

Government Policy in the National Strategy for Prevent and Eradicate Corruption in State Islamic Religious Universities

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ABSTRACT: *This research focuses on self-reconstruction in corruption prevention policies at State Islamic Religious Universities (PTKIN). The problem of this research is how self-reconstruction becomes a solution in corruption prevention policies to achieve justice and social welfare at PTKIN. This research proposes a self-reconstruction mechanism to prevent corruption and execute justice and social welfare at PTKIN. This research design uses a qualitative approach with case studies as the primary method. The research locations are UIN Sunan Kalijaga, UIN Syarifhidayatullah, and UIN North Sumatra Medan. The theory used in this research is the theory of self according to the Eastern/Islamic view and the theory of self according to the West, as well as the basic understanding of corruption. This study resulted in the formulation of a self-reconstruction mechanism at PTKIN in preventing corruption, namely the process of self-improvement to avoid the factors that cause corruption starting from good initial intentions, improving moral morals and then self-consistency in work. Self-reconstruction is one of the solutions to preventing corruption in PTKIN. The solution to avoid corrupt behaviour in PTKIN must involve all elements, rectors, deans, lecturers, or other components. This research provides concrete evidence about the effectiveness of the self-reconstruction mechanism in preventing corruption at PTKIN, this is a valuable finding and can be a significant contribution to the literature and practice of preventing corruption in the academic environment.*

Fokus penelitian ini adalah rekonstruksi diri dalam kebijakan pencegahan korupsi di Perguruan Tinggi Keagamaan Islam Negeri (PTKIN). Masalah penelitian ini ialah bagaimana rekonstruksi diri menjadi solusi dalam kebijakan pencegahan korupsi hingga tercapainya keadilan dan kesejahteraan sosial di PTKIN. Tujuan penelitian ini dilaksanakan untuk merumuskan mekanisme rekonstruksi diri dalam pencegahan korupsi hingga tercapainya keadilan dan kesejahteraan sosial di PTKIN. Metode yang digunakan dalam penelitian ini ialah metode kualitatif melalui pendekatan grounded theory. Lokasi penelitian yaitu UIN Sunan Kalijaga, UIN Syarifhidayatullah, dan UIN Sumatera Utara Medan. Teori yang dipakai dalam penelitian ini adalah teori diri menurut pandangan timur/Islam dan teori diri menurut Barat serta pengertian dasar korupsi. Hasil Penelitian ini menghasilkan rumusan mekanisme rekonstruksi diri di

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PTKIN dalam pencegahan korupsi, yaitu proses membenahan diri agar terhindar dari faktor-faktor penyebab korupsi dimulai dari niat awal yang baik, membenahi moral akhlak lalu konsistensi diri dalam bekerja. Rekonstruksi diri menjadi salah satu solusi dalam pencegahan korupsi di PTKIN. Solusi dalam mencegah perilaku korupsi di PTKIN sungguh harus melibatkan semua elemen, baik itu rektor, dekan, dosen dan elemen lainnya. Penelitian ini memberikan bukti konkret tentang efektivitas mekanisme rekonstruksi diri dalam mencegah korupsi di PTKIN, hal tersebut dapat dianggap sebagai temuan yang bernilai dan dapat menjadi kontribusi yang signifikan dalam literatur dan praktik pencegahan korupsi di lingkungan akademis.

Keywords: *Government Policy, Corruption Prevention, Corruption Eradication, PTKIN.*

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I. INTRODUCTION

In recent years, Indonesia's achievements have received attention. The concern in this case is about corruption. Based on CPI (Corruption Perception Index) data, Indonesia's Corruption Perception Index growth reached the highest result in the world in 2018. There has been a good increase in eradicating corruption, but it must still be at the ideal stage. In this modern era, handling corruption cannot be resolved by one party alone; it can be done through collaboration. By one party alone, but through collaboration. The partnership involved in this case is all stakeholders in the Indonesian state. Because Indonesia has adopted a democratic system, the community must be applied (Suyatmiko, 2021).

The first step in realizing this commitment in the millennial era has been establishing an anti-corruption agency, the *Komisi Pemberantasan Korupsi* (KPK). Many institutions and community organizations were also formed to monitor corruption (Agustino et al., 2021). The journey of overcoming corruption is not easy and has many challenges. To overcome this problem, the government continues to innovate by making a policy to eradicate corruption. The policy is contained in the national strategy program for preventing and eradicating corruption (Ahwan & Santoso, 2022; Prihatmanto et al., 2023; Wahab & Ramadani, 2021).

Bureaucratic officials realize corruption as using state-owned funds for personal interests that should be used for the common good (Firmansyah, 2021). Corruption also often occurs in private institutions through bureaucracy and cooperative institutions (Nairobi, 2021; Syihab & Hatta, 2022). Corruption is an activity that is dishonest and harmful and damages the lives of rulers, institutions, facilities and workplaces of bureaucrats (Andhika, 2017). Corruption can take many forms, including collusion, nepotism, and facilitation payments (Arismaya & Utami, 2019).

One example of a case experienced by PTKIN UIN North Sumatera is the SBSN Building case in 2018 which caused losses to the State. The loss has been returned to the State treasury. However, it is still raised as a corruption case because the building has been stalled until now, which has caused 4 (four) employees of UIN North

Sumatra to be sentenced and dismissed from *Pegawai Negeri Sipil* / Civil Servants (PNS). This case is proof that corruption is always present in congregations.

Government programs on corruption prevention and eradication have been planned in the national development program. This program covers not only the state institutions at the central level but also government institutions at the local level, regional level (Padli et al., 2022). Through this mechanism, public oversight is also involved. At the beginning of this policy through Presidential Regulation No. 55/2012 on the National Strategy for the Prevention and Eradication of Corruption for the long term 2012-2025 and the medium term 2012-2014, the government suppressed the corruption rate to the prevention stage. In 2013 the president issued Presidential Instruction Number 1 of 2013 on Corruption Prevention and Eradication Action in 2013 which aims to prevent and eradicate corruption. Almost every year, the president gives instructions on avoiding and eliminating corruption as a preventive measure while allowing repressive measures in dealing with corruption problems. Many strategies and focuses are addressed each year through presidential regulations and instructions (Mansar, 2020; Zulqarnain et al., 2022).

In 2018, the president made presidential regulation number 54 of 2018 concerning the national strategy for preventing corruption, which contains the sharpening of regional action plan programs for preventing and eradicating corruption, in the 2018 presidential regulation. In this 2018 presidential regulation, the strategy is condensed into 2 steps and 3 focuses, while the initial strategy included 6 steps and 7 focuses. This aims to be more effective and efficient. The innovation in this policy involves elements of society (El Muhtaj, 2022).

Strengthening the system is an effort to create an anti-corruption spirit. According to an analysis, educational institutions in Indonesia are beginning to show a high commitment to anti-corruption education. Universities should play a leading role in the creation of anti-corruption education. Minister of Religious Affairs (*Menag*) Yaquut Cholil Qoumas said he did not want graduates of the State Islamic Religious Universities campus to be involved in corruption cases. Yaquut wants graduates to adopt Islamic teachings as the basis for behaviour on campus. Yaquut also reminded alums of Islamic universities to take inspiration from religion. The Minister of Religious Affairs also said that alums of Islamic universities must use religion as inspiration to avoid corruption (Huda & Ispriyarso, 2019; Ikhwan et al., 2020).

Corruption prevention is a familiar word within the scope of PTKIN and how to prevent it. External prevention is often the subject of discourse such as getting closer to religion, staying away from the environment and the culture of corruption and others. Finally, in the context of introducing anti-corruption education at the PTKI level, the Director General of Pendis has gone through the Decree of the Director General of Pendis Number 5783 regarding the guidelines for the importance of *Pendidikan Anti Korupsi* (PAK) at PTKI (Kepdirjen No. 5783/2019). Through this regulation, the PAK implementation program initiated in collaboration between the Directorate General of Islamic Education and the KPK can be implemented at all PTKI.

Implementing government policy on the National Strategy to Prevent and Eradicate Corruption in State Islamic Religious Universities is a critical initiative to foster transparency, accountability, and integrity within higher education, particularly in institutions with an Islamic religious focus (Ikhwan & Jailani, 2014; Mukri & Baisa,

2020). Corruption poses a significant threat to the effective functioning of educational institutions, hindering their ability to fulfil their mission of providing quality education and contributing to developing a knowledgeable and ethical society (Akinola & Ogunode, 2022; Dewantara et al., 2021). The National Strategy is a comprehensive framework created by the government to combat corruption in State Islamic Religious Universities (Harto, 2014). This strategy likely encompasses a range of measures, including legislative reforms, institutional strengthening, awareness campaigns, and capacity-building initiatives. The overarching goal is to create an environment where corruption is not tolerated and educational resources are utilized efficiently and ethically (Yogi Prabowo & Cooper, 2016). The implementation process involves aligning policies and practices within State Islamic Religious Universities with the principles outlined in the National Strategy. This may include the establishment of dedicated anti-corruption units, the development of codes of conduct, and the integration of anti-corruption education into the curriculum. Additionally, the strategy likely emphasizes fostering a culture of integrity and accountability among university staff, students, and stakeholders (Maarif et al., 2020).

Information disclosure is one of the keys to avoiding corrupt behaviour in an institution. The reason for choosing UIN Syarif Hidayatullah Jakarta as the research location is because the PTKIN won the title "Higher Education Towards Informativeness" with a score of 82.09 in the 2021 Public Information Disclosure Award by the *Komisi Informasi Pusat* (KIP) on October 27, 2021, which is an evaluation of the level of compliance of public bodies with the implementation of Law Number 14 of 2008 concerning Public Information Disclosure. Although there are many ways to prevent corruption in PTKIN, there has yet to be anyone with self-reconstruction as the focus of discussion in preventing corruption in PTKIN. This research is significant for creating essential prevention of hostile actions such as corruption, namely oneself. This research aims to analyze the implementation of government policies related to the national strategy for preventing and eradicating corruption in State Islamic Religious Universities.

II. METHOD

This research design uses a qualitative approach with case studies as the primary method. Case studies allow for an in-depth investigation into the implementation of anti-corruption policies at PTKIN. Furthermore, researchers will carefully describe the phenomena and how stakeholders in PTKIN comment on corruption prevention policies that start from themselves. The data in this study were obtained from in-depth interviews and focus group discussions (FGDs) to gain an understanding of how self-reconstruction in corruption prevention policies at PTKIN (UINSU, UIN Syarif Hidayatullah, UIN Sunan Kalijaga). This research instrument is an in-depth interview. Conducted with PTKIN leaders, financial management staff, and related parties to gain in-depth insight into policy implementation. (1) Document analysis: Reviewing anti-corruption policies, financial reports, and related documentation to evaluate policy implementation. The research steps are policy understanding, analyzing government policy documents related to the prevention and eradication of corruption in PTKIN, understanding the framework and objectives of the policy; (2) Sample selection: Selecting PTKINs that represent various characteristics and levels of anti-corruption policy implementation: UINSU, UIN Syarif Hidayatullah, UIN Sunan

Kalijaga; (3) Initial interview: Conducted initial interviews with PTKIN authorities to understand the context and challenges faced; (4) Data collection: Conduct in-depth interviews with relevant parties, such as leaders, financial staff, and lecturers regarding anti-corruption policies; (4) Data analysis, analyzed qualitative data from interviews and documentary data using an inductive approach (Creswell, 2013; Ikhwan, 2021; Moleong, 2018).

III. RESULT AND DISCUSSION

As for the research that has been conducted, researchers obtained several findings during Focus Group Discussions (FGD) and interviews from each informant that describe self-reconstruction in preventing corruption in PTKIN then the findings are categorized into several categories:

Factors Causing Corruption in State Islamic Religious Universities

The results of the focus group discussion data analysis show that the factors causing corruption in PTKIN are generally divided into internal and external factors. Internal factors are causes of corruption that come from oneself. Meanwhile, external factors are the causes of corruption from external causes or encouragement.

From the results of the interviews, respondents from the FGD (Focus Group Discussion) at State Islamic Religious Universities have similar views regarding the causes of corruption. The statement noted that internal factors and external factors are the causes of corruption. This view does not only apply to one institution but also emerged in two different FGDs at UIN Sunan Kalijaga, UIN Sumut, and UIN Syarif Hidayatullah (FGD UIN Jakarta, 2022; FGD UINSU, 2022; FGD UINSUKA, 2022).

1. Similarities in the causes of corruption. Respondents indicated that the causes of corruption at PTKIN were similar to the causes of corruption in general. This reflects the awareness that the issue of corruption is not limited to one context or institution but is a fundamental problem that can be found at various levels and types of institutions.
2. Internal and external factors. The emphasis on internal and external factors as causes of corruption shows a holistic understanding of the complexity of the corruption phenomenon. Internal factors include individual ethics, organizational culture, and internal governance, while external factors may include external environmental pressures or regulatory uncertainty.
3. Generally applicable. General statements found in two different FGDs emphasize that understanding corruption can have similarities among various institutions and environments. This can form the basis for developing more universal and relevant corruption prevention strategies.
4. Awareness of external impacts. Focusing on external factors shows awareness of the influence of factors outside the institution that can influence corruption. This reflects the understanding that efforts to prevent corruption cannot only focus on internal institutions but also on the external environment, which may provide pressure or encouragement for corrupt behaviour.

This statement can be a basis for PTKIN and similar institutions to develop a more comprehensive and contextual corruption prevention strategy, which not only pays attention to internal aspects but is also responsive to external dynamics that affect the integrity and cleanliness of the organization. *First*, internal factors are influenced mainly by moral and moral aspects that measure the strength of faith, honesty and the growth of one's shame. Then, elements of a person's self, such as greed that controls themselves, a wasteful lifestyle, to social aspects that affect the formation of an individual in capturing the social patterns of the family and the surrounding community.

It describes greed as the human trait of wanting more than what is needed. Greed becomes an attitude of ambition and greed to have more, even if it exceeds basic needs. This understanding aligns with the view that the drive to gain more wealth or profits can open the door to acts of corruption. It also highlights the consumer lifestyle, where humans tend to fulfil desires that are not very important and perhaps excessive. An example mentioned is hedonism, namely the tendency to seek sensory pleasure and personal satisfaction without considering long-term impacts. If it is not balanced with income, this lifestyle can encourage individuals to seek unethical methods or involve acts of corruption to fulfil their consumerist desires.

There is an emphasis on the difficulty of balancing income with expenses when a consumer lifestyle dominates. This indicates that financial pressure arising from uncontrolled consumer desires can trigger acts of corruption. Difficulty balancing needs and desires can lead to a tendency to look for shortcuts, including through acts of corruption (FGD UINSUKA, 2022).

Second, external factors such as environment, economy, politics, organization, and law (FGD UIN, 2022). It was emphasized that the need for a better economy could be an incentive to act corruptly. Salaries that do not match workload are identified as a motivating factor, which can encourage someone to seek additional sources of income through acts of corruption. This understanding reflects the direct impact of individuals' economic conditions on their decisions. In a political context, there is recognition that competition for power can trigger corruption. Attempts to occupy office can lead individuals to situations where corruption is perceived as a means to achieve their political goals. Competition and political ambition can create pressure to act unethically.

Organizational factors highlight that corruption can occur at the corporate level for several reasons. It starts from dishonest behaviour and lack of discipline to unclear rules and organizational structures that allow opportunities for violations. The ambiguous role of leaders is also highlighted as a factor that can influence corporate culture regarding integrity. Legal factors show inequality in law enforcement. Legal actions tend to appear blunt upwards and sharp downwards, which can create injustice in legal treatment. Bribery and corruption practices in legal institutions can damage public trust in justice and legal compliance (Ikhwan, 2016).

The next cause of corruption is the assumption that corrupt behaviour is expected, so many do it. Muhrisun states that the causes of unethical behaviour can be related to the public's perception of corruption, which is something that usually occurs in Indonesia (Muhrisun, 2022).

1. Normalization of corrupt behavior. This statement indicates that because of the many incidents of corruption in Indonesia, people tend to consider corruption as something normal. This phenomenon creates a condition where corrupt behaviour is considered part of everyday life and accepted as a norm or general culture.
2. Influence of the social environment. The perception that corruption is a normal phenomenon can illustrate the influence of the social environment on individual behaviour. A society that views corruption as an everyday occurrence can signal to individuals that such actions are acceptable or even considered an effective strategy for achieving specific goals.
3. Desensitization to corruption. This statement reflects desensitization or loss of sensitivity to acts of corruption. Suppose society sees corruption as a regular thing. In that case, the psychological impact can make individuals less shocked or shocked by acts of corruption and even tend to underestimate or not take the consequences seriously.
4. Corruption prevention challenges. The perception that corruption is shared can be a big challenge in preventing corruption. Public awareness about the sustainability and severity of the corruption problem is critical to create an attitude of rejection and enforcement of higher ethical norms in society.

Corruption Prevention at State Islamic Religious Universities

Prevention of corruption is an act of avoiding the factors that cause corruption. One of the concrete steps to prevent bribery in PTKIN is to conduct inspections on all lines and elements that are prone to acts of corruption. It can be seen that State Islamic Religious Universities, such as UIN North Sumatra and UIN Syarif Hidayatullah, have a series of preventive measures and internal controls to prevent criminal acts of corruption, such as Cash Book Checking and Cash Disbursement, Remuneration Based on Performance Reports, Recording of State Property, Procurement of Goods and Services by Regulations, Auditing and Response to Errors, Consultation and Development Services, Education on Gratification Control, and Non-cash Transactions and Early Warning (FGD UIN Jakarta, 2022; FGD UINSU, 2022).

1. Checking cash book and disbursement of money. PTKIN fits the North Sumatra UIN cash book at the beginning of every month, records the previous month, and measures evidence of cash expenditure by applicable financial regulations. This step aims to ensure accountability and openness in financial management. At the beginning of every month, PTKIN checks the cash book to record the previous month's transactions. Cash expenditures are measured by applicable financial regulations, ensuring accountability and transparency in financial management.
2. Remuneration based on performance reports. Providing remuneration to employees and lecturers is based on their performance reports. This links financial rewards and performance, which can be a positive incentive for integrity and productivity. The remuneration system is based on team member and lecturer performance reports. This means financial rewards are given in response to good performance, creating positive incentives for integrity and increased productivity.

3. Registration of state property. PTKIN records state property as a step in good asset management. This recording can help prevent misappropriation or improper use of state assets. This recording is an essential step in asset management to avoid misappropriation, loss or improper use of these items.
4. Procurement of goods and services by regulations. Applicable financial regulations measure the process of procuring goods and services, ensuring transparency and compliance with rules in financial management. This is done to ensure transparency, fairness and compliance with regulations in financial management.
5. Audit and response to errors. PTKIN allows units to respond to audit results and complete gaps in financial reports. This creates a mechanism for improvement and learning from mistakes. This action creates a mechanism for continuous learning and improvement from identified errors.
6. Consulting and coaching services. PTKIN provides consultation services for all units in preparing performance contracts and guides them in understanding financial regulations. This reflects efforts to offer guidance and guidance to units related to understanding financial regulations.
7. Gratification control education. PTKIN encourages employees and lecturers to participate in the Gratification Control e-learning program organized by the Corruption Eradication Commission, demonstrating a commitment to preventing gratification. This shows efforts to increase understanding of gratification control as part of anti-corruption policy.
8. Non-cash transactions and early warning. PTKIN encourages non-cash transactions as an effort to control and provide early warning of activities or payment patterns that are not by the rules of *Pedoman Organisasi dan Tata Kerja* (POK). Providing early warning of activities or payment patterns not by regulations or POK creates a mechanism to identify and overcome potential corruption risks.

Faisal conveyed the importance of focusing on oneself to understand and prevent corruption within the State Islamic Religious Universities. Faisal emphasized that to deter corruption effectively, individuals must deeply understand the meaning, dangers and impacts of corruption. This understanding involves awareness of the implications of corruption for the institution PTKIN, family, and oneself.

The statement reconstructing or changing understanding of corruption reflects an effort to remember and, if necessary, change views or values regarding corruption. This involves a process of improving understanding and attitudes towards practices that may be harmful. Faisal suggested that improvement must start from oneself. This means that individuals must become agents of change and implement the values of integrity, honesty, and ethics in their daily lives.

Faisal also stated that understanding the impact of corruption must include the consequences for one's family and oneself. This aims to inspire a sense of responsibility and personal awareness of the adverse effects that can arise from acts of corruption. The statement improve ourselves first, then improve large groups like PTKIN emphasizes that individual improvement is a strong foundation for making

more significant changes in an organizational environment like PTKIN. Individuals aware of the impact of corruption and committed to anti-corruption values are more likely to create a clean corporate culture (Faisal, 2022).

Apart from that, assistance or support from the work environment is vital as an effective form of prevention to prevent individuals at State Islamic Religious Universities from committing acts of corruption. The work environment is essential in preventing corruption among individuals in PTKIN. This includes the norms, values and culture that develop in the organizational environment. A healthy work environment to avoid corruption involves cooperation and mutual support among organisation members. Collaboration and mutual support in work create a positive atmosphere that can strengthen the values of integrity (FGD UINSUKA, 2022).

Self-Reconstruction Mechanism in Preventing Corruption

In the Focus Group Discussion (FGD) that was carried out, the participants agreed that self-reconstruction was a crucial internal solution to prevent corruption. Self-reconstruction is a process in which individuals consciously strive to improve their values, attitudes and behaviour to align with the principles of integrity. In the context of preventing corruption, there is an agreement that internal factors, such as good intentions in carrying out work, play a central role in forming a character that avoids acts of corruption.

Good intentions in carrying out work are considered an inner quality that is the main strength in avoiding involvement in corrupt practices. This goodwill reflects an individual's willingness to behave honestly, fairly and responsibly. As an inner trait, good intentions become an internal driver that encourages individuals to make decisions that support the integrity and sustainability of the organization.

Self-reconstruction in this context involves a deep understanding of ethical values, honesty and responsibility as an integral part of individual identity. Apart from that, individuals also need to develop the ability to face temptations and pressure that may arise in the work environment. Awareness of the negative impact of corruption on organizations, the work environment and society is also an essential part of self-reconstruction (FGD UIN, 2022; Muhrisun, 2022).

Next is to improve morals and morals, between accountability in the world of work and the hereafter. Improving morals and morals becomes the main focus in the context of self-reconstruction to prevent corruption. Self-construction involves practical aspects of avoiding corrupt practices and spiritual and ethical dimensions. The following is the development of a narrative related to improving morals and morality as an integral part of self-reconstruction. Improving morals and morals reflects a commitment to building a solid foundation of character. In the world of work, responsibility is not only worldly but also has religious and spiritual dimensions. Improving morals in the world of work emphasizes the importance of being responsible for the tasks and decisions taken, considering the impact on all parties involved.

Self-construction that focuses on morals recognizes that behaviour in the world of work must reflect the moral and ethical values applied in everyday life. Good morals are not only seen as an obligation towards fellow humans but also as a form of worship and accountability towards God. This creates awareness that every action, decision, and interaction in the world of work will be evaluated not only by human

ethical norms but also by religious principles. The connection between morals for this world and the afterlife creates a holistic vision of self-construction. Becoming a moral person in the world of work not only benefits the environment and the individual's career but is also preparation for accountability in the afterlife. This concept creates a strong internal motivation to live a life with high integrity and morality.

The importance of good morals and morals also involves developing an organizational culture that supports these values. In the work environment, each individual is expected to be a role model for others. A work culture based on good morals provides a solid basis for preventing the emergence of thoughts of corruption. An environment with positive values and responsibility encourages positive contributions to the organization and society (Faisal, 2022; FGD UINSUKA, 2022).

Self-consistency at work is a crucial stage in the journey towards positive change. Someone committed to improving themselves must go through complete steps, and consistency is the primary key. In the context of State Islamic Religious Universities, every policymaker is expected to know the temporal nature of his term of office. The first step toward change is realizing that tenure will end, whether through retirement or death. Awareness of the limited time leading and contributing to PTKIN triggers serious self-improvement. Understanding that every action and policy has a long-term impact motivates individuals to act with integrity and sustainability.

Self-improvement that is done half-heartedly or inconsistently tends not to produce maximum results. Therefore, consistency and *istiqomah* are essential values in undergoing the change process. Consistency requires persistence and steadfastness in implementing positive values, even when faced with challenges and temptations (FGD UINSU, 2022). The solution to preventing corrupt behaviour in State Islamic Religious Universities requires the involvement of all elements, starting from the chancellor, dean, and lecturers to other components. The importance of the personal quality of each individual within the PTKIN environment is the main foundation for achieving the goal of being clean from corruption. Developing anti-corruption cultural awareness must start from oneself, creating a momentum where each individual feels responsible for their integrity and morality.

This momentum becomes integral to self-conditioning and public officials, establishing operational standards and procedures as guidelines in various activities. Awareness of the impact of corruption on educational institutions such as PTKIN must encourage a collective determination to avoid this disgraceful act. The solution to preventing corruption that is often overlooked is an internal solution, which is rooted in the power of individuals to maintain their integrity. Maintaining self-respect is the main principle in efforts to prevent corruption. By having good personal qualities, every element in PTKIN can be an example for others. This mutual agreement to abstain from reprehensible behaviour creates a robust environment where ethical norms and integrity are the main foundation.

Awareness of the positive impact that can be produced if PTKIN is protected from corruption is a strong motivation. Together, these elements can create an anti-corruption culture that can permeate all levels of academic society. The involvement of all components in preventing corruption emphasizes that this effort is not the responsibility of specific individuals or groups but is a collective obligation. Thus, preventing corrupt behaviour at PTKIN involves a shared commitment to building awareness and integrity in each individual. Ultimately, the goal of being clean from

corruption will be achieved through cooperation and intense awareness of all elements of PTKIN.



Figure 1. Self-reconstruction in preventing corruption at PTKIN



Figure 2. Interview with UIN leadership

IV. CONCLUSION

In conclusion, while positive strides have been made in implementing the anti-corruption policy, a comprehensive and dynamic approach is necessary to address challenges, adapt to evolving circumstances, and secure enduring success in preventing and eradicating corruption within State Islamic Religious Universities. Regular reviews and updates to the strategy will be crucial for maintaining momentum and achieving the policy's overarching goals. The practical implication of this study is the need for a comprehensive and dynamic approach to implementing anti-corruption policies at the State Islamic Religious University (UIN). UIN needs to continue reviewing and updating strategies for preventing and eradicating corruption in order to face ever-growing challenges. This includes regularly reviewing existing policies and adapting them according to changes in the environment and current situations. In this way, UIN can maintain momentum in efforts to prevent and eradicate corruption and achieve overall policy goals.

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