

# **Strategies of Educational Institution Leaders in Preventing and Eradicating Corruption in the Era of Society 5.0**

Afni Fauziyah Saepulloh<sup>1</sup>, Harry Z Soeratin<sup>2</sup>

<sup>1</sup>(*UIN Sunan Gunung Djati Bandung*)

<sup>2</sup>(*UIN Sunan Gunung Djati Bandung*)

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**ABSTRACT:** *The role of leaders of educational institutions in preventing and eradicating acts of corruption in the society 5.0's period can be carried out by using technology optimally. The research method uses a qualitative descriptive and data collection system in writing this paper is a literature study which consists of collecting sources from books, journal literature, and previous research products that are linked to the role of leadership in eradicating acts of corruption. The implementation of the strategy for preventing and eradicating corruption derives from the leader's functions, namely planning, monitoring and follow-up. Technologies that can be used are zoom, google form, whatsapp group, telegram and others. In the end it helps in following up on existing findings. The benefit is to form an institution that is clean from acts of corruption.*

**Key Words-** *Islamic leadership, strategy, eradicating corruption*

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## **I. Introduction**

Indonesia is a developing country with a very large population. The Central Statistics Agency recorded population growth in Indonesia in 2022 to reach 275773.8 people. [1] The category of developing countries refers to several aspects that are still unstable. As quoted from the words of Dr. Pepen Supendi, in the education policy study lecture, that the size of a country can be said to be advanced depending on three aspects that are interrelated and have a major influence and are very crucial, namely: education, law, and economics. So to advance a country requires long-term stability from these three factors.

After the Covid-19 pandemic period ended, the Indonesian government began to slowly fix the three crucial sectors to build a developed Indonesia. Indonesia together with 19 major countries and the European Union built the G20 presidency which is intended to be a forum for international cooperation in efforts to restore all aspects of state stability. This is implied in the G20 motto which reads "Recover Together, Recover Stronger". Plans are formulated for the achievement of national goals, one of which is in the field of education. The Minister of Education, Culture, Research, and Technology stated that the priority issues in our current education sector are quality education globally, digital technology in education, solidarity and collaboration, and the post-outbreak world of work". [2]

The selection of priority issues is very good and on target because it is adjusted to the needs and demands of today's times. The success of achieving these four issues, one of which is supported by policies set by power holders and positions in the government. There are so many challenges faced in order to realize the idea of advanced Indonesia, including arising from internal government factors, reported by CNN Indonesia that the results of a study by Indonesia Corruption Watch (ICW), one of the anti-corruption non-governmental organizations, revealed that the Indonesian state lost Rp. 1.6 trillion for corruptive behavior in the education sector for 5 years since 2016. Dewi Anggraeni as an ICW researcher, said there were 240 cases of corruption in the field of education that were acted upon by law enforcement in the last six years. [3]

The above shows the low sense of solidarity, support and cooperation in building an advanced Indonesia. If corruption cases do not exist, the loss of large sums of money can be optimized in helping accelerate Indonesia forward. Especially today's era that is starting to enter the era of society 5.0, where human life along with the use of technology evenly in all aspects to facilitate work, can even replace the role of humans themselves. For example, in the field of education, students or students can deal directly with robots that replace the role of educators / controlled remotely in the learning process. The skills demanded in this era of society 5.0 are creativity, critical thinking, communication, and collaboration. These four demands of expertise are also known as 4Cs.[4]

So that what needs to be addressed seriously is the problems that can hamper the aims and objectives of the state. The problem of corruption in Indonesia is still quite difficult to handle. Temporary presumptions result from practices that have always been carried out for generations by most people so that they become a habit that is difficult to change. In this case we can use the function of a leader in eradicating acts of corruption. As exemplified by the caliph Umar bin Abdul Aziz when he became the 8th caliph of the Bani Umayyah State who dishonorably dismissed and severely sanctioned perpetrators of corruption, collusion, and nepotism indiscriminately. He replaced them with trusted and devout officials, although not from among the Bani Umayyah. [5]

In relation to this problem, the author intends to explain a strategy that can be used by leaders, especially in educational institutions in eradicating corruption by optimizing the use of technology in the era of society 5.0.

## **II. METHOD**

The method applied in writing this paper is qualitative descriptive. The data collection system used is a literature study consisting of collecting sources from books, journal literature, and previous research products related to the leadership role in eradicating corruption. The writing process begins with identifying and finding information related to Islamic leadership theory, verses or hadiths related to corruption, and the role of society 5.0 in combating corruption, followed by analyzing the results and drawing conclusions based on the analysis.

## **III. Results And Discussion**

### **The Concept of Leadership in Islam**

In the Qur'an the word leader is called caliph (QS. Al-Baqarah:30), imam (QS. Al-Furqon:74), ulil amri (QS. An-Nisa:59) and others. In Islam, there are several aspects that influence leadership, namely aspects of influence, aspects of wisdom, and aspects of characteristics. First, the influence aspect means a leader can influence others in action. Leadership is a skill and expertise in influencing others. So sometimes a non-leader can have the ability to influence others, and vice versa there are also leaders who cannot influence the members he leads. Second, the spiritual aspect means that a leader has a religious nature so that he can be used as a role model in carrying out religious life. Third, the characteristic aspect means the character and behavior reflected in a leader or can also be interpreted as the character possessed by the leader which will later affect the way he runs the wheel of leadership. [6]

Kadariusman categorizes the meaning of leadership into three, namely: 1) self-leadership which means leadership towards oneself to achieve certain goals; 2) team leadership which means leadership over others in a group; and 3) organizational leadership, namely leadership in the context of groups organized through systems and rules, or called organizations that direct each member to certain goals with a broad scope. [7]

The basis of leadership in Islam is the following: 1) obedience to Allah Almighty; 2) commitment and consequent; 3) deliberation and istikharah; 4) fair; 5) notharm others; 6) straight-mindedness; 7) firm pexists pergood thing; and 8) example. Leaders will be successful if they have four criteria in carrying out their leadership. The four criteria are as follows[8]:

1. Have legality normatively, or it can be said that it is made with a plan that has been determined according to the constitution in force in a country.
2. The visibility of leadership gets recognition by the community or the members it leads.
3. Have knowledge to nurture and direct its members.
4. Have sufficient finances to avoid misappropriation of funds or acts of corruption.

An example of an ideal leader in Islam is the Prophet Muhammad (peace be upon him). Suri is an example of his example that is applicable and covers all aspects of life. There is a great deal of literature about the story of the Holy Prophetsa, including his leadership role in educating Muslims. According to Nanus, the leader is tasked with determining the direction of the group, directing change, being a connector of messages, and playing a role in training the group in a better direction. Leadership has five main functions (Hadari Nawawi), namely instructive, consultative, participatory, and controlling functions. [9]

### **Leadership of Islamic Educational Institutions**

Educational leadershipdescribes the skills in managing the implementation of institutions todevelop determination effectively. Leaders in educational institutions are called principals of schools/madrasahs. Therefore, the principal has the four roles previously alluded to. First, the role as a determinant of direction, the principal is expected to be able to develop the vision and socialize to all members in realizing the vision together. Second, the role as an agent of change, the principal is able to anticipate the development of external factors of the school or the outside world, analyze the implications for the institution so that whether a priority of change is needed in the vision to empower human resources towards positive change. Third, as spokespersons, leaders are able to negotiate, cooperate and build relationships with other organizations in

improving the quality of education. Lastly, as a coach, leaders are able to empower their members in achieving their vision with passion. [10]

Quoting K. Wahyudi that the main function of a school principal is to carry out his leadership properly and correctly. The functions of the principal in detail are:[11]:

1. Controlling organizational management; Starting as a drafter of the vision, mission, targets, and direction of the organization with teachers or competent parties. Then formulate planning, accountability and evaluate the achievement of agreed targets.
2. Acts as a motivator for all members to complete tasks optimally and responsibly.
3. Plays a decisive role in decisions on the development and success of the organization and compensation to its members.
4. Measure and test the capacity and performance of members by rewarding good performance and punishment for work violations.
5. Able to develop organizations and control situations that can be called dynamictrators and catalysts.
6. Able to maintain the existence and stability of the organizational flow.
7. Acting as a role model in carrying out duties in accordance with Islamic teachings and established rules, and as an appropriate supervisor to evaluate and follow up on certain matters needed by the organization.

### **Dalil Naqli Anti-Corruption Education**

Anti-corruption education is a way to avoid corruption. The way to avoid this tyranny is to carry out the mandate and act justly as stated in An-Nisa verse 58.

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

It means: "Indeed, God commands you to deliver commissions to those who deserve them, and when you establish laws among men you should establish them justly. Truly, God is the best to teach you. Truly, God is All-Hearing, All-Seeing."

Allah Almighty has commanded man to give a commission to the rightful person to be delivered and executed perfectly. Allah Almighty has also directed mankind to be fair over disputes in the execution of the law between them. The mandate given to people who are not competent will result in cruel acts and legal injustice and even corruptive behavior that will have an impact on suffering and misery for those led.

In QS. Al-Baqarah verse 188, Allah Almightyforbids mankind to behave unjustly by taking away the property rights of others in a vanity manner or in an effort to solve a legal problem. The cruel treatment referred to in this paragraph is stealing, robbery, bribery, cheating, and other corruptive behavior carried out to legitimize evil behavior by depriving, benefiting, possessing, and controlling the property rights of others by means of tyranny. [12]

﴿وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ﴾ □

It means: "And do not eat of the treasures among you in a false way, and (do not) bribe them to the judges, with the intention that you may eat some of the treasures of others by means of sin, when you know." (QS. Al-Baqarah: 188)

The prohibition of corruption is strengthened by a hadith narrated by At-Turmudzi (1256) which states that the Prophet (peace be upon him) condemned bribers and bribers in legal matters. So in this case, leaders who hold a position or position are prohibited from receiving anything when associated with gifts, because gifts are included in the category of gulul (corruption). A person who gives a gift cannot be purely sincere, definitely expecting something from the recipient. Unless the recipient is an indigent person, it may be a very sincere intention to give in order to help fellow human beings. [13]

عن عبدالله بن عمر لعن رسول الله ص م الراشي والمرتشي (رواه الترمذي)

It means: "from Abdullah bin Amr, the Holy Prophetsa condemned bribers and bribes." (HR Turmudzi).

### **Technology Optimization in eradicating Corruption in the era of society 5.0**

In regulating and managing the wheels of education implementation, we can take from the management function itself, namely planning, supervision, and follow-up. These three aspects can help school principals in maintaining and cracking down on corruption in schools. The sophistication of technology in the era of society 5.0 can help the function of a leader in carrying out planning, supervision and follow-up on findings in the institution he leads. School principals can optimize the use of social media that is often used by the general public.

Education planning carried out by the principal and his members can utilize zoom technology, google forms, and so on. Prevention and supervision of corruption can be monitored using digital form plates such as telegram, whatsapp gorup, microsoft group and others. Then follow up the findings of things that deviate from the rules of the institution by taking firm action against the perpetrators with predetermined punishments. In the stability of this educational process, supervision plays a full role in paying attention to every human resource in educational institutions.

Zoom rooms can be used for work meetings and educational coordination that can be done anytime and anywhere. Then it is equipped with google form support to document the attendance of work meeting members and other things that are in the nature of filling in data online. Telegram and whatsapp groups can be used for communication media and performance reporting of each individual in the educational institution periodically. And during the course of educational activities in the institution is an indirect supervision carried out by the principal on its members. Especially in school activity committees that require budgets from school finances, need to be monitored intensively in order to avoid perpetrators of corruption. The budgeting and reporting system is designed in as much detail as possible so that there are no loopholes for corruption.

Although it is still small in one educational institution, it still needs discipline and order or the governance of the system is well standardized in using school financial budgets. We should not underestimate small things and assume that the little budget used is not in the post that is used for ourselves even though we are included in the committee, it can be said that it is haram. Use the budget according to the posts that have been submitted to the school superior. The principal and treasurer examine the detailed evidence of expenditure and allocation of budget funds.

If perpetrators of corruption are found, punishment needs to be given according to the provisions applicable in the institution. The most severe punishment is to dismiss employees dishonorably and report to the authorities to be given the provisions of state law. This punishment can usually be given to perpetrators who corrupt funds in a large / very large nominal. Actually, a person's credibility can be seen within three months in performing his duties in an educational institution. Supported by the way he interacts, talks and behaves to fellow colleagues or to his superiors. In this case, a person's morals will be reflected in the behavior and character he has. So that in the recruitment process employees are netted appropriately to get the right human resources as well.

We can see the caliph Omar bin Abdul Aziz forming a clean government. The Caliph replaced dishonest and corrupt officials with trustworthy, honest and religiously obedient officials. The caliph's prohibition for officials was[14]:

1. Commit acts of corruption and manipulate the authority of his office.
2. Luxury living or hedonism.
3. Use the state treasury for unnecessary matters.
4. Not fulfilling the provisions of Allah Swt. and not obeying the provisions of the state and the decrees of the caliph.

Thus, if we take and apply it in educational institutions, what we can do as principals is to supervise employees well, be aware of employees who live hedonically, select school budget proposals according to the priority scale of school needs, and maintain employees who obey the commands of God, apostles and regulations of educational institutions.

#### **IV. CONCLUSION**

In today's society 5.0era, leaders of educational institutions can optimize the use of social media in eradicating or preventing corruption. Technology that helps the role of a leader includes zoom meetings, google forms, whatsapp groups, telegrams and others. Policies made by leaders need to be monitored continuously and continuously for the smooth process of education and management of institutions that are clean from corruption. Some stories of previous caliphs we can take as a reflection of current actions, for example the 8th caliph of Daulah Bani Umayyah then adapted to this era.

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