“RELIGION AND CORRUPTION”

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ABSTRAK

Indonesia dikenal sebagai negara yang religius, namun predikat tersebut ternyata tidak mengurangi perilaku korupsi pejabat atau masyarakatnya. Fenomena inilah yang kemudian memunculkan pertanyaan kritis mengenai seberapa efektif peran agama dalam mendukung upaya pemberantasan korupsi. Penelitian ini memperlihatkan bahwa agama masih dapat secara efektif mendukung pemberantasan korupsi karena tindakan itu bertentangan dengan kehendak Tuhan. Namun ada beberapa hal yang harus diperhatikan; Pertama, agama harus menentukan nilai-nilai absolut yang mendukung pemberantasan korupsi. Kedua, Agama harus memberikan pengajaran nilai-nilai anti korupsi secara intensif dan sistematis. Ketiga, Nilai-nilai tersebut diwadahi dalam liturgi atau ritual keagamaan agar terjadi proses internalisasi karakter anti korupsi. Keempat, perlu tindakan nyata individu atau lembaga keagamaan untuk mewujudkan karakter anti korupsi dalam tataran etis di berbagai ruang lingkup kehidupan umat.

Kata-Kata Kunci : Corruption, Anti-Corruption Values, Etika Sosial, Nilai Agama Anti Korupsi

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INTRODUCTION

Corruption is the problem in Indonesian context. Transparency International as a global coalition against corruption released Corruption Perception Index 2015.² They ranks countries and territories on how corrupt their public sector. A country or territory's scores indicates the perceived level of public sector corruption on a scale of 0 (highly corrupt) to 100 (Very clean). In the moment, the index includes 168 countries and territories. Denmark is the very clean country at the 1st ranked with a score 91 and somalia with the score 8 was ranged 168th as the most corrupt country in the world. While Indonesia ranks 88th with a score of 36. Malaysia as the neighbor country ranks 54 with a score of 50 in the same year. Corruption Perception Index (CPI) is a composite index that measures perceptions of business people and experts against corruption in the public sector, namely corruption committed by public servants, state officials and politicians.³ A poor score is a sign of widespread bribery, lack of punishment for corruption and public instiution that don't respond to citizens needs.

Religious pluralism is another context in Indonesia. The people of Indonesia since time immemorial has had diverse religions and beliefs. Therefore, the founding fathers created the Pancasila (five principles) as the basis of the Republic Indonesia. On the first principle of Pancasila state "The Almighty God". Means that the countries encourage any citizens to have a religion and perform their religious teaching in everyday life. Of course, the founders emphasize religion has become an important pillar in the life of the nation Indonesia with the intention of one of them so that its citizens have good behavior, including anti-corruption. According to the census in 2010, Indonesia's population amount to 237.641.326. It can be divideid 87,18 % muslims, 6,96 % Protestant, 2,9 % Catholic, Hindu 1,69 %, 0,72 % Budhist, 0,05 % Kong Hu Cu, 0,13 % other religion and 0,38 % missed or not to ask.⁴ From these data it appears that Indonesia is a religious nation that the majority is moslem.

But it seems that hope of the founders has not become reality. Even some cases of corruption committed by the clergy. Recently, a case of bribery which handled the corruption eradication commission. A businessman Importers of meat, Basuki Hariman give constitutional judges, Patrialis Akbar money worth \$

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2 <http://www.ti.or.id/index.php/publication/2016/01/27/corruption-perceptions-index-2015>

3 Ibid

4 Wikipedia, <https://goo.gl/1iwx0M>

20 thousand and Sin \$ 200 thousand, equivalent to 2.15 billion rupiah. The bribe money to be used to influence the decision of the Constitutional Court.⁵

Ironically, Basuki Hariman and Patrialis Akbar was known as a religious figure who often give lectures and religious instruction to the people. Basuki Hariman known as a Christian pastor and Patrialis Akbar was known as a Moslem religious teacher, we called Ustadz.⁶ There are still many other corruption cases involving the clergy and the religious public. Then it raises the question of *how effective the role of religion in combating corruption?*

METHODS

This study uses a methodology that can be called as Intradialog Methodology. It is the methodology that make this research as interfaith dialogue that can be mutually enriching interpretation and appreciation of each faith . In the context of interfaith attempt to discover the will of God together in real life situations, especially in facing the problem of rampant corruption. The study will be a document concerns human dialogue that has developed into the responsibility of faith to deal with the problems of humanity.⁷ Furthermore, to gain a deep understanding of the problem of corruption in Indonesia, this research will also open up a dialogue with the social sciences . In the end, is able to bring an action in the form of policy or practice life to transform society in the life of a more just, humane and dignified.⁸

Thus the systematic writing on this study are as follows: In the first stage, describe an objective understanding of the problem of corruption in Indonesia. This section briefly was explained in the introduction. Second, use the help of the social sciences to analyze the root causes of corruption. Third, seek and explore the moral values of religions in the effort to eradicate corruption, especially by describing the anti-corruption values in Islam and Christianity. Furthermore articulate these values with science ethics contribute ideas. Fourth, describe the dialogue between the ideas of religious self-criticism within the framework of the development of combating corruption. Fifth, find the root cause as the

5 <https://m.tempo.co/read/news/2017/01/27/063840517/diduga-menyuap-patrialis-akbar-siapa-basuki-hariman>

6 <https://seword.com/sosbud/ironis-uang-menyatukan-para-religius-ini/>

7 J.B.Banawiratma, *10 Agenda Pastoral Transformatif*, (Yogyakarta: Kanisius,2002)hal.38

8 Ibid.hal.38-39

conclusions on the weak role of religion or effectiveness in eradicating corruption in Indonesia. Sixth, make a conclusion, spoke about the role that religion can be done effectively to transform society to support efforts to combat corruption.

SOCIAL ETHICS APPROACH

Corruption refer to the new guide of Transparency International, Corruption is 'the abuse of entrusted power for private gain.' the abuse of public or private power for personal interests.⁹ Stückelberger explained and classified well the different kinds of corruption:

First, *The corruption of poverty* (Pitty Corruption) has its roots in poverty. It is the 'everyday abuse of entrusted power by low- and mid-level public officials in their interactions with ordinary citizens, who often are trying to access basic goods or services in places like hospitals, schools, police departments and other agencies. **Second, *The corruption of power*** (grand corruption) on the other hand is rooted in the greed for more power, influence and wealth or in the safeguarding of one's existing power and economic position. Here are 'acts committed at a high level of government that distort policies or the central functioning of the state, enabling leaders to benefit at the expense of the public good. Grand corruption in form of political corruption is not necessarily linked with personal financial gain, but involves 'manipulation of policies, institutions and rules of procedure in the allocation of resources and financing by political decision-makers, who abuse their position to sustain their power, status and wealth. **Thirds, *The corruption of procurement*** means paying bribes in order to sell goods and services where otherwise the competitors would win the competitor to buy goods or services that otherwise would not be accessible. **Fourth, *The corruption of acceleration*** serves the purpose of obtaining goods and services faster and on time that otherwise would not be available or delivered on time, or only with much greater administrative expense. **Fifth, *The corruption of donations*** misappropriates donations for other

⁹ Christoph Stückelberger, *Corruption-Free Churches are Possible Experiences, Values, Solutions*, Geneva: Globethichs, 2010. Hal.21

purposes than agreed, either to other projects within the receiving organization or for private interests. It is not linked with public services or private business transactions, but with not-for-profit cooperation based on a donor-receiver relationship. Donations and gifts have to be distinguished: donations in development cooperation are normally earmarked, designated to an institution and often to a project of this institution. A gift is an acknowledgment for a person or institution where the receiver is free to choose how to use it. **Sixth, *The corruption of sexual abuse*** is the abuse of a position of power not for financial gain, but for non-financial gain in form of sexual contact and abuse, normally of females, normally by males who are in a position of professional superiority, such as teachers, pastors, medical doctors, etc. The corrupter offers as a bribe e.g. entry to school or university or passing an exam, the corrupted person gets these advantages. **Seventh, *Grey corruption*** is the grey zone between corruption, collusion, nepotism, favouritism and clientelism: Collusion is 'a secret agreement between parties, in the public and/or private sector, to conspire to commit actions aimed to deceive or commit fraud with the objective of illicit financial gain. The parties involved often are referred to as "cartels". Nepotism is a form of favouritism based on acquaintances and familiar relationships whereby someone in an official position exploits his or her power and authority to provide a job or favour to a family member or friend, even though he or she may not be qualified or deserving.' Clientelism is 'an unequal system of exchanging resources and favours based on an exploitative relationship between a wealthier and/or more powerful "patron" and a less wealthy and weaker "client". Other definitions of corruption put an emphasis on specific aspects: The Swiss Agency for Development and Cooperation says: 'Corruption is the behaviour of people entrusted with public or private tasks who disrespect their duties to gain unfair advantage of any kind. The definition of the economic ethics philosopher Peter Ulrich shows how ethically explosive the issue is: Corruption is 'the undermining of the common well-being through particular interests of individuals. Thus it becomes clear that these definitions also include an ethical valuation.¹⁰

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10 Ibid.P21-23

The other review on corruption conducted by Bernard T Adeney in the angle of view of social ethics. He spoke one form of corruption that is bribery in a chapter in his Indonesian book titled social ethics cross cultures.¹¹ The writing try to understand the bribery that occurred as the common in the third world countries. There are three approaches in the world of ethics expressed to understanding of a bribery. The first approach to see bribery by the use of an ethical **point of view deontologis** or frequently also called **the moralism**.¹² This is an approach which sees a certain action as the actions that can be assessed as absolute right or wrong. An appraisal that go down to based on the rules or laws have been made and agreed upon beforehand. A violation of the rules can directly valued as a wrongful act . The assessment is in a resolute manner draw any conclusions based on the rules and regulations without seeing the background culture as the context of an action . Through this perspective then all the form of bribery to be judged as wrong action. Adeney criticized the moralism approach of this kind of has ignored the fact that sometimes the rules or moral norms collide one another with moral principles more widely. Moralism can bring people in the attitude and legalistic restrictions who justify themselves and make it stunned only on the rules of trifling with the expense of other questions have been larger and less can be defined. According to him, moralisme is an example of a shallow approach deontologis less admit complexity of the fact.¹³

Second approach is through **ethics teleologis** stating that virtue determined by result or purpose . With this notion and measures that the action are considered to be being morally wrong but produce something good it be right.¹⁴ This approach is popularly can also called the ethics of situation. Joseph fletcher as a thinker of this notion said that the christian not under the law , then there is no moral law norms for them , there are only the law of love . Thus, the bribery with this view can be justified if it has a good goal. Adeney says that ethics situation has many problems . There are obvious dangers in the form of subjective rationalization. Almost anything can be justified if it sought support in love.¹⁵ This ethic suggests an individualistic approach that is changing the rules absolutism into absolutism personal conscience. Ethics situation negates the value of all the principles except love and overly simplified relational meaning in morality. Love can be

11 Bernard T Adeney, *Etika Sosial Lintas Budaya*,...P.209-239

12 Ibid.P.214

13 Ibid.P.215

14 Ibid.

15 Ibid.P.216

the supreme rule, but not the only rule. In a case of bribery, other principles such as fairness, honesty, responsibility, and honor, and obedience to the state can not be ignored.¹⁶

The third approach is *prima facie* ethics, developed by Catholic moral theology. *Prima facie* basing his assessment on recognition that we live in a world that has fallen into sin where what is supposed to do sometimes is not possible anymore.¹⁷ This approach assesses an action based on the “first sight”. If an action is the “first sight” are wrong, then the action will still be rated as one because such action would bring tragic consequences at the expense of a value to achieve higher grades. In other words, any action will remain rated one though morally justifiable.¹⁸ So in this case, bribery is wrong even though the possibility of such measures in situations that are morally justifiable. Adeney criticizes this ethics because in reality there is no standard on the hierarchy of values. Next will be difficult to determine which value is lower or higher than other one. For example, in certain situations cowardice could be considered more evil than an assassination attempt.¹⁹

Adeney proposed three things to make a moral choice. *First, we need to first define the values that we think are absolute. The values that can not be compromised. Secondly, It should avoid situations of conflict of values.* When faced with tragic circumstances that can not be controlled, we need to know how to choose the values of higher dealing with values lower. *Thirdly, we have to weigh priorities and our decisions based on our role in certain contexts.*²⁰

ANTI-CORRUPTION VALUES OF ISLAM

There are many values of Islam against corruption. Koran condemned activity to bribe judges, to do corruption in earth and to increase in usury²¹;

“And do not consume one another’s wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume

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16 Ibid.P217

17 Ibid.P224

18 Ibid.

19 Ibid.P226

20 Ibid.P235-236

21 Christoph Stückelberger, *Corruption-Free Churches are Possible Experiences, Values, Solutions*, Geneva: Globethics, 2010. P145-146

a portion of the wealth of the people in sin, while you know [it is unlawful] (2:188).”

“But seek with what Allah has given you the Home of Hereafter; and not neglect your share of this world, and do good as Allah has done good to you, and do not seek corruption in earth. Allah does not love those who domischief (28:77).”

“That which you seek to increase in usury will not be blessed by God, but the alms you give shall be repaid to you many times (Al-Rum 30:39).”

Azyumardi Azra, An Indonesian muslim intellectual, said that in the context of Islam, corruption is an act that is contrary to the principles of justice (al - `adalah), accountability (al - trust), and responsibility. Corruption with all its negative impacts that cause various distortions on the life of state and society can be categorized including the facade acts, mischief in the land, which - once again - also very cursed Allah.²² Corruption can flourish in Indonesian society as a religious country because the religious practice is just more oriented formalism and symbolism than substance, if there is substance only leads to the practice of piety personal life alone.²³ So that religious life has no impact on good social behavior, which in this case is the expected behavior of anti-corruption.

Azra said that it is a time for religious institutions to play its role as civil society organization or pressure groups that have a specific agenda to eradicate corruption and the creation of good governments.²⁴ Further he said that these institutions can issue a fatwa obligatory to perform jihad against corruption. Because jihad Such highly contextual and relevant to Indonesia today and will come.²⁵

Director of the Center of Islamic Studies and Public Ali Munhanif assess, religion alone can not fight corruption. Religious moral boundaries is not strong enough to encourage someone to keep unscrupulous when the opportunity and power. Need legal limits that could force anyone to comply with the prohibition of corruption. He said that, “We need a firm and fair enforcement and strengthening institutions fighting corruption”.²⁶ Meanwhile, according to Deputy

22 Azyumardi Azra, Agama dan Pemberantasan Korupsi, <http://goo.gl/a13Yzb>

23 Ibid.

24 Ibid.

25 Ibid.

26 Pusat Paramadina, Korupsi Itu Bertentangan Dengan Agama, <http://goo.gl/594qGd>

Coordinator of Indonesia Corruption Watch Ade Irawan, religious values remain relevant to strengthen anti-corruption morality in society and government. Values such as honesty, responsibility, and social piety can continue to be developed through education and religious institutions. The next required exemplary of the leaders, good governance and responsible, as well as the critical public. Religious leaders also need to set an example against corruption and preventing religious institutions as a money laundering the proceeds of corruption.²⁷

ANTI-CORRUPTION VALUES OF CHRISTIAN

Corruption according to Christian ethics is a form of theft.²⁸ In the New Testament there is the story of a Christian who can be classified as people who have committed corruption. In profiled in the book of Acts of the Apostles 5: 1-11, A couple named Ananias and Safira to sell their land. Maybe, they have promised to give the land to the sale of the early church community. But Ananias with the knowledge of his wife, Safira, withhold a portion of the proceeds from the sale of land. And then Ananias lied to the apostles, he just reported a part of the sale of the land. Because it is God then execute Ananias and his wife, because both have lied or not transparent.

The text of the readings states that fraud or corruption is not only a sin against each other but also a sin against God, including into sin to lie to the Holy Spirit.²⁹ Nurseli Debora Manurung in his article wrote, "Corruption can occur because the wish to gain economic and political power over others. His heart is bound to the material and objects".³⁰ She also said that corruption will bring injustice to the other party for the rights of others is limited. On the other side to counteract corruption it is necessary to develop an attitude of honesty, transparency and even simple lifestyle.³¹

Christoph Stückelberger made a clear conclusion after research some biblical statement about corruption. He explained and made a good summary that corruption is contrary to God's will.

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27 Ibid

28 Nurseli Debora Manurung, *Kejujurann Sebagai Alat Melawan korupsi (kisah para Rasul 5:1-11)*, Sophia, Jurnal Berteologi Perempuan, No.1 Tahun 2016, ISSN 1411-3503, P.56

29 Ibid

30 Ibid. P.57-58

31 Ibid. P.58

"There is no single verse in the Bible that justifies corruption! But many verses have a very clear analysis of the effects of corruption and very clear values of a corruption-free society, which can be summarized as follows:

Corruption kills and destroys life	God wants life
Corruption denies the rights of the poor	God wants justice
Corruption hinders economic performance	God wants honest wealth
Corruption destroys trust and confidence	God wants community
Corruption strengthens violence	God wants peace
Corruption destroys integrity/credibility	God wants dignity." ³²

INTRADIALOG

We use Stückelberger classification of corruption to make good understanding of clergy corruption. The corruption in Indonesia, specially done by the clergy, can be classified as The corruption of power, the corruption of procurement, the corruption of acceleration, grey corruption and sometimes can be classified as The corruption of sexual abuse. Throughout the news in mass media is very rarely the clergy doing corruption because of poor life. So Stückelberger first category, the corruption of poverty, is not included in the corruption of the clergy. it also supported that the clergy generally have economic life status higher than the congregation or at least equal to the congregation.

It seems that there is a negative mental values possessed by the clergy who do corruptions in four categories mentioned earlier. The corruption of power showed remarkable mental greedy. Never satisfied with the power, wealth and influence they had. They stuck with life's ambition that always wants to be the first and foremost from the others. The life they want to get more services than others. This is a life that truly criticized by Jesus, that if you want to be the principal of the others it must serve others;

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32 Christoph Stückelberger, *Corruption-Free Churches are Possible Experiences, Values, Solutions*, Geneva: Globethics, 2010. P.129

“Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave— just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many (Matthew20:26-28).”³³

Greed is also contrary to the values of Christian on thanksgiving for everything, as taught by the apostle Paul in Ephesians 5: 20, “ Always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ”.³⁴ Greed is also contrary to the values to be content with what is as taught by the apostle Paul.

“I am not saying this because I am in need, for I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do all this through him who gives me strength.”³⁵

The corruption of procurement containing a negative character that is selfish, give priority to their own interests. Even for the sake of itself does not hesitate to sacrifice the interests of others. Scuttle the other party so that only he who had the opportunity to develop. Of course it is so contrary to the Christian values of love to others like themselves, as Paul letter to Galatian ;

“For the entire law is fulfilled in keeping this one command: “Love your neighbor as yourself (Galatian 5:14).”³⁶

The corruption is contrary with the principle to putting others or make others as a top priority and even self-sacrifice character for humans for the common welfare;

“Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own

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33 <https://www.biblegateway.com/passage/?search=Matthew+20%3A26-28&version=NIV>

34 <https://www.biblegateway.com/passage/?search=Ephesians+5&version=NIV>

35 <https://www.biblegateway.com/passage/?search=Philippians+4&version=NIV>

36 <https://www.biblegateway.com/passage/?search=Galatians+5&version=NIV>

interests but each of you to the interests of the others (Philippian 2:3-4)”³⁷

“Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many (Matthew 20:28).”³⁸

The corruption of acceleration show the character can not stand the suffering that is contrary to the example of Christ and the prophets who live by the principle of patient endurance before God,

“Brothers and sisters, as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord. As you know, we count as blessed those who have persevered. You have heard of Job’s perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy (James 5:10-11)”³⁹

“Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses; in beatings, imprisonments and riots; in hard work, sleepless nights and hunger; in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left; through glory and dishonor, bad report and good report; genuine, yet regarded as impostors; known, yet regarded as unknown; dying, and yet we live on; beaten, and yet not killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything (2 Cor.6:4-10)”⁴⁰

The corruption of donations occur because a person is lying. They reneged on the agreement that has been agreed for the sake of particular interest. This action is contrary to the word of God which teaches people not to lie his neighbor as describe in Leviticus 19:11;

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37 <https://www.biblegateway.com/passage/?search=Philippians+2&version=NIV>

38 <https://www.biblegateway.com/passage/?search=Matthew+20&version=NIV>

39 <https://www.biblegateway.com/passage/?search=james+5&version=NIV>

40 <https://www.biblegateway.com/passage/?search=2+Corinthians+6&version=NIV>

“Do not steal. Do not lie. Do not deceive one another”.⁴¹

It also says God will punish those who likes to lie, because a lie is a detestable in the eyes of God as written in Psalm 5: 5- 6 ;

“The arrogant cannot stand in your presence. You hate all who do wrong; you destroy those who tell lies. The bloodthirsty and deceitful you, Lord, detest”.⁴²

The corruption of sexual abuse occasionally occur among clergy. This happens not only because of sexual desire that used his position to get his wish, but also often due to the proximity of a clergy with another servant of God, usually through a process of counseling services along with the inten. Furthermore, familiarity makes a clergy and the church or the ministry partner had a sexual interest outside the institution of marriage. Although both of them know t hat it is so contrary to the Word of God which prohibits an adultery , “ You shall not commit adultery (Exodus 20:14)”.⁴³

The grey corruption also frequently occur among clergy. The power they have in a church and closeness with family or relatives who is also a church administrators made clergy possessed great potential for collusion and nepotism. Whether starting from the clergy itself or even from family or close relatives, the next grey corruption occurred that happens in the interests of their own group. Jesus has had experience with the wishes of James and John’s mother asked her son were given more power than the other students. The event then make the other disciples angry with James and John ;

“Then James and John, the sons of Zebedee, came to him. “Teacher,” they said, “we want you to do for us whatever we ask.” “What do you want me to do for you?” he asked. They replied, “Let one of us sit at your right and the other at your left in your glory.” “You don’t know what you are asking,” Jesus said. “Can you drink the cup I drink or be baptized with the baptism I am baptized with?” “We can,” they answered. Jesus said to them, “You will drink the

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41 <https://www.biblegateway.com/passage/?search=Leviticus+19&version=NIV>

42 <https://www.biblegateway.com/passage/?search=psalm+5&version=NIV>

43 <https://www.biblegateway.com/passage/?search=exodus+20&version=NIV>

cup I drink and be baptized with the baptism I am baptized with, but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared.” “When the ten heard about this, they became indignant with James and John. Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many (Mark 10: 35-45)”.⁴⁴

Through that event then Jesus emphasized teaching that if someone want to be the leading instead must be willing to serve others.

Below is a summary of human nature which often results in corruption and religious values that can be developed because of its anti-corruption:

Human Nature That Supports Corruption	Religious Values Of Anti-Corruption
Greedy, never satisfied with the power	Always give thanks to God, Being content in any situation
Sacrificing others for its own sake	Sacrificing themselves for the sake of others
Not endure, want fast-paced, impatient	Suffer patiently, ready to face hardships
Unfaithful and deceitful in his interest	Loyal and honest
Living obscene and natural adultery	Live holy, faithful to your partner, looked at sexuality as sacred
Always asking to be served	Always willing to serve others
Be hoggish	See others as more mainstream

So why religious people, especially the clergy could engage in corruption? Maybe we can answer by using the help of the concept of three religious

44 <https://www.biblegateway.com/passage/?search=mark+10&version=NIV>

elements carried by Eka Darmaputra in the book *Berteologi Dalam Konteks Indonesia*. Eka explained that religion formed by three elements; first, the theology that speaks of values or teachings. Second, the liturgy speaks of religious ritual or worship. Third, Ethics, spoke about the actions manifested in everyday life in the social environment.⁴⁵

Eka Darmaputra of the concept, it can be analyzed that the clergy who conduct most corruption has had sufficient knowledge of theology. They even memorized the arguments of scripture that forbids people to do the lies and theft. The clergy as religious leaders also used to perform spiritual disciplines such as daily worship, prayer, fasting, praise to God, and so on. Only the third element that is ethical, or application in everyday behavior is not done in accordance with the theology and liturgy believed. Mean values of theological and liturgical action alone is not strong enough to support the anti-corruption ethical behavior. This analysis is similar to Azyumardi Azra view that says that the corruption of the religion in Indonesia because of their religion only at the level of formalism and symbolism, that can be categorized with ritual, than substance that is not realized in good social behavior, or Eka call as ethical action. Then how further to develop anti-corruption in religious life real makeover?

However the values of theology still have an important role to foster anti-corruption stance. Adeney already explained that the moral attitude to do first is to define the absolute values that can not be compromised. In this analisis, the absolute values can be set from the values of religious anti-corruption as has been summarized in the list above.

Perhaps the clergy, even with corruption have to understand a lot of the values of the theology of religious tradition or scripture. But for the special values that refers to anti-corruption measures less emphasized or even are ignored. Another possibility, if the clergy have stressed it but break it, then indeed the religious leaders was a really hypocritical. Religion is only used as a cover to protect his evil deeds, namely corruption.

Thus there is still hope for the important role of religion in efforts to combat corruption. Religious values that support the anti-corruption that has been in the inventory above should be developed. Taught to the public and even from an early age. Furthermore, the human natural that support corruption should also be in eradicating in public life.

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45 Eka Darmaputra (Peny.), *Berteologi Dalam Konteks Indonesia*, (Jakarta: BPK GM, 1988)P.

Furthermore, as adeny proposed to make a moral choice, as much as possible is also a need to avoid conflicts of values. When faced with tragic circumstances that can not be controlled, we need to know how to choose the values of higher dealing with values lower . And we have to weigh priorities and our decisions based on our role in certain contexts.

As previously described, in fact, Religious diversity, in this example Islam and Christian, can actually be seen as wealth for this nation. Because in the religions embodied virtues that can build the nation's character to life in good order. Therefore in interfaith dialogue appears discourse to unite religions in step with efforts to bring a common enemy, in this case against corruption.

There are many similarities values of Islam and Christianity in his rejection of corruption. Both of them regard corruption as an act that is contrary to the principles of justice, accountability, and responsibility. So corruption undermines the ideals of a society which will lead towards the realization of a just society, peace and dignity.

It is important to develop the potential of religion as anti-corruption efforts. At the same time eroding the use of religion as a mask to protect the behavior of the clergy or other religious man in practice corruption. That is by understanding the religion not only as a way to achieve personal salvation. If that happens then the religion will actually cultivate egoism or selfishness, is an attitude that supports corruption.

Religion should not be understood as a formal, symbolic and personal course but it should be thrust embodiment of a fair society, peace and dignity. Religion in the case in Indonesia must be agents of change, becoming a significant force for the eradication of corruption. According to Islam or Christian, it is the will of God that God wants salvation of all mankind not individually. God requires social safety or salvation for all. People can live in accordance with the order of the good that God has intended. So the act of corruption is to destroy God's salvation plan for all mankind. Extensive corruption means also as a sign of disobedience to God's will.

CONCLUSION

So how effective the role of religion in combating corruption ? On this part of the question it must answer. Of course, the above analysis shows that religion is still very effective in supporting anti-corruption. Since every religion and beliefs, especially Islam and Christianity as described in this study, acknowledged that corruption is an act contrary to the will of God. However, there are several prerequisites that must be met so that religion can be utilized effectively in the formation of anti-corruption.

First, the religious values that can be considered as an absolute to encourage anti-corruption measures should be established. Every religious people who care for the nation's life better, whether it is Muslim, Christian, Hindu, Buddhist, Confucian and even other faiths need to seriously take stock values of religious anti-corruption. Whether it is through the holy scripture or by religious tradition.

Second, Furthermore, the absolute religious values of anti-corruption must be taught intensively and systematically. Taught to all people even at an early age so that the anti-corruption character can be formed. This is important, because one of the causes of corruption by religious people for religious teachings just talking about personal salvation and blessing, so they ignore the ethical teachings of anti-corruption.

Third, teaching anti-corruption also needs to be contained in the liturgy of the church or religious rituals. So worship are an effective means to internalize the character of anti-corruption into the religious life to the fullest.

Fourth, the people or religious institutions need to conduct campaigns or actions daily that supports anti-corruption ethical behavior. With these things, then religion can still function effectively in supporting efforts to eradicate corruption in Indonesia. That will create a society that is just, peaceful, prosperous and dignified. Such a society is the will of God.

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