

Contemporary Anti-Gratification Frameworks in State Islamic Religious Colleges: Strategic Pathways for Building a Competitive Civilization

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Abstract: State Islamic Religious Colleges (PTKIN) play a strategic role in building a competitive and ethical civilization through the application of integrity values and the prevention of gratification practices. This contemporary research aims to introduce and explore the dynamics of effective gratification prevention, with a primary focus on innovative and adaptive strategies in PTKIN. Employing a qualitative approach that integrates literature review and case study methods, this study seeks to construct a comprehensive framework for contemporary anti-gratification governance within Islamic higher education. The findings reveal that the innovation of anti-gratification frameworks has been effectively institutionalized across several PTKIN, producing significant impacts on institutional competitiveness, ethical culture, and sustainable academic development. Integrity and transparency within the academic environment serve not only as preventive mechanisms against corruption but also as foundational elements for shaping a generation of morally conscious and globally competitive scholars. The academic contribution of this study lies in its contextual integration of Islamic ethical principles with contemporary governance practices, offering a transformative model for anti-gratification policy implementation in higher education. Furthermore, PTKIN has operationalized anti-gratification initiatives through various strategic actions, including the establishment of dedicated Research Centers, the incorporation of Anticorruption Education into curricula, capacity-building programs, socialization for students and academic staff, and active collaboration with the Corruption Eradication Commission (KPK). These efforts collectively demonstrate

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PTKIN's commitment to fostering integrity-based education as a cornerstone of contemporary Islamic civilization.

Keywords: Contemporary Anti-Gratification Framework; Integrity Values; Ethical Governance; Corruption Prevention.

Abstrak: Perguruan Tinggi Keagamaan Islam Negeri (PTKIN) memiliki peran strategis dalam membangun peradaban yang kompetitif dan beretika melalui penerapan nilai-nilai integritas serta upaya pencegahan praktik gratifikasi. Penelitian kontemporer ini bertujuan untuk memperkenalkan dan menelaah dinamika penerapan pencegahan gratifikasi yang efektif, dengan fokus pada strategi-strategi inovatif dan adaptif di lingkungan PTKIN. Menggunakan pendekatan kualitatif yang memadukan studi pustaka dan studi kasus, penelitian ini berupaya merumuskan kerangka komprehensif tata kelola anti-gratifikasi kontemporer dalam pendidikan tinggi Islam. Hasil penelitian menunjukkan bahwa inovasi dalam kerangka anti-gratifikasi telah diimplementasikan secara efektif di berbagai PTKIN dan memberikan dampak nyata terhadap peningkatan daya saing kelembagaan, penguatan budaya etis, serta pembangunan akademik yang berkelanjutan. Nilai-nilai integritas dan transparansi dalam lingkungan akademik tidak hanya berfungsi sebagai mekanisme pencegahan korupsi, tetapi juga menjadi landasan penting dalam membentuk generasi sarjana yang berintegritas, sadar moral, dan berdaya saing global. Kontribusi akademik penelitian ini terletak pada integrasi antara prinsip-prinsip etika Islam dan praktik tata kelola kontemporer, sehingga menghasilkan model transformatif bagi penerapan kebijakan anti-gratifikasi di perguruan tinggi. Selain itu, PTKIN telah mengimplementasikan berbagai langkah strategis, seperti pembentukan pusat riset, pengintegrasian pendidikan anti-korupsi ke dalam kurikulum, pelatihan dan sosialisasi bagi mahasiswa serta sivitas akademika, serta kerja sama aktif dengan Komisi Pemberantasan Korupsi (KPK). Upaya-upaya ini menunjukkan komitmen PTKIN dalam menumbuhkan budaya pendidikan berbasis integritas sebagai pilar utama peradaban Islam kontemporer.

Kata Kunci: Kerangka Anti-Gratifikasi Kontemporer; Nilai Integritas; Tata Kelola Etis; Pencegahan Korupsi.

Introduction

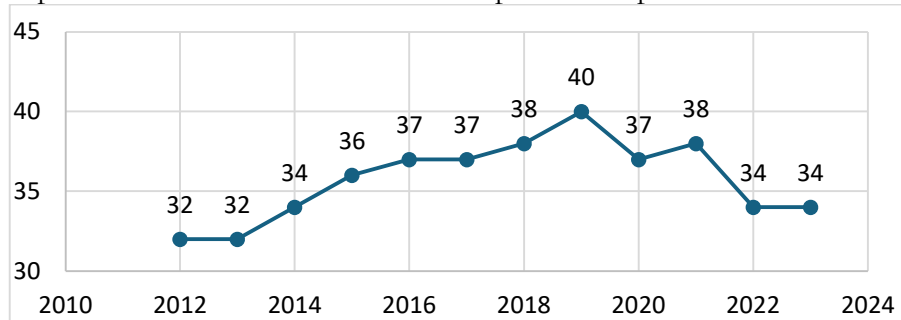
Corruption has existed in Indonesia since the era of kingdoms, continued during the colonial period, and persists to this day.¹ Corruption undermines the social and economic structure and can hinder the progress of sustainable development.² Gratification is one of the most common forms of corruption.

¹ jaga.id, "Sejarah Singkat Korupsi Di Indonesia," Jaga: Jaringan Pencegahan Antikorupsi, 2024, <https://jaga.id/berita/400d3ee4-76be-4fc9-9796-41546abb1eb6/sejarah-singkat-korupsi-di-indonesia?vnk=21d14f15>.

² jaga.id, "Apa Benar, Jika Korupsi Bisa Makin Kaya? – Cek Fakta," Jaga: Jaringan Pencegahan Antikorupsi, 2024, <https://jaga.id/berita/78991072-c6f4-425e-bfe2-1e4077c0e5a7/apa-benar-jika-korupsi-bisa-makin-kaya-cek-fakta?vnk=48da0fdc>.

Gratification is any gift given to public officials or state organizers related to their responsibilities and obligations. If not reported and continues to occur, gratification can lead to greater corruption and threaten the integrity of the state.³ According to the report by transparency.org⁴, Indonesia ranks 115th out of 180 countries in the Corruption Perceptions Index (CPI). This shows how important efforts are to combat corruption. The CPI score of Indonesia has experienced fluctuations from 2012 to 2023.⁵ Here is the graph of Indonesia's CPI from 2012 to 2023:

Graph 1. Indonesia's Score on the Corruption Perceptions Index 2012-2023



In 2012, Indonesia started with a score of 32, indicating a low perception of public integrity. Two years later, in 2014, the score slightly increased to 34. From 2015 to 2018, the score consistently rose and reached 40 in 2019, marking the highest achievement in a decade. However, after that, the CPI score began to decline, dropping to 37 in 2020, and then further plummeting to 34 in 2022 and 2023. This fluctuation indicates that despite progress up to 2019, significant challenges still hinder sustainable development. Factors that influence the effectiveness of anticorruption efforts include a lack of transparency in budget management and procurement, as well as minimal protection for whistleblowers.⁶

³ aclc.kpk.go.id, "Gratifikasi, Mengapa Dilarang Dan Dianggap Korupsi," Pusat Edukasi Antikorupsi: Cipta - Karya - Berdaya, 2023, <https://aclc.kpk.go.id/aksi-informasi/Eksplorasi/20230119-gratifikasi-mengapa-dilarang-dan-dianggap-korupsi>; Balai Monitor Spektrum Frekuensi Radio Kelas 1 Semarang, "Menjaga Integritas Kementerian Kominfo Melalui Pengendalian Gratifikasi Yang Berkesinambungan," Balai Monitor Spektrum Frekuensi Radio Kelas 1 Semarang, 2024.

⁴ transparency.org, "Corruption Perceptions Index," Transparency International: The Global Coalition Against Corruption, 2023, <https://www.transparency.org/en/cpi/2023/index/idn>.

⁵ Transparency International, "Corruption Perceptions Index 2023," Transparency International: The Global Coalition Against Corruption, 2023, <https://www.transparency.org/en/cpi/2023/index/idn>.

⁶ Supeni Anggraeni Mapuasari and Hadi Mahmudah, "Korupsi Berjamaah: Konsensus Sosial Atas Suap Dan Gratifikasi," *Integritas: Jurnal Antikorupsi* 4, no. 2 (December 2018): 159–76, <https://doi.org/10.32697/integritas.v4i2.279>.

The risk of gratification has increased by 3-4% from the previous year. In 2023, 26% of internal respondents reported having seen or heard their colleagues receiving gratifications. A similar increase was observed among external respondents, with 24% admitting to having given something to employees during public service processes or procurement of goods and services. There has also been an increase in ministries, agencies, and local governments.⁷ The invisible interactions between the actors, victims, and observers make the issue of gratification often complex and challenging to identify. Information asymmetry, loose social norms, and weak law enforcement often exacerbate this situation. A country or organization can lose its competitiveness due to gratification. Gratification creates an unfair environment where decisions are made based on personal relationships or financial gain rather than meritocracy.

Gratification does not only occur in government, but can also happen in the private sector, education, and other public services. Therefore, the prevention of gratification is essential in order to build a competitive and sustainable civilization. In Indonesia, the Corruption Eradication Commission (KPK) plays an active role in implementing various strategies to prevent gratification, as noted in the KPK's 2023 Annual Report.⁸ A civilization that can uphold the values of integrity will have a competitive advantage in the context of globalization, where relationships and competition among nations are becoming increasingly intense. To promote a culture of accountability and transparency, as well as to prevent gratification, a broad and inventive approach is needed. One of these measures is the anti-gratification measures implemented by the State Islamic Higher Education (PTKIN). PTKIN plays a strategic role in building a competitive civilization by applying integrity values and preventing gratification.

Efforts to combat corruption in Indonesia are increasingly involving the community, especially the younger generation. Young people need to build new habits by avoiding small, corrupt behaviors.⁹ The KPK invites young people to understand the importance of corruption prevention through the JAGA platform. JAGA is a platform created by the KPK in collaboration with ministries

⁷ KPK RI, *Gratifikasi Talk: Strategi Pengelolaan SDM Untuk Pencegahan Korupsi Dalam Jual Beli Jabatan* (Indonesia: www.youtube.com, 2024), <https://www.youtube.com/live/gFEedOdEbPqc?si=sn040iiTRaP2K-kn; kpk.go.id>, "Survei Penilaian Integritas (SPI) 2023," KPK - Komisi Pemberantasan Korupsi, 2023, <https://www.kpk.go.id/id/spi-2023; jaga.id>, "Survei Penilaian Integritas," Jaga: Jaringan Pencegahan Antikorupsi, 2023, <https://www.jaga.id/jendela-pencegahan/spi?vnk=0a1cf58f>.

⁸ Tim Penyusun KPK, *Laporan Tahunan KPK 2023* (Jakarta: Komisi Pemberantasan Korupsi, 2023), https://perpustakaan.kpk.go.id/index.php?h=show_detail&id=11868.

⁹ jaga.id, "Generasi Muda Perlu Satukan Tekad Bentuk Integritas Sebagai Identitas Negara," Jaga: Jaringan Pencegahan Antikorupsi, 2020, <https://jaga.id/berita/e4f3766e-c4d0-4b13-820a-f0097b8132f7/umum-generasi-muda-perlu-satukan-tekad-bentuk-integritas-sebagai-identitas-negara?vnk=52c20b92>.

and agencies. This platform provides public information from ministries and agencies to assist in the prevention of corruption.¹⁰

Transparency International Indonesia has launched various initiatives to engage youth in monitoring public procurement and enhancing transparency. This step aims to encourage community participation in oversight and support for more open and accountable policies. The involvement of youth in anticorruption efforts is expected to strengthen the culture of integrity and transparency in the future.¹¹ Public procurement oversight and the push for transparency are crucial for enhancing accountability and promoting more transparent policy changes.

Support from Transparency International has proven to enhance transparency and accountability in the public sector through programs that engage the community. Anticorruption education is also crucial for shaping anticorruption attitudes among young people and the broader community, as well as supporting the effective management of human resources.¹² Transparency International, through its multi-platform strategy, has successfully created a space for citizen participation, enhanced transparency, and encouraged public engagement in the procurement process.¹³ At the local level, an effective Village Development Council can encourage community participation in village governance, creating a more transparent and accountable process.¹⁴ The active involvement of youth in anticorruption efforts is crucial for sustainable development. They play a significant role in enhancing transparency, accountability, and advocacy for better policies.¹⁵

Despite progress such as youth involvement and more transparent policies, significant challenges remain. Information imbalance, loose social

¹⁰ jaga.id, “KPK Ajak Anak Muda Pahami Pentingnya Pencegahan Korupsi,” Jaga: Jaringan Pencegahan Antikorupsi, 2019, <https://jaga.id/berita/f00e8580-d3e9-4b9f-8000-28686f791ba2/kpk-ajak-anak-muda-pahami-pentingnya-pencegahan-korupsi?vnk=2dcdb7a8>.

¹¹ Patty Zakaria, “Rational for Youth Engagement in Anticorruption Efforts,” in *SDGs in Africa and the Middle East Region*, ed. Walter Leal Filho et al. (Cham: Springer International Publishing, 2022), 1–14, https://doi.org/10.1007/978-3-030-91260-4_24-1.

¹² Ina Heliany et al., “The Role of Corruption Education in Combating Corruption Crimes in the Future,” *Jurnal Pembaharuan Hukum* 10, no. 2 (September 2023): 256–70, <https://doi.org/10.26532/jph.v10i2.32344>.

¹³ Dale Mineshima-Lowe, “Involving Citizens through Multi-Platform Strategies: Transparency Watch in North Macedonia,” in *Digital Media and Grassroots Anti-Corruption: Contexts, Platforms and Data of Anti-Corruption Technologies Worldwide*, ed. Alice Mattoni (Cheltenham: Edward Elgar Publishing Limited, 2024), 205–28, <https://doi.org/10.4337/9781802202106>.

¹⁴ Zakaria, “Rational for Youth Engagement in Anticorruption Efforts.”

¹⁵ Ihyauddin Rosyadi et al., “Transforming Village Governance: The Impact of Village Development Boards on Community Participation, Indonesian Case Study,” *IJRESM: International Journal of Research in Engineering, Science and Management* 7, no. 5 (2024): 187–94, <https://journal.ijresm.com/index.php/ijresm/article/view/3052>.

norms, and weak law enforcement often exacerbate the situation. To address this issue, Indonesia needs to continue deep reforms, such as strengthening anticorruption institutions, enhancing protections for whistleblowers, and implementing stricter regulations in the procurement of goods and services.¹⁶ Another study emphasizes the importance of more profound structural reforms, such as strengthening anticorruption institutions and protecting whistleblowers, to tackle this problem.¹⁷

Strengthening ethics in public institutions has become a primary concern. The KPK routinely provides ethics education and training to all employees, as well as updates and implements strict ethics and anticorruption policies.¹⁸ The optimization of the monitoring and law enforcement system is strengthened to maintain the integrity of the institution.¹⁹ From 2004 until 2022, the Corruption Eradication Commission (KPK) has arrested more than 1,200 people in efforts to prevent and combat corruption. KPK data shows that 86% of corruption perpetrators have higher education, including some with degrees beyond undergraduate level.²⁰

A survey by the Corruption Eradication Commission (KPK) shows that, although the integrity index has improved in several ministries and local governments, issues such as conflicts of interest, gratification, and a lack of accountability persist.²¹ The deeply rooted culture of corruption, combined with

¹⁶ Achmad Yani, Muhammad Febriansyah, and Ismail Yusuf, "Restorative Justice Policy as Legal Politics for Handling Corruption Crimes in Indonesia," *International Journal of Academic Research in Accounting, Finance and Management Sciences* 13, no. 3 (November 2023): 666–79, <https://doi.org/10.6007/IJARAFMS/v13-i3/19502>.

¹⁷ Astrid Meilasari-Sugiana, Gunardi Endro, and Siwage Dharma Negara, "Corruption Eradication in Indonesia: One Step Forward, Two Steps Back," *FULCRUM: Analysis on Southeast Asia*, 2024, <https://fulcrum.sg/corruption-eradication-in-indonesia-one-step-forward-two-steps-back/>.

¹⁸ Tim Penyusun KPK, *Laporan Tahunan KPK 2023*.

¹⁹ [kpk.go.id](https://www.kpk.go.id), "Hasil SPI 2023: Risiko Korupsi Pada Lembaga Pemerintah Cukup Rentan," KPK - Komisi Pemberantasan Korupsi, 2024, <https://www.kpk.go.id/id/berita/berita-kpk/3354-hasil-spi-2023-risiko-korupsi-pada-lembaga-pemerintah-cukup-rentan>.

²⁰ [jaga.id](https://www.kpk.go.id), "86% Pelaku Korupsi Berpendidikan Tinggi, KPK Gandeng Perguruan Tinggi Berantas Korupsi," *Jaga: Jaringan Pencegahan Antikorupsi*, 2022, <https://jaga.id/berita/b9e61a7c-44fe-4253-a5d0-12951936b5ad/-pelaku-korupsi-berpendidikan-tinggi-kpk-gandeng-perguruan-tinggi-berantas-korupsi?vnk=b5ef6857>; [kpk.go.id](https://www.kpk.go.id), "86% Pelaku Korupsi Berpendidikan Tinggi, KPK Gandeng Perguruan Tinggi Berantas Korupsi," KPK - Komisi Pemberantasan Korupsi, 2022, <https://www.kpk.go.id/id/berita/berita-kpk/2501-86-pelaku-korupsi-berpendidikan-tinggi-kpk-gandeng-perguruan-tinggi-berantas-korupsi>.

²¹ Wahyu Dewantara Susilo, Sari Angraeni, and Timotius Hendrik Partohap, "Survei Penilaian Integritas: Alternatif Pengukuran Kinerja Pemberantasan Korupsi," *Integritas: Jurnal Antikorupsi* 5, no. 2 (2019): 165–89, <https://doi.org/10.32697/integritas.v5i2.478>.

weak anticorruption systems in various institutions, complicates efforts to eradicate corruption. Research by Supit et al. shows that gratification or giving gifts to public officials as a form of gratitude is still common, especially in rural areas. This practice is often accepted and regarded as a social norm. This suggests that the eradication of corruption requires a focus on both cultural change and law enforcement.²²

Research by Wang et al. shows that citizen satisfaction with the government can be improved through better transparency and participation. Online government technology (m-government) facilitates access to information and active participation, thereby enhancing citizen satisfaction.²³ The study by Kuris et al. found that the giving of gifts and hospitality in the corporate sector poses a high risk of corruption. This research compares the guidelines in Malaysia and the UK and concludes that more detailed and stringent regulations are needed to address gratuities in the private sector.²⁴ Lukito's research also emphasizes the importance of the private sector's role in preventing and combating corruption in Indonesia. Addressing corruption is not only the government's responsibility, but it also requires active involvement from the private sector in implementing better governance and promoting integrity.²⁵

The use of technology must continue to be implemented to enhance transparency and accountability, such as through e-government and e-procurement that utilize online platforms to reduce opportunities for corruption. The digitization of public services is an important step in improving the transparency of government services.²⁶ The evaluation of policy impact is carried out through the Integrity Assessment Survey (SPI) to measure the risk of corruption and provide improvement recommendations to ministries/agencies, as well as local governments. The results of this survey serve as the basis for the KPK in formulating recommendations and promoting the enhancement of

²² Alva Supit, Billy Lau, and Patrick Cheng, "Tolerance to Gratification as a Proxy for Corruption: Comparison between Indonesia and Hong Kong," *Integritas: Jurnal Antikorupsi* 9, no. 2 (November 2023): 147–56, <https://doi.org/10.32697/integritas.v9i2.914>.

²³ Changlin Wang et al., "Mobile Services Use and Citizen Satisfaction in Government: Integrating Social Benefits and Uses and Gratifications Theory," *Information Technology & People* 34, no. 4 (July 2021): 1313–37, <https://doi.org/10.1108/ITP-02-2020-0097>.

²⁴ Nur Hazirah Ahamad Kuris et al., "The Thin Line Between Corporate Gift, Hospitality and Corruption: A Legal Study on Malaysia's and the UK's Position," *Journal of Money Laundering Control* 26, no. 4 (May 2023): 719–38, <https://doi.org/10.1108/JMLC-03-2022-0040>.

²⁵ Anastasia Suhartati Lukito, "Fostering and Enhancing the Role of Private Sector," *Journal of Financial Crime* 22, no. 4 (October 2015): 476–91, <https://doi.org/10.1108/JFC-06-2014-0029>.

²⁶ Sangeeta Khorana, Santiago Caram, and Nripendra P. Rana, "Measuring Public Procurement Transparency with an Index: Exploring the Role of E-GP Systems and Institutions," *Government Information Quarterly* 41, no. 3 (September 2024): 101952, <https://doi.org/10.1016/j.giq.2024.101952>.

integrity across various institutions.²⁷ The results of the SPI 2023 show an index score of 70.97 on a scale of 0-100, down from 71.94 in the previous year. This decline in scores indicates that the risk of corruption remains high.²⁸

Reporting gratuities is very important in the fight against corruption. A total of 4,357 gratification objects valued at IDR 11.1 billion were recorded in 2023, with most reported online. Flower arrangements and dishes are the types of items most frequently reported. Data from Jaga.id shows that 87% of the gratification is in the form of goods, while the remaining is in the form of money. The KPK held a meeting between business actors and regulators in the private sector across 34 provinces to create a corruption-free business environment. The SPI indicates that corrupt practices among business actors are still occurring.²⁹ Overall, the efforts of the KPK in combating corruption have raised public awareness and encouraged the system to reduce the level of corruption. However, problems persist, especially in the private sector.

Although the efforts of the KPK to combat corruption have shown promising results, there are still several aspects that need attention to enhance its effectiveness. One of them is to improve coordination between the KPK, law enforcement agencies, and local governments. It is important to ensure that anticorruption policies are effectively implemented at all levels of government.³⁰ Although technologies such as e-government and e-procurement have improved transparency, it is necessary to strengthen the information technology infrastructure in various regions so that policies can be implemented optimally. Training and education programs on ethics need to be expanded to include more civil servants and ensure that the values of integrity are applied in daily life.³¹

Several important interrelated factors influence the effectiveness of gratification prevention in government; transparency and accountability are key components in the management of gratification.³² An accountable system requires adequate information and easy access to services. Strong internal

²⁷ Mohamed Hussein Mohamed, Abdinur Ali Mohamed, and Mohamed Mohamud Mohamed, "Assessing the Anti-Corruption Capability of Public E-Procurement Adoption: A Case Study in the Federal Government of Somalia," *Public Integrity*, May 2024, 1–17, <https://doi.org/10.1080/10999922.2024.2344353>.

²⁸ kpk.go.id, "Hasil SPI 2023: Risiko Korupsi Pada Lembaga Pemerintah Cukup Rentan."

²⁹ jaga.id, "Objek Gratifikasi Yang Ditetapkan Sebagai Milik Negara," Jaga: Jaringan Pencegahan Antikorupsi, 2024, <https://www.jaga.id/jendela-pencegahan/gratifikasi?vnk=061a2369>; Tim Penyusun KPK, *Laporan Tahunan KPK 2023*.

³⁰ Tim Penyusun KPK, *Laporan Tahunan KPK 2023*.

³¹ A. Rajasa Asdiansyah, Muhammad Akmal Ibrahim, and Badu Ahmad, "Collaborative Strategy in Corruption Prevention and Enforcement in Indonesia," *KnE Social Sciences* 8, no. 17 (October 2023): 801–20, <https://doi.org/10.18502/kss.v8i17.14179>.

³² Meilasari-Sugiana, Endro, and Negara, "Corruption Eradication in Indonesia: One Step Forward, Two Steps Back."

controls and strict supervision influence the effectiveness of gratification prevention. The risk of gratification will increase if the internal control system is weak.³³

Leaders must reject gratification and inform employees of their anti-gratification commitment. Leaders who actively manage gratification can enhance employees' awareness and compliance with the rules.³⁴ A firm policy is essential to facilitate the control of gratification. Socialization and education for employees regarding gratification and how to report it are important for prevention. Employees who understand the negative impact of gratification tend to comply with the rules. Collaboration between the government, private sector, and society will create a better environment to prevent gratification, making prevention more effective and governance cleaner.

This research limits its analysis to the prevention of gratification in PTKIN in Indonesia. The primary focus is on how the innovations in gratification prevention that have been implemented can be continuously improved to strengthen competitiveness and integrity in PTKIN and in Indonesia. This writing aims to introduce and explore the context of effective gratification prevention, with a primary focus on innovative strategies in PTKIN. This analysis aims to highlight the innovations implemented and offer practical recommendations for the government, educational institutions, and the general public to effectively combat gratification.

Literature Review

Gratification

The term "gratification" originates from the Dutch word "*gratificatie*" and is used in a legal context as a basis for the formation of laws that regulate it as a form of corruption. In English, "gratify" means to provide happiness and satisfaction. In legal terminology, gratification refers to any gift or provision in a broad sense, including money, goods, travel tickets, and various other facilities, that is given in relation to someone's position, power, and authority. Gratification has the potential to lead to the abuse of power due to the allure of such gifts..³⁵ Gratification as an element of the crime of corruption is regulated in Article 12

³³ Azhar Huwaiza Fathoni, Jihan Salsabilah, and Nera Marinda Machdar, "Pengaruh Whistleblowing System Dan Pengendalian Internal Terhadap Pencegahan Fraud," *Jurnal Riset Ekonomi Dan Akuntansi* 2, no. 2 (2024): 99–110, <https://doi.org/10.54066/jrea-itb.v2i2.1815>.

³⁴ Rizal Nur Arif and Amrie Firmansyah, "Apakah Kepemimpinan Memiliki Peran Moderasi Dalam Kualitas Pengawasan Pada Auditor Internal Pemerintah?," *Studi Akuntansi Dan Kenangan Indonesia* 6, no. 2 (2024): 106–32, <https://doi.org/10.21632/saki.6.2.106-13>.

³⁵ Bahgia, "Risywah Dalam Tinjauan Hukum Islam Dan Undang-Undang Tindak Pidana Suap," *Mizan: Journal of Islamic Law* 1, no. 2 (2018): 149–204, <https://doi.org/10.32507/mizan.v1i2.123>; Elisabeth Bethesda, "Masyarakat Memandang Gratifikasi Dalam Tindak Pidana Korupsi," *Jurnal Komunikasi Hukum (JKH)* 5, no. 2 (August 1, 2019): 62–75, <https://doi.org/10.23887/jkh.v5i2.18311>.

B of Law Number 20 of 2001.³⁶ This Law clearly states that giving something to a public servant or state administrator becomes a criminal act if the purpose of the gift is related to their position and contradicts their obligations or duties.³⁷

The application of gratification in the Law on the Eradication of Corruption Crimes essentially aims to classify acts of gratification as corruption offenses with severe penalties. This is very necessary because gratification is the starting point for committing more systemic and detrimental criminal acts of corruption against the state, which can have an even more severe impact. By taking decisive action to address this issue, the government can create a better environment for economic growth and development while also improving the lives of its citizens.³⁸ Although someone may never consider bribery as acceptable, others might justify such actions. The willingness to engage in this corrupt practice is likely positively related to an individual's perception of corruption. In fact, the perception of corruption can have a tangible impact on the occurrence of actual corruption.³⁹ Thus, it can be concluded that gratification is defined as a gift given to someone in authority with a specific purpose desired by the giver of the gift.

State Islamic Religious College (PTKIN)

The first Islamic higher education institution in Indonesia is the Islamic College (STI), which was established in Jakarta in 1945. Three years later, STI transformed into the Islamic University of Indonesia (UII) in Yogyakarta. In 1951, the government established the State Islamic Religious College (PTAIN) in Yogyakarta by incorporating the Islamic Studies faculty at UII as part of the state university. In addition, in 1957, the government established the Academy

³⁶ Frans Reumi and Farida Kaplele, "Understanding Crime of Gratification and Integrity Values as Anti-Corruption Prevention in Papua Customary Law Society (A Legal and Cultural Perspective)," *International Journal of Multicultural and Multireligious Understanding* 10, no. 3 (2023): 351–61, <https://doi.org/10.18415/ijmmu.v10i4.4572>.

³⁷ Teddy Asmara, "The Effectiveness of Gratification Arrangements as Part of Corruption Crimes in Indonesia: A Theoretical Study in Talcott Parsons Perspective," *International Journal of Criminology and Sociology* 10 (April 30, 2021): 906–11, <https://doi.org/10.6000/1929-4409.2021.10.107>.

³⁸ Boge Triatmanto and Suryaning Bawono, "The Interplay of Corruption, Human Capital, and Unemployment in Indonesia: Implications for Economic Development," *Journal of Economic Criminology* 2 (December 2023): 100031, <https://doi.org/10.1016/j.jeconc.2023.100031>.

³⁹ Astri Wulandari et al., "Indonesia's Women: Corruption Is a Normal Thing (Survey of Women's Perception of Corruption in Indonesia)," *Sage Open* 14, no. 2 (April 22, 2024), <https://doi.org/10.1177/21582440241259956>; Rodrigo de Oliveira Leite, Rodrigo Dias, and Layla Mendes, "Morality and Perception of Corruption," *Latin American Business Review* 22, no. 2 (April 3, 2021): 163–88, <https://doi.org/10.1080/10978526.2020.1777558>; Ali Mukartono, Hartwiningsih, and Muhammad Rustamaji, "The Development of Corruption in Indonesia (Is Corruption a Culture of Indonesia?)," in *3rd International Conference on Globalization of Law and Local Wisdom (ICGLOW 2019)*, vol. 358 (Atlantis Press, 2019), 139–41, <https://doi.org/10.2991/icglow-19.2019.36>.

of Religious Sciences (ADIA) in Jakarta. The merger between PTAIN and ADIA resulted in the establishment of the State Islamic Institute (IAIN) or the Islamic State Institute (al-Jamiah al-Islamiyah al-Hukumiyah), which was founded in Yogyakarta in 1960. In 1997, the government elevated the status of IAIN branches in various regions to State Islamic Colleges (STAIN). Significant developments occurred in 2002 when several IAIN and STAIN were transformed into State Islamic Universities (UIN).⁴⁰

The existence of State Islamic Religious Higher Education Institutions (PTKIN) in Indonesia plays an important role in the intellectual life of the nation, as regulated by Government Regulation Number 46 of 2019 concerning Religious Higher Education.⁴¹ PTKIN was established to address the challenges of globalization and technological development, which are becoming increasingly complex and require continuous adaptation. Since the establishment of state universities, particularly with the presence of PTKIN, the Muslim community has had more options to pursue education that is relevant to the times. Indonesian scholars in the field of Islamic education continue to strive to build a comprehensive, systematic, and transparent Islamic education system, from elementary school to higher education.⁴²

Islamic higher education institutions, particularly PTKIN, play a crucial role in the advancement of education in Indonesia, especially in the era of globalization.⁴³ Research that has been conducted shows that PTKIN plays a significant role in addressing contemporary issues, such as radicalization on

⁴⁰ Amiruddin, "Dinamika Lembaga Pendidikan Tinggi Islam Di Indonesia," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 41, no. 1 (2017): 98–117, <https://doi.org/10.30821/miqot.v41i1.314>; Rezky Nurhidaya et al., "Perkembangan Perguruan Tinggi Islam Negeri Di Indonesia," *Al Urvatul Wutsqa: Kajian Pendidikan Islam* 2, no. 1 (2022): 24–35, <https://journal.unismuh.ac.id/index.php/alurwatul>; Sarwadi, "Dinamika Kelembagaan Pendidikan Islam Di Indonesia," *At Turots: Jurnal Pendidikan Islam* 1, no. 2 (2019): 112–43, <https://doi.org/10.51468/jpi.v1i2.12>; Zulfahmi Pulungan and Sehat Sulthoni Dalimunthe, "Sejarah Berdirinya Perguruan Tinggi Islam Di Indonesia," *AL-USWAH: Jurnal Riset Dan Kajian Pendidikan Agama Islam* 6, no. 1 (2022): 57–67, <https://doi.org/10.24014/au.v6i1.13453>.

⁴¹ Dian et al., "Optimizing Islamic Religious Colleges In Facing The Era of Globalization," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 1 (2023): 58–77, <https://doi.org/10.31538/tijie.v4i1.326>; Mujiburrahman et al., "Reformulation of Competency Development of Lecturers of State Islamic Religious Universities in Indonesia after COVID-19," *Asian Journal of University Education* 18, no. 1 (2022): 15–33, <https://doi.org/10.24191/ajue.v18i1.17165>.

⁴² Hikmatul Aliyah et al., "Implementation of Islamic Higher Education Development Management in Indonesia," *JMKSP (Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan)* 8, no. 1 (2023): 175–86, <https://doi.org/10.31851/jmksp.v8i1.11079>.

⁴³ Dian et al., "Optimizing Islamic Religious Colleges In Facing The Era of Globalization."

campus.⁴⁴ The establishment of this Islamic university has also given rise to many modern Islamic scholars who have then created various spectacular breakthroughs.⁴⁵ Thus, the opportunity to develop Islamic education has become increasingly open since the PTKIN institutions began operating.

Method

This research is a qualitative study using a literature review and case study approach to explore a practical framework for preventing gratification at PTKIN. The focus is on understanding the framework and methodology for preventing gratification and its implementation in Indonesia. The research method includes a literature review from various sources, such as the website jaga.id, the Corruption Eradication Commission (KPK), books, policy reports, and related articles, as well as an analysis of official documents like annual reports and government policies. Data is analyzed using a thematic approach to identify patterns and themes. Source triangulation is used to ensure the validity of findings, and research ethics are upheld by respecting copyright and privacy.

Results and Discussion

Norms and Anti-gratification Practices in the Social and Cultural Context of PTKIN

Education as a strategy for combating corruption is regulated in Law No. 19 of 2019 and KPK Regulation No. 7 of 2020. This encourages educators and lecturers to support the eradication of corruption in Indonesia, marked by the declaration of the Indonesian Anti-Corruption Education Lecturers Association (ADPAKI). ADPAKI serves as an extension of the Corruption Eradication Commission (KPK) to instill anticorruption values in formal education.⁴⁶ According to SPI data from 2019, public services are one of the sectors

⁴⁴ Alexander R Arifianto, "Islamic Campus Preaching Organizations in Indonesia: Promoters of Moderation or Radicalism?," *Asian Security* 15, no. 3 (September 2, 2019): 323–42, <https://doi.org/10.1080/14799855.2018.1461086>.

⁴⁵ Muhammad Sayyidul Abrori and Muhammad Nurkholis, "Islamisasi Ilmu Pengetahuan Menurut Pandangan Syed Muhammad Naquib Al-Attas Dan Implikasinya Terhadap Pengembangan PAI Di Perguruan Tinggi Umum," *Al-I'tibar: Jurnal Pendidikan Islam* 6, no. 1 (February 1, 2019): 9–18, <https://doi.org/10.30599/jpia.v6i1.419>.

⁴⁶ kpk.go.id, "ADPAKI, Kiprah Pendidik Perguruan Tinggi Untuk Berantas Korupsi," KPK - Komisi Pemberantasan Korupsi, 2021, <https://kpk.go.id/id/berita/berita-kpk/2194-adpaki-kiprah-pendidik-perguruan-tinggi-untuk-berantas-korupsi>; aclc.kpk.go.id, "Melalui ADPAKI, Para Dosen Bersatu Melawan Korupsi," Pusat Edukasi Antikorupsi: Cipta - Karya - Berdaya, 2022, <https://aclc.kpk.go.id/aksi-informasi/aksi/20220324-melalui-adpaki--para-dosen-bersatu-melawan-korupsi>; jaga.id, "ADPAKI, Kiprah Pendidik Perguruan Tinggi Untuk Berantas Korupsi," Jaga: Jaringan Pencegahan Antikorupsi, 2021, <https://jaga.id/berita/69c578b3-0a50-4bf3-a20f-fecde166acf2/adpaki-kiprah-pendidik-perguruan-tinggi-untuk-berantas-korupsi?vnk=688ecca9>.

vulnerable to corruption practices, including in the education sector. The most significant number of corruption cases is found in the education sector, accounting for 53%.⁴⁷ Data from the Education SPI 2023 shows that 2.4% of schools are involved in illegal levies, particularly against prospective students who do not meet the requirements. To prevent this, the KPK issued Circular Letter No. 7 of 2024 regarding the Prevention of Corruption and Control of Gratification in the Acceptance of New Students⁴⁸. Similar problems may also occur in higher education institutions, particularly in PTKIN.

The Director General of Islamic Education issued Decree No. 5783 of 2019 regarding the Guidelines for the Implementation of Anticorruption Education in Islamic Higher Education Institutions. This regulation aims to support the prevention of corruption in higher education and emphasizes the importance of Anti-Corruption Education (PAK) to build a generation of integrity. This regulation was issued because Indonesia's Corruption Perception Index (CPI) score is still below the global average, indicating the need for better efforts in combating corruption. This regulation serves as a reference and standard in the implementation of PAK in PTKIN.⁴⁹

This regulation mandates the establishment of a Center for Study and Implementation of PAK in PTKIN to coordinate anticorruption education in both academic and non-academic fields, conduct studies, training, socialization, evaluation, and reporting to the leadership of the university. This structure is expected to promote an anticorruption culture in PTKIN. The implementation strategy includes curriculum development, studies, training, courses,

⁴⁷ jaga.id, "Cegah Korupsi, KPK Dirikan Platform Jaga.Id," Jaga: Jaringan Pencegahan Antikorupsi, 2019, <https://jaga.id/berita/7f3dda7e-1f05-4ce4-8243-07bf0dc87dd7/cegah-korupsi-kpk-dirikan-platform-jagaid?vnk=06548aa9>.

⁴⁸ jaga.id, "KPK Terbitkan Edaran Agar Penerimaan Peserta Didik Baru (PPDB) Bebas Korupsi, Yuk Kita Pantaul," Jaga: Jaringan Pencegahan Antikorupsi, 2024, <https://jaga.id/berita/77c00840-158e-415a-85ed-80a651c000f1/kpk-terbitkan-edaran-agar-penerimaan-peserta-didik-baru-ppdb-bebas-korupsi-yuk-kita-pantau?vnk=8b439432>; gol.kpk.id, "Surat Edaran KPK Nomor 7 Tahun 2024 Tentang Pencegahan Korupsi Dan Pengendalian Gratifikasi Dalam Penyelenggaraan Penerimaan Peserta Didik Baru (PPDB)," GOL KPK: Gratifikasi Online, 2024, <https://gol.kpk.go.id/dokumen/26?limit=9>; aclc.kpk.go.id, "Surat Edaran Nomor 7 Tahun 2024 Tentang Pencegahan Korupsi Dan Pengendalian Gratifikasi Dalam Penyelenggaraan Penerimaan Peserta Didik Baru (PPDB)," Pusat Edukasi Antikorupsi: Cipta - Karya - Berdaya, 2024, <https://aclc.kpk.go.id/materi-pembelajaran/pendidikan/buku/surat-edaran--pencegahan-korupsi-dan-pengendalian-gratifikasi-dalam-penyelenggaraan-penerimaan-peserta-didik-baru-ppdb>.

⁴⁹ Kementerian Agama RI, "Keputusan Direktur Jenderal Pendidikan Islam Nomor 5783 Tahun 2019 Tentang Pedoman Implementasi Pendidikan Antikorupsi Pada Perguruan Tinggi Keagamaan Islam Tahun 2019," 2019, https://jdih.kemenag.go.id/assets/uploads/regulation/SK_Dirjen_Pendis_Nomor_5783_Tahun_2019_Tentang_Pedoman_Implementasi_Pendidikan_Antikorupsi_Pada_PTKI_Tahun_2019.pdf.

socialization, and practices. The curriculum must take into account the locality and characteristics of the higher education institution, while regular studies and training are conducted to strengthen the understanding and commitment of the academic community towards anticorruption. The anticorruption cultural program in PTKIN involves activities to familiarize students with anticorruption behavior, including a commitment to anticorruption in various activities. This program aims to shape the character of students with integrity. Several PTKINs in Indonesia have implemented anti-gratification policies through official regulations, as shown in Table 1.

Table 1. Several PTKINs That Have Implemented Anti-Bribery Policies

| State Islamic Religious College | Regulation |
|---------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| State Islamic University Syarif Hidayatullah Jakarta (UIN Syarif Hidayatullah) | Implements this policy with the Rector's Decree No. 649 of 2021 concerning the Gratification Control Unit of UIN Syarif Hidayatullah Jakarta for the period 2021-2023. ⁵⁰ |
| State Islamic University Raden Fatah Palembang (UIN Raden Fatah) | Has issued the Rector's Decree No. 058 of 2023 concerning the Establishment of the Gratification Control Team within the Internal Supervisory Unit of UIN Raden Fatah Palembang. ⁵¹ |
| State Islamic University Maulana Malik Ibrahim Malang (UIN Malang) | Implements this policy through the Rector's Decree No. 45 of 2021 concerning the Guidelines for Gratification Control within UIN Maulana Malik Ibrahim Malang. ⁵² |
| State Islamic University Mataram (UIN Mataram) | Has issued the Rector's Decree No. 824 of 2024 concerning the |

⁵⁰ UIN Syarif Hidayatullah Jakarta, "Keputusan Rektor UIN Syarif Hidayatullah Jakarta No. 649 Tahun 2021 Tentang Unit Pengendalian Gratifikasi UIN Syarif Hidayatullah Jakarta Periode 2021-2023," 2021, <https://asset.uinjkt.ac.id/uploads/fmXyXwZY/2021/11/UPG-UIN-Jakarta.pdf>.

⁵¹ UIN Raden Fatah Palembang, "Keputusan Rektor Universitas Islam Negeri Raden Fatah Palembang No. 058 Tahun 2023 Tentang Penetapan Pembentukan Tim Pengendalian Gratifikasi Pada Satuan Pengawas Internal Universitas Islam Negeri Raden Fatah Palembang," 2023, [http://smart.radenfatah.ac.id/storage/upload/14_14.1_1_1676084636-SK TIM PENGENDALI GRATIFIKASI 2023.pdf](http://smart.radenfatah.ac.id/storage/upload/14_14.1_1_1676084636-SK_TIM_PENGENDALI_GRATIFIKASI_2023.pdf).

⁵² UIN Maulana Malik Ibrahim Malang, "Keputusan Rektor No. 45 Tahun 2021 Tentang Pedoman Pengendalian Gratifikasi Di Lingkungan UIN Maulana Malik Ibrahim Malang," 2021, https://peraturan.uin-malang.ac.id/2023/07/05/sk-rektor-nomor-45-tahun-2021-tentang-pedoman-pengendalian-gratifikasi-di-lingkungan-uin-maliki-malang_0001/.

| | |
|---------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | Gratification Control Program Team of UIN Mataram. ⁵³ |
| State Institute of Islamic Studies Langsa (IAIN Langsa) | Has adopted an anti-gratification policy through the Rector's Decree No. 380 of 2023 regarding the Establishment of a Gratification Control Unit at IAIN Langsa. ⁵⁴ |
| State Islamic College of Mandailing Natal (STAIN Mandailing Natal) | Implements an anti-gratification policy through Circular Letter No. B-580/Sti 21/A/02/2024 issued by the Chairman of STAIN Mandailing Natal. ⁵⁵ |

Strengthening character through PAK has become one of the strategies aimed at the community by the KPK.⁵⁶ The implementation of PAK in several PTKIN has shown positive results. In Nangro Aceh Darussalam, institutions such as the State Islamic University Ar-Raniry Banda Aceh (UIN Ar-Raniry), the State Institute of Islamic Studies Lhokseumawe (IAIN Lhokseumawe), and the State Islamic College Teungku Dirundeng Meulaboh (STAIN Teungku Dirundeng) have added PAK courses, integrated them into relevant general courses, and created an anticorruption academic culture through Student Activity Units (UKM). At the State Institute of Islamic Studies Salatiga (IAIN Salatiga), advocacy training and Training of Trainer (ToT) for PAK were conducted by inviting trainers from the KPK to strengthen students' understanding of the importance of an anticorruption attitude.⁵⁷

⁵³ Humas UIN Mataram, "Rektor UIN Mataram Membentuk Tim Program Pengendalian Gratifikasi Uin Mataram," Humas UIN Mataram, 2024, <https://uinmataram.ac.id/rektor-uin-mataram-membentuk-tim-program-pengendalian-gratifikasi-uin-mataram/>.

⁵⁴ IAIN Langsa, "Keputusan Rektor Institut Agama Islam Negeri Langsa Nomor 380 Tahun 2023 Tentang Pembentukan Unit Pengendalian Gratifikasi Pada Institut Agama Islam Negeri Langsa," 2023, https://spi.iainlangsa.ac.id/po-content/uploads/sk_ppg_stempel_0001.pdf.

⁵⁵ Juli Ahmad, "Ketua STAIN Madina Terbitkan Surat Edaran Larangan Menerima Gratifikasi Dan Hadiah Dalam Mewujudkan Pembangunan Zona Integritas," stain-madina.ac.id, 2024, <https://stain-madina.ac.id/berita/detail/ketua-stain-madina-terbitkan-surat-edaran-larangan-menerima-gratifikasi-dan-hadiah-dalam-mewujudkan-pembangunan-zona-integritas>.

⁵⁶ kpk.go.id, "KPK: Pendidikan Antikorupsi Akan Memperkuat Karakter Dan Integritas," KPK - Komisi Pemberantasan Korupsi, 2024, <https://www.kpk.go.id/id/berita/berita-kpk/3362-kpk-pendidikan-antikorupsi-akan-memperkuat-karakter-dan-integritas>.

⁵⁷ Mustafa A. Rahman, "Implementasi Pendidikan Anti Korupsi Pada PTKIN Di Aceh" (Puslitpen Ar-Raniry, 2023), <https://repository.ar-raniry.ac.id/id/eprint/31390>.

The academic community is expected to set an example and spread anticorruption values within the academic environment and society. Their commitment is important to create a corruption-free environment. Since 2002, UIN Syarif Hidayatullah has integrated PAK and has also collaborated with the KPK, including utilizing the Anti-Corruption Clearing House (ACCH) channel to provide information to lecturers and students.⁵⁸ In addition, the socialization of PAK at the State Institute of Islamic Studies Pekalongan (IAIN Pekalongan), which also collaborates with the KPK, has been carried out to strengthen students' understanding of the importance of anti-corruption behavior.⁵⁹ UIN Walisongo has also established an integrity zone and a Corruption-Free Area (WBK) by forming a team for the development of the integrity zone and change agents. The goal is to ensure a corruption-free campus by implementing a preventive audit system to monitor and evaluate financial activities and campus activities in accordance with integrity standards.⁶⁰

The practice of gratification is often unrecognized by the giver because it is usually done without any specific intention.⁶¹ In Islam, gratification or giving gifts to public officials related to their positions is considered corruption. A hadith that states that gifts received by officials are considered *ghulul*. (embezzlement). The Messenger of Allah, peace be upon him, said: *عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: هَذَا يَا أَعْمُ غُلُولٌ*. The meaning is: "From Abu Humaid as-Sa'idi (it is narrated) that the Messenger of Allah, peace be upon him, said: 'Giving gifts to officials is corruption (ghulul).'" (Hadith narrated by Ahmad).

⁵⁸ Dede Rosyada, "UIN Jakarta Dan Pendidikan Anti-Korupsi," UIN Syarif Hidayatullah Jakarta, 2015, <https://uinjkt.ac.id/index.php/id/uin-jakarta-dan-pendidikan-anti-korupsi>; kpk.go.id, "Lahirkan Peserta Didik Berintegritas, KPK Bubuhkan Pendidikan Antikorupsi Lewat Anti-Corruption Academy," KPK - Komisi Pemberantasan Korupsi, 2024, <https://www.kpk.go.id/id/berita/berita-kpk/3467-lahirkan-peserta-didik-berintegritas-kpk-bubuhkan-pendidikan-antikorupsi-lewat-anti-corruption-academy>.

⁵⁹ Nala Zakina Z., Fauziah, and Raihan Lail, "KPK RI Dan UIN Jakarta Tandatangani MoU: Membangun Kesadaran Anti-Korupsi Di Lembaga Pendidikan," Layanan Informasi Publik - PPID, 2024, <https://ppid.uinjkt.ac.id/id/kpk-ri-dan-uin-jakarta-tandatangani-mou-membangun-kesadaran-anti-korupsi-di-lembaga-pendidikan>; uingusdur.ac.id, "Kerjasama Dengan KPK, IAIN Pekalongan Gelar Sosialisasi Pendidikan Anti Korupsi," UIN K.H. Abdurrahman Wahid Pekalongan, 2020, <https://www.uingusdur.ac.id/info/kerjasama-dengan-kpk-iain-pekalongan-gelar-sosialisasi-pendidikan-anti-korupsi>.

⁶⁰ Tim Humas, "Pembangunan Zona Integritas, Tim Agen Perubahan UIN Walisongo Usulkan Program Kerja Prioritas," PPID: Pejabat Pengelola Informasi & Dokumentasi, 2021, <https://ppid.walisongo.ac.id/pembangunan-zona-integritas-tim-agen-perubahan-uin-walisongo-usulkan-program-kerja-prioritas/>.

⁶¹ jaga.id, "Apa Bedanya Gratifikasi, Suap Dan Pungli? Ini Penjelasannya," Jaga: Jaringan Pencegahan Antikorupsi, 2024, <https://jaga.id/berita/9030b505-750a-4cd1-823c-5443a85e63b9/apa-bedanya-gratifikasi-suap-dan-pungli-ini-penjelasannya?vnk=b4739585>.

Gratification is considered haram by scholars of jurisprudence and hadith when it comes to giving gifts to officials related to their positions. Unlike the gifts recommended in Islam for ordinary individuals, Imam An-Nawawi considers such gifts to be haram because they are related to positions of authority. Imam Syafi'i in *al-Umm* emphasizes that gifts given to obtain rights or influence the decisions of legal officials are forbidden. The principles of Islam teach honesty, trustworthiness, and justice. A faithful Muslim must avoid gratification that influences the decisions and responsibilities of public officials, as it contradicts the principles of Islam.⁶²

The practice of gratification in PTKIN poses challenges that require a comprehensive approach. The moral commitment of officials and civil servants to preventing gratification is crucial. Many officials consider receiving gifts acceptable if there are no demands from the giver. Economic and social pressures, such as insufficient wages often exacerbate this lack of moral commitment. The regulations regarding gratification in Indonesian Law are clear, but their implementation still faces many challenges. Law No. 20 of 2001 requires that any receipt of gratification by state officials or organizers be reported to the KPK.⁶³ However, the implementation of this regulation is often hindered by low legal awareness and fear of social sanctions for the whistleblower.

The permissive culture towards gratification in PTKIN is reinforced by weak oversight and law enforcement, resulting in many cases going unreported. A strong and transparent monitoring system is needed to identify and address gratification. Education and socialization play a crucial role in the prevention of gratification. Sustainable anti-gratification campaigns and training for civil servants on how to recognize and reject gratification need to be enhanced to build a strong anti-gratification culture. The implementation of PAK at PTKIN, such as UIN Ar-Raniry Banda Aceh, IAIN Lhokseumawe, and STAIN Teungku Dirundeng Meulaboh, demonstrates a concrete effort to integrate anti-gratification values. The steps include the addition of PAK courses in the curriculum and their integration into general courses, as well as the development of an anticorruption academic culture through Student Activity Units (UKM).⁶⁴ These steps aim to enhance awareness and commitment to integrity within the academic community to improve oversight, prevention, and handling of gratification. The anti-gratification campaign and training for the academic community are significant for building an anti-gratification culture in PTKIN.

⁶² Abdul Karim, Fazzan Fazzan, and Zulqarnain Zulqarnain, "Konsep Gratifikasi Dalam Perspektif Hukum Islam," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 16, no. 1 (December 2016): 1–18, <https://doi.org/10.30631/alrisalah.v16i01.332>.

⁶³ Republik Indonesia, "Undang-Undang Nomor 20 Tahun 2001 Tentang Perubahan Atas Undang-Undang Nomor 31 Tahun 1999 Tentang Pemberantasan Tindak Pidana Korupsi," 2001, <https://peraturan.bpk.go.id/Details/44900/uu-no-20-tahun-2001>.

⁶⁴ Rahman, "Implementasi Pendidikan Anti Korupsi Pada PTKIN Di Aceh."

Another example of socialization can be done in the form of banners and billboards, as follows:



Figure 1. Example of Anti-Gratification Reinforcement at STAIN Mandailing Natal

The anti-gratification campaign and training for academic staff and students are crucial for fostering an anti-gratification culture within PTKIN (State Islamic Religious Universities). This is similar to what has been implemented in every PTKIN that has collaborated with the Corruption Eradication Commission (KPK). A strong and transparent monitoring system is also necessary to identify and address gratification. Internal oversight in PTKIN needs to be strengthened, and reporting gratification should be made easier and safer for whistleblowers. The use of the corruption prevention module and the ACCH channel from the KPK is also essential for information on combating corruption.⁶⁵

The Success Rate and Fluctuations of Anticorruption Efforts in PTKIN

Indonesia has experienced significant fluctuations in its efforts to combat corruption. From 2015 to 2018, the CPI score increased and continued to do so until 2019, indicating progress in the fight against corruption. The score then dropped drastically from 40 to 37, and in 2021, it rose to 38, but from 2022 to 2023, the score fell again to 34. This decline indicates that the perception of corruption in Indonesia remains poor despite progress. The fluctuations in the CPI score reflect changes in public trust in the government's integrity and the effectiveness of anticorruption policies.⁶⁶

⁶⁵ kpk.go.id, "KPK: Pendidikan Antikorupsi Akan Memperkuat Karakter Dan Integritas"; Rosyada, "UIN Jakarta Dan Pendidikan Anti-Korupsi."

⁶⁶ Wawan Heru Suyatmiko, "Memaknai Turunnya Skor Indeks Persepsi Korupsi Indonesia Tahun 2020," *Integritas: Jurnal Antikorupsi* 7, no. 1 (2021): 161–78, <https://doi.org/10.32697/integritas.v7i1.717>; kpk.go.id, "Indeks Persepsi Korupsi Indonesia Membaik," KPK - Komisi Pemberantasan Korupsi, 2020,

The declining CPI score indicates that anticorruption policies are not being implemented consistently or that other factors are hindering their effectiveness, such as a lack of political support or weak law enforcement. The weakness of the monitoring and transparency system, especially in budget management and procurement of goods and services, can explain the decline in Indonesia's CPI score. The Transparency International report states that the procurement of goods and services in Indonesia is often not transparent, which poses a risk for corrupt practices. In addition, the lack of protection for whistleblowers also hinders efforts to combat corruption.⁶⁷ The system's inability to protect whistleblowers and expose corruption can diminish public trust in the government and hinder the prevention of corruption.

Several components influence the success of anticorruption efforts in PTKIN. One of them is the regular evaluation of the PAK program, the incorporation of anticorruption material into the curriculum, and the active participation of the academic community. Success is reflected in behavioral changes, such as a decrease in gratification and corruption, an increase in reports of corrupt practices, and a strong culture of integrity. Fluctuations in success can occur due to changes in policy, leadership, or social, political, and economic contexts. Therefore, the program must be consistently adjusted and refined.

The success of eradicating corruption in PTKIN can also be measured by indicators from the KPK, namely SPI. In 2021, SPI recorded a score of 72.43, exceeding the target set by the National Medium-Term Development Plan (RPJMN).⁶⁸ In addition to the SPI, the KPK also uses the Anticorruption Behavior Index (IPAK) from the Central Statistics Agency (BPS). IPAK measures the level of anticorruption behavior in society, with a score close to 5 on a scale of 0-5 indicating higher anticorruption behavior. In 2021, IPAK recorded a score of 3.88, a slight increase from 3.84 the previous year.⁶⁹

<https://www.kpk.go.id/id/berita/berita-kpk/1462-indeks-persepsi-korupsi-indonesia-membaik;transparency.org>, "Corruption Perceptions Index."

⁶⁷ Riko Aji Pratama and Muhamad Hasan Sebyar, "Perlindungan Hukum Terhadap Whistleblower Dalam Perkara Tindak Pidana Korupsi Oleh Pemerintah Kota Pangkalpinang," *Aliansi: Jurnal Hukum, Pendidikan Dan Sosial Humaniora* 1, no. 4 (2024): 137–154, <https://doi.org/10.62383/aliansi.v1i4.291>; Poppy Sofia Koeswayo, Sofik Handoyo, and Dede Abdul Hasyir, "Investigating the Relationship between Public Governance and the Corruption Perception Index," *Cogent Social Sciences* 10, no. 1 (December 2024): 2342513, <https://doi.org/10.1080/23311886.2024.2342513>.

⁶⁸ jaga.id, "Indeks Integritas Nasional Lampau Skor Target RPJMN 2020-2024," Jaga: Jaringan Pencegahan Antikorupsi, 2021, <https://jaga.id/berita/a105fe6c-275b-4aad-a261-6602db78ab6f/indeks-integritas-nasional-lampau-skor-target-rpjm-?vnk=32023670>.

⁶⁹ aclc.kpk.go.id, "Tiga Indikator Keberhasilan Pemberantasan Korupsi," Pusat Edukasi Antikorupsi: Cipta - Karya - Berdaya, 2022, <https://aclc.kpk.go.id/aksi-informasi/Eksplorasi/20220522-tiga-indikator-keberhasilan-pemberantasan-korupsi>; Devy Settowaty et al., *Indeks Perilaku Anti Korupsi 2021*, ed. N. Iriana, Trophy Endah Rahayu, and Devy

<https://doi.org/10.5281/zenodo.17382105>

According to Indonesia Corruption Watch (ICW) (2024), the Corruption Eradication Commission (KPK) uses the Monitoring Center for Prevention (MCP) to oversee and evaluate corruption hotspots in each region. In 2023, the MCP index reached 75.13, a decrease of 1.16 points from 2022. This result encourages the Corruption Eradication Commission, the Ministry of Home Affairs, and the Financial Supervisory Agency to formulate quick steps and conduct a thorough evaluation in 2024.⁷⁰

The evaluation of anticorruption programs in PTKIN requires a systematic approach. The initial step is to gather quantitative and qualitative data through surveys, questionnaires, interviews, and discussions to measure the understanding and attitudes of the academic community towards corruption. The assessment also includes monitoring reports of corruption actions, changes in behavior such as transparency and integrity, as well as academic evaluations on anticorruption. Involving alums and assessing the participation of the academic community in anticorruption activities is also important. Internal oversight and cooperation with anticorruption agencies, such as the KPK, help assess integrity and provide recommendations for improvement.

Evaluation and continuous improvement based on feedback are essential to ensure the positive impact of the program. However, challenges such as resistance to change, lack of resources, and policy changes can affect the effectiveness of the program, which heavily relies on the commitment of leadership and the participation of the academic community. Despite the progress, fluctuations, and challenges in the fight against corruption, this indicates the need for ongoing evaluation and adjustment of strategies. A stronger collaboration with anticorruption agencies, along with increased awareness and commitment from the entire academic community in PTKIN, is the key to success in the future.

Anti-Gratification Framework Innovations in PTKIN

The prevention of gratification in several State Islamic Universities (PTKIN) is carried out using various methods. One of the main steps is the collaboration between the Ministry of Religious Affairs and the Corruption Eradication Commission (KPK) through the JAGA Platform (Jaringan Pencegahan Korupsi Indonesia). The Director of Gratification and Public Services at the KPK, Herda Helmijaya, explained that JAGA is an application designed to enhance public participation in monitoring and reporting acts of

Settowaty, *Badan Pusat Statistik* (Jakarta: Badan Pusat Statistik, 2021), <https://www.bps.go.id/id/publication/2021/09/08/c3e5f87d94f30ff43e848d5c/>.

⁷⁰ [kpk.go.id](https://www.kpk.go.id), "Luncurkan MCP 2024, KPK Dorong Percepatan Pencegahan Korupsi Di Pemda," KPK - Komisi Pemberantasan Korupsi, 2024, <https://www.kpk.go.id/id/berita/siaran-pers/3392-luncurkan-mcp-2024-kpk-dorong-percepatan-pencegahan-korupsi-di-pemda>.

corruption. This application aims to encourage participation, accountability, responsiveness, and transparency by integrating information on public services and facilitating the roles of both institutions and the community in preventing corruption.⁷¹

The KPK, in collaboration with the Ministry of Education, Culture, Research, and Technology, has launched the JAGA Kampus platform from jaga.id. This platform allows the public to provide feedback and reports on the management of education, finances, campus assets, and other matters deemed lacking in integrity. Jaga.id also provides data and information about education, including financial data from higher education institutions. The Corruption Eradication Commission (KPK) hopes that JAGA Kampus can enhance information transparency for students, parents, educators, and the community, as well as create an integrity-driven educational climate.⁷² The KPK has also launched the INTEGRITY Journal as a source of inspiration for law enforcement from the academic world and continues to strengthen synergy with academics to improve the quality of this journal in the fight against corruption.⁷³ The Center for the Study and Implementation of Anticorruption Education has been established to coordinate anticorruption education in both academic and non-academic fields. This center conducts studies, training, socialization, as well as evaluation and reporting. The implementation is evident at UIN Ar-Raniry Banda Aceh, IAIN Lhokseumawe, and STAIN Teungku Dirundeng Meulaboh. The update of the PAK curriculum includes the addition of courses and activities to promote an anticorruption culture. For example, IAIN Salatiga held advocacy training and a ToT with trainers from the KPK. PTKIN regularly conducts training and socialization, such as IAIN Pekalongan and UIN Syarif Hidayatullah, collaborating with the KPK and utilizing the ACCH channel for information. STAIN Mandailing Natal has also implemented an anti-gratification policy.

⁷¹ jaga.id, "Sinergi Dengan KPK, Kemenag Implementasikan Platform JAGA," Jaga: Jaringan Pencegahan Antikorupsi, 2023, <https://jaga.id/berita/33c8c0ac-7c32-4558-8418-7c850250d28f/sinergi-dengan-kpk-kemenag-implementasikan-platform-jaga?vnk=0e87fae6>; Desi Hariati, "Sinergi Dengan KPK, Kemenag Implementasikan Platform JAGA," Inspektorat Jenderal Kementerian Agama RI, 2023, <https://itjen.kemenag.go.id/web/sinergi-dengan-kpk-kemenag-implementasikan-platform-jaga>.

⁷² jaga.id, "KPK Ajak Masyarakat Menjaga Integritas Perguruan Tinggi Lewat Aplikasi JAGA Kampus," Jaga: Jaringan Pencegahan Antikorupsi, 2022, <https://jaga.id/berita/c2f376c6-1fe9-4ba1-a19f-b3ee121a0598/kpk-ajak-masyarakat-menjaga-integritas-perguruan-tinggi-lewat-aplikasi-jaga-kampus?vnk=e5603223>.

⁷³ jaga.id, "Jurnal INTEGRITAS, Sinergi KPK Bersama Akademisi," Jaga: Jaringan Pencegahan Antikorupsi, 2021, <https://jaga.id/berita/f3de9eff-ba9a-4794-9247-519e5bb96d2e/umum-jurnal-integritas-sinergi-kpk-bersama-akademisi?vnk=b45fefaf>; kpk.go.id, "Jurnal INTEGRITAS, Sinergi KPK Bersama Akademisi," KPK - Komisi Pemberantasan Korupsi, 2021, <https://kpk.go.id/id/berita/berita-kpk/2110-jurnal-integritas-sinergi-kpk-bersama-akademisi>.

Innovation within the anti-gratification framework at PTKIN influences the competitiveness of civilization. Integrity and transparency in PTKIN are important for shaping an anticorruption generation. This framework maintains the credibility of institutions and enhances national and international competitiveness. Gratification, such as money, goods, or facilities that influence official decisions, is considered corruption. The framework includes policies, procedures, training, and supervision. Policies must be clear, encompassing definitions of gratuities, prohibitions, and sanctions, as implemented at UIN Syarif Hidayatullah with the reporting and handling of gratuities. The reporting procedure must be secure and allow for anonymity, for example, through an online platform. At IAIN Salatiga, advocacy training and ToT are conducted to enhance students' understanding of anticorruption attitudes. Internal audits at UIN Ar-Raniry and other PTKINs ensure that academic activities are free from gratuities. A strong anti-gratification framework in PTKIN is essential to maintain integrity, credibility and to foster a culture of integrity and transparency. To enhance the effectiveness of anticorruption measures, the monitoring and reporting system must be strengthened. This includes the development of a readily accessible gratification reporting application as well as training for internal auditors. A mobile application that allows for quick and real-time reporting, along with ongoing training for internal auditors, is essential. Online reporting technology must be efficient and secure for gratification reports to be more effective. E-procurement and e-government integrated with a monitoring system can enhance accountability and transparency, for example, by reducing corruption in the procurement of goods and services in PTKIN. Cooperation with the KPK also needs to be enhanced to support the prevention of corruption and the implementation of anti-gratification policies. The involvement of the entire academic community, including students, in the oversight and socialization of anti-gratification measures is crucial for strengthening the culture of integrity on campus.

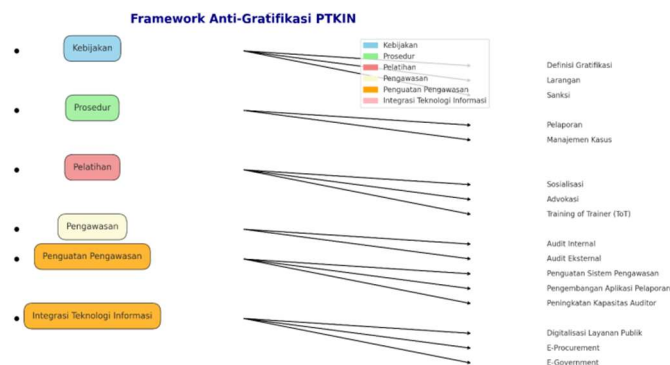


Figure 2. Anti-Gratification Innovation Framework of PTKIN

The Implications of Anti-gratification Frameworks on the Competitiveness of Civilizations

The implementation of a practical anti-gratification framework in PTKIN has significant implications for the competitiveness of civilization. *First*, PTKIN as an educational institution with integrity will attract student interest and gain the trust of the wider community. The credibility of institutions is one of the main factors that determine the reputation and attractiveness of a higher education institution. *Secondly*, anti-gratification education in PTKIN will shape a generation with high integrity that can create a transparent, accountable environment and support the eradication of corruption, as well as being highly competitive, which will then positively contribute to efforts to prevent corruption at the national level. *Thirdly*, countries with low levels of corruption tend to have higher competitiveness. PTKIN that actively prevents gratification can enhance national competitiveness. Therefore, the anti-gratification framework of PTKIN not only upholds the integrity of the institution but also shapes a generation of integrity that can enhance Indonesia's competitiveness. A clean education sector will have a positive impact on other sectors and enhance Indonesia's competitiveness on the international stage.

PTKINs with integrity will attract student interest and gain public trust by maintaining their credibility. Public trust is important to gain support from the government, the private sector, and international donor agencies that uphold integrity and transparency. Graduates of PTKIN with integrity will bring positive change to the workplace by creating a clean, transparent, and highly competitive work culture. They are expected to become the leaders of the future, improving governance in both government and corporations in Indonesia. Active PTKIN in preventing gratification helps enhance national competitiveness. Integrity in the education sector, initiated by PTKIN, has a positive impact on other sectors, including both public and private. Countries with low levels of corruption will be more attractive to foreign investors and international cooperation, which strengthens the national economy.

The implementation of the anti-gratification framework in PTKIN maintains the integrity of the institution and shapes a generation with integrity, as well as enhances competitiveness. Education in PTKIN that emphasizes integrity and transparency helps create a more just and prosperous society. A generation that understands anti-gratification will apply those values in governance, business, and everyday life. Thus, the efforts of PTKIN contribute to enhancing the competitiveness of civilization and a better future for Indonesia. Graduates of PTKIN with integrity will apply the principles of honesty and transparency, adhere to regulations, report corrupt practices, and promote accountability and the reduction of corruption across various sectors.

The generation of graduates with integrity from PTKIN will be better prepared to face global challenges and contribute to more equitable development. The success of PTKIN in promoting integrity can enhance national pride and identity, encouraging society to reject corruption and contribute to the nation's development. Overall, the implementation of a practical anti-bribery framework in PTKIN has a wide-ranging impact. This enhances the credibility and appeal of the institution, shapes a generation of integrity, boosts national competitiveness, and contributes to sustainable development and international reputation. This effort highlights the importance of anti-gratification education in building a more advanced and highly competitive civilization.

Conclusion

The prevention of gratification in PTKIN is an important step towards creating an environment free from corruption and competition. The implementation involves policies such as the establishment of the Center for Studies and Implementation of Anticorruption Education (PAK), curriculum development, training, and socialization. Although there has been progress, challenges remain, such as a lack of transparency, accountability, and strong oversight. The active participation of the academic community and the leadership's commitment to PTKIN are crucial. PTKIN also utilizes technology such as gratification reporting applications and e-procurement to enhance transparency and facilitate reporting. The prevention of gratification helps maintain the credibility of institutions, shapes graduates with integrity, and enhances national and international competitiveness. To enhance the effectiveness of anti-bribery measures in PTKIN, it is necessary to strengthen oversight, continue anticorruption training, and evaluate strategies. The protection of whistleblowers and the enhancement of awareness among the academic community are also important. Publish periodic reports and conduct routine internal audits involving independent institutions. Involve the academic community and leadership as role models, and impose strict sanctions on violators. The policies and sanctions must be socialized, and their effectiveness evaluated regularly to create a gratification-free environment and maintain the credibility of the institution.

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Authors Contributions

This research was collaboratively conducted by Zulfahmi, Muhamad Hasan Sebyar, and Mualimin Mochammad Sahid, each contributing substantially to the conceptual, analytical, and editorial aspects of the study. Zulfahmi took the lead in conceptualizing the research, designing the methodological framework, and supervising the overall direction of the study. He was also responsible for ensuring that the research objectives were aligned with the broader discourse on contemporary Islamic higher education governance. Muhamad Hasan Sebyar played a significant role in collecting data, conducting the literature review, and performing qualitative analysis, particularly in exploring innovative anti-gratification strategies within PTKIN. Meanwhile, Mualimin Mochammad Sahid contributed significantly to the critical review and theoretical refinement of the manuscript, ensuring academic coherence and integrating the findings with relevant Islamic ethical principles. All authors jointly participated in writing, revising, and finalizing the manuscript. They engaged in intellectual discussions throughout the research process and collectively approved the final version for publication.

Conflict of Interest

The author hereby declares that there is no potential conflict of interest—financial, professional, institutional, or personal—that could have influenced the research process, interpretation of data, or conclusions presented in this article. The entire research was conducted with complete academic independence, free from any external pressure, funding influence, or organizational bias that might compromise the objectivity and authenticity of the findings. Throughout all stages of the study—from conceptualization, literature review, and data collection to analysis, interpretation, and manuscript preparation—the author adhered strictly to internationally recognized ethical research standards. A

commitment to academic honesty, methodological rigor, and intellectual responsibility guided every decision in the research process. This declaration reflects the author's dedication to maintaining the highest standards of integrity, accountability, and scholarly transparency in the pursuit and dissemination of scientific knowledge. Furthermore, it underscores the author's belief that ethical awareness and independence are essential pillars in strengthening public trust and advancing the credibility of contemporary academic research.

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