

Corruption According to Hamka in Tafsir Al-Azhar

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Abstract

This article aims to determine the interpretation of the verses relating to corruption in Hamka's interpretation of al-Azhar. This interpretation's choice was due to the great effort in his presentation to discuss the issue of corruption extensively and deeply. This is evidenced by Hamka giving the title "corruption" when interpreting the group of verses 161-164 of Ali Imran's letter. This research is library research with the primary data source is Hamka's al-Azhar commentary, while the secondary data is other literature that supports documentation techniques that have relevance to the discussion. The data management in this research is descriptive-analytic. Considering that this research is thematic interpretation research, the researcher uses research steps made by 'Abd al-Hayy al-Farmawi. The research results show that Hamka, in interpreting the verses on corruption, does not only combine the riwayat and dirayah but also includes the interpretations of other interpreters and includes the psychological or psychological side so that the reader can understand the real problem. Related to other themes in the meaning of corruption, there are several terms revealed by Hamka in the Ali Imran verse 161 that are familiar to readers' ears, namely; (1) cheating, (2) treason, (3) bribery, (4) gifts to officials, (5) commissions from partners received by people who have been paid from their assignment, (6) stealing, (7) corruption of the time.

Keywords: *corruption, cheating, treason, bribery*

Korupsi Menurut Hamka dalam Tafsir Al-Azhar

Abstrak

Artikel ini bertujuan mengetahui penafsiran ayat-ayat yang berkenaan dengan korupsi dalam tafsir al-Azhar karya Hamka. Pemilihan tafsir ini karena terlihat upaya besar dalam paparannya untuk membahas permasalahan korupsi secara luas dan mendalam. Hal ini dibuktikan dengan Hamka memberikan judul "korupsi" ketika menafsirkan kelompok ayat 161-164 surat Ali Imran. Penelitian ini merupakan penelitian kepustakaan (library research) dengan sumber data primernya adalah kitab tafsir al-Azhar karya Hamka sedangkan data sekunder adalah literatur-literatur lain yang mendukung dengan teknik dokumentasi yang memiliki relevansi dengan pembahasan. Pengelolaan data pada penelitian ini bersifat deskriptif-analitik. Mengingat penelitian ini adalah penelitian tafsir tematik, maka peneliti menggunakan langkah-langkah penelitian yang dibuat oleh 'Abd al-Hayy al-Farmawi. Dari hasil penelitian menunjukkan bahwa Hamka dalam menafsirkan ayat-ayat tentang korupsi tidak hanya memadukan antara riwayat dan dirayah saja tetapi juga mencantumkan penafsiran mufassir lain serta memasukkan sisi kejiwaan atau psikologis sehingga pembaca dapat memahami permasalahan sesungguhnya. Terkait tema lain dalam makna korupsi ada beberapa term yang diungkap oleh Hamka pada surat Ali Imran ayat 161 yang sudah akrab ditelinga pembaca, yaitu; (1) curang, (2) khianat, (3) suap, (4) hadiah kepada pejabat, (5) komisi dari rekanan yang diterima oleh orang yang telah digaji dari tempat tugas, (6) mencuri, (7) korupsi waktu.

Kata-kata Kunci: *Korupsi, curang, khianat, suap.*

INTRODUCTION

One of the most complex problems for the Indonesian nation today is corruption. Corruption seems to be a mandatory routine in daily activities, so that the presentation of news on corruption cases is never absent through print or electronic media. More interestingly, corruption cases that occur in Indonesia are mostly committed by people

with high education and become role models for society. As a nation known for being devout in religion and upholding moral values, this case should not have happened in Indonesia. Corruption has cemented Indonesia's credibility as a civilized nation, a nation with five great principles that should always harmonize the will of God and humanity at the same time (Syamsul Anwar, et. All. 2006: 1).

An organization called Transparency International, which focuses on monitoring global corruption, stated in its report that Indonesia is one of the top three corruption countries in Asia, India has the first position and Cambodia (Padan Surya Wijaya, 2020: 1). This proves that the level of corruption in Indonesia is still high.

Corruption crimes are extraordinary, victims of corruption are not only the community but the nation and state (Baharudin Lopa, 1997: 58). Corruption is included as a serious crime and academically can be equated with terrorists who are categorized as extraordinary crimes. Therefore, corruption eradication must be handled in an unusual manner, such as cases of theft, murder and persecution (Asmara M, 2016: 63). One alternative that can be done to solve this problem is to involve religious elements (religious understanding) as an effort to cultivate an anti-corruption attitude.

Regarding the religious element as an alternative, Islam is the majority religion in Indonesia through the Qur'an as the main source of teachings. It is imperative to be used as an alternative way to contribute to enlightenment regarding the problem of corruption.

In the al-Qur'an, a number of verses can be found that prevent and prohibit corrupt practices in various forms (Syamsul Anwar, et. All. Et. All. 2006: 5). Among the verses relating to the problem of corruption is the letter al-Anfal verse 27 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

"For everyone who believe, do not betray Allah and Rasul (Muhammad) and (also) do not betray the messages entrusted to you, while you are knowing."

If seen in general, the above verse explains that humans do not betray the mandates entrusted to them or use their assets by means of vanity. Position and leadership in Islam are mandates, and misusing any position that is entrusted is betrayal of the mandate (M. Tamyiz Muhtarom, 2006: 237).

Seeing the above phenomenon, the researcher considers the need to look back completely at the Koran, especially the verses that are full of anti-corruption messages so that it is hoped that there will be a comprehensive and clear picture that Islam always appears in a strong position as a force to combat corruption. This term is interesting to study considering that this term is a very complex problem in today's society. Therefore, this research will focus on the verses about corruption contained in the Koran. This is the only step that must be taken, if Islam still wants to identify itself as a religion of justice, honesty and prosperity (Syamsul Anwar, et. All. 2006: 6). In order to get a broader and more

detailed understanding in order to improve understanding of religion, the researcher used Hamka's al-Azhar commentary as a research material and a reference to find an explanation of these verses.

The selection of Hamka's al-Azhar interpretation to be the object of the study was based on three interrelated considerations. First, related to Hamka's interpretation, especially the verses on corruption. After the researcher traced several commentary books, according to the researcher, only Hamka, in his presentation, saw a great effort to discuss the problem of corruption in a broad and deep manner, when interpreting the group of verses 161-164 and proved by Hamka giving the title "corruption" to the group of verses. In addition, Hamka uses the Tahlili, Ijmali and Muqorrin methods. Hamka tried hard not to get stuck with ta'asub in a mazhab in interpreting the verse.

Second, the figure of Hamka as the original son of this nation naturally understands the language style that is easily understood by the reader so that his interpretation of a verse can be easily understood. Apart from that, Hamka is also known as a historian who automatically likes historical stories in interpreting a verse.

Third, in interpreting a verse Hamka also uses books of interpretation from various generations such as Tafsir at-Tabari which is the reference for almost all interpreters, Tafsir ar-Razi, Tafsir Ibn Kathir, Tafsir al-Manar, Tafsir al-Maraghi and even interpretations that written by domestic commentators such as Tafssir al-Qur'an Karim by Mahmud Yunus, Tafsir an-Nur by M. information.

METHOD

Based on data sources, the type of research used is library research, namely research whose main object is library research. The primary data source is Hamka's al-Azhar commentary. Meanwhile, secondary sources are other supporting literatures. This research is descriptive-analytic, which tells, describes and classifies objectively the data being studied as well as interpreting and analyzing the data (Cholid Narbuko and Abu Achmadi, 2001: 44). In this case, the author tries to describe the object of research, namely Hamka's interpretation of the verses about corruption in his interpretation (Tafsir al-Azhar) and then analyzes it with a thematic interpretation approach.

Given that this research is a thematic exegesis study, in order to obtain objective results, the compilers carried out the thematic interpretation research steps initiated by 'Abd al-Hayy al-Farmawi (' Abd al-Hayy al-Farmawi, 1994: 45-46), namely; (1) determine the topic of the problem (in this case the theme around corruption); (2) compiling the verses relating to the problem of corruption; (3) compiling chronological verses (Makiyyah and Madaniyyah) accompanied by asbāb al-nuzūl; (4) explaining munāsabah between verses; (5) compile the discussion in a perfect framework, here the compiler focuses on one thing the object of corruption in the Tafsir al Azhar; (6) completes the discussion with traditions relevant to the theme of corruption; (7) studying the verses as a whole by compiling the verses that have the same meaning.

Furthermore, after primary and secondary data are determined and collected the next step is data processing. By way of describing, namely writing regularly all the conceptions of the figures / literature of the character's work to be studied. Then interpreted, namely the work of the character is investigated to capture the meaning or nuance of what the character specifically means. Also to formulate the Qur'āni theory regarding a particular object (M. Alfatih Suryadilaga, 2005: 146). Finally, analyzing it by conducting a conceptual examination of the meanings contained by the terms used and statements made in order to obtain the meanings contained in the terms concerned. In this case, the compilers describe, interpret and analyze the interpretation of the verses about corruption in the Qur'an documented by Hamka in his work, Tafsir al-Azhar.

RESULTS AND DISCUSSION

All interpretations have their own course from the background of the interpreters. In interpreting the verse Hamka tries to properly maintain the relationship between naqal and reason, between riwayat and kerayah. In order to become an interpretation that does not only quote or quote other people's opinions, but uses personal goals and experiences in its interpretation and does not impose its own reasoning without considering the opinions of previous people (Hamka, Juz.1. 1983: 40).

For the theme of corruption, Hamka discussed it in one group of verses, namely the Ali Imron verse 161 - 164.

وَمَا كَانَ لِنَبِيِّ أَنْ يُغْلَبَ ۖ وَمَنْ يَغْلَبْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۖ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ 161 أَفَمَنْ أَنْبَعِ
رَضُونَ اللَّهَ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ 162 هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ ۗ وَاللَّهُ بِمَا يَعْمَلُونَ 163 لَقَدْ
مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ ۚ وَيُرَكِّبُهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ
لَفِي ضَلَالٍ مُبِينٍ 164

"It is impossible for a prophet to betray the spoils of war. whoever betrays in the affairs of the spoils of war, Then on the Day of Resurrection he will come with what he betrayed, Then each person will be given a retribution for what he did with (retribution) accordingly, while they are not persecuted. Is the person who follows Allah's pleasure the same as the person who returns bringing (great) wrath from Allah and his place is Hell? and that's as bad as a place back. (Position) they are terraced with Allah, and Allah is All-seeing what they are doing. Truly Allah has given bounties to believers when Allah sent among them an Apostle from their own class, who reads to them the verses of Allah, cleanses (their souls), and teaches them the Bible and the wisdom. and Verily before (the coming of the Prophet), they were really in a real astray. "

1. Asbābul Nuzul

Hamka inserts his interpretation with asbābul nuzul ayat. According to him there are three narrations which explain the reasons for the revelation of this verse:

First, the narration from Abu Daud, at-Tirmizi, Ibn Jarir from Ibn Abbas, that this verse

came down when the Battle of Badr was over where after the booty was collected, it turned out that a Khathiflah was missing, which is a red fur (wool) scarf that can be used to cover the head. in winter. So someone said: "Maybe the Prophet himself took it for him." This person said it was not with the intention of accusing or aggravating it. But he felt that if he took it, it was his right. However, according to him this narrative was negated by half of the commentators. Because the history of Ibn Abbas is about the Uhud war, not the Badr war.

Second, the narration from al-Kalbiy and Muqatil. Explain that this verse came down on the Uhud war. In this narration it is explained that the archers who were considered wrong, because they left their posts, thought that the booty was not distributed to them, as in Badr. What else do they feel guilty about. When the Prophet heard their words, the Holy Prophet said: "Do you think that we will cheat and will not share it with you?" because of this, this verse came down.

Third, it is narrated by Ibn Jarir from aḍ-Ḍahhak, explaining that the Messenger of Allah sent several scouts to an enemy area. Then the land was fought and defeated, and the booty was divided. But the spies were not present when the booty was being divided. Then there are those who think that they will not be able to share. Then after they came it turned out that their portion had been provided. Then this verse comes down as a warning against their suspicions.

The above explanation was closed by Hamka with the explanation that we can make the above verse 'itibar, if we get a position that is considered noble such as the Head of War or Head of Government, if there is State assets we should not cheat and commit acts of corruption with State assets (Hamka Juz. 4. 1983: 142-143)

2. Definition of Corruption

In Hamka's interpretation, it is not found that what is meant by corruption is explicitly, but it can be understood that meaning implicitly. In terms of linguistic understanding (etymology), we can trace a question: "Why did Hamka make corruption the title of the group of verses 161-164 surah Ali Imran?". After the researcher observed it, it turned out that there was a sentence at the base of verse 161 that grew with corruption. The sentences are:

"It is impossible for a prophet to betray the spoils of war. whoever has betrayed the spoils of war, Then on the Day of Resurrection he will come with what he betrayed. "

Lafaka golla (غَلًّا) in the above verse according to Hamka is usually defined as cheating, while people who cheat (gulul) are seen as traitors (Hamka. Juz. 4. 1983: 141). The Tarjih Council and the Muhammadiyah Central Leadership Tajdid in their book entitled Anti-Corruption Fikih "Muhammadiyah Ulama Perspective" said that conceptually lafaẓ gullu (masdar from golla) is often associated with corruption because it sees it as a betrayal of a mandate that must be guarded. Because gullu lexically means "akhẓu al-syai wa dassahu fi mata'ihī" (Syamsul Anwar. 2006: 55). Hamka also shared this opinion.

In Lisān al-'Arāb lafaẓ gullu comes from fi'il māḍī golla (غَلًّا), and the fi'il muḍāri'nya is

yagullu (يغُلُّ), which has two meanings, namely treason as Allah says *swt يغل ان لنبى* and meaning revenge when the *fi'il muḍāri'nya* is read *yagillu (يغُلُّ)*. And the *maṣdar* form is *اغلا ل* meaning traitor. If the *maṣdarnya* *اغلا ل*, it means treason, theft and bribery (Ibn Manẓur. 2003: 600-661).

Not much different from the Tarjih Council and the Muhammadiyah Central Leadership Tajdid, the Nahdlatul Ulama Board determined that corruption was a grave betrayal (*gullu*) against the mandate of the people (Yusuf A Siddiq. 2009: 17). Meanwhile, according to the Complete Indonesian Dictionary, corruption has a meaning; (1) rotten, bad, like stealing things or things for personal gain; (2) misappropriation or embezzlement of state property or Tanti Yuniar company. T.th: 342).

When viewed from an etymological point of view, corruption also comes from the Latin word, *corruptio* or *coruptus*, which means destruction, enticement, or bribery in order to do something bad (Ilham Gunawan. T, th: 327). In English, corruption is known as *corruption* which means cheating (John M Echols and Hasan Shadly, 2006: 149).

We can also see the definition of corruption from Hamka's interpretation of the end of verse 161, he says: "For example, with actions that are still rampant in a country. From the Head of State to Ministers and High Officials it has been infected by corruption fraud. So that those in power live in luxury and collect the country's wealth for themselves. " (Hamka, Juz. 4. 1983: 143)

Hamka's interpretation can provide an understanding that corruption is an action taken by officials to enrich themselves that can harm the state. So that in the context of corruption, corruption is still limited to abusing a position which results in detrimental to the state and the scope of a person to say that corruption is still limited to state officials or employees, in other words, Civil Servants (PNS)

What Hamka said above is the content of chapter II article 2 paragraph 1 of Law number 31 of 1999 JO Law number 20 of 2001 concerning the Crime of Corruption that what is meant by corruption is "Everyone who illegally commits an act of enrichment self or another person or a corporation that can harm the state's finances or the country's economy ... ", this definition is made clear by article 3 that corruption is " Anyone who aims to benefit himself or another person or a corporation, misuses his authority, opportunity or the means available to him because of his position or position that can harm the state finances or the country's economy ... "(Corruption Eradication Commission, 2006: 113). Hamka's opinion is also supported by the sociologist of corruption, Syed Husein Alatas, who defines that corruption is essentially the abuse of trust for personal gain (Agam Fatchurrohman, t.th: 1).

From the above explanation we can conclude that the definition of corruption is: "Actions that are contrary to social, religious, moral and legal norms with the aim of enriching oneself or other people or corporations which result in the destruction of the agreed order which results in the loss of people's rights. other, corporations or countries that should be obtained (Syamsul Anwar, et. all. 2006: 55).

3. The Cause of Corruption

Hamka briefly offended the cause of corruption by saying, "From the Head of State to Ministers and High Officials, corruption fraud has been infected. So that those in power live in luxury and accumulate the country's wealth for themselves, while the people die of hunger, with emaciated bodies. According to him, this happened because they had been extorted with various taxes, but they did not feel the slightest pleasure either. Small employees whose salary is only enough to eat four days a month are forced by this situation to commit corruption as well. They were late to the office because they were hungry, then they were outside "(Hamka, Juz. 4. 1983: 143)

From Hamka's explanation above, we can see that there are several factors that lead to corruption; First, bad morals (Ekky Malaky. 2004: 47). In relation to Hamka's explanation, what is meant is corruption caused by greed (corruption by greed). This corruption actually occurs to people who are wealthy, have high positions, high salaries, luxurious facilities and increasing popularity, but because of their unstoppable greed, they become involved in corrupt practices (Syamsul Anwar, et. All. 2006: 55).

We can see this when many high-ranking state officials are involved in corruption. Echelon officials, governors, and even the ministers are not left behind in corruption cases. However, if we look at it from the perspective of the amount of salaries and facilities received, it is more than sufficient.

A Chinese reformer, Wang Ah Shih (1021-1086) stated that there are two sources of corruption, namely bad laws and bad men. However, he argues that corruption is more influenced by bad men than bad laws. It is true that no matter how good a regulation is made, it does not guarantee that the regulation will run effectively if the implementers of the regulations, including the regulations on corruption eradication, are not implemented appropriately and consistently (Gunawan Wanardja, 2008: 13).

Allah swt had offended people who indulge their desires so that they become greedy people, as Allah says surah al-Furqan verses 43-44:

"Explain to me about the person who makes his passions his Lord. So, can you be the keeper of it ?. Or do you think that most of them hear or understand. they are nothing but like cattle, they are even more astray (than the cattle). "

According to the above verse, if a person has made his lusts God, then he will no longer be able to think about the consequences that will arise from his actions. Because as the word of Allah describes above they are like cattle and are even more astray. Nor is it surprising that people who commit corruption are not regardless of how the result of what he had done because of his bestial nature possessed him.

Second, poverty. Hamka revealed the meaning of poverty from his interpretation in a very touching sentence:

"Many people starve to death, with emaciated bodies. According to him, this happened because they had been extorted with various taxes, but they did not feel the slightest pleasure either. Small employees whose salary is only enough to eat four days a month are forced by this situation to commit corruption as well. They are late for the office

because they are hungry, then they are hanging outside. "

There is a saying that poverty is the root of the problem; without poverty there will be no corruption (Agam Fatchurrohman, t.th: 4). Researchers do not agree with this expression, because if poverty is the root of the problem, why is it that in fact corruption is often done by high-ranking officials and people who can be said to be well off ?.

Because in fact the phenomenon of corruption is not directly proportional to poverty. As with the "Corruption Equivalent Law" formulated by Revrison Baswir which reads "corruption is directly proportional to wealth". That is, the richer a person is, the greater the power he has and thus the greater the number of potential corruptors (Agam Fatchurrohman, t.th: 4).

However, that does not mean that the poor do not commit corruption, poverty can make people associated with corruption, because poverty is closely related to needs. The urgency of fulfilling the basic needs of life (basic needs) can cause someone to commit corruption (corruption by need) (Syamsul Anwar, et. All. 2006: 14), as exemplified by Hamka above, that small employees whose salaries are only sufficient to eat four days a month is forced by that situation to do corruption too. They were late for the office because they were hungry, then they were hanging outside.

Third, corruption by chance. If we look back at Hamka's explanation which reads: "From the Head of State to Ministers and High Officials, it has been infected by corruption fraud." (Hamka, Juz. 4. 1983: 143). This information shows how great this corruption virus has spread. Why can an official easily corrupt state money? As has been stated that this happened because of a great opportunity (Syamsul Anwar, et. All. 2006: 14). Opportunities for corruption are usually caused by; (1) weak commitment and consistency in upholding laws and regulations, (2) low integrity and professionalism, (3) internal supervision mechanisms in all banking, financial and bureaucratic institutions are not yet well-established (Gunawan Wanardja, 2008: 13), (4) the absence of strong legal action (Ekky Malaky, 2004: 51).

Chances or opportunities can sometimes encourage someone to commit a crime even though the perpetrator of the crime did not intend it, in this case the corruptor. As we often hear what Bang Napi said on a news program from a private television station. "Crime is sometimes not because there is an intention from the perpetrator but because there is an opportunity, therefore be careful! Beware! "

Likewise with the four components that the researchers have mentioned above, if commitment and consistency are weak, integrity is low, the monitoring mechanism is not well-established and there are no legal actions that are not harsh against the corruptors. So sooner or later someone with bad morals will find opportunities to commit acts of corruption.

4. Several terms related to corruption

There are several terms related to the problem of corruption that Hamka had raised in interpreting verse 161 of Ali Imran's letter:

First, from the word *Gulul*, we will find three meanings, namely cheating, stealing, betraying it. According to Hamka, someone who does a roll is said to be cheating because he takes an item and puts it secretly into the item (Hamka, Juz. 4. 1983: 141). People who cheat are people who are dishonest and cannot be trusted (Tanti Yuniar, t.th: 145). Hamka also had a chance to say a sentence related to fraud: "If there is state assets, do not be cheated." (Hamka, Juz. 4. 1983: 143). Corruption is not carried out by honest people nor by someone who is trustworthy and it is imperative that the corruptor commits a series of cheats. People who do *gulul* can be said to be thieves because according to him he takes something that should be collected first before being distributed (Hamka, Juz. 4. 1983: 141). Perpetrators of theft can be categorized as corruptors because of the transfer of rights to property illegally (Syamsul Anwar, et. All. 2006: 65). And it is very clear that the person who steals the same as the person who commits the act of corruption because both of them are taking the property of others separately secretive (Tanti Yuniar, t.th: 145). *Khianat* is included in the category of corruption because the person who commits the roll has been cheating by not collecting something in its place before it is declared as his (Hamka, Juz. 4. 1983: 141). Conceptually lafaz *gulul* is often associated with corruption because it sees it as a betrayal of a mandate that must be guarded (Syamsul Anwar, et. All. 2006: 55).

Second, gifts. For Hamka, a gift received by someone who is given an assignment by the state is not entitled to the prize, even not only state officials are not allowed to accept the prize, including children of the official (Hamka, Juz. 4. 1983: 144). What was conveyed by Hamka was in line with the words of the Prophet Muhammad:

« أَنْ رَسُولَ اللَّهِ -صلى الله عليه وسلم - قَالَ « هَذَا يَا الْعُمَّالُ غُلُولٌ »

"That the Messenger of Allah said: the prize received by officials is *gulul* (embezzlement / corruption)." (HR. Ahmad, on the CD Makatabah Syamilah, hadith no.24318, juz. 5, p. 367.)

The law of accepting gifts changes if the recipient is a government official or a person who receives a gift because of their work or because of their profession and duties. This applies as the hadith narrated by Imam Ahmad above. With the consideration that there are concerns about the mental damage of officials and fading objectivity in conducting or handling a case. In the discussion of *fiqh*, this kind of problem is known as *sad al-zari'ah* or preventing the path of evil / destruction. Thus, it is appropriate that officials or people who because of their duties or professions are not allowed to receive gifts and if this is done it can be categorized as an act of corruption.

According to the KPK, gift givers to civil servants and civil servants receive gifts because their position includes a criminal act of corruption as stipulated in Law number 31 of 1999 JO Law number 20 of 2001 concerning Corruption Crime Article 13 (Corruption Eradication Commission. 2006: 35). and Article 11 (Corruption Eradication Commission. 2006: 43).

Third, commission. If we look back at the implementation of the government of Umar bin Kha Umab and Umar bin Abdul 'Aziz who were very careful. So we can understand about the commission as conveyed by Hamka, that the commission received by a minister, because he signed a contract with a foreign authority in the purchase of goods according

to the subtle sense of faith and Islam is corruption. He did not deny that in fiqh there are those who justify this. However, once again he emphasized the subtle sense of religion deeper than mere fiqh. Because for the reason of fiqh, according to him, a kiyai could become a pokrol. But according to him a deep sense of faith in our own souls will always knock to warn us (Hamka, Juz. 4. 1983: 144). Hamka's opinion that the commission is included in corruption is in line with the words of the Prophet:

مَنْ اسْتَعْمَلَنَا عَلَى عَمَلٍ فَرَزْنَا لَهُ رِزْقًا فَمَا أَخَذَ بَعْدَ ذَلِكَ فَهُوَ غُلُولٌ (رواه ابو داود)

"Whoever I have appointed as a worker in one position and then I give a salary, then something that is received outside of his salary is corruption (gulul)." (Narrated by Abu Daud, CD Maktabah Syamilah, hadith no. 2945, chap 9, p. 59)

Fourth, a bribe. In interpreting verse 161 of Ali Imran's letter, Hamka did not clearly mention bribery. But if we look at the etymology and terminology of the word bribery, then we will find a connection between bribery and Hamka's interpretation of verse 161 of Surah Ali Imran. The word "bribe" in Arabic is called risywah (رشوة). Derived from the word رشا - يرشو - رشوا, which has the meaning of bribery, tying the rope, fellowship, leafy (Achmad Warson Munawir. 2002: 501). As quoted in the book Fikih Anti-Corruption, Rawas Qala'arji stated that lexically the word رشوة - يرشو - رشا means al-ju'l which means wages, gifts, gifts or commissions (Syamsul Anwar, et. All. 2006: 60). If we look at the word corruption in the Indonesian-Arabic al-Munawwir Dictionary, corruption is called risywah and corruptor is called rāsyi (Achmad Warson Munawir. 2007: 462). According to the Complete Indonesian Dictionary, Bribery is; bribes, facilitation payments, giving money to get things easier (Tanti Yanuar. t.th: 560). Apart from the above definition, the term bribery also has several meanings including; (1) A bribe is something that is given to someone on the condition that the person given is able to help the person giving; (2) Something that is given after someone has asked for help by consensus; (3) something that is given to exploit goods whose rights become vanity or vice versa; (4) Something that is given to someone so that the person who is given it will give punishment in a vanity way or to give something to the place or in order to do wrong; (5) something that is given by someone to a judge or other so that that person can get legal certainty or get what he wants (Abdullah bin Abd. Muhsin. 2001: 9-10).

Some of the elements of bribery can be further explained, among others: (1) The recipient of a bribe, namely a person who receives something from another person in the form of property or money or services so that they carry out a request for a bribe, even though the syara 'does not justify it, either in the form of action or just not doing anything; (2) Giver of bribes, namely people who hand over property or money or services to achieve their objectives; and (3) Bribes, namely assets or money or services provided as a means of getting something that is coveted, hoped for, or requested (Syamsul Anwar, et. all .. 2006: 60)

If we look at the various definitions of risywah above, we can see that between gulul and risywah both contain the essence of corruption, namely the abuse of trust for personal gain (Syed Hussain Alatas. 1987: vi).

If a phenomenological analysis of corruption will find that the important elements of

corruption are fraud and theft. Meanwhile, according to the formulation of the criminal act of corruption in article 2 paragraph (1) Law number 31 of 1999 has three elements, namely, (1) illegally or *wederrechtelijk*, (2) enriching oneself or another person or a corporation, (3) can harm the state finances or the country's economy (Ermansjah Djaya. 2008: 34). If it takes the form of extortion, it means theft through coercion of the victim. If it takes the form of a bribe against an official, this means that he is helping the theft occur. When corruption occurs in the form of a contract, this corruption is the theft of the decision and at the same time the money that is the result of the decision (Syed Hussain Alatas. 1987: 129). So it is not an exaggeration if we include bribery in one of the terms of corruption, while the narrative of the hadith that explains this is very much, as found in the hadith bible (CD Maktaba Syamilah, hadith no. 3582, juz 1, p. 444; hadith no. 3580), juz. 2, p. 324 [Abu Dawud]; hadith no. 1336, juz 3, p. 622; hadith no. 1337, juz 3, p. 623 (Al-Tirmidhi); hadith no. 6532 and 6779, chap 2, p. 164, no. 6778, juz2, p. 190, no.6984, juz2, p. 212 [Ahmad b. Hanbal]; hadith no. 2313, juz 2, p. 775 [Ibn Majah]). According to Ibn Majah that what is meant by *الراشي* is a person who gives a bribe while what is meant by *المرتشي* is a person who takes a bribe.

5. Impact of Corruption

Talking about the impact of corruption, Hamka calls it generally with the sentence: "Even if they corrupt time as a definite result of the corruption of their superiors, the country is getting more and more destroyed." (Hamka, Juz. 4. 1983: 143) By mentioning the word "country", it is as if Hamka is giving a signal how big the impact of this corruption is. So that it can be felt from various lines of life.

6. Guarding Yourself and Family from Corruption

In interpreting verse 161 of Ali Imran's letter, Hamka also presented the attitude of the two caliphs, Umar Khaṭāb and Umar bin 'Abdul' Aziz to protect themselves, their families and all officials so that they are free from assets that are not their rights. By asking the source of goods or property owned by them with the question: "Anna laka haṣa?" (where did you get this).

The question from the two caliphs above was related to the Prophet's prohibition for officials from accepting something because of his position as explained in the previous discussion. In view of the law of the State Law of the Republic of Indonesia, this saying has the meaning of a legal process related to a corruption case known as "reverse burden of proof".

What is meant by the reverse burden of proof is if a person who is in the position of a criminal act of corruption accused is found guilty of corruption, unless he can prove otherwise, that is, proving that his wealth was not obtained from corruption, if the defendant cannot prove it he is declared to have committed a criminal act of corruption (Hamka, Juz. 4. 1983: 66).

Why should there be a word burden in that term? This is done because without the word "burden" the meaning would be different. Reversed proof without the word burden can be interpreted as the absence of the burden of proof from the defendant so that literally

it only looks at the order of the evidence (Hamka, Juz. 4. 1983: 67).

The problem arises if reverse proof is required when a person is a defendant, there is a concern that it could be misused by investigators. This is because investigators may abuse their power by blackmailing the accused (Hamka, Juz. 4. 1983: 69). According to researchers, this is natural because if the law is not ready in regulating the duties and powers of investigators and judges.

In our country's legislation, actually the problem of the proof system has been regulated there are articles 12, 37 and 37 A, 38 C, Law no. 20 of 2001. However, Law no. 20 of 2001 does not implement a significant reversal of the burden of proof, as stipulated in articles 2-16 of Law no. 20 of 1999, but only changes to the burden of proof in the aspect of gratification related to bribery, property that has not been charged, and property of the convict that is suspected or should be suspected of originating from a criminal act of corruption (Hamka, Juz. 4. 1983: 71) . Until now, Indonesia has not yet issued a law that regulates the burden of proof clearly and significantly in handling corruption cases.

From Hamka's interpretation of verse 161, we can see the depth of the science of belliau and in his presentation, Hamka's great efforts to take part in renewing the religion of the Muslims by inviting them to return to the Koran and the Sunnah of the Prophet and making them the basic source of solutions to problems people's life.

7. Hamka's Interpretation of Meaningful Verses in Other Terms of Corruption.

After the explanation of Hamka's interpretation of Surah Ali Imran verses 161-164 and conducted an analysis. Then the discussion continues with several terms related to corruption in the contemporary context as has been known in the above analysis.

In this sub-chapter the researcher will convey Hamka's interpretation of the verses that are similar to other terms in corruption. In the delivery here, the researcher will only convey the interpretation of the verse that the researcher considers very urgent so that not all the verses of the researcher are conveyed here.

a. Steal

After the researcher did a search using the keyword "steal" the researcher found seven verses located in four letters that discuss theft, namely Surah al-Maidah [5] verse 38, Surat Yusuf [12] verses 70, 73, 77, 81, Surat al-Hijr [15] verse 18, and Surat al-Mumtahanah [60] verse 12 (A. Hamid Hasan Qolay. 2000: 802). For the discussion here, the researcher will convey Hamka's interpretation of verse 38 of Surah al-Maidah.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

"Men who steal and women who steal, cut off their hands (as) retribution for what they do and as a torment from Allah. and Allah is Mighty, Most Wise. "

Starting his interpretation, Hamka explained that God recommends the people who are believers; who are devout and seek a way (wasilah) that will convey it to God and strive sincerely in all good works, in order to get happiness. According to him, people who

believe in believing will not steal other people's property.

Furthermore, Hamka invites readers to think a little about the condition of a person's feelings / psychology when they have just received a salary which will later be used for one month's living expenses, giving a wife, paying debts and paying their children's school fees, when he got off the bus it turned out that his money was lost because he was pickpocketed. Hamka also added to the story of someone who wanted to go to work but when he wanted to leave his bicycle disappeared, and the story was closed by Hamka with a story about a mistress who had a trusted maid, but one morning she found her maid leaving the house along with the loss of a cloth inside. cupboard (Hamka, Juz. 6. 1983: 246).

Presented here is the problem of punishment for thieves. Islam provides a severe punishment for thieves, namely cutting off their hands. As the verse above indicates. Regarding the minimum limit for the number of items stolen which causes the thief to have his hand cut off. Hamka based on the sentence ever carried out by the fourth caliph in the amount of a quarter dinar equivalent to 3 dirhams.

Another basis according to him is the opinion of Imam Syafi'i who stipulates that a quarter of a dinar is the minimum limit for a thief to have his hand cut off. This opinion is based on the hadith narrated by Muslim, Bukhari and Imam Ahmad:

كان رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقطع يد السارق في ربع دينار فصاعدا

"It was Rasulullah saw to cut off the hand of the thief at a quarter of a dinar or more."

According to Fuqaha, accusations against someone who stole must be accompanied by clear evidence. The punishment of cutting off hands can not be implemented if the person who was stolen has forgiven and the case has not yet reached the judge. Hamka also explained that the punishment for thieves should not be carried out during the war, because it is feared that the thief will join the enemy forces.

In verse 38, it is explained that punishment is done as a frightening example from Allah Almighty, so it is hoped that people will think before committing theft. If we look at a glance, the punishment for cutting off hands feels cruel, but if we think about security, especially if we see what has happened in big cities like Jakarta how cruel it is. the doings of thieves. Even if they are caught they say: "Change to rest?" So it is natural that we often see people who are subscribed in and out of prison (Hamka, Juz. 6. 1983: 244).

According to him, if this punishment is well accepted and made into a law, it does not mean that we forget another obligation, namely improving the economy, which according to people the increase in crime is the result of "socio-economic". According to Hamka, this opinion is true. But psychiatric experts find that there are women who are good and capable, when they enter a large shop with lightly take small items (Hamka, Juz. 6. 1983: 245).

The law of Allah swt is not only punishing, but also paying attention to mercy and paying attention to people who are persecuted by others. As the closing story told by Hamka, that once the Caliph Umar did not cut off his hand against a servant who sold his master's

camel because the employer did not pay the salary as they had to. And finally the Caliph punished the employer (Hamka, Juz. 9. 1983: 246).

b. Treacherous

In the Koran, the word betrayal consists of 12 verses located in 8 letters, namely Ali Imran [3] verse 161, an-Nisa [4] verses 105 and 107, al-Maidah [5] verse 13, al -Anfal [8] verse 27, 56, 58, 71, Yusuf [12] verse 52, al-Hajj [22] verse 38, al-Mu'min [40] verse 19, at-Tahrim [66] verse 10 (A. Hamid Hasan Qolay. 2000: 212-213).

In this case of treason, the researcher will only present Hamka's interpretation of Surah al-Anfal verse 27.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَخَوْنُوا أُمَّتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

"for you who believe, do not betray Allah and Rasul (Muhammad) and (also) do not betray the messages entrusted to you, while you are Knowing."

The interpretation of the verse begins with Hamka with the asbabun nuzul ayat. There are several reports regarding the fall of this verse, namely:

First, from the hadith narrated by Jabir that Abu Sufyan, who at that time led the resistance of the quraish against the Prophet, one day left Mecca to fight against the Prophet. But Rasulullah immediately received the news, then he got ready. So someone from among the Muslims themselves was secretly sending a letter to Abu Sufyan to be prepared and be careful.

Second, the narration from Abdullah bin Qatadah, az-Zuhri, al-Kalbi, as-Suddi and Ikrimah, that there was an Ansar resident in Medina named Abu Lubabah. That he had made a pledge of allegiance with the Bani Quraizah who after the Prophet Muhammad expelled the Banu Nadir from Medina, and after that Nab also faced Bani Quraizah, by besieging their fortress because of their betrayal when Medina was surrounded by al-Ahzab (allies). After a long period of siege and helplessness, they were welcome to come down from the fort to accept the legal decision from Sa'ad bin Mu'az. However, secretly Abu Lubabah gave a signal to the Banu Quraizah by rubbing his hand against his neck, which indicated that the punishment that would be given was to cut the neck. Because of this act of Abu Lubabah, this verse came down.

Third, the narration comes from Abdullah bin Humaid from al-Kalbi, it is explained that Abu Lubabah was sent by the messenger of Allah to the Banu Quraizah, because he was a good friend of the Jewish alliance. And it was also said that he entrusted his belongings and children to the Banu Quraizah. After he met with the Jewish leaders, he said that they were ordered to come down from the fort and surrender to the judgment of Sa'ad bin Mu'az. Then the Jewish leaders asked: "What punishment will they receive. Without thinking anymore, Abu Lubabah brought his neck to his neck, indicating that their throats would be cut off. It is this delusion that causes the derivation of this verse (Hamka, Juz. 9. 1983: 290-291).

According to Hamka, Abu Lubabah was not a hypocrite, but only an impudence that led to

betrayal on the grounds that in a narrative it was stated that after the incident, the Messenger of Allah called his wife and asked "Did Abu Lubabah continue to fast, pray and bathe in junub after intercourse?" all these questions were confirmed by his wife.

In another narration it is also told that Abu Lubabah tied himself to a stake as a sign of his repentance and vowed not to eat and drink until he died or be forgiven by Allah SWT. This he did for seven days and seven nights until on the seventh day he fell unconscious. After he realized that someone had come to tell him that he had been forgiven. But Abu Lubabah did not want to untie the tie until the Messenger of Allah informed himself and untied it, Then the Messenger of Allah untied it.

Hamka explains despite Abu Lubabah's story was famous in the dates that caused the revelation of this verse, but what is seen as the general purpose of the verse is not the cause of the verse. Because obedience to Allah and His Messenger or to welcome the call of Allah Almighty and His Messenger to bring the meaning of true life cannot be separated.

As Abu Lubabah did, he obeyed Allah Almighty by continuing to pray, fast and take a bath after intercourse, but his indiscretions by opening the secret ruined his obedience to Allah SWT, making him betrayal to the Prophet. A betrayal like Abu Lubabah could undermine the plans drawn up by the leadership and benefit the enemy. Hamka's closed interpretation with a warning that the leader's secret could be exposed or now that State secrets could be discovered by the enemy due to carelessness. All plans may fail (Hamka, Juz. 9. 1983: 293).

c. Bribes, Commissions and Gifts.

In discussing the issue of bribery, commissions and gifts, the researchers included the three of them in the problem of consuming property in an evil way. Apart from the reason that after the researcher traced Hamka's book of commentaries on these three problems, the researcher looked at the language point of view in looking for the verse in question in the Koran, there were no two words, namely bribery and commission, but the researcher had found a verse that discussed gifts, namely Surat an-Naml [27] verses 35-36 (A. Hamid Hasan Qolay. 2000: 39), but the discussion of the verse does not cover the corruption that we are discussing.

In the end, the researcher found a verse that discusses the problem of consuming property in a vanity way and saw Hamka's interpretation actually offensive to the discussion of corruption and other terms. There are two verses that talk about eating wealth in a way that is vanity, namely verse 188 surah al-Baqarah and verse 29 surah an-Nisa.

In this discussion, the researcher presents only Surah an-Nisa verse 29. With the consideration that the interpretation of Hamka's verse is more focused on violations of acts of corruption. The letter an-Nisa verse 29 is as follows.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ بَيْعَةً عَنْ تَرَاضٍ مِّنْكُمْ ۚ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

"For you who believe, do not eat one another's wealth in an evil way, except by way of commerce which is mutually exclusive to you. and do not kill yourselves. Indeed, Allah is Most Merciful to you. "

This verse is intended from the beginning for the believers, don't let them eat the property mentioned in the verse. What is meant by "your assets" is a reminder that property, whether in your hands or in the hands of others, is your property. Then your treasures with the destiny and grace of Allah Almighty are left in your hands and others are in the hands of others. Therefore, no matter how rich a person is, one should not forget that in essence, property belongs together. In the property that is held there are always other people's rights that must be removed when the time comes (Hamka, Juz. 5. 1983: 25).

Hamka gave an example with the example of someone building a house that has money but does not have the skills, therefore he needs help with the skill of a craftsman to build a house, according to Hamka, the skill of the craftsman is included in your assets and the wages received by the craftsman are your assets for the craftsman.

In connection with eating property in a vanity way Hamka continues the story about the construction of the house above, if the builder's wages are not paid or the builder betrays by not doing his job perfectly, it is because the wages are not commensurate with this, including eating property in vanity. The meaning of vanity is according to the wrong way, not according to the natural way.

Hamka also added his explanation that all forms of harassment, cheating, "corruption" were different from the actual quality of goods with exaggerated advertising billboards, it was not appropriate to complete the items placed, with promises that had been made for him, all of which included eating the harat of objects by way of the batil is also included in pressing the wages in a hurry, "slowly" or neglecting to work, so that production comes out below the size.

Hamka explained that what is meant by the sentence of your wealth in this verse, if you look at it today, it can be said to be socialism. According to him, the progress of Economic Science has reached the essence of this verse. Because economy has been defined as prosperity. So that a chaotic economy is to eat your wealth among you in an evil way, where the rich are already very rich and abundant and the poor are hungry, because even a liter of rice must be carried with sweat and tears even with blood. Because of this the ideals of social justice have arisen.

Related to "except" with the way of commerce that applies equally to you, "Hamka explained that the commercial phrase comes from the word tiaga or commerce. What is sometimes called trade or commerce is a very broad meaning. Everything related to commerce, including wages and all things that cause the circulation of property, including commerce. And the main point of this problem is riḍa, consensual in the line of lawful (Hamka, Juz. 5. 1983: 25-26).

The interpretation continues on the sentence "and do not kill yourself" Hamka explained that property and soul are inseparable because people are looking for wealth to continue living. However, in addition to prospering property, there should also be prosperity in life in maintaining the safety of one's soul. Apart from staying away from eating vanity, we are also advised to avoid killing. In essence, all your belongings are your property and likewise all your life is your life. Hamka included verse 32 of the al-Maidah letter as an explanation:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسرِفُونَ

"Therefore we set (a law) for the Children of Israel, that: whoever kills a human being, not because that person (kills) someone else, or not because of causing damage on earth, it is as if he has killed all humans.

The meaning of the above verse according to Hamka is to kill someone only applies if he kills a person, or because he destroys the earth, if we do not follow the law of syara 'then disrupting property and all life, the security of life together is lost. In this case, it is not only prohibited to kill others, it is strictly forbidden to kill oneself.

Hamka gave advice, no matter how tight the feelings are caused by mental suffering, so that the feeling of life is very narrow, even though it feels like it's desperate to live, don't kill yourself. Although sometimes there is the feeling of wanting to take your own life, so that you can get rid of the suffering and pressure that you cannot think of, endure it patiently. And look at the base of the verse! Allah appeals to the believers! A believer does not give up hope of Allah's help.

According to Hamka, killing oneself can be contagious among unbelievers, so that there is no way out but death. An American expert on Christian-Arabic knowledge, Prof. Philips Hitti in the Arabic History book admits that self-immolation is very rare among Muslims, when compared to Westerners (Hamka, Juz. 5. 1983: 27).

The verse above closes with the sentence "Verily Allah is Most Merciful to you." Hamka explained that what this verse means is that God does not like to see you messed up. And God forbid killing yourself. Because if someone else is killed, it will cause endless grudges. And if you kill yourself, the problems don't end there. The family you leave behind will suffer because of your mistakes. Your body will receive the consequences because there is no obligation for people to take care of your body. In the afterlife, going to hell because suicide is a big sin. Even the community thinks of you as a weak and cowardly person in facing life (Hamka, Juz. 5. 1983: 28).

CONCLUSION

Hamka has its own uniqueness in interpreting the verses of al-Qur'an. This can be seen when interpreting the verse not only maintains the best possible relationship between naqal and reason, in the sense of combining the riwayat and kingship, he does not only quote or quote the opinion of previous commentators but also sees his personal experience and the things that happen around him and includes his side. psychologically or psychologically so that readers can understand the real problem. The word golla in Hamka's interpretation does not only mean to discuss issues related to corruption, but also has several meanings, namely shackles, revenge, and envy. Related to other themes in the meaning of corruption, there are several terms revealed by Hamka in the Ali Imran verse 161 that are familiar to readers' ears, namely; (1) cheating, (2) treason, (3) bribery, (4) gifts to officials, (5) commissions from partners received by people who have been

paid from their assignment, (6) stealing, (7) corruption of time.

This research is only limited to verses 161-164 of Surah Ali Imran in the discussion of corruption and one verse in each interpretation of the verse that is corrupt, so there is still much that needs to be re-examined by other researchers so that the interpretation of verses about corruption can be more perfect and understanding of it becomes wider.

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