

COMMODIFICATION OF RELIGION: BETWEEN RELIGION AND MANIPULATION (A LITERATURE REVIEW)

Wahyu Eko Pujiyanto¹, Mochamad Rizal Yulianto², Hidayatulloh³

¹Nahdlatul Ulama University of Sidoarjo

^{2,3} Muhammadiyah University of Sidoarjo



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ABSTRACT

Objective: This study investigates the current practices of religious commodification and their effects on religious authenticity, focusing on how commercialization impacts the spiritual integrity of religious values. **Method:** Employing a literature study approach, the research analyzed 53 articles selected from databases such as Google Scholar, ScienceDirect, ProQuest, JIM, and ResearchGate. These articles were drawn from an initial pool of 30,590 publications related to religious commodification, with 20 articles serving as the analytical framework. **Results:** The findings reveal that religious commodification is a manipulative practice aimed at material gain, often resulting in the erosion of spiritual values and the reduction of religion to a consumable commodity. This process undermines the sacredness of religious practices, transforming them into tools for societal and economic exploitation. **Novelty:** The study highlights that religious commodification is not merely a commercial phenomenon but a materialistic intrusion that challenges the foundational beliefs and authenticity of religious practices. This perspective underscores the need to reexamine the balance between spiritual and material elements in religious contexts. Future research should incorporate direct case studies to provide empirical insights into the nuanced practices of religious commodification, offering critical guidance for religious communities and policymakers.

INTRODUCTION

Background of the Problem

Commodification is not a new concept in the world of economic communication. Vincent Mosco defines commodification as the stage of changing a product through communication techniques, so that products that were initially useless/unwanted become the most sought-after products. Chris Barker argues that commodification is a process that has always been synonymous with capitalism because an object is transformed into the main commodity desired by the market. Furthermore, it can be explained that commodification is a complex and broad concept. Commodification is not only about usability and exchange rate, but also how the product is created and distributed so that it can become the main topic in the community [1] [2].

Along with global development, the concept of commodification has also penetrated into the world of religion. The commodification of religion introduced by Greg Fealey through his article entitled Consuming Islam: Commodified Religion and Aspirational Pietsm in Contemporary Indonesia, in Greg Fealy and Sally White, Expressing Islam: Religious Life and Political in Indonesi Furthermore, it is a concept that often extends among the community. The goal is still to commercialize an object or product but by utilizing the symbols of a religion's

beliefs [3].

From a sociological perspective, religion is not only a simple teaching or doctrine, but also gives rise to various forms of material. In this condition, religion is seen as an important part of the cultural system. Louis Althusser explained that an ideology, including beliefs, can be realized into various tangible forms. This means that religion can be treated like a product, be it a good or a service, so that it has a selling value [4].

As a country with a majority Muslim population, Indonesia is a potential country in developing the concept of religious commodification. It should be emphasized that religious commodification can occur if the market potential of religious people has a promising amount. Islamic values and symbols can be objects to commercialize a product. Thus, it can be said that religion is an alternative way to create market opportunities.

Various studies show that there is a lot of religious commodification carried out by parties in the country. In a study, it was stated that the use of hijab/hijab is a religious symbol used by several brands in marketing their products. As a result, hijab/hijab is no longer an obligation to cover the aurat, but as a fashionable trend/lifestyle in some social circles. This is in line with research conducted by Farhan et al. that the hijab, which is a symbol of religion, has been commodified, so that its function is obscured as a commodity that is traded [5] [6].

The concept of religious commodification is also used by various television media to broadcast broadcasts in the form of religious soap operas and reality shows with religious flavors with the aim of increasing audience ratings to get sponsorship contracts. It was further emphasized that various religious soap operas aired on television stations such as RCTI and SCTV have the main goal of attracting public attention and increasing audience ratings [7] [8].

Product advertisements in television media also participate in utilizing the concept of commodification to increase their sales through religious symbols. For example, the advertisement of the telkomsel provider 'Continue to Run Kindness' edition makes the month of Ramadan an effort to attract the public to continue using its provider as a mobile communication service [9].

Not only Islam, religious commodification is also carried out by people of other religions. As a study conducted in the city of Salatiga that the practice of Holy Land Tour (HLT) is a form of religious commodification by commercializing the holy land of Christians (Jerusalem) as a religious symbol that 'must' be consumed. HLT can lead to an increase in faith and show the religious value of the people, but on the other hand HLT can also increase consumerism because during its implementation it certainly requires a lot of money. In line with this, research conducted in Bali on Hindu 'capitalism' also states that Upkara/Banten is no longer a ceremonial tool that can bring people closer to the creator, but is consumeristic because the upkara that is traded emphasizes more on appearance and physical form [10] [11].

As a human being who believes in the existence of God, religion must be believed to be a sacred and holy provision. These beliefs must remain firm from various threats, including from the threat of religious commodification as mentioned above. Religiously, religion and business are sciences that can go hand in hand. The problem is that some individuals actually take advantage of the concept of religious commodification that is not in accordance with religious values [12].

Many religious commodification practices are only under the guise of increasing faith, but in reality they are carried out as a manipulative effort to the people to gain personal benefits. Cases of corruption or embezzlement of mosque construction funds, for example, are religious commodification practices that tend to be manipulative and violate sharia.

One of the cases of religious commodity that clearly makes religious symbols a way to gain personal gain is the embezzlement of money for the construction of the Sriwijaya Grand Mosque, Palembang, South Sumatra. The results of the investigation show that there is an arrangement in the auction process for the mosque construction project which is expected to be the largest mosque in Asia so that it is won by one of the private and government contractors. The manipulation case gave losses to the state of up to 130 billion rupiah. The mosque, which is supposed to be a religious symbol, is actually used by irresponsible individuals as a medium of corruption [13].

From the perspective of Islam itself, the term corruption is not known. However, in the Qur'an it is clearly emphasized that man is not allowed to eat wealth in a false way, as Allah says:

"And do not take some of your possessions, others among you in a haul-haul way, and do not submit the affairs of the property to the judge, so that you may eat a part of the property of others by committing sin, even though you know it." Al-Baqarah (2) : 188.

The above verse explains that every individual is forbidden to eat other people's property in vain. The words referred to in the verse are included in the Qurtubi in the categories: *riba*, fraud, *Ghasab*, violation of rights, as well as various actions that make property owners angry. The above paragraph also describes acts of corruption as acts that cause harm to the country's financial balance and economic system [14].

In addition, corruption in the context of Islamic law can be categorized as an act *jarimah* or a crime that has legal sanctions for the perpetrator. The state also pays great attention to the eradication of corruption because the criminal act of corruption is a serious crime which can damage the economic and social rights of

the community [15]. Based on the agency's report Tranparancy International Indonesia (Til), the level of corruption in the country surpasses the poorest countries in the world such as Ethiopia, Senegal, Malawi, and Zambia. Corruption in Indonesia is a reality that is difficult to deny and systemic because it has spread

and is carried out by all components of the nation at all levels and lines, from villages to state leaders [16]. Therefore, the handling of corruption is included in the category of extra ordinary treatment [17].

This step is needed considering that corruption is included in the white collar crime class, a crime committed by individuals who have a high social strata and have a position in an occupation. Examples of white collar crimes that occur in Indonesia are e-KTP corruption, lobster seed import corruption, and the most horrific is the corruption of Covid-19 social assistance funds involving Indonesia's minister of social affairs. The case of misappropriation of funds for the construction of the Sriwijaya Grand Mosque is also a white-collar crime because it involves local officials.

From the description above, it is clear that corruption crimes in Indonesia are already very systemic. It is very concerning that when there is an assumption that the culture of corruption is getting stronger, the position of religious beliefs in this country becomes an irony, so its relevance is questioned. Is there a relationship between religious observance and the level of honesty so that it can prevent corruption? Or is there indeed something inappropriate in the religious pattern of society in Indonesia, so that religious nature does not have an impact on individual behavior? This question is certainly an assumption that the religious community in Indonesia is not able to cultivate moral sensitivity in dealing with the phenomenon of corruption.

Corruption is a moral crisis that hits the nation and causes anxiety in society because corruption cases have never receded and even increased from time to time. In addition, the nation's moral crisis has become increasingly complex with various unethical events such as brawls between students, drug abuse, promiscuity, abortion, persecution accompanied by murder. The moral crisis that erupted among the people of the country shows that there is a behavior that contradicts the religious values and personality of the Indonesia nation contained in Pancasila. If the crisis is ignored and not handled immediately, it will become a protracted phenomenon until it is feared that such immoral behavior is considered a common thing, so that it affects the fragility of the values of Pancasila life in the nation and state [18].

In various Islamic religious documents, it is always mentioned 3 things, as the source of evil committed by humans both as social beings and as creatures who worship God; namely poverty, ignorance and greed. Factor Poverty is the main driver for humans to accept bribes or commit other corrupt practices. It has been stated in a hadith of the Prophet Muhammad that poverty can not only plunge a person into evil, but also plunge the individual into an attitude of kufr, which is to deny God's commands and other commendable values. The second factor is a person's ignorance that what he is doing falls into the category of eating other people's property. While the third, many acts of corruption are carried out because of the greed of humans as social creatures. There is no gratitude in the perpetrator

of corruption, so that the religion he adheres to is only an identity of faith without showing the religious values that exist in a religion. These various studies have aroused the author's interest in reviewing the phenomenon of religious commodification that occurs among the community [19].

Problem Formulation

Based on the background description above, the problem that will be discussed in this study is how to utilize the concept of religious commodification that is happening today?

Research Objectives

With this research, it is hoped that the implementation of religious commodification that is happening today can be known. Seeing the many cases of budget manipulation carried out by individuals under the guise of religion, it is important to study how the concept of religious commodification which in recent moments is often carried out by various groups of society. As a religious activity or just a manipulation for personal gain.

Previous Research

Many studies on religious commodification have been carried out by domestic and foreign researchers. Some of the research that has been carried out is a reference for the author as well as a secondary source of data in this paper. Here are various previous studies that are relevant to this study:

1. Collective Action on Corruption in Nigeria- The Role of Religion (Leena Kkoni Hoffmann and Raj Navanit Patel, 2021). This research explains that in the last few years, many acts of corruption have been carried out by religious communities. This proves that religious commodification is more likely to be manipulative than as a medium for spreading religion [20].
2. Religious Privatization, Lifestyle Globalization, and Religious Commodification in Indonesia (Musrifah, 2021). The results of this study show that the concept of religious commodification in Indonesia is more likely to meet the lifestyle or stlye that is developing in society. Thus it can be said that religious commodification is only a cover to promote the economic values of a product, both goods and services [5].
3. Commodification of Religion in the Holy Land Tour: A Review of the Sociology of Religion (Sony Kristiantoro, 2021). This study states that at this time Christians are more often carried away by the desire to take part in the Holy Land Tour organized by various travel agents and churches. The intention to participate in HLT is also not only to worship in the holy land, but to follow the trend of traveling abroad. This shows the manipulation of religious functions in the implementation of commodification [10].
4. Commodification of Islamic Discourse in Daily Fajar Print Media News (Mifda Hilmiyah and Nursafika, 2021). Based on the results of the study,

it is stated that Islamic content that is part of the content of the Fajar Daily is not only intended to preach, but also to increase reader loyalty, so that there is a retention of purchases. Thus, there is a material element in the practice of religious commodification [21].

5. Africans See Growing Corruption, Poor Government Response, But Fear Retaliation if They Speak Up (Christian Keuler, 2021). The study provides an overview of the high rate of corruption in Africa due to the weak local government system in tackling corruption. This is because corruption cases in Africa are systemic, occurring at every level of government. Meanwhile, the community does not have the courage to reveal clearly known corruption cases. This means that acts of corruption are practices that stem from the desires of each individual. It is personal, and cannot be influenced by just one type of aspect [22].
6. Commodification of Banten/Upakara: The Practice of Religious Capitalization (Ida Bagus Brata and Ida Bagus Rai, 2020). This study explains that religious commodification is also penetrating Hindus in Bali. As a religious believer who believes in the origin of Hyang Widi, Hindus believe in the function of Banten/Upakara. This trust is what ultimately causes Banten/Upakara producers to take advantage of the momentum by selling Banten/upakara in various forms and variations, according to the price. As a result, Banten's function as surrender to God becomes blurred due to the practice of religious commodification which tends to be matrealistic [11].
7. Disruption of Religious Values and Commodification of Religion in the Digital Era (L. Rudy Rustandi, 2020). In this study, it is explained that the development of social media makes religion an object that can be easily disseminated and commercialized. In addition, the commercialization of religion in Indonesia through social media contains more political elements than inviting people to increase their faith in God. Thus, religious commodification is a concept of manipulation by political party officials to gain sympathizers through religious symbols [4].
8. Can Religion Prevents Corruption? The Indonesia Experience (Kartini Laras Makmur, 2020). In his research, it is said that religious values are influential in efforts to prevent corruption, but not all religious people can avoid the snare of corruption. This is because a person's behavior is not only influenced by religious values, but also by the influence of the surrounding environment [23].
9. Commodification of Ramadan & Covid-19 in Telkomsel's Advertisement Edition "Continue to Run Kindness" (Bayujati Prakoso and Khairul Syafuddin, 2020). This journal explained that religious commodification is also used by Telkomsel's cellular provider to attract customers. The concept of buying and selling is not prohibited in Islamic sharia, but

making religion a commercial medium is something that is not allowed [9].

10. Commodification of Religion In The Realm of Local Politics: A Study of the Naqsabandiyah Tarekat In Rokan Hulu Regency (Tito Handoko, Mega Hidayati, M. Azhar, Abdul Munir Mulkan, M. Rafi, Deni Setiawan and Fajar Rahmanto, 2020). The research conducted in Rokan Hulu district emphasizes that religious commodification is used by political elites to attract people from the Naqsabandiyah Tarekat faction to support all policies of political parties in power. The results of this study also show that there is a shift in the function of religion that should increase religious value into an aspect that is commercialized for the purpose of certain groups [24].
11. Commodification of Religion: An Analytical Study on the Display of Religion in Television Media (Ari Wibowo, 2020). The concept of religious soap operas aired by private TV RCTI and SCTV is a form of religious commodification that only aims to increase audience ratings. Meanwhile, the religious values contained in a religion become blurred [8].
12. Forming Religious Character with the Habit of Religious Behavior in School: A Study at SMA Negeri 3 Ponorogo (Lyna Dwi Muya Syaroh and Zeni Murtafiati Mizani, 2020). This journal explains the efforts that need to be made to form religious character from an early age. One of them is the habituation of religious behavior in schools; Such as doing dhuha prayers and congregational prayers. This habit is expected to improve the religious character of students in adulthood [25].
13. Community Religious Dynamics During the Covid-19 Pandemic Towards a New Normal in Ploso Ngawi Village (Alma'a Cyntia Hadi, 2020). This research describes religious elements during the Covid-19 pandemic. The result is that both before and after the pandemic, religion is an aspect of life related to a view of life that is practiced with morals, ethics and does not contain matrealistic elements, thus everything that smells worldly is not included in the category of religiosity [26].
14. The Role of Parents and Teachers to Develop Moral Behavior and Religiosity of Adolescents (Fitri Awan Arif Firmansyah, 2020). This research confirms that morals and religious values can be built and developed through the habituation of daily behavior. In other words, moral and religious aspects can be directly proportional or not, depending on the surrounding environmental conditions that are the supporting external factors [27].
15. Prevention of Corruption Crimes in Social Assistance for the Covid-19 Pandemic (Citranu, 2020). This study emphasizes that efforts to prevent corruption crimes can be carried out through strengthening the supervision of law enforcement officials. However, on the other hand,

ethics are needed from each individual to refrain from using property that is not personal property [28].

16. Legal Culture Perspective in the Development of Corruption in Indonesia (Fakhrudin, 2020). The results of this study explain that corruption practices in Indonesia are developing rapidly and are systemic due to weak law enforcement for perpetrators. Corruptors who are tried often get leniency and remission of punishment, ultimately not providing a deterrent effect on the perpetrators [29].
17. The Death Penalty for Corruptors of Non-Natural Disaster Funds (Amrullah Bustamam, 2020). The research discusses corruption from the perspective of criminal law. Through his research, it is known that corruption committed at a time when the country is in a critical period as a pandemic must receive severe punishment, namely the death penalty [30].
18. Sharia Branding; Commodification of Religion in the Franchise Business in the Era of the Industrial Revolution 4.0 (Hasan Baharun and Harisatun Niswa, 2019). Conducting research on one of the franchise businesses that carries the Basalamah element as a concept of religious commodification. The main goal is to attract loyal Muslim consumers while creating an image of honest entrepreneurial students. The results of this study also prove the rampant commodification of religion that occurs in Indonesia [12].
19. Commodification of News and Audience Patronage of Broadcast Stations in Akwa Ibom State, Nigeria (Nsikan-Abasi Sam Nkana and Enobong Nsikan Nkana, 2019). In the research conducted in the Nigerian region, it was stated that news commodification is often carried out by broadcasting media to screen audience ratings and gain profits from sponsors. The news broadcast is not always beneficial to the public, but it is an advantage for several parties, including the television company [31].
20. Commodification of Religion Behind Da'wah Entertainment (Media) at Mamah and AA Action Events; A Study on Entertainment Da'wah in TV Media in Indosiar (Juhana Nasrudin, 2019). This study states that the concept of religious commodification carried out by Indosiar TV station not only aims to spread Islamic religious teachings in a fun way because it presents humanist religious figures, but also to increase attention and audience ratings. Thus there is a manipulative element in it [32].
21. The Commodification of Religion: A Rhetorical Analysis of Charismatic Programmes in Kenya (Karanja, Dr. Jhosephine Khaemba, and Sammy Gachigua, 2019). This study states that the "Charismatic" program carried out in Kenya is a concept of religious commodification that not only attracts worshippers to be diligent in worship, but also aims to get funds from the people's money [33].

22. Moderation in Indonesia's Diversity (Agus Akhmadi, 2019). As a multicultural country, the Indonesia is expected to have the will to think universally and have a high sense of tolerance among all religious people. It is not allowed to impose each other's beliefs through the media and in any way. This shows that beliefs and religion are something private in nature [34].
23. The importance of developing religious culture in schools (Heru Siswanto, 2019). The results of the journal stated that religious culture needs to be developed from an early age in schools so that individuals know religious values and can instill them in the recesses of the soul. Thus it can be a shield to avoid behavior that is contrary to religious values [18].
24. Jihad to Eradicate Corruption in the Perspective of the Holy Book of Religion in Indonesia (Syafiin Mansur, 2019). This journal explains that in all religions, acts of corruption are behaviors that are not religious. Therefore, every holy book provides encouragement to repent for corrupt perpetrators and be willing to take responsibility for their actions in accordance with the applicable legal system [35].
25. The Coomodification of Religion In The Maqasid Al-Shariah Perspectif (Maftukhatusolikhin and Muhammad Rusydi, 2018). In his research, it is said that the concept of religious commodification is found in many aspects of the economy as a commodity object. In sharia, if commodification is carried out correctly and does not contain elements that harm others, then the concept is justified in Islam, however, if in its implementation there are behaviors that violate Islamic sharia such as fraud, embezzlement of funds and other uncommendable actions, then the concept is haram to be carried out [36].
26. Meditization of Da'wah, Public Morality and Islamic Commodification in the Era of Neoliberalism (Arie Setyaningrum Pamungkas, 2018). Through the results of this journal, it can be seen that da'wah in Islamic teachings is carried out to convey religious messages, so that it is able to form individual behavior in accordance with Islamic law. In fact, the existence of religious commodification actually eliminates the nature of religion for individuals. The codification of religion cannot be separated from political interests and economic interests alone, so this concept is considered a concept that is contrary to Islamic values [37].
27. Impeaching Dilma Rousseff: The Double Life of Corruption Allegations on Brazils Political Right (Aaron Asell, 2018). The study conducted in Brazil shows that corrupt behavior can be carried out by anyone, including a president who is considered religious. That is, a person's level of faith does not always reflect behavior in daily lif [38].
28. The Dimension of Religiosity and Its Influence on Organizational Citizenship Behaviour (Wahyudin, Larisa Pradisti, Sumarsono, Siti

- Zulaikha, Wulandari, 2010). This research shows various aspects that are the dimensions of an individual's religious attitude such as ideology, intellectual, ritual, and experience. The results of the study show that the religious dimension has no effect on individual behavior [39].
29. Commodification of The Gospel and The Socio-Economics of Neo-Pentecostal/ Charismatic Christianity in Ghana (Francis Benyah, 2018). This study states that the gospel (holy book) is a symbol of Pentecostal Christians who are always used as objects of religious commodification. The main goal is to increase the sale of the gospel among the people of Ghana. Although the sale of the scriptures is not intended for personal gain, the commercialization of the Gospel for worldly purposes is still considered an irreligious act [40].
 30. Commodification of Religion in Reality Shows and Soap Operas on Private Television Stations in Indonesia (Sri Hadijah Arnus and Agus Prio Utomo, 2018). The results of this study stated that the concept of religious commodification was used by private TV stations in broadcasting soap operas and religious reality shows to increase audience ratings. That way there will be many sponsors who support the TV. This is proof that the commodification of religion is not solely to improve one's religious side [7].
 31. Visualization of Religion in Public Space: Commodification, Reproduction of Symbols and Their Meanings (Mujibur Rahman, 2018). This study confirms that globalization and technological developments cause religion to be considered the same as a product, which has commercial value so that religious believers are carried away by the lust to buy a product on the grounds of increasing religious value [41].
 32. Commodification of Religion and Pop Culture on Social Media: A Netnography Study (Naili Ni'matul Illiyun, 2018). Through the results of this research, it can be seen that social media has always been one of the cultural pillars of the community which has been continuously used to commercialize various products that are currently trending such as hijab fashion and cosmetics that always carry halal jargon. This research proves that religious commodification is practiced with only worldly purposes [42].
 33. Media and Da'wah Commodification (Yusron Saudi, 2018). This study provides an overview of how da'wah as a religious element is commercialized by the media. The sacredness of da'wah, which is supposed to spread religious teachings, has actually become a tool for the media (television, social media, or print media) to gain personal benefits [43].
 34. Examining The Expression of Globalization And Commodification of Islam in Indonesia (Fachrurazi, 2017). The literature study conducted

- explains that the development of Islam in Indonesia is more due to the flow of globalization and the commodification of religion, not because of the increase in religious values of society [44].
35. Why does someone manipulate financial statements? : A Study with a Case Scenario Approach of Ethical Dilemmas (Nadia Rahma, 2017). This journal does not explain commodification explicitly, but it does mention that financial manipulation carried out by certain individuals is an ethical inequality that is contrary to honesty taught by religion. In other words, this journal is still relevant to the research that the author has [45].
 36. Religious Mental Development in Shaping Prosocial Behavior (Khaeron Sirin, 2017). The results of this study provide an overview that the prosocial behavior shown by religious people cannot arise just like that, because it requires a habit and intense environmental influence. Therefore, mental coaching from an early age is needed by all individuals in order to have a commendable personality in carrying out their lives in the future [46].
 37. The Effectiveness of Theological Guidance Strategies for the Development of Adolescent Religiosity (Dea Siti Ruhansih, 2017). The results of this study provide an overview of religious aspects that can be developed from an early age, so that it becomes a habit for individuals to increase their faith in adulthood [47].
 38. Commodification of Religion: A Study of Phenomenological Interpretation (Andi Rahman, 2016). This study concludes that religion is not a commodity that can be commercialized. It is not allowed to make religious symbols for profit. Such as religious soap operas on TV and the concept of religious tourism that is being crowded by travel agents, is a form of religious commercialization that is only aimed at one group or certain social strata. In fact, the concept of religion is a right for all people who have faith in God [48].
 39. Commodification of Hijab in Sophie Paris' "Natural & Halal" Cosmetic Advertisement on Television (Hana Qodzari Mayaningrung and Agus Triyono, 2016). This research makes the hijab as a commodified research object. The main goal is not to invite the public to cover the aurah according to sharia teachings, but to increase the sales of marketed cosmetic products [49].
 40. Commodification; Mirror of Religious Cracks on Television: Media Political Economy Perspective (Muhammad Fahrudin Yusuf, 2016). The results of this study stated that various religious events broadcast on TV are religious content that should not be commercialized because the purpose of religion is to protect humans from worldly things that are full of realism [50].
 41. Commodification of Religion as a Problem of Da'wah (Moh. Fakhruroji,

- 2016). This study shows that the practice of religious commodification is a problem that is actually not in accordance with religious teachings, especially if da'wah is the object. This is because da'wah is a religious element that aims to disseminate religion, not an element that is traded as the practice of commodification [51].
42. The Commodification of Islamic Symbols in The Political Campaign in Indonesia (Umaimah Wahid, 2016). This research proves that the practice of commodification is a manipulative action that only aims to gain personal benefits. In the study, the manipulation in question is the act of gaining the strength of the masses and political party participants, so that they can win the election in the future [52].
 43. Religious Activities of Marginal Communities in Argopuro (Heny Kristiana Rahmawati, 2016). The results of this study show that religiosity is influenced by two factors, namely internal and external factors. Internal factors include genetics (hereditary) and personality, while external factors are related to the conditions of the surrounding environment [53].
 44. The Role of Religiosity in Improving Psychological Well-Being (Annisa Fitriani, 2016). This study states that individuals who have a high religious attitude which is characterized by often performing religious rituals solemnly will have an effect on positive behavior in daily life. A person with a high level of spirituality is also indicated to be far from reprehensible behavior [54].
 45. Corruption and Governance in Africa (Zakeri Momoh, 2015). Through the results of this study, it can be affirmed that corruption is a systemic practice and difficult to eradicate. This is because there is government intervention that tends to be immoral and carries religious values in carrying out corrupt practices [55].
 46. Materialism And Commodification of The Sacred: A Political Economy of Spiritual Materialism in Nigeria (Al Chukwuma Okoli and Ahar Clement Uhembe, 2014). The research conducted in Nigeria stated that religious commodification is only a form of political manipulation that is worldly. The religious concept that was promoted during the political party campaign only aimed to attract sympathizers and supporters of funds from religious circles [56].
 47. Commodification of Religion in the Political Space Across the City of Jambi (Abdul Malik and Ariyandi Batubara, 2014). From the results of the study, it is known that political parties are used as a tool to gain mass strength so that they can win elections. In addition, the commodification carried out is to utilize surah Yaasin's pocket book as a political campaign, so as to be able to increase the electability of politicians carried by the political party concerned [57].
 48. Corruption and Mentality: Cultural Constraints in Corruption

Eradication in Indonesia (Listyono Santoso, Dewi Meyriswati, and Ilham Nur Alfian, 2014). In this study, it is stated that corruption is a very complex crime and is integrated with all aspects of life. In addition to a weak legal culture, increasing corruption practices in Indonesia due to the weak mentality of individuals towards property, throne, and power. Thus, no matter how high a person's educational strata and how religious they are, if they do not have a strong mentality, they will fall into acts of corruption [58].

49. The Impact of Religion on Corruption (Leila Shadabi, 2013). Explaining that one's religion has no effect on one's behavior. Both Muslims and Christians have the same potential to commit acts of corruption [59].
50. Da'wah Method in Building Community Religiosity (Mira Fauziah, 2013), This study explains that to spread religious teachings a special method is needed that can attract the interest of worshippers/people [60].
51. Poverty Manipulation; Culture of Corruption Among Muslim Communities (Indal Abror, 2010). This study discusses how social groups of people who are deprived use religion and belief as a medium to carry out corrupt practices. This shows the similarity of concepts in the practice of religious commodification [61].
52. Diverse Islam, Diverse Expressions: Indonesia Islam in Practice (Oki Rahadiano Sutopo, 2008). Research illustrates that Indonesia is a multicultural country, including in religious aspects. One religion alone can give rise to a variety of expressions and behaviors. Thus, it can be concluded that the religious values of a religion cannot be used as a benchmark for the daily behavior of religious communities [62].
53. The Effect of Religiosity on the Work Achievement of Alumni and Non-Alumni of Islamic Boarding Schools (Fauzan Adhim, 2009). This study explains that a person's religious attitude is not always a reflection of his behavior in daily life. Employees who graduated from Islamic boarding schools, for example; diligent in prayer and close, but lacking in maximum performance and tending to be undisciplined in completing their work [63].

These various previous studies explain the concept of commodification, religious values, and corrupt behavior, which will be discussed in the context of religious commodification in this paper

Theoretical Framework

Commodification can be interpreted as the process of changing a product, both goods and services that initially have a value to be exchanged (commercial). Commodification It can also be interpreted as a stage of changing a product through communication techniques, so that products that were initially useless/unwanted become the most sought-after products [2].

Along with the development of globalization, the practice of commodification

has also penetrated the religious aspect. A study states that religious commodification is the practice of utilizing religious symbols into a product or service that is traded. For example, mosques as houses of worship are often objects for travel agency companies as tourist destinations with religious tourism postulates. In fact, the mosque is a sacred building that is closely related to the worship carried out by Muslims [3].

In addition to tourism, religious commodification is also practiced in marketing cosmetic products, fashion brands, and increasing audience ratings on television stations. In addition, religious commodification is also used as a manipulative practice of irresponsible individuals to commit acts of corruption, thus causing great losses to the state. This phenomenon of religious commoditization is certainly a paradox for a country that prioritizes religious values in daily life. This is because religion is actually a belief and faith that cannot be exchanged for material, but the facts show that there are still many buying and selling practices that carry religious identity through commodification. Based on this principle, it is necessary to examine whether the commodification of religion is really an effort to increase faith or just an act to gain worldly benefits

RESEARCH METHOD

This study was carried out using a literature study method. The type of data used is secondary data obtained through various research journals that examine religious commodification, both domestic and international research. The search for research journals was carried out by utilizing databases on Google Scholar, ScienceDirect, Proquest, JIM (Journal for Islamic Marketing), and Research Gate. The initial search results showed 30,590 research articles related to religious commodification. Of the tens of thousands of articles, there are 53 research articles that examine commodification, religious values and manipulation in the use of the concept of religious commodification. Furthermore, of the 53 research articles, 20 articles are presented as analytical knives in the discussion.

RESULTS AND DISCUSSION

Results

The life of the current Indonesian people is a progress of a tradition, customs, culture and experience of the community in their social life. These various factors ultimately give rise to various religions and beliefs believed in the archipelago. Religion is the spirit and soul of a person who is pure and ethical without being influenced by worldly or matrealistic things [34].

Measuring the Religious Level of Religious Communities

The main problem in the current religious implementation is that the current of globalization causes the religious concept carried by a religion to become blurred and change its function. Talcott Parsons, Peter Berger, Thomas Luckmann and Robert Bellahm explain that the increasingly liberal global situation has resulted in

the sacredness of religion becoming a more private and commercial affair. Many argue that at this time, religious leaders cannot attract the people if they only preach conventionally without following the times. This is because religion is an individual affair that cannot be forced [64].

Religious is something that is felt very deeply with a high level of obedience from a person to a belief teaching. Religious attitude means the union of human beings with God and the surrounding environment which is characterized by various religious symbols and rituals. Religiosity is a combination of cognitive aspects as beliefs about religion, affective aspects in the form of feelings for religion, and conative aspects that are reflected in a person's behavior [53].

Although the level of religion cannot be forced, a person can build his religiosity through knowledge, behavior and skills. Knowledge of religion, Islam in particular, must be given from an early age so that children have a basic understanding of tawhid (one god), sharia and akhlakul karimah. Increasing religious attitudes through behavior is reflected in continuing to practice sholih and obediently carrying out worship, both obligatory and sunnah. Furthermore, to build religious through [65]. Skill is to improve morale in accordance with the rules and norms that apply in the environment of each individual. In order for these efforts to be consistent and istiqomah carried out by individuals, it is necessary to habituate daily activities [66].

Although there are efforts to develop religious attitudes, it is emphasized that a person's religious level is not a benchmark for the attitude and behavior of individuals on a daily basis. Every individual who confesses the existence of God and believes in a belief still has a different level of belief. The more obedient a person is in carrying out religious teachings, does not make the person able to solve the polemic of his social life [60].

In a study, it was stated that the dimensions of faith, morals, and sharia of employees at the Bangkalan Regency Department of Religion office did not have a significant influence on work performance. Employees who are diligent in prayer, love alms and graduates of Islamic boarding schools, still often come late to work and do not complete their work on time [63].

In line with this, it is also said that religious practices (prayer and alms), knowledge of religion and beliefs have no effect on the performance of an Agency. An agency with high obedience in carrying out prayers does not always have high loyalty to the company. This was also emphasized by Wahyudin, et al. that at this time a person with good behavior does not mean that he has a high level of faith. It could be that the individual does not perform prayers and does not carry out religious rituals that are the dimension of religiosity, but the individual has attitudes and behaviors that are liked and accepted by the surrounding environment [67].

Skinner mentioned that behavior can be distinguished from another behavior (natural) and passing behavior (artificial). Natural behavior is innate behavior since

an individual is born, while innate behavior is behavior that is learned by individuals in every process of their life through the learning process, including behavior related to religious attitudes. Therefore, the level of faith does not guarantee that a person will always have behavior that is in accordance with religious norms and sharia [46].

In this paper, religiosity is an internal concept of various religious values in a person related to belief in religious teachings both spiritually in the recesses of the heart and orally. These beliefs must then be actualized in the daily actions and behaviors of individuals. Therefore, it is necessary to make various efforts by religious leaders in preaching to spread religion and increase the religiosity of the people. One of them is by utilizing the concept of commodification [68].

The Implementation of Religious Commodification: As an Expression of Faith or a Manipulative Strategy?

Commodification describes the way capitalists maintain their goal of accumulating capital or realizing value through the transformation of use value into exchange rate. In his work *Capital*, Marx began his discussion by talking about the forms of commodities. Political economy has given a lot of consideration to the institutions and business structures that produce and distribute commodities and control the bodies that regulate these processes.

Adam Smith and other classical political economy thinkers distinguish between products whose value derives from certain human satisfaction and desire, for example, that the use value and these values are based on what a product can be exchanged for. Commodities are a certain form that is produced when their production is fundamentally organized through the process of exchange. "Commodification is the process of converting the use value into exchange rate" [2].

Thus, commodification is a process carried out by capitalists by changing objects, qualities and signs into commodities where commodities are items that can be traded in the market. Cultural studies have long been involved in dismissing the critical thinking of commodifying culture with the cultural industry transforming society and meaning into commodities that meet their interests. Then, in the process referred to by Marx as commodity fetishism, the nature of the objects sold in the market is vague and unclear [69].

The commodification of religion is the integration of a form of spiritual journey and Culture which is very complex with mixed commercial values. Religious objects and aspects are produced with certain socio-economic concepts to attract market share. The commodification of Islam in Indonesia has penetrated various elements of society. Starting from banks with sharia concepts, tourism made with the concept of religious tourism, fashion brands that make hijab and Muslim clothing as fashion trends, to television shows and advertisements that contain elements of da'wah. With these products labeled Islam, people can easily express their faith. The development of the commodification of religion has become

a media and an indication of the increasing acceptance of the presence of Islam in the public sphere [6] taken for granted [62].

Based on a theoretical concept, the commodification of religion requires the people to seek the right understanding for the aspects of religion that are commercialized. Is it true that it is part of the spread of religion and an effort to increase one's faith or is it only limited to seeking economic benefits. Habermas once argued that the improvement of worldly living standards includes culture and religion to make individuals who were originally intelligent humans become irrational individuals. This shows that the concept of commodification makes a person have to live with an imperative system and capitalism, so that the real concept of religion becomes blurred [51].

The blurring of the boundaries between religiosity and the worldly is because religion has changed to something private, making it easier for religious aspects to be traded. Various religious practices such as religious lectures, dhikr alms, and other religious rituals are used as standards for someone who wants to be judged as a religious and obedient individual to God. As the results of research conducted in Bali, where every ceremonial activity at the temple, many people think that the Banten/Upakara used must have an attractive physical appearance so that all prayers offered are accepted by Hyang Widi. Such thinking is an opportunity for Banten/Upakara producers to make luxurious ceremonial tools according to the wishes of the community. It is an irony because God does not view the obedience of his people based on worldly material [11].

In addition, the conformativ dimension of the phenomenon of religious commodification can be reviewed from the adjustment of services or products that are always updated in accordance with market wishes and people's consumption patterns. For example, product advertisements on TV that always make Ramadan and Eid al-Fitr one of the advertising concepts to increase sales. These methods even get support from the MUI which actually has the authority to give religious fatwas. All of this is even reinforced with.

Cassanova once warned his students that even if omnipresent in human life is the main character of a religion, all humans still need to remember that the existence of religion in social life has two poles. On the one hand, religion has a very exclusive, special, and deep-rooted identity, but on the other hand, religion is also rich in private values, universal and tends to follow the flow (development of the times) [64].

Therefore, various researchers criticize that the commodification of religion that is carried out by many people is more emphasized on the commercial side that is inclusive, follows global trends and transcends all religious aspects. In political campaigns, for example, religious commodification is carried out to rally the strength of the masses so that they can win a political party during the election. The commodifiers of Islamic symbols and attributes are used by politicians as a form of manipulation of public perception [52].

Manipulation in the commodification of religion, as described in various previous studies, explains that religion is widely used by business people in increasing sales of their products or used by television stations to increase viewership ratings so that they get a lot of funds from sponsors. In addition to manipulation to gain profits for companies or business people, in fact, religious commodification is also often used as a shield by irresponsible individuals to carry out corrupt practices [61].

Ramirez Torres said that corruption is a crime that is calculative, beyond a desire or passion. Corruption can be committed by anyone, including religious people. Torres's view shows that religious commodification has the potential to be used as a shield for corruptors in carrying out their actions. This is because the perpetrator of corruption does not have a strong belief in the values taught by his religion, so his desire to get abundant wealth exceeds his fear of the punishment of Allah SWT [70].

Even though the Prophet Muhammad once said "man gassya fa laisa minni" whoever commits deception or manipulation is not from our community, aka kafir (H.R. Muslim). In another hadith it is stated that "From Bukhari from Abi Hurairah said; The Prophet (peace and blessings of Allaah be upon him) joined us, and he mentioned the problem of ghulul and said:

"I will meet someone from you on the Day of Resurrection, on his shoulders is a fluffy jellyfish and a screaming horse. The man said: O Messenger of Allah, help me, help me. I replied: I can't help you in the slightest. Indeed, I have conveyed to you (the haram of corruption).

This proves that there is a history that establishes the Prophet's dislike of corrupt practices because of the magnitude of the sin of manipulating other people's property [15].

In fact, based on the results of a survey of religious people conducted by the Pew Global Attitude Project, it is stated that compared to countries based on Hinduism, Buddhism, and Christianity, countries with a majority of Muslims have a higher level of trust in the age of faith. But in fact, various manipulations carried out by society tend to show that religion is not the main factor that can prevent a person from behaving uncommendably such as committing corrupt practices [71].

Similar to the case of embezzlement of funds from the Sriwijaya Grand Mosque carried out by the former Governor of South Sumatra, that religious commodification is only a manipulative concept, not a medium to increase individual faith and piety. The mosque for most Muslims is the most sacred symbol. Mohammad Ayub explained in his book entitled Mosque Management that a mosque is not only a building that can be seen physically, but also as a 'pillar' of Islam, because it is the main means to carry out prayers. Therefore, mosques are categorized as places full of religious values for Muslims, both as religious and cultural centers.

Scholars agree that one's faith is not enough with a belief, but also needs to be

proclaimed orally, justified with the heart and proven through deeds. Faith is not a pseudo-shadow without content, but an aspect that requires proof through deeds of righteous deeds in all aspects of life, both economic, socio-cultural and religious life itself [72].

The commercialization process on commodification as explained in advance is able to create opportunities for business people to achieve their goals. If the process shows a reality that is not appropriate or correct in the future, it will actually cause a new problem, namely 'degradation of belief in religious values. Therefore, it is necessary to have a study by the MUI to limit religious elements that can be commercialized.

CONCLUSION

Fundamental Finding: The study concludes that the commodification of religion is a manipulative practice that prioritizes material gain over spiritual values, often leading to the erosion of the sacredness of religion. **Implication:** This commodification process has significant implications for religious integrity, as it transforms spiritual symbols and values into mere commodities for consumption, potentially diminishing the authenticity of religious practices. **Limitation:** However, the study primarily relies on secondary data from research articles, which may limit the depth of understanding regarding specific cultural and contextual nuances in religious commodification practices. **Further Research:** To address this limitation, future research should focus on direct case studies to provide empirical evidence of how religious commodification is practiced in different contexts, allowing for a more nuanced and comprehensive understanding of its impact.

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Mochamad Rizal Yulianto (Corresponding Author)

Muhammadiyah University of Sidoarjo

Email: rizaldo@umsida.ac.id

Wahyu Eko Pujiyanto

Nahdlatul Ulama University of Sidoarjo

Email: -

Hidayatulloh

Muhammadiyah University of Sidoarjo

Email: -
