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Corruption in Islam is called bur, dakhil, dassa, fasad, khubuth. Included in it all kinds of abuse of power, ie. the use of power not for the interest of the public but rather for self interest or the interest of one's own group. It includes bribery (rashwah) as well as any act of stealing (sarqah) of public money. There is also a concept of "no unfair loss and the causing of such loss" (laa dharar wa laa dhirar). In Islamic philosophy it is discussed in its practical division (al-hikmah al-'amaliyah), both in the fields of politics itself as well as ethics. Among prominent Islamic philosophers of ethics are al-Farabi, ibn Miskawayh, and al-Ghazali. The focus of the discussion by these philosophers covers the moral requirement of political officers, their opinion on democracy with regards to the checks and balances mechanism, the definition of (deontological) moral goodness, as well as the more practical aspects of corruption as described above, seen under the light of rational demonstration.

The Ethics of Open-Impartiality: An Attempt to Uproot The Culture of Corruption in Post-Colonial Era

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.Transparency International defines corruption as “the abuse of entrusted power [which is entrusted by public] for private gain”. This paper will analyze the corruption habits from the perspective of virtue ethics. It will start with Manuel Velasquez’s analysis of the practice of corruption in the so-called “neo-patrimonialism” type of political culture, which Indonesia being a case in point. Neo-patrimonialism consists of a mixture between modern bureaucratic administration and the old patrimonial communalism. In terms of the communal perspective, what Transparency International calls “corruption” is compatible with the beneficence principle. But, according to the norm of bureaucratic administration, it violates the non-maleficence principle. To uproot corruption, this paper will discuss Amartya Sen’s concept of the ethics of impartiality, in which human being should extend the circle of moral recipients.

Key words: virtue ethics, neo-patrimonialism, open-impartiality