JOURNAL FAST IN SOCIAL SCIENCES
ISSN: 3123-4453 Vol. 1 No. 5, December 2025, pp. 11-23

The Implementation of Corruption Crime from the Perspective of Tafsir and Hadith

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ARTICLE INFO

Article history

Revised: 18 November 2025
Accepted: 30 December 2025

Keywords
Corruption
Tafsir
Hadith
Amanah
Fasad Fil Ardh

ABSTRACT

The crime of corruption is an *extraordinary crime* that has a broad impact on the morality of the nation, social justice, and the sustainability of national development. In the Islamic perspective, corruption is not only seen as a violation of positive law, but also as an act of great sin that contains elements of betrayal of trust and creates social damage (*fasad fil-ardh*). Therefore, handling corruption is not sufficient through legal instruments alone, but also requires a moral and spiritual approach based on the values of the Qur'an and hadith. This article aims to examine the implementation of corruption crimes in the perspective of tafsir and hadith by examining Qur'anic verses related to the concepts of *ghulul* (betrayal), *risywah* (bribery), *sariqah* (theft), and *hirabah* (robbery), as well as traditions that condemn similar behavior. This study uses a normative qualitative approach with thematic interpretation (mauḍu'i) and hadith analysis methods to find Islamic universal values in the prevention and eradication of corruption. The results of the study show that the implementation of the crime of corruption in the perspective of tafsir and hadith is a moral and spiritual deviation that is contrary to Islamic teachings. The Qur'an describes corruption through the terms *ghulul* (embezzlement), *risywah* (bribery), which will cause *fasad fil-ardh* (damage), all of which indicate the unauthorized deprivation of other people's rights. QS. Al-Baqarah: 188 prohibits consuming wealth through unlawful means, while the Hadith narrated by Bukhari No. 3196 emphasizes severe punishment for the perpetrators. Corruption is a grave sin that violates the principles of *trust* and justice, so its eradication must be through strict law enforcement and moral guidance based on the values of the Qur'an and hadith.

1. Introduction

Corruption is one of the biggest crimes that threatens the existence of the nation, state, and public morality. It not only reflects the abuse of power and authority, but also a form of betrayal of public trust. In Indonesia, corruption has become a systemic, widespread, and difficult to eradicate phenomenon. Transparency International's Corruption Perceptions Index (CPI) 2023 report places Indonesia at a score of 34 out of 100, down from the previous year, signaling a worsening public perception of the integrity of state institutions. This score indicates that corrupt practices are still high, both in the bureaucratic, legislative, and law enforcement sectors.

In Indonesian positive law, corruption is categorized as an extraordinary crime due to its far-reaching impact, both on state finances and social order. Law Number 31 Year 1999 jo. Law No. 20 of 2001 emphasizes that any act that unlawfully enriches oneself or others, which harms state finances, is a corruption crime that must be severely punished. However, reality shows that despite the availability of legal instruments, corruption remains rampant, even developing into a permissive culture in some communities.

The phenomenon of corruption cannot be understood only in terms of formal law, because the root of the problem is multidimensional: moral, spiritual and cultural. Corruption is rooted in weak moral awareness, a loss of sense of responsibility, and the destruction of trustworthy values. In the Islamic view, corruption is a form of betrayal of trust that is contrary to the teachings of the Qur'an and hadith. Islam views corruption as a major sin because it falls into the category of fasad fil-ardh (corruption on earth) [1].

The Qur'an has given a strong warning against every form of betrayal, fraud, and abuse of trust. In QS. Al-Baqarah [2]: 205 Allah says:

وَاِذَا تَوَلّٰى سَعٰى فِى الْاَرْضِ لِيُفْسِدَ فِيْهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَۗ وَ اللّٰهُ لَا يُحِبُّ الْفَسَادَ

"And when he turns away (from you), he walks the earth to cause mischief in it, and to destroy crops and livestock; and Allah loves no mischief."

This verse implies that any action that causes social damage, including deprivation of public rights and abuse of office, is hated by Allah SWT. Corruption is clearly included in this as it causes damage to the system of governance, wealth distribution and social justice.

The term *"corruption"* is not explicitly mentioned in the Qur'an or hadith, but behavior that has the same substance has been addressed through a number of key terms such as *ghulul* (embezzlement or betrayal of public property), *risywah* (bribery), *sariqah* (theft), and *khiyanah* (betrayal of trust). Each of these terms describes a form of moral deviation and violation of the principles of justice, trust, and social responsibility, which are at the core of the prohibition of corruption in the Islamic view (Siregar 2021a).

The Qur'an strongly condemns the perpetrators of ghulul. In QS. Ali Imran [3]: 161 Allah SWT says:

وَمَا كَانَ لِنَبِيٍّ اَنْ يَّغُلَّۗ وَمَنْ يَّغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِۚ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ

"It is not possible for a prophet to betray in the matter of war booty. Whoever betrays, on the Day of Judgment he will come with what he betrayed."

This verse emphasizes that embezzlement of public property, including state property, is a form of betrayal of trust and will be rewarded in the hereafter. According to M. Quraish Shihab, the word ghulul implies hiding something that is not his right from public property, both in large and small amounts, so that this action reflects the loss of integrity of a believer [2].

In addition, the Prophet's hadith also reinforces the prohibition of corruptive behavior. In Imam Bukhari's narration No. 3196, the Prophet SAW said:

"Has told us Bisyir bin Muhammad, has told us 'Abdullah from Musa bin 'Uqbah from Salim from his father said, the Prophet said, "Whoever takes something (piece of land) from the earth that is not his right then on the Day of Resurrection he will be buried up to seven earths".

[1] U. Nurjaman, 'Tindak Pidana Korupsi Dalam Pandangan Hukum Islam Dan Undang-Undang Pemberantasan Korupsi', *Al-Jināyāh: Jurnal Hukum Pidana Islam*, 9.1 (2023), 55–76.

[2] M. Quraish Shihab, 'Tafsir Al-Mishbah; Pesan, Kesan Dan Keserasian Al- Qur'an', *Lentera Hati, Tangerang*, 2 (2010), 321.

This Hadith illustrates the severity of moral and *ukhrawi* consequences for perpetrators of taking public rights without permission, including corruption in the form of abuse of authority, gratuities, and embezzlement of state assets. Thus, corruption in Islam is not just a violation of worldly law, but also a grave sin that has an impact on the afterlife.

Islam upholds the principles of trustworthiness, justice and honesty as the basis for managing public affairs. Amanah is a fundamental value that must be maintained by every holder of responsibility, as Allah says in QS. An-Nisa' [4]: 58,

"Verily, Allah enjoins you to deliver the trust to those who are entitled to it."

Violation of trust not only undermines social trust, but is also categorized as an act of wrongdoing, as it harms both God's rights and human rights.

Therefore, the eradication of corruption must be done through a comprehensive approach: positive law to provide a deterrent effect, a moral approach to shape character, and a spiritual approach to instill awareness of responsibility before Allah SWT. The study of corruption from the perspective of tafsir and hadith is very important because it provides a normative-theological basis for anti-corruption character building.

Through thematic interpretation (*mauḍu'i*) and hadith analysis, universal Islamic values that are relevant in the modern context such as honesty, responsibility, trustworthiness and justice can be explored. These values become the foundation of public ethics that must be instilled through education, policy and social culture. By integrating the views of the Qur'an and hadith in anti-corruption strategies, it is hoped that a system that not only cracks down on perpetrators legally, but also prevents morally and spiritually can be eradicated from its roots.

2. Research Method

The research method used in the journal "Implementation of Corruption Crimes from the Perspective of Tafsir and Hadith" by Nurman Akhmadi is qualitative research with a normative-theological approach. This research is a *library research* that examines the sources of Islamic law, especially the Qur'an and hadith, to understand the concept of corruption in the perspective of Islamic teachings. The approaches used include thematic interpretation (*mauḍu'i*) and hadith analysis, by tracing Qur'anic verses on corruptive behavior such as *ghulul* (embezzlement), *risywah* (bribery), and *fasad fil-ardh* (social destruction), as well as traditions that explain similar prohibitions.

Data sources consist of primary sources such as the Qur'an, classical (*Tafsir Ibn Katsîr*, *Al-Jāmi' li Aḥkām al-Qur'ān*) and modern (*Tafsir al-Miṣbaḥ*) commentaries, as well as sahih traditions from Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, and Musnad Ahmad. Secondary sources include books, scientific articles, and legislation on corruption eradication such as Law Number 31 Year 1999 jo. Law Number 20 of 2001.

Data collection is done through documentation studies, while data analysis uses descriptive-analytical and comparative-normative approaches. Descriptive analysis is used to describe the meaning of verses and hadith related to corruption, while comparative analysis is used to compare the principles of Islamic law with Indonesian positive law. Data validity is maintained through source triangulation by comparing the views of classical and contemporary *mufasirs* and hadith scholars. Thus, this method combines normative, moral, and theological dimensions to explain the implementation of corruption crimes in the perspective of the Qur'an and hadith.

3. Results and Discussion

3.1. Tafsir and Hadith Perspectives on Corruption

a. Ghulul

Gulûl is the theft of funds (wealth) before they are distributed, including social safety net funds. An example is the case of theft of relief goods that should have been handed over to victims of natural disasters. Another form of abuse of office (*Gulûl*) is collutive actions such as appointing people from family, friends or relatives who do not have the ability to occupy certain positions, even though there are other people who are more capable and suitable to occupy the position.

Gulûl means betrayal; it is equivalent to treason. Every betrayal is *Gulûl* [3]. Betrayal is generally done secretly, hidden, so that the action is not visible. The phrase "*galla fulânun kadza*", means taking something secretly and hiding it in his property (so as not to be seen). *Gulûl* is an act of betrayal of ganîmah and or stealing ganîmah property before it is distributed. These acts (betrayal and stealing ganîmah) are called *Gulûl*, because our hands are shackled (maglûlah). Meaning that it is forbidden to betray or steal the ganîmah treasure. In the paradigm of shara', the use of the term *Gulûl* has been specified against an act of embezzling ganîmah property. Embezzlement is defined as taking goods in whole or in part, the goods belonging to another person who is in his power or entrusted to him [4].

Literally, *yaglul* comes from the root word *al-gall* which means cheating, betraying or taking something by stealth. According to Ibn Katsîr, *Gulûl* is betraying the spoils of war or stealing them. Therefore, anyone who betrays secretly in all matters can be called a *Gulûl* (Katsîr 1991).

Consider the following words:

وَمَا كَانَ لِنَبِيٍّ اَنْ يَّغُلَّۗ وَمَنْ يَّغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِۚ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ.

It is not possible for a Prophet to betray in the matter of war booty. Whoever betrays the spoils of war, then on the Day of Resurrection he will come with what he betrayed, then each one will be recompensed for what he has done, and they will not be wronged.

The above verse uses the term *Gulûl* in expressing the term corruption. *Gulûl* comes from the word *Galla Yagullu Gallan Gulûl an* which means *Khâna* (betrayal), taking something secretly. *Gulûl* can also mean abuse of office, theft of funds (wealth) before distribution, including social security network funds.

In general, scholars connect this verse with the events of the Battle of Uhud in the 3rd year AH, although there are also narrations that inform that this verse was revealed in connection with the case of a piece of red velvet that was lost during the Battle of Badr [5].

In the battle of Uhud, as mentioned in some historical evidence, the Messenger of Allah did a strategy by placing archers on a hill, at the back of the Messenger's troops. They were tasked with protecting the Prophet's troops who were under the Uhud Hill from the attacks of the rear polytheist troops. At first the Muslim troops succeeded in repelling the polytheists as they were scattered. Seeing the victory that was not clear, the archers left their posts to participate in fighting over the spoils of war so that this initial victory turned into a sad disaster and a major defeat for the Muslims.

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[3] Najih Hammad, *Mu'jam Al-Mushthalah Al-Maliyah Wa Al-Iqtishâdiyyah Fi Lugah Al-Fuqaha* (Damaskus: Dar al-Qalam, 2008).

[4] Arya Maheka, *Mengenali Dan Memberantas Korupsi* (Jakarta: KPK).

[5] (Edyar, B., Hayati, I., & Saputra 2023)

And He said, "It is not possible for a Prophet to betray (in matters of war treasure). Regarding these words, Ibn Abbas, Mujahid, Hasan al-Bashri and other scholars said: "*It is not proper for a Prophet to betray.*" Ibn Abi Hatim narrated from Ibn Abbas, who said, the Companions lost a silk blanket during the battle of Badr, so they said, "Maybe the Prophet took it." So Allah revealed the verse, "It is not possible for a Prophet to betray (in matters of war booty).

Ibn Katsîr i s of the opinion that *Gulûl* means treachery absolutely. That is a purification of the Prophet's self from various forms of betrayal in carrying out the mandate, the distribution of booty and so on. Actually, the case of *Gulûl* (embezzlement) when referring to the existing hadiths is not only limited to the scope of war booty but also to other sources of income as well. For example, in the case of the recall of Mu'adz bin Jabal who was sent to Yemen with Abu Musa al-Ash'ary by the Rosulullah.

Ibn Katsîr mentions that this incident occurred in the year 10 H. Both were sent to Yemen to become regional heads as well as teachers in San'a (Katsir n.d.). After Mu'adz left and was on his way, the Prophet called Mu'adz to return home. When facing the Prophet, he was given a message by the Prophet not to corrupt anything while in Yemen. As the Prophet's hadith narrated by Imam At-Tirmidzi:

From Muad'ẓ bin Jabal (narrated that) he said: The Messenger of Allah sent me to Yemen. When I had just left, he sent someone to call me back so I returned. Then he said: "Do you know why I sent someone to send you back? Do not take anything without my permission because that is Gulûl, and whoever embezzles will carry the embezzled item on the Day of Resurrection.

Muhammad ibn Ishaq said: *"It is not possible for a Prophet to betray (the spoils of war),"* i.e. he does not leave any part of what was revealed to him and does not convey it to his people. Al-Hasan al-Bashri, Thawus, Mujahid, and *adh-Dhahak* read, with a *dhammah* over the letter "yes" which means (betrayed).

Qatadah and ar-Rabi' ibn Anas said: "This verse was revealed during the battle of Badr, where some of the Companions of the Messenger of Allah betrayed." Ibn Jarir narrated it from Qatadah and ar-Rabi' ibn Anas. Then he narrated from some scholars that this passage was interpreted to mean, "accused of treason." Then Allah says:

"Whoever betrays the spoils of war, then on the Day of Resurrection he will come with what he betrayed, then each one will be recompensed for what he has done, and they will not be wronged."

This is a strong and unequivocal threat. And the Prophetic Sunnah itself has forbidden it, which is explained in several hadiths. Imam Ahmad narrated from Abu Malik al-Ashja'i that the Prophet said:

"The greatest betrayal in the sight of Allah is the betrayal of an inch of land. You find two people whose land or houses are close together, then one of them takes an inch of his brother's land. If he takes it, then seven layers of earth will be wrapped around him on the Day of Resurrection."

Imam Ahmad narrated from Ibn Huraibah and al-Harith bin Yazid from Abdurrahman bin Jubair, he said, I have heard al- Mustaurid bin Shaddad say, I have heard the Messenger of Allah (SAW) said:

"Whoever takes care of an affair for us and does not have a house, let him build a house, or does not have a wife, let him get married, or does not have a servant, let him take a servant, or does not have a riding animal, let him take one. Whoever takes more than that has betrayed himself."

[6]From some of the interpretations found above, both etymologically and terminologically, we can conclude that the term *Gulûl* is taken or based on Surah Ali Imran/3: 161. Where at first

[6] Ibnu Katsîr, *Tafsîr Al-Qur'an Al-'Adzîm* (Beirut: Dar al-Fikr, 1991).

it was only limited to the act of taking embezzlement, or cheating, and betraying the spoils of war. However, in the existing development, it makes fraudulent and treacherous acts against other assets, such as embezzlement against the *baitul-mâl*, joint property owned by Muslims, joint property in a business venture, State property, zakat property, and others.

While M. Quraish Shihab gives the following interpretation: *It is impossible* at one time a prophet betrayed because one of the absolute characteristics of the prophet is *trustworthy*, including it is impossible to betray in matters of war booty. This is not possible for all prophets, let alone prophet Muhammad, the leader of the prophets. His people are also not natural to commit treason. *Whoever betrays* in matters of war booty or in any other matter, then on the Day of Judgment he will come carrying what he betrayed. This is the comment of Quraysh Shihab. Furthermore, he pointed out that coming carrying what was betrayed could mean the *real* meaning and could also mean carrying the sin due to his betrayal. At that time he was very embarrassed because all eyes were on him, because betrayal is also named *al-fâdhihah* which means something that defiles and disgraces [7].

The word *Gulûl*, which in Indonesian has the meaning of cheating, is someone who takes something secretly and then collects it with his other personal belongings. The word is also often used to describe people who take the spoils (*ganîmah*) of war secretly before being distributed to them.

The interpretation of the term *Gulûl* in Q.S. Ali 'Imran/3: 161. Ibn Kathîr argues, that *Gulûl* means treason absolutely. That is a purification of the Prophet's self from various forms of betrayal in carrying out the mandate, the distribution of booty and so on. Ibn Kathîr also interpreted it as ganîmah (booty) that was hidden before it was distributed fairly by the chief (war leader), even taking an inch of land belonging to others is also included in it.

While Qurasih Shihab's interpretation of this verse is not much different from what is expressed by Ibn katsîr. Only he emphasized that a Prophet has the nature of *amânah* which is contrary to treason. In fact, he emphasized the term betrayal with the term al-fâdhihah which means something that is disgraceful and embarrassing. From several existing interpretations, both etymologically and terminologically, we can conclude that the term *Gulûl* is taken or based on Surah Ali Imran / 3: 161. Where at first it was only limited to the act of taking embezzlement, or cheating, and betraying the spoils of war. However, in the existing development, it makes fraudulent and treacherous acts against other assets, such as embezzlement against baitul-mâl, joint property owned by Muslims, joint property in a business venture, State property, zakat property, and others.

In terms of embezzlement of public property, corruption is very close to the term *Gulûl*. The characteristics of *Gulûl are* closer to the term corruption, because both *Gulûl* and corruption involve power and involve public property and can be committed by parties inside and outside of power.

Some examples of corruption that fall under the category of *Gulûl* are as follows:

1. Embezzling state money (public money), both with the motivation to save it and for purposes outside of their duties as officials, such as wedding parties, graduation celebrations, family tours.
2. Not returning state assets when finished serving. For example, changing the status of official houses and cars to private property after completing their duties, or moving the furniture of state-owned official houses to private homes.

[7] Hasvi Harizi & Agusni Yahya, 'Pernikahan Beda Agama Menurut Ibnu 'Ajibah: Analisis Tafsir Al-Bahr Al-Madid Fi Tafsir Al-Quran Al-Majid', *QURANICUM: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 1.1 (2025), 46–65.

In the term *Gulûl; the* element of theft or embezzlement is addressed to state property, namely *ganîmah*. Because *ganîmah* is one of the sources of state wealth. So when *ganîmah* is stolen it has actually harmed state finances. It is the same as corruption that embezzles state property; causing losses to state finances. The similarity of the elements of hidden property, embezzled, is the right equivalent to describe the elements of the property that is corrupted. As a result, *Gulûl* is the same as corruption.

In the context of the implementation of Islamic law, the fuqaha emphasize that corruption is a *jarîmah ta'zîr*, which is a criminal offense whose punishment is determined by the ruler based on benefit. Scholars such as Imam al-Mawardi in *Al-Ahkam as-Sulthaniyyah* explained that the punishment for *Gulûl* perpetrators can be in the form of ta'zîr punishment adjusted to the severity of the offense, such as returning property, removing positions, to physical punishment or imprisonment. The basic principle is to protect the property of the people (*hifz al-mâl*), which is included in maqâshid ash-shari'ah.

Another hadith narrated by Imam Ahmad emphasizes the social aspect and economic justice in the prohibition of corruption. The Prophet said:

"Whoever takes care of an affair for us and does not have a house, let him build a house, or does not have a wife, let him get married.... Whoever takes more than that has committed treason." (HR Ahmad).

This Hadith explains the reasonable limits of an official in using state facilities. Taking more than reasonable needs is categorized as treason and abuse of office. Thus, the Islamic system demands transparency and public responsibility (*mas'ûliyyah*) in the management of people's wealth.

In contemporary reality, corruption has various forms ranging from misuse of public funds, fictitious procurement, bribery, gratuities, to nepotism. However, from the perspective of tafsir and hadith, all of these forms are branches of *Gulûl*, because the core of the behavior is betrayal of public trust. The Qur'an emphasizes that every mandate must be fulfilled to the rightful person and violation of the mandate is a betrayal of Allah, His Messenger, and fellow human beings.

Therefore, the implementation of corruption crimes in the Islamic perspective is not only considered a crime against the state, but also a moral and spiritual offense against Allah SWT. In the paradigm of Islamic law, world sanctions (*ta'zîr*) aim as a deterrent effect and social protection, while *ukhrawi* sanctions are an inevitable consequence of divine justice.

b. As-Suht

The word *suht* is recorded in three verses in Q.S. al-Maidah/5:42, 62-63;

سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِۗ فَاِنْ جَاۤءُوْكَ فَاحْكُمْ بَيْنَهُمْ اَوْ اَعْرِضْ عَنْهُمْۚ وَاِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَّضُرُّوْكَ شَيْـًٔاۗ وَاِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ

They (the Jews) are very fond of hearing false news and eat much unclean food. So, if they come to you (Prophet Muhammad for judgment), either judge between them or turn away from them. If you turn away, they will not harm you in the least. But if you decide (their case), decide justly. Verily, Allah loves those who are just.

وَتَرٰى كَثِيْرًا مِّنْهُمْ يُسَارِعُوْنَ فِى الْاِثْمِ وَالْعُدْوَانِ وَاَكْلِهِمُ السُّحْتَۗ لَبِئْسَ مَا كَانُوْا يَعْمَلُوْنَ

You will see many of them (Ahlulkitab) competing in sin, enmity, and eating unlawful food. Indeed, that is the worst of what they always do.

لَوْلَا يَنْهٰىهُمُ الرَّبّٰنِيُّوْنَ وَالْاَحْبَارُ عَنْ قَوْلِهِمُ الْاِثْمَ وَاَكْلِهِمُ السُّحْتَۗ لَبِئْسَ مَا كَانُوْا يَصْنَعُوْنَ.

Why do the scholars and priests not forbid them from speaking falsehoods and eating unlawful things? Indeed, that is the worst of what they always do.

The word *suht* originally means something that destroys. Whereas something that is forbidden will definitely destroy the one who does it. There are also those who say that the word was originally used to describe an animal that is very greedy in devouring food. A person who does not care where he gets his wealth, then he is likened to an animal that devours all kinds of food, so that in the end it perishes by its own actions.

From the definition and some of the verses above, it can be understood that *al-Suht* includes all habits and pleasures in doing business and eating and utilizing haraam goods or the results of haraam things. Thus, all the concepts that are expressions of corruption above are covered by this term, *akl al-Suht.* Since corruption is a form of haram endeavor, anything it produces is also haram. Ibn Katsîr with regard to this surah interprets it as eating wealth in an unjustified way. However, Sa`id ibn Zubair emphasizes *suht* more on *rishwah.* In contrast, Ibn Mas`ud identified *suht* with gifts given to judges. It was confirmed by Abû Wâ`il Shaqîq ibn Salamah, one of the tabi`in who said: "If a judge accepts a gift, he has eaten the unlawful (*akl al-Suht*) and if he accepts a bribe (*risywah*), he is kufr."

If it is re-examined, the verse is a complete unity in explaining the practice of corruption as it occurs in the current context [8]. Where the practice of bribing people who have power is part of a form of corrupt practice that has mushroomed in society. Many do not realize that bribery (*al-suht*), both the one who receives and the one who gives, is included in the act of corruption. In fact, sometimes such actions are carried out by people who already know about it, but act as if they do not know.

This text describes the characteristics of the Jewish judges who listened to false news and ate illicit wealth. That is, the Jewish judges listened to the false words of the person who presented the charges. Then the accuser gave a bribe and they accepted. Therefore, what is meant by "false news" is false testimony. The bribe was taken so that the false charges or false testimony would be accepted and confirmed. Jewish judges, such as Ka'ab b. al-Asyraf, were accustomed to accepting bribes and would decide cases for those who gave them. Usually, the bribe money was put into his songkok, 'kupiah'. This fact is in line with the view of Umar bin Khattab who stated that bribing judges is part of *suht. Suht* is bribery. Thus Ibn Mas'ud expressed [9].

Abu Zahrah explained that the factor that caused the destruction of the Jews and the destruction of their legal order was due to the practice of bribery. How not, bribery of judges can eliminate ketsiqahan and eliminate honesty. The judge's integrity was undermined. In addition, bribery can damage the relationship between the judge and the litigants and make human affairs c h a o t i c .

Because of bribery, the law is corrupted and legal justice is destroyed. Hence, it is no exaggeration if Abu Hanifah states that if a judge accepts a bribe then he must be ostracized, dismissed and declared void for all his legal decisions that he made after accepting the bribe [10].

The *al-Suht* category is interpreted the same by some scholars *as the akl al-Bâtil* category, which is included in the bribery category, so both have elements of corruption.

Corruption is also closely related to bribery. In Islamic legal terms, bribery in Indonesian is equated with *risywah*, although in essence there are differences between the two [11]. Bribery is juridically defined as an act in the form of giving or promising something to a civil servant or state organizer with the intention that the civil servant or organizer does or does not do

[8] (Setiawan 2022)
[9] (Al-Qurtubi n.d.)
[10] Abu Abdillah Muhammad bin Ahmad al-Anshari al-Qurtubi, *Al-Jami'u Li Ahkam Al-Qur'an* (Beirut: Dar al-Fikr, 1970).
[11] (Fauzan 2021)

something, which is contrary to his obligations. It is said to be a bribe if the act is carried out *bottom up* (from the bottom up) or from the people to officials or from subordinate officials to superior officials.

Thus, an exploration of the conceptual meaning of *risywah* can occur from both directions, either from the people to the ruler to obtain policies that benefit themselves or their groups, or from the ruler to his people with the aim of maintaining and expanding his power. Meanwhile, bribery only occurs from one direction, namely from the people to the ruler.

In addition, the Prophet's hadith also reinforces the prohibition against all forms of corrupt behavior that harm public rights and violate the mandate. In Imam Bukhari's narration No. 3196, the Prophet said:

"*Bisyir bin Muhammad has told us, 'Abdullah from Musa bin 'Uqbah from Salim from his father said, the Prophet SAW said, 'Whoever takes something (plot of land) from the earth that is not his right, on the Day of Resurrection he will be buried up to seven earths."*

This Hadith is not just a prohibition against physical land grabbing, but also contains a broader meaning of any form of taking the rights of others without permission and in an unauthorized manner. In the modern context, the moral message of the Hadith can be identified as a strong condemnation of corrupt practices involving abuse of authority, graft, embezzlement of state assets, and manipulation of positions for personal gain.

The Hadith emphasizes that the perpetrators of corruption not only bear the legal consequences in this world, but will also face severe retribution in the hereafter. The phrase "burdened up to the seven layers of the earth" illustrates how great the sin and moral burden is borne by someone who wrongs public rights. In Islam, wealth obtained by false means, whether through corruption, bribery, or abuse of power, is included in the category of mal haram (forbidden wealth) which does not bring blessings and instead becomes a source of individual moral destruction and social damage to society [12]

Furthermore, this hadith also emphasizes the principles of trustworthiness (responsibility) and 'adl (justice) as moral foundations for every holder of public office or authority. A leader or official who betrays the public mandate has actually violated the basic Islamic values that teach integrity and honesty as a reflection of faith. The Prophet SAW said in another hadith,

"There is no faith in someone who is not trustworthy, and there is no religion in someone who does not keep promises."

This Hadith reinforces that corruption is not just a criminal offense, but also an indicator of the breakdown of one's faith.

Thus, Islam places corruption as an act that has a double sin dimension, namely the violation of social law and divine law. Socially, corruption causes injustice, poverty, and damage to the fabric of society; while spiritually, it is the cause of God's wrath and punishment in the hereafter. Therefore, the eradication of corruption in an Islamic perspective is not only done through positive legal mechanisms, but must also be accompanied by moral and spiritual guidance. The realization that every mandate will be held accountable before Allah SWT is the main fortress for every Muslim to stay away from corrupt practices. These values are the basis of Islamic teachings in building a government system that is clean, has integrity and justice.

[12] (Supian 2024).

3.1. Correlation with Positive Law

In the context of Indonesian positive law, corruption is an *extraordinary crime* that threatens the life of the nation and state. Therefore, it is strictly regulated through Law Number 31 of 1999 concerning the Eradication of Corruption as amended by Law Number 20 of 2001 [13]. The regulation emphasizes that the crime of corruption includes various forms of actions, such as enriching oneself or others, abuse of authority, gratuities, and bribes that harm state finances. The main objective is to uphold social justice, maintain the integrity of the state, and prevent abuse of power that has the potential to undermine public trust.

However, when linked to the perspective of Islamic law, the positive law only touches on the outward dimension *(ẓāhiriyyah*), namely the formal and juridical aspects of legal violations. Islam emphasizes that crimes such as corruption also have an inner dimension (*bāṭiniyyah*), which concerns human morality and spiritual awareness. In the Islamic view, corruption is not only a violation of state laws, but also a betrayal of the mandate of Allah SWT and a betrayal of the people. Therefore, the eradication of corruption in Islam requires integration between formal law and spiritual moral development as an effort to form a complete legal system that not only upholds procedural justice, but also substantive [14].

The Qur'an provides a strong moral basis for responsibility and honesty, as stated in QS. An-Nisa [4]: 58:

اِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَاۙ وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِۗ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖۗ اِنَّ اللّٰهَ كَانَ سَمِيْعًاۢ بَصِيْرًا ۝٥٨

Verily, Allah enjoins you to deliver the trust to its owner. When you set a law among men, set it justly. Verily, Allah gives you the best teaching. Indeed, Allah is All-Hearing, All-Seeing.

The verse emphasizes two main principles that form the foundation of the Islamic legal system: trust and justice. In the context of Indonesian positive law, these two principles are in line with the principle of integrity of state administrators and the principle of legal justice as contained in Article 3 of Law No. 28/1999 on State Administration Clean from Corruption, Collusion and Nepotism (KKN). Thus, there is a value parallel between Islamic teachings and the national legal system, especially in upholding a clean and integrity government.

Furthermore, Islam recognizes the concept of *ḥisbah*, which is a public moral and social oversight institution that aims to uphold justice and prevent evil (*amr ma'rūf nahy 'an al-munkar*). [15]. In the history of Islamic government, al-Māwardī in *Al-Aḥkām al-Sulṭāniyyah* explained that the *ḥisbah* function was carried out by a *muḥtasib*, an official who oversees community activities, including the behavior of public officials and economic actors, so as not to commit fraud or fraud. This concept is very relevant to modern supervisory systems such as the Corruption Eradication Commission (KPK), the Ombudsman of the Republic of Indonesia, the Financial and Development Supervisory Agency (BPKP) and the Attorney General's Office of the Republic of Indonesia as law enforcement.

In the national legal system, government supervision is divided into three forms which are actually in line with the concept of ḥisbah in Islam, namely:

1. Internal supervision, carried out by institutions such as the Inspectorate and BPKP to

[13] (Judge 2020)
[14] A. I Arifin, 'Tindak Pidana Korupsi Menurut Perspektif Hukum Pidana Islam', *Lex et Societatis*, 3.1 (2015), 98–110.
[15] (Huda, M., & Firdaus 2021)

ensure that there is no abuse of authority within government institutions.
2. External supervision, carried out by independent institutions such as the KPK and civil society to maintain public transparency.
3. Spiritual supervision, which is the moral awareness that every human action is supervised by Allah Swt.

The integration of modern supervisory systems and ḥisbah values can increase the effectiveness of corruption eradication in Indonesia. Positive law functions as a repressive tool that provides a *deterrent effect*, while Islamic values play a role in shaping moral awareness (*consciousness effect*). Thus, corruption eradication does not only focus on the prosecution aspect, but also on fostering values and character.

The correlation between Islamic law and Indonesian positive law can be seen from the similarity of teleological orientation (legal objectives). Positive law aims to create legal certainty (*rechtssicherheit*), social justice (*gerechtigkeit*), and expediency (*zweckmäßigkeit*). Meanwhile, Islamic law emphasizes moral justice and public good (*maṣlaḥah 'ammah*) as the objectives of the Shari*'ah (maqāṣid al-syarī'ah*) [16]. The two legal systems, despite their different epistemological bases, share the harmonious goal of upholding social welfare and avoiding injustice.

The values in *maqāṣid al-syarī'ah*, particularly the protection of wealth (ḥifẓ *al-māl*), soul (ḥifẓ *al-nafs*), and honor (ḥifẓ *al-'ird*), have direct relevance to the spirit of the Anti-Corruption Law [17]. Corruption clearly damages these three aspects: destroying the economy (wealth), weakening social welfare (soul), and tarnishing the moral honor of the nation. Thus, the perpetrators of corruption not only violate positive law, but also betray the principle of public good that is safeguarded by sharia [18].

To strengthen the implementation of Islamic values in the national legal system, the following strategic steps need to be taken:

1. Moral and spiritual education for state officials. Public officials must understand that corruption is a grave sin in Islam, not just an administrative offense. Religious awareness can be a moral bulwark against the temptation of power.
2. Strengthening oversight institutions. Institutions such as the KPK need to be given wider space not only in the aspect of prosecution, but also education and fostering ethical integrity, as the concept of ḥisbah emphasizes the prevention aspect.
3. Application of the principle of substantive justice. Law enforcement should not be discriminatory; all perpetrators, whether from the elite or ordinary people, must get the same legal treatment according to the principles of justice in Islam.

If these measures are applied consistently, then corruption eradication in Indonesia will no longer be reactive, but transformative. Positive law will gain ethical strength from Islamic spiritual values, while Islamic teachings will find their actualization in the national legal system.

In the end, the collaboration between positive law and Islamic law can give birth to a legal system that is just, transparent and moral. The country will have a legal order that is not only repressive against violations, but also preventive against moral deviations. Thus, Indonesia can move towards the ideals of *clean government* and *good governance* that are favored by Allah Swt., as affirmed in His word:

وَقُلِ اعْمَلُوْا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُوْلُه وَالْمُؤْمِنُوْنَۗ وَسَتُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ

[16] Al-Syatibi, *Al-Muwafaqat Fi Ushul Al-Syari'Ah* (Kairo: Dar al-Hadits, 2004).
[17] (Auda 2008)
[18] F. A. Siregar, 'Tindak Pidana Korupsi Dalam Perspektif Maqāṣid Al-Syarī'ah Dan Hukum Positif', *Al-Manahij: Jurnal Kajian Hukum Islam*, 15.2 (2021), 289–308.

Say (Prophet Muhammad), "Work; then, Allah, His messenger, and the believers will see your work. You will be returned to the One Who knows the unseen and the manifest. Then, He will tell you what you have been doing."

By making Islamic values the ethical basis of the national legal system, corruption eradication will become a national moral movement, not just a law enforcement project. The implementation of corruption in the view of the Qur'an and hadith is a crime that has two dimensions: the worldly dimension in the form of legal violations and socio-economic losses, as well as the *ukhrawi* dimension in the form of a major sin that will be severely punished in the hereafter. Efforts to eradicate corruption in Islam are not sufficient only with positive law enforcement, but must also be accompanied by moral guidance, instilling the value of trust, and strengthening spiritual awareness that every action will be held accountable before Allah SWT.

4. Conclusion

The implementation of the crime of corruption in the perspective of tafsir and hadith is a moral and spiritual deviation that is contrary to Islamic teachings. In the Qur'an, corruption is described through the terms *ghulul* (embezzlement), *risywah* (bribery), and *fasad fil-ardh* (damage to the earth), all of which describe the act of taking other people's rights unlawfully. QS. Al-Baqarah: 188 prohibits Muslims from consuming wealth through false means and using power to gain unlawful gains. This verse emphasizes that corruption is not only detrimental to the country's economy, but also a betrayal of the principles of justice and social trust.

The Prophet's Hadith reinforces this prohibition by giving a strong threat to the perpetrators of abuse of office. In Imam Bukhari's narration No. 3196, it is stated that whoever takes something that is not his right will be buried in the earth up to seven layers on the Day of Judgment. This Hadith emphasizes the severity of the *ukhrawi* punishment for perpetrators of corruption and shows that the act is a major sin. Corruption, in the view of Islam, is not only a violation of worldly law, but also a form of disobedience to Allah SWT because it violates the values of trust and *'adl* (justice).

Corruption also shows the loss of honesty (*ṣidq*) and responsibility in a Muslim, which results in social damage, economic inequality, and loss of public trust in the government. Therefore, Islam views that the eradication of corruption must be done through two dimensions: juridical and theological. The juridical dimension is carried out through strict law enforcement, while the theological dimension is through moral and spiritual development in order to grow awareness of faith and trust. These two approaches are the basis for building a *good governance* system and justice in accordance with the values of the Qur'an and hadith.

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