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The Importance of The Religious Pulpit As an Anti-Corruption Tool in Malang Society

Muhammad Amiruddin [1], Erryk Kosbandhono [2]
[1] Faculty of Medical and Health Sciences at UIN Maulana Malik Ibrahim Malang, Indonesia
[2] Faculty of Sharia and Law at UIN Maulana Malik Ibrahim Malang, Indonesia

ABSTRACT

Background. The existence of the Malang Raya government, with a majority Muslim population, should have the power to be the driving force for good, corruption-free governance. Islam supports the mission of social change and social criticism to create mutual awareness in the government bureaucratic system, educated and advocated through religious talks on a daily, weekly and monthly base

Purpose. The aim of the study is to determine the views of Friday prayers in preventing the culture of corruption, and to determine the role of mosque and prayers in strengthening the mindset of the followers to respond to and combat corruption.

Method. This field research uses a qualitative approach whose procedure is to produce descriptive data in the form of speech or writing and the behavior of the observed individuals. The preliminary study was conducted through initial interviews with informants and observations at the research site. Field notes resulting from observations, recordings, and notes from interviews are the result of the data collection phase. In the process of data analysis, there is data reduction, data presentation, and conclusion or verification.

Results. This study shows that the perception of khatib against the danger of corruption through the religious pulpit includes (1) Friday sermon at Malang City Hall, saying that the religious pulpit is an important variable in the prevention of corruption in Malang City. (2) Friday khutbah. The Great Mosque of Baiturrahman, Malang Regency, saying that efforts to eradicate corruption are in line with *dar'ul mafasid muqaddamun 'ala jalbil mashalih*. (3) Friday Khutbah, An-Nuur Mosque Batu City provides a solution by playing a role, *zuhud*, patience, *wara'* and *qana'ah* are seen as more effective against corruption. In the mosque's activities and programmes, the study of corruption is not specifically discussed, but is embedded in various sermons and lecture topics. The materials presented tend to be thematic, such as fiqh worship, interpretation of Qur'an or Hadith, and other materials adapted to religious and national issues.

KEYWORDS

corruption prevention, khutbah, Friday`s khatib

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Correspondence:

Muhammad Amiruddin,
hmamiruddin@gmail.com

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INTRODUCTION

Based on data from *Komisi Pemberantas Korupsi* (KPK) or the Corruption Eradication Commission of Indonesia Government in 2020, Indonesia's Corruption Perception Index ranks 85th out of 180 countries, while at the ASEAN level, Indonesia's position occupies the fourth position, still below Singapore, Brunei Darussalam and Malaysia. This condition shows that the bureaucracy in Indonesia has not been able to create good governance (Borlini, 2024; Damm et al., 2025; Nicolás-Carlock & Luna-Pla, 2024; Riberas-Gutiérrez et al., 2024; Thakkar et al., 2025). The Crime of corruption in Indonesia has infected all levels of the bureaucratic institutions of the government, both at the central and the regional levels. Corruption cases have even worsened in the regions. Accepted or not, real or not, an image mocks a form of legal practice whose level of tolerance is excessive in the following Indonesian language.

Picture 1 .
The World's Treatment of Corruptors

PUNISHMENT FOR THE CORRUPT OF THE WORLD

England, punishes corruptors with shot dead.		Germany punishes with life imprisonment
Saudian punishes corruptors by beheading.		Malaysia punishes corruptors by hanging.
The United States punished corruptors by being shot since Bill Clinton Government 1994.		Indonesia punishes corruptors more prominently by talking about deductions for detention

Based on data collected by the KPK, the number of regional heads who caught in corruption cases from 2004 to October 2018 has reached 100 people. The peak was in October 2018 which amounted to 19 people, even with hand-held operations. The catastrophy is that, according to ICW research data (2018), East Java is the province with the most corrupt regional governors. Ironically, in Malang, there are also many and rare acts of corruption, especially with the arrest of three high-ranking Regional Officials, namely the Mayor of Malang, the Mayor of Batu, and the Regent of Malang, followed by more than 40 legislators who are also involved in corruption.

Nationally, religious leaders are required to develop exemplary, polite religious tolerance, social piety; maintaining work ethic and productivity; increasing the intensity of dialogue between religious communities; encourage the corruption eradication movement; and instilling nationalism as part of religious spirituality in the midst of society (Chawhuaveang et al., 2024; Cueto, 2024; Gram et al., 2024; Jingzhi et al., 2024; Rahman et al., 2024; Tapenova & Akparova, 2024). Waiting for the role of the KPK alone is not enough to eradicate corruption crimes, which have become commonplace in Indonesia. In addition, in accordance with Oce Madril` reports, there have been occasional efforts to undermine the authority of the KPK since 2010. As the majority religion, Islam and its scholars should be able to play their role in issuing ijtihad to prevent acts of corruption in

Malang regions. Islam should be present and play a role as a religion that has a mission of social change and social criticism.

The findings of the research have very important advantages, in theory, such as: (1), it can be used as an excellent concept about the urgency of religious pulpits as a basis for preventing corruption crimes. (2), it can provide a new paradigm about the content of religious pulpits that can achieve social change. Practically, the findings of this study also have no less significant benefits, namely they can be used as new considerations for the Corruption Eradication Commission (KPK) and executive and legislative institutions in building efforts to prevent corruption crimes through religious pulpits.

In the context of Islam, acts of corruption are the same as *fasad*, namely acts that damage the order of life, and whose perpetrators are classified as committing *jinayaat al-kubra* (great sin). In Islam, corruption is an act that violates the Sharia. Islamic Sharia aims to realise the benefits for humanity through what is called *Maqashidussy Sharia'ah*. Among the benefits to be sought is the protection of property (*hifdzul maal*) from various forms of harm and misappropriation.

RESEARCH METHODOLOGY

Fieldwork using this qualitative approach, with all its procedures, produces descriptive data in the form of speech or writing and the behavior of the observed individuals, as intended by Bogdan and Taylor (1992). Preparation for this research involves preliminary study activities and research instrument development (Manning, 2024; Nepomuceno & Elafi, 2024; Syahird & Ilyas, 2024; Teodocio & Morales, 2024). The preliminary study is carried out by means of initial interviews with informants and observations at the research site. Field notes resulting from observations, recordings and notes from interviews are the output of the data collection phase.

It is understood that data analysis has undergone several stages. Miles and Huberman have suggested that the data analysis process consists of three interrelated sub-processes: data reduction, data presentation and conclusion drawing or verification. Firstly, it is recommended that all findings of phenomena in the field be recorded, through observations, interviews and documentation in the form of field notes. Researchers have made daily observation notes while in the field. In addition, it is suggested that each interview be recorded only with permission from the informant. Secondly, the records of observations, interviews and documentation are reviewed, with important data being separated from unimportant data. This work is repeated to check for possible classification errors. Thirdly, the clarified data is described, with attention paid to the focus and objectives of the research. Fourthly, a final analysis is made for the research report.

RESULT AND DISCUSSION

Based on the results of the observations made by the researcher, the resistance and prevention of corruption are very relevant to the role of the khatib in conveying religious moral messages. This was agreed by Kyai H. Alfin Shoheh, as the khatib of Friday prayers as well as the muballigh of the Baiturrohim Mosque of Malang City Hall, emphasized that : the urgency of religious lectures to improve the morality and devotion of worshippers who incidentally are employees of the State Civil Apparatus or ASN, is absolutely needed. According to him, receiving the mandate to fill in routine religious activities such as cults can be likened to the figure of the Prophet Moses at a young age who was dealing with the Pharaoh's kingdom system. Regarding corruption issues, the muballigh is tasked with providing awareness that the hereafter exists, the Qur'an is *haq*.

In addition, the muballigh also invited the worshippers to be firm in the faith that Allah with His *Jalal* nature is *Shadidul 'iqab* (The Most Severe Substance of His Punishment) and *Sari'ul*

Hisab (The Most Swift, His *Hisab*). At the same time, the *Jalal* nature of Allah is expressed in *Asmaul Husna* in terms of His masculinity such as the nature of *al-Mudzil* which means that Allah is the Most Despicable Being; *al-Dlar*, the Giver of Danger; *al-Qabidu*, the Narrowing of the All, and; *al-Muntaqimu* is the One who gives a reply.

In this context, when associated with efforts to prevent corruption cases through religious pulpits, the *Jalal* nature of Allah by missionaries is often prioritized in the themes of religious lectures, with the aim of providing theological predicate for the listeners. In addition, the narratives of the nature of Allah's *Jamal* are also often expressed by *muballigh* to former convicts of corruption, that Allah is *Dzat al-Ghafurul Wadud*, the Most Forgiving for those who want to repent, *al-Wadud*, the Most Loving of His pious servants. This means that it is not an easy matter to invite people back to the way of Allah. It takes step by step, until it reaches the stage of perfection of a servant's faith.

This is often reflected in criminal acts of corruption cases that are carried out sporadically and massively. On the same level, God's femininity is designed to give the glad tidings that God's compassion, forgiveness, and tenderness are the form of His *Jamal* and *Kamal* that must be expressed in the life of every one of His servants (Bodjongo, 2024; Desfrançois, 2025; Ibbett et al., 2025; Peltier-Rivest, 2024). In this case, the perpetrators of corruption are considered incapable of expressing God's femininity for their people by distributing welfare, protection, and affection. This awareness should be installed in the spirituality system of officials and people in Indonesia by implementing the values of God's femininity in their lives.

In relation to the above statement, Bibid Samad Rianto and Nuurlis E. Meuko describe that the corruption diaspora is like a virus that infects the body's organism system (state). The virus continues to adapt and develop rapidly following the prevailing law enforcement patterns, even at a more violent 'stage', the corruption virus penetrates and eats away at the scope of legislation. These people who spread the virus are the ones who further play a role in tinkering with the law, either by 'ordering' a new law or deleting a certain article or paragraph for its long-term interests. As the title of the book suggests, Koruptor, Go to Hell! In their free translation to Indonesian (*Koruptor, Nyeburlah ke Neraka!*), Bibid and Nuurlis said that corruption in Indonesia has spread both in terms of corruption anatomy to the "standard" of the judicial mafia.

Furthermore, according to the explanation of Kyai H. Alfin Saheh, that what is called theft or *sariqah*, embezzlement or *risywah*, *ghashab*, and *hirabah*, as well as other terms that are closely related to acts of corruption are absolutely forbidden by Allah and His Messenger. This is where the bet of a *khatib*, a *muballigh* or preacher to dare to convey firmly, which is *haq* and which is *batil*. No matter when giving a lecture in front of the public or in front of officials.

Meanwhile, from the perspective of policy makers, Kyai H. Alfin Shoheh emphasized that "The *Umara'* have a duty to uphold justice so that benefits can be achieved, namely *Tahqiqul 'adli li ishlahi ar-ra'iyah*. Before they were elected and then elected, they had promised their constituents, to their supporters and to all the people that they would be trustworthy and responsible leaders (J.V. et al., 2025; Kasten et al., 2024). This kind of thing is commonly seen on television during the election season. Likewise, after they are elected as umara', they also promise Allah and His Messenger through a pledge or oath witnessed by the holy book on their heads. But promises alone are not enough. This is where their integrity as umara' is at stake.

In line with what Kyai H. Alfin Shoheh, a muballigh as well as the Secretary of the Baiturrahman Institution Foundation of Malang Regency, said that, "In *Qawaidul Fiqh*, this corruption prevention effort is synergistic with the principle of *dar'ul mafasid muqaddamun 'ala jalbil mashalih*, which is to prevent damage is more important than advocating benefits. Our society

already understands what is right and what is wrong, that corruption is a despicable act, bribery is detrimental and violates the rules. This needs to be continuously conveyed to the congregation or the community at large, that the duty of the *umara'* should not have such a thing as *khiyanatul amanah*. The act of betrayal of trust is a form of hypocrisy, and hypocrisy is a common enemy. In this position, man is being tested at the point of his weakness, namely his wealth, position and animal lust. Therefore, one of the important roles of muballigh is to be an alarm for all *ummah*, including officials."

Regarding the legal aspect, Kyai H. Andik Wahyudi added that, 'There are those who compare corruption cases with terrorism and drug cases; why is the death penalty only applied to terrorism and drug cases? What about corruption cases? If we talk about the impact and losses, of course the dominant effect caused by corruption will be very detrimental to the *ummah* and the country. Society will suffer from the long-term effects (Aitzhanova et al., 2024; Ruiz-Fincias et al., 2024; Sarhan et al., 2024). According to him, perpetrators of corruption deserve impoverishment, in addition to prison sentences. Their assets that do not belong to them need to be confiscated and returned to the state, and the state certainly has the responsibility to return these assets to its people. In addition, corruptors must be sentenced to the severest punishment according to their respective criminal offences, and there should be no element of tolerance or reduction of the prison term because there is an element of bribery to APH.

The above statement is in line with the theory of corruption expressed by Jack Bologne through his GONE Theory (Chaiwat & Yomnak, 2024; Oliver-González, 2024; Otenyo, 2024). Bologne stated that GONE details the causes of corruption and its impacts. GONE is a theory that Bologne uses to refine the triangle fraud theory, where both theories explain the reasons why a corruptor commits fraud. Cressey states that the root causes of corruption include; pressure, opportunity, and rationalisation. Meanwhile, Bologne said that the causes of fraud consist of four factors: greed, opportunities, needs, and low punishment.

Through the theory above, Bologne explained that the 'greed' factor is a basic human characteristic that is unable to control its lust. This behaviour is potential for everyone, including ordinary people, so there is no doubt that corruption crimes often involve non-state officials. Meanwhile, the 'opportunity' factor puts corruptors in their worst position as cunning and slippery creatures. This factor is the moment that corruptors usually wait for in the midst of their 'narrowness' of responsibility (Hauser, 2024; Jiao & Luo, 2024; Olugboyega, 2024). The 'need' factor is defined as the mental attitude of corruptors who are porous because they are never satisfied with their salaries, facilities and benefits. In addition, they are also immersed in a culture of consumerism, such as shopping for luxury goods, going to malls, staying at five-star hotels, partying at entertainment venues, and other glamourous lives.

That's not the way to get peace in life. Life needs a leader. Life needs a leader who is a warrior, who is always needed. But lately the leaders who have emerged are no longer warrior leaders, but leaders with a corrupt spirit. The soul has arisen because of an unhealthy political environment. To become a leader, you have to spend a lot of capital, so if you are successful, you no longer have to fight for the people, you have to fight to get the capital back. Therefore, they do not feel wrong if they have to be corrupt, even if it endangers the life of the nation and the state.

Meanwhile, the 'low punishment' factor does not create a deterrent effect for the perpetrators. The *ta'zir* process in the form of cutting off the hand is a form of learning with its achievement, namely fame and also fulfilling the rights of Allah, This *ta`zir* is a stage of imprisonment before the legal status must increase (because if it meets the requirements) it becomes a death penalty. Legal action must lead to the benefit of the public and the aspect of consistency with God.

Bologne's narrative is in line with Imam Ghazali's construction of Sufism, which says that the animalistic dimension of human beings often becomes a stumbling block for humans to be kind and wise. These dimensions are described by *Hujjatul Islam el-Imam al-Ghazali* (Death 505 H) in the form of the libido of livestock and wild animals. These two animalistic traits are reflected in the behaviour of corruptors. On the one hand, the behaviour of corruptors is similar to that of cattle, which are greedy, voracious and lazy. But on the other hand, the behaviour of corruptors is also similar to that of wild animals who tend to be aggressive, want to control, hegemonise, dominate and oppress the helpless little people. As a protection from this animalistic libido, humans must be able to control and restrain themselves so that human piety becomes more complete.

The construction of Sufism is used as cognitive fuel by the preachers in the mosque of the Greater Malang Office. They are fond of promoting narratives of Sufism *maqamat* such as *maqam taubat*, patience, *tawakkal*, *ridha*, as a spiritual generator so that officials have the patience to behave honestly and trustworthy. In fact, Alfin Shoheh said that it was through this construction of Sufism that the immunity of piety of officials in Malang Raya became stronger.

Meanwhile, Kyai H. Khoirul Anwar, a muballigh at An-Nuur Mosque in Batu City who is also an alumnus of *Darul Mustafa*`Islamic School in Yemen, expressed his opinion from the point of view of Sufism, that: In the book *Tanbihul Ghofilin*, it is mentioned that a job that may seem worthless to others, may be very expensive in the hereafter. Things in this world that seem trivial, but are actually very useful. An example from *Sufi* figures is the story of Sheikh Ibrahim bin Adham (Death 162 H). He gave an example of how to be introspective and careful in thoughts, feelings, speech, and actions. For example, when his three students were told to slaughter a bird, they were asked to find a place where others would not know. When they returned, some of them had slaughtered the bird, while others had not. The two students said that they had hidden while slaughtering the bird and testified that no one knew. While the other student said that he was unable to find a place that was completely unknown to anyone or anything. He said, 'Wherever I look for a hiding place, I always feel that Allah SWT is always watching and watching me.' According to him, this last santri's words are praiseworthy because of his caution and introspection.

Kitab *Tanbihul Ghafilin bi Ahaditsi Sayyidil Anbiya' wal Mursalin* (Warnings for the Negligent: Hadiths of the Prophets and Messengers) as mentioned above is a masterpiece of Sheikh Abu Laits as-Samarqandi who became known by his laqab '*Al-Faqih'*. Sheikh Abul Laits whose full name is *Abu Laits bin Muhammad bin Ibrahim as-Samarqandi al-Hanafi* was a *tabi'ut tabi'in* scholar from Samarqand Uzbekistan who lived in the early 4th century Hijiriyah and died in 373 Hijriyah. Furthermore, Idrus Hasan in 'Translation of *Tanbihul Ghafilin'* reviews the main points of discussion in the book, one of which is about human greed. Al-Faqih explained that greed usually plagues the heart of someone who always wants something more than its portion and level. This trait can then make a person forget and abandon his responsibilities.

Idrus' description above is comparable to the nature of corruptors in various cases, including mark-up and mark-down cases. They play with the price of a procurement project or development tender in order to serve the 'idol of greed' that is built and worshipped in their hearts. Krisna Harahap (2002) revealed straightforwardly that corruption in the form of mark-up and mark-down often occurs within government agencies. Krisna said that the act of corruption by taking state money directly from safes, cipher cabinets or vaults is a clichéd or outdated mode. Today, according to Krisna, the modes that are often used by corruptors include tender games, both small and mega-projects. Procurement engineering, for example, is often done in a 'subtle' way. Not a few fictitious names of companies or decreases and increases in the number of procurement prices

found by the KPK. In addition, there is also the name 'lintingan' or 'arisan' tender. In this position, the tenderers are already determined to be the winners,

In addition to the construction of Sufism, the muballighs also offered the construction of fiqh as an effort to prevent corruption in Malang Raya. This was affirmed straightforwardly by Kyai H. Syamsul Islam, a muballigh at An-Nuur Mosque in Batu City, who stated that, 'If viewed from the point of view of Islamic Law, there is one verse in the Qur'an that seems to be an eternal debate in Indonesia, because Indonesia is not an Islamic country. This verse implies the death penalty, cutting off hands, cutting off feet, and exile punishment, as stated in *Surah al-Maidah* verse 33, 'The punishment for those who fight against Allah and His Messenger and make damage on earth, namely being killed or crucified, or cutting off their hands and feet in a cross, or exiled from their residence. Such is their humiliation in this world, and in the Hereafter they will have a great punishment.

However, Islamic law or more specifically enshrined in fiqh law, a later such as the view of *ta`zir* Zuhaili (Death 1436 H) about the death penalty for corruptors (Safira, 2017). And the religious scholars and jurists have made many fatwahs about the punishment, meaning that fiqh is no longer black and white.

One of the latest examples, *Nahdlatul Ulama* institutionally has published a book entitled "*Jihad Nahdlatul Ulama Melawan Korupsi*" or Jihad Nahdlatul Ulama against corruption. The book clearly explains the fiqh of corruption and its rulings. There is also the book "*Koruptor Itu Kafir*", or Corruptors are infidels, the result of a study by NU and *Muhammadiyah* in collaboration with the KPK, and its contents are almost the same as the previous book. There was also a fatwa that provoked polemics in the community stating that the corpses of corruptors were not obliged to be prayed for. For him, the fatwa was enough to be a shock therapy for corruptors. Apart from the various polemics that exist, the efforts of certain organisations or groups in disseminating knowledge about corruption prevention should be appreciated. Regarding legal issues, it is actually clear in the anti-corruption law, but it goes back to the honesty of law enforcement officials.'

In relation to the above statement, according to the late Kyai H. Hasyim Muzadi in his speech in the book *Koruptor itu Kafir* (Corruption is Infidel), corruption is an act of *shirk*. The general chairman of *PBNU* 2004-2010 is of the opinion that there is no appropriate punishment for corruptors other than cutting off their hands and feet by crossing them, expelling them from their neighbourhood and other appropriate punishments according to Islamic law. If he dies, his body should not be prayed for until he through his heirs returns the property he corrupted to the state. In line with the statement of the late Kyai H. Hasyim Muzadi, Din Syamsyuddin, the then Chairman of *PP Muhammadiyah*, described corruption as TBC (*Tahayul*, *Bid'ah*, *Churafat*) or shirk in the modern century. In addition, the book also suggests that the scholars should do jurisprudence together to prevent and combat the evil deed called corruption.

Ulama have a strategic role to educate the public in instilling honesty and anti-corruption education. Lectures, sermons, and da'wah materials on the fight against corruption have also been delivered by many scholars. Indeed, it is preventive efforts that can be optimally carried out through the role of *ulama*. Strengthening in terms of building social morals is what must be emphasized in religious social teachings, especially those related to anti-corruption character.

The Role of *Khutbah* as a Base for Corruption Resistance and Prevention in Government Mosques in Malang Area

Researchers have observed the results of religious activities carried out in each mosque and can now identify and measure the role of Friday sermons as a forum with great potential for

preventing and resisting non-criminal corruption. The Chairman of the Baiturrohim Mosque of Malang City Hall, Raden Achmad Mabrur, emphasised that "The sermon is the main task in conveying the messages of amar ma'ruf and nahi munkar, especially anti-corruption values. We cannot avoid the reality that has occurred recently, related to corruption issues. We must understand and decide that corruption is a common enemy and must be prevented and fought together, including corruption cases that befall Greater Malang, especially Malang City Hall.The role of the *takmir* is very urgent in striving to prevent corruption.

The Chairman of the *Takmir* of the An-Nuur Mosque in Batu City, Raden Achmad Mabrur, Haji Agus Salim, explained that there is a connection between honesty and corruption, suggesting that the increase in corruption cases may be related to a lack of honesty among public officials. He expressed concern over the morality of these officials as representatives of the ummah and suggested that honesty is an important indicator of morality. It is particularly important for Muslims to be aware of the demands of trust, honesty, and other leadership qualities, and we understand that this is a complex issue. As an institution engaged in the religious field, we believe it is necessary to reinforce or remind people with spiritual touches, either through Friday sermons, lectures, seven-minute lectures, or other recitation programs.

The *Takmir* of the Great Mosque of Baiturrohman in Malang Regency, Ustadz Royhan Riksa, has shared some inspiring insights on the vital role of *Takmir* of institutions in promoting religious activity programmes that unlock the doors to knowledge and awareness for worshippers. He emphasised the importance of leveraging impactful *da'wah* media to ignite the passion within the congregation. The mosque, he noted, plays a crucial role in guiding and inspiring the community, especially through the persuasion of missionaries or *khatibs*. He is passionate about spreading the importance of honesty and the internalisation of anti-corruption values for the greater good. According to him, corrupt behaviour is not only limited to government; it is also present in communities, families and individuals. As *takmir*, we are fellow human beings who are not immune to mistakes.

Table 1.
Daily Schedule of Reading *Kutubut Turats* at Masjid Agung Baiturrahman Kabupaten Malang

Masjid Agung Baiturrahman Malang Regency			
Days	**Schedule**	**Kitab and Author**	**Teacher**
Monday	After Maghrib Praying	***Tafsir Al-Ibriz*** by Kiyai H. Bisri Mustofa	Ustadz H. Badrul Munif
Tuesday	After Maghrib Praying	***Durrotun Nasihin*** *by* Al-Allamallah Usman bin Hasan bin Ahmad Asy Syakir Al-Khaubawi	Kyai H. Imam Ma'ruf
Wednesday	After Maghrib Praying	***Kifayatul Atqiya' Wa Minhaj Assyifa'*** *by* Sayyid Bakari Al-Makki bin Sayyid Muhammad Syatho ad-Dimyathi	Kyai H. Zainul Arifin
Friday	After Maghrib Praying	***Bulughul Marom*** *by* Al-Hafidz Ibnu Hajar Al-Asqalani	Kyai H. Asnawi Nur
Saturday	After Maghrib Praying	***Fathul Mu'in*** *by* Syeikh Zainuddin Al-Malabari	Ustadz H. Syaichur Rizal
Sunday	After Fajr Praying	***Risalah Qusyairiyah*** *by* Abul Qasim Abdul Karim Hawazin Al-Qusyairi An-Naisaburi	Kyai Dr. H. Dahlan Tamrin

Royhan stated firmly that everything related to worship activities in the mosque is inextricably linked to the role and function of *takmir*. Organisational structures typically feature a *takmir* of institution, which serves to meet the needs of worship activities, mosque facilities and infrastructure, and educational institutions under the auspices of mosques. The duties and obligations of the *takmir* management include holding deliberations related to the facilities and needs of the congregation, socialising every result of the deliberations and policies of the *takmir* of organisation both to the congregation and to the surrounding community, holding daily, monthly, and annual work deliberations with all *takmir* administrators and the board of trustees or advisors of the mosque, preparing work plans, as well as monitoring and evaluating the work of *takmir*. This is where materials on anti-corruption prevention can be scheduled, It is clear that as long as the team has never held a recitation that specifically discusses corruption, this is not an issue.

He also stated that corruption is not limited to specific decisions. It is a process involving attitude formation, deliberate planning, historical antecedents, social mobility, group affiliation and other sociological factors." The moral absence of a leader/official will gradually ensnare the pockets of the state and reinforce corrupt policies. Alatas (1975) made clear that corruption prevention relies on more than just the high morality of public officials and efficient, rational laws. The community must also play its part.

Haji Agus Salim responded to the phenomenon as stated by Alatas above. According to him, human beings today live in the midst of material life and consumerism. This, he says, triggers a sense of animalism. The drive to accumulate, produce, recycle and consume continuously is a manifestation of human animalism, which is essentially beyond human needs. It is the greedy nature of human beings that can lead their personalities to the 'fullness' of power and perpetuate it for the benefit of the seven descendants (oligarchs). The community must be present and aware of their role in this. Those concerned with law can fight it using rational and applicable laws. Those with expertise in religion can fight it with da'wah innovations relevant to the needs of the *ummah*. Haji

Agus Salim, the *takmir* leader of the An-Nuur Mosque in Batu City, has expressed his intention to raise anti-corruption themes as a religious pulpit agenda in the future.

CONCLUSION

From researching Malang Raya related to the management of the role of sermons to eradicate and prevent and eradicate corruption in Malang Raya, it can be concluded that there are at least 2 things as follows:

The khatib and muballigh through the podium revealed the urgency of ijtihad to prevent corruption, including: First, Kyai H. Alfin Shoheh, the Friday khatib and muballigh of the Baiturrohim Mosque of Malang City Hall, emphasized the urgency of the sermon as an important variable in efforts to prevent corruption. With the media of Friday sermons, at least the officials who want to commit corruption are touched in their hearts, their awareness emerges through the themes of faith to the next day that the hereafter that exists and the Qur'an is haq on the basis of Syadidul 'iqab (The Most Severe Substance of His Punishment), Sari'ul Hisab (The Most Swift, His Wisdom). Meanwhile, from Kyai H. Andik Wahyudi, the khatib and muballigh of the Baiturrahman Grand Mosque of Malang Regency raised Qawaidul Fiqhiyyah, the prevention of corruption is in accordance with the rules of Dar'ul mafasid muqaddamun 'ala jalbil mashalih, namely preventing damage is prioritized over advocating benefits. For him, sermons are important to be managed so that they function as social control so that corruption crimes are not increasingly crucial. From the khatib and muballigh of the An-Nuur Mosque, Batu City, they argue that sermons and the like play a very substantive role as a tool for social change. Sufism themes such as the attitude of zuhud, patience, wara', and qana'ah, are themes that deter corrupt behavior among officials and representatives.

The Baiturrohim Mosque has various roles and programmes. One of these is to represent the City of Malang. A study has been carried out on the theme of corruption at the mosque. This is not discussed specifically, but is tucked away in various sermons and lecture themes. The Baiturrahman Grand Mosque is a symbol of the Malang Regency, and the An-Nuur Mosque in Batu City is also a symbol. Religious pulpits are used to express themes that prevent and resist corruption, as seen in activities such as cults held after the Dzuhur prayer. The materials presented are thematic, covering fiqh worship, Qur'anic interpretation, hadith, and other materials adapted to the latest developments around religious and national issues. The delivery method is one-way, namely delivered directly by the speaker without opening a question and answer session. This is due to limited time, considering that the pilgrims must immediately return to their respective workplaces. These big themes, which illustrate the case, are often associated with various contemporary problems, such as corruption cases. The religious pulpit at the An-Nuur Mosque in Batu City plays a key role through a ta'lim ceremony, which is carried out every day after the maghrib prayer. There is also a ta'lim ceremony for dawn prayers. The mosque also runs a youth study group every Friday Legi.

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AUTHORS' CONTRIBUTION

Muhammad Amiruddin 1: Conceptualization; Project administration; Validation; Writing - review and editing. Data curation; Investigation.

Erryk Kosbandhono 2: Conceptualization; Project administration; Data curation; Investigation.

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