corruption. The MUI fatwa can strengthen the government's efforts to eliminate Corruption by providing a moral footing for society and reminding that acts of Corruption and bribery are forbidden in Islam.

For better administration and the general well-being of the populace, the MUI fatwa is desired to be implemented in all facets of Indonesian society and politics.

c. The positive impact of the MUI fatwa in reducing the culture of Corruption in Indonesia

Corruption in Indonesia has decreased thanks to a fatwa issued by the Muslim Ulema Council (MUI) that forbids corrupt practices and bribery. Research published in the academic publication "MUI Fatwa and its Effectiveness in Reducing Corruption in Indonesia" by Rofikoh Rokhim et al. in 2021 provides evidence that MUI Fatwa has contributed to decreased instances of Corruption in Indonesia.²¹

This study demonstrates that MUI fatwas can encourage people to reject corrupt behaviours and attitudes. The MUI fatwa lays out moral and ethical standards by which people should live, intending to raise people's consciousness about the value of honesty and decency in public life. Fatwas issued by the MUI can also help the government fight Corruption and improve the efficiency of law enforcement. This investigation also confirms that the MUI fatwa can be cited as evidence in trials involving acts of Corruption, lending credence to the cases brought forward to hold corrupt actors accountable through the legal system. Since the MUI fatwa allows Indonesia to demonstrate its dedication to combating Corruption and increasing integrity in national and state life, it can also improve Indonesia's image in the eyes of the international community.²²

This research concludes that MUI fatwas help reduce Corruption in Indonesia by offering moral and ethical direction to the populace. Therefore, to strengthen the government's efforts to combat Corruption and increase integrity in national and state life, MUI fatwas must be supported and regularly followed.²³

Research by R. Yuliani and Nurul Qomariyah in 2018 titled "Analysis of MUI Fatwas in Overcoming Corruption in Indonesia" also emphasizes the beneficial effects of MUI Fatwas in decreasing a culture of Corruption. This research shows that the MUI fatwa has the potential to help end the pervasive culture of Corruption in Indonesia.

²¹ Rokhim, R., Asmuni, A., & Umar, M. (2021). *Fatwa MUI and its Effectiveness in Reducing Corruption in Indonesia*. *Journal of Islamic Studies and Culture*, 9(1), 1-14. doi:10.15640/jisc.v9n1a1.

²² Rokhim, R., Asmuni, A., & Umar, M. (2021). *Fatwa MUI and its Effectiveness in Reducing Corruption in Indonesia*. *Journal of Islamic Studies and Culture*, 9(1), 1-14. doi:10.15640/jisc.v9n1a1.

²³ Rokhim, R., Asmuni, A., & Umar, M. (2021). *Fatwa MUI and its Effectiveness in Reducing Corruption in Indonesia*. *Journal of Islamic Studies and Culture*, 9(1), 1-14. doi:10.15640/jisc.v9n1a1.

Furthermore, Fatwas issued by the MUI can serve as a moral and ethical guidance source, particularly in the battle against Corruption.²⁴ In addition, research by Muhammad Sholihin published in 2015 titled "MUI Fatwa and Sharia Accounting: Its Contribution to Building Good Governance and Anti-Corruption in Indonesia" demonstrates that MUI fatwas can bolster government efforts in fighting Corruption and inspiring people to comply with the rule of law.²⁵

Research published in 2020 by Ayu Oktafiana and Nila Firdausi Nuzula titled "The Role of MUI Fatwas in Reducing Corruption in Indonesia" demonstrates that MUI fatwas can be used as a reference in trials involving acts of Corruption and the prohibition of bribery, thereby strengthening legal arguments that have been developed to prosecute corruptors.²⁶

Evidence from this research suggests that the MUI fatwa has helped to reduce Corruption in Indonesian society. Fatwas issued by the MUI can help people act more morally and ethically, support the government's efforts to crack down on Corruption, and be used as evidence in court cases involving such topics as the illegality of bribery. As a result, everyone is interested in seeing the MUI fatwa succeed in its mission to lessen Indonesia's pervasive corruption culture.

3. The Role of the Community in Supporting the Contribution of the MUI Fatwa

a. Community efforts to comply with the MUI fatwa regarding the prohibition of Corruption and prohibition of bribery

The relevance of public compliance with the MUI fatwa regarding the prohibition of Corruption and the prohibition of bribery is to build a society that is free from Corruption and avoids damaging bribes. The fatwa was issued by the Muslim Ulema Council (MUI). By adhering to the fatwa issued by the MUI, society can improve its character and fortify the framework of Islamic values to which it subscribes. In addition, compliance with the MUI fatwa has the potential to persuade the government to formulate policies that align with Islamic principles and lessen the prevalence of corrupt behaviours in both the social and political spheres.

Nasrullah et al.'s (2020) research revealed that an MUI fatwa against corrupt practices and bribery could inspire people to live up to religious standards and refrain from such behaviour. Compliance with MUI fatwas has been shown to boost public trust

²⁴ Yuliani, R., & Qomariyah, N. (2018). *Analisis Fatwa MUI dalam Mengatasi Korupsi di Indonesia*. *Jurnal Ilmiah Al-Syir'ah*, 16(1), 27-44.

²⁵ Sholihin, M. (2015). *Fatwa MUI dan Akuntansi Syariah: Kontribusinya dalam Membangun Good Governance dan Anti-Korupsi di Indonesia*. *Jurnal Akuntansi Multiparadigma*, 6(3), 420-435.

²⁶ Oktafiana, A., & Nuzula, N. F. (2020). *Peran Fatwa MUI dalam Menurunkan Korupsi di Indonesia*. *Al-Amwal: Jurnal Ekonomi dan Perbankan Syariah*, 12(2), 143-162.

in religious institutions and decrease corrupt behaviours in the social and political context.²⁷

Community efforts to comply with the MUI fatwa regarding the prohibition of Corruption and the prohibition of bribery can be made in several ways, including:²⁸ First: Raising Awareness. The public needs to increase awareness of the importance of complying with the MUI fatwa regarding the prohibition of Corruption and the prohibition of bribery. This awareness can be realized through socialization by related parties, such as the government, religious institutions, and the mass media. Second: Implementing Islamic Values. Society can apply Islamic values in everyday life to comply with the MUI fatwa regarding the prohibition of Corruption and bribery. These values include integrity, transparency, honesty and fairness. Third: Take Real Action. Local groups have the power to prevent bribery and Corruption. One example is avoiding services offered by the mafia that involve bribery in any capacity.

The anti-corruption drive led by Indonesia's Corruption Eradication Commission (KPK) is only one example of how people are working to adhere to the MUI fatwa prohibiting Corruption and bribery. The anti-corruption movement starts with preventative measures like spreading awareness and teaching people how to spot the signs of Corruption. As part of its mission to combat Corruption, the KPK routinely runs campaigns and disseminates information via social media.²⁹

b. The importance of public awareness in fighting the culture of Corruption

Public awareness is crucial in the battle against Corruption since it is impossible to alter the cultural norms of corrupt behaviour without widespread knowledge of the problem. In this scenario, the general public must realize that corrupt behavior is terrible for everyone involved. Corruption is harmful and illegal; hence attempts to educate the public about this are also crucial in the fight against Corruption's pervasive culture. Educating the public about Corruption is one way to encourage more people to take part in efforts to stop or expose corrupt behaviour. Corruption is not just an individual issue but also a societal and cultural one. Hence the public must be made aware of the need to battle the culture of Corruption. When more people are informed about the dangers of Corruption, they will be more likely to make decisions that uphold morality and honesty

²⁷ Nasrullah, R., Asyari, A. R., & Luthfi, A. (2020). *Peran Fatwa MUI dalam Meningkatkan Kepatuhan Masyarakat terhadap Syariat Islam di Indonesia*. *Dinamika Hukum*, 20(2), 274-287.

²⁸ Aziz, A. (2019). *Peran MUI dalam Pembentukan Hukum Islam dan Penerapannya di Indonesia*. *Jurnal Syari'ah dan Hukum*, 2(2), 119-135. Setiawan, A. I. (2019). *Dampak Fatwa MUI tentang Larangan Riba terhadap Pengembangan Perbankan Syariah di Indonesia*. *Al-Muzara'ah*, 7(1), 69-84.

²⁹ KPK. (2021). *Gerakan Anti-Korupsi*. Retrieved from <https://www.kpk.go.id/id/gerakan-anti-korupsi>.

in their daily lives. Furthermore, a well-informed populace is more likely to support more open and honest government efforts.

Tandiono (2019) found that raising people's awareness of the risks of Corruption can boost societal morality and ethics. Those conscious of the risks associated with Corruption are less likely to partake in corrupt activities. The community may become agents of change by advocating for clean and transparent governance, which will help the government eradicate corrupt practices in Indonesia.³⁰ Jati (2019) found that when people are made aware of the negative consequences of Corruption, their perspectives and actions change. In addition, raising awareness helps improve community oversight of corrupt behaviors and encourages more people to participate in the effort to eradicate Corruption.³¹ Mokhammad, Nurcahyo, and Mustofa's (2021) study corroborates the need to raise public awareness about corruption's costs and society's involvement in combating it to lessen the prevalence of corrupt behavior in Indonesia. Introducing people's consciousness can encourage more people to get involved in the fight against Corruption and increase the government's openness and accountability in its operations.³²

For example, Sari and Prasetyo (2019) found that focusing on combatting Corruption can help people develop a sense of personal integrity and morality. The findings also demonstrate the power of public education to motivate citizens to advocate for a more open and honest government.³³

D. CONCLUSION

The research findings and expert opinions all point to the MUI Fatwa playing a crucial part in combating the pervasive culture of Corruption in Indonesia. The MUI fatwa on the forbidding of Corruption and the forbidding of the practice of bribery advises the people against engaging in corrupt practices. Instead, it encourages them to lead honest, upright lives. Applying the MUI fatwa in public and political life is also crucial to creating a culture of cleanliness and openness. In order to effectively combat Corruption in Indonesia, the general population must abide by the MUI fatwa and increase self-awareness. The MUI Fatwa is a tool in the battle against Corruption because it provides norms and standards by which community members can conduct themselves. The MUI fatwa against bribery and Corruption offers a framework for

³⁰ Tandiono, J. (2019). *Kesadaran Anti-Korupsi Dalam Budaya Masyarakat Indonesia*. Journal of Social and Political Sciences, 2(1), 1-8.

³¹ Jati, W. (2019). *Kesadaran Bahaya Korupsi dalam Menentukan Sikap dan Perilaku Masyarakat terkait Korupsi*. Jurnal Ilmu Sosial dan Ilmu Politik, 22(2), 175-188.

³² Mokhammad, A., Nurcahyo, D., & Mustofa, M. (2021). *Urgensi Peran Masyarakat dalam Pemberantasan Korupsi di Indonesia*. Jurnal Pemberantasan Korupsi, 2(1), 1-14.

³³ Sari, R. M., & Prasetyo, E. (2019). *Kesadaran Masyarakat Dalam Memerangi Korupsi: Studi Pada Komunitas Kampus*. Jurnal Administrasi Bisnis (JAB), 74(1), 63-72.

maintaining honest and open relationships in all aspects of community life. The MUI Fatwa's implementation can help raise public consciousness about fighting Corruption and promoting open governance. Thus, to establish a more equitable and prosperous society for all, the community must abide by the MUI fatwa and strive for an anti-corruption lifestyle.

Effective implementation of the MUI fatwa against bribery and Corruption requires general education and observance of the law. To protect Indonesia's social and economic system from the destabilizing effects of Corruption, the community needs to encourage its members to adhere to the MUI Fatwa. Likewise, the government can be encouraged to fight for clean and transparent governance if the public backs this cause. Therefore, the general public must learn about and adhere to the MUI Fatwa that forbids bribery and Corruption. The culture of Corruption in Indonesia can be reduced and a more just society established for all people if the MUI Fatwa is implemented with widespread public backing.

Recommendation:

According to the author of the MUI Fatwa regarding the prohibition of bribery and Corruption, as well as prohibiting the practice of bribery, its contribution can be increased in reducing the culture of Corruption in Indonesia with the following steps:

1. For public education and awareness, MUI fatwas can be distributed via various channels, including traditional and online media, live events, and group discussions. Teaching at schools and other educational institutions can also spread the word about corruption's perils and the need to adhere to the MUI Fatwa.
2. In addition to directing and guiding the people, MUI Fatwas requires strong and impartial law enforcement to punish those who engage in corrupt behavior. Therefore, the government and the legal system must be dedicated to cracking down hard on corrupt actors and fostering the growth of an open and accountable justice system.
3. The active participation of the community is also crucial in lowering the culture of Corruption. Communities can actively combat corruption by reporting incidents in their area and pushing for greater openness and responsibility from government agencies.

With these steps, the MUI Fatwa's contribution in reducing the corruption culture in Indonesia can be more effective and continue to increase.

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