

An Analysis of the Response of the Qur'an and Bible to Social Inequality and Economic Growth: The Impact of Acts of Corruption

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ABSTRACT

Corruption is a global problem that significantly impacts public morality, the economy, and society. This article aims to analyze the response of the holy books of the Qur'an and the Bible to acts of corruption and their impact on social life. This research employs a comparative approach, using a literature study method by examining relevant primary and secondary sources from both texts. The findings indicate that both the Qur'an and the Bible emphasize social justice and mutual prosperity as the core principles to address inequality and promote equitable economic growth. In the Qur'an, social inequality is addressed through the obligation of zakat, the prohibition of usury, and the encouragement to invest and engage in fair business practices. Islam also prioritizes the equitable distribution of wealth and prohibits economic exploitation. In contrast, the Bible advocates concern for the poor through acts of charity and stresses that wealth should be used to aid others. The Christian principle of love further promotes a more inclusive and justice-based economic system. Thus, both holy books offer solutions that center on justice, social welfare, and moral responsibility, fostering balanced and sustainable economic growth.



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INTRODUCTION

Corruption, especially in Indonesia, is an interesting topic to be discussed by experts, including religious experts, legal experts, political experts and interfaith experts who are often discussed. Everyone agrees that corruption is a disgraceful act that must be eradicated.(Suna, 2024) One of the most serious challenges in the development of a nation and state is corruption, because corruption is a crime and criminal act that creates serious problems and threats, because it can endanger the stability and security of the country and also set back the nation. ummah.(Abdussahid, 2019) Corruption is also a form of moral and social deviation that has become a global problem, thereby destroying the order of economic, political and social justice. As time goes by, many people pay less attention to religious norms, only caring about their own lifestyle without paying attention to the welfare of the people, whether the source is halal or haram (Mukhlis, 2025a; Mukhlis & Saidah, 2025). Corruption itself occurs at every level and aspect of society. Starting from small things, namely taking care of building permits, procurement projects in government agencies to legal processes, etc. Without us realizing it, corruption arises from habits that are often considered normal or usually done as a reward or service for a service.(Mustawa, 2023) Therefore, the problem of corruption cannot be left alone, so that the public does not feel the impact of this corrupt behavior.

Unequal economic growth causes gaps between rich and poor groups. This inequality can be caused by various factors, such as differences in access to education, technology, decent work, and economic policies that favor certain groups. Several studies show that economic inequality is correlated with increasing crime rates, social isolation and economic instability. Apart from that, economic inequality can also hamper a country's economic growth, especially if low-income groups do not have sufficient purchasing power to drive market demand. Solutions that are often proposed to overcome this inequality include increasing access to education, fair wage policies, equitable development, and fiscal policies that favor economically weak groups.(Farkhan & Maryani, 2023, p. 597) Meanwhile, social

inequality occurs in Sekadau Regency, West Kalimantan. Social inequality occurs due to differences in population growth ratios, population density, levels of education, health and labor with an imbalance between the number of working age population and employment as the main factor.(Farkhan & Maryani, 2023, p. 596).

Etymologically, corruption comes from the Latin word *corruptus* (corrupti). Originating from Latin, it then spread to various European languages, such as corruption and corruption in English, while in French corruption and corruption are in Dutch. These languages were adapted into Indonesian so that they became corrupt. Corruption itself is the opposite of conditions that are fair, right and honest. Meanwhile, according to Law Number 31 of 1999 in conjunction with Law Number 20 of 2001, namely regarding the eradication of criminal acts of corruption, those included in the category of criminal acts of corruption are anyone who is categorized as committing an unlawful act. and perform actions that enrich oneself and benefit oneself. even other people.(Kurniawan, 2019) In the academic world, corruption itself has given rise to various discussions, Natael Budiman revealed that based on the Old Testament and New Testament books which explain, acts of corruption are a means of satisfying desires that can harm other people and are also acts that harm other people. contrary to the code of ethics and morality of Christian life. , which is part of greed (Mukhlis, Arifin, Ridwan, & Zulbaidah, 2025; Mukhlis, Arifin, Ridwan, Zulbaidah, et al., 2025). Therefore, one way to form non-corruption ethics is to increase honesty, social justice, economic justice and expand feelings of gratitude.(Ashri, 2024) Syed Hussein Alatas said that corruption is the subordination of public interests under personal interests which includes violations of norms, duties and welfare of society, which is carried out in complete secrecy, betrayal, deception which has an impact on society.(Putri, 2021) There have been many studies or articles discussing corruption and its impacts, but there are still several things that need to be studied in more depth regarding corruption in the holy Koran and also the Bible. Like the article entitled "Corruption Law from the Viewpoint of the Al-Quran" written by Syamsul Bahri. He revealed that corruption is the misappropriation or embezzlement of state or company money for personal or other people's interests, by taking property that is not rightfully theirs in an incorrect manner. As the Qur'an forbids humans from doing this and threatens that whoever takes someone else's property without right, he will take that property with him in the afterlife.(Bahri, 2013).

There is also an article related to our research, namely "Corruption and Eradication Efforts from an Islamic Law Perspective" written by Dedi, Siti Puadah and Ibnu Rushi. They reveal that corruption is something rotten, evil and disturbing. Many factors encourage efforts to eradicate corruption both from within and from outside the perpetrators of crime. Such as the most severe legal sanctions, namely imprisonment and heavy fines, both in the form of social sanctions and legal prosecution, which must be imposed on them to prevent corruption. Thus, the application of criminal sanctions is imposed with the aim of creating a deterrent effect for the perpetrators, and helping to provide existing legal certainty, thereby having an impact on orderly life in society and the state.(Dedi et al., 2022) Then in Wicipto Setiadi's article entitled "Corruption in Indonesia (Causes, Dangers, Obstacles and Eradication Efforts, and Regulations)". He revealed that efforts to eradicate corruption in Indonesia have been carried out in various ways, but corruption still occurs in various ways (Mukhlis, Maryam, et al., 2023; Mukhlis et al., 2024). There are several obstacles in eradicating corruption, including: structural, cultural and instrumental, as well as management. Therefore, steps need to be taken to overcome this, namely by designing and reorganizing public services, strengthening transparency, supervision and sanctions and increasing the empowerment of supporting tools for preventing corruption.(Setiadi, 2018) The aim of this research is to reveal how the Koran and the Bible address acts of corruption and what impact it has on society.

RESEARCH METHODS

In this research, the author employs a library research method, which involves a systematic search and study of relevant library sources related to the Qur'an and the Bible regarding responses to acts of corruption and their impact on society. The research utilizes both primary and secondary data sources, which were selected based on their relevance, credibility, and recent publication dates, with the primary data being the Qur'an and Bible texts, and the secondary data comprising scholarly articles, research journals, and case studies published between 2022 and 2025. These sources were identified

through academic databases such as Google Scholar, accredited educational journals, and university repositories to ensure both relevance and accuracy.

The data analysis process involved identifying key findings from previous studies on corruption and its interpretation in the Qur'an and the Bible. The data was analyzed qualitatively using a comparative approach, where patterns, similarities, and differences between studies were identified and compared. For data analysis, the research utilized NVivo software to aid in coding and categorizing textual data. This tool facilitated a more structured and systematic analysis of the qualitative data.

To ensure the validity of the findings, triangulation techniques were applied, cross-checking data from various sources, including journals, books, and articles. This method ensured that the research findings were robust, reliable, and reflected a diverse range of perspectives on the topic.

RESULTS AND DISCUSSION

Corruption in the Qur'anic Perspective

In the Al-Munawwir Dictionary the term corruption can be interpreted in various ways, namely: risywah, khiyanat, facade, ghulul, suht, vanity. Meanwhile, in the Al-Bisri Dictionary, the word corruption itself can be translated into Arabic: risywah, ihtilas, and facade. Meanwhile, in the Big Indonesian Dictionary, corruption literally means: bad, damaged, likes to use goods or money entrusted to him, can be bribed. (Millah, 2016, p. 199) Corruption is not specifically mentioned in the Qur'an, but terms or metaphors related to corruption are often mentioned in the Qur'an. The Qur'an mentions several forms of misappropriation of property or consuming illicit property that is not rightfully theirs. QS example. At-Taubah 34, QS. Al-Baqarah 188, and QS. Ali Imran 161.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

Meaning: O you who believe, indeed most of the Jewish pious people and Christian monks actually consume property through falsehood and they hinder the path of Allah. And those who store gold and silver and do not spend it in the way of Allah, then announce to them a painful punishment, (QS.At-Taubah: 34)

Based on the Ministry of Religion's Summary Tafsir, this verse highlights the bad behavior of some Jewish and Christian religious leaders. Allah reminds believers that many of them use religion for personal gain. They devour other people's wealth through false means, such as asking for payment to atone for sins, accepting bribes, or taking advantage of people's trust for personal gain. Apart from that, they also hinder people from the path of Allah by spreading lies about Islam, doubting the Koran, and criticizing the Messenger of Allah. Behavior like this shows dangerous moral corruption, especially since they are religious figures who are supposed to guide society towards goodness. (Tafsir, n.d.) So we can understand that corruption is a disgraceful act because it destroys justice and harms society. The Qur'an's own response to the above verse strongly condemns perpetrators of corruption as actions that consume wealth in vain. Corruption itself is a form of betrayal of trust that damages individual morals and social order. This verse is a warning to everyone, especially religious leaders, not to abuse power and wealth. Instead, they must be role models in practicing their religion honestly and helping others.

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا قَرِيبًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

Meaning: And let no one of you consume another person's wealth in a wrong way and bring that wealth to the judge, so that you can consume part of another person's property in an immoral way, even though you know about it. (QS. Al-Baqarah: 188)

In Tafsir Al-Wajiz/ Syaikh Prof. Dr. Wahbah az-Zuhaili, an expert in Syrian jurisprudence and exegesis, said: Do not consume other people's wealth in the wrong way, namely something that is not permitted by the Shari'a to be taken, such as payment for adulterers, shamans and khamr. Don't complain about matters, namely property matters, to the judge, and don't distort existing laws with bribes and the like. And the judge's decision does not make lawful what is haram and forbid what is halal. And you know that you are wronging others by taking this property. This verse was revealed to Imriul Qays bin Abis and Abdan bin Asyra' Al-Hadramy who were arguing with each other about a plot of land, and the

first person wanted to swear, then the verse came down (Wa laa ta'kuluu amwaaalakum bainakum bil baathili)(*Tafsir Web*, n.d.) The verse above explained in Tafsir Al-Wajiz provides a strong basis regarding the prohibition of taking other people's property in the wrong way. The Qur'an's response to society is the principle of honesty and justice. The Qur'an strictly prohibits all forms of illegal takeover of property, including corruption, including bribery, manipulation of power, or other methods that are contrary to the Shari'a. Then corruption also worsens social relations, because corruption itself causes a loss of mutual trust in society and worsens poverty, giving rise to social inequality.

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: The booty (fai-i) that Allah gave to His Messenger (from the wealth) that came from the people of the city was for Allah, for the Messenger of Allah, relatives, orphans, poor people, and people who were on a journey, so that this treasure did not only circulate among the rich among you. What the Messenger of Allah gave you, then accept it. And what he forbids you, leave it. And fear Allah. Indeed, Allah is very severe in punishment. (QS. Al-Hasr:7)

The verse above emphasizes the principle of social justice in the distribution of wealth, especially regarding fa'i assets, namely assets obtained without direct warfare. The word فاء in the Qur'an means "return" or restoration," which in the context of this verse means returning property to the party who is more entitled. Then this verse was revealed after the expulsion of the Bani Nadhir and regulations were established so that wealth would not only circulate among the rich, but would be distributed for the benefit of the people, including the poor and public needs. This reflects social justice in Islam and ensures collective prosperity. (Dedi Mardianto, Ahmad Mujahid, 2025, p. 47)

Corruption is a major crime that harms the economy, politics and society. From the perspective of the Qur'an, there are three main values that can be a solution in eradicating corruption: First, honesty and consistency. The Qur'an emphasizes the importance of integrity in carrying out one's mandate. As in QS. Ibrahim: 27 which means: Allah strengthens those who believe with firm words in life in this world and in the afterlife; and Allah leads the wrongdoers astray and does what He wills. This shows that law enforcers and officials must be consistent between words and actions, so that they are not tempted to commit corruption. Second, work together in goodness. Eradicating corruption certainly requires cooperation between the government and society (Mukhlis, Janwari, et al., 2023; Mukhlis & Abdullah, 2025). As in QS. Al-Maidah:2 which means: O you who believe, do not violate the syi'ar-syi'ar of Allah, and do not violate the honor of the haram months, do not (disturb) the had-ya animals, and the qalaa-id animals, and do not (also) disturb the people who visit the House of Allah when they are seeking mercy and pleasure from their Lord and when you have completed the pilgrimage, then you may hunt. And never let (your) hatred of a people because they prevent you from leaving the Grand Mosque, encourage you to do evil (towards them). And help you in (doing) piety and piety, and do not help you in committing sins and transgressions. And fear Allah, verily Allah's punishment is very severe. The verse above teaches us to help each other in virtue and piety, not in immoral acts. With active community participation, monitoring abuse of power can be more effective. Third, a good work ethic. Islam encourages its followers to work hard in halal and innovative ways, as in QS. An-Nahl: 97 which means: Whoever does righteous deeds, whether male or female, while believing, We will surely give him a good life and indeed We will reward them with a better reward than what they have done. (Kusuma & Nur Laili, 2021, p. 56)

If the three values above are applied consistently, they can become a strong foundation for building a clean government system with integrity. However, without strict law enforcement, these values will only become moral guidelines without any structural coercion. Therefore, apart from instilling Al-Quran values, a strong and transparent legal system is also needed to eradicate corruption as a whole.

A Biblical Perspective on Corruption

The term corruption itself specifically does not exist or is not known in the Bible in the world of the Old Testament and New Testament, because the term corruption is not a unique term in either the Hebrew of the Old Testament or the Greek of the New Testament. In the life of Israeli society, the

issue of corruption (bribery or kickbacks) occurs very often and has received attention and criticism from the Prophets. Just like other nations in the world, Israel as an association of people/nation cannot be free from corrupt practices. However, there is a term in the book of Exodus 23:8 about "do not take a bribe, for a bribe blinds the eyes of those who see and perverts the things of the righteous." R.A. Knox as quoted by Alatas (1987:2) means that "Beware of bribery; bribery can blind a person's eyes, even if he is a wise and careful person, and interfere with his decisions, even if he is a just person. (Jusuf Nikolas Anamofa, 2016, pp. 200–201). It can be understood that this verse is to remind the Israelites of the bad impact of bribery itself. Meanwhile, in the New Testament, the issue of corruption receives less attention than in the Old Testament. This may be caused by several socio-political and governmental factors in the New Testament era which were certainly different from the Old Testament era. Due to the socio-political conditions of government during the Old Testament era where Israel at that time was still a government or had had its own government for some time, so there would be corrupt behavior at that time within the scope of Israel's leaders. immediately received attention and criticism from the prophets or other writings. Meanwhile, in the socio-political situation during the New Testament era, the Israelites no longer had their own government because they had become a conquered territory and colony of the Roman empire. Therefore, the corrupt policies of the Roman rulers were less of a focus for the New Testament writers, as they were more likely to criticize and develop New Testament society. However, there is definitely still some corrupt behavior in the New Testament that we can encounter and at the same time try to get a New Testament view of corrupt behavior. Examples of corruption among tax collectors and Roman soldiers in Luke. 3:1-20 and in the book of Matt. 3:1-12 as well as Mark. 1:1-8 contains a story about the work of John the Baptist. The thing that differentiates the story of John in the Gospel of Luke from the two Gospels is the dialogue in Luke. 3:10-14. Then in the previous verses (7-9), just like Matthew (3:7-9), both contain John's words which demand living repentance from his listeners at that time. However, the writer of Luke's Gospel not only demanded living repentance from them, they also had to provide concrete evidence of their repentance, as confirmed and explained in several additional dialogues between John and his listeners (vv. 10-14). The author of Luke himself specifically displays the dialogue between John and the tax collectors and soldiers (Mukhlis, 2025b; Mukhlis, Suradi, et al., 2023). The tax collectors asked: "Master what have we done?" (verse 12), then John answered: "Do not charge more than what has been determined for you" (verse 13), then the soldiers asked the same question, John answered: "Do not plunder or extort, make sure you are satisfied with your salary" (verse 14). John here does not mean to give up his position, but must let go of all his sins from that position. (Jusuf Nikolas Anamofa, 2016, pp. 207–208). The author of Luke tells this to John so that his readers will abandon the habit of collecting more taxes than what has been determined among tax collectors, and this habit and orders his readers to abandon the habit of abusing power among soldiers to extort and plunder the people. (Ashri, 2024, p. 14).

In particular, Luke here highlights the dialogue between John and tax collectors and Roman soldiers, as a form of criticism of the injustice and corrupt practices that were rife at that time. Corrupt practices in the Roman Empire spread in various fields, such as trade, the justice system, elections, and government. It can be understood that in this dialogue injustice is very visible, especially in the behavior of tax collectors and Roman soldiers. Then the taxation system implemented in the Roman Empire put great pressure on small communities, of course, who often became victims of injustice. These tax collectors and soldiers often asked to be paid more than they were supposed to and carried out extortion. The advantages of this bill are considered to be the result of corruption used to enrich oneself. An example of this practice is seen in the story of Zacchaeus (Luke 19:1-10), who gained wealth from his position as chief tax collector. However, after admitting his mistake and repenting, Zacchaeus promised to return the proceeds of his extortion, so Jesus said, "Today salvation has come to this house..." (verse 9). So we can understand together from the explanation above that the corruption carried out by tax collectors and Roman soldiers was caused by greed, dissatisfaction with predetermined salaries and weak supervision which allowed them to abuse their positions for personal gain.

The Impact of Corruption on Society

Many factors cause someone to commit acts of corruption, including: materialistic consumerist behavior and the greedy nature of humans themselves. So corruption has a destructive impact on various aspects of life. Among others are:

1. Economic Impact

Corruption has a negative impact on economic progress, including reduced investment, slowed economic growth, and reduced income and government budget allocations for social programs and community welfare. This negative relationship is a motivation for the government and society to eradicate corruption through repressive and curative measures. Corruption itself also causes development inefficiencies, increased prices of goods and services, and increased state debt.

2. Social Impact

Corruption itself creates economic conditions that are full of high costs (high cost economy). This happens because economic actors have to bear additional burdens due to corruption, which has an impact on the prices of basic necessities, services and public services. These prices had to be increased to cover the losses experienced by economic actors due to corrupt practices and other irregularities. Related to poverty, corruption increasingly worsens the conditions of poor people. Corruption makes it difficult for them to gain access to the economy, financial services, health, education, information and justice. Soaring prices of basic necessities such as sugar, oil and milk have resulted in many babies and children suffering from malnutrition and losing the opportunity to obtain a proper education. As a result, poor people are increasingly marginalized in social and economic life. (Amalia, 2022, pp. 61–63). So corruption not only causes huge losses to the economy, but also worsens poverty and social inequality. To minimize the impact, concrete action is needed to eradicate corruption in order to create a fairer and more inclusive economy for all levels of society.

3. Decreasing National Competitiveness

Corruption is one of the main causes of the decline in Indonesia's competitiveness index ranking at the global level. In September 2016, the World Economic Forum (WEF) announced that Indonesia's competitiveness ranking had fallen from 37th to 41st position, lagging behind other Asian countries such as Japan (8), Malaysia (25), South Korea (26), China (26), and Thailand (34). This ranking reflects the level of productivity and prosperity of a country. Bambang Brodjonegoro, Minister of National Development Planning, said corruption was the main factor causing Indonesia's declining competitiveness. Minister of Finance Sri Mulyani Indrawati added that this was a big task that the government had to complete. He identified a number of factors that influenced the decline in the competitiveness index, including corruption (11.8%), bureaucratic inefficiency (9.3%), limited infrastructure (9.0%), difficulty in accessing funding (8.6%), inflation (7.6%), policy instability (6.5%), and poor work ethic (6.1%). The first step that needs to be taken to increase Indonesia's competitiveness is bureaucratic reform, especially in the government sector. This reform aims to build trust, improve service quality, and create business certainty, which can ultimately improve Indonesia's competitiveness index ranking. (Wilhelmus, 2018, p. 38) So it can be understood that the decline in Indonesia's competitiveness index is caused by various factors, especially corruption and bureaucratic inefficiency. Therefore, integrated and sustainable bureaucratic reform is a key step to increase competitiveness and improve Indonesia's reputation in the eyes of the world.

The social impact of corruption that I understand in the Al-Qur'an that we have explained is that it can damage people's morals. Because corruption forms a culture of manipulation and oppression, thereby eroding the values of honesty and trust. Apart from that, the impact of corrupt behavior is to invite Allah's punishment. Because the act of corruption itself damages or violates God's commands. Economic damage and injustice are also the impact of corrupt behavior. Wealth obtained from corruption will have an impact on impoverishing the common people and enriching the few in power. This is very contrary to Islamic teachings about economic justice. After analyzing how the Koran and the Bible address acts of corruption and their impact on society, similarities and differences were found between the two holy books.

Corruption is a sin that damages justice and the welfare of society. From a Biblical perspective, the solution to preventing and eradicating corruption can be done through three approaches, namely:

First, moral education in the family. Family is the first place in forming a child's character. Bible teachings emphasize the importance of building honesty and simplicity in everyday life. In Matthew 6:11, Jesus taught us to live in abundance and depend on God, not to seek wealth in improper ways. Therefore, parents must instill anti-corruption values through studying the Holy Scriptures, modeling honest living and non-consumptive attitudes. Second, formal education and social awareness. Education at schools and universities also plays a role in building anti-corruption character. The values of honesty and justice can be taught through the formal curriculum and extracurricular activities such as discussions, competitions and publications that instill social awareness. Matthew 6:11 also emphasizes the concept of social solidarity which teaches that life must be based on love and concern for others, not the pursuit of personal gain in inappropriate ways. Third, strong faith and clean leadership. The Bible emphasizes the importance of living in truth and avoiding greed. Proverbs 11:1 states, "Crooked scales are an abomination to the LORD, but He loves a straight balance." This shows that every fraudulent act, including corruption, is an act that is displeased by Allah. Therefore, every individual, especially leaders, must maintain integrity, be responsible and emulate clean leadership. (Putra, 2022, p. 121)

Similarities and differences between the Koran and the Bible

What these two holy books have in common is that both Islam and Christianity condemn corruption as a disgraceful act that violates moral values and justice. Then there is no special term in the Koran or Bible that explains it specifically. However, something similar was mentioned with corruption. And both use the text of the book to prohibit abuse of trust or power. As in the Koran, QS. Ali Imran: 161, QS. Al-Baqarah: 188, and At-taubah 34. What differentiates these two holy books is their approach to punishment for perpetrators of corruption, in this case the Qur'an imposes the threat of severe punishment in the afterlife for perpetrators of corruption. Example: QS. Ali Imran: 161 states that the perpetrator will bring the results of his corruption to the Day of Judgment and receive appropriate recompense. This approach emphasizes moral and religious consequences as well as the application of worldly laws. Meanwhile, the Bible does not emphasize punishment specifically, but focuses more on the perpetrator's repentance and the restoration of other people's rights. Example: The story of Zacchaeus in Luke: 19:1-10. Where the perpetrators of corruption repent and return the assets resulting from their extortion. So this approach emphasizes forgiveness and moral change. Then on to aspects of the socio-political approach. The Qur'an provides moral and legal guidelines that apply universally. Corruption is seen as a violation of trust (ghulul), justice ('adl), which are fundamental values in Islam. Meanwhile, in the Bible the approach changes according to historical context. In the Old Testament (criticism of the Israeli government) and the New Testament (focus on individual morality as Israel was under Roman rule).

Table of similarities and differences between corruption in the Koran and the Bible

| Aspek Of Equatiuon | Aspects Of Difference | Al-Qur'an | Bible |
|--|---|---|---|
| 1. Both religions both condemn corruption as a disgraceful act that violates moral values and justice 2. the holy book there are no | 1. Punishment approach for perpetrators of corruption | Enforcing the threat of severe punishment in the afterlife for perpetrators of corruption. Example: QS. Ali Imran: 161 states that the perpetrator will bring the results of his corruption to the Day of Judgment and receive appropriate recompense. This approach emphasizes moral | It does not emphasize specific punishment, but rather focuses on the perpetrator's repentance and the restoration of the rights of others. Example: The story of Zacchaeus in Luke: 19:1-10. Where the perpetrators of corruption |

| | | | |
|--|------------------------------------|---|---|
| <p>special terms. However, something similar was mentioned with corruption. In</p> | | <p>and religious consequences as well as the application of worldly laws.</p> | <p>repent and return the assets resulting from their extortion. So this approach emphasizes forgiveness and moral change.</p> |
| <p>3. Both use biblical texts to prohibit abuse of trust or power.</p> | <p>2. Socio-Political approach</p> | <p>The Qur'an provides moral and legal guidelines that apply universally. Corruption is seen as a violation of trust (ghulul), justice ('adl), which are fundamental values in Islam.</p> | <p>The approach changes according to historical context. In the Old Testament (criticism of the Israeli government) and the New Testament (focus on individual morality because Israel was under Roman rule).</p> |

CONCLUSION

The conclusion of this article confirms that both the Qur'an and the Bible firmly reject corrupt practices, as they conflict with the principles of justice, morality, and social welfare. From the perspective of the Qur'an, corruption is prohibited because it undermines social and economic order. Islam emphasizes the fair distribution of wealth through zakat, the prohibition of usury, and the encouragement of honest business. Verses such as QS. Al-Baqarah: 188 and QS. At-Taubah: 34 highlight that abuse of power and property is a haram act and will be punished both in this world and the afterlife. Meanwhile, the Bible also condemns corruption, particularly bribery and economic injustice. The Old Testament criticizes bribery in Exodus 23:8, while the New Testament condemns the injustices perpetrated by tax collectors and Roman soldiers (Luke 3:10-14). The Bible emphasizes repentance and the restoration of social justice, as seen in the story of Zacchaeus' conversion (Luke 19:1-10).

This paper contributes to the understanding of corruption in religious texts by demonstrating how both the Qur'an and the Bible not only condemn corruption but also offer moral and social frameworks for addressing it. By comparing these religious perspectives, the study highlights the shared values of justice, fairness, and accountability, which are essential for tackling corruption in modern society.

To address corruption, practical steps could include the implementation of Islamic and Christian teachings on wealth distribution, fairness, and transparency in governance. In Islam, this could involve the enforcement of zakat and anti-usury policies, while in Christianity, promoting the values of repentance, social justice, and ethical leadership could foster a more equitable society. Religious communities and policymakers are encouraged to collaborate in promoting these moral principles to reduce corruption and its negative effects on society.

In conclusion, both Islam and Christianity provide comprehensive moral and ethical guidance to combat corruption, contributing to a more just and prosperous society.

CONFLICT OF INTEREST

The author declares that there is no conflict of interest related to the publication of this article. This study was conducted independently using a literature review approach and was not influenced by any financial, institutional, or personal interests that could have affected the objectivity or integrity of the research.

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