



# The Prevalent Displays of Piety and the Increasing Revelation of Immorality: The Significance of Contradicting Social-Media Phenomena in Democratic Indonesia

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**Abstract**—The popularity of Indonesian social media has enhanced not only the displays of piety through various religious online rituals and activities, but also the intriguing phenomena of exposing profligacy and vices. In line with the deepening Islamization in democratic Indonesia, religious leaders take advantage of social media as preachers, influencers and religious celebrities, to engage followers in strengthening faith through preaching, teaching, and rituals. This has led to the increasing popularity of religious discourse and the displays of piety in the Indonesian cyber sphere. Another type of popular online displays in Indonesia includes those of power and wealth by celebrities as well as government officials, some of which became viral footages revealing crimes and power abuses, outraging netizens demanding justice. This paper will describe and analyze these phenomena based on previous researches as well as on collected data from social media publications. It will discuss corruption as the most damaging crime for the future of Indonesia and conclude with the significance of these intriguing phenomena as well as the possible answer to the question of why the irony and contradiction between the popular displays of piety and the growing revelation of immorality.

**Keywords** — social media, religions, piety, immorality, corruption, Indonesia

## I. INTRODUCTION

In the past few decades, internet and social media have transformed the Indonesian democracy, with the available access and opportunities, into active participants of the online exchanges of information and opinions. This shapes the Indonesian interpersonal communication landscape, generating enclaves of various groups with leaders or celebrities and their loyal followers and subscribers, flourishing social media filled with various promotions including religious activities as well as with showing off wealth and shocking revelations of immorality.

As democracy gives Indonesians more freedom of expressions, many religious groups including Christians as well as Muslims take advantage of these cyber opportunities to broadcast their faith and religious teachings. The expanding “conservative turn” in the past few decades strengthen the Islamization activities in Indonesia [7], where Muslims and their leaders also benefit from social media explosion with

popular Islamic preachers, teachers and leaders becoming influencers and cyber celebrities [28]. They actively engage their followers and viewers in activities that strengthen Islamic faith through religious preaching, teaching, discussions, consultation and various religious rituals. This shape the social media landscape with Islamic discourses playing very important role in the Indonesian cybersphere.

The majority of Indonesian middle-class Muslims actively participate in different online *dakwah* (evangelization or invitation to learn, embrace and practice Islamic faith) activities that have provided ample opportunities for displaying Islamic faith, rituals and virtues, increasing the popularity of Islamic expressions of piety [27]. It is expected that Indonesian Muslims realized their faith in the form of not only rituals and symbols such as the use of language and attires, but also in individual and group religious activities, including congregational prayers.

A different type of popular online displays in Indonesia includes inappropriate activities such as “flexing” wealth by celebrities as well as government officials, even in the midst of government’s effort to reduce rampant inequality and poverty. Quite recently, this type of displays helped reveal vices as shown in various candid social media footages that the netizens made viral. These include various abuses and crimes which led to netizen’s outrages demanding justice, becoming popular a phenomenon known as “no viral, no justice” [35].

Considering the theory that the social media plays a significant role in spreading messages about many aspects of public life [6], this paper will present a descriptive qualitative analysis based mostly on previous researches as well as on collected data from social media publication. This analysis will select themes based on frequency and popularity of the discussed, debated and published contents, news, and postings to determine the significance of socio-religious issues analyzed in this study [18].

The study attempts to explain the significance of these intriguing phenomena as well as the advantages and drawbacks of such phenomena in democratic Indonesia. In addition, this paper will discuss the possible answer to the question of why the irony and contradiction between the popularity of online displays of religious piety and the

increasing revelation of immorality as well as suggest possible ways of reducing the perception of this incongruity.

## II. SOME POPULAR EXPRESSIONS OF PIETY IN INDONESIAN SOCIAL MEDIA

Since the end of Soeharto's regime, Indonesian Muslims enjoy the increasing freedom of expressing their faith. The intimidating government attitude of suppressing expression of Islamic faith and rituals in public domains have been gone especially after the reform era. This drastic change has led to the Islamic conservative movements in Indonesia (Breunesen, 2013), especially when political leaders not only allowed such displays of piety, but also encouraged and, in some cases, compelled Muslims to express faith, as shown in the mushrooming varieties of *dakwah* activities. The versatility of cellphones and popularity of social media enhances *dakwah* activities to be more massive, effective and efficient [8], especially in attracting the middle class and younger generation who are increasingly more cyber savvy.

A common impression of foreigners visiting Indonesia is the high level of religiosity, since they would hear daily calls to prayer (*adhan*), as well as Qur'anic recitation and, sometimes, sermons broadcasted in over 750,000 mosques across the country.<sup>1</sup> These expressions of faith have become well-accepted norm, confirming the dominance of Islamic culture in Indonesia. There are various types of displayed Islamic rituals as parts of piety and *dakwah* activities, which in recent years have also been popularized through social media. According to Fealy and White (2008), Muslims in Indonesia typically practice their faith through displaying various rituals beyond the conventional five pillars of Islam, including the wearing Islamic attire such as hijab for women and Arabic clothing for men, using sharia banking, consuming only products labeled *halal* (chaussure), joining Quranic recitation groups (*pengajian*), volunteering in charitable activities, watching or listening to Islamic preaching, visiting and praying at cemeteries, as well as code-switching to Arabic referring to Islamic teaching or quoting Quranic verses.

These faith practices and expressions are usually performed through face-to-face interactions in mosques, madrasas, *pesantren* (Islamic boarding schools) or other religious institutions [22]. However, with the popularity of social media platforms, Muslim middle class can now accomplish these practices online [27]. As social media becomes part of Muslims' life, there is no significant difference between online and off-line *dakwah* activities and they complement each other. Example of popular social media platforms include Cyberdakwah.com, UAS's Islamic lecture videos, the Instagram @gustaqi, and the "Aa Gym" app. [30] as well as various Quranic reading groups such as One Day One Jus [24].

In Islam, the five-times-a-day prayer is one of the most important forms of Islamic faith expressions strongly encouraged and, sometimes, enforced by local leaders, religious leaders, teachers, and parents. It is normal for these figures to ask if anyone has done their prayers and to express disappointment to those who forgot these prayers. Many mayors and district heads issued directives for the people to do "*solat berjamaah*" or hold a congressional prayer.<sup>2</sup> The social media is also filled with displays of such prayers, including discussions about the right way, words, ritualized steps, and rules.<sup>3</sup>

Another important ritual is Qur'anic reading or recitation which can be accessed in various social media where every Muslim is strongly encouraged to learn and practice since childhood. The social media provides important platforms for learning, practices and displays of these activities. For example, Nisa's (2018) [24] studied the social media used by One Day One Juz (ODOJ), which attempts to reinforce the spirit of Qur'an reading using WhatsApp, successfully engaging over 140,000 followers, and creating a virtual Quranic reading of the Tarbiyah movement which help shape the digital Islam in Indonesia. However, the popularity of Islamic piety in social media is not without its criticism. Husein & Slama (2018) [13] discussed how some piety expression can be attributed to "*riya*," an Islamic teaching that forbids showing off one's piety in public including social media. They looked at an online group of Qur'anic reading called One Day One Juz (ODOJ) and a charitable activity using social media in Yogyakarta which could be characterized as "*riya*" based on the discontent and anxieties it generates.

Another interesting expression of religiosity is the use of religiously related Arabic terms and expressions such as codeswitching to most common Arabic words that display of one's Islamic identity as well as piety, such as *Astaghfirullah hal'adzim* (I beg Allah's pardon for my misdeeds), *Subhanallah (Glory be to God)*, *Alhamdulillah (praise be to God)*, *Allahu akbar* (God is most great), *La ilaha illallah (there is no god except Allah)*, *insyaallah* (God willing), *inalillahi wainailaihi rajiun* (We belong to Allah, and to Him we return). It is also becoming more common for government officials to cite Qur'anic verses during an official meeting to justify their arguments. For example, the judge, during the presiding of Ferdy Sambo case with Bharada Richard Eliezer Pudihang Lumiu as the accused of murdering Brigadir N Yosua Hutabarat, cited a verse from Al-Qur'an Al-Isra 33 and Mathew 5:25 from the Bible.<sup>4</sup> In an argument between Coordinating Minister, Mahfud MD, and members of the People's Representatives, he used some Quranic verses.<sup>5</sup>

A frequently debated displays of piety concerns the appearance of Muslim women in the public space, specifically the wearing of hijab, jilbab or niqab (head scarf). During the New Order regime's intimidating attitude against conservative Islam, the government banned hijab in all public schools and

<sup>1</sup> Source: [https://en.wikipedia.org/wiki/List\\_of\\_mosques\\_in\\_Indonesia](https://en.wikipedia.org/wiki/List_of_mosques_in_Indonesia)

<sup>2</sup> See for example a circular letter from a mayor of Pekanbaru, Riau: <https://corona.riau.go.id/2020/03/24/mdi-pekanbaru-keluarkan-surat-edaran-umat-islam-salat-berjamaah-di-rumah/>

<sup>3</sup> See, for example, publications in: <http://surau-alfazain.weebly.com/cara-sembahyang-yang-betul.html> and <https://akuislam.com/blog/ibadah/panduan-salat-fardu/>

<sup>4</sup> From an article in detiknews, "Awali Tuntutan Bharada Eliezer, Jaksa Kutip Ayat Al-Qur'an dan Alkitab" selengkapnya <https://news.detik.com/berita/d-6522078/awali-tuntutan-bharada-eliezer-jaksa-kutip-ayat-al-quran-dan-alkitab>.

<sup>5</sup> See for example: [https://www.youtube.com/watch?v=\\_D1Dfw\\_kMqM](https://www.youtube.com/watch?v=_D1Dfw_kMqM)

state institutions. A drastic change occurred especially after the reform era of 1998, when hijab became a symbol of socio-religious piety, a trendy fashion, and a form of gender-based social control [29]. The discourses on the importance of wearing hijab for women dominate the Indonesian Islamic as well as public spheres, creating not only powerful and widespread expression of Islamic political identity, leading to e.g. public schools mandating hijab, but also controversies, coercion, bullying and even abuse as reported by Human Right Watch (HRW).<sup>6</sup> The reports as well as debates in mass and social media confirm not only the importance of displaying hijab as Islamic identity display on-ground but also the importance of public display of hijab as symbol of piety in cyber space.

Not all displays are genuine and sincere expressions of Islamic faith. Hidayat et. al (2021) [12] studied a religious activities of Hijrah communities and found that its members are eager to display attitude and behavior of expressing their special Islamic identity and status by encouraging superficiality. In addition to creating a strong sense of belonging to an identity, displays of piety can also constitute a show of narcissism as well as superiority based mostly on faith and rituals, but not real actions that materialize into the welfare and wellbeing of the public.<sup>7</sup>

These displays of Islamic piety, including those not discussed here, have many benefits. First, it strengthens the connectivity and social cohesion among Muslim communities in Indonesia which can boost interpersonal relationship. As studies and surveys show, active participation in religious groups help satisfaction, happiness, health, and longevity,<sup>8</sup> because social cohesiveness and a sense of belonging leads to longer endurance, better coping skills and health-related quality of life as well as less anxiety and depression [25] & Rummans, 2001). The second benefit is related to the idea that religiosity bolsters virtues as shown in a recent survey by the Indonesian Department of Religious Affairs' research and development (litbang) program. The survey which measures the Indonesian Social Virtue Index (IKS) shows a strong relationship between religious habitus, ritual, knowledge, religious programs and social virtues including caring attitudes toward social issues, interpersonal relationship, environmental issues, ethics, characters, and compliance toward the government.<sup>9</sup> However, this survey's emphasis on virtues, especially related to religious values, attitudes, behaviors and rituals, does not address corruption as

the most rampant crime that destroys the socio-economic justice of this country.

### III. THE SOCIAL MEDIA REVELATIONS OF IMMORALITY IN RELIGIOUS INDONESIA

The flourishing social media platforms also provide opportunities for ordinary people to express and exchanges their critical opinions as part of their freedom of speech. While the Electronic Information and Transaction (ITE) law may be restricting their expressions,<sup>10</sup> there have been cases of ordinary people successfully unveiling unfairness, injustices, and abuses through social media that became viral and led to investigation, arrests, and prosecution. This became a new phenomenon where cases of injustice are not dealt by the authority unless they become viral, creating an uproar among netizens demanding justice, called "no viral no justice" [35].<sup>11</sup> This phenomenon has gained popularity in Indonesia, due to significant increase in cases of injustice suffered by ordinary people and the decline in public trust against the Indonesian law enforcement and the justice system. Since justice system is perceived as serving only the rich and powerful, ordinary people now rely on the social media as the most effective way of getting netizens' attention and sympathy, and, when it became viral, drawing the attention of law enforcement. This way, social media also helps reveal crimes and immorality, including the corrupt Indonesian authorities and the unfair justice system. The phenomenon of "no viral, no justice" also constitute evidence of possible concealed immorality in a country filled with displays of religiosity [35]. Although there are many examples of "no viral, no justices" cases,<sup>12</sup> this study will also discuss the significance of the most recent revelation of corruption as one of the most devastating crimes involving government officials.

### IV. REVELATION OF CORRUPTION AS THE MOST DESTRUCTIVE CRIME IN INDONESIA

After The most recent and shocking revelation of money laundering scandals indicating rampant corruption in Indonesia started with the viral video of the son of a tax official, Mario (20 years), torturing a minor, David (17 years) leading Mario's arrest. Angered netizens then investigated and exposed their extraordinary wealth including suspicious jumbo assets of Mario's father, sparking questions on how such a low-level government worker can be so rich. As anything viral usually sparks more demands for answers, it

6 For example: there are public schools to mandate hijab rules and uniform policies, that create social media debates on cases of compelling students to wear hijab, and example of bullying and abuse in a document reported by Human Right Watch (HRW). These include: SMPN di Genteng, Banyuwangi (2017), SMAN di Rantah Hilir, Riau (2018), SDN di Karang Tengah, Gunung Kidul (2019), SMAN di Gemolong, Sragen (2020), SMKN di Kota Padang, (2021), SMAN 1 Sumberlawang, Sragen (2022), SMAN di Banguntapan, Bantul (2022), SMPN di Jakarta Selatan (2022).

7 See an article on Islamic youth narcissism: <https://theconversation.com/collective-religious-narcissism-how-young-indonesian-muslims-flex-their-faith-on-social-media-189261>

8 See for example a survey by Pew research Center: <https://www.pewresearch.org/religion/2019/01/31/religions-relationship-to-happiness-civic-engagement-and-health-around-the-world/>

9 For information on this survey, see: <https://kemenag.go.id/nasional/survei-litbang-kemenag-indeks-kesalahan-sosial-masyarakat-sangat-baik-aiqu4>

10 ITE Law, which is an Indonesian Information and Electronic Transaction law Number 11 of 2008 on Information and Electronic Transactions and was amended in 2016, is viewed as restricting freedom of speech. For a discussion, see for example: <https://icjr.or.id/response-to-the-revision-of-information-and-electronic-transaction-law-ite-law-five-crucial-issues-in-the-ite-law-that-threaten-freedom-of-expression-in-indonesia/> and <https://www.thejakartapost.com/indonesia/2023/02/14/house-to-water-down-ite-law-but-online-repression-still-lurks.html>

11 For more discussion on this unnoticed injustices, see an article entitled: "Indonesia, A Country of No Viral No Justice" in <https://union-firsts.com/?p=381>

12 For specific examples, see a report on four cases which the authorities took serious actions after they became viral: <https://nasional.kompas.com/read/2021/12/17/17514801/fenomena-no-viral-no-justice-ini-4-kasus-yang-baru-ditangani-polisi-setelah>

inevitably led to the investigation of the tax officer and the announcement of the minister of Coordinating Political, Legal and Security Affairs, Mahfud MD that the data the Financial Transaction Reports and Analysis Center (PPATK) recorded about \$20 billions money laundering cases in the department of finance since 2009. Not long after that a similar “no viral, no justice” case emerged with the viral footage of power abuse by a police officer, Achiruddin Hasibuan, revealing his numerous frauds that led to his arrest.<sup>13</sup> This is just another evidence of the important role of social media in the revelation of massive immorality, including serious crimes that have been concealed and deep-rooted in the Indonesian socio-political structure.<sup>14</sup>

Throughout human civilization there have been different forms of corruption affecting the economic system and social justice of a nation. Like in many other countries, the rampant corruption in Indonesia may be attributed to political and economic system as well as ethics, morality, customs, and demography [31]. As one of the most devastating crimes, corruption affects the whole nations because it significantly hampers economic growth, enhances inequality [20], increases poverty, and widens the gap between the rich and the poor [23],<sup>15</sup> as well as disrupts business activities, employments, investments, tax revenues, and any development programs [31]. Highly corrupt countries also tend to lack trust in rule of law and its enforcement.<sup>16</sup>

Corruption which leads to money laundering involving government officials undermines good governance and democracy, because it lacks transparency and accountability of the policy implementation, compromising rule of law and making political process costly to the tax payers and good citizens [11]. Jokowi’s more authoritarian policies of curbing the oppositions, especially the Islamists, is partly responsible for the decline of Indonesia’s democracy index [33]. However, increasing major cases of money laundering and corruption by government officials can also contribute to the decline in democracy, because corruption and money laundering enhances only personal gains, damages public goods, abuses power and trust, and undermines the legitimacy of the government power. Democratization should reduce corruption [34], but with the rampant corruption and money

laundering cases, the Indonesian type and implementation of democracy yearns examination.

Islamic teaching clearly forbid corruption [4] and even strongly condemns it [14], because corruption is a key moral issue that cause public damage and loss of confidence in the society, which is against the basic principle of Islam [1]. Some Quranic verses confirm this prohibition, such as surah al-Baqarah 2:188<sup>17</sup> and surah al-Maidah 5:42<sup>18</sup> [16] and corruption is considered a theft [10]. However, Muslim-majority nations are mostly perceived as ‘highly corrupt,’ based on the Transparency International Corruption Perceptions Indexes [2], especially in financial institutions [38].

Although there is a high awareness that corruption is an abuse of public trust that has become a global problem [36], Indonesia has experienced a significant increase in corruption cases. Since corruption has been so ingrained in the Indonesian culture throughout its history [9], that it is very challenging to eradicate, even when religiosity increases and despite civil and religious campaigns.<sup>19</sup> These campaigns include some anti-corruption movements using social media to disseminate anti-corruption education information, law enforcement, demand for bureaucratic reform and training government officials [3][17][19].

## V. RELIGIOSITY AND IMMORALITY

The increase in religiosity, piety and popularity of Islamic discourses in public and cyber space does not always translate into attitude, behavior, and actions that create a moral society, as shown in the minimal action against corruption from any religious movements in Indonesia. The gap between beliefs or religiosity and actual practices that generate real morality in Indonesia [37] is in line with the theory that there is no relationship between religiosity and morality<sup>20</sup> and between Islamic piety and real virtues [5][38].

Indonesia is ranked number 13 of the most religious countries in the world, according to U.S. News on a characterization of 85 countries based on a survey of more than 17,000 global citizens.<sup>21</sup> Ironically, Indonesia is one of the most corrupt countries in the world. Corruption Perceptions Index (CPI) reported by Transparency

13 See also how the viral footage of power abuse by a police officer Achiruddin Hasibuan, that led to his arrest. <https://www.liputan6.com/news/read/5270483/5-fakta-viral-dugaan-penganiayaan-dilakukan-anak-perwira-menengah-polri-akbp-achiruddin-hasibuan-aditya-hasibuan>

14 For more on this massive corrupt system, see the article published in thejakartapost.com with the title "Analysis: Assault case leads to tax officials’ wealth probe - Academia - The Jakarta Post". Click to read: <https://www.thejakartapost.com/opinion/2023/03/06/analysis-assault-case-leads-to-tax-officials-wealth-probe.html>.

15 Indonesian economic grows around 5% in the past decades, but the Gini Coefficient Index (representing inequality) increase to 37.9 point which is at a similar rank as Cambodia and Chad, where there are high inequality and corruption (<https://wisevoter.com/country-rankings/gini-coefficient-by-country/>).

16 See a report from Transparency International in <https://www.transparency.org/en/news/cpi-2022-corruption-fundamental-threat-peace-security>

17 Surah Al Baqarah 2:188 states: “Do not usurp one another’s possessions by false means, nor proffer your possessions to the authorities so that you may sinfully and knowingly usurp a portion of another’s possessions.”

18 Surah al-Maidah 5:42 states: “They are listeners of falsehood and greedy devourers of unlawful earnings. If they come to you you may either judge between them or turn away from them.”

19 For Mahfud MD’s presentation about the rampant corruption in all aspect of Indonesian people life; see: <https://www.youtube.com/watch?v=AJrEYgsSKA4>. In addition, as stated by one of KPK officials, Nurul Ghufroon, the majority of high-ranking public leaders, such as representatives, ministers, directors, district heads, governors are corrupt. Those who are not corrupt and do not have enough wealth are considered failed leaders; and those who are investigated and convicted are considered the unlucky ones (<https://www.youtube.com/watch?v=NXheVNPvFQ>).

20 See discussions on this issue at [https://en.wikipedia.org/wiki/Morality\\_and\\_religion#:~:text=The%20interactions%20of%20morality%20and,determining%20between%20right%20and%20wrong](https://en.wikipedia.org/wiki/Morality_and_religion#:~:text=The%20interactions%20of%20morality%20and,determining%20between%20right%20and%20wrong).

21 Source: <https://www.usnews.com/news/best-countries/slideshows/the-10-most-religious-countries>

International. shows that Indonesia's score is down to 34/100 and ranked 110th out of 180 countries, which is the worst decline since 1995.<sup>22</sup> Viral corruption cases debated by netizens involved highly respectable presidents (rectors) of state universities, including Universitas Erlangga, Universitas Negeri Jakarta, Universitas Lampung, and Universitas Udayana,<sup>23</sup> just to mention those that have become viral and prosecuted. In addition, the Indonesian department of religious affairs was, at one point, one of the most corrupt departments in Indonesia;<sup>24</sup> corruption charges were issued against leaders of the most conservative Islamic political party<sup>25</sup> and local political leaders such as governors and mayors, many of whom advocated rigorous religious activities were arrested and/or jailed for corruption.<sup>26</sup>

This confirms that Indonesia is highly religious but also highly corrupt, an irony that raises the question of why religiosity and displayed piety does not translate to the morality in the society. As shown above, corruption involves people from all walks of life, including respectable, highly educated, and religious leaders or members. One well-known reason for this challenge is that corruption has been deep-rooted in the Indonesian culture and, thus, the Indonesian people seem to understand the practices. Some would believe that corruption in Indonesia occurs due to modern consumerist lifestyle, socio-political system and lack of law enforcement [26]. While Indonesians continue using humanitarian, legal, and religious approaches to fights against grafts [21], there is no evidence that religious approaches work nor evidence that Indonesian officials and politicians with rigorous training in religious ethics also have anti-corruption attitude and behavior.

## VI. IN SEARCH OF A POSSIBLE SOLUTION

The increase Of the two phenomena discussed above, devout religious groups and leaders seem to emphasize the importance of the first phenomenon, i.e., the displays of piety and are not known as or identified with part of the second phenomenon, i.e., the revelation of immorality and the “no viral, no justice” movement which could be the only effective way to fight for justice necessary for the well-being of the public and democracy. Accentuating the first phenomenon could lead to a perception of an effort to cover up the immorality that have been widely understood or even accepted.

The most common themes in the expressions of faith have covered topics of warning and punishments in the afterlife for committed crimes such as corruption. The most common vices commonly preached in Islamic sermons include criminal activities involving prostitution,

pornography, or drugs, greed, anger, lust, envy, gluttony, pride, and sloth (laziness), as well as “gibbah.”<sup>27</sup> However, because strengthening Islamic faith is highly important, there is an argument that the greatest sin in Islam is engaging in *syirik* (shirk), being *kufur* (kufr or non-believer) and blasphemy, followed by the next serious ones including murders and then thefts such as corruption.<sup>28</sup> In order for religious institutions and leaders to seriously eradicate corruption in Indonesia, there must be changes in approaches, themes, and focus by emphasizing crimes that have devastating impact on societies, e.g. corruption, as the greatest sin.<sup>29</sup>

It is highly likely that an Islamic movement of “no viral, no justice” would strongly support and complement the displays of piety and eliminate the perception that Islam only emphasizes religious displays without actual actions of creating justice. In addition, with its political power, Islamic organizations and movements could demand serious government actions against corruptions by joining or supporting Indonesian Corruption Watch (ICW), monitoring, scrutinizing the works of KPK (Corruption Eradication Commission), the police and the courts. Indonesian Muslims and Islamic organizations such as NU and Muhammadiyah can use their strong socio-political power to critically scrutinize organizations well as government policies and practices that could dampen the effort to eradicate corruption in Indonesia. In addition, Indonesian Islamic groups and organizations could now take over President Jokowi's failed project of “mental revolution” which has succumbed to the pressure of corruption culture.<sup>30</sup>

Another reason for the contradiction between high religiously and high immorality is the idea of active versus passive immorality. Passive immorality is an attitude and behavior of no efforts to prevent or stop immoral behavior or actions. Jackson and Gray (2019) [15] argue that more religious people tend to justify their behavior which involved passive immorality more than less religious people. Their studies showed that while religious teachings encourage moral behaviors by actively avoiding active immorality, showing religiosity such as public expressions of faith may lead to passive immorality. It follows to argue that religious teachings strongly discourage or even condemn thefts such as corruption (avoid active immorality), but highly religious people involved displays of piety condemn it rhetorically without real actions to prevent or stop it (passive immorality). Strong faith in divine intervention and beliefs that God will punish those who are engaged in crimes in the afterlife tends embolden believers to do nothing and leaving it for God to judge and punish [15]. Interestingly, the attitude and behavior of Indonesian voters seem to accept this reality, as shown in the evidence that supports for Islamist agenda only has little effect

<sup>22</sup> [https://en.wikipedia.org/wiki/Corruption\\_in\\_Indonesia](https://en.wikipedia.org/wiki/Corruption_in_Indonesia)

<sup>23</sup> See for example: <https://dialeksis.com/data/daftar-rektor-di-indonesia-tersangkut-kasus-hukum/>

<sup>24</sup> See for example: <https://nasional.tempo.co/read/1439018/kpk-sindir-kemenag-sering-tersandung-kasus-korupsi-2-menteri-masuk-bui>

<sup>25</sup> See for example: <https://www.tagar.id/daftar-korupsi-petinggi-partai-pks-terbanyak>

<sup>26</sup> See for example: <https://www.merdeka.com/khas/daftar-kepala-daerah-terlibat-korupsi-kepala-daerah-korup-4.html>

<sup>27</sup> Source: <https://islam.nu.or.id/khutbah/khutbah-jumat-ghibah-penyakit-masyarakat-yang-wajib-dijauhi-x7IF1>

<sup>28</sup> Source: <https://uninus.ac.id/dosa-paling-besar-setelah-syirik-dan-kufur/>

<sup>29</sup> Nahdlatul Ulama (NU) argued that corruption is a blasphemy and one of the greatest sin, while Indonesian Council of Ulama MUI suggested that corruption is not a blasphemy (<http://redaksiindonesia.com/read/nu-korupsi-termasuk-penistaan-agama-mui-korupsi-bukan-penistaan.html>).

<sup>30</sup> For a discussion on a lost momentum for Jokowi's project of “mental revolution” see: <https://www.thejakartapost.com/academia/2019/09/23/reshaping-the-kpk-lost-momentum-for-revolusi-mental.html>.

on voters' support for corrupt candidates, while voters would punish all corrupt candidates equally regardless of their political or religious agenda (Sumaktoyo & Mutadi, 2022).

## VII. CONCLUSION

This paper discusses the transformation of Indonesian online communication which provide opportunities for religious groups and leaders including Islamic ones to show, spread and teach piety in the forms of expression of faith and rituals. However, social media also recently become the only way for ordinary Indonesians with injustice cases to get attention of the authorities. The increasing viral revelation of crimes and injustices in social media also shows the incongruity between displays of religiosity and revelation of immorality. One of the most damaging crimes revealed is the culture of corruption that is difficult to eradicate, endangering the well-being and future of the Indonesian people and widening the between the rich and the poor. One possible reason for the irony and contradiction is the over emphasis on religious display making Indonesia being perceived as one of the most religious nations in the world, which can conceal the fact that Indonesia is ranked one of the most corrupt countries on earth.

One possible suggestion to resolve this issue is for Islamic organizations and movements to actively engage in social media revelation of crimes and injustices, such as the "no viral, no justice" movements. Islamic organizations and leaders can use their socio-political power to enhance the power of KPK and ICW, support other corruption eradication organizations as well as scrutinize and monitor the works of the law enforcement agencies such as the police and judges. In addition, they could help change or create the law that focus on more serious and severe punishments for corrupt officials as well as revive Jokowi's failed "mental revolution. This way, the Indonesian devout Muslims and other religious leaders and organizations could avoid being trapped in "passive immorality," and reduce the perception of irony between religiosity and immorality.

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