Voices from the Pulpit: Islamic Religious Leaders' Perspectives on Green Open Space Corruption and Their Prevention Efforts in Bandung

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Abstract: This article examines the views of Islamic religious figures regarding the Green Open Space (RTH) corruption case in Cisurupan Village, Cibiru District, Bandung City, as well as their role in preventing similar corruption. Considering that the majority of Cisurupan residents are Muslim, this research highlights the views of religious figures from various backgrounds. Qualitative research methods with a field study approach were used. Data was collected through in-depth interviews with four religious figures who play a role in society, education, MUI, and government, as well as secondary data from literature and internet sources. Data analysis compares interview results with literature to understand the perceptions and role of religious figures in RTH corruption cases. The research results show that religious figures' views on corruption vary. Some consider corruption a religious violation due to a lack of understanding of religious teachings, while others see it as a personal choice influenced by individual and environmental factors. The role of religious figures in preventing corruption includes moral education, anti-corruption outreach, and education on the values of honesty in schools. The conclusion of this research shows that the views and roles of religious figures are greatly influenced by their social background, personal experiences and position in society. This research provides insight into the perceptions and roles of Islamic religious leaders in preventing corruption in Muslim-majority areas. It is recommended that further research involve more religious figures for a more comprehensive understanding.

Keywords: audit practice; faith-based organization; prophetic preaching; religious figure; spiritual engagement.

1. Introduction

Religious authorities can be important social watchdogs who advance sustainable development, peace, and safety. In Nigeria, religious leaders are crucial in maintaining peaceful coexistence and security (Osajie, 2020). They are expected to support national policies and programs, using their pulpits and minbars to mobilize and sensitize the populace to be law-abiding and carry out civic responsibilities. Religious leaders are seen as agents of peace and security, as they can correct anomalies such as political unrest, corruption, and religious crises by speaking the truth and advocating for justice (Petersen & Wandera, 2020). In various contexts, religious leaders are expected to be moral watchdogs. They should speak the truth without fear or favor, addressing immoral acts and advocating for human dignity, rights, and values (Anthony & Forster, 2021).

In Indonesia, religious leaders have been observed to restrain from exacerbating communal tensions during elections, indicating their role in promoting social harmony (Ahnaf & Lussier, 2019). The United Nations Secretary-General has acknowledged the enormous influence religious leaders can have on their followers, emphasizing their potential to bring about positive change in society by spreading messages of respect, compassion, and love (Humphries et al., 2016). In Tanzania, religious

leaders are seen as having a duty to defend national interests and promote good governance, advocating for equitable distribution of resources and interfaith dialogue (Wilk-Mhagama, 2016).

The Bandung City Government continues to strive for development in various sectors, both in the form of urban governance and green development. One of the Bandung City government's development programs in the greening sector is the Green Open Space (RTH) development program. Green Open Space (RTH) is an open area that functions as a place to grow plants, both naturally grown and deliberately planted (Muhaling & Basyar, 2023). Based on Law No. 26 of 2007, RTH is divided into two categories, namely public green open space and private green open space (Achmad et al., 2024). In Bandung City, Green Open Space (RTH) consists of various types of areas, namely parks in residential or community environments, parks along roads, toll roads, railways, rivers and irrigation, cemetery areas, as well as urban forests which function as city lungs (Administrator, 2024).

The development of green open space is projected to balance the level of population density in the city of Bandung with the availability of green open space as a contributor of oxygen for human survival. Even though, in reality, it doesn't always run smoothly, the RTH development program in Bandung City often encounters obstacles, either from the implementing team or the people involved in it. Based on reports from the InfoPublik news media, the corruption case in green open space construction in Cisurupan Village, Cibiru District, Bandung City, occurred in 2012-2013, involving a land broker (Dadang Suganda), who was named a suspect on November 16 2020, then taken to Sukamiskin Prison (Pasha Yudha, 2023).

Dadang Suganda has been charged with two articles. *First*, violating Article 2 Paragraph (1) and Article 18 UU Tipikor and Article 55 Paragraph (1) to 1 of the Criminal Code and Article 64 Paragraph (1) of the Criminal Code. *Second*, accused of violating Article 3 of Law Number 8 of 2010 concerning TPPU in conjunction with Article 65 Paragraph (1) of the Criminal Code or Article 4 of Law Number 8 of 2010 concerning TPPU in conjunction with Article 65 Paragraph (1) of the Criminal Code (Yanti, 2022). In line with this, the Kompas.com report explained that the determination of Dadang as a suspect was the result of the development of investigations from three previous suspects, namely the former Head of the Bandung City Regional Financial and Asset Management Service (PKAD) Hery Nurhayat, as well as two former members of the Bandung City DPRD, Tomtom Dabbul Qomar and Kadar Slamet. Dadang acted as a broker in procuring land for RTH Bandung and enriched himself by IDR 30 billion. The Bandung City Government paid IDR 43.65 billion to Dadang Suganda, but Dadang only gave IDR 13.5 billion to the land owner; from this case, there was a financial loss state amounting to IDR 69 billion from the realized budget of around IDR 115 billion (Ardito Ramadhan, 2020).

The green open space corruption case in Cisurupan Village, Cibiru District, Bandung City, which occurred several years ago, is still imprinted in the public's memory. Based on information from residents obtained when the author made preliminary observations, the green open space land confiscated by the Corruption Eradication Committee (KPK) is now widely used by local communities as agricultural land.

The author then conducted an initial interview with a local Islamic religious figure to obtain his views on the RTH corruption case. The respondent stated that the corruption involving Dadang Suganda should not have happened because, according to him, Dadang was a good person. He also added that the practice of land brokers taking advantage of buying and selling land was common; according to him, there were those who did not like Dadang's success in the land brokerage sector, whether his competitors or others, so they accused Dadang of corruption (Interview with Religious Figure Mr. Oga, 02/05/2024).

What is interesting is that the religious figure's view seems to think that the RTH corruption case is something normal; according to him, this is because it is common to take advantage of buying and selling. Even though it is clear that the RTH corruption case has violated the law and harmed the State as mentioned above. Based on the results of the preliminary observations above, it is interesting to examine further the views of Islamic religious figures regarding the RTH corruption case in Cisurupan Village, Cibiru District, Bandung City. This research aims to find out the views of each different Islamic religious figure regarding the RTH corruption case, as well as what roles are being, will be, or have

been carried out to prevent further corruption cases from occurring. Apart from that, the author researched the views of Islamic religious figures not without reason, but based on population data from the Cisurupan Subdistrict profile, the population is around 11.5 thousand people, and as many as 11.4 thousand people are Muslim, and the rest are of other religions (Cisurupan Profile, 2022).

Meanwhile, based on the author's literature search, there has been no previous research that has examined RTH corruption cases in Cibiru District, Cisurupan Village, Bandung City. However, there are several studies related to this topic. First, research by Feri Naldi and Indrianawati (2018) entitled "Development of a Green Open Space Geodatabase for the City of Bandung" discusses the importance of inventorying the existence and availability of Green Open Space (RTH) through developing a geodatabase in the City of Bandung (Naldi & Indrianawati, 2018).

Second, research by Rein Susinda Hesty, Maulidya Paramitha, and Muttaqin Al Hafizh (2022) entitled "Availability of Green Routes as Green Open Spaces in the Bandarlampung City Education Corridor (Case Study: Jalan ZA Pagar Alam)" studied the presence of 782 trees with 31 types of vegetation characteristics in the Jalan ZA Pagar Alam Education corridor, with *pometia pinnata* or matoa trees as the most commonly found species. These trees have varying carbon uptake capabilities, with total carbon uptake in this corridor reaching 37.66 tons per day, 1,129.79 tons per month, or 13,557.46 tons per year, with palm trees as the largest absorber (Hesty et al., 2022).

Third, research by Septianto Aldiansyah and Mangapul Parlindungan Tambunan (2021) entitled "Evaluation of RTH In Regional Spatial Plan with NDVI In Kendari City" shows that public green space in the RTRW is still lacking at 6.93%, so the RTRW needs to be reviewed. Public open space in Kendari is still below the minimum standard of 7.01%. However, the availability of oxygen (O2) and the absorption of carbon dioxide (CO2) are still sufficient for the population's needs (Aldiansyah & Tambunan, 2021).

Fourth, research by Sintia Devi (Sintia, 2018) entitled "Mass Corruption News Framing Analysis of the Green Open Space (RTH) Development Project Demonstrates Pekanbaru Integrity in the Riau Post and Tribun Pekanbaru Newspapers" examine how the media frames the RTH mass corruption case in Pekanbaru. Structural analysis framing the syntax of Tribun Pekanbaru shows that the news content presented is bolder and pays less attention to the principles of accommodative journalism in accordance with 5W+1H principles, with partiality towards the government visible in the thematic elements.

Fifth, research by Paulus Marulam Marbun (Paulus Marulam, 2019) entitled "Use of Green Open Space Funds for Other Uses (Case Study: Decision Number 22/Pid.Sus-TPK/2018/PN.PLK)", reviewing the use of RTH funds that deviate from their intended use. This research shows that in legal practice, procurement of goods and services begins with cash purchases/sales on the market, then moves to purchases using a gradual payment system accompanied by accountability documents, and finally through an auction procedure.

Based on previous research highlighting Green Open Space (RTH) and its relation to corruption, no one has specifically discussed the case of green open space corruption in Bandung City, especially in Cisurupan Village, Cibiru District, therefore, this research will provide a theoretical contribution to the development study paper. in the green open space sector and make a practical contribution to society, they can ask for views from religious leaders regarding the social problems they are experiencing, especially corruption. The development of green open spaces is basically aimed at the common good, so it is important to understand the views of the community, in this case religious leaders, regarding corruption cases in this program. Apart from that, this research will also explore the role taken by religious figures in addressing this problem

2. Research Method

This research uses a qualitative type with field study research methods (fieldwork). The main aim of qualitative research is to explore an in-depth understanding of phenomena, facts, or reality by carefully examining relevant texts (Martin Elvanyus De, 2023). Field research is one of the data collection methods used in qualitative research (Mustari & Rahman, 2012). This approach is often used to adjust research direction based on concrete situations that occur in the field. The aim is to

observe, interact and understand human behavior in the natural environment directly (Nugrahani & Hum, 2014).

Thus, this method provides an opportunity for researchers to gain in-depth understanding through direct experience with their research subjects. In the theoretical framework used is perception theory to analyze views and the factors that influence them. Apart from that, the author also uses role theory to analyze the roles taken by religious figures. In this context, the views and roles of religious figures are not only seen as actors who function as guides of the people in religious teachings, but are also seen as actors who have other views and roles on other social problems.

Data sources in this research include primary data from interviews with respondents, documentation, as well as other related literature, such as data on the population profile of Cisurupan subdistrict, and other sources. The number of respondents consisted of four people representing religious figures with different roles, such as religious figures who play a role in society, religious figures who work in the field of education, MUI religious figures, religious figures who work in the government sector such as sub-districts. Meanwhile, for secondary sources, the author uses literature from scientific journals, books and relevant internet sources. In the data analysis process, the researcher carried out a critical search of literature which compared it with field data to identify how the views of religious figures are related to the roles they play (Rahman, 2020). This approach allows researchers to present analysis results in a comprehensive manner.

3.   Research Results

a.   Basic Concepts of Perception Theory

Perception can be interpreted as a comprehensive way of viewing an object, considered from various angles that can be captured by an individual. Perception is an interpretation built from a person's personal experience or knowledge, often varying from one individual to another, and sometimes not in line with actual reality (Sore, 2019). In its position, perception comes from the Latin word "perception" which means receiving or taking in, referring to an individual's experience of an object, event, or relationship by processing information and interpreting the messages received (Hasrul et al., 2021). In the large psychology dictionary, perception is explained as a process where a person observes and becomes aware of the surrounding environment using the senses they have (Wardaya, 2023). This process involves giving meaning to the sensory stimuli received. When a person receives stimuli from the environment through the five senses, the brain processes this information to produce understanding.

The definition of perception is, of course, different for each expert, depending on their respective intellectual background, as stated in previous research, which quotes definitions of perception from different figures. Perception is defined as a process in which individuals interpret, organize and give meaning to stimuli from their environment. This process is influenced by interpretation and experiences that have been experienced (Amanah, 2020). Interpretation or interpreting is each individual's attempt to capture and understand the information they receive while organizing is the process of arranging the information so that it becomes meaningful. Each individual tries to capture and understand information through a process called interpretation. On the other hand, organizing is the art of arranging information so that it produces clear and structured meaning (Kuncoro et al., 2024).

Perception is an individual's ability to organize observations, which includes skills in distinguishing, grouping and focusing attention. Therefore, the perception of an object can vary from one person to another, even though the object being observed is the same, influenced by the individual's value system and personality traits (Sarlito, 2003). Perception is the process by which humans receive messages or information in their brains, and continue to establish relationships with their environment through senses such as sight, hearing, touch, taste and smell (Walgito, 2003).

From the views of the experts above, a common thread can be drawn that perception is a complex process that is influenced by experience, learning and individual characteristics, and involves various senses to form an understanding and meaning of the environment. However, external information may not be realized, ignored, or misinterpreted, due to the limitations of imperfect human sensing.

Perception starts from the sensing process, namely the receipt of stimuli by the individual through the sense organs or sensory processes (Walgito, 2010). This process does not stop at acceptance but involves further processes in understanding. In the same vein, William James, as quoted by Stano, stated that perception is formed based on data obtained from the environment through the senses, as well as information reprocessed by human memory based on experiences that have been experienced (Stanojlović et al., 2021).

Perception can vary between individuals in how they perceive an object or event. Factors such as social status, situation, individual needs, and self-perception of others, greatly influence how we view and evaluate the surrounding environment. The process of perception involves several stages. *First*, stimuli in the form of audio or visual objects are received by the individual's five senses. *Second*, This stimulus is transmitted through physiological processes, where receptors or sensory organs send information to sensory nerves. *Third*, Psychological processes occur when individuals are aware of the stimuli they receive. Finally, the result of this perception process is the response or behavior shown by the individual (Walgito, 2010). A person's perception of other people is influenced by the individual's assessment of the behavior of the person being observed, the situation around him, the individual's internal condition, and self-perception (Milton, 1981). Understanding oneself will make it easier for individuals to understand others more accurately and reduce errors in judging others.

When someone observes an object and tries to interpret it, the interpretation is greatly influenced by personal characteristics. Therefore, individual perceptions are influenced by a number of personal factors that determine what they see and how they interpret it. Attitudes, motives, interests, past experiences, and expectations are some of the characteristics that influence how a person perceives things. Even though two people may see the same object, their attitudes toward that object can be very different from each other (Robbins et al., 2021). Unmet motives or needs can drive a person and influence their perceptions in profound ways. The focus of a person's attention is usually influenced by their interests or interests. Because each individual has different interests, perceptions of certain situations can vary greatly. Past experiences also play an important role, because a person tends to associate new things with previous experiences (Luetke et al., 2020). Objects or events that have never been experienced before tend to be more striking than those that are familiar.

Additionally, a person's expectations can also shape their perceptions, as people tend to see what they expect to see. Unmet motives or needs have the power to drive a person and significantly influence his or her perspective (Bakar, 2023). Typically, a person's focus of attention is determined by their interests or interests. Because each individual has different interests, their perception of a situation can vary greatly. Past experiences also play an important role, because individuals tend to associate new things with previous experiences. Objects or events that have never been experienced will appear more striking than those that are familiar. Expectations can also influence a person's perception because humans tend to see what they expect to see (Asrori, 2020).

When looking at an object, it is greatly influenced by its unique properties. Factors such as uniqueness, movement, sound, size, background, and distance all work together to shape perception. Individuals never view objects in isolation; there is always an interaction between an object and its environment that influences the way it is seen (Kee, 2020). Perception is shaped by the specific characteristics of the object, including how it moves, the sounds it makes, its size, and how close it is to it. Thus, the relationship between an object and its environment is very important in shaping the way of viewing and understanding the object (Robbins et al., 2021). For example, Humans tend to lump objects or events that are close together and similar into one group. The more similar the objects or events are, the greater the likelihood of seeing them as part of the same group. The context of the observation is very important; Elements of the surrounding environment influence the way things are perceived. Several factors that influence this context include time, working conditions or place, and social circumstances (Sumarandak et al., 2021).

Thus, perception is a human's way of looking at something outside themselves, which is why individual perceptions will differ from one another depending on the objective situation or social context in which they find themselves. Perception is also a representation of experience and

understanding of phenomena that occur in the social environment. The perception of psychologists and architects is certainly different, as well as the perception of religious figures will be different from political figures in viewing certain phenomena; for this reason, it is necessary to know in advance the background of the character or figures who are asked to give their views regarding certain phenomena or objects.

b.   Basic Concepts of Role Theory

A role can be defined as the part played by an individual in an event or incident (Sudaryanto, 2020). In this context, role refers to the actions or deeds carried out by someone in a certain situation. A number of definitions of roles from experts explain that roles cover various aspects. Robbins, in the book Organizational Behavior, describes a role as a series of action patterns expected from someone who fills a certain position in a social group (Robbins, 2003). Churchill (Churchill, 2001) stated that a role is a collection of activities carried out by many people who occupy a certain position. Jones (Jones, 2000) describes a role as a specific set of tasks expected of a person based on their position in the organization.

A person's role places more emphasis on how these functions and processes are implemented to achieve a desired goal (Soekanto, 2014). In this context, the focus is emphasized on individual contributions in achieving certain goals. Roles are interpreted as a series of actions that are expected from a person based on their position in the religious and social aspects of society. These actions emerge after going through a learning process that can take place directly in a formal context, or indirectly in an informal context (Rusli, 2020). In other words, roles include the actions expected of individuals based on their position in the social structure, as well as the processes they go through to achieve certain goals.

The key word in the role concept is expected behavior or expected set of action patterns, as well as certain positions (given position) in organizations (Eyo & Hasan, 2021). Role theory wants to show that each individual is responsible for remembering and complying with the tasks given to achieve organizational goals well. This role definition indicates that the role will carry certain responsibilities; these responsibilities indicate how the main role should be carried out. In the context of organizational management, roles are closely related to the tasks carried out. The main challenge faced by a leader in managing the efficient use of all company resources to achieve predetermined goals (Jones, 2000). The role of individuals in achieving organizational goals cannot be separated. Each person holds a role that marks their position in a social network, including the rights, obligations, power and responsibilities attached to them (Lawson & Beckett, 2021). To achieve organizational goals effectively, each individual must be able to carry out their duties well.

Role theory describes how social behavior is influenced by social identity and situational context, emphasizing that humans exhibit predictable variations in their behavior based on these factors. The concept of role in this theory originates from the theatrical metaphor, where actors' behavior is governed by the "part" they play and the "script" they follow (Collins & Stockton, 2022). Likewise, in a social context, a person's behavior is influenced by the roles they understand, as well as the roles understood by other people around them. This role theory is related to the main concepts: behavioral patterns and social characteristics, identities or roles accepted by individuals, and behavioral scripts or expectations followed by these actors (Abrutyn & Lizardo, 2023).

Role identity theory attempts to combine interactionist structural-functional and symbolic perspectives. In the context of structural functionalism, it focuses on how social structures such as managerial, director or technician roles create consistent behavioral expectations in various situations, which are based on the function, hierarchy and status they have (Razma, 2021). This position also influences an individual's self-concept. Meanwhile, symbolic interactionism focuses on how individuals interact in a network of role relationships that create meaning and identity for them (Panicker et al., 2020). These interactions provide a cognitive framework for interpreting role experiences. Role identity theory has evolved from simply explaining normative expectations related to positions in social structures such as organizations or communities. Now, this theory digs deeper into the process by which individuals determine and shape their identities and roles through social

interactions. Academics in organizational studies are now broadening their view of what is meant by a role, not only as a position in a structure, but also to include the goals, values, beliefs, norms, interaction styles, and time contexts associated with a particular context (Anglin et al., 2022).

Bruce J. Cohen (Cohen, 2003) identified several types of roles that can be explained as follows. *First*, Enacted Role refers to the concrete way a person or group implements their role in everyday life. *Second*, a Prescribed Role is a description of how society expects individuals to carry out certain roles based on existing norms and values. *Third*, Role Conflict occurs when there is tension between conflicting expectations related to the role a person occupies. Describes the emotional difference between ideal expectations and reality in carrying out a role. *Fourth*, Role Failure refers to an individual's inability to meet the demands of the role they assume. *Fifth*, a Role Model is an individual whose actions are considered an example that should be imitated and followed by others. Lastly, Role Set describes a person's network of social relationships with others as they fulfill different roles in their lives. By understanding these dynamics, we can see how these roles are interrelated and influence social interactions as well as individual identity in society (Aberle et al., 1950). Roles can be differentiated based on how they are given. *First*, there is an anticipated role (Expected Role), which must be implemented in accordance with the provisions that have been determined without being negotiable. *Second*, there are customized roles (Actual Roles), which are carried out based on the specific circumstances and situations that are currently occurring (Hertriani, 2016).

Roles in society can be divided into two different types: innate roles, which are acquired without personal effort, and preferred roles, which are achieved through individual decisions and efforts (Manembu, 2018). Roles include various elements, including the ideal role expected, self-perception of the role, and implementation of the role (Siregar, 2018). Ideal roles refer to society's expectations of individuals in a certain position, which includes the rights and responsibilities inherent in the person who occupies that position (Balkin, 1996). The self-perceived role is what the individual believes is the action that should be carried out in specific circumstances (Siregar, 2018). In the context of roles, there are two types of expectations that occur. The *first* is the expectations that society has for individuals to carry out their obligations in accordance with their roles. The *second* is the expectations borne by individuals who have a role toward those involved with them in carrying out that task or role (Hestia et al., 2013).

From the description above, the author understands that roles are always tied to the individual or group who is the actor in carrying out their role, whether that role is obtained directly or through various efforts made to achieve a certain position with burdens and responsibilities based on their status. Behind an actor's role, of course, there is a scenario that regulates it; like in a film, an actor or actress plays different roles according to the director's orders and the existing scenario. This is also no exception in the context of social life in society, even though it is not written down; of course, the roles of characters or figures are in accordance with their status in the social structure of that society.

c.   Views and Roles of Religious Figures

Religious figures are individuals who reach positions of influence without formal appointment as leaders, but through the superior qualities they possess. They have the ability to influence the psychological conditions and behavior of a group or society (Sintani et al., 2022). In general, religious figures are often known as ulama. Ulama are people who have in-depth knowledge and are educated in one or more fields of science (Setyorini, 2024). This status is obtained through an intensive learning process and is recognized by the wider community. To be recognized as a scholar, a person must have extensive knowledge and have followers or students.

Religious figures are individuals who are respected because of their skills, high knowledge, noble morals, and expertise in various aspects of religion, both in religious rituals and religious insight (Sintani et al., 2022). Religious figures become role models for the surrounding community because of the extraordinary qualities and abilities they possess. It is not surprising that religious figures often become role models and guides for society in living a life in accordance with religious teachings. So what is the view of religious figures regarding the phenomenon of RTH corruption as an act that

violates God's commands, and falls into the immoral category? Based on the results of the author's interviews with several religious figures, they have similarities regarding the act of corruption as a moral defect, but on several things, they have different views.

According to Mr. Oga, a religious figure who focuses on community development, corruption is an act of breaking entrenched rules. Even though someone looks devout in their diligent worship, if they see money, they will definitely be tempted. In rough terms, according to Oga, even people who have died will wake up when they see money. So, corruption has the potential to occur by anyone, even by religious figures who have a deeper understanding of religion, so according to Oga, the RTH case will not be immune from this.

> Green open space is a government program and it was designed a long time ago. One of the targets for building green open space is money. As I said earlier, if people die, if they see money, they can be rebuilt, in other words. Moreover, this is a big budget, and people will definitely be tempted. But I myself know and often go to Mr. Suganda's house, and he is a kind, generous person and likes *Sadaqa*. Maybe because there were people who were jealous of his success in the field of buying and selling land, it was reported that he was finally involved in a corruption case (Interview with Mr. Oga, Religious Figure in the Community, 02/05/2024).

Although respondents consider corruption to be a violation of religious and state regulations and see it as a culture that can involve anyone, including people who understand religion, the assessment of the RTH case involving Dadang Suganda shows bias. Because they know Dadang Suganda, the respondent admitted that even though corruption violates the rules, there are other factors that influence the involvement or determination of corruption cases, such as competition with other land brokers. This is in line with Robins' opinion that a person's perception is influenced by personal characteristics such as attitudes, motives, interests, past experiences and expectations (Robbins et al., 2021).

Oga's experience with Dadang Suganda is what influenced his assessment of the corruption case. Apart from that, several other factors also influence a person's perception regarding certain phenomena or objects, such as social status, situation, individual needs, and self-perception of other people, which greatly influence the way a person views and evaluates the surrounding environment (Walgito, 2010). After investigating, Oga is also a land broker; this was proven when the author interviewed him. There were several people who came to talk about land, and there was an exchange of opinions about land prices. Oga also offered some land to these people. The need to maintain the stability of his business is one of the reasons why Oga did not comment too much on the RTH corruption case, which involved, let's say, a fellow land broker.

Meanwhile, Oga's role as a religious figure in efforts to respond to corruption cases cannot be separated from empowering the community itself, as he said in an interview:

> My role is not much, mostly just looking after the children, and even then, I can't be forced to go to the mosque diligently to recite the Koran. It's difficult if the environment and relationships are not controlled because today's parents are busy, so having just one child is not properly cared for and educated, and many children today are spoiled. So, my role is to train the children to pray and recite the Koran. Thank God, now the mosque is closed, so it's better (Interview with Mr. Oga, Religious Figure in the Community, 02/05/2024).

In role theory, what Oga does falls into the category of contextual roles, or adapted roles (Actual Role) is a role that is carried out based on certain situations and conditions (Hertriani, 2016). Oga sees that the increasingly changing current situation has an effect on changes in children's behavior patterns in learning, plus busy parents are unable to guide their children. Meanwhile, Oga also plays this role as his own choice, meaning the role of choice (Achieved Roles) is a role obtained through individual

decisions and efforts (Manembu, 2018). Because as a religious figure, of course no one gives compensation for the role he takes.

In contrast, Oga, a religious figure who operates in the government sector and is also a village head in the Cisurupan sub-district, gave his views regarding the RTH corruption case as follows.

> Corruption cases are a form of human greed, and people who do not practice the religious knowledge they have. I even had the chance to chat with one of the school principals here; he said they were all busy working in the office while their children were out of control and ended up being difficult to control. So, education is important for parents first. One of the cases of RTH corruption is the result of previously not being educated. Even though the RTH corruption case actually occurred because there was no transparency in the buying and selling of land, such as cheap buying prices from the public, but high selling prices to the local government of Bandung City. "The term is buying at the forest price, but selling at the city price, and he was detected because there was money deposited in his account (Interview with Misbahuddin, Religious Figure in Government, 03/05/2024)."

Misbahuddin's view is more bureaucratic in the sense that he sees the phenomenon of RTH corruption as an act of disorganized administration and lack of transparency, and this action is detrimental to the government and society because the seller gets a much smaller value than the buyer. However, what is unique, according to the author, is that this corruption case is actually a long-term consequence of the education process in the past, which was not optimally given to children by their parents, as in the case of the school principal. Misbahuddin's view, of course, if seen through the lens of Walgito's theory of perception, is influenced by his social status and position as a government official and public servant, who, of course, interacts a lot with society (Walgito, 2010).

The role that Misbahuddin takes as a religious figure involved in government and community services in an effort to socialize anti-corruption behavior is expressed in the form of transparent sub-district services, as well as free administrative services.

> As a sub-district government, there is not much to promote anti-corruption behavior, but we usually provide services to the community without any additional costs and control so that no individual or officer collects additional money from the community. Except for land deed matters and so on, it involves outside parties such as sub-districts and other parties. So, we provide an example to the community through clean service because everyone has their field and role (Interview with Misbahuddin, Religious Figure in Government, 03/05/2024).

Misbahuddin's statement regarding his role as a government official is a clear illustration of the application of structural-functionalism theory. This theory highlights how social structures, such as managers, directors, or technicians, shape consistent behavioral expectations across situations (Razma, 2021). As a leader, Misbahuddin has great responsibility for the performance of staff in the sub-district. To ensure services to the community are free from corrupt actions, he continues to carry out strict supervision and control. This role is highly expected by society and the government, because it is included in the Expected Role category (Expected Role), namely a role that must be carried out appropriately and cannot be negotiated, in accordance with applicable regulations (Hertriani, 2016).

Then the third respondent's opinion, a religious figure from the Cisurupan MUI Institute, said that he was aware of the RTH corruption case that occurred in 2012:

> Yes, I know about that case, and this case happened a long time ago, if I'm not mistaken, 2012, right? In my opinion, this case occurred because people were not yet able to practice their worship, especially prayer, because if they were able to practice prayer, they would definitely not sin, let alone corruption. So, they carry out prayers to the extent of fulfilling their obligations, not to the point of practicing the meaning of prayer itself. Honestly, I am disappointed with this

corruption case, especially if it was carried out by officials who should be an example for their people. As far as I know, the RTH program is good for nature conservation and can be used as a public facility such as natural tourism (Interview with Mr. Yayan, MUI Religious Leader, 04/06/2024).

From the statement above, the author notes two main points conveyed by Yayan. *First*, regarding acts of corruption that occur because humans cannot practice what they understand and do, such as prayer, because according to Yayan, immoral acts will never occur if humans practice their prayer. *Second*, The ideal of a leader should be to set an example for society, not be corrupt, which does not reflect a good leader. As a person who is devout in worship, this was also discovered by the author when he wanted to conduct an interview with Yayan, he had to wait quite a long time because he was performing prayers. This personality, in Robbins's view, influences his perception of something, when someone observes an object and tries to interpret it, his interpretation is greatly influenced by his personal characteristics (Robbins et al., 2021). This is also reflected in the role he plays with his family and society, always encouraging goodness and avoiding immoral acts, including corruption, as he said, "To prevent deviant behavior such as this corrupt behavior, I always advise my children in particular to always stay away from actions that are detrimental to others and themselves. "In society, I also often convey routine sermons to mothers, because in my opinion, as a parent, you must be able to educate your children well (Interview with Mr. Yayan, MUI Religious Leader, 04/06/2024)"

What did Yayan do as a form of implementation of Role Model from role theory. A role model is an individual whose behavior is exemplified, imitated and followed by others (Kearney & Levine, 2020). Before giving understanding to the community, Yayan first provides understanding to his children, this is often done by a leader who is often used as an example by the community. Likewise, Robbins defines a role as a set of behavioral patterns expected from someone who holds a certain position in a social unit (Robbins, 2003). As a person who has the status of a religious figure, Yayan must of course show behavior that provides good examples as a role model for his community.

In contrast to Yayan who considers corruption to be a form of human inability to practice the results of his worship, this last respondent has another view. According to him, acts of corruption and religion are not related, because according to him religion is the choice of each individual:

Religion has nothing to do with corruption, it depends on the person, because many people who are Muslim are not corrupt, and vice versa, so it comes back to each individual's business. Even though I know about the RTH corruption case, to be honest I don't follow it further, but I also agree that the perpetrators of the corruption should be punished so that it will be a deterrent. "However, I would like to say that corrupt behavior has nothing to do with religion, because it is a personal matter for each individual, depending on the person (Interview with Mr. Sandi, Religious Figure in the Education Sector, 04/06/2024).

Sandi's perception or view of the RTH corruption phenomenon is unique and different from previous religious figures. For Sandi, immoral acts are carried out by individuals, not by their religion. This view certainly did not emerge from a space, but rather is the result of observations so far which is the factor in him having such a view. As in Robbins' view, the characteristics that influence perceptions of the target include uniqueness, as well as being influenced by the relationship between the target and his background (Robbins et al., 2021). Sandi sees no connection between acts of corruption and any background, including religion itself.

As a religious figure who plays a role in the world of education, of course, the role he takes cannot be separated from that; his role as a character teacher, makes him have a special time to teach anti-corruption behavior to his students as he said, "I always give direction and motivation to children, so that they always act honestly. A small example is Don't cheat on exams; that's a small illustration that bad behavior, no matter how small, if you don't act on it, will become a habit, and it could become a big corruption too (Interview with Mr. Sandi, Religious Figure in the Education Sector, 04/06/2024)."

Structural functionalism and symbolic interaction are reflected in the efforts made by Sandi as a religious figure in the field of education, by using as a teacher at school, Sandi also carries out symbolic communication activities, through examples of behavior that students should not do during exams, such as cheating because it is an image or symbol of corrupt behavior (Razma, 2021). Sandi sees that actually corrupt behavior is not only because there is an opportunity, but also because of a habit that is repeated over and over again so that it becomes normal. In fact, in every human behavior, there is expected behavior, and there is also unexpected behavior; humans can choose what behavior they want to do (Soekanto, 2009). It is not surprising that the statement at the beginning of Sandi conveys that corruption has nothing to do with religion because corruption is an action chosen by humans and certainly not what society expects.

Religion has been a significant factor in shaping societies historically. It provides a system of beliefs that can contribute to nationalistic ideals and social justice, although its relationship with politics can be complex and sometimes conflicting (Beyers, 2015). The case mentioned above proves that religious leaders can serve as effective watchdogs of society by promoting peace, security, and moral guidance (Everett et al., 2018). Their influence can be significant in shaping societal values and advocating for justice and human rights.

4. Conclusion

Religious leaders in Cisurupan Village, Cibiru District, Bandung City, Indonesia, have different views and roles depending on their background and past experiences. There are those who view corruption as an act committed by humans due to an inability to understand and practice religious doctrine properly, but on the other hand, there are also religious figures who view acts of corruption, especially Green Open Space (RTH), as having nothing to do with any religious background because basically, every act is bad. That is a choice and is not part of the commandments of any religion, including Islam. Due to the limitations of this research, it is hoped that further research can be carried out in a broader context. Future studies could involve a larger and more diverse group of religious figures to gain a comprehensive understanding of the perceptions and influence of religious figures regarding corruption.

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