

## CORRUPTION IN THE PERSPECTIVE OF RELIGIONS (REVIEWING CORRUPTION ACCORDING TO ISLAM, CHRISTIANITY, BUDDHISM, AND HINDUISM)

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### **Abstract**

*This paper discusses Corruption from the perspective of various religions, such as Islam, Christianity, Hinduism and Buddhism. In Islam, the terminology of corruption from the Al-Qur'an perspective is a form of criminal action that exists in Islam, but explicit mention is not found in the Qur'an, for example, the term robbery (al-harb), theft (as-sarq), the term betrayal (al-ghulul), the term bribery (as-suht). Hinduism sees corruption as an act that is considered contrary to Dharma or Rta law. Buddhism is not explained clearly, only mentioning three roots of evil namely, Lobha, Dosa, Moha. Whereas in the Bible, the term corruption is not found, because "corruption" itself is not a unique term in Hebrew or Greek. But that doesn't mean the Bible doesn't care about corruption.*

**Keywords:** Bribe, Corruption, Religion

### **Abstrak**

*Makalah ini membahas korupsi dari perspektif berbagai agama, seperti Islam, Kristen, Hindu, dan Buddha. Dalam Islam, terminologi korupsi menurut perspektif Al-Qur'an merupakan bentuk tindak pidana yang dikenal dalam Islam, meskipun penyebutan secara eksplisit tidak ditemukan dalam Al-Qur'an. Contohnya adalah istilah perampokan (al-harb), pencurian (as-sarq), pengkhianatan (al-ghulul), dan suap (as-suht). Dalam agama Hindu, korupsi dipandang sebagai tindakan yang bertentangan dengan hukum Dharma atau Rta. Dalam ajaran Buddha, penjelasan mengenai korupsi tidak dijelaskan secara langsung, namun disebutkan adanya tiga akar kejahatan, yaitu Lobha (keserakahan), Dosa (kebencian), dan Moha (kebodohan). Sementara dalam Alkitab, istilah "korupsi" tidak ditemukan karena kata tersebut bukan istilah yang khas dalam bahasa Ibrani maupun Yunani. Namun, hal itu tidak berarti bahwa Alkitab tidak memperhatikan persoalan korupsi.*

**Kata Kunci:** Agama, Korupsi, Suap

### **Introduction**

Influence in carrying out acts of corruption are white-collar crimes. Corruptors harm society through the position and influence they have.<sup>1</sup> On January 31, 2023, Transparency International Indonesia (TII) released *Corruption Perceptions Index (CPI)* or the Corruption Perceptions Index (CPI), which shows Indonesia's position in rank 110 out of 180 countries with

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<sup>1</sup> Firman Firdausi dan Asih Widi Lestari, "Eksistensi 'White Collar Crime' di Indonesia: Kajian Kriminologi Menemukan Upaya Preventif," *Reformasi Jurnal Ilmiah Ilmu Sosial dan Politik*, Vol. 6 no. 1 (10 April 2016).

a score of 34/100. This score shows a decrease of 4 points from the previous year which was at 38/100.<sup>2</sup> Nevertheless, corruption is still a big problem. Not only Indonesia, corruption is a global problem.

In addition to providing a great destruction effect (*an enormous destructions effects*) towards the life of the nation and state, especially the economy, corruption also leads to the normalization of unlawful acts and immoral and unethical acts, both socially and religiously.<sup>3</sup> Acts of corruption bring more bad effects, including harming honesty and against God. As a religious country, is corruption a violation of God's word? how religions actually view and assess corruption and what is the role of religion itself in preventing acts of corruption.

### Corruption In The Perspective Of Religions

Corruption comes from Latin "*corruption*" or "*corrupted*" (in older terms it is also called "*to break*") means rotten, corrupted, shaken, or perverted.<sup>4</sup> English "*corruption*" with basic words "*corrupt*" which has two similar meanings, *First* something rotten or damaged, *Second* it means mean, bribe, or cheat. The term has several derivatives in lan languages such as "*corruption*" in French and "*corruption*" in Dutch. Hereinafter referred to as corruption in Indonesian.<sup>5</sup> In the Big Indonesian Dictionary (KBBI), corruption is rooted in the word corrupt, which means rotten, bad work, accepting bribes (using power for personal gain due to declining morals). Law no. 20 of 2001 defines corruption as an act against the law with the intention of enriching oneself or others which results in harm to the state or the people's economy.<sup>6</sup> Transparency International Indonesia (TII) interprets corruption as an act of enriching oneself through the abuse of public officials' power. The motivation of the perpetrators is to hoard wealth and enrich themselves.<sup>7</sup>

In the long term, a corruptive culture can encourage neglect of religious teachings because in fact every religion teaches respect for the property of others.<sup>8</sup> This is not reflected in

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<sup>2</sup> Corruption Perceptions Index 2022 <https://ti.or.id/corruption-perceptions-index-2022/> diakses pada 04 Juni 2023.

<sup>3</sup> Andreas Maurenis Putra, "*Melawan Korupsi: Inspirasi dari Injil Matius 6: 11*" *Societas Fei: Jurnal Agama dan Masyarakat*, Vol. 9 no. 1 (April 2022), p. 107.

<sup>4</sup> Nur Rahmat S., *Korupsi dalam Perspektif Agama-agama*, (Yogyakarta: Relasi Inti Media, 2015), p. 36

<sup>5</sup> Warso Sasongko, *Korupsi*, (Yogyakarta: Relasi Inti Media, 2017), p. 13

<sup>6</sup> Komisi Pemberantasan Korupsi, "*Definisi Korupsi Menurut Perspektif Hukum dan E-Announcement Untuk Tata Kelola Pemerintahan yang Lebih Terbuka, Transparan, dan Akuntabel, Seminar Nasional Upaya Perbaikan Sistem Penyelenggaraan Pengadaan Barang/Jasa Pemerintah*" (Jakarta, 23 Agustus 200), p. 4.

<sup>7</sup> What Is Corruption <https://www.transparency.org/en/what-is-corruption> diakses pada 04 Juni 2023.

<sup>8</sup> Alfitra, *Tata Aturan Tindak Pidana Korupsi*, (Depok: Raih Asa Sukses, 2022), p. 24-25.

the rampant acts of corruption. The effects of corruption are: the collapse of character, morals, integrity, and religiosity, bad effects on the country's economy, death of work ethic, exploitation by a few people, and social impacts related to the decline *human capital*.<sup>9</sup>

## 1. Corruption in the Bible

The term corruption is not found in the Bible because “corruption” is not a unique term in Hebrew or Greek. This does not mean that the Bible does not pay attention to the problem of corruption.<sup>10</sup>

### A. Corruption in the Old Testament

Corruption in the Old Testament is often described by the term bribe or kickback. Not much different from other nations, Israel is inseparable from corrupt practices. Acts of corruption that are synonymous with bribes and kickbacks in the lives of Israelis receive a lot of attention.<sup>11</sup> Moses forbade the Israelites to take bribes, because bribes can blind the eyes, as written in Exodus 23: 8 *"Don't accept bribes because bribes blind the eyes of those who see and twist the truth."*<sup>12</sup> Through this verse, the Israelites are warned about the bad consequences of the practice of bribery, which can blind a person, so that justice and truth cannot be upheld.<sup>13</sup>

John 22: 12 tells the story of the leader of Israel who received many bribes. As leaders of the people, they conspired with thieves, which actions reflect the failure of leaders as well as God's people. In the next verse, they describe it as a lion that roars and pounces on its prey. They devour people and property and valuables are confiscated (John 22: 25).<sup>14</sup>

**The following are compiled verses of corruption in the Old Testament:**

<p><b>Deuteronomy</b> <b>10: 17</b></p>	<p>"Because God, your God is the God of all Gods and the Lord of all Gods, a great, powerful and terrible God, who does not look at books or accept bribes"</p>
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<sup>9</sup> *Ibid.*, p. 26-30.

<sup>10</sup> Henry H. Hetharia, *Perilaku Korupsi dalam Pandangan Alkitab*, (Mimika Baru: Aseni, 2016), p. 200

<sup>11</sup> *Ibid.*, p. 201

<sup>12</sup> Samuel Benyamin, *"Korupsi Menurut Pandangan Alkitab"* p. 2.

<sup>13</sup> Hetharia, *Perilaku Korupsi dalam Pandangan Alkitab*, p. 201.

<sup>14</sup> Benyamin, *"Korupsi Menurut Pandangan Alkitab"* p. 3

<b>Deuteronomy 16: 19</b>	"Don't pervert justice, <i>do not look at feathers and do not accept bribes</i> , for bribes blind the eyes of the wise and pervert the words of the righteous."
<b>Deuteronomy 27: 25</b>	The prohibition of bribery is not only intended for political, legal and religious leaders, as well as judges, but for all leaders in every sector and for the whole community.
<b>Deuteronomy 16: 18</b>	One group that is specifically mentioned in this verse is the officers (shoters) who work in the field of community life.
<b>Exodus 18: 21</b>	Musa appoints eloquent people from among the Israelites to be judges who help Musa, three conditions must be possessed: first, speaking and fearing God, secondly, people who can be trusted, and thirdly, people who hate bribes.
<b>Pslams 15: 5</b>	The person who can come to God is people who do not take bribes

The two reasons written in the Old Testament why bribes and gifts with a specific purpose were done by the Israelites are: first, to enrich themselves. Second, the wives of public officials live luxuriously so that their husbands are encouraged to take and accumulate as much wealth as possible, including through acts of corruption.<sup>15</sup> Meanwhile, the reason why bribery is strictly forbidden by God is because God is God who does not accept bribes (Deuteronomy 10: 17). Bribery can blind the heart and bring God's wrath and curse (Deuteronomy 28: 12).<sup>16</sup> Henry H. Hetharia continued that the prohibition of bribery was not only for social reasons (harming many people) but also for theological reasons, where God does not commit acts of bribery and also requires

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<sup>15</sup> Benyamin, "Korupsi Menurut Pandangan Alkitab," p. 4-5.

<sup>16</sup> *Ibid.*, p. 6.

Israelis not to commit bribes.<sup>17</sup>

## B. Corruption in the New Testament

Unlike the Old Testament, according to Hetharia, corruption receives less attention in the New Testament.<sup>18</sup> However, practices related to corruption such as bribery can be found in several stories, for example the story of Judas Iscariot. John 12: 1-8 tells of the Narwastu oil that Mary used to anoint Jesus' feet. Narwastu oil is an expensive oil that sells for 300 dinars, equivalent to 300 days' salary. Mark 14:5 mentions it cost over 300 dinars. Judas in John 12: 5 deeply regretted Mary's actions "Why was the cologne not sold for three hundred dinars and the money given to the poor." Mary's action is seen as a "waste" which is very contrary to the teachings of Jesus who are full of simplicity.

Thus, Judas' remorse is seen as a form of his concern for the poor. However, John 12: 6 refutes and says "He said this not because he cared about the plight of the poor, but because he was a thief; he often takes the money that is kept in the treasury he holds." The word used in the verse is *ebastazein* which means "always stealing."<sup>19</sup> Another story related to acts of corruption is written in Mark 14: 10-11 and Luke 22: 3-6 when Judas held a consultation with the Jewish leaders to hand over Jesus in exchange for 30 pieces of silver. In Matthew 26: 14-16, it is mentioned that Judas asked "What do you want to give me, so that I will hand him over to you" and they paid him 30 pieces of silver.<sup>20</sup>

## C. The Role of the Church in Corruption in Indonesia

Corruption must be completely eradicated, for at least two reasons: first, corruption is an act of theft, and secondly, corruption is an act that causes injustice.<sup>21</sup> The church as a symbol and representative of a religion cannot clearly define corruption, because this term is not found in the Bible. However, corruption as a form of theft was strongly opposed by the church. The thing to remember is that the church does not have the authority to enforce the law as law enforcers appointed by the government (eg the KPK). So that the church does not have the right to convict or try corrupt suspects.

The contribution that the church can make can be seen through the Indonesian Bishops' Conference (KWI) which sent a letter to the president of Indonesia in 2010.

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<sup>17</sup> Hetharia, "Perilaku Korupsi dalam Pandangan Alkitab," p. 201-202.

<sup>18</sup> *Ibid.*, p. 207.

<sup>19</sup> Benyamin, "Korupsi Menurut Pandangan Alkitab," p. 9-11.

<sup>20</sup> *Ibid.*

<sup>21</sup> Rahmat S., *Korupsi dalam Perspektif Agama-agama*, p. 41.

Through this letter, the church expressed sympathy for the people as well as condemned the corrupt actions of the people's representatives.<sup>22</sup> Father Franz Magiz Suseno stated that one of the causes of corruption was the failure of ethics and religious education. The decline, religious education only focuses on teaching religion and places of worship, without actively touching social aspects. In addition, the church has a role model for society. Therefore, the church is expected to contribute to fighting injustice.<sup>23</sup>

## 2. Corruption in Al-Qur'an

Basically, the terminology of corruption in the perspective of the Qur'an is a form of criminal action that exists in Islam, but explicit mention is not found in the Qur'an, for example, the term robbery (*al-harb*), theft (*as-sarq*), the term betrayal (*al-ghulul*), the term bribe (*as relation*). However, seeing the development of increasingly varied definitions of corruption, these terms also experience a significant shift in meaning, namely when these terms enter the realm of corruption studies.

Previously, of course there are many Verses and Hadiths, which explain the position or law of corruption in the Islamic view, as in His Word the Qur'an surah al-Baqarah verse 188:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْأَلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

*And do not eat wealth among you in a vanity way, and (do not) bribe judges with that wealth, with the intention that you can eat some of other people's property by sin, even though you know. (Q.S. al-Baqarah: 188)*

The verse above clearly prohibits us from taking other people's property in ways that are not right. And "prohibition" in its original meaning means "haram," and this "haram" becomes clearer when Allah uses the lafadz "*was itsme*" which means "sin." From here, it is clear that taking property that does not belong to them, including corruption, is illegal, as illegal as adultery, killing and the like. The following are several verses that can be used as references to explain corruption in several terms that the author includes: robbery (*al-harb*), theft (*as-sarq*), the term betrayal (*al-ghulul*), the term bribe (*as relation*).

### a. Term Ghulul (Betrayal) in QS. Ali Imran [3]: 161

وَمَا كَانَ لِنَبِيِّ أَنْ يَغْلُفَ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

<sup>22</sup> *Ibid.*, p. 42-43.

<sup>23</sup> *Ibid.*, p. 43-45.

*"And it is not possible for a prophet to betray (in matters of war booty). Whoever betrays, surely on the Day of Judgment he will come with what he betrayed. Then everyone will be given a perfect reward according to what he did, and they will not be wronged."*

Ibnu Abbas narrates that people (Muslim soldiers) lost red silk from the spoils of the battle of Badr from the polytheists. Even the people (hypocrites) said: "Perhaps the prophet took it." So, this verse came down. Then, Quraish Shihab gave the interpretation as follows: It is not possible for a prophet to betray at one time because one of the absolute qualities of a prophet is trust, including it is not possible to betray in matters of war booty. That is not possible for all prophets, let alone Prophet Muhammad, the leader of the prophets. Even his people should not commit treason.<sup>24</sup>

**b. Hirabah Term (Robbery) in QS. Al-Maidah [5]: 33**

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْأُخْرَةِ عَذَابٌ عَظِيمٌ

*"Indeed, the retribution for those who fight against Allah and His Messenger and cause damage on the face of the earth, is only for them to be killed or crucified, or to have their hands and feet cut off reciprocally, or to be banished from the land (where they live). That is (as) an insult for them in this world, and in the afterlife they will have a great torment."*

This verse appears in connection with the punishment given by the Prophet. In the case of the Al-'Urainiyyin tribe. Imam Bukhari narrates that a group of people from the tribes of 'Ukal and 'Urainiyyin came to meet the Prophet. After declaring Islam. They complained about their lives to the Prophet. So, the Prophet gave them some camels so that they could benefit from them, by drinking the milk and urine of the camels. On the way, they killed a camel herder, they even apostatized. Upon hearing of the incident, the Prophet sent horsemen who caught them before they arrived. This verse occurs in connection with the punishment given by the Prophet. In the case of the Al-'Urainiyyin tribe. Imam Bukhari reported that a group of people from the Ukali and Urainah tribes came to meet the Prophet. After the proclamation of Islam. They complained about their lives to the Prophet.

So, the Prophet gave them a group of camels so that they could benefit from drinking milk and urinating. On the way, they killed a camel driver, and even

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<sup>24</sup> Tahta Alfina 'Alimatul Millah, "Korupsi dalam Perspektif Al-Qur'an," Vol. II no. 02, (November 2016), p. 202.

surrendered. Hearing what had happened, the Prophet sent a group of horsemen who caught them before they reached the village. The group that caught the robbers cut off their hands and feet, gouged out their eyes with hot irons and beat them to death. In other stories, they are thrown into the desert until they are thirsty without being given a drink until they die. This verse rebukes this approach, which is why the title of His Word article uses only this word: revenge on them only, etc. in their village.

The group that caught the robbers cut off their hands and feet, gouged out their eyes with hot irons and beat them to death. In other stories, they are thrown into the desert until they are thirsty without being given a drink until they die. This verse encapsulates reprehensible behavior, so the editor only uses this word in his words: revenge against them is just etc. Jumhur Ulama said: "This verse was revealed several times." As Abu Abdullah Ash Shafi'i said, Ibrahim bin Abi Yahya told us from Salih Maula At-Tauamah, Ibnu Abbas, about robbers (street robbers): "If they kill and take valuables, they should be killed and crucified. when they kill without taking the valuables belonging to the victim, they are killed without being crucified, if they take the valuables and do not kill the victim, they do not need to be killed, but only cut off their hands and feet crosswise, and when they frighten passers-by in the street, and they do not take anything of value, they must be expelled from the village or village where they live.

c. **Term As-Sariqah (Theft) in QS. Al-Maidah [5]: 38**

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

*"As for men and women who steal, cut off their hands (as) a reward for what they did and as a punishment from God. And God is Mighty, Wise."*

Having previously explained about the lawful punishment for robbers, now it has been explained about the lawful punishment for thieves, namely: Male and female thieves cut their wrists as a worldly retribution for what they have done, namely stealing and the torments that can make them be afraid to do it. also others are afraid to do the same.<sup>25</sup> The word as-sariq (thief) gives the impression that the person concerned has stolen many times, so it is natural to call him a thief. If we understand this, it means that a person who has just stolen once or twice does not deserve to be called a thief, so he is not and is not subject to the punishment mentioned in the verse above.

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<sup>25</sup> *Ibid.*, p. 205.

d. **The term as-suht (Bribery) in QS. Al-Maidah [5]: 42**

سَمْعُونَ لِلْكَذِبِ أَكْلُونَ لِّلسُّخْتِ فَإِن جَاءُوك فَاحْكُم بَيْنَهُم أَوْ أَعْرَضْ عَنْهُمْ وَإِن تُعْرَضْ عَنْهُمْ فَلن يَضُرُّوك شَيْئًا وَإِن حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللّهَ يُحِبُّ الْمُقْسِطِينَ

*"They really like to hear false news, eat a lot of illegal (food). If they (the Jews) come to you (Muhammad to ask for a verdict), then judge between them or turn away from them, and if you turn away from them then they will not harm you in the least. But if you decide (their case), then decide justly. Indeed, God loves the righteous."*

The term as-suht in the verse linguistically comes from the word sahata, which means obtaining wealth and or wealth illegally (haram). The same thought was explained by Az-Zamakhshari in his interpretation that the word "suht" refers to wealth (wealth) that is forbidden. On the other hand, in his commentary, atz-Tsa'labi explains that illicit wealth here means a bribe given to someone in certain matters. Umar, 'Ali and Ibn Abbas mentioned that one part of the problem was "bribery" in matters of law. Thus, the term as-suht in the verse is part of the Qur'anic term regarding the practice of bribery, which is part of corruption. If we take a closer look, this verse is a unified whole that explains corrupt practices in the current context. When bribery is committed by those in power it is part of a form of corruption that has grown in society. Many do not understand that bribes (as-suht), both those who receive and those who give them, are included in acts of corruption. In fact, sometimes such actions are carried out by people who already know, but act as if they do not know.

3. **Corruption in Hinduism**

A Hinduism sees corruption as an act that is considered contrary to Dharma or Rta law. Dharma is the basis for living life and the law of Rta is a law that no one can fight or bargain with. In the concept of Tri Kaya Parisudha, corruption is stated as an act that is not right because it violates *Manacika* (right thinking), *Wacika* (tell the truth) and *Kayika* (do the right). Which should be the right actions, thoughts and words, but these things are ignored in order to do something that is against the law. Tri Kaya Parisudha is one of the behavioral concepts that must be carried out in order to avoid this act of corruption.

The holy book Sarasamuscaya sloka 79 is mentioned as follows:

*Manasa nicayam krtva tato vaca vidhiyate, Kriyate karmana pascad pradhanam vai manastatah.*

*Meaning: the mind which is the determining element; if the determination of the heart's feelings has occurred, then people start saying, or doing actions; therefore it is thought that is the principal source.*<sup>26</sup>

Everything that is done, thought is the source. because the mind is the source of human action. Controlling the mind towards a good direction also means providing a stimulus to do good deeds as well. Because it is visible to other people's eyes, actions can be controlled by norms. But it is different with the mind, which cannot be recognized by others. Therefore, you must think well so that the words and deeds you do can be good too. In Hinduism, there are concepts *Panca Ma* which means the five actions that distance themselves from dharma. *Panca Ma* Which *First* is *madat*; consuming addictive substances such as drugs. Which *second Memunyah*; drink intoxicating liquor. Then there is *Memotoh*, do gambling. *Fourth, Madonna*; identical adultery playing with women. *Lastly, Mamaling*; theft or corruption. The last *panca ma* concept, which is *mamaling*, has the same meaning as corruption. Stealing as the act of taking other people's goods or rights without the owner's knowledge and permission. Where theft is also said to be an act that violates the law of the country and the law of the Republic of Indonesia because it has harmed others.

According to Hinduism, the cause of someone committing corruption is due to not being able to control the *Sad Ripu* within. *Sad ripu* itself is the six enemies found in humans, namely: 1. *Kama*; lust or excessive desire that goes beyond one's limits, 2. *Lobha*; Greedy or greedy 3. *Krodha*; angry beyond reasonable limits, 4. *Moha*; confused or *awidya*, 5. *Mada*; drunk on property or drink 6. *Matsarya*; envy or envy. These enemies can destroy a person's dignity and glory if they are not controlled, for example by committing corruption. So, as a human being, we need spiritual and spiritual control in order to continue on the path of dharma. This is in accordance with one of the words in the holy book *Bhagawad Gita*, XVI.21 which is:

*Tri-vidham narakasyedam Dvaram nasanam atmanah, Kamah krodhas tatha lobhas Tasmad etat trayam tyajet.*

Which means: the three gates to hell, leading to the abyss of self-destruction, namely *kama*, *krodha* and *lobha*, therefore these three must be abandoned.<sup>27</sup>

Hinduism recognizes the law of *karmaphala*, which is the way of life for Hindus. I Wayan Suja explains *karma phala* as action and reaction as Newton's law of

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<sup>26</sup> I Nyoman Kadjeng dkk, *Sarasamuccaya*, (Surabaya: Paramita, 2003).

<sup>27</sup> Gede Pudja, *Bhagawad Gita (Pancama Weda)*, (Surabaya: Paramita, 2005).

motion. *Karmaphala* used as the law of cause and effect of every action.<sup>28</sup> Furthermore, in his conversation with Sang Suyasa, Rsi Dharmakerti explained that "*karmaphala* means the result of one's actions. It is believed that good deeds (*subhakarma*) brings good consequences and bad deeds (*asubhakarma*) bring bad consequences."<sup>29</sup> Subha and subha Karma are always related and side by side like the cycle of *rwabhineda* (two different sides). Karma Phala consists of three types, namely: 1) *Sancita Karmaphala* i.e. past actions are reflected in present life as a result. 2) *Prarabdha Karmaphala* namely action now, the result is also enjoyed now. 3) *Kriyamana Karmaphala* is an action that is performed in the present life and will be enjoyed in the future and or in the future.

This law of karma is a reminder for Hindus in living life, which is expected to dwarf bad deeds and increase good deeds. The law of karma is like a double-edged sword that can act and prevent someone. The law of karma, which is used as a concept of belief by Hindus, is also contained in Reg Veda VII.104.10 which states "those who try to contaminate food essence, steal, rob, will sink into destruction, not themselves, but also their descendants." Another part also mentions that humans who worship God with lies and not really, can experience destruction.<sup>30</sup>

#### **4. Corruption in Buddhism**

##### **A. Lobha, Dosa, Moha (Three roots of evil) causes Corruption**

In Buddhism, there are three roots of evil. The first is Lobha, which means wanting something from other people. It can also be interpreted as not being satisfied with something you have. Lobha attitude can manifest into forms such as seeking endless pleasure or sensory satisfaction, until what is desired is achieved. Greed (lobha) manifests itself when the mind wants to grip or hold on to an object and doesn't want to let go.

Whereas hatred (sin) is a mental attitude that is vicious, rough and ruthless. An attitude of mind like sin wants to destroy its object, even if only mentally. There is a mental behavior that rejects the object, essentially "don't want to". Then there is delusion (Moha) which is delusion. The characteristic of Moha is the state of mind which is blind,

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<sup>28</sup> Wayan Suja, *Titik Temu IPTEK dan Agama Hindu (Tafsir Ilmiah Ajaran Veda)*, (Denpasar: Pustaka Manik Geni), p. 159.

<sup>29</sup> PHDI, *Upadeca Tentang Ajaran-Ajaran Agama Hindu*, (Denpasar: ESBE Buku, 2012), p. 18.

<sup>30</sup> I Wayan Maswinarta, *Rgveda Samhita Mandala IV, V, VI, VII* (Surabaya: Paramita, 2004).

ignorant or lack of knowledge.<sup>31</sup>

Lobha, Dosa and Moha are forms that are related to one another, meaning that greed can be accompanied by delusion, and dosa can also be accompanied by delusion, whereas lobha cannot be associated with sin. Lobha or greed is attached to the object, whereas sin or hatred repels the object, whereas moha or delusion can accompany greed and hatred. That is why a person has the nature of greed, because he has the quality of ignorance (moha), believing that what he is doing is the truth. Here corruption is considered as a new truth or even a way of life (*way of life*).<sup>32</sup>

Moha is delusion. Defining Moha as stupid is not an inability to read or write, but it is the mind that one has that is stupid. A person who has the nature of moha cannot distinguish between good deeds that must be done and bad deeds that should be abandoned. His actions will lead to bad things. Because of the delusion one has, one can think that a crime can be done naturally. Many things can be categorized as a Moha or delusion, such as laziness to do good, lazy to work together, selfishness, oppressing fellow human beings, intolerance, prestige, arrogance, arrogance, and hypocrisy.

Greed or lobha can also be categorized as one of the causes of the criminal act of corruption which is accompanied by ignorance which thinks that corruption is a right action. If it is associated with sin or hatred, then sin is also the cause of acts of corruption, because the perpetrators of corruption reject objects in the form of poverty, unwillingness to live hard, refuse to work hard in a fair and honest manner.

## **B. How to avoid Corruption According to Buddha**

In order to avoid acts of corruption one should have good morals or precepts as part of the Noble Eightfold Path taught by the Buddha. According to the Sayadaw, the noble/main eightfold path consists of three parts, namely:

- 1) Sila (Morality) which includes:
  - a) True Speech (*sāmā-vāka*)
  - b) Righteous Deeds (*sāmmā-commanta*)
  - c) Right Livelihood (*samā-ajiva*)
- 2) Samādhi (Concentration) which includes:
  - a) Right Effort (*samā-vāyāma*)

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<sup>31</sup>A.Kheminda, *Kamma Pusaran Kelahiran dan Kematian Tanpa Awal*, (Jakarta : Dhammavihari Buddhist Studies, 2018).

<sup>32</sup> Gunawan Djayaputra, “*Marhaenisme, Pancasila, dan Trisakti: Antitesis Korupsi dalam Perspektif Budha*,” Vol. I no. 2 (Desember 2021), p. 104.

- b) Right *Mindfulness* (*sammā-sati*)
- c) Right *Concentration* (*samma-samādhi*)
- 3) Pañña (Wisdom) which includes:
  - a) Right *Understanding* (*samma-ditthi*)
  - b) Right *Thought* (*samā-sankappa*)<sup>33</sup>

Sila is the main teaching base in Buddhism as a good moral and ethical foundation that influences one's behavior or way of behaving. One of the groups of Precepts is right action<sup>34</sup> Therefore, when someone commits an act of corruption that is included in the category of unrighteous acts, it shows that the person has committed a violation of ethics or morality. Thus, if a person has good morals and ethics, then he must not commit reprehensible acts. Right Action (*sammā-kammanta*) can also be interpreted as "right action." Practitioners (in this case followers of Buddhism) are expected to act morally right, not to do things that could harm themselves or others.

The implementation of good morals and ethics will give birth to Hiri and Ottapa. Hiri itself can be interpreted as ashamed of doing wrong and while Ottapa means fear of the consequences of wrong actions. Hiri's source is within oneself, which is in the form of shame to do evil. Someone who has Hiri will think: "Only "stupid" people and uneducated children have no shame in doing evil." Therefore, he will avoid wrong views and perform good deeds. With Hiri, a person reflects on the honor of himself, his teacher, his education, or the community in his environment. If someone has Hiri, then he himself is the most appropriate to be the best teacher and supervisor.

Means having a fear of doing evil whose roots come from outside one's self and are more due to the influence of the surrounding environment. If Hiri was formed by shame, then Ottapa was formed by fear. Ottapas can be known by their ability to detect danger and fear of making mistakes. Hiri-ottapa is also called *dhmma protector of the world (Lokapala Dhamma)*.<sup>35</sup> The hope is that if everyone in the world practices Hiri and Ottappa's senses, harm to others can be avoided. Because of feeling ashamed to do something that is not good and afraid of the consequences of his actions.

## Conclusion

Every perpetrator of corruption has violated the rules of state law as well as religion.

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<sup>33</sup> U. S. Sayadaw, *Buku Pedoman Studi Abhidhamma*, Vol. I (Jakarta, Dhammavihari, 2021) p. 9-90.

<sup>34</sup> Sikkhananda, *Sila Penjelasan Disertai dengan Cerita*, (2012), p. 11.

<sup>35</sup> *Ibid.*, p. 21-22.

Religions in Indonesia, in each of their teachings, do not clearly mention corruption in their books, but each religion rejects and prohibits acts that are included in corrupt forms, such as bribery, abuse of office, embezzlement of money, and so on. Even though religion has prohibited acts of corruption and the state has legal provisions for perpetrators, the prevalence of corruption in Indonesia is rooted in a decline in morality and spirituality.

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