

SUFI GOVERNMENT APPROACH FOR PREVENTION OF CORRUPTION IN BUREAUCRACY (STUDY IN MALANG CITY GOVERNMENT)

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Abstract

Indonesian bureaucracy reform has been widely conducted since 1997. However, the reform is still not able to fix the bureaucratic corruption culture. This paper proposes sufi government approach as an alternative approach to reform corruptive culture within Indonesia's bureaucracy. This study used a qualitative research approach. The use of qualitative research methods is aimed to describe and analyze the phenomenon of development of personnel resources in a sufi government perspective related to the prevention of corruption by bureaucrats concerning three issues. Result or finding of this research is sufi government as an approach relies on true monotheism which is used to strengthen internal control system in poor bureaucracy contexts. The basic argument in this approach is that monotheism is true and therefore bureaucrats in charge of serving the community should carry out their duties in a comprehensive manner. As which ones have been listed in the code of ethics of the bureaucracy. In this approach, bureaucrats should see the task as a trust rather than a means to accumulate wealth and depriving the people they serve.

Keywords: Sufi Government, corruption, bureaucracy

1. INTRODUCTION

Implementation of bureaucratic reforms as it will lead to good governance practices (clean government) and good governance (good governance). To that end, the bureaucratic structure of the area should remain able to ensure no distortion of aspirations that come from the community and prevent the abuse of power (abuse of power). In other words, the general public still craves three things. *First*, the public service on an ongoing basis for the smooth administration and must be free from political influence (the government changes result in direct elections), civil servants should be neutral and only loyal to the interests of the state. *Second*, protection, through the realization and the rule of law (legal certainty and the rule of law), so that people feel safe in performing daily life in the state and nation. *Third*, empower communities. The government directly encourage (facilitate) the community in a variety of activities for their own benefit by providing services and protections consistent and firm. Reform of the bureaucracy and opportunities towards the realization of governance is still wide open when government officials are no longer doing particularism in

the public service or in its function as a "public servant". The question that arises then is, how enlightening spiritual morals within our society? Although Indonesia is a multicultural and multi-religious country, can not be denied that Islam is the religion of the majority population, automatically perpetrators are Muslims in a majority government. Thus, according to the author, is a fairness in this topic authors propose solutions that Islam is *rahmatan lil'alamin* and often refer to the *Qur'an* to make changes toward improvement. In Islam, a key condition for achieving improvement is their determination and confidence together for change.

Referring to the analogy, the change process can be started from two directions. First, the individual would have to start from oneself. *Second*, social (community) should be initiated as *uswah hasanah* leaders.

Thus the simple explanation of exemplary. People will be able to act straight, honest, fair, leaders also had commendable qualities, such as honesty, fair, friendly, etc. Back to the *qur'an* does not mean just read regularly (though good). Be much better, when the understanding of the Qur'an and actualize in everyday life are able to deliver to the Islamic society, anti-

corruption community does not deify money, as has happened in our country.

Allah revealed the teachings embodied in the Quran is to Oneness of Allah, not money, position, rank, wives, children, or something other than God. Coming of Muhammad with the teachings of the Quran is for mercy to all the worlds.

It is therefore necessary and we must believe that conception is the conception that deliver way out bureaucrats in particular and the public in general to return to the teachings of the *qur'an*. The fundamental teaching which rested all aspects of life with backrest strong monotheism, "comes from God and will return to God". While already leaning on monotheism is true, then the bureaucrats in charge of serving the community will carry out their duties in a comprehensive manner; Where as already stated in the code of ethics of the bureaucracy, and he will always see the task as a trust rather than a means to accumulate wealth and depriving the people whom it serves.

Formulation of the problem Based on the above, this paper will discuss how the Sufi concept of governance in eliminating corruption in government? Writing purpose is wanted to explain the Sufi concept of governance in eliminating corruption in government.

2. THEORY

2.1 Corruption

The terminology, the word corruption comes from the Latin word *corruptus* or Corruption. Then become Corruption because it is absorbed in English and French, and then in the Netherlands called the *korruptie* corruption, while in Indonesia it is called corruption (Hamzah, 1985). In essence, according to Alatas (1987) that the definition of corruption as theft by deception in situations that betray trust. Corruption is a form of immoral deeds of a drive to get something to use methods of fraud and theft. An important point you should know that nepotism and corruption autogenic it is a form of corruption.

Corruption is one of the types of crimes which are increasingly difficult to reach by the rules of criminal law, the result of corruption faced compound which requires the ability to think apparatus inspection and enforcement

actions with such a neat pattern. Therefore, changes and developments in the law is one to anticipate corruption. Corruption related to the complexity of the various issues, among others, issues of moral or mental attitude, lifestyle issues as well as cultural, social, economic systems, political and so on. In the face of such characteristics so one way to eradicate corruption which has been known is through the means of criminal law as a tool of criminal policy in preventing or reducing crime.

Corruption in Indonesia has grown in three (3) stages, elitist, endemic and systematic: on stage elitist, corruption is still a typical social pathologies in the elite/officials. At this stage of endemic, endemic corruption broad layers of society. Then on critical level, when corruption is systemic, each individual in a system similar disease. The disease of corruption in Indonesia has reached the stage of a systematic. The act of crime is a violation of the rights of social and economic rights of the people, so that corruption can no longer be classified as an ordinary crime (ordinary-crimes). In the eradication measures can no longer be done "as usual", but demanded ways "remarkable" (extra-ordinary enforcement).

2.2 Concept of Sufi Government

Conceptually, the Sufi concept of government is a form of approach based on improving an individual spirituality. In this case spirituality interpreted as an attempt to get closer to God. Closeness to God make man better. Spirituality is the conviction in conjunction with the Almighty and the Creator, as an example of someone who believes in God as Creator or as omnipotent. Spirituality implies man's relationship with God using instruments (medium) prayer, fasting, charity, prayer and so forth (Hawari, 2002). Sufi governance is one of the tools to get closer to humans in this respect is the apparatus of government, with his Lord so it will show pilgrimage, the values of goodness in the apparatus so that the behaviors that will emerge is good.

One form of Sufi governance spirituality is through increasing the intelligence of an individual. In the traditional view, intelligence is operationally defined as the ability to respond to various types of intelligence. Furthermore, there are a number of intelligence known as multiple intelligence. This intelligence includes:

(1) Linguistic intelligence; (2) intelligence mathematical logic; (3) intelligence perception of space; (4) intelligence gestures; (5) musical intelligence; (6) interpersonal intelligence; (7) natural intelligence; and (8) spiritual intelligence (Darmoyuwono, 2008).

Someone who has a high spiritual intelligence tend to have higher tax compliance. Because he realized that the outcome of the taxes they pay will be used by himself and others even in the form of indirect (Darmoyuwono, 2008). Zohar and Marshall (2000) introduced the term spiritual intelligence (SI) the first time. Spiritual intelligence is a necessary basis for the proper functioning of the intellectual and emotional intelligence effectively.

Furthermore, said separately or jointly is not enough to explain the whole complexity of human intelligence, wealth soul, and imagination. According to Zohar and Marshall, spiritual intelligence as the culmination of intelligence. Spiritual intelligence is not synonymous with formal religion, because it is this intelligence does not belong to one religion. Clausen (in the Zohar and Marshall, 2000) describes the spiritual intelligence as 'broad insight amazingly awesome, and at the same time thinking about how important the argument as an intelligent human life spiritual.

Spiritual intelligence is defined as intelligence gets inspiration, encouragement, and effectiveness-inspired, Reviews their-ness or appreciation of divinity in which we have all become part of (Sinetar, 2006). Harvard Business School to formulate five traits understand spiritualism can bring success to a CEO, namely: (1) the integrity or honesty, (2) energy or passion, (3) inspiration or ideas and initiatives, (4) wisdom or wise, and (5) courage in making decisions.

Hendricks (in Sukidi, 2004) presents the characteristics of the apparatus that has a spiritual intelligence are: (1) integrity, (2) open, (3) is able to accept criticism, (4) humility, (5) be able to respect others well, (6) is inspired by the vision, (7) to know yourself well, (8) have a non-dogmatic spirituality, and (9) is always seeking the best for themselves and others. Thus the indicator of the implementation of the Sufi governance in the government if the apparatus is in government it has had spiritual intelligence with characteristics / indicators: (1)

integrity, (2) open, (3) is able to accept criticism, (4) humble, (5) be able to respect others well, (6) is inspired by the vision, (7) to know yourself well, (8) have a spirituality that is non-dogmatic, and (9) is always seeking the best for themselves and others.

The behavior of corruption is actually the result of a habituation which later became climate and systems. According to the author, in an effort to minimize corruption in the bureaucracy, it can be carried through the "door" development of human resources or personnel resources. Human resources can be viewed from two aspects, namely the quantity and quality. The quantity regarding the amount of human resources, while the quality of the human resources quality concerns, which involves the ability, both physical ability and the ability of non-physical (and mental intelligence).

The quality of human resources also involves two aspects, namely physical aspects (Physical quality), and the non-physical aspects (quality nonphysical) which involves the ability to work, thinking and other skills. Therefore, efforts to improve the quality of human resources can also be directed to two aspects. To improve the physical quality can be pursued through programs in health and nutrition. Meanwhile, to improve the quality or non-physical abilities, the efforts of education, training and employee empowerment is necessary, the effort is what is meant by the development of human resources in this article.

The training of this spirituality held through a process of short-term training that will run continuously by using a procedure that is systematic and organized, so the apparatus can feel how to improve the spirituality in the long run will have an impact on changes value of life, including an understanding of the value of corruption contrary to religious values. This implies that the development of resource personnel who do not focus on the work alone, but rather on the long-term needs of the organization neighbor tackling corruption.

This research may produce findings that are beneficial to the company's leaders and employees. Within the paradigm of the human potential for performing spiritualism should make life more positive and productive to achieve a religious work. Company leaders must pay attention to the spiritual motivation of

employees. The importance of providing knowledge, understanding and implementing motivation faith, worship and *Muamalat* to each individual in order to achieve high performance. This is because today is still a lot of leaders and employees who ignore the spiritual motivation.

Root of the problem lies in man's reluctance to admit the intervention of God, in every success and even failure that happened to him. Besides, should the leadership of the company directs employees to the development of Islamic personality productive, characterized by: (a) adjusting the ability, expertise, skill and experience of the demands of the success of the work, (b) applying the Muslim personality in running a profession, and (c) keep mental and spiritual health. All the above research findings show that spiritual approaches such as those in the Sufi concept of governance can be a solution for the government to eliminate corruption by a spiritual approach.

3. METHOD

3.1. Approach and Types of Research

This study used a qualitative research approach. The use of qualitative research methods is aimed to describe and analyze the phenomenon of development of personnel resources in a *sufi* government perspective related to the prevention of corruption by bureaucrats concerning three issues. *The first* design development personnel resources through the Sufi approach to government; *second* on the implementation of corruption prevention through Sufi approach to government; and; *third* is the implementation of a model in the development of Sufi government personnel resources that are free of corruption.

3.2. Research focus

The focus of research are as follows;

- (1) Design of sufi government approach
- (2) The prevention of corruption through Sufi government approach
- (3) Construction model of resource development apparatus in Government Sufi perspective that is based on the concept of ideal and field data.

4. FINDINGS

Based on the research and findings of the field produced research findings as follows

1. Design the development of personnel resources through government Sufi approach is the development of natural resources is based on the approach of spirituality that puts the concept of development of employees in the bureaucracy is no longer on the aspects of rationality and intellect is an aspect of materialism, but more than that is a development that bases itself on aspects of spirituality is a non-material aspects of human life.
2. Implementation of the prevention of corruption through Sufi government approach is the implementation of the development of personnel resources in an effort to prevent corruption through government Sufi approach conducted through spiritual training as well as training ESQ. SG training emphasizes the frame changes think the concept of work. Work is fundamental in life. Human life can work well if everyone is willing to work. Working for individual interests, social interests (social worker), the interest of sustainability of the country, as well as the interest of the wider life again, as propaganda.
3. Implementation of the model Sufi government in effecting the performance of the bureaucracy as prevention of corruption through government Sufi approach conducted through spiritual training as well as training ESQ. Training/training of human resources aiming to shape the character through the merger of three human potential that is intellectual, emotional, and spiritual. During this time, the third potential are separate and optimally utilized to develop human resources. Based on the analysis above that the Sufi governance is one of the tools to get closer to humans in this respect is the apparatus of government, with his Lord so it will show the values of goodness in the apparatus so that the behaviors that will emerge is good. One form of Sufi governance spirituality is through increasing the intelligence of an individual. In the traditional view, intelligence is operationally defined as the

ability to respond to various types of intelligence. Furthermore, there are a number of intelligence known as multiple intelligence. This intelligence includes: (1) Linguistic intelligence; (2) intelligence mathematical logic; (3) intelligence perception of space; (4) intelligence gestures; (5) musical intelligence; (6) interpersonal intelligence; (7) natural intelligence; and (8) spiritual intelligence (Darmoyuwono, 2008).

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