

# The Corruption Prevention at the Indonesian Ministry of Religious Affairs through the Online *Tashih* Services

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**Abstract.** Corruption in procurement of the Qur'an at the Indonesian Ministry of Religious Affairs (MoRA) became a phenomenal case in 2012. This case is a huge challenge for MoRA to obtain public trust as it involved the Holy Qur'an, a book considered by Muslims as sacred. This study uses interviews, document and recapitulation data from *tashih* online application, and observation. Here, accountability and transparency were the important points to rectifying public services, so as to create a zone of integrity that was free from corruption, collusion, and nepotism. MoRA established Lajnah *Pentashihan Mushaf* al-Qur'an (LPMQ/the Committee of Rectifying of the Qur'an) to check the validity of the master draft of the Qur'an; thereby avoiding this book from any typographical error. In 2018, LPMQ launched an online rectification (*tashih* online) to give a better service to society throughout Indonesia and to regain their trust.

**Keywords:** Corruption, *Tashih* Online, LPMQ, MoRA.

## 1 Introduction

Corruption, collusion, and nepotism in Indonesia has become a social disease that is very dangerous for the survival of the nation. The declining level of welfare, environmental damage to natural resources, the high cost of education and health, the loss of reliable human capital, the destruction of public morals on a large scale are a reflection of the impact of Corruption Collusion and Nepotism[1].

There is an increasing number of academic articles that study on corruption. One of them focuses on combating various forms of corruption by creating bureaucratic quality[2], and good governance[3]. Unlike previous research, this paper focuses on efforts to prevent corruption through increasing public transparency, namely online *tashih* services.

Since 1999, Indonesia has declared corruption as an extraordinary crime[4]. However, there are still many cases of corruption in Indonesia. Corruption crimes have happened in many government institutions, including in the MoRA. It is recorded that at least five corruption cases have occurred in the MoRA.

Power is vulnerable to abuse, as Lord Acton said that power tends to corrupt, absolute power corrupts absolutely[5]. Similarly, Rose Ackerman said that absolute power can lead to corruption[6]. This condition is also the cause of corruption in the MoRA. There are several corruptions happened in this institution.

First, the corruption crime in the MoRA happened in 2002-2004. It was committed by SAHM. He was declared as a defendant in the corruption case of the people endowments fund and the funds for organizing the pilgrimage. SAHM admitted that he received IDR 4.5 billion during his tenure.

Second, the case of misappropriation of the people's endowment funds committed was done in 2005 by TK as a Former Director General of Islamic Community Guidance and Hajj Organizer. This case caused Indonesia to lose IDR 680 billion.

Third, the corruption of funds for the procurement of the holy Qur'an afflicted AJ in 2011 and 2012. He was by that time a Director General of Islamic Society in the MoRA. This case led Indonesia to lose about IDR14 billion.

Fourth, the corruption in the implementation of the pilgrim funds (2010-2013) and misappropriation of ministerial operational funds conducted by SDA as the Minister of MoRA in that period. Consequently, Indonesian government suffered to lose IDR 27,3 billion and SAR 18 million.

Fifth, the bribery case of buying and selling position in the MoRA happened to HH in 2019 when he became a former head of the regional office of the MoRA in the East Java Province[7].

**Table 1.** Corruption Case at the MoRA

| Year      | Person  |  | Object                      | Amount of                           |
|-----------|---------|--|-----------------------------|-------------------------------------|
|           | Initial | Position                                 | Field                       | Material Loss                       |
| 2002-2004 | SAHM    | Minister                                 | endowment fund & pilgrimage | IDR 680 billion                     |
| 2005      | TK      | Director                                 | endowment fund              | idem                                |
| 2011-2012 | AJ      | Director                                 | procurement the Holy Qur'an | IDR14 billion                       |
| 2010-2013 | SDA     | Minister                                 | pilgrimage funds            | 27,3 billion & SAR 18 million Riyal |
| 2019      | HH      | Head of the Regional Office at East Java | buying & selling position   | IDR 325 million                     |

Corruption is a dangerous virus. It affects socio-economic life of the society [8]. Funds are supposed to be used for the benefit of Muslims; unfortunately, was used for personal interest. The fund should be for the advantage of national development in the economic, educational, and other fields.

The effect of corruption is not only in terms of the material (financial) loss but also the immaterial one[9]. These various cases of corruptions had also an effect on the loss of public trust to the Indonesian government, especially MoRA. These corruption cases made the Indonesian Muslims disappointed as their holy Qur'an became the object of corruption. Those corruption cases damaged the reputation of the MoRA, an institution that was supposed to maintain values and norms like honesty, kindness and truth[10].

Lajnah *Pentashihan Mushaf* Al-Qur'an (LPMQ) is an institution authorized to supervise, maintain the purity of the Qur'an, and make regulations related to the Qur'an in Indonesia[8]. *Tashih* services is one of the public services carried out by the LPMQ which supports the APBN (state budget) so if it is not managed wisely, it is prone to corruption. This article aims to find out how Lajnah *Pentashihan* Musahaf Al-Qur'an (LPMQ) as one of units of MoRA seeks to prevent potential corruption from occurring through online *tashih* services.

## 2 Literature Review

### 2.1 Definition of *Tashih* Online

Every printed Qur'an in Indonesia is obliged to have a *tashih* certificate issued by LPMQ (*Lajnah Pentashihan Mushaf al-Qur'an*), the Board of the Correction of the *Mushaf*. Based on the regulation of the MoRA Number 3 of 2007, LPMQ had the task to organize the Qur'an in terms of recitation, writing, and publication.

Rectifying of (*pentashihan*) al-Qur'an was an activity of researching, checking, and correcting the master (prime draft before the publication) of the Qur'an. The terms "rectifying of the Qur'an" also refer to an activity of *pentashih* (rectifier) that included the careful and repeatedly reading of the whole master of the Qur'an, so that there would be no typographical errors. Rectifying of the Qur'an also included the reviewing activity of the rectifier to the Indonesian translation and interpretation of the Qur'an by MoRA[11].

*Tashih* online is a web-based rectifying service system of the Qur'an. This system used the concept of the web-based application that offered advantages in the form of easy access, direct processing, and real time services. To obtain a *tashih* certificate, the outline of the online *tashih* system consisted of several stages, namely the registration by publisher, the submission of *tashih*, the process of correcting the incorrect manuscript, as well the revisions and finalization of *pentashihan*.

### 2.2 Some Cases Potential Corruption in The *Tashih* Services

Based on interview with *tashih* division at LPMQ MoRA (Tuti Nurhayati) at 10 Oktober 2022), there are some cases potential corruption in the *tashih* services. First, requesting an expedited *tashih* service (priority to be served). Here, show that there is a lack of transparency in turnaround time when LPMQ performs conventional *tashih* services (before there was an online *tashih* application). Second, online *tashih* services that were initially free (Before 2019) were used by many brokers to earn money. This broker withdraws some money to the publisher of the Qur'an for *tashih* services, even though the state doesn't charge the services. There are several publishers who are victims of this crime. This indicates lack of accountability for conventional *tashih* services. Third, the existing rules have not provided strict sanctions for perpetrators or brokers (Regulation of the Minister of Religion of the Republic of Indonesia Number 44 of 2016) concerning the publication, recitation, and circulation of the qur'anic manuscripts in Indonesia. This indicates weak law enforcement.

### 2.3 Standard Operational Procedure

There is a standard operating procedure for each type of the product of the *tashih* online services conducted by LPMQ. This procedure is implemented in the following stages. In the first step, the publisher of the Qur'an register through the online *tashih* website page at <https://tashih.kemenag.go.id/pendaftaran-penerbit>. In the second stage, the publisher of the Qur'an sends a print out of the master manuscript of the Qur'an to the LPMQ office. In the third phase, the LPMQ will verify the master of the Qur'anic manuscript that was registered through the online *tashih* system by attaching a proof of registration that was signed and stamped by the publisher. In the last step, the LPMQ carried out the recitation of the master manuscript of the Qur'an which had passed the verification and paid the non-tax state revenue or PNB (Penerimaan Negara Bukan Pajak), and confirmed the payment.

The non-tax state revenue is a levy paid by an individual or a group of people by obtaining direct or indirect benefits either for services or utilization of resources and or for rights obtained by the state[12]. PNBPN payments used a billing system that went to the SIMPONI account of the Indonesian Ministry of Finance, so that its function will be as a source of a state treasury.

**Table 2.** Variety of the *tashih* online services from 2019 to December 2021

| Variety of the Master Manuscript of the Qur'an                                  | Non-Tax State revenue<br>(for each <i>tashih</i> certificate) |
|---|---|
| 1. Manuscript Al-Qur'an 30 juz  | IDR. 1.000.000,-  |
| 2. Manuscript Al-Qur'an & Translation   | IDR. 1.500.000,-  |
| 3. Manuscript Al-Qur'an Translation by Word                                     | IDR. 2.000.000,-  |
| 4. Manuscript Al-Qur'an Translation & Transliteration                           | IDR. 2.000.000,-  |
| 5. Manuscript Al-Qur'an Translation & Color Recitation                          | IDR. 2.000.000,-  |
| 6. Manuscript Al-Qur'an Translation by word, transliteration & Color Recitation | IDR. 3.000.000,-  |
| 7. Manuscript Al-Qur'an Braille   | IDR. 0,-  |
| 8. Juz' amma/ Majmu Syarif  | IDR. 500.000,-  |
| 9. Qur'an Calligraphy   | IDR. 500,000,-  |

The product of operational standards on online *tashih* services will increase transparency and public accountability, because online *tashih* generated PNBPN which go directly to the state account. This increase is recorded electronically.

#### 2.4 The Number of the *Tashih* Online Services

The online *tashih* service data has recorded approximately 655 online *tashih* services, with a detailed recap as follows:

**Table 3.** The number of the *tashih* online from 2019 to December 2021

| Year  | number <i>tashih</i> online services | number of publisher served |
|-------|--------------------------------------|----------------------------|
| 2019  | 247 registration                     | 38                         |
| 2020  | 164 registration                     | 34                         |
| 2021  | 244 registration                     | 73                         |
| Total | 655 registration                     | 145                        |

\*Source: *tashih* online services 27 December 2021

From the data, the publishers of the Qur'an responded well to the online *tashih* system. This discernible in the increasing number of registrations from publishers, and in the number of the publishers served. In 2019, there were 38 registered publishers. In 2020, this number increased to 34 publishers, and in 2021 73 publishers.

One publisher had sometimes several types of the products prime master of the Qur'an. The publishers published various kinds of the Quranic manuscript according to buyers' interests. From the table below, we knew that the most common types of the Qur'anic manuscript submitted by the online *tashih* services were manuscripts of "Al-Qur'an 30 Juz" (the Qur'an of the 30 Parts). In 2021, there were 92 requests for the online *tashih* services from the publishers of the Qur'an).

Table 4. The number of the *Mushaf* (Book/Manuscript) Master of the Qur'an in the *tashih* service is discernible in the following table:

**Table 4.** The number of the *Mushaf* from 2019 to December 2021

| The Variety of the <i>Mushaf</i> Master Al-Qur'an | Year |      |      |
|---|------|------|------|
|   | 2019 | 2020 | 2021 |
| 1. Manuscript Al-Qur'an 30 Juz                    | 44   | 35   | 92   |
| 2. Manuscript Al-Qur'an & Translation             | 14   | 6    | 18   |
| 3. Manuscript Al-Qur'an Translation & Color       | 15   | 13   | 6    |
| 4. Manuscript Al-Qur'an Waqaf Ibtida              | 1    | 2    | 3    |
| 5. Manuscript Al-Qur'an Qiraat                    | 1    | 1    | 2    |
| 6. Manuscript Al-Qur'an Transliteration           | 4    | 5    | 2    |
| 7. Manuscript Al-Qur'an Audio Visual              | 1    | 3    | 2    |
| 8. Al-Qur'an Digital                              | 2    | 2    | 2    |
| 9. Manuscript A-Qur'an translation by word        | 8    | 4    | 6    |
| 10. Manuscript Al-Qur'an & Tafsir                 | 5    | 0    | 2    |
| 11. Manuscript Al-Qur'an from foreign country     | 0    | 0    | 1    |
| 12. Al-Qur'an Braille                             | 1    | 1    | 0    |
| 13. Yasin & Tahليل                                | 1    | 1    | 9    |
| 14. Juz amma & translation                        | 2    | 1    | 2    |
| 15. Maimu Syarif                                  | 2    | 2    | 3    |
| 16. Methods of Reading & Writing Qur'an           | 12   | 14   | 2    |

Source: Data *tashih* online, 27 December 2021.

## 2.5 *Tashih* Online Prevent Corruption

Corruption penetrated into all aspects of life, including the public service sector[13]. Definition of corruption varied depending on the scholars' perspectives. The definition of corruption according to the Law Number 20 of 2001 about the eradication of the criminal acts of corruption junto chapter 55 verse 1 KUHP junto chapter 65 verse 1 KUHP declared as follows:

"Everyone who aims to benefit himself or other people or other corporation, to abuse of authority, opportunity, or means which is on him because of the position which can harm the state's finances or the country's economy, sentenced to life imprisonment or imprisonment of at least 1 year, and maximum of 20 years, and or a fine at least IDR 50 million and at maximum of IDR 1 billion"[7].

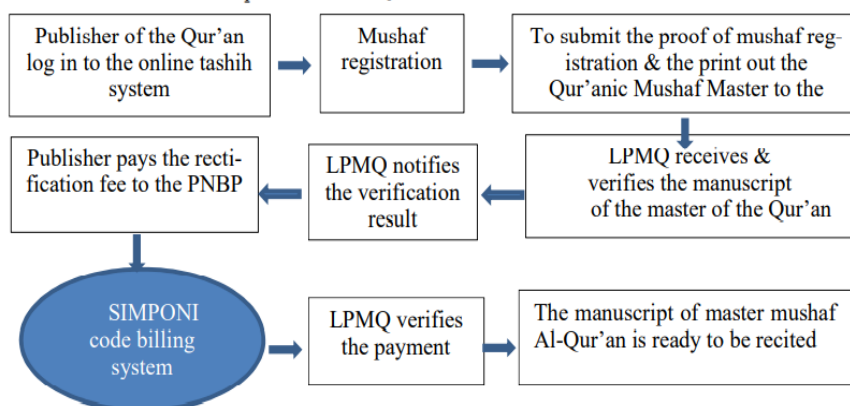
Klitgards (1991) referred to the economic perspectives in defining corruption by a formula, in which the corruption equals of monopoly plus discretion minus accountability[14]. Accountability can reduce the corruption[15].

The Indonesian government included the online *tashih* service into the PNBPN category (non-tax state income). A professional, integrated, and transparent system would help the Indonesian government to avoid the corruption. The payment for the online *tashih* services was carried out by e-billing system. This system was integrated between the MoRA's LPMQ (the *tashih* online services) and the Ministry of Finance, namely through SIMPONI (Online PNBPN Information System). This system was created to speed up the process of submitting the PNBPN

online *tashih* services to the State Treasury by aligning the aspects of convenience, accuracy, and data security system.

The PNPB payment with e-billing was useful to facilitate the payments. This way helped people do the payment anywhere and anytime, avoid the transaction recording error, and minimize both gratuities and bribes.

Here are procedures of the transparency and accountability in the steps of applying for a *tashih* certificated or distribution permit to LPMQ:



**Fig. 1.** Procedures of the transparency and accountability in the steps of applying for a *tashih* certificated or distribution permit to LPMQ

Muchlis Hanafi, the Head of LPMQ, once said that LPMQ was to reject any gratification in any form, especially in any form related to the service online *tashih* certificate and to the permission to the circulated *mushaf* of the Qur'an. The *tashih* online was a public service from the LPMQ. Here, the MoRA had to increase transparency and accountability in the publishing services of the Qur'an in Indonesia. Therefore, Hanafi considered this policy as capable of avoiding cases of the bribery and corruption.

## 2.6 Comparison Before and After *Tashih* Online Services

**Table 5.** Comparison Before and After *Tashih* Online Services

| No | Item                          | Before December 2018 (LPMQ MoRA haven't conduct <i>tashih</i> online service yet)   | After LPMQ MoRA conduct <i>tashih</i> online December 2018 - now   |
|----|-------------------------------|---|--|
| 1. | Recording accountability      | <i>Tashih</i> service has not been recorded properly (less accountable)   | Penashihan services recorded in the <i>tashih</i> online application (more accountable)  |
| 2. | Service Time                  | Often delayed from the specific time  | Tend to be on time following the SOP   |
| 3. | <i>Tashih</i> service payment | LPMQ MoRA provide services free (0 Rp) but there are often cases of abuse of authority by the services of a third party (broker) in the publication of the Qur'anic | LPMQ MoRA charge <i>tashih</i> services fee to publish of Manuscript of Al-Qur'an. The money goes to the state treasury, through the SIMPONI |

|    |  |  |   |
|----|--|--|---|
|    |  | manuscripts. The broker withdraws some money to the publisher (less transparency)  | billing code to the ministry of finance (more transparency)   |
| 4. | Satisfaction of the publishers Al-Qur'an | Less satisfied some publishers who found out that they were being used by third parties (by paying the cost of <i>tasih</i> even though it should be free were disappointed. | Publishers feel satisfied. They prefer to have official fees from the government and go directly to the state treasury in a transparent manner. |

### 3 Theoretical Basis

#### 3.1 Religiosity and The Prevention from Corruption

Transparency can become an important part to handle the corruption only under certain conditions. Transparency and accountability are not enough to affect the corruptor's behavior[16] nor to reduce the corruption case. Greed or lack of gratitude of people can lead them to corrupt. Gratitude in Islam is another name of belief[17]. However, religiosity is related to the intensity and behavior of corruption[18]. Mumtazah concluded that religiosity and anti-corruption intentions are positively correlated with a correlation value of 63.1%, and gratitude as a moderator is able to increase the correlation by 3.7%, so that the percentage becomes 66.8%[18].

In addition to a system that supports the transparency and accountability in serving the community, the public officials also have to maintain faith and piety as a form of good religiosity. Religiosity is not a doctrine of the teaching of the faith, but it is also embedded in the governance. Religious teaching can contribute to individual acceptance and rejection of corruption within society[19].

### 4 Research Methods

The definition of research method is a step that is carried out systematically and owned by a researcher in order to collect valid and relevant information or data needed by a researcher in finding answers to questions from research researchers.

This research is included in the type of qualitative research, research that emphasizes the aspect of deepening the data in order to get the quality of the results of a study. In this study, a qualitative approach was used to explore data or information related to religiosity, *tasih* online, and preventing corruption. The approach used is the qualitative research approach. The library approach explores deeply through documents, journals, books, and others [16]. The data in this study were obtained from. Then in the collecting data from the application of *tasih* online services. Analysis process was conducted by selecting, comparing, combining and sorting various meanings will be carried out until the relevant ones are found. Then the data is reduced, presented or presented, and then conclusions are drawn.

## 5 Conclusion

The corruption cases in Indonesia are still highly rampant, particularly in the MoRA. There are various efforts to eradicate corruption in Indonesia. One of them is by campaigning for a good governance paradigm. It is important to change the governance paradigm from the rolling driven perspective to the mission driven one. The mission driven paradigm requires public services to be more transparent, participatory, and accountable. The *tashih* online was a web-based service system. This system was an effort to increase the transparency of the LPMQ services to all of the publishers of the Qur'an in Indonesia. Moreover, it is important to pay attention to the religious aspect, so that every state official in Indonesia is able to reject all forms of the corruption.

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