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## REFLECTION GOOD NAME AND CORRUPTION BEHAVIOR IN INDONESIA FROM PROVERBS 22:1

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### **Abstract**

This study investigates the relationship between maintaining a good name and the prevalence of corruption behavior in Indonesia. By conducting an exegetical analysis of Proverbs 22:1, which emphasizes the value of a good name, the research explores its relevance to the issue of corruption in the Indonesian context. The research explores the socio-cultural significance of a good name in Indonesian society and its impact on individual and collective behavior. It examines the perception of integrity and the role of reputation in shaping ethical conduct among public officials, business leaders, and citizens. The study also reviews existing literature, case studies, and empirical evidence related to corruption in Indonesia. Drawing insights from Proverbs 22:1, which states that "A good name is more desirable than great riches; to be esteemed is better than silver or gold," the research highlights the moral and spiritual dimensions of reputation and their potential influence on mitigating corruption. The findings provide valuable insights into the relationship between a good name, ethical behavior, and the prevalence of corruption in Indonesia. The study emphasizes the importance of fostering a culture of integrity, accountability, and transparency to effectively combat corruption. It also offers recommendations and strategies for individuals, institutions, and policymakers to promote and uphold a good name in the Indonesian context, to reduce corruption and its detrimental effects on society. This study contributes to the existing literature on corruption and ethics by examining the significance of a good name in addressing corruption behavior in Indonesia. It serves as a foundation for further research, policy development, and initiatives aimed at promoting integrity and combating corruption in the country.

**Keyword:** Good name, Corruption behavior, Proverb 22:1, Indonesia

### **INTRODUCTION**

Corruption crime is no longer a hidden issue in Indonesia. In 2022, Indonesia's corruption perception index (CPI) score reached 34 out of 100 points, a decrease of four index points from the previous year. The current government had aimed to reduce corruption in the country, and their CPI had been improving until 2019. However, 2022 marked the lowest CPI score since 2015, and is still perceived as one of the more corrupt countries in the world.<sup>1</sup> Based on KPK<sup>2</sup> records from 2004-2019, the most corrupt cases occurred in 2018

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<sup>1</sup> Corruption perceptions index score Indonesia 2013-2022, Statista Research Department, 2023.  
<https://www.statista.com/statistics/858960/indonesia-corruption-perception-index/>

<sup>2</sup> KPK stands for Komisi Pemberantasan Korupsi (Corruption Eradication Commission)

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with 260 cases and the most corrupt comes from People Representative Council and Regional People's Representative Assembly members.<sup>3</sup> The whole series of crimes committed by these political elites are the result of economic risks that are caused by economic opportunity. It stirs greediness to earn more and more for themselves, like an invisible opium that eventually leads them who were once honorable and seated on the king's throne, to fall into the abyss of shamefulness in the end. Every time their name is mentioned, the memory that leaves an impression in the minds of people is the crime of corruption they have committed which causes resentment from the citizens towards the perpetrators of the crime.

The issue of wealth usually leads Christians to fall into two extremes. One extreme comes from those who perceive richness as a blessing for righteousness, and the opposer's party are those who look at wealth as evil and think of plutocrats as oppressors, thus should be avoided. To start discussing the material possessions issue from a Biblical perspective, one of the traditional wisdom literatures may give light from the perspective of the wise to look at wealth from different sides. As noted below:

“Proverbs is a good place to start in developing a biblical theology of material possessions. For starters, there are a lot of verses on the subject. More important, there are several diverse strands of teaching on the subject. If you start with Genesis, you might conclude God always prospers his people. If you start with Amos, you might think all rich people are oppressors. But Proverbs look at wealth and poverty from several angles. And because Proverbs is a book of general maxims, the principles in proverbs are more easily transferable to God’s people at different times and places.”<sup>4</sup>

“A good name is more desirable than great riches; to be esteemed is better than silver or gold.” Proverb 22:1. A good name — A good reputation among wise and good men; is rather to be chosen than great riches — That is, we should be more careful to pursue that course of life and do those things, by which we may obtain and retain a good name, rather than ways and those things by which we may raise and increase a great estate. Great riches bring great care with them, and expose men to danger, but add no real value to a man, as Balentine emphasizes, “Wealth is seductive; those who have it want to increase it and will take on greater and greater risks to do so.”<sup>5</sup> A fool and a knave may have great riches, but a good name, which supposes a man to be wise and honest, redounds to the glory of God and gives a man a greater opportunity of doing good. By great riches we may relieve men’s bodily wants; but, by a good name, we may expose the radiant of God’s integrity on earth.

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<sup>3</sup> Irma Garnesia, *Kasus Korupsi: 2018 Terbanyak, Anggota DPR & DPRD Paling Korup*, <https://tirto.id/ejTv> <https://tirto.id/kasus-korupsi-2018-terbanyak-anggota-dpr-dprd-paling-korup-ejTv>

<sup>4</sup> Kevin DeYoung, *Money and Possessions in Proverbs*, April 29, 2011, <https://www.thegospelcoalition.org/blogs/kevin-deyoung/money-and-posessions-in-proverbs/>

<sup>5</sup> Samuel E Balentine, *Wisdom Literature, Core Biblical Series*, (Nashville: Abingdon, 2018), 76.

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The book of Proverbs belongs to the religious writing of the Old Testament. Wisdom teaching focuses on the ideals of life, providing precepts on the way to live responsibly within society. This literature is suited best for character teaching all told ages and cultures. The current work focuses on Proverbs 22:1 with its premium on “a good name” being placed higher than riches. It examines the text in light weight of the concept of culture, with a specific angle to the case in Indonesia. Using Indonesia as an associate illustration, the paper assesses the relevancy of Proverbs 22:1 for contemporary Indonesia wherever the loss of regard for name has led to corruption and the concomitant state and poorness.

The Hebrew concept of stewardship begins and ends with God. God is the creator and possessor of all things. Human beings who possess God’s creation do so only as God graciously delegates. This idea may be traced throughout the entire Old Testament.<sup>6</sup> In the context of Indonesia, the link between preserving a good name and the incidence of corrupt behavior has received much attention. This literature study seeks to investigate existing research, studies, and academic works that investigate the relationship between a good name and corruption behavior in Indonesia, with a particular emphasis on the exegesis of Proverbs 22:1. This section contains the literature research on corruption concerns in Indonesia.

## **DISCUSSION**

### **Historical Context of the Book of Proverbs**

After the Romans destroyed the Second Temple in 70 CE, the rabbis of the following century canonized the books of Ketuvim. Certain of the Ketuvim were associated with figures from Nevi'im (Prophets), probably from early on — Proverbs and Song of Songs with King Solomon, Lamentations with Jeremiah, and Psalms with King David. Ketuvim opens with Psalms (Tehillim). as an “official theology” of Temple, priesthood, and nation. What makes them timeless is the personal voice expressing peril, doubt, and celebration. While the books of Proverbs, Job, and Ecclesiastes (Kohelet) come out of what scholars term the “Wisdom tradition”.

During the exilic and postexilic periods, the Jews must struggle with uncertainty and confusion on two fronts. Internally, people are facing a crisis of identity. The political state and the Davidic dynasty had ceased to exist. They found themselves subjecting people – first to the Babylonians, then to the Persians, then to the Greeks, and finally to the Romans. To

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<sup>6</sup> Ronald Walborn and Frank Chan, *Stewardship, and the Kingdom of God*, (The Christian and Missionary Alliance, 2001), 9.

survive they had to create for themselves a new identity and a new focus for their life as a people. A variety of groups and interests among the Jews competed for a say in the shaping of that new identity. The book of Proverbs represents one such attempt to achieve clarity and direction.

If the “identity crisis” constituted a challenge within the community, the external struggle was against the unjust and exploitative economic arrangements imposed by the succession of imperial powers that dominated this person. These unjust economic arrangements provoked uncertainty and confusion.<sup>7</sup> The suffering voice of the poor and victim of injustice we could also find in Proverbs, “Wealth brings many friends, but the poor are left friendless.” (Prov 19:4). One hears also of the oppressive means by which the wealthy gained their riches at the expense of these unfortunate poor, “A bribe is like a magic stone in the eyes of those who give it; wherever they turn they prosper.” (Prov 17:8). “Differing weights are an abomination to the LORD, and false scales are not good.” (Prov 20:23).

In the Masoretic text, the book of Proverbs is titled "*mislê šalomoh ben–david melek yisrā`el.*" According to Ackroyd, the book is called the "*mislê šalomoh,*" or just "*mislê.*" The various insightful proverbs of the sages are collected in the Old Testament book of proverbs. The book reads like a collection of collections, maybe because it covers a range of human concerns. Without a doubt, the sages who wrote these motivational statements are the embodiment of knowledge. They are endowed human beings who have produced a number of sparkling and instructive insightful sayings to inspire others to behave ethically in society by utilizing the riches of their experiences and reflective acumen.<sup>8</sup>

### **Wisdom for Life Begins from Fear of the Lord**

This book is labeled by scholars as “early” or “traditional wisdom”. And the idea of traditional wisdom is true in that Proverbs is the foundation of wisdom in the Old Testament.<sup>9</sup> It does not command so much as it seeks to persuade, to tease the readers into a way of life.<sup>10</sup> The purpose of this book is to help people become wise and godly as it is repeated many times the idea of “fear of the Lord is the beginning of knowledge.” (1:7; 9:10; 15:33). Fear of

<sup>7</sup> Ceresko, 50.

<sup>8</sup> Damian O. Odo, Kingsley I. Uwaegbute, and Virginus U. Eze, ““A Good Name Is Better than Wealth’ in Proverbs 22:1 Vis-à-Vis the Related Igbo Maxim ‘Ezi Afa Ka Ego’ (Integrity Surpasses Wealth),” *Old Testament Essays* 33, no. 33 (2020), <https://doi.org/10.17159/2312-3621/2020/v33n3a5>.

<sup>9</sup>, Craig G. Bartholomew, and Ryan P. O’Dowd, *Old Testament Wisdom Literature: A Theological Introduction*, (Downes Grove, Ill.: IVP, 2011), 74.

<sup>10</sup> Roland E. Murphy, *The Tree of Life: An Exploration of Biblical Wisdom Literature. 2nd ed.* (Grand Rapids, Mich.: Eerdmans, 1996), 15.

the Lord also appears in 31:30 as a kind of inclusion to this book. The notion itself is used frequently in the Bible with various nuances (awe before the divinity, worship, observance of the law). It is surely remarkable that a commitment to God lies at the basis of the wisdom enterprise.<sup>11</sup>

The Hebrew word *rē'shît*, translated as “beginning” in verse 7 of Proverbs 1, can also mean “the most important part, the essence.” To understand the word *rē'shît* in this sense is to recognize the extraordinary claim that the wisdom writers are making. All true knowledge and understanding are rooted in faith. Apart from some relationship or reference to God, no wisdom can be trusted or have any claim to credibility. The comprehensiveness implied in this assertion by the wisdom writers means in effect that every aspect of human life is somehow touched by the divine; every human act becomes a way of relating to God.<sup>12</sup>

At those time, wisdom was international literature in the biblical Near East, nurtured by scribes in every culture from Egypt to Mesopotamia. With the slow and easy trading across the Middle East, there was undoubtedly much mingling of ideas, and it is not surprising to find similarities between the wisdom teachings of different cultures. The Old Testament itself shows that wisdom was a feature of the culture of Israel's neighbors.<sup>13</sup> Its characteristics included the observation of nature and the world as the source of understanding, and the use of reason to determine the best course for human happiness.

Proverbs says Anderson succinctly, “illustrates several aspects of Hebrew wisdom literature; its intense concern with character and conduct, its interest in mundane affairs of daily life, its seemingly prudential ethics, its emphasis on the religious character of wisdom.”<sup>14</sup> Derek Kidner elaborates, “You have to be godly to be wise, and this is not because godliness pays, but because the only wisdom by which you can handle everyday things in conformity with their nature is the wisdom by which they were divinely made and ordered.” Thus, the book of Proverbs offers no separation between what is “sacred” and what is “secular”. Life is to be lived to the full before God, and this book gives some pointers how to manage and how to cope.<sup>15</sup> As stated by Von Rad, “One becomes competent and expert as far as the orders in life are concerned only if one begins from knowledge about God.”<sup>16</sup>

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<sup>11</sup> Murphy, 16.

<sup>12</sup> Anthony R. Ceresko, *Introduction to Old Testament Wisdom, A Spirituality for Liberation*, (Maryknoll, New York: 1999), 55.

<sup>13</sup> David Atkinson, *The Message of Proverbs, Wisdom for Life*, (Downers Grove, Illinois: Inter-Varsity Press, 1996), 22-23.

<sup>14</sup> G.W Anderson, *A Critical Introduction to The Old Testament*, (Duckworth, 1959), 189.

<sup>15</sup> Atkinson, 22.

<sup>16</sup> Genhard Von Rad, *Wisdom in Israel*, (Great Britain: SCM Press Ltd, 1972), 67.

### Proverbs 22:1 Good Name Beyond Riches

The Book of Proverbs talks about wealth and poverty and the rich and poor more than any other book in the Hebrew Scriptures. Yet far from offering readers a straightforward “guide to success” as is sometimes thought, the way Proverbs uses economic language is considerably more complex. Many lines in the book seem to link wealth with the attainment of wisdom or righteousness and associate poverty with the way of folly and wickedness. Some verses in Proverbs even appear to “blame the poor” for their poverty. Yet still, other lines demand that readers of the book show justice and compassion to the needy and give generously to the poor. What’s more, sometimes Proverbs seems to offer direct instruction about wealth and poverty or the rich and poor while at other moments, and despite the use of such economic language, the book seems to be more concerned with a range of other virtues that were central to the ancient sages’ conception of wisdom. This book describes biblical wisdom literature and then offers a more in deep study of aspects of the Book of Proverbs, focusing especially on what the book has to say about wealth and poverty and the rich and poor.

Proverbs 22:1, “מְעֹשֶׂר רַב, וְנִבְחָר שֵׁם” Which translated as: “A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.” It will be observed that “good” in the Authorized Version is in italics, showing that the epithet is not expressed in Hebrew, which is simply שֵׁם (*shem*), “name.” But this word carried with it the notion of good repute, as in Ecclesiastes 7:1, “A name is better than good oil.”; being well known implied honor and reputation while being nameless (Job 30:8) signified not only obscurity but ignominy and discredit.<sup>17</sup> The importance of a (good) name or reputation is a genuinely biblical concern hence the evaluation of riches is not surprising. But the parallel, favor, or graciousness (חֵן), while welcome is somewhat unexpected until we recall that it is a trait that accompanies wisdom (Prov 3:3-4; 13:15a), and it is far from being a superficial air.<sup>18</sup> More accurately translation is ‘and before gold and silver grace are good’; i.e., grace is far better than gold. Grace (חֵן) is the manner and demeanor which win love, as well as the favor and affection gained thereby; taken as parallel to “name,” in the former hemistich, it means here “favor,” the regard conceived by others for a worthy object. The French have a proverb, “*Bonne renommee vaut mieux que ceinture doree.*” The latter hemistich gives the

<sup>17</sup> Pulpit commentary, <https://biblehub.com/commentaries/proverbs/22-1.htm>

<sup>18</sup> Roland Murphy, *Word Biblical Commentary, Proverbs*, (Nashville: Thomas Nelson, 1998), 164.

reason for the assertion in the former - a good name is so valuable because it wins affection and friendship, which are far preferable to material riches.<sup>19</sup> No riches can be compared with the deeper values recognized by the sages; their sense of values is sound.<sup>20</sup>

Both “a name” and “good favor” refer to how one is regarded by others. What makes this kind of regard important is that it is gained through wisdom, and is not merely prestige, but true honor. The LXX reads, “good name”, but goodness is implied in the Masoretic Text by the parallel line.<sup>21</sup> The value of a name is also declared in Proverbs 10:7a, “The memory of the righteous is for a blessing, while the name of evildoers will rot.” Memory here is equivalent to “name”. There is a blessing whenever people mention the name of the righteous. There are lots of good things to be told and to be learned from their life. When the name of the evildoers is called, it will only cause hatred and anger.

One of the clearest indications of the importance of the non-material sides of wisdom’s gains are the so-called ‘better than’ sayings, which can be found in the three longest sections of Proverbs (1–9; 10:1–22:16; 25–29), and repeatedly remind the reader that wisdom is better than riches. Fox helpfully notes that there are two basic types of ‘better than’ sayings. He calls them ‘simple better than sayings’ (3:14; 8:11, 19; 16:16, 32; 19:22b; 22:1; 25:7; 27:10c) and ‘complex better than sayings’ (12:9; 15:16, 17; 16:8, 19; 17:1; 19:1; 21:19; 25:24; 27:5; 28:6). A simple ‘better than’ saying simply states that A is better than B. The complex one states that A with B is better than A’ with B’. ‘The point is that B is so good that it outweighs something everyone desires, even when combined with something less desirable. Thus, in this context, a good reputation (even in poverty) is better than (its absence) even with wealth. It is better to have a little with a good name, than to be rich by following the path of the wicked.

To some extent, Proverb 22:1 reflects the Old Testament's ambivalent attitude respecting wealth and riches. According to Ademiluka,<sup>22</sup> while riches are sometimes seen as “the blessing of Yahweh to the righteous,” “the reward of humble faith,” “the gain of wisdom,” “the reward of valor,” “the result of diligent labor (see Ps. 112:3; Prov. 10:22; 1Sam. 2:7; Prov 22:4; 10:4; 14:24), at other times they are portrayed as capable of leading to “self-dependence rather than dependence upon Yahweh” (Hos. 12:8 [H 9]); and “may derive

<sup>19</sup> Pulpit Commentary.

<sup>20</sup> Murphy.

<sup>21</sup> Michael V. Fox, *Proverbs 10-31: A New Translation with Introduction and Commentary*, (New Haven: Yale University Press), 694.

<sup>22</sup> Solomon Olusola Ademiluka, “Interpreting Proverbs 22:1 in Light of Attitude to Money in African Perspective,” OTE 31 no. 1 (2018): 164-183. DOI: <https://doi.org/10.17159/2312-3621/2018/v31n1a9>.

from deceit and treachery” (Jer. 5:27). Psalm 49:1-2, 16-17, 20 reflects upon the futility of wealth, asserting that in the end “you can’t take it with you.” Thus, the evil that is associated with wealth in the Old Testament is not in the possessions themselves but in one’s attitude towards them. As Allen rightly observes, this tension between the benefits and dangers of riches is well expressed in the sage’s prayer: “Give me neither poverty nor riches, feed me with the food that is my portion, lest I be full and deny thee and say ‘Who is the Lord?’ or lest I be in want and steal and profane the name of my God”<sup>23</sup> (Prov. 30:8-9).

Proverbs 22:1’s poem forbids putting material prosperity before one’s reputation. The poet states that “A good name is to be chosen to great wealth” in light of this. One may argue that an honest person leaves an enduring legacy on the pages of history and immortalizes their name while they are still living. In actuality, “a good life in society is a firmer basis for good reputation and public approval than wealth.” Put otherwise, a good reputation lasts forever.<sup>24</sup> From the beginning of verse clearly states a preference for a good name (presumably in life and after death) over riches. Riches are good (not unambiguous), as Proverbs 10:15 and 21:9 indicate. They are often used in a comparison to further the superiority of a greater value.<sup>25</sup>

### **Corruption Behavior in Indonesia**

Corruption is defined as the use of a public role for personal gain, which has a negative influence on a country’s social and economic growth. According to the literature, corruption hurts economic development, productivity, investment, entrepreneurship, international and domestic trades, informal sections based on the transmission of public services, and lifting a country out of poverty.<sup>26</sup> The country continues to face several challenges with a deeply embedded patronage system and widespread corruption at all levels of government. Indonesia is one of the countries with abundant natural resources. However, institutional aspects in Indonesia still tend to be weak compared to other ASEAN-5 countries, which are marked by the low Corruption Perception Index and the Ease of Doing Business (EoDB) index. For Pradiptyo and friends, the weak institutional quality is the cause of the

<sup>23</sup> Ademiluka.

<sup>24</sup> Odo, Uwaegbute, and Eze, “‘A Good Name Is Better than Wealth’ in Proverbs 22:1 Vis-à-Vis the Related Igbo Maxim ‘Ezi Afa Ka Ego’ (Integrity Surpasses Wealth).”

<sup>25</sup> Roland E. Murphy, “Proverbs 22:1–9,” *Interpretation: A Journal of Bible and Theology* 41, no. 4 (October 5, 1987): 398–402, <https://doi.org/10.1177/002096438704100407>.

<sup>26</sup> Rizki Hamdani, Kumalahadi, Dekar Urumsah, *The Classification of Corruption in Indonesia: A Behavioral Perspective*. *SHS Web of Conferences* 34, 2017. DOI: 10.1051/1/20173410002

natural resource curse falling upon this country.<sup>27</sup> Thus, the chance for corruption crime is open everywhere.

The United Nations Convention Against Corruption classified corruption as an extraordinary crime. However, for many people in this country, corruption is no longer a violation of the law, but just a rooted habit in the individual life of public servants. This behavior has been entrenched long before the independence of Indonesia. According to Lestari, since the royal period, the kings had been driven by motives of power, wealth, and women, which led to a tradition of corruption in the realm of nobility that eventually led to the destruction of those kingdoms.<sup>28</sup>

After independence, during the New Order era, the Corruption Eradication Team (TPK) was formed, headed by the Attorney General.<sup>29</sup> Ironically, this team was not functioning properly. President and his family themselves were involved in this act of crime. Even the body of The Ministry of Religious Affairs that expected to act religiously did not escape from this wrongdoing. Since 1998, the government has introduced a range of economic and political reforms aimed at erasing the legacies of the old regime. Local governments have been empowered, the judiciary has been granted greater independence, and a national campaign against corruption has been initiated after corruption was acknowledged as a major problem affecting the Indonesian economy, politics, and foreign investments.<sup>30</sup>

Although the authorities, such as the Corruption Eradication Commission (KPK) have tried to do the maximum work. But between the work that must be worked out far more than the energy and time possessed by the KPK. It must be admitted, corruption in this country regenerates faster than the ability of the authorities to cut it. According to the KPK's database, there are five major schemes of corruption in Indonesia: procurement of goods and services, bribery, budget misappropriation, unauthorized collection, and licensing. Based on the number of cases investigated by the KPK, bribery is the most common type of corruption in Indonesia which merits special attention.<sup>31</sup>

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<sup>27</sup> Pradipto, Rimawan, Wiko Saputra, Aryanto Nugroho, and Aldila Hutami. 2020. "Ketika Kekayaan Alam Tidak Menyejahterakan: Pembelajaran Dari Pencegahan Korupsi Sektor Sumber Daya Alam". *Integritas: Jurnal Antikorupsi* 5 (2-2):49-63. <https://doi.org/10.32697/integritas.v5i2-2.482>.

<sup>28</sup> Moerdijat Lestari, *Sejarah Korupsi di Indonesia*, December 17, 2019, <https://lestarimoerdijat.com/2019/12/17/sejarah-korupsi-di-indonesia/>

<sup>29</sup> Lestari.

<sup>30</sup> Lestari.

<sup>31</sup> Yogi Hendi Prabowo. To be corrupt or not to be corrupt, Understanding the behavioral side of corruption in Indonesia. *Journal of Money Laundering Control* Vol. 17 No. 3, 2014 pp. 306-326. DOI 10.1108/JMLC-11-2013-0045, 8.

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Public officials' excessive desire for material wealth has been deemed among the major causes of the rampaging corruption in Indonesia. This is believed to have contributed to the high demand for civil servant positions in the government. Evidence suggests that there is even an underground market for those who are willing to pay a huge amount of money to succeed in civil servant recruitment.<sup>32</sup> The numerous elections because of the decentralization had put enormous financial pressure on political parties in Indonesia. Anyone who wishes to compete in an election must first gather enough financial "ammunition" to fund his or her campaigns to win enough votes to be in the legislative body or to be the head of his or her region or district.<sup>33</sup> If they refuse to compromise, they will externally suppress by the unjust and exploitative economic order from a biased governmental system. Where money talks louder than any laws in this country.

Corruption behavior arises from a dull conscience. As Kusumawardani refers to the case of the luxurious prison cells of Setya Novanto and Nazaruddin, points out that:

"A dull conscience is a heart that is insensitive to the values of truth so that over time its loyalty to conscience becomes dull. This dull conscience means that a human is doing something bad for his own sake. In this case, the conscience is dead or useless, and the values of truth are not obeyed because they have been blinded by their ego. The cause of this blunt conscience is materialism, secularism, consumerism, hedonism, and so on. The greater human desire or the more human will or the greater human ego makes human conscience increasingly dull. Because his conscience has been covered up by his delusions."<sup>34</sup>

This shows that the doers of corruption have put their conscience to an end. They don't consider social responsibilities, but themselves and their pleasures. The conscience has become dull, and that turned the corruptors to oppressing others and usurping the right to life and welfare of many people. Rights are only for the higher-positioned people, whereas duties belong to the lower levels of people.

Corruption has been a major issue in Indonesia, having far-reaching effects on the country's growth, economy, and society. Several research and publications on the nature, causes, and consequences of corruption in Indonesia have been published. Corruption is prevalent in Indonesia due to a variety of circumstances.<sup>35</sup> Underlying factors include poor

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<sup>32</sup> Prabowo.

<sup>33</sup> Prabowo.

<sup>34</sup> Kusumawardani, Alviani & Dewantara, Agustinus. "Sel palsu Setya Novanto dan Nazaruddin ditinjau dari teori hati nurani tumpul dan keutamaan tanggung jawab". (2018). DOI: 10.31227/osf.io/bde42.

<sup>35</sup> Azimu Halim, Erdianto Efendi, Mexsasai Indra. "Pelaksanaan Pencegahan Tindak Pidana Korupsi oleh Komisi Pemberantasan Korupsi di Indonesia." *Jurnal Online Mahasiswa Fakultas Hukum Universitas Riau*, vol. 2, no. 2, Oct. 2015. <https://www.neliti.com/publications/34377/pelaksanaan-pencegahan-tindak-pidana-korupsi-oleh-komisi-pemberantasan-korupsi-d#cite>

governance, weak anti-corruption efforts, a lack of transparency, and accountability. Low pay for public officials, complicated laws, and restricted access to public services all contribute to corruption, since individuals may resort to bribery and other types of corruption to satisfy their demands or avoid bureaucratic red tape.<sup>36</sup>

Corruption is a big concern in Indonesia, posing challenges to the country's growth, economy, and social fabric. Corruption-fighting efforts, as well as openness, accountability, and good governance, are critical for establishing a more egalitarian and prosperous Indonesia. Strengthening institutions, improving anti-corruption measures, and cultivating an integrity culture are critical components in combating corruption and its negative consequences. Corruption has been ingrained in people's everyday lives, becoming a habit, if not a culture.<sup>37</sup>

The pertinency of Proverbs 22:1, a biblical text emphasizing the importance of a good name is parallel with the cultural importance placed on reputation and integrity in the nation, the idea of a "good name" and its link to corruption behavior in Indonesia has attracted attention. Maintaining a good reputation is highly prized in Indonesian society, and it is thought to impact people's ethical behavior and behavior. A good name is highly valued in Indonesian society and has substantial social and moral weight. A good name symbolizes a person's reputation, honesty, and reliability. It shows how others see and value an individual and determines their status in the community. The concept of a good name is inextricably related to ethical behavior. Individuals with good reputations are expected to respect moral standards, display integrity, and act honorably. Their activities are analyzed considering their reputation since they are viewed as trustworthy, reliable, and honest.

## CONCLUSION

This study investigates the relationship between keeping a good reputation and the incidence of corruption in the Indonesian environment. It investigates the applicability of Proverbs 22:1, a biblical text emphasizing the importance of a good name, to the topic of corruption in Indonesia through an exegetical examination. The study investigates the socio-cultural value of a good name in Indonesian culture, as well as its influence on individual and

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<sup>36</sup> Hartuti Purnaweni, Dhoni Widiyanto, Anis Qomariah, and Pudjo Suharso, "Strengthening Good Governance as an Entry Point for Eradicating Corruption During the Covid-19 Pandemic" in The 3rd International Conference on Governance, Public Administration, and Social Science (ICoGPASS), KnE Social Sciences, (2022), pages 914–927. DOI 10.18502/kss.v7i9.10989

<sup>37</sup> Ali Mukartono, Hartiwiningsih, Muhammad Rustamaji. The Development of Corruption in Indonesia (is Corruption a Culture of Indonesia?) *Proceedings of the 3rd International Conference on Globalization of Law and Local Wisdom* (ICGLOW 2019) DOI: 10.2991/icgslow-19.2019.36

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collective behavior. It investigates how public authorities, corporate leaders, and individuals perceive integrity and the impact of reputation in promoting ethical behavior. In addition, the research examines current literature, case studies, and empirical data on corruption in Indonesia. Using Proverbs 22:1, which declares, "A good name is more desirable than great riches; to be esteemed is better than silver or gold," the study emphasizes the moral and spiritual components of reputation and its potential effect on reducing corruption. The findings offer insight into the link between a good reputation, ethical behavior, and corruption in Indonesia. To effectively tackle corruption, the research underlines the necessity of cultivating a culture of integrity, accountability, and openness. It also makes recommendations and tactics for individuals, organizations, and governments to create and maintain a good reputation in the Indonesian setting, intending to reduce corruption and its negative impacts on society.

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