

Revive the Value of Islamic Spirituality for an Anti-Corruption Mentality

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Abstract--*Corruption is a crime that is difficult to be eradicated although various methods have been used to deal with it, but it has not given much impact. Various approaches have been taken to prevent it, including religious approaches. This paper intends to explore the spiritual values of Islam contained in the teaching of Sufism, a traditional Islamic scientific discipline that has taken root in history. Through library research, this research explores Sufism values from the works of Sufis and also experts who have written their thoughts in books and journals. The results found that Sufism values have significances for solving the problems in modern society, especially in preventing corruption. Corruption behavior arises because of the negligence factor on the existence of God who is present. By reinforcing the nature of shidiq, a person will be an open, honest and responsible. If it is accompanied by the ethos of zuhud and qana'ah, it will be able to prevent someone from behaving corruptly.*

Key words--*Sufism Values, Corruption Prevention, Shidiq, Zuhud, Qana'ah.*

I. INTRODUCTION

Corruption is a real phenomenon that occurs in various countries. As a result, the losses incurred are very much, thus reducing the welfare of citizens.[1]. Corruption may be carried out because of the increasing need for life, especially in fulfilling the lifestyle of most individuals or groups. Some people have made corruption as a culture. According to Sulaiman (2016), corruption is an immoral act to meet the needs of people who do it or just to satisfy their desires.[2].

The level of corruption in the Asia Pacific region is dramatic. Based on Transparency International's report (2015) that 64% of countries in the region are in the index below 50, which means that as many as 64% of countries in the Asia Pacific region have a fairly high level of corruption [3]. There is a tendency, the higher the corruption in a country, the higher the unemployment rate in the country concerned. The results of Treisman's research (2000) found evidence that there was an inverse relationship between corruption and economic growth. That is, the higher the corruption in a country, the lower the country's economic performance.[4]. Tanzi and Davoodi (1997) mention several adverse effects of corruption, namely low economic growth, lower government revenues, lower spending on business activities and poor quality infrastructure. The more severe the level of corruption in a country, the higher the income inequality that occurs in that country.[5]. Corruption also reduces the quality of government services, infrastructure and adds pressure on the government budget, the cost of goods and services, which then realization and quality of the budget that is less beneficial to the welfare of the community.[6].

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Corruption causes economic decline and prosperity, it also endangers the morality of the people. When corruption is rampant, there is no noble value living in the community. Theobald (1990) states that corruption causes complications of greed, selfishness, and cynicism. Corruption causes everyone to be attracted to themselves above all else and not to attract the interests of others.[7]. The impact of corruption is putting the corruptors in to the jail, humiliating their big family, and also, having a more debt. [8]. Furthermore, corruption is a threat to humanity because it endangers both individual and communal life, in various aspects of life.[9].

Several studies have been conducted to analyze the occurrence of corruption, its effects, and efforts to overcome it, through different approaches. Djelantik (2008) said, corruption occurs if the system allows. If the desire to enrich themselves improperly meets with a weak surveillance system and an environment that tends to be permissive, then it becomes fertile ground for acts of corruption.[10]. Marquette (2007) discusses that intensive civic education can improve people's behavior. Civic education is not just instrumental in changing attitudes towards corruption and civic behavior but is part of political indoctrination. More recently, donors are funding civic education for both adults and children to help fight corruption.[11]. Kamowa (2020) studies the effect of corruption on Foreign Direct Investment (FDI). FDI sets a significant movement for expanding and strengthening the global business of developing countries. The findings show that corruption has no effect on FDI, but the other two independent variables (trade openness and political stability) place a significant effect on the FDI based on the respondent's perspective.[12].

Studies of corruption with a religious approach have been conducted, although not too much, even though religion and the social system have a significant influence in suppressing corruption. Corruptions in Islam (Bolaito, 2015) are taboo in Sharia law because they are considered grave criminal offenses and a great sin.[13]. Ihsan's study (2019) is interesting to observe. According to him, Islam views corruption as incompatible with *ghulul* (embezzlement), *riswah* (bribery), *ghasab* (forcibly taking the rights/property of others), *sariqah* (theft), *hirabah* (robbery), *al-max* (illegal levies), *al-ikhtilas* (pickpocketing), *al-ihthab* (deprivation). These terms have their scope, they cannot be compared to one another. Corruption enters the realm of takzir sanctions, sanctions that are determined by law enforcers. Because corruption cases are not minor cases because the effects of corrupt actions are very detrimental to many people, therefore takzir sanctions must also be given severe sanctions.[14]. It is important to note, this approach from the aspect of Islamic law is not able to prevent corruption.

Another writer, Muhlizi (2014), emphasized that to overcome corruption, one must return to religious values and traditional values. In both of them, there are strong elements to shape an anti-corruption culture. There is an understanding that needs to be straightened out that the culture of the Indonesian nation is anti-corruption, so to eradicate it must return to the religious values and traditions that are rooted in society.[15]. External factors causing corruption can be overcome with a political and legal approach, but internal factors in the form of a weak morality of corruption, against it, is the approach of religious spirituality values. With the habituation of good and strong character, it will give birth to responsible human beings. The anti-corruption character that is instilled and accustomed will become a positive energy in eradicating corruption at its root.

This paper intends to present and analyze the values of Sufism as an Islamic spirituality that is rich in noble values. These values can be used by Muslims to fight corruption and advocate an anti-corruption mentality in society. Finally, this paper emphasizes the urgency of reviving the teachings of Sufism as an ethical norm to educate the mentality of a trustworthy Muslim as well as a stronghold not to be mired in acts of corruption.

II. METHODOLOGY

The research method used in this study is descriptive qualitative, based on the study of literature because the writer wants to produce conceptual thoughts that are unraveled in-depth about the values of Sufism as a mental basis of anti-corruption. Library research is an activity relating to methods of collecting data, reading, and recording and processing research material. It is a study that utilizes library resources to obtain research data.[16]. To obtain these data, the authors refer to primary sources in the form of Sufi works in the Middle Ages and also the thoughts of experts in books and journals about the relationship between Sufism and social dynamics. Data analysis techniques use content analysis, which is a technique to conclude to find the characteristics of the message, which is carried out objectively, systematically, and in general.[17].

III. LITERATURE REVIEW

During the lifetime of the Prophet Muhammad and several decades after that, the Islamic world did not recognize the term Sufism, as well as the science of tauhid, fiqh, and others. That era, Muslims are still a simple society that has not been in contact with complicated problems, so that they can consistently practice the values of the Qur'an based on the example of the Prophet. [18]. However, such conditions did not last long following increasing cultural acculturation, so that Islamic civilization became widespread. From here aspects of Islamic life also experienced rapid growth, of which it was seen in terms of spiritual life.

The essence of Islamic spirituality has been exemplified by the Messenger of Allah and his companions. The sources of the main concepts in Sufism are also found in the Koran in various verses. So, the internal encouragement of the dictums in the holy book so that Muslims can build a life based on the spirit of spirituality is very much revealed by the Qur'an and also real-life examples from the early generations. According to Nasr (2000) Sufism, being the marrow of the bone or the inner dimension of the Islamic revelation, is the means par excellence whereby tauhid is achieved. All Muslims believe in Unity as expressed in the most Universal sense possible by the *shahadah*. [19].

Sufism can also be explained from the perspective of the three basic religious attitudes mentioned in the Qur'an. These are the attitudes of Islam, Iman and Ihsan. There is a Hadith of the Prophet which describes the three attitudes separately as components of religion. The attitude of Islam, which has given its name to the Islamic religion, means Submission to the Will of Allah. This is the minimum qualification for being a Muslim. Iman is a more advanced stage, it designates a further penetration into the heart of religion and a firm faith in its teachings. Ihsan, the third quality, is the highest stage of spiritual advancement. According to these three stages of religiosity, Sufism may be defined as the spiritual progress of a devotee from the initial stage of Islam to the final stage of

Ihsan.[20]. Lings (2011) underline Sufism is necessary because it is to Islam what the heart is to body. There is no Sufism without Islam because Sufism is the spirituality or Mysticism of the religion of Islam.[21].

Sufism embryos originated from the first generation of sahabat and tabi'in, who have special attention in worship, avoidance of the charm of the world, the delicacy of wealth and throne while following through the adoption of a simple lifestyle. In the 2nd century Hijri, when worldly life became more lively and many people dissolved in it, then those who concentrate in worship were dubbed "Sufis".[22]. In the next period came the works about Sufism compiled by Sufis. Among the famous writers such as al-Muhasibi, Hakim al-Tirmizi, Junaid al-Baghdadi, al-Sulami, al-Qusyairi, al-Ghazali, and others. Their works still survive today and are used as references in Islamic educational institutions.

Sufism is a symptom that develops in Muslim communities in the form of thoughts, concepts, theories, and actions to draw closer to God.[23]. Sufism emphasizes the spiritual aspects of Islam. This spirituality can take various forms in it. Concerning humans, Sufism emphasizes more spiritual aspects than physical aspects; about life, it emphasizes the afterlife more than the life of the mortal world; while concerning religious understanding, Sufism emphasizes more esoteric aspects than exoteric. In other perspective, Bilqies (2014) says, Sufism can be said to be a movement which aims at making people good and better Muslims. A Sufi relinquishes the worldly pleasures, the cheap sensations, the materialism and the corruptions, but not in the least withdraws from the worldly living. He earns his own bread and is never a parasite or a menace to the society.[24].

Islamic spirituality values are an important potential that can be used to strengthen mentality in fighting corruption. In a Sufistic perspective, corruption is a disease of the heart and mental problems. People who do it are never satisfied with what they have. Corruption is often done by people who already have abundant wealth. Higher education also does not guarantee that someone will avoid the temptation of corruption. Many corruptors carry a high education with extensive knowledge. Corruption behavior arises because of the negligent heart factor that God's presence is only when someone is performing ritual worship. But when worship is over, God often disappears in one's soul. The soul forgets that God's supervision continues as the pulse of life.

The teachings, understanding and practice of Sufism inherent in one's personal life will be a strong fortress in protecting all acts of disobedience, and will foster an attitude of caution in living life so that no missteps that result in losses, good for personal and even others.[25]. In the next section, three main values of Islamic spirituality are presented that can be used as a moral basis as a preventive measure to prevent corruption.

IV. RESULTS AND DISCUSSION

Shidiq as Moral Basis

Shidiq is the mother of good qualities. Truly this is the hallmark of Muslims, Allah SWT said in the QS. Al-Ahzab verse: 35: Meaning: "Verily Muslim men and women, believing men and women, men and women who remain in their obedience, true men and women, men and women those who are patient, solemn men and women, men and women who give alms, men and women who fast, men and women who maintain their honor, men and women who many (names) Allah, Allah for providing them with mercy and a great reward". The words Shidiq in

the above verse also refer to an honest understanding. Honestly in the above is recommended for men and women. Not only advocating honesty, but Allah also forbids to make a lie (*al-kidzb*). Etymologically, the word *al-kidzb* is understood as the opposite of the word *shidiq*, which means lying.

Simply stated, *shidiq* is an attitude that reflects the compatibility between words and reality. What is intended by the heart, spoken by mouth and displayed by deeds, these must all be under the incident. Opposite to honesty is a lie, often called a lie. Lies are attitudes that do not reflect compatibility between heart, speech, and deeds. Rasulullah is an honest and trustworthy person, so he got the title *al-amin*. That is like integrity that needs to be translated into everyday life particularly by Muslim individuals. A person's character consists of the combination of qualities that make up his personality, and it is this attribute that motivates a person to avoid something that could cause him to be considered an individual without integrity. The characteristics of a person without integrity include deception, treachery, deviance, and corruption.[26].

One prominent Sufi, al-Qusyairi (1991), said that *shidiq* is *'imad al-amr* (the base of a thing). [27]. This shows that the nature of *shidiq* occupies a central position for human mentality. Imam al-Ghazali (1988) states that the word honest has six aspects, namely: (i) honestly spoken/said in words, including in keeping promises; (ii) honest in intention and will, that is to return to sincerity, the intention is that there is no driving factor in silent motion except only for God; (iii) honest in determination, that is to do charity only for Allah alone; (iv) honest in realizing determination, namely by removing all obstacles; (v) honest in doing all the charities, i.e. all his outward deeds according to what is in his mind; (vi) honest in realizing the stations of God, such as *khauf*, *raja'*, *zuhud*, *ridha*, *tawakkal*, and love.[28]. This shows that the scope of *Shidiq* is very broad, not only limited to the mouth when talking, but also the heart when the intention and limbs during activities.

Indonesian interpreter, Quraish Shihab (2004) when interpreting the words *shidiq* in the Koran which has a relationship with the delivery of information states that true and correct words are not only delivered with the tongue and listened to by the ears of the people but also those that are delivered in written form. This is because incorrect information will imprint on the souls of readers. [29]. The value of *shidiq* in Sufism is related to another value, namely *shaja'ah* (courage). That is, people who have been trained with honesty contained meaning he dared to face anything that happened with his honest attitude.[30]. He will be an open individual and does not like to hide the truth. This is a positive mental attitude to fight corruption. If Western psychologists have proven that dishonesty can be reduced, the study of Islamic psychology can find ways to stop lying both for individuals and in groups so as to reduce corruption and fraud.

In life, the practice of *shidiq* is often hampered. Someone dares to be dishonest because of many factors that influence it. Then his behavior changed to cheating. Fraud can be defined as an error or cheating process in the control system. In cheating, certain parties benefit greatly from the company/organization without their knowledge. There are 3 factors that are present in every fraud situation, namely: (i) pressure, namely the incentive/need to commit fraud. Pressure can cover almost anything including lifestyle, economic demands and financial and non-financial matters; (ii) opportunity, a situation that opens an opportunity to allow a fraud to occur; and (iii)

rationalization, namely the presence of attitudes, character, or a set of ethical values that allow certain parties to commit acts of fraud, or people who are in a stressful environment that makes them rationalize fraud.[31].

In the perspective of Sufism, corruption is an act of fraud and treason (*ghulul*) against the mandate of the people. From the way it works and its effects, corruption can be categorized as theft (*sariqah*) or robbery (*nahb*).[32]. Corruption occurs because the culprit experiences misguided thinking on the principle of honesty and trustworthiness. Thus, not only against morality in general, but corruption is also a resistance to religion, namely non-confrontational resistance. For people who have been involved in corruption, with this shidiq attitude, that person will realize their mistakes, regret them and repent. Allah's return through *tawba* never ends, because of man's inability to achieve moral and spiritual perfection. No one is ever free from error, not even Sufis themselves.[33].

To revive the passion of shidiq there is a good experience that has been tried by several communities in various regions in Indonesia, namely "honesty canteen". Previously at the Faculty of Medicine at Hasanuddin University in Makassar in the 1990s there was already a canteen with a concept like that with the name "honest cake". The cakes are placed in a campus area that is crowded with students. Although there is an owner, but he does not take care of it, only provided a place containing coins that are intended as change. The buyer takes the cake himself, then puts the money in a box that has been provided. If there is a return of the buyers themselves who calculate and take their change.[34]. This can be a model of Islamic spirituality character education.

Character is developed through the stages of knowledge, implementation, and habits. Character is not limited to knowledge but must be done under his knowledge, and then do it continuously until it becomes a habit, especially the character that reaches out to emotions and self habits. Then it takes 3 interrelated aspects, namely: moral knowing, moral feeling, and moral action. Thus the function of Sufism will be awakened again, as was its initial function, to overcome the moral crisis.[35]. If in the past it was facing life's weaknesses, now the big context is to grow the spirit of shidiq in life.

Zuhud Ethos

Etymologically *zuhud* means leaving, not paying attention, disparaging, or despising. *Zuhud* is the attitude of avoiding the pleasures of the world to look for the needs of the afterlife. The scholars define *zuhud* differently. According to al-Qusyairi (1991), some Sufis interpreted *zuhud* with a cautious attitude towards something unlawful, some Sufis interpreted *zuhud* by shortening the imagination of wealth.

According to Abu al-Wafa al-Taftazani, *zuhud* did not make the first generation of Muslims turn away from community life but instead equipped them with spiritual forces that made them able to deal with the turmoil of life. In *zuhud*, they are not enslaved to wealth, power, or lust, so they can realize social justice. Al-Taftazani (1976) mentioned several characteristics of early generation *zuhud*. First, stay away from worldly things, to achieve the reward of the afterlife. Secondly, this asceticism is practically patterned, its practical means is to live in tranquility and simplicity with little to eat and drink, much to dhikr and to worship, with a sense of surrender to God. Third, the asceticism movement is partly marked by the depth of conceptualization so that it becomes the driving force of Sufism in the next period.[36].

The ethos of *zuhud* was firmly planted in the era of the Prophet. He also gave an example of a simple life, not too ambitious about worldly wealth.[37]. The Companions also imitated the attitude of the Prophet. He also did not hesitate to take a firm stand when there were dishonest friends. This is based on the spirit of the Hadith *Rasullullah Saw*. Meaning: From Malik it has been conveyed to me, from Tsaur bin Zaid, from Abi al-Gais, a former slave of Ibnu Muthi from Abu Hurairah that he said; we went out with Rasulullah during the conquest of Khaiba. We did not get the booty in the form of gold and silver, which we obtained were immovable objects, clothing, and goods. At that time, a slave named Mid'am. Rasulullah left for Wadi al-Qura. When he arrived at Wadi al-Qura, Mid'am, was unloading the Prophet's luggage, suddenly a mysterious arrow (about Mid'am) caused him to die. So those who see say "may he be paradise" then the Messenger of Allah (SAS) said: No, for the sake of God, I am in his hands Indeed, the mantle he took at the time of the conquest of Khaibar from the spoils of war that had not been distributed would ignite the fires of hell that would burn it (Narrated by Abu Dawud).

According to Amin Syukur (1997), *zuhud* experienced a shift in the range of history, which shifted its understanding towards hating the world after it was packaged as a *maqam*. *Zuhud* has been transformed into a very extreme attitude that is isolated from the world. Such thinking arises because it does not involve socio-historical aspects. According to him, this is what needs to be straightened out and returned and consulted to its base, namely the Qur'an and Hadith.[38]. Asceticism according to the Prophet and his companions does not mean turning away totally from worldly matters, but a cautious and limiting attitude towards worldly interests, while positioning the afterlife as the dominant goal.

People who have *zuhud* attitude not only have personal piety but also have social piety. For people who are *zuhud*, the world is a field for farming that results are picked in the afterlife so that world life will be well guarded. He will not hunt money and wealth carelessly. Such a mentality is the key to refraining from an increasingly severe hedonistic life. The change in the orientation of the value system from idealism and simplicity to an orientation to money, materials, and things that are hedonistic increasingly shows the fading character of the moral community.

In reality, there are still many improper habits, such as broken promises, lies, cheating, and greed. In such a situation, Islamic spiritual values can be moved again to suppress the overly dominant worldly orientation, by shifting towards simplicity. Because if people are left to live without moral guidance it is feared that mutual trust will emerge, there is no mutual respect (low trust society).[39]. This situation can lead to widespread social inequality which further weakens the social ethos of the public.

The greed is the beginning of the tragedy of corruption which can be disastrous, while *zuhud* precisely limits the tendency of greed. Nevertheless, it is important to note, the practice of *zuhud* as exemplified by the Messenger of Allah and all his companions does not mean isolation and exclusive or anti-world attitude; however, having an understanding is actively involved in various worldly issues to lead the afterlife. So, the attitude of *zuhud* is the main reference in life. In this context the value of Sufism such as *dzikr*, *zuhud* and self-knowledge can strengthen the psychological aspects of human beings, because there is actually a close relationship between spirituality and mental health.[40].

Indeed corruption is not easy to stop, due to the political and economic hustle and bustle. According to Doig (1995), independent anti-corruption institutions can provide effective ways to promote honesty in government build public service ethics and encourage better administrative procedures. [41]. Anticorruption driving agents must be people who have a clean mentality, in this context; *zuhud* can be a suitable criterion to support it.

Nowdays, the multi-dimensional crisis will cause disorientation towards the modern people. The impact is that we can find more people overburdened with being stress, restless, confused, and nervous; due to the loss of strong guidelines of life. In this context, Subaidi (2016) states that Sufism values will educate the men who are willing to purify their soul that proceed to the awareness of divinity, in that the Sufism education is cultivating of in-heart love to Allah.[42].

Qana'ah as the Controller

Sufism can be arranged as a human control tool so that its human dimension is not reduced by modernization that leads to anomalous values so that it can lead humans to noble character. One of them is *qana'ah*. Al-Qusyairi (1991) in his book mentions the hadith of the Prophet, from Jabir bin Abdullah that the Messenger of Allah had said: "Qana'ah is an inexhaustible treasure". Abu Abdallah bin Khafif stated "qana'ah is to abandon the desire for what has been lost or that is not owned, by avoiding dependence on what is owned".

Qana'ah can be used as a way to prevent hedonic behavior. According to Hamka (2015), *qana'ah* is sufficient to have something that is already owned and keep working (endeavor) because humans live not to be unemployed. In the concept of *qana'ah* there are five things, namely: (i) willingly accepting what is there; (ii) asking Allah for an appropriate addition; (iii) patiently accepting the provisions of Allah; (iv) trusting in God; (v) not interested in life materialistic.[43].

According to Amin Syukur (2012), *qana'ah* is accepting the heart of what is, though a little, then not forgetting it is accompanied by an active attitude, and keep on trying because people who are *qana'ah* will consider enough what is there as a gift from God.[44]. Meanwhile, according to Al-Makki (1995), *qana'ah* is logistical that never runs out, which is not like life that is eroded and destroyed. "Live with *qana'ah*, that is, accept what is, do not be greedy, do not look for what is not there, one day you will be happy, praiseworthy in the eyes of people, and noble in the eyes of God".[45].

What is meant by *qana'ah* here is not only to stand idle and resigned to accepting the situation, but the *qana'ah* that is intended can also be used as a way to maintain the simplicity of the heart so that it remains in peace, to avoid some of the world, and not oriented to only treasure. Because the person who is *qana'ah* has fenced off his wealth just what is in his hand and does not spread his mind to others. Al-Syafi'i, as quoted by Ahmad Musyafiq (2003), *qana'ah* is a relief, this is further explained in his poem: "The slave becomes free because of the *qana'ah* and the free become a slave because of greed. Then do *qana'ah* because nothing is disgusting except greedy". [46].

In this modern era, the demands of life are increasing and people forget things that should be the main priority, between prioritizing needs or prioritizing demands based solely on desire. This modern society is imprisoned by social demands and they are very bound to follow social scenarios that are considered to be able to

determine various criteria and set various necessities in their social life. In such a situation the mental qana'ah can maintain all of that so that people can avoid the trap of hunting for materialistic desires by justifying it in a way.

The Qana'ah shows that sufficient with what already exists modern humans will not feel anxious and always feel inadequate. The purpose of self sufficiency is to use fortune to look for the needs needed, not to use fortune or pleasure in excess, in contrast to the hedonic behavior that only looks for goods or needs to fulfill desires alone.

From the description above, the values of Sufism can be a fortress against hedonism that thrives. Hedonism is a view of life that considers that pleasure and material enjoyment are the main goals of life. The definition of hedonism is almost similar to materialism but hedonism is more directed towards the scattering of matter, partying, living life as freely as possible to fulfill the unlimited lust. The essence is that behavior is driven by a desire for pleasure.

It is difficult to argue that human behavior has experienced a sharp shift, from the attitude of life and religious views tends to become a materialistic and selfish attitude and outlook on life. Three values of Sufism: shidiq, zuhud, and qana'ah, will be able to become a strong self-control for modern humans to avoid the practice of corruption.

According to Jack Bologne's theory, there are 4 root causes of corruption, namely: greedy, which is a greedy behavior that exists in everyone potentially. Opportunity is an opportunity in every circumstance of an agency, organization or community so that there is a chance or opportunity for corruption. Need, namely matters relating to the factors needed by individuals to support their lives. Exposures are penalties for low corruptors. So that the sentence does not give the deterrent effect of the perpetrator or anyone else.[47].

In line with the above theory, shidiq, zuhud, and qana'ah as Sufism values can be a driving force for the growth of humanistic ethics that are anti against corrupt behavior. Zekos (2004) discusses many aspects of corruption in the context of globalization and distinguishes the components of corruption. He stressed the importance of harmonizing ethical principles in business to be able to contribute to stopping corruption.[48]. In other words, corruption can only be stopped by universally implementing ethical principles.

According to Jenny Lunn, religion is sometimes given a narrow definition and is seen as a community institution, either a single entity or a group of large entities (eg, Muslim Faith, Christian Church). As such, it has been regarded as one of the institutions which is an obstacle to social development. When in fact, religion has many aspects and includes not only institutionalized religion but also personal beliefs and practices, faith and spirituality.[49] Thus, the values of Sufism are the foundation of Islam to become one of the mechanisms of social development to fight corruption.

Finally, the values of Sufism in modern life can be an alternative in combating corruption. Therefore, every element of society and government needs to socialize the importance of Sufism, uphold high morals and legal awareness in managing various businesses, government and all aspects of life and can put aside materialistic and hedonistic life which is a major inhibiting factor for the absorption of values spirituality in life.

V. CONCLUSION

One of the important approaches used in preventing corruption is the religious approach, in the sense that it is not a legal aspect in religion, but rather an aspect of its spirituality. In the Islamic tradition, the values of Sufism are needed for self-cleansing to form a good soul, one of which is by controlling oneself to not be excessive in wanting something. Sufism values that are reflected in the attitude of shidiq, zuhud, and qana'ah can be maximized to generate an anti-corruption mentality.

This study recommends several things. First, the values of Islamic spirituality can be explored further to build a strong mentality and integrity. Second, the importance of policymakers to include the concept of Sufism values in corruption prevention programs.

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