ANALYSIS OF HUMAN RIGHTS, DEMOCRACY AND ANTI-CORRUPTION VALUES IN ISLAMIC RELIGIOUS EDUCATION

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Abstract

Islam is a universal religion that is rahmatan lil alamin. The difference between one individual and another is determined by the quality of his piety, which is a very valid limitation because Islam does not differentiate between humans from certain tribes, races, groups or ethnicities. The aim of this research is analysis of human rights, democracy and anti-corruption values in islamic religious education. This research method uses qualitative research with a literature review type. Data sources use books and research journals. Data collection uses searching for several relevant literature. The data source uses secondary data sources. Data analysis uses content analysis content. The results of this research state that the principles of democracy in Islamic education are imbued with the principles of democracy in Islam, or in other words, democracy in Islamic education is the implementation of the principles of Islamic democracy in Islamic education. The Islamic Religious Education curriculum in schools can support the formation of student character. In cultivating an anti-corruption character, schools need government support as organizers of educational policy. Anti-corruption education needs to be included in the curriculum content as a way for the government to eradicate corruption from an early age.

Keywords: *Human Rights, Democracy, Anti-Corruption in Islamic Religious Education*

A. Introduction

As a universal religion, the teachings and values of Islam contain many principles of human rights (HAM). And as a teaching concept, Islam places humans in an equal position with other humans (Andreassen, 2013; Zaimah & Hannah, 2015). The differences that exist are based on the quality of faith and devotion to Allah SWT. This is a very strong basis that has contributed to the development of human rights principles in the international realm (Fitria, 2007). Islam is a universal religion that is rahmatan lil alamin. That the difference between one individual and another is determined by the quality of his devotion, is a very qualified limitation. In the sense that Islam does not differentiate humans from certain tribes, races, groups or ethnicities (Firmansyah, 2022; Putra, 2019). This gives rise to evidence that Islam really upholds the principle of equality (Fitria, 2007).

In most cases of corruption published in the media, it is often acts of corruption cannot be separated from power, bureaucracy, or government. Corruption is also often associated with politics. Even though it has been categorized as an unlawful act, the definition of corruption is separated from other forms of legal violations. Apart from linking corruption with politics, corruption is also linked to the economy, public policy, international policy, social welfare and national development (Albab, 2019).

The challenges of social life in the future are needed not only to have intellectual intelligence, but also need to have soft skills and strong faith as which is mandated in the provisions of Article 3 of Law No. 20 of 2003 concerning Systems National Education which states that "National education functions develop abilities and shape the character and civilization of the nation with dignity in order to make the nation's life more intelligent, aiming for its development the potential of students to become human beings who believe and are devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and a citizen democratic and responsible (Imansyah & Taqiuddin, 2022).

Human rights (HAM) are the rights that all people have in accordance with humane conditions. These human rights are always seen as something basic, fundamental and important. Therefore, many opinions say that human rights are "the power and security that every individual has (Prayitna, 2018; Zaimah & Hannah, 2015).

The idea of human rights emerged in the 17th and 18th centuries, as a reaction to the absoluteness of the kings and feudal lords of that era towards the people they ruled or the people they employed, namely the lower levels of society. These lower levels of society have no rights, they are treated arbitrarily as owned slaves. As a reaction to this situation, the idea arose that the lower class of society should be elevated from their position as slaves to the same level as the upper class, because basically they were humans too (Hamzah, 2010; Pertiwi, 2020). Therefore, the idea arose to uphold human rights, with the concept that all humans are equal, all are free and brothers, no one has a higher or lower position, thus there are no more slaves.

Then, after the collapse of the power of the Ottoman Caliphate in 1924, the Islamic world tried to find an educational system and government that was democratic in

direction, which in the end also gave rise to socio-social, governmental and educational problems such as corruption, inequality and so on.

B. Method

This research method is an illustration of the use of a qualitative approach method with data collection methods in the form of library studies from various relevant references. All data related to the title and knowledge is collected and analyzed which is then linked to its role in Islamic religious education so as to produce a picture that is in accordance with the author's objectives in this article. Data sources use books and research journals. Data collection uses searching for several relevant literature. The data source uses secondary data sources. Data analysis uses content analysis content.

C. Finding and Discussion

Human Rights Values in Islamic Religious Education

A distinctive aspect of the Islamic concept of human rights is that there is no other person who can forgive a violation of rights if the violation occurs against someone whose rights must be fulfilled. Even though Allah Himself has bestowed these rights, and originally they remain with Him. And it is before Him that all humans must be held accountable, Allah will not exercise His power to forgive violations of rights in the afterlife. Human rights according to Islam, as stated by Abu A'la al-Maududi, are natural rights bestowed by Allah SWT to every human being which cannot be revoked by any authority or body.

Human rights in Islam have been discussed since fourteen years ago. This is proven by the existence of the Medina charter which occurred when the Prophet Muhammad SAW emigrated to the city of Medina. The Medina charter contains, among other things, recognition and affirmation that all groups in the city of the Prophet, including Jews, Christians and Muslims, are one nation and recognition of all parties to work together as one nation. In the charter there is recognition of human rights for each party who agrees to the charter. The Prophet once said: "Indeed, your blood, your wealth and your honor are forbidden to you" (HR. Bukhari and Muslim). So the State not only refrains from touching these human rights, but also has the obligation to provide and guarantee rights. Universally, in essence the Prophet's mission was to uphold human rights. He, as Rahmat Lil Alamin, at every opportunity always prioritizes human rights as well as KAM (Human Rights Obligations). Justice as a characteristic of human rights is a clear guidance stated in the Qur'an.

Human Rights (HAM) in the Islamic world are theocentric, which means everything is centered on God and God is very important. The Islamic approach is very different from the Western concept, this is because Islam prioritizes respect for human rights and human freedom. Even though the conflict between religion and human rights in its normative aspect is not visible, there are still differences between them (Zaimah & Hannah, 2015).

The difference lies in the starting point of thought which then gives birth to something different. Religious circles place revelation above human reason and are oriented towards God (theocentric), while the formulation of international human rights is based on human values or is human-centered (anthropocentric). Religious Education (Islam, Pen.) means systematic and pragmatic efforts to help students live according to Islamic teachings (Zuhairini, 1983). Islamic Religious Education is an educational system that guides students in the development of their soul and body based on the ideology of Islamic teachings, namely the Koran and Hadith. The Al-Qur'an, al-Hadith, and kauniyah verses are the basis for developing the field of Islamic Religious Education. So if identified, the definition above suggests that there are three major dimensions in the field of Islamic religious education, namely the basic aspects of Islamic teachings (revelation and nature), the main aspects of Islamic teachings (faith, Islam, and ihsan), and aspects of Islamic education. (History of Islamic Education, Philosophy of Islamic Education, Science of Islamic Education, Psychology of Islamic Education, Sociology of Islamic Education, Anthropology of Islamic Education, Management of Islamic Education)(Sadali, 2020; Sulistiono & Azatama, 2020).

Islam has guaranteed human freedom. In the Qur'an, Allah emphasizes that embracing a religion is not forced, because it is clear what is good and what is bad. Likewise, freedom of opinion, Islam places it in a high position, if it starts from pure intentions solely because of Allah. Therefore, there are many verses in the Qur'an that encourage Muslims to use logic (ya'qiluun), think (yatafakkaruun) and contemplate (yatadabbaruun). The essence of the Islamic vision is to make humans God's caliphs on earth. Thus, this must be supported by freedom as a human being from everything that forces and suppresses his life. Or in the form of worship of something other than Allah which is often referred to in Islam as tawhid. So it would be a major violation of human rights to their basic rights if the aspect of glorifying Allah is ignored. Religion of humanity is a nickname for Islam (Assya'bani, 2018).

In this case regarding this equation, it is stated in QS. Al-Hujurat (49): 13, namely:

يٰٓأَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّأُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰكُمْ ۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

Translated by Ministry of Religion 2002
O people! Indeed, We created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant.

Then, during the apostolate of the Prophet Muhammad SAW, at the same time as his companions, liberated the system of slavery that was rife at that time. Without distinguishing between skin color, ethnicity, race or religion. The teaching of equality has succeeded in shaping the character of the Prophet's companions, who were generally very feudal and aristocratic, who uphold human rights so highly.

By referring to the juridical basis above, it is understood that basically Islam, from the start, has prioritized the concept of human rights. And the concept of human rights is not the result of any evaluation of human thought, but is the result of Divine revelation that has been sent down through His Messenger.

Based on Islamic religious education, it emphasizes balance (tawazun), harmony and harmony between human relationships with Allah SWT, human relationships with fellow humans (tolerant attitude/tasamuh), human relationships with oneself and human relationships with the natural surroundings (tawasuth attitude). The figure expected from the Islamic education process is the figure of a believer, Muslim and muhsin. Therefore, in the school PAI guide it is stated that Islamic Religious Education (PAI) is education that provides knowledge and skills and shapes the attitudes and personalities of students in practicing the teachings of the Islamic religion (BR et al., 2023; Susiatik, 2018). Islamic religious education is education that is based on the faith which contains the oneness of Allah SWT as the main source of life values for humans and the universe. Another source is morals which are a manifestation of faith, which is also the basis for developing the character values of the Indonesian nation. Thus, Islamic Religious Education is education aimed at harmonizing, aligning and balancing faith, Islam and ihsan (Murata & C, 1994).

Democratic Values in Islamic Religious Education

The development of democracy in society requires education that is in accordance with the needs desired by society, especially students. The old model of education which regards students as barrels which are all filled by educators or what Paulo Friere calls a banking system, needs to be replaced with an education system which can develop people's abilities (people empowerment). Basically, the principle of democracy gives everyone the right to make decisions and views everyone as having an equal position. Therefore, in democracy there must be freedom, there must be respect for the dignity of other people, there must be equality and it must also be able to guarantee the upholding of justice. In Indonesia, KH. Abdul Wahid Hasyim tries to present the concept of democratic Islamic education in order to bridge the current social problems that exist. Democratic Islamic education provides opportunities for all students to be directly involved in developing their abilities, so that students can become critical and creative human beings (Ismail, 2016).

The concept of Islamic education according to KH. Abdul Wahid Hasyim, the essence lies in human freedom to be able to be involved and come into direct contact with the sacred texts of religious teachings. Thus, humans must be given the freedom to be able to interpret religious teachings according to their respective intellectual limits according to the situations and conditions experienced by each human being, so that they are able to understand and understand and apply their understanding in life. In terms of the relationship between teachers and students, what Wahid Hasyim envisions is a transformative relationship. A transformative relationship is a relationship where the dialogue process teaches and absorbs each other (Ismail, 2016).

What has been conveyed by KH. Abdul Wahid Hasyim regarding Islamic education is still very relevant when related to the current situation, where currently Islamic

education requires innovations to be able to respond to challenges and backwardness. To build education that can develop human nature, the educational concept offered must be human-oriented, so that a humanist and democratic educational process will occur.

Democracy and education have a mutually supportive relationship, because education that is democratic in nature will place children as the center of attention. Through education, children are positioned as humanized humans. Education only provides services that are conducive to children's optimal growth and development. Democratic education is education that provides every child (student) with a long opportunity to achieve the highest level of school education according to his or her abilities. Educational democracy is educational teaching in which all members of society receive fair education and teaching. As mandated by the 1945 Constitution, it is stated that the government will create an education system that will educate the people. Education that educates the people is education that makes its citizens members of a democratic society. Such an educational process is not a process of indoctrination but makes people aware of their rights and gives people the ability to jointly realize justice and shared prosperity (H.A.R & Manifesto, 2015; Tilaar, 2014). So students at school must feel that school for them is truly a place that will explore their potential. Under non-discriminatory and fair conditions, children from poor families also have the right to receive equal treatment in obtaining education. And it is not surprising that awareness and critical thinking have emerged regarding the existence of the International Rate School Startup (RSBI), which has recently been questioned and claimed to be abolished. Therefore, to educate good citizens, democratic education is absolutely necessary.

The democratic principles of Islamic education are imbued with the principles of democracy in Islam, or in other words, the democracy of Islamic education is the implementation of the principles of Islamic democracy in Islamic education. According to Ramayulus, Islamic education can be divided as follows: (a) freedom for educators and students. Freedom here includes: freedom to work, freedom to develop potential and freedom of opinion, (b) equality for students in Islamic education. Because, Islam provides equal opportunities for all students to obtain education or study (Ramayulis, 2007). There is no difference in degree or dignity for students who enter educational institutions, because education is carried out in one room with the aim of gaining knowledge and education. Educators must teach disabled and able children together on the basis of providing equal learning opportunities for all students (Irawan & Hermawan, 2019).

In the Al-Qur'an there are many verses related to the values of the main principles of democracy, including QS. Ali-'Imran: 159 and Ash-shura: 38 (which talks about deliberation); al-Maidah: 8; al-Shura: 15 (about justice); al-Hujurat: 13 (about equality); an-Nisa: 58 (about trust); Ali Imran: 104 (concerning freedom of criticism); an-Nisa: 59, 83 and al-syura: 39 (concerning freedom of opinion) (Irawan & Hermawan, 2019).

Anti-Corruption Values in Islamic Religious Education

Concept According to I news: Corruption in Islamic perspective is a sinful act, because it uses other people's property for personal gain as is done by thieves. Of course, the law on corruption is clear, namely that it is haram and should not be done by Muslims

because it has many disadvantages. Anti-corruption education can be seen as educational innovation, which responds to society's needs to make this country more transparent, advanced and free of corruption (Frimayanti, 2017).

Corruption in Islamic law is regulated in Jinayah fiqh. Jinayah is an act or deed of a person that threatens the physical safety and body of a human being and has the potential to cause harm to human self-esteem and wealth so that the action or deed is considered haram to be carried out and the perpetrator must even be subject to legal sanctions, either given in this world or Allah's punishment in the future. hereafter. Embezzling State money in Islamic Sharia is called Al-ghulul, namely stealing ghanimah (spoils of war) or hiding some of it (to own) before conveying it to the distribution place, even if what is taken is something of relatively small value, even just a thread and a needle.

The legal basis of Al-ghulul is the good arguments contained in the Al-Quran as follows:

"It is impossible for a prophet to betray (in matters of spoils of war). Whoever betrays (in matters of spoils of war) then on the Day of Resurrection he will come with what he betrayed; then each person will be given retribution for what he did with (retaliation) in kind, while they are not wronged" (QS. Ali-Imran verse 161).

The basic concept of Islamic education in Indonesia is closely related to the background of the sending of the Prophet Muhammad SAW as an Apostle, namely to invite people to worship only Allah Azza wa Jalla and improve human morals. Islamic education acts as a mediator through which Islamic teachings can be socialized to society at various levels. The Prophet sallallaahu 'alaihi wa sallam said which means "Indeed, I was sent to perfect good morals" (HR. Al-Bukhari in al-Adabul Mufrad no. 273).

Starting from the concept above, Islamic education in Indonesia often faces various problems that are not easy. First, the socio-cultural problems of society that have developed recently are increasingly worrying. Various events that degrade human dignity are growing widely in society, such as the destruction of moral values, rampant injustice, reduced solidarity, increasing juvenile delinquency, rapidly accelerating criminal acts, increasingly sophisticated corrupt practices, and various problems that damage the nation's morals. other. Second, the problem of a multidimensional crisis involving the order of values really demands urgent solutions. One of the problems involving the order of values in society is the never-ending problem of corruption. Due to the increasingly acute nature of this problem, some people think that corruption in Indonesia has become a culture and an epidemic, even a virus that must be immediately fought together (Salimah, 2013).

According to Law no. 31 of 1999 concerning the Eradication of Corruption Crimes, which is included in the criminal act of corruption is every person who is categorized as violating the law, committing acts of enriching himself, benefiting himself, another person or a corporation, abusing the authority or opportunities or facilities available to him because of his position. or a position that could harm state finances or the state economy.

The large amount of corruption committed by employees shows the low moral education of the Indonesian people. This proves that not all employees have religious intelligence, although from the aspect of intellectual intelligence, many civil servants have above average intelligence. School is not only a place for the teaching and learning process or for matters related to science alone, but school has more functions, namely as a place for character formation. Through the Islamic Religious Education curriculum in schools, it can support the formation of students' character. Apart from that, to further strengthen the impression of the importance of character formation, the role of teachers as role models in schools and efforts that are synergistic with this goal are very important for an educational institution called a school (M. Syamil Nurizzi et al., 2022). In cultivating an anti-corruption character, schools need support from the government as the organizer of education policy. Anti-corruption education needs to be included in the curriculum content as the government's way of eradicating corruption from an early age. The curriculum which contains anti-corruption education will make it easier for schools that are determined to eradicate corruption from an early age by instilling anti-corruption characters in students. Efforts must be made to educate culture and national character at the implementation level, so that the emphasis is not just on theory. Therefore, when anti-corruption character education is included in the curriculum, there will be a balance between the theory of anti-corruption character education and its implementation in the daily life of the students' environment (Rezkiyana et al., 2023).

E. Conclusion

Based on the studies above, the following conclusions can be drawn: Human Rights Values in Islamic Religious Education are theocentric, meaning that everything is centered on Allah or comes from the product of the Islamic religion itself. Democratic Values in Islamic Religious Education uphold justice for the rights of students as human beings who have the same rights and obligations in obtaining education and teaching itself. Basically, corruption is an attitude of taking other people's rights which is still not justified in the Values of Early Age Anti-Corruption Education in Islamic Religious Education.

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