



Croatian
International
Relations
Review

CIRR

XXVIII (90) 2022,
58-76

DOI 10.2478/
CIRR-2022-0024

UDC 327 (4-6
EU:73:55)

Role of Religion and Traditions in Prevention of Corruption

Mohammed Kadhim Abbas Al-Maeni

Al-Nisour University College, Baghdad, Iraq

Email: mohammed.kh.law@nuc.edu.iq

<https://orcid.org/0000-0002-3980-8301>

Hashim Mohammed Ahmed Al-Juhaishi

Department of law/ Al-Hadba University College/Iraq

Email: hashim.ma@hcu.edu.iq

<https://orcid.org/0000-0002-3944-3197>

Karrar Hadi Sahar Aljburi

Ministry of Culture, Tourism and Antiquities, Babylon, Iraq

Email: karrarhadi608@yahoo.com

<https://orcid.org/0000-0002-8535-999x>

Rabaa M. Shaker

College of Law/ Al-Farahidi University, Baghdad, Iraq

Email: rabaa.shaker@yahoo.com

<https://orcid.org/0000-0001-7583-1835>

Tawfeeq Alghazali

*College of Media, department of journalism/ The Islamic
University in Najaf, Najaf, Iraq*

Email: gazali.tawfeeq@gmail.com

<https://orcid.org/0000-0003-0131-3992>

Doaa Abd AL-Hadi Mohameed

*Anesthesia Techniques Department, Al-Mustaqbal
University College, Babylon, Iraq*

Email: doaaa.al-hadee@mustaqbal-college.edu.iq

<https://orcid.org/0000-0002-9578-0673>

Reem mouhanad Hameed

Department of accounting/ Al-Esraa University College, Baghdad, Iraq

Email: reem.mouhanad@esraa.edu.iq

<https://orcid.org/0000-0001-5660-7125>

Imad Ibrahim Dawood

Mazaya University College/ Dhi Qar, Iraq

Email: mohd.yousif@alayen.edu.iq

<https://orcid.org/0000-0003-1636-7205>

Abstract

Corruption is the issue for the economic decline of any country. The public and private sector departments in Iraq are involved in corruption and misusing of resources of the country. The purpose of this study is to understand to what extent the religion and the traditions of the society can reduce the rate of corruption in Iraq. The data for this study was taken from secondary resources available in existing studies and current newspapers. This study demonstrates with the help of religious values and social traditions, corruption can be reduced in Iraq. The findings of this study emphasize the role of religious leaders and religious teachings to preach religious values and laws to prohibit corruption. The implications of this study can be generalized all over the world to end corruption with the help of religion and tradition. This study also provides significant future directions for future studies to work on the novel and unique ideas and the corruption in Iraq.

Key words:

Corruption, Anti-Corruption, Religious Laws, Perceived Norms, and Corrupt Practices.

Introduction

Corruption is one of the fundamental issues of modern times that are damaging the whole social structure of the social economy (Ahmed & Saleh, 2022; Alani, 2022). In advanced countries, the governments are strong to take action against corrupt people with the help of a strong judicial system and police force (Mohamed, 2022). However, in backward countries, corruption is at its peak due to political instability and economic problems (Ahmed & Saleh, 2022; Khalaf & Mousa, 2022). The responsibility of government in any country is to protect society from corrupt people and work for the betterment of society with prosperity (S. Abdullah & Gray, 2022; Khalaf & Mousa, 2022; Shyaa, 2022). The system of police and anti-corruption department in backward countries is damaged by corrupt people, and the strong personalities of the current people are influenced by a fair trial (Al-Ghanimi, 2021; Ali, 2021; Yassin & Hussein, 2021). According to the reports of the United Nations, a lot of amounts are transferred from backward countries to modern countries in corruption (Abd Alzahrh & Al-Ameedee, 2021; Ghaffoori, 2021; Yassn & Ameer Khalaf, 2021). The nexus of corrupt politicians and corrupt police officers is a fundamental reason for corruption in the backward country because the social system is disturbed (Abdulwahhab et al., 2021; Al-Bayati, 2021; Al Suwaidi, 2021).

The religious leaders and their religious teachings are influencing the society to go against corruption, but this influence is very little because the society is facing large cases of corruption (Abdulwahhab et al., 2021; Al-

Bayati, 2021; Ali, 2021; Ghaffoori, 2021). In corruption, the corrupt people and the officials in the public offices are utilizing and manipulating the resources on the behalf of society (Abbas & Ahmed, 2020; Al-Maksousi, 2020; Shehaib, 2020). In Iraq, corruption is increased over the last decade and in 2021 it was at its peak due to a lack of transparency and accountability (Drebee & Abdul-Razak, 2020; Fadel & Al Shukri, 2020; Rahbarqazi & Mahmoudoghli, 2020; Saleh et al., 2020).

According to the definition of the United Nations corruption is a social evil that is emerging and dangerous for the human rights of the people (Ateiah, 2020; Drebee & Abdul-Razak, 2020; Jarwana et al., 2020; Younus & Jassoom, 2020). In the previous time, corruption was considered a little problem, but over time it is observed as a critical problem for society (Asaad & Marane, 2020; Bekheet, 2020; Jarwana et al., 2020; Thabit, 2020). It is the reason the people involved in the practices are looting the money and the resources of other people. In backward countries, those corrupt practices are increasing due to the less accountability and transparency included in political instability (S. M. Abdullah, 2019a; Hussein et al., 2019; Salman & Hidan, 2019). The social structure of any society is based on moral values (Mahmoud, 2019). However, corrupt people are involved to damage the moral values and the perceived norms of any society (S. M. Abdullah, 2019a; Mahmoud, 2019). It is critical to understand that in backward countries, corrupt officials are involved in corruption with the help of corrupt politicians (S. M. Abdullah, 2019b, 2019a; Remo & Wahed, 2019).

The shift of resources from one individual to any other individual unethically is considered corruption according to the values of the European Union (Al-Frijawy et al., 2018; Ashour, 2018; Moosajee, 2018; Younus & Jassoom, 2020). The basic right of any individual in society is to utilize the resource other people are using, but corruption in the resources is not good for society because a large number of people are affected by it (Mikail et al., 2017; Otenyo & Besmel, 2017; Shehaib, 2020). The misuse of authority has become normal in Iraq due to political and economic instability (Aljaf et al., 2017; Kamal, 2017; Zuhaira & Ye-Zhuang, 2017). The corrupt bureaucracy and politicians in Iraq are working together for corruption. The employment rate in Iraq is facing a continuous decline since 2017 due to corruption (See Figure 1).



Figure 1. Iraq Employment Rate

Source: Trending Economics

The purpose of this study is to understand to what extent the religion and the traditions of the society can reduce the rate of corruption in Iraq. In this regard, there were many earlier studies conducted to understand the role of different factors behind the corruption in Iraq (Aljaf et al., 2017; Burhan, 2017; Jameel, 2017). The studies on the role of corrupt politicians were also conducted in the context of Iraq (Burhan, 2017; Jameel, 2017; Mahmood et al., 2017; Recan & ALqaseer, 2017). The studies related to the role of corrupt police and politicians in Iraq also exist in the literature (Al-ajwad & Carr, 2016; Al-Shammari & Al Rasheed, 2016; Isyaku et al., 2016). Therefore, the area of research related to the role of religious values and perceived norms to avoid corruption in Iraq was neglected by the earlier studies. This area of research is significant because in different studies it is highlighted that the role of religion is critical to eliminating corruption. In this way, this study aims to understand in which way religion can play a critical role to reduce corruption in Iraq. Similarly, in some earlier studies, the role of perceived norms is also considered in determining the role of norms and society to eliminate corruption. In the same manner, this study is also designed to contribute to the literature the information related to the role of society and tradition to eliminate corruption from the public and private sectors in Iraq.

This study is to determine the role of religion and tradition in the prohibition of corruption in Iraq. Therefore, this study has significant theoretical as well as practical implications important for the improvement of civil society practices, and the critical role of religion to prohibit people from corruption with the help of traditions. The human being is always influenced by religious values, and religion can be used as a tool to stop corrupt practices in society (Al-Shammari & Al Rasheed, 2016; Alhadethy, 2015; Ali, 2021). The significant implications of this study would be effective to reduce the level of corruption in Iraq that has emerged and increased since 2012. Furthermore, this study highlights how corruption is a social evil for society and the economy in Iraq. In addition to it, the implications of this study are not limited to the society of Iraq and the corruption, but the implications can be generalized all over the world to end corruption with the help of religion and tradition. At the same time, the study is designed to provide significant future directions for future studies to work on novel and unique ideas about corruption in Iraq.

Literature Review

Corruption as A Social Evil

In modern times, corruption is the biggest social evil that is not good for the community (Abbas & Ahmed, 2020; Al-ajwad & Carr, 2016; Alabdullah et al., 2014; Khather & Abdul-Aziz, 2014). It is also identified that in the public and private sectors corruption is at its peak when the stakeholders and the authorities are corrupt (Abbas & Ahmed, 2020; Al-Shukri & A AL,

2013; Alabdullah et al., 2014). It is critical to understand that with the help of corruption the corrupt politicians and the corrupt officials are getting benefits but on the other hand the community is suffering from it (Adnan & Khalaf, 2012; Al-Shukri & A AL, 2013; Moosajee, 2018). As a social evil, corruption is found in almost every country in the world. There are different reasons for corruption. To begin with, corrupt people have the habit of looting other people because they believe that they must have more money than anyone else (Ali, 2021; Ali Obaid Alfattla & Hadi Anayza, 2012; Allawi & Mohammed, 2013; Anayza & Alfattla, 2012; M Rasheed et al., 2012). It is a social tragedy because the people who are involved in corruption, they justify it as a legal legitimacy (Abbas & Ahmed, 2020; Jeong & Weiner, 2011).

However, from the perspective of values and beliefs of a society, corruption is considered a social evil and it is not good for the common people. The responsibility of the government is to focus more on the corrupt official and their activities must be monitored (Al-Bayati, 2021; Al-Shukri & A AL, 2013; Saleh et al., 2020). Secondly, political instability is a reason for corruption because when there is political instability in the country, the corrupt officials and the authoritarian get benefits from it (S. M. Abdullah, 2019a; Jasim, 2010; Khather & Abdul-Aziz, 2014; Moosajee, 2018). Not only in the advanced and developed countries, but in the backward countries these officials are corrupt and they are shifting their money to the advanced countries as their black money (Abbas & Ahmed, 2020; S. M. Abdullah, 2019b; Jasim, 2010). This evil of corruption is damaging the economic structure of the society because of a huge shift of money from one entity to another. The international corruption controlling cells are working to monitor the illegal transaction, but they are failed on a larger scale to stop the illegal transactions (Ahmed & Saleh, 2022; Ali, 2021; Mohamed, 2022).

Thirdly, lack of transparency is one of the reasons for corruption because when there is no transparency in the activities of politicians and public office holders, they would go for corrupt activities (Al-Frijawy et al., 2018; Ali Obaid Alfattla & Hadi Anayza, 2012). It is critical to understand that because, with the help of corrupt activities, the politicians and bureaucracy are getting a lot of benefits from the system (Ghaffoori, 2021; Thabit, 2020). The elite of any country is involved in corruption because they are always interested to discriminate against the lower community and get benefits from it directly or indirectly (S. Abdullah & Gray, 2022; Al-Maksousi, 2020). In the infrastructure and land management department, the amount is generated in corruption every year by corrupt officials (Carter, 2007; Jameel, 2017). This black money is transferred to the foreign accounts in the advanced countries and this shift of black money is damaging the economy of the country (Adnan & Khalaf, 2012; Ahmed & Saleh, 2022). To a greater extent, corruption is a tool to discriminate against the lower class because with the help of corruption a lot of amounts is generated illegally. The failure of the judicial system is

one of the basic reasons for corruption in any country (Al-Frijawy et al., 2018; Ateiah, 2020).

It is a fact that when the judicial system is failed on a larger level, and there is no concept of a fair trial, the corrupt officials and authorities are involved in corruption because they believe that they would not be behind the bar (Ali, 2021; Hussein et al., 2019). In underdeveloped countries, the failure of the judiciary to stop corruption is critical to consider because with the help of these tools the corrupt people are strong and they are generating a lot of amounts from corruption everywhere (Ali, 2021; Ashour, 2018). In Iraq, according to the survey corruption report, 77% of officials are corrupt in the land department and police department (Al-Bayati, 2021; Jameel, 2017). These officials are supporting corrupt activities and they are indirectly getting benefits from it (Al-Maksousi, 2020; Salman & Hidan, 2019). It is critical to understand that when the bureaucracy and the hierarchy in any office are involved in corruption, the lowest of would be always corrupt because they would not be accountable to anyone else. The trend of corruption is increasing in Iraq since 2012 and in 2021 it is reached a peak (Ahmed & Saleh, 2022; Jarwana et al., 2020). Importantly, the involvement of law and enforcement agencies in corrupt activities is one of the basic reasons for corruption. According to the New York Times, every year more than three trillion dollars amount is involved in corruption all over the world, particularly in backward countries (Al-ajwad & Carr, 2016; Kamal, 2017). In addition to it, corruption is not only to control the resources and get benefit from them, but it is also a sort of corruption when the right people or not provided with their rights (S. Abdullah & Gray, 2022; Ahmed & Saleh, 2022; Ali, 2021). Therefore, corruption is existing in society in different forms. In Iraq, there is a control of media and the journalists are failed to cover corruption-related topics (see Figure 2).

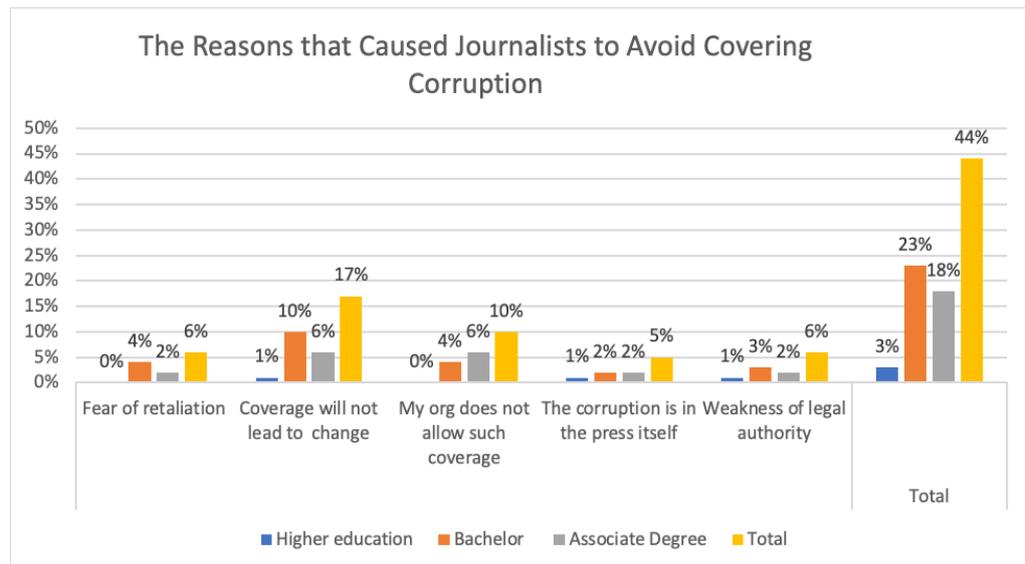


Figure 2. Journalists' Perception of Corruption

Source: Analyzing Journalist Perceptions of Democracy and State Corruption: The Case of Iraq

Religious Views of Corruption

In every religion, corruption is considered a sin because the religious values are against corruption (Ali, 2021; Allawi & Mohammed, 2013; Jasim, 2010; M Rasheed et al., 2012). The purpose of the teaching of any religion is to provide a systematic and understandable way for the living standard of the community. In this regard, according to religious values corruption is not a good activity because it is morally wrong and ethically not good (Jarwana et al., 2020; Mahmoud, 2019). In the start, the teaching of every religion is based on ethical values because ethics are important for the prosperity of society (Al-Maksousi, 2020; Thabit, 2020). The strong ethical teaching highlight that corruption should not be done in society because it disturbs the structure of the society and economy (Drebee & Abdul-Razak, 2020; Jasim, 2010). In addition to it, the social responsibility of the individuals in a society is to protect the basic rights of the society and should not go for any conduct that is against society (Abd Alzahrh & Al-Ameedee, 2021; Ahmed & Saleh, 2022; Thabit, 2020). It is critical to understand that for ethical teaching, religious leaders are important because they have a sense of influence on the people.

Therefore, religious preaching by religious leaders to avoid corruption can provide the best way to reduce the factors of corruption. Unfortunately, the elite class of any country is not religious and they are not involved in morality because they believe morality is against their standard of living and they have to sacrifice their living standard for morality (Ali, 2021; Aljaf et al., 2017; Drebee & Abdul-Razak, 2020). In this regard, the people are not interested in religious values because they consider their conducts are against religious teaching (Abbas & Ahmed, 2020; Remo & Wahed, 2019). In the previous studies, it is also considered that religion is a way of corruption if the people are manipulating the teaching of religion for their benefit. On the other hand, in some straight, it is also pointed out that religious laws are the best shelter against the collection in any society (Ahmed & Saleh, 2022; Ali, 2021; Khather & Abdul-Aziz, 2014). To begin with, Christianity is against corruption because it is believed that corruption is a social evil and it is against the greater benefit of society (Ahmed & Saleh, 2022; Fadel & Al Shukri, 2020; Hussein et al., 2019).

The religious leaders in Christianity are always teaching to improve the standard of society by reducing corruption in society (Abdulwahhab et al., 2021; Ashour, 2018). At the same time, in the teaching of Islam, the Muslim community is provided with religious material to avoid corruption because it is a sin. In Iran, the religious government is working with the religious last to add the correction because the religious laws are strict (Mahmoud, 2019). The laws of Muslims related to corruption are strict because correction is prohibited in Islam. In some countries, the government is liberal but corruption is considered a social evil because it is against the benefit of the community and disturbs the economic

structure (S. Abdullah & Gray, 2022). Therefore, both kinds of liberal and religious governments are against corruption in any country because according to the United Nation, corruption must be stopped (Aljaf et al., 2017). After all, it is prohibited and a crime by society. The laws related to corruption are strict and because the United Nations demand corrupt people must be behind the bar (Ali Obaid Alfattla & Hadi Anayza, 2012; Aljaf et al., 2017).

In advanced and developed countries, liberal governments are working effectively on the judicial system and improving the system of the police department to work against corrupt people (S. M. Abdullah, 2019b; Jasim, 2010). Similarly, ethical teachings are provided to the public office holders because it is believed that with the help of teaching their operations can be improved. Indeed, with the help of improvement in the judicial system, corruption can be decreased to a greater extent with strong punishment (Drebee & Abdul-Razak, 2020; Mahmoud, 2019). In some countries, corruption is considered high treason, and the people involved in corruption have to face strict laws. In this way, the teaching of the religion, as well as the ethical observation, are against corruption to eliminate this social evil from society effectively (Al-Bayati, 2021; Jameel, 2017). The stakeholders of the society should be united to work against the corrupt people because these corrupt people are looting the money and as a result of its poor people are becoming poorer (Abbas & Ahmed, 2020; Ateiah, 2020). Control of corruption can be done by the government and religious leaders at the same time to reduce the foundation of corruption in any society (Al Suwaidi, 2021; Mahmoud, 2019). As a result of it, society would be free from corruption and the sources of corruption would be declined.

Perceived Norms and Corruption

The norms and values of any society are against corruption because it is not acceptable by a large number of the society. In the traditional time, there were very limited resources for corruption because the concept of currency was not available. However, in modern times, there are different sources of corruption emerged with the help of digitalization and the concept of currency (Mohamed, 2022). The corrupt people are utilizing these resources to conduct their activities in the wrong way and generate a lot of amounts from it (Aljaf et al., 2017; Mahmood et al., 2017). In advanced and developed countries, the social norms are against corruption because society believes corruption is not good and should be eliminated rapidly (Al-Bayati, 2021; Zuhaira & Ye-Zhuang, 2017). However, the corrupt politicians that are involved in corrupt practices, are not willing to bring the laws in legislation against corruption. In the social structure of Australia, corruption is perceived as an evil that is not favorable for any individual because it is on the behalf of society (Abbas & Ahmed, 2020; Ali Obaid Alfattla & Hadi Anayza, 2012; Shehaib, 2020). The corrupt people that are involved in these illegal activities have different

kinds of excuses against the corruption laws. According to the reports of the United Nations, corruption is considered a violation of human rights because it is limiting the people from getting the proper benefit (Ahmed & Saleh, 2022; Fadel & Al Shukri, 2020; Jarwana et al., 2020; Khalaf & Mousa, 2022). The rational people of the civil society in the advanced countries believe that corruption is a tool to make the rich people or rich than the poor people.

The people involved in corrupt practices are not morally good because they ethically failed to get proper benefits in society (Ahmed & Saleh, 2022; Jameel, 2017; Jasim, 2010). On the behalf of other people, the corrupt people are utilizing the resources to get the benefit fit in solo flight. This exploitation of resources by corrupt people is a fundamental problem in any society because the resources are common for every individual in society (Ahmed & Saleh, 2022; Bekheet, 2020; Kamal, 2017). Similarly, in Iraq, corruption is at its peak and it is continuously emerging because of less focus of the government on the laws related to corruption and political instability (Al-Bayati, 2021; Al Suwaidi, 2021). Societies with rich cultures and ethical traditions focus to end the ways of corruption that are leading the society into a negative reaction by humiliating the people. It must be considered that corrupt people should not be acceptable in society and there must be strict laws against them (Khather & Abdul-Aziz, 2014; Yassin & Hussein, 2021). According to a United Nation survey in Iraq, religious leaders are influencing the society to not go for corruption and with this influence, only 1% of corruption is decreased (Al-Maksousi, 2020; Khather & Abdul-Aziz, 2014; Salman & Hidan, 2019).

No doubt, this decrease is a very small number but this influence of the religious leaders can be increased and more corruption can be reduced in society (S. Abdullah & Gray, 2022; M Rasheed et al., 2012). The responsibility of the religious leader is to provide ethical information to the immunity against corruption. In Australia and Denmark, civil society is against corruption and special courts are established for cases of corruption on the demand of civil society (Khalaf & Mousa, 2022; Mahmoud, 2019). In this way, the responsibility of the civil society in the backward countries is to consider corruption as a social evil and work against it by influencing the government to introduce new regulations and laws to end the corruption (Kamal, 2017; Khather & Abdul-Aziz, 2014). In this way, with the joint effort of the civil society and the stakeholders in the government, corrupt practices can be removed from any country. The people with rich cultures are more concerned about corrupt practices because they believe that these corrupt practices can damage the social structure of their society and their culture as well (S. M. Abdullah, 2019a; Asaad & Marane, 2020; Yassn & Ameer Khalaf, 2021). In addition to it, corrupt practices can be dangerous for the culture and society as the corrupt people are the elite class of the society (Jasim, 2010; Yassn & Ameer Khalaf, 2021). The law and enforcement agencies must be strong to take action against the corrupt elite class in any country, and this is the

possible way to end the corruption (Ashour, 2018; Shyaa, 2022). In European countries, society is against corruption and corrupt politicians are monitored by law and enforcement agencies (Jasim, 2010; Khather & Abdul-Aziz, 2014). Therefore, the perceived norms and the social beliefs of any country are against corruption, and the activities of civil society can effectively reduce the rate of corruption by taking rapid action on time.

Research Methodology

In this study, the data is collected from the earlier published creditable resources because the previous studies on the same area of research are conducted on secondary data. However, the literature was analyzed very carefully and the material was selected related to the relationship between corruption and religious values (Al-Bayati, 2021; Al-Frijawy et al., 2018). The earlier studies have contributed a lot to knowledge by providing the related information and determining the ways to eliminate the social evil of corruption. In addition to it, the material selected from the secondary resources was analyzed very carefully to define the relationship between different factors that are used in this study. By and large, the existing literature and the material collected from different resources help to develop a rationale for the study to develop the findings and conclusion of the study in an advanced way. The existing studies highlight that the relationship is one of the fundamental factors to influences corruption in developing countries. The studies also concluded that the misuse of religious teaching and laws can help corrupt people to go for corrupt activities.

Findings of the Study

Corruption Increased in Iraq

In this section of the research, the findings of the study are presented. The findings of the study highlight that corruption is increased in 2021, 15% in bribery, 27% in misuse of authority, 71% in misuse of resources, 44% in misuse of influences, 11% in forgery of documents, 7% in money laundering, and 52% in illegal transactions. The results of the findings are presented in Table 1. These findings reveal that corruption is increased in 2021 and it is still increasing in Iraq.

Table 1. Corruption Conducts Increased in 2021

No	Corruption Conducts	Increased in 2021
1	Bribery	15%
2	Misuse of Authority	27%
3	Misuse of Resources	71%
4	Misuse of Influences	44%
5	Forgery of Documents	11%
6	Money Laundering	7%
7	Illegal Transactions	52%

Role of Religion in Corruption Avoidance

The findings of this study based on the secondary data and existing surveys disclose that in Iraq, people are avoiding their approach to corruption due to different reasons. To begin with, 37% of people believe that they are not involved in corrupt activities under the threat of punishment by the law of the land. Like it, 88% of people in Iraq believe that they are not involved in corruption due to their religious teachings and values. In the line manner, 67% of people believe that they are not involved in corrupt activities due to cultural values and traditions. These findings reveal that there is a significant role of religious values and traditions to stop the culture of corruption in society (see [Table 2](#)).

Table 2. Corruption Avoid Reasons

No	Corruption Avoid Reasons	Percentage
1	Country Laws	37%
2	Religious Values	88%
3	Traditions and Culture	67%

Discussion

The findings of this study highlight that there is a significant role of religious teaching to reduce corruption. Indeed, religious laws are important for the benefit of the community and the government is badly failed to protect the public officers from corruption ([Abd Alzahrh & Al-Ameedee, 2021](#); [Ali, 2021](#); [Asaad & Marane, 2020](#); [Fadel & Al Shukri, 2020](#); [Jarwana et al., 2020](#)). In this regard, in Saudi Arabia, religious laws are implemented against the people who are involved in corruption ([Jarwana et al., 2020](#); [Khan et al., 2020](#)). Similarly, these religious laws are important for Iraq and the corruption because, with the help of religious laws, the government can enforce the responsibility on the citizens to protect against the activities of corruption in the country ([Al-Bayati, 2021](#); [Fadel & Al Shukri, 2020](#)). The model of Saudi Arabia must be adopted by the government of Iraq and it should also work on political stability. This is the reason that political stability is critical for the end of corruption because when there is political stability then transparency would be expected in working.

The responsibility of the religious leaders is to improve the working of employees in the public and private sector in Iraq with the help of ethical values and ethical teaching ([Kamal, 2017](#); [Zuhaira & Ye-Zhuang, 2017](#)). The role of morality and ethical teaching is important because, in western countries, morality is considered one of the fundamental tools to stop people from correcting ([Burhan, 2017](#); [Jasim, 2010](#)). In this regard, the focus of government on political activities with the collaboration of religious leaders can reduce the level of corruption in the country ([Hoang, 2018](#)). The study highlights that according to different surveys conducted

on corruption, religion plays a critical role in teaching people to not go for corruption. Similarly, the state legal regulation in any country with the help of religious law can reduce the rate of corruption that is increasing over time (Carter, 2007). The responsibility of the government is to work with all the resources in the best way to stop corruption and lead the country into the values of corporate social responsibility and sustainable growth of the economy.

In the countries where the economic stability is damaged, the roots of corruption are our environment because the people are willing to fulfill their fundamental needs and they fulfill the lead with the help of craft money (Ahmed & Saleh, 2022; Ashour, 2018; Jeong & Weiner, 2011; Kamal, 2017). These kinds of corruption are not appropriate for the development of any society, because all the resources of the society must be utilized by each society (Remo & Wahed, 2019; Shyaa, 2022). In the public and private offices in Iraq, corruption has become a challenge because of mismanagement and lack of governance (Anayza & Alfattla, 2012; Khather & Abdul-Aziz, 2014). Similarly, it is also assumed that the lack of religious teachings in modern businesses is also a reason for corruption. The responsibility of the management is to work effectively and integrate the religious teachings to stop the corrupt practices by the officials in the public departments (Ali Obaid Alfattla & Hadi Anayza, 2012; Yassn & Ameer Khalaf, 2021). The seminar should be conducted on morality and ethical values, as corruption is reduced in Australia by conducting a seminar on moral teaching (Abd Alzahrh & Al-Ameedee, 2021; Ghaffoori, 2021). In this way, the government of Iraq needs to focus on the appropriate instrument and religious teaching with the help of influential religious material to provide a systematic way to avoid corrupt practices in society (Abbas & Ahmed, 2020; Kamal, 2017; Mahmood et al., 2017). Indeed, corrupt people are less moral and not involved in religious practices because they are utilizing their resources for corruption against the moral standard of society (Ahmed & Saleh, 2022; Cao, 2020; Yassn & Ameer Khalaf, 2021). In addition to it, the corrupt people must be threatened for their ill behavior and misconduct by the higher authorities (Khalaf & Mousa, 2022; Remo & Wahed, 2019). In this regard, when the sense of exposure to corruption would be developed in the graph people's minds, they would try to avoid the corrupt practices.

Implementations

Theoretical Implications

The findings of this study provide significant theoretical implications for the prohibition of correction with the help of religious values in Iraq. This study addresses the gap in the literature that was not identified and addressed by the earlier studies. This contribution in the knowledge and theory would help future studies to understand the relationship between religious perception and values and the corruption in the context of Iraq. The responsibility of the government is to develop effective strategies to

reduce corruption in Iraq. This study points out that religious service must be designed in a way that could influence the perception of the people who are involved in corrupt activities. Similarly, with the help of appropriate development and collaboration between religious leaders and political leaders, a joint information sharing system can be developed that could help to influence the perception of the people and avoid them to go for corrupt activities that are not beneficial for society. It is critical to consider those religious laws must be introduced in the country on a larger scale to threaten the corrupt people who are involved in such kinds of activities. In addition to it, the people who are working in different departments must be provided with ethical religious values and sermons to avoid the perception of corruption. This study also contributed to the knowledge because the earlier studies were not conducted to understand the role of tradition and culture in the avoidance of corruption. This study highlights that with the help of rich cultural values, corruption can be stopped, and a sense of good perception could be developed for the people. Significantly, the findings of this study highlight that with the help of improving it is the judicial system by integrating religious values, the trend of increasing production in Iraq could be reduced.

Practical Implications

The findings of this study also provide significant practical implications for the government of Iraq to work effectively by integrating religious values and collaborating with religious leaders to avoid corruption. It is understood that the role of religious values is critical for society to teach them morality. In this regard, the workshops and seminars must be conducted on the religious values in different public offices to provide the related information to the employees that are working in these departments. In addition to it, this study highlights that by providing the related information to avoid corruption with the help of religious values, the trend of corruption can be reduced with the effective management of the government of Iraq. On the other hand, the responsibility of the government is to work effectively and develop a system of collaboration between the judicial system and the religious leaders. When the religious law would be implemented in the courts of the country, the development would be in effective way and people would get benefit from it. It must be considered that by providing effective religious values, the government of Iran has reduced the increasing trend of corruption in the country. In the line manner, the government of Iraq can take initiative to integrate the religious values for the course material, motivate the people and provide information related to corruption as it is a sin. When the awareness would be provided to the society by the government and the religious leaders, the people would consider the morality and ethical standard of living and they would not go for corrupt activities that are dangerous for society in economic instability and political upset. The responsibility of the government is to provide ethical values in an easy way to make the people understand to avoid corrupt practices on a larger scale.

Conclusion

The finding of the study concluded that by adopting the religious laws and religious values, the government of Iraq can reduce the increasing corruption in the last decades. This study further highlights that to empower the people to action against criminal activities, the responsibility of the religious leaders is to provide sermons on the prohibition of corruption. No doubt, corruption is a sin that is accepted in every society whether it is religious, or it is liberal. In this regard, by effectively adopting the social values, the perception of the people can be modified to avoid corrupt activities. It must be understood that with the help of collaboration between the religious leaders and the politicians, the increasing corruption can be decreased in Iraq.

A system of accountability should be developed based on religious laws because it would be effective to reduce the increase in corruption. At the same time, the findings of this study highlight that the responsibility of the stakeholders and the civil society is to provide information related to the traditional values of the culture to the community. It is due to this reason with the help of traditional values, a positive perception of the people would be developed in the culture, and they would not involve in corrupt activities. Furthermore, the implications of this study are critical to consider because these implications would help the government of Iraq to eliminate the social evil of corruption from society. However, these implications of the study are not limited to the context of Iraq, but they can be generalized to the country where the government is working on religious laws. In addition to it, the future direction of the study would help future studies to understand the relationship between religion, tradition, and corruption in the context of Iraq because this study provides a way to eliminate corruption with the help of religious values and teachings.

Future Directions

This study aims to understand in which way religion can play a critical role to reduce corruption in Iraq. In the same way, this study also provides significant future directions for future studies to work on novel and unique ideas about the corruption in Iraq. To begin with, the role of normative beliefs must be understood in future studies to stop corruption. Secondly, the role of good governance must be understood in coming studies to stop the corruption in Iraq. Lastly, the role of cultural values must be considered by future studies to stop corruption in Iraq.

References

- Abbas, A. L. I. M., & Ahmed, B. D. (2020). Economic Corruption in Iraq between diagnosis and problem treatment. *Journal of Administration and Economics*, 123.
- Abd Alzahrh, H. O., & Al-Ameedee, I. M. R. (2021). THE EFFECT OF

- ADMINISTRATIVE CORRUPTION PHENOMENON ON THE SUCCESS OF SMALL AND MEDIUM ENTERPRISES IN IRAQ. *International Journal of EBusiness and EGovernment Studies*, 13(1), 263–282.
- Abdullah, S., & Gray, T. (2022). White-Collar Crimes and Corruption at Border Crossings in the Kurdistan Region of Iraq: Causes, Effects, and Challenges for Reform. *Journal of Kurdistan for Strategic Studies*, 2.
- Abdullah, S. M. (2019a). Corruption protection: Fractionalization and the corruption of anti-corruption efforts in Iraq after 2003. *British Journal of Middle Eastern Studies*, 46(3), 358–374.
- Abdullah, S. M. (2019b). The Definition of Corruption in a Sectarian Context: Iraq as a Case in Point. *Journal of South Asian and Middle Eastern Studies*, 42(4), 59–86.
- Abdulwahhab, M. T., Al-Dulaimi, A. A. K., & Alkfaajy, E. J. A. (2021). Using Governance Mechanisms to Raise the Efficiency of Internal Control Performance to Confront Government Corruption in Iraq: An Empirical Study. *Webology*, 18(2).
- Adnan, A., & Khalaf, O. A. A. (2012). The Repercussions Of The Financial And Administrational Corruption On Human Rights In Iraq. *Journal of College of Education for Women*, 23(1).
- Ahmed, D. M., & Saleh, S. S. (2022). Impact of Integration Between the Commission of Integrity And Judicial Audit to Reduce Financial and Administrative Corruption in Kurdistan/Iraq: Analytical study of the views of a sample of academics and auditors in the Kurdistan region. *QALAAI ZANIST JOURNAL*, 7(1), 515–539.
- Al-ajwad, M. N., & Carr, L. (2016). An open public E-procurement solution to tackle corruption in Iraq. *2016 International Conference for Students on Applied Engineering (ICSAE)*, 83–88.
- Al-Bayati, F. A. M. (2021). Corruption and Polices of Political and Administrative Reform in Iraq After 2003. *Tikrit Journal for Political Science*, 26.
- Al-Frijawy, J., Militaru, C., & Ali, M. H. (2018). The phenomenon of the spread of administrative and financial corruption in Iraq despite the multiplicity of oversight bodies. *American Academic Scientific Research Journal for Engineering, Technology, and Sciences*, 49(1), 8–18.
- Al-Ghanimi, K. Y. (2021). The corruption In Iraq, the causes and internal and international necessities of treatments. *Risalat Al-Huquq Journal*, 13(1).
- Al-Maksousi, A. A. H. A. (2020). The Effectiveness Of Accounting Thought In The Face Of Financial And Administrative Corruption In Iraq. *PalArch's Journal of Archaeology of Egypt/Egyptology*, 17(6), 11215–11231.
- Al-Shammari, H. B., & Al Rasheed, I. J. (2016). The Role Of The Media In The Fight Against Corruption Iraq as a Model. *Journal Of Babylon Center for Humanities Studies*, 6(4).
- Al-Shukri, A. A., & A AL, H. (2013). Corruption in developing countries and the economic and social repercussions And ways to combat it (Iraq

- Case Study) for the period 2004-2011 AD. *AL-Qadisiyah Journal For Administrative and Economic Sciences*, 14(3), 158–179.
- Al Suwaidi, K. K. (2021). The infringing effect of the phenomenon of corruption and mechanisms to combat it in Iraq. *AL-Mouhaqiq Al-Hilly Journal for Legal and Political Science*, 13(4).
- Alabdullah, T. T. Y., Alfadhil, M. M. A., Yahya, S., & Rabi, A. M. A. (2014). The role of forensic accounting in reducing financial corruption: A study in Iraq. *International Journal of Business and Management*, 9(1), 26.
- Alani, S. H. N. (2022). Managing the corruption risk at the operation and maintenance stage in the construction projects in Iraq. *Innovative Infrastructure Solutions*, 7(1), 1–11.
- Alhadethy, A. S. (2015). Forms and contents of television programs in the survey revealed aspects of corruption in Iraq, analytical study of the program ninth studio in Albaghdadia satellite channel model. *Journal of The Iraqi University*, 34(2).
- Ali, A. L. M. H. (2021). The economic impact of financial and administrative corruption in Iraq and ways to combat it. *Journal of Juridical and Political Science*, 10(1).
- Ali Obaid Alfattla, Q., & Hadi Anayza, H. (2012). Ways to improve the performance of SAIs in Iraq To meet the financial and administrative corruption A field study in some government institutions. *AL-Qadisiyah Journal For Administrative and Economic Sciences*, 13(2), 191–224.
- Aljaf, N. A., Sadq, Z. M., & Hassan, R. S. (2017). The role of activating work ethic in reducing manifestations of administrative corruption: An exploratory study of the views of administrative leaders in Koya University in the Kurdistan Region of Iraq. *Journal of University of Human Development*, 3(2), 493–523.
- Allawi, M. S., & Mohammed, M. J. (2013). Terms of reference of independent oversight bodies to combat financial and administrative corruption in Iraq. *AL-ANBAR University Journal of Law and Political Sciences*, 4(2).
- Anayza, H. H., & Alfattla, Q. A. O. (2012). Ways to improve the performance of SAIs in Iraq To meet the financial and administrative corruption A field study in some government institutions. *AL-Qadisiyah Journal For Administrative and Economic Sciences*, 14(2).
- Asaad, Z., & Marane, B. (2020). Corruption, terrorism and the stock market: The evidence from Iraq. *ASAAD, ZA, & MARANE, BM (2020). Corruption, Terrorism and the Stock Market: The Evidence from Iraq. The Journal of Asian Finance, Economics and Business (JAFEB)*, 7(10), 629–639.
- Ashour, A. J. (2018). Criminal Measures to Combat Administrative Corruption in Iraq. *Opción: Revista de Ciencias Humanas y Sociales*, 17, 859–881.
- Ateiah, G. Z. (2020). CONSTITUTIONAL MECHANISMS TO COMBAT CORRUPTION IN IRAQ" THE INTEGRITY COMMISSIONAS A MODEL. *PalArch's Journal of Archaeology of Egypt/Egyptology*,

- 17(6), 15099–15126.
- Bekheet, H. A. A. L. (2020). Implications of the Dual Crisis of Terrorism and Corruption on The Economic Development in Iraq: A Comparative Analysis. *International Journal of Psychosocial Rehabilitation*, 24(1).
- Burhan, A. M. (2017). Centralized Projects System (M): A Proposal to Reduce The Risk of Corruption-Iraq as an Example. *Association of Arab Universities Journal of Engineering Sciences*, 24(2), 109–119.
- Cao, T. H. (2020). Corruption and the Building of a Developmental Government in Vietnam Today: Social and Philosophical-Ethical Considerations. *European Journal of Science and Theology*, 16(1), 51–68.
- Carter, J. M. (2007). 'A NATIONAL SYMPHONY OF THEFT, CORRUPTION AND BRIBERY': ANATOMY OF STATE BUILDING FROM IRAQ TO VIETNAM. In *Vietnam in Iraq* (pp. 98–122). Routledge.
- Drebee, H. A., & Abdul-Razak, N. A. (2020). The Impact of Corruption on Agriculture Sector in Iraq: Econometrics Approach. *IOP Conference Series: Earth and Environmental Science*, 553(1), 12019.
- Fadel, M. A. K. A., & Al Shukri, H. M. K. (2020). Towards building an educational system free of scientific corruption (Applied study in a sample of colleges of higher education in Iraq within the framework of the government program and the directions of the Supreme Council for Combating Corruption). *Journal of Economics And Administrative Sciences*, 26(119).
- Ghaffoori, A. (2021). *Understanding the Institutionalization of Corruption and the Role of Accounting in Rentier States: A Case Study of Kurdistan Region of Iraq (KRI)*. University of Essex.
- Hoang, K. K. (2018). Risky investments: How local and foreign investors finesse corruption-rife emerging markets. *American Sociological Review*, 83(4), 657–685.
- Hussein, M. F., Jano, Z., & Hashim, R. (2019). The Role Of Modernization Factor On Public Awareness About Corruption In Iraq. The Mediating Effects Of Social Networking And Culture. *Opción: Revista de Ciencias Humanas y Sociales*, 35, 28.
- Isyaku, H., Hasan, H., & Kunalan, R. (2016). A study on the use of corruption metaphors in the online media of Nigeria, Iraq and Malaysia. *Journal of Applied Linguistics and Language Research*, 3(7), 68–84.
- Jameel, H. N. (2017). *A Case Study of Political Corruption in Conflict-Affected Societies (The Kurdistan Region of Iraq 2003-13)*. University of Leicester.
- Jarwana, S. A., Fawazb, N. A., & Hammadc, S. A. (2020). Estimating the Impact of Corruption on the Currency's Value: A Case Study of Iraq Using the ARDL Model. *International Journal of Innovation, Creativity and Change*, 13(9), 404–415.
- Jasim, R. A. (2010). Realization of Administrative and Monetary Corruption in Iraq by University Teachers and Students. *Journal of Basra Researches for Human Sciences*, 35(2).
- Jeong, Y., & Weiner, R. J. (2011). 13 Conflict and corruption in

- international trade: who helped Iraq circumvent United Nations sanctions? *International Handbook on the Economics of Corruption, Volume Two*, 376.
- Kamal, H. J. (2017). Ministry of Higher Education and Scientific Research and its role to reduce corruption and its image (Iraq model). *Journal of College of Law for Legal and Political Sciences*, 6(23/part1).
- Khalaf, Y. A., & Mousa, I. F. (2022). Role of Accounting Profession Ethics in preventing financial corruption of civil society organizations in Iraq: An exploratory Study on Financial Reports for Civil Society Organizations in Dohuk/Iraq. *Tikrit Journal of Administration and Economics Sciences*, 18(57 part 3).
- Khan, M., Watkins, M., Aminuzzaman, S., Khair, S., & Khan, M. Z. H. (2020). *Climate change investments in Bangladesh: leveraging dual-use characteristics as an anti-corruption tool*. Working Paper.
- Khather, A. A., & Abdul-Aziz, A. (2014). Administrative corruption in Iraq-between the community and the sediment discharge occupation Analytical Study in Political Sociology. *Adab AL Rafidayn*, 44(70).
- M Rasheed, I., I Al-Hamdani, R., & S AlAaraji, A. (2012). The effectiveness of the financial controlling system and its effect on the financial corruption in Iraq-applied study on Mosul university. *AL-Anbar University Journal of Economic and Administration Sciences*, 4(8), 317–346.
- Mahmood, M. A., Tian, Y., & Azeez, K. A. (2017). How Corruption Affects Economic Growth: Perception of Religious Powers for Anti-corruption in Iraq. *International Conference on Management Science and Engineering Management*, 1466–1475.
- Mahmoud, Y. H. (2019). The Attitudes of University Youths Toward the Role of The Ninth Studio Program in Uncovering Corruption in Iraq. *Journal of Al-Frahedis Arts | الفراهيدي آداب مجلة*, 11(39 I), 311–336.
- Mikail, I. K., Abbas, S. S., Bint Ismail, N., & Abdullah, M. A. I. L. I. (2017). Comparative studies on strategies for combating corruption between Nigeria and Iraq. *Journal of Governance and Development Vol*, 13(2).
- Mohamed, F. A. (2022). Corruption and Polices of Political and Administrative Reform in Iraq After 2003. *Tikrit Journal For Political Science*, 26, 1–30.
- Moosajee, M. A. (2018). *Challenging Patronage Networks and Corruption in Iraq: A social accounting matrix analysis of citizen-based oil revenue distribution*. University of Cape Town.
- Otenyo, E. E., & Besmel, P. (2017). Wars in Iraq and Afghanistan: Contractor Corruption and Election Campaigns. In *Corruption, Accountability and Discretion*. Emerald Publishing Limited.
- Rahbarqazi, M., & Mahmoudoghli, R. (2020). Corruption perceptions, political distrust, and the weakening of political islam in Iraq. *RES. Revista Española de Sociología*, 29(3), 57–74.
- Recan, S. A. H., & ALqaseer, I. K. S. (2017). The impact of corruption on education dissector indicators in Iraq post-2003. *Al-Qadisiyah Journal for Administrative and Economic Sciences*, 19(4), 196–217.

- Remo, W. M., & Wahed, L. D. A. A. (2019). Invest the role of the judicial auditor in dealing with cases of financial and administrative corruption in Iraq Role and impact study. *Tikrit Journal Of Administration and Economic Sciences*, 2(42), 33.
- Saleh, S. M., Azhar, Z., & Azeez, B. S. (2020). Corruption and fraud detection through forensic accounting practices in Kurdistan region of Iraq. *Qalaai Zanist Journal*, 5(1), 148–171.
- Salman, Z. T., & Hidan, N. K. (2019). Corruption as one of the obstacles to political stability in Iraq. *Tikrit Journal For Political Science*, 390–410.
- Shehaib, R. K. (2020). Analyzing the index of corruption index in Iraq and its reflection on the public budget Duration (2003-2017). *Kut University College Journal for Humanitarian Science*, 1(2), 43–67.
- Shyaa, H. E. (2022). Mechanisms and means to combat administrative and financial corruption in Iraq. *Iraqi Journal of Humanitarian, Social and Scientific Research*, 2(4).
- Thabit, T. H. (2020). The Role of International Accounting Standards in Reducing the Financial Corruption phenomenon in Iraq: Obstacles and Solutions. *Tikrit Journal of Administration and Economics Sciences*, 16(Special Issue part 1).
- Yassin, V. A. R., & Hussein, I. A. (2021). Anti-corruption and administrative mechanisms in Iraq and the efforts of senior management bodies to reduce it. *Baghdad College of Economic Sciences University Journal (BCESUJ)*, 64(4), 97–107.
- Yassn, K., & Ameer Khalaf, H. A. (2021). The Effectiveness of National and International Legislation in Combating the Phenomenon of Corruption in Iraq. *Review of International Geographical Education Online*, 11(9).
- Younus, N. M., & Jassoom, B. H. (2020). Analysis of the reality of financial and administrative corruption in Iraq according to Corruption Perceptions Index (CPI) for the period (2003-2018). *Tikrit Journal of Administration and Economics Sciences*, 16(Special Issue part 2).
- Zuhaira, M. A. M., & Ye-Zhuang, T. (2017). The effect of religious beliefs, participation and values on corruption: Survey evidence from Iraq. *International Journal of Advanced Computer Science and Applications*, 8(8).