
EFFECTIVE COMMUNICATION IN ISLAMIC ANTI-CORRUPTION EDUCATION

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Abstrak

Communication is a necessity in education. This study aimed at investigating how effectiveness of communication in education world, especially in Islamic education. This study was literature study, meanwhile, data of this study was collected in documentation by using descriptive approach as data analysis. Furthermore, communication has a role that cannot be separated in Islamic education. The exchange of information from a teacher to a student must be occurred effectively. Teacher's abilities and skills in communicating and conveying a message (science) are very influential in learning process and lead to the results which are achieved by a student or students. The better the teacher gives clear inputs and messages in education, the better the message received by student or students.

Keywords: *Islamic Education, Communication, Effective Communication.*

A. INTRODUCTION

All humans must communicate either directly or indirectly. Someone can be said to be perfect in communicating if the other person who communicates with the person understands and gives feedback from the message that is conveyed. If the communication is done appropriately and effectively, it will not cause conflict or problems, and vice versa, if the communication does not go well and the other person who communicates with the person does not catch the message, it might cause a new problem or new conflict.

The word *Komunikasi* (Indonesian Language) emerges from foreign language (English), which is “communication” that comes from the word “commune”. Commune means similar meaning, which is similar meaning of a thing (Effendy 2004). Thus, similarity of meaning between a communicator and communicant is called a communication. Education world cannot be separated from communication. The success of an education in order to achieve its goals is depended on the communication that is occurred in it. The better the communication that is occurred, the more possible the desired goals are achieved and vice versa, the more non-conducive communication that is occurred, the more difficult to achieve the goals which have been determined.

Islamic universities are institutions (organizations) that engage in education field and require the implementation of good communication. Communication that is effectively established will result a comfortable atmosphere for teaching staffs (lecturers), education staffs (employees), and students in teaching and learning process. Through good communication, a planning that has been made can be implemented well. Therefore, for Islamic education leaders, communication must obtain as much attention as possible. Good communication management is expected to function not only in order to avoid misunderstanding, offense, and even hostility, but also in order to harmonize social relations and work relations. Thus, it is created a conducive way to develop Islamic educational institutions. This harmonization becomes one of the pillars of cohesiveness in implementing the wheels of any organization, including Islamic education organizations.

Arikunto explained that communication in education world was part of the efforts from an institution leader in disseminating information that related to institutional matters either internally or externally which were aiming for job smoothness to achieve common goals. At this time, one of the biggest enemies of human civilization is criminal act of corruption which causes the collapse of the joints of life in society, nation, and state. According to Barda Nawawi Arief as what was quoted by Andhi Nurwanto that the awareness of civilized nations which was united in United Nations (UN) through various international conferences (United Nations Conventions) considered corruption was as one of new dimensions of crime in governmental context. In United Nations Convention which had theme "the

prevention of crime and the treatment of offenders", such as their rights in 7th UN Congress in Milan 1985 and 8th UN Congress in Havana-Cuba 1990, declared corruption was as a serious problem and could destroy the potential effectiveness of all types of governmental programmes (Nirwanto 2013).

Furthermore, this research was inspired by problems which now emerged regarding with corruption in Muslims. The researchers believed that these problems could be solved through Islamic education. Communication that was used was sometimes ineffective because it was only one-way communication, which should be effective communication if it was occurred when a communicant gave feedback from message that was given by communicator. Therefore, this study would investigate how effective communication in Islamic education was.

B. METHOD

This study utilized a qualitative descriptive case study approach that contained about in-depth description of what was experienced by the research subjects overall through description in words, meanwhile, the focus of this study discussed about effective communication and Islamic anti-corruption education.

Main data in this qualitative study was secondary data such as books and journals which were used as references, documents, and Internet. Whereas, technique of data collection in this study was from library research, which meant collecting data through reading, understanding, and analyzing books or writings, accessing sites on the internet and documents that related to the discussion of this study.

One of theories that could be used in this study was a theory by Phillip Tompkins, George Cheney, and colleagues that developed new approach which was called as Organizational Control Theory. These theorists were interested in usual ways of communicating that formed controls over employees, which were consisted of simple control, technical control, bureaucracy, and concertive control. Still in this tradition, there were theories about organization culture. These theories emphasized the way from humans in forming organizational reality. John Van Maanen and Stephen Barley underlined four areas of organizational culture (John 2011):

1. Ecological context
2. Differential interaction
3. Collective understanding

4. Individual domain

C. RESULT

Islamic Education

Education has important role in human life. Without education, human will not be able to maximize the potential that is given to him/ her. Basically, education is an effort that is done to form qualified individuals who are able to develop their potential. In Republic of Indonesia Law Number 20 of 2003 concerning National Education System, Chapter 1 Article 1 states that:

Pendidikan adalah usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara efektif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat, bangsa dan Negara. (Education is a conscious and planned effort in order to actualize learning atmosphere and learning process so that students effectively develop their self-potency to have spiritual power, self-control, personality, intelligence, noble character, and skills which are needed by themselves, society, nation, and state).

From the explanation above, it can be understood that education should be able to help students or college students to develop their self-potency optimally, and it is not only in cognitive aspect but also all aspects which are in college students such as psychomotor aspect and affective aspect. Thus, it makes students or college students not only smart in knowledge but also have noble character. This noble morality includes anti-corruption attitude which Islam views corruption as a cruel act. Corruption in Islamic religion context is the same as the deeds of *fasād*, which is destructive action that damages the order of life. The *fasād* act makes the culprit is categorized as doing *Jinayaat al-Kubra* (great sin) (Muhammadiyah-NU-Partnership 2010).

Education process cannot be separated from communication because in essence, learning and education process are communication process, which is conveying messages from the communicator or conveyor to the communicant or recipient of the message. The message that is conveyed is in noble contents / noble

teachings that is explained into or through the symbol of communication either in verbal (words and writing) aspects or non-verbal aspects (Naim 2011).

Islamic education can be interpreted as the achievement from the results of one of education in realizing human civilization that brings society welfare either physically, spiritually, materially, or morally. Islamic education is a manifestation from a reflection of Islamic values. The basics of Islamic education are Qur'an, sunnah of prophet Muhammad SAW, the words from prophet Muhammad SAW's companions, advantages of religious community, values and customs of community, and the results of thought from Islamic thinkers (Zuchdi 2010). As basics of Islamic education are: **1. Al-Qur'an (Koran)**, Al-Qur'an is an absolute source of truth values, Al-Qur'an is a source of values whose existence does not undergo any changes essentially although its interpretation is possible to undergo changes according to era context, circumstances, and places. Al-Qur'an can be the basis of Islamic education because it contains history, philosophy, advice, and education. Al-Qur'an is a theoretical normative in implementing Islamic education (QS. 21: 107). **2. Sunnah of prophet Muhammad SAW**, is as a basic conception of education which is incited and exemplified by prophet Muhammad SAW who has morality as the living koran as follows; being conveyed as a manifestation of Islam that *Rahmatan lil'alam* whose scope is not limited to humans but also relates to the environment / biotic and abiotic creature which are conveyed universally or thoroughly and in detail, including any dimension of life that is useful for humanity, such as giving good news and warning to the people (QS. 34: 28). What is informed by Rasulullah (prophet Muhammad SAW) is an absolute truth (Al-Qur'an 2: 119) and authentic and the authenticity of that truth continues (Al-Qur'an 15: 9) by a series of methodologies that ensure it. The presence of prophet Muhammad SAW as an evaluator who is able to oversee and continue to be responsible for educational activities (QS. 42 : 48) for Muslims guarantees about first original example of Islamic education. **3. The advantages of community (Maslaha Mursala)**, means that in fact, all rules which are mentioned in Al-Qur'an and asSunah actually aim at the goodness for Muslims themselves. Regulations, concepts, and education of Islam including anti-corruption education have clear purpose which is the advantages for humanity that includes several advantages. This means that Islamic concepts and education must be based

on consideration of the goodness that people get and the rejection of damage that will be occurred in people's lives (Hadi 2017).

Islamic education has several goals that can be classified into three sections, which are final goal, general goal, and special goal. 1. The final goal relates to the purpose of human creation on earth by Allah SWT. This goal emphasizes that Islamic education must have substance as a means of worship to Allah Ta'ala who has determined that actually human is created in order to worship to Allah SWT, therefore, it is able to obtain *Ridha* Allah (the pleasure from Allah) as a life provision in the afterlife. The purpose of general education in Islamic education is regarding the operationalization from *khalifatullah* person which is human's duty as the welfare of earth. Therefore, the essence of Islamic education is a formation and development process of human thought, dhikr, and creation through communication, guidance, and teaching which are based on Islamic values in Al-Qur'an and as-Sunnah as its basis with the aim of forming *khalifatullah fil 'ardhi*. Furthermore, duties and functions of Islamic Education continue without any boundaries continuously until Resurrection Day as long as the presence of Muslims is still desired by Allah.

Jarimah (Arabic) is a *Shari'a* prohibition which is threatened by sanctions as the punishment that is outlined by Allah through the Apostle with *Had* or *Ta'zir* Punishment (Djazuli 2000). Corruption in Indonesia is already at acute level which is very worrying and needs to be addressed seriously from all parties (Taja 2016). Corruption is rampant in every element, either in government level, society, schools, and other agencies as if it has become something that is considered normal in our lives. If the condition continues and it is ignored, then gradually, this country will be destroyed due to human behavior itself. Corruption as an act of *jarimah* must be viewed as an extraordinary crime, which therefore, it requires extraordinary efforts to eradicate it (Puspito and Nanang 2011).

Education if it is successful in balancing the potential of rationality, spiritual, and emotional, it will create attitude of *muruah* in each individual. *Muruah* literally means honor and authority. Therefore, *muruah* is the attitude and behavior that always guard themselves from all actions that can make someone fall into destruction. One of the goals from Islamic law is to maintain respectability and

maslaha of the human. People who have *muruah* character can be ensured to avoid corruption behavior that harms other parties and themselves. (Ropi Ismatu, Et.Al 2012).

Nash forbids act and threatens punishment against it. This element is known as formal element or Pillars of *Syar'i*. There are behaviors that form *Jarimah*, either in real actions or attitudes (not doing). This element is known as material element or pillars of *maddy* and the maker is a *mukhallaf*. This element is known as *adaby* element or moral element. Hence, if someone does something by an action that fulfills the elements above, it can be classified as *Jarimah* (Djazuli 2000, 111). Besides, the functions of Islamic educational institutions are to improve intelligence and ability in developing science and technology, along with the benefits and its applications and can improve the quality of life by maintaining, developing, and improving the quality of life by maintaining, developing, and improving the culture of life (Muhaimin 1993).

Effective Communication in Anti-Corruption Education

Without any effective communication patterns among various parties which are involved in it, the relationship patterns in an organization will not be able to serve the needs of various parties well (Miftah 1996). Effective communication becomes very important for an educational institution particularly due to three reasons. First, communication gives a management process to an educational institution, which is how to plan, organize, lead, and control effectively.

Effective communication can become an intermediary for the efforts to convey religious values and change behavior by encouraging the organization and achieving the application of religious values which are strategically referred to Al-Qur'an and as-Sunnah (Faisal 1995) through cultural behavior since in education period which in turn, it can form anti-corruption behavior for either students or educator team. The leaders of an educational organization know that policies that generate motivation and leadership, even group and form teams are activated through information exchange regularly by effective communication patterns, thus, anti-corruption education can be actualized.

When educators have habits, expressions, and meanings that may seem very weirdly, difficult to be understood or educators are reluctant to understand, they may be tempted to avoid in trying to communicate in order to convey their basic ideas. Moreover, it might be lost opportunity only due to communication that is not delivered.

Communication is an intellectual activity like any other intellectual activities and it can be sharpened by facing new circumstances and challenging. The development of social dynamics of organization and social requires the organizations to hone new pattern of communication that is appropriate and able to overcome problems. Besides educator factor, the leadership factor in educational organizations is also very influential. Rarely, we see the leader alone in his mind thinking, making plans, or considering various alternatives without conveying his ideas, thoughts, results of his/her thoughts without conveying to other parties. Thus, this is as a useless thing if the ideas are not communicated to other parties.

Communicant is a person whose senses can receive messages from the sender. There may be a large number of recipients, such as if a memo is sent to all members of organization or just one person, such as if someone discusses something in secret to a colleague. The message must be adjusted by the communicant's background. From the explanation above, "if the message cannot be received by the communicant, then, communication is not categorized to be effective, because it is only done in one-way communication". On the other hand, it is often occurred a situation which the message has been conveyed by communicator to the communicant, but the communicant does not understand the message (Wiryanto 2004).

Through this process, it can be conveyed precisely about the essence of communication in islamic anti-corruption education which is very meaningful for life to be instilled to students. The Islamic attitudes that can affect morally and ethically for students are such as the attitude of honesty, discipline, responsibility, fair, courageous, caring, and having work ethic which includes hard work, simple, and independent character (Sandri Justiana, et.al. 2014). All these attitudes can be conveyed, instilled through effective communication and models during the education process.

The effectiveness of communication can be detected through "how far the parties are involved in handling four aspects of communication" which includes: perception, emotions, inconsistencies between verbal and non-verbal communication, and initial trust (or mistrust) among the parties who are involved in education.

All factors that have been discussed in relation to interpersonal communication are also acceptable for communication in an organization, which also includes the delivery of accurate messages from one person to one or more others. In addition to these factors, structure, authority, organizational work design, and many are unique factors that influence against the effectiveness of communication, as what was stated by Simon (1977) in (Thoha 2005) that "organization is needed to help the human in communicating". Open and effective communication is a valuable asset for organizations, especially for Islamic educational institutions. However, there are various factors that affect communication in organization (Arni 2007).

Communication in Islam as Facility of Anti-Corruption Education

Communication in Islam focuses on communication theories which are developed by Muslim thinkers. The purpose is to make Islamic communication as an alternative communication, especially in upholding human values which are in accordance with the nature of human creation. The suitability of communication values with the dimensions of human creation gives advantages against human welfare.

The advantages against human welfare are reduced by the spread of corruption which is a very chronic and systemic crime in nation and state life in Indonesia. Therefore, efforts to overcome them require a seriousness and continuity and it should not be bargained again. Efforts like this still will not succeed without morality aspect from all components which are involved. The foundation of religious ideology can be used as a tool that contributes to eradicate corruption as long as it is based on sincere belief and serious intention (Hidayati 2016) and whole processes are begun since in education period. The point between Islamic communication and the principles of Qur'anic Hadith can be a method for Islamic anti-corruption education.

As the example of these various studies are "Roots of Communication in Al-Qur'an" which are deliberately chosen with the purpose of explaining the roots of communication: intrapersonal, interpersonal, mass communication, intercultural, and organizational communication in Al-Qur'an and explaining the relevance between communication concept in Al-Qur'an and communication concept in the perspective of communication experts. This research found that the roots of intrapersonal communication in Al-Qur'an placed the mind (immaterial) as the center of control for the soul to provide stimulation to the senses of hearing and vision (material), and resulted thoughts.

The roots of interpersonal communication in Al-Qur'an are based more on communication ethics, which are how to talk with other people by discretion, *sahidhah*, and *Mujadalah*. This is based on the principles of *sadidan qawlan*, *balighan qawlan*, *qawlan maysuran*, *layyinan qawlan*, *qawlan Kariman*, and *qawlan ma'rufan*. The roots of mass communication in Al-Qur'an place themselves as the center of information / news that has absolute truth.

This perspective opens true dimension that corruption is not right thing, it does not originate from Islam. Corruption is not in accordance with Al-Qur'an and hadith and it is a defiant or deviation. The main elements of corruption are actually reflected in: (1) deviations from the norm, (2) the act that causes loss for the state or society even though it is not always a financial loss, for example loss in poor public services or an act of legal system, (3) an abuse of authority. According to Alatas, corruption is indicated by characteristics in (1) betrayal of trust, (2) secrecy, (3) containing fraud against public agency or society, (4) deliberately neglecting the public interest for special interests, (5) being covered with forms of legal authorization, (6) centralization of corruption to those who want personal decision and those who can influence it (Alatas 1975).

The roots of intercultural communication in Al-Qur'an are begun from the human's character that is created in the world to know one another (communication) with diversity of religious backgrounds, ethnicities, nationalities, genders, and so on. The roots of organizational communication in Al-Qur'an instruct some people to form an organization or institution to optimize the efforts of *amar ma'ruf* and *nahi munkar* (instructing kindness and preventing badness) and the relevancy between

communication concept in Al-Qur'an and Western communication concept contains the value that explains each other. This means that for Muslims, Al-Qur'an is life guidance, while Western communication can be used as a media in clarifying what is in Al-Qur'an (Nurdin 2014).

Process in developing values that forms the basis of that character requires a continuous process and it is done through various processes which are communicated intensively. Developing education of nation's character, awareness of who he/ she is and his/her nation is a very important part and this awareness can only be built properly through enlightenment. Education that generates goodness as above to be well communicated is required a model and the example of real application. The model in education is part of the effective communication process in Islamic anti-corruption education. Thus, education is not only cognitive knowledge that is not applied by educators (Kamil n.d.).

Role model is an important part of effective communication because without role model, it will cause ambiguity and disorientation in students who can make Islamic values and norms lose their meaning. Briefly, it would become a paradox if students are taught to be moral, honest, and anti-corruption but the educators themselves do not practice and give examples of how honest and moral are. Educators who teach anti-corruption education must prove that they are anti-corruption in all lines as the example. Only then, anti-corruption education can be viewed in its original form effectively, not merely in academic discourse.

Thus, it is clear that in an effort to communicate effectively the Islamic anti-corruption education, they themselves also determine its success. They need to be aware of the importance in having rationalization power for the interests of fostering their personality and morality. In implementing it, they must use every opportunity that is provided by full honesty.

Theoretically, when a student does intracommunication, it will be occurred a process that is consisted of three stages: (1) perception, (2) ideation, and (3) transmission. Perception is sensing against an impression that arises in their environment. This sensing is influenced by experience, habits, and needs.

The ability to perceive one student with another student will not be the same even though they are from same school, even the same class. Thus, the educator

cannot equalize all students with same treatment. Education for students is determined by communication activities, either as communicators or as communicants. As a communicator, for example, he/ she often performs actively as an orator, discussion leader, chair of the meeting, and so on. As a communicant for example, he/she reads a lot of books, newspapers, magazines, listens to the radio or watches television. Knowledge and experience will enrich his/her mind with several treasuries to strengthen his/her perception. The more often he/she engages in communication, the stronger his/her perception. Ideation is the second stage in intracommunication process.

A student in educators' mind conceptualizes what he/she perceives. This means that he/she conducts a selection of many knowledge and experiences which are gained, he/she organizes with the relevant results of his/her perception earlier, then, he/she is ready to be transmitted verbally to the opponents of his/her discussion. Briefly, what is transmitted is the result of the conception of his/her rationalization work so what is stated from his/her mouth is steady, convincing, systematic, and logical statement. Therefore, in next intercommunication process, due to trained intracommunication, he/she will experience a success.

Besides, the effectiveness of learning in Islamic anti-corruption education is determined by students' attention and interest. This is in accordance with the model of "AIDA stands for Attention, Interest, Desire, and Action." It means that students' attention and interest must firstly be raised in order to make the students' activities as communicants, and then, the presentation of material. Therefore, his/ her desire arises to do activities. Although their perception is not too similar in receiving messages but the difference is not too much because psychologically, each person will respond and give different meaning according to their characters (Sasferi 2017).

D. CONCLUSION

1. Islamic anti-corruption education is something that requires an effective communication process. Communication will be effective and it depends on the elements or things that relate in the process. The response from the recipient of the message will be easily raised when it is occurred in two-way communication process and it is accompanied by the examples. Furthermore, learning process is a form of communication, which a teacher acts as a

communicator who sends a message in knowledge form to the communicants who are students. The media that is used in learning process can be oral and written media and use the help of the development of communication technology that later, a teacher really understands and finally, the teacher experiences through all the processes of learning.

2. Teachers' abilities/ skills in conducting effective and exemplary communication activities will affect the process which finally results to make the students become capable, honest, and moral figure according to Islamic rules. Moreover, this does not mean that intelligent students are caused by teachers' ability to do skill of communication but it is also due to the result of good process. At least, the students are able to examine the messages / ideas which are transferred in good communication process by a skilled teacher and the teacher is able to apply them into real world which the students become anti-corruption figures.

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