

**POLITICAL CORRUPTION
IN MOCHTAR LUBIS' *TWILIGHT IN JAKARTA***

THESIS

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FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM

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THESIS

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In Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra (S.S.)*

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MALANG
2020**

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Political Corruption in Mochtar Lubis’ *Twilight in Jakarta***” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, 19 June 2020

The researcher

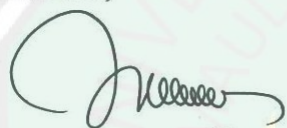


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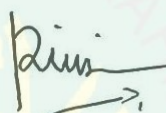
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MOTTO

‘Well, there’re all sorts of people in the world. No one’s satisfied. The rich ones want more power, the rich ones want more wealth.’

(Husin Limbara – Mochtar Lubis, 152)

DEDICATION

This thesis dedicated to:

My beloved parents, family, friends, Malang Corruption Watch, and everybody is
fighting against corruption.

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All my praises and gratitude are extended to Allah the Almighty, the Greatest One who creates nature. He has been teaching me with unsurpassed knowledge and abilities to think, read, write, and giving me a chance to finish my thesis entitled “**Political Corruption in Mochtar Lubis’ *Twilight in Jakarta***”. *Sholawat* and *salam* belong to our prophet, Muhammad *pbuh*, the most flawless people exist.

I extend my sincerest gratitude to all of my support systems who have accompanied me acquiring knowledge so that I can finish writing the final project.

I would like to thank:

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6. My friends in *Malang Corruption Watch (MCW)* that gives me more time to discuss corruption.

I do realize that this study might have some weaknesses in some ways. Therefore, criticisms and suggestions are welcome for the improvement of this thesis and the future research. Hopefully, this thesis will be beneficial for other researchers and for the readers.

Malang, June 19th 2020

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ABSTRACT

Rohman, Ahmad Kholilur. (2019). *Political Corruption in Mochtar Lubis' Twilight in Jakarta*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Dr. Hj. Istiadah. M.A.

Keywords: Political Corruption

Corruption is a never-ending topic to discuss because the growth of corruption is uncontrollable. The current study focuses on the content of the novel *Twilight in Jakarta* by Mochtar Lubis through literary criticism as its research design. It aims to identify the forms, (causing) factors, and effects of political corruption in the novel. The data, which are in the forms of words, phrases, and sentences, are analyzed through sociology of literature perspective using Alatas' theory of Sociology of Corruption.

The results of the study show that there are four types of corruption, i.e., transactive corruption by Husin Limbara and Raden Kaslan, nepotistic corruption by Raden Kaslan's family and Halim, supportive corruption by Raden Kaslan's group and Halim, and extortive corruption by Halim's forcing Raden Kaslan and Husin Limbara to pay him. Such corruption practices are caused mainly by the weakness of the ministers' leadership skills, consumerism and globalization, low level of public education, and social condition conducive to corruption growth. The study also reveals five effects of corruption in the novel: metastatic effect as reflected through the massive growth of corruption, clustering effect by Husin Limbara, Raden Kaslan's family, and Halim, transmutation effect towards society, for example, Dahlia that suggests her husband to do corruption after she known her friend's husband has corrupted, the psycho-centric effect on Sugeng who is addicted to corruption, and economic effect which leads to poverty.

ABSTRAK

Rohman, Ahmad Kholilur. (2019). *Korupsi Politik dalam Novel Senja di Jakarta Karya Mochtar Lubis*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dr. Hj. Istiadah, M.A.

Kata kunci: Korupsi politik

Korupsi merupakan topik yang tidak pernah habis untuk dibahas karena pertumbuhan korupsi tidak terkendali. Kajian kali ini memfokuskan pada konten novel *Twilight in Jakarta* karya Mochtar Lubis melalui kritik sastra sebagai desain penelitiannya. Penelitian ini bertujuan untuk mengidentifikasi bentuk, faktor (penyebab), dan efek korupsi politik dalam novel. Data yang berupa kata, frasa, dan kalimat dianalisis melalui perspektif sosiologi sastra dengan menggunakan teori Sosiologi Korupsi Alatas.

Hasil penelitian menunjukkan bahwa terdapat empat jenis korupsi, yaitu korupsi transaktif oleh Husin Limbara dan Raden Kaslan, korupsi nepotisme oleh keluarga Raden Kaslan dan Halim, korupsi suportif oleh kelompok Raden Kaslan dan Halim, dan korupsi ekstorif yang dilakukan oleh Halim yang memaksa Raden Kaslan dan Husin Limbara untuk membayarnya. Praktik korupsi tersebut terutama disebabkan oleh lemahnya kemampuan kepemimpinan menteri, konsumerisme dan globalisasi, rendahnya tingkat pendidikan masyarakat, dan kondisi sosial yang kondusif bagi tumbuhnya korupsi. Studi ini juga mengungkap lima efek korupsi dalam novel: efek metatistik yang tercermin melalui pertumbuhan korupsi yang masif, efek clustering oleh Husin Limbara, keluarga Raden Kaslan, dan Halim, efek transmudasi terhadap masyarakat, misalnya, Dahlia menyuruh suaminya korupsi setelah dia tahu suami temannya juga korupsi, efek psiko-sentris pada Sugeng yang kecanduan korupsi, dan dampak ekonomi yang berujung pada kemiskinan.

ملخص البحث.

رحمن ، أحمد خليل. (٢٠٢٠). الفساد السياسي في رواية مختار لويس سينجا في جاكرتا). البحث العلمي. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالِك إبراهيم الإسلامية الحكومية مالانج. المشرف: دكتور. هج. الاسترخاء. ماجستير الكلمات المفتاحات: الفساد السياسي ، الفساد الاستباقي ، الفساد المحسوب.

الفساد موضوع لا نهاية له للنقاش لأنه لا يمكن السيطرة على نمو الفساد. تركز الدراسة الحالية على محتويات الرواية نفسها التي هي الشفق في جاكرتا بقلم مختار لويس من خلال النقد الأدبي كتصميم بحثي. لجعلها شاملة ، يتم استخدام النظرية التي أظهرها Alatas (١٩٨٦) المتعلقة بعلم اجتماع الفساد لتوضيح أشكال الفساد وأسبابه وآثاره. تصميم هذه الدراسة هو النقد الأدبي. هذه الدراسة هي تطبيق عملي للنظرية الأدبية التي تهدف إلى تحديد علم اجتماع الفساد السياسي تصميم هذه الدراسة هو النقد الأدبي. هذه الدراسة هي تطبيق عملي للنظرية الأدبية التي تهدف إلى تحديد علم اجتماع الفساد السياسي في . الغرض من هذه الدراسة هو تحديد أنواع Mochtar Lubis' Twilight in Jakarta الفساد. الهدف الثاني هو معرفة أسباب وآثار الفساد السياسي في الرواية. تم تحليل البيانات باستخدام التحليل الوصفي. تم استخدام علم اجتماع سيد حسين العطاس لنظرية الفساد في هذه . الغرض من هذه Mochtar Lubis' Twilight in Jakarta الدراسة لجعلها شاملة. الدراسة هو تحديد أنواع الفساد. الهدف الثاني هو معرفة أسباب وآثار الفساد السياسي في الرواية. تم تحليل البيانات باستخدام التحليل الوصفي. تم استخدام علم اجتماع سيد حسين العطاس لنظرية الفساد في هذه الدراسة لجعلها شاملة .

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CHAPTER I

INTRODUCTION

This chapter covers eight points. Those are: background of the study, problems of the study, objectives of the study, scope and limitation of the study, the significance of the study, the definition of key terms, previous studies, and the last point is research method; research design, data and data source, data collection and data analysis.

A. Background of the Study

Corruption in the context of Social-politic is an issue that is always interested in being discussed in any country in this world, especially in representation democratic countries. Democracy is the system of government that every member of the state has the same right. According to Seronsen (1993), representation democracy is extensive competition among individuals or groups (especially parties) for all government power portions. In this kind of country, every resident has the same political right. However, in practice, some differences in political participation are found.

A highly general level of political participation in the selection of leaders and policies, at least through regular and fair elections, such that no major (adult) social group is excluded. The freedom of expression, freedom of the press, freedom to form, and join organizations are at the level of civil. In this big event, some forms of corruption occur, such as political corruption, bureaucratic corruption, bribery, and nepotism.

Corruption is a never-ending topic to discuss. It is because of corruption snowballs in society. They do it because people around them are doing the same thing. One of the ways to erase the existence of corruption in society is to know the forms, the cause, and the effect of corruption.

Mochtar Lubis, a journalist and novelist who lived in the Soekarno era, always criticizes the cycle of Indonesian politics. *Twilight in Jakarta* by Mochtar Lubis is a novel that tells about Indonesia's social-politic situation in the 1950-1960s. According to Saptawuryandari (2015), this novel is written based on Jakarta's social-politic situation when the old order regime in the cabinet Ali-Wongso. The author wrote this novel when he was in prison because of his resistance to the government. This novel is one of Mochtar Lubis' critiques of the government. Originally this novel was written in title *Yang Terinjakdan Melawan*. However, Claire Holt translated this novel into English with the title into *Twilight in Jakarta*.

Twilight in Jakarta is the first Indonesian novel translated into English published by Hutchinson & Co-publisher in English version translated by Claire Holt in 1963. It is also translated into other languages such as Dutch, Chinese, Japanese, and Malay. It was also filmed in 1967 by Tuti Mutia film production before it was published in the Indonesian version in 1970 in title *Senja di Jakarta*. This novel tells about how Indonesia most powerful party defends its domination in Indonesia's political climate. This novel captures the way of the Indonesia party collecting money by corruption for their cost to join the election that will government held in the next year.

As a novel that tells about social and political issues, *Twilight in Jakarta* has a unique style. The author Mochtar Lubis did not create a single major character as other novels, but he makes the equality of each character, or it may be called no major character. Each chapter named months May to January, and some city reports fragment also identified the author's profession as a professional journalist. In this novel, the story and character are told in each class of society, from the poor people to the elite politic. This novel explains how elite politicians develop their party with corruption.

Saptawuryandari (2015), in her study, stated this novel tells about the real Indonesian social-political situation in Soekarno's era. In which Indonesia is in an unstable democratic system. It is because Indonesia is still as young as an independent country. In this novel democratic parliamentary system. In this case, the prime minister holds the power of the government. Some abuse of authority also happened in this novel. It affects politics, economy, and social life. To find some values and knowledge of social politics to build better Indonesian social-political, the researcher pretty sure to use this novel as an object of this research. Syed Husain Alatas' theory about the sociology of corruption as the theory used, this study hopefully finds the form, factors, and effects of authority abuse toward political corruption in the novel *Twilight in Jakarta*.

As an interesting topic to discuss because of the growing number of cases, corruption and politics are still rarely used as literary study topics, especially in the state Islamic University of Maulana Malik Ibrahim Malang. Thus, this study was conducted to open up new insights that literary works can also be discussed

through a political perspective. This study can be a reference for examples of corruption cases, their causes, and effects. A literary work that is suitable as an object of study on corruption is a novel by Mochtar Lubis' *Twilight in Jakarta*.

B. Problems of the Study

In accordance with the rationale mentioned above, this research seeks to answer the following questions:

1. What are the forms of Corruption in Mochtar Lubis' *Twilight in Jakarta*?
2. What are the factors of Corruption in Mochtar Lubis' *Twilight in Jakarta*?
3. What are the effects of Corruption in Mochtar Lubis' *Twilight in Jakarta*?

C. Objectives of the Study

In line with the research questions, this study aims at:

1. Identify the forms of Corruption in Mochtar Lubis' *Twilight in Jakarta*.
2. Analyze the factors of Corruption in Mochtar Lubis' *Twilight in Jakarta*.
3. Analyze the effects of Corruption in Mochtar Lubis' *Twilight in Jakarta*.

D. Scope and Limitation

Syeyd Hussen Alatas' Sociology of corruption theory as the scope of this study will uncover the novel *Twilight in Jakarta* by Mochtar Lubis. This study focuses on the content of the novel itself. The forms of Corruption that appear in the novel will be discussed in this study. Not only the form of Corruption but also will discuss some factors of Corruption and the effects of it.

Corruption is often discussed in any social or political science field, such as sociology, politics, law, and economy; many researchers explain this issue. However, there is no absolute theory of Corruption. Therefore, elaborating on this theory is somehow hard to do. Alatas' sociology of corruption theory is used to make specific the point of view of this study. One of the famous work that talks about Corruption is William Shakespeare's *Play, Macbeth*. However, corruption is an issue that is interested in being discussed because it is a problem that will always happen. *Twilight in Jakarta* has discussed, for some researchers, applied some theory such as materialism, genetic-structuralism, and semiotic. On the other hand, this novel has not been discussed yet through the sociological aspect of the work itself to uncover the corruptions case. Therefore, this study will discuss about it.

E. Significance of the Study

This study, hopefully, will give significance both theoretically and practically.

Theoretically, this study is intended to enrich the literary knowledge and sociology field, especially in applying the sociology of literary approach and sociology of corruption theory. Moreover, this research will hopefully contribute to sociology discipline and literary discipline and help understand the content of the literary works, especially novels. Besides, readers should be aware that literary work sometimes is a document of social life.

Practicality, this study hopefully is useful for the other researchers who want to make literary criticism, especially sociology of literary work. It is also

hoped to be useful and give some contribution to the English literature and language discipline. Then, it will provide more understanding of the sociology of Corruption.

F. Research Method

1. Research Design

In this research, the researcher uses literary criticism. According to Peck and Coyle, literary criticism is usually regarded as the analysis, interpretation, and evaluation of literary work.

As an academic activity, criticism is the expression of the reader to work. In other words, literary criticism is only a research design directly related to literary work as the object of the research. It means an appropriate approach and theory are needed. According to Laurensen and Swingewood (1972), this approach points out that literary works document the history and human life.

2. Data and Data Source

The data of this study is in the form of words, phrases, clauses, sentences, and dialog in the novel. The data source is taken from the novel written by Indonesian journalist and novelist Mochtar Lubis with the title *Senja di Jakarta*. Claire Holt translated this novel into *Twilight in Jakarta*, and it was published by Hutchinson & Co London, England, in 1984. This novel consists of 259 pages and is divided into eight chapters that use the month's name as a subtitle start from Mei until January.

3. Data Collection

To collect the data of this study, the researcher carefully read the novel to find the issue. Then, the researcher highlights some data which show the types, cause, and effects of corruption. After that, classifying the data highlighted to get the answer to the problem of the study.

4. Data Analysis

After classifying and collecting the data, the analysis was done by making dialogue with the used theory. The explanation of the data also helps the analysis. After the analysis of the data, some answer to the problem of the study will be found. In short, the concluding of the study will accomplish this study.

G. Definition of Key Terms

There are several technical terms in this study. The terms are used in the following definitional contexts:

1. Corruption: Abuse of power to get private gain in the form of money or services.
2. Political Corruption: A corruption that is done by a person or community that has a political motive.

H. Previous Studies

In 2001, R. Yudi Permadi, Wagiaty, and Eni Karlieni studied this novel with the religious topic discussed. The title is *Amanat Religious dalam Novel Senja di Jakarta Karya Mochtar Lubis Sebagai Sarana Mendekatkan Diri Kepada Tuhan*. This research applied a mimetic approach. The finding of this research is that characters who have a crisis in their life told in the novel are people who understand their religious values well. Suardi Lapamusu also discusses this novel in 2013 titled *Moralitas dalam Novel Senja di Jakarta karya Mochtar Lubis*. The finding of this study concluded that there are some morality and immorality value presented in this novel. These two previous studies were focused on the moralities and religiousness of characters. To make it comprehensive, this current study uses those moralities and religiousness as a substance of discussion for the cause of corruption.

Nurweni Saptawuryandari in 2015 studied this novel in title *Pandangan Dunia Mochtar Lubis dalam Novel Senja di Jakarta*. This research applied a genetic-structuralism theory. This study explains how the world view of the author. The novel compared with other books that talk about social politics in Indonesia in 1950. In finding, the novel *Senja di Jakarta* or *Twilight in Jakarta* has quite similarities to real-life in 1950 in Indonesia based on other books. This study explains three kinds of world views; political view, social-economic view, and cultural view. This study has proven that *Twilight in Jakarta* represented Indonesia's situation in Soekarno era moreover in cabinet Ali-Wongso.

Nasution does the newest study in 2017 to this novel. She compared this novel with Jhon Passos's *Big Money* to get the difference and similarities in terms of materialism. In title *Materialism in John Passos's The Big Money and Mochtar Lubis' Twilight in Jakarta: A Comparative Literature*. Nasution (2017) found in both novels that *Twilight in Jakarta* and *The Big Money* tell about how the main character gets a lot of money because money is the ultimate goal and happiness in life.

However, the closest study that is relevant to this study is from Anwar in 2012 that focuses on the development of Corruption in Indonesian novels. In his study, he compares five Indonesian novels based on corruption issue and its period. His study concluded that the issue of corruption in any different era of novels is changing in any form. He classified corruption from five novels titled; *Korupsi* (1954), *Senja di Jakarta* (1963), *Ladang Perminus* (1990), *Orang-orang Proyek* (2002), and *Memburu Koruptor* (2009). In his study, *Twilight in Jakarta* (*Senja di Jakarta*) was classified as structural corruption done by a political party.

Based on the previous studies above, corruption as the main issue in this novel has been studied from many perspectives; the genetic structure between the novel and real life, the morality of the characters, the psychology of the characters, and the corruption classification. There is no study of this novel that explains about the sociology of the issue itself. Therefore, the researcher tries to study this novel in terms of corruption based on Alatas's theory, sociology of corruption. In order to understand what kind of corruption, the causes, and the effects of it.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter discusses any related literature regarding the sociological approach and political corruption as the issue in detail. The explanation is grounded upon the explanation of Swingewood's sociological of literary criticism as an approach used in this study. Then, to find the understanding of political corruption, the basic concept of Alatas' sociology of corruption is discussed to uncover the issue. Begin with the definition of political and economic behavior. Then, continue with types of corruption, the factors, and the effect of it.

A. Sociological Approach

Swingewood and Lourenson (1972; 11) stated that sociology is essentially the scientific objective of study man in society, the study of social institutions, and social process. It means sociology has a relationship with social society. Because sociology refers to the human being in society, it concerns human beings' social relation according to society.

Sociological literary criticism is an approach to criticize literary works that focus on the work's social context. This definition is in line with what Wellek & Warren (1956) argues that literature is defined as a social constitution because it represents life; social reality such as economy and politics. Literary work, according to Abram is the mimetic approach that explained as the imitation of real life. Social reality is also a brunch of life, and it is the object of captured literature.

Therefore, literature could be viewed as a document of social, economic, and political textures as sociology. As an approach that focuses on the social context of the work, sociological criticism allows the researcher to know about the ideology, social condition in several place and time through literary works. Moreover, Burke (1971) has stated that sociological criticism aimed to understand the border social context in literary works. It is logical because the background of this approach is from new criticism, which simply calls for a close reading text without considering the author.

Laurenson and Swingewood (1972) state that there are three approaches to the sociology of literature. The first popular perspective is arguing that the sociology of literature provides a mirror to the age—this approach emphasizes the work of literature itself to the process of production. Therefore, the work created is considered documentation of the historical period based on the time of those works is created.

The second approach is the writer's position. It emphasizes the writer's social life affects his creativity in producing works such as the literary style and the content itself. The last perspective focus on the readers of the work. The specific historical moment (exact time) that the readers receive the works affect the significance of the work. To use this approach for analyzing literary works there would be much sociological theory that can be applied. In this study, the sociology of corruption theory is used in order to uncover the issue of political corruption.

B. Understanding Political and Corruption

One of the social life aspects is politics. This topic is really important in the life of states besides other aspects such as economy, race, religion, and education. Politics is more lightened in a democratic country like Indonesia. On the other hand, corruption is the biggest problem faced in any kind of state with any kind of system. However, the economically developed country is the most one that faces corruption, such as in Indonesia. Corruption can appear in all social life aspects, although it is mostly happening in the land of politics. It is really important to understand political corruption.

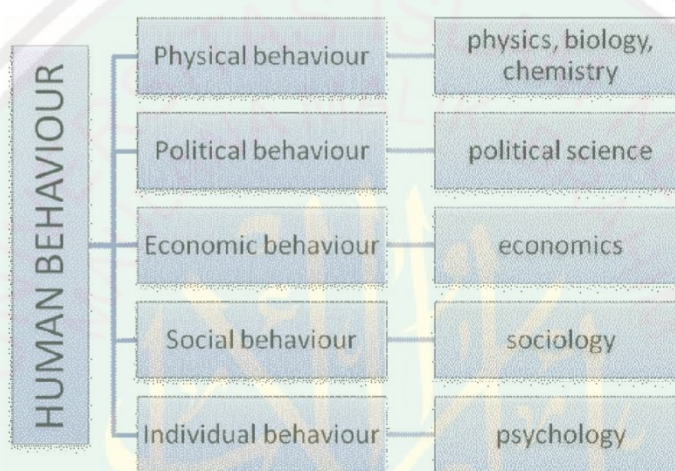
Hornby (1974) concept politics lexically as acting or judging wisely, well judge, and prudent. Based on the Latin word politics called *policus* and in ancient Greek, it knows as *polikos*, which means something related to citizens because the root word is *polis* means city. Politics is first starting to treat as science is in ancient Greek formed by Plato (Piech, 2016). The concept of justice and the state is the most important idea from him.

According to Djawamaku (1983), human life is the empirical analysis of politics. In other words, politics is basically a phenomenon that has a relation to human social life. It is in line with the sociological literary concepts which said that literary work is sociological data. Because of that, understanding politics based on literary work is logical. In this study, the researcher uses a novel titled *Twilight in Jakarta* as the empirical data in sociological literary criticism.

Because politics is related to humans, it is also able to be classified as human behavior. It is relevant to Shapiro in Piech (2015); he shows five kinds of

human behavior. The first is physical behavior related to three kinds of science: physic, biology, and chemistry. Political behavior that produces political science is second. Then, economic behavior with economics. Social behavior with sociology. The last individual behavior is considered with psychology. Those are interrelated.

Figure 1. Kinds of human behavior and science describing them



Political behavior describes a process when people are engaged in acts involving authority (and politics in particular). The examples range from disobedience to the teacher at school questioning his/ her authority to voting (decision of not participating in voting is also a political behavior), demonstrating, striking, making decisions in government, parliament, and others.

Everything that leads to the improvement of the condition of the state is desire. Naturally, human life is always wanted to make a better life. Then, politics is the way to make it. Although in its development, politic is more famous with the power and authority of someone to others. It is because of the natural human

behavior is always wanted to get more and more. On the other hand, politics also talks about human behavior.

C. Corruptions: Types, Factors, and Causes

1. Definition of Corruption

The word corruption comes from Latin, namely *Corruptie* or *Corruptus*. The meaning is rotten, damaged, shaking, turning, and bribing. This Latin language is followed in European languages such as English (Corrupt, Corruption: corrupt, evil, bad, cheating), France (*Rompu, Corrompu*: broken, fragile, corrupt), and the Netherlands (*Corruptie, Corrupt*: corruption, moral damage, forgery, bribery, fraud).

In Indonesia, Corruption becomes a legal term since the formulation of Regulation Military Authorities No. PRT /PM /06 /1957 about Corruption. According to the regulation, corruption has two elements; first, the action that resulted in the loss of economic's country; second, action in the form of abuse of authority to obtaining particular advantage. Then, according to Constitution No. 31 of 1999 and Constitution No. 20 of 2001 on Eradication of Corruption in Article 2 and 3 defines the corruption as follows:

1) Everyone who is intentionally against the law does something to enrich themselves or someone else or a corporation that can be detrimental to the country's financial or economic state.

2) Everyone who has by the intention of enriching himself or another person or a corporation, abusing the authority, opportunity, or facilities that

belong to him because of the position or the financial position that could or detrimental harm the state's economy or country.

The previous definition of corruption based on article 2 and Law no. 31 of 1999 is:

1. Everyone who breaks the law by doing acts of enrichment themselves or others or a corporation can be detrimental to State finance or State economy (article 2 paragraph 1).

2. Everyone who aims to benefit themselves or others or corporations misusing the authority of the opportunity or the means available to him because of a position or position that can be detrimental to finance State or economy of the State (article 3).

3. Of the several definitions of corruption above, there are three elements of understanding of corruption, namely:

4. Abusing power

5. The power entrusted (i.e., both in the public sector and sector private) has business access or material benefits.

6. Personal gain (does not always mean only for private people who the abuse power, but also family members and friends).

In other words, corruption can be defined as the abuse of power for private benefits in terms of money or services. From this definition can be understood that more than a person can do corruption. Based on Jain (2011), this form of bureaucratic corruption usually occurs once a regulatory regime has been

determined and the source allocation decisions have been made the bureaucratic is, in fact, interfering with the implementation of decisions.

According to Nye (1953), corruption is behavior which strays from the conventional obligations of a public role due to private regarding (individual, close family, private coterie) monetary or status gains; or damages rules against the activity of certain types of private-regarding influence. Corruption is a big problem to govern of state, and it will always happen. Economic behavior is one of the causes of corruption is done. Corruption not only happens in politics but also in any other field such as business and education; it depends on subjects necessary.

One alternative definition is explained by the World Bank that specifies corruption as "the abuse of public office for private gain." This definition considers the cause of corruption in public authority and its abuse. It links corruption to the state, its activities, state intervention on the market, and the public sector's existence. In other words, the use of this definition excludes the possibility of corruption in the private sector, and it focuses exclusively on corruption in the public sector. This definition is consistent with the beliefs of Nobel Prize laureate Gary Becker that "if we abolish the state, we abolish corruption." However, corruption principally has the favor of forms based on the point of view and the perspective of the study.

Begovic (2015) stated that corruption is the intentional non-compliance with the arm's-length principle aimed at deriving some advantage for oneself or related individuals from this behavior. There are three basic elements of this

definition. The first element deals with the arm's-length principle. It requires that personal or other relationships play no part in the economic decisions that involve more than one party. Equal treatment of all economic agents is essential for a well-working market economy. Bias towards particular economic agents definitely violates the arm's-length principle and fulfills a necessary condition for corruption. If there is no bias, there is no corruption.

There are two additional necessary conditions for corruption or rather conditions that must be fulfilled for observed bias ("non-compliance with the arm's-length principle") to be specified as corruption. The first condition is that the bias must be intentional – an accidental violation of the arm's-length principle because of, for example, imperfect information does not represent corruption. Second, there must be some advantage for the individual who commits a violation of the arm's-length principle; otherwise, there is no corruption. Violating impartiality may sometimes represent racism, but it is not corruption.

Deriving some advantage, or seizing some benefits for the corrupted economic agent, can have different forms. It is a rather widespread notion that corruption is receiving money (this form of corruption is most often called bribery). However, a similar gain can imply expensive gifts or various favors returned. Giving expensive jewelry to the wife of the person who violated the arm's-length principle and providing a well-paid job (with little work) for his son is corruption.

Seizing some benefits or deriving some advantage can be carried out simultaneously with a violation of the arm's-length principle. However, those two

actions can be taken at different times. Namely, the biased behavior of the corrupted one makes an informal but sometimes binding obligation of the corruptor to return or repay the favor, and that obligation does not grow obsolete so that seizing the benefits from the one who is corrupted moves into the future. If the return of favor is a well-paid job for the son, and the son has just started college, it is obvious that there is a time gap between the two actions. Furthermore, in formulating the corruption contract, the returned favor is sometimes not specified, but the obligation is assumed.

The problem with the alternative definition is that not all abuses of public office are corruption. Some of them are straightforward theft, fraud, embezzlement, or similar activities, but definitely not corruption. When a senior government official simply illegally appropriates a sum of money from the budget without providing any service or favor to anyone, that is not corruption – it is a crime, but of another kind. It is socially unacceptable, but it is still not corruption, i.e., corruption is not the only thing that is socially unacceptable and illegal.

In addition, extortion is something that provides intentional non-compliance with the arms-length principle, but since there is no advantage for the victim of extortion (a judge or a prosecutor, for example), a violation of this kind is not corruption. It is important to distinguish between corruption and other illegal activities because factors of corruption and policies to fight corruption usually are or can be quite distinctive from factors and policies against other types of illegal activities.

From the enforcement point of view, corruption is a contract. It is an informal contract because it is illegal – no court in the world will uphold it if there is a problem with its enforcement. On the contrary, a properly operating court would process corruption as a criminal offense. This very specific feature of corruption as an illegal contract generates its substantial transaction costs, the most important of which are: finding the counterpart, formulating the contract (particularly taking into account all foreseeable and unforeseeable contingencies), monitoring the contract, and enforcing the contract. It is not to say that standard legal contracts are free of transaction costs. It is to say that due to the corruption contract's illegal nature, its transaction costs are multiplied. The transaction cost feature of corruption is of great relevance and must be taken into account when the consequences of corruption are analyzed.

From the point of view of its source, corruption is, in most cases, the consequence of rent appropriation. Rent is a factor's income that is above the competitive returns of the factor. Competitive returns are those achieved on the competitive market; hence, there will be no rents in the world of perfectly competitive markets. Corruption is just a form of rent appropriation and its dissipation, a situation in which economic agents are willing to pay a bribe to be included in the rent appropriation scheme – they are.

This study focuses on the sociology of corruption theory by Syeid Hussen Alatas. He concludes that the essence of corruption is theft through deception in situations that betray the trust. Alatas (1968), in his book *The Sociology of Corruption*, he explains eight characteristics that will always stay in corruption;

(a) a betrayal of trust, (b) a fraud to the governmental official, public sector, and society, (c) on purpose neglect public interests to get private interests, (d) doing in secret, excepted in the condition the one who has the authority and their subordinate think it is no needed, (e) involve more than a person, (f) there is agreement and the profit together in the form of money or others, (g) centralization of corruptive activity into the side of the owner of interests and their influencer, (h) there is an effort to hide the activity in the form of law ratification, (i) showing double contradictive function on the subject.

2. Types of Corruption

According to Alatas (1987), corruption based on its typology can be classified into seven types: Transactive Corruption, extortive Corruption, intensive Corruption, nepotistic Corruption, defensive Corruption, autogenic Corruption, and supportive Corruption. The main indication of corruption is always coming from the extortive Corruption and transactive Corruption.

Transactive corruption is corruption that there is a reciprocal agreement on the side of the giver and the recipient in order to get the benefit together. In this type of corruption, both the giver and recipient usually do corruption actively. This kind of corruption usually involves the government and company, or some citizen and government.

Extortive corruption is a kind of corruption in which the giver presses to give some money in order to prevent some detriments that are endangering their safety, their necessary, their relatives, or their valued goods.

Defensive corruption is a behavior done by the victim of extortive corruption. It happens to defense their life, their position, or their wealth. Intensive corruption is an action take or gives some goods or services without any clear agreement about the benefits, accept an imaginary benefit in the future that is imagined will be gotten by the giver, or it can say a utopia.

Nepotistic corruption is an illegal appointment to the relative or family to hold some position in government. In other words, it is also an action to give some stabbing treatment in the form of money or others to them by breaking the norms and the rules.

Supportive corruption is corruption that aims to defend and strengthen previous corruption. This kind of corruption usually happens in the election. For example, the governor or mayor is leaving over the riot because they are afraid to get lost their votes or rent some villain to scare some honest electors. The obstruction is to some truthful and competent official to take charge of some strategic position. There are still many resorts of supportive corruption else.

3. The Factors of Corruption

Corruption causes vary across countries and will depend on national policies, history, bureaucratic traditions, and political development. Studies have shown a correlation between corruption and low GDP, income inequality, inflation, and lack of competition. But the direction of the correlation between corruption and these various factors is not clear, and it is difficult to distinguish between the causes and consequences of corruption.

There is a broad consensus that corruption is also correlated to a series of structural and institutional factors such as government size, levels, and forms of decentralization, regulatory quality, public administration service, civil and political rights.

A few scholars have developed theoretical models in an attempt to explain the determinants of corruption. For instance, Nye (1967) and Rose-Ackerman (1999) have focused on a rational choice approach, highlighting that corruption is the result of the equilibrium between resources and costs. Corrupt officials decide whether or not to engage in corruption by balancing potential benefits against costs and consequences.

Klitgaard (1998) has also focused on analyzing corruption opportunities based on the equation that corruption equals rents plus discretion minus accountability ($C=R+D-A$). It means that corruption will occur where economic rents exist. (e.g., government regulation, natural resources, aid, state assets, public jobs), public officials/ politicians have discretion in allocating them, and

oversight (internal and external) and law enforcement are lacking. Klitgaards' model may help understand the causes of corruption in an individual case. Besides that, it may also help comprehend why certain policy combinations work and others don't (Mungiu-Pippidi et al., 2011).

Based on Audit Board of the Republic of Indonesia (BPK) result of research, some aspects of corruption identity:

- 1) Individual aspects: Greedy nature of man, moral-less, less income, urgent living life, consumptive lifestyle, lazy and religious less.
- 2) Organization aspects: Lack of role model, the absence of culture in proper organizational, accountability system in government agencies inadequate, the weakness of management control system, management tends to cover up corruption in their organization.
- 3) Society aspects: Values that support corruption, lack of awareness that most harmed by corruption, public less awareness on involved in corruption practice, the young generation are exposed to corruption practice since birth.
- 4) Legitimation aspects: The existence of legitimation that ambiguity and monopolistic, inadequate legislation quality, the ineffectiveness of judicial review, lack of socialization of the regulation, the penalty is too mild, inconsistent application, and indiscriminate of penalty, and the weaknesses of evaluation and revision of laws.

Due to the universal nature and widespread corruption in the world, corruption is referred to as a social disease endemic. Alatas classified into two

factors of corruption that focused on Asia, short-term causes and long-term causes, such as the economic crisis. It is because the fund of war is very high. Another short time factor of corruption is the colonial system. Corruption not only happens in the colonial government but also happened and developed as doctrine from nationalists as against the government. For example, in India, when still in England colonialized, some bad actors such as manipulating the government, taking off the lamp, and other things in the train, saving someone who breaks the rules, and avoiding the tax are patriotic action. Then after the independence has gotten, those activities are still be done.

Then, it continues as the factor of corruption in a new independent state is leadership's weakness. Usually, the leader is corrupt and neglects other corruptions. For example, in Indonesia 1950, famous with Cabinet BaharuddinHarahap. Many leaders in Asia only pretend to against corruption. Because of this attitude, the power who corrupted strengthen their power.

According to Alatas, there are seven root causes of corruption. It includes the weakness of leadership, fewer enforcement tools in law who are fair and be cured, less religious education and ethics, consumerism and globalization, the low level of public education, poverty, and social conditions conducive to corruption.

4. The effects of corruption

Corruption has many effects in every part of life, economy, sociology, psychology, also politics. According to Alatas (1987) classified the effects of corruption into ten, namely;

1. Metastatic Effect,

The impact of systemic corruption can be so quickly spread to the entire nation and state components; the term metastatic is taken from science about cancer, which means the growth of microorganism that causes cancer that will attack any important organ. The cancer cell will be uncontrolled splatted continually. Then they create their character as the original cell in the body. Because of that antibody cannot recognize them as disease cells. In other words, corruption grows like cancer. The metastatic effect of corruption will occur when corruption has separated into the important central administration of government. It will be a big problem that causes systemic suffering to society.

2. Clustering Effect,

Corruption can create a network of complicity that may encourage more parties involved with corruption, seizing the people's property. The clustering effect is easily detected because the center of corrupt has others central of corrupt that make a cluster around them because corruption will make way for others corruptions. It is because there is a benefit to the cluster. In organized crime, clustering is sometimes forced with violence.

3. The Delivery Differential Effect,

Corruption, in the form of bribes, has an impact on the injured parties. The impact can be a transient effect delivery or consolidated delivery effect.

4. Potential Elimination Effect,

The effect of administrative corruption, such as bubbles funds and removal of potential alternative;

5. Transmutation Effect,

Flattering attitude or awards for corrupt rulers who success by the community in a certain area;

6. Demonstration Effect,

Demonstration effect seen from lifestyle exhibition of the corruptor was arrogant because of their wealth that they got;

7. The Derivation Cumulative Effect,

The dangers of transactive corruption have no impact at a certain time. However, rather the effect of previous corruption hereditarily from the ruler holders.

8. The Psycho Centric Effect,

The effects of corruption that have been smelt became a society's behavior. In which corruption psychologically is something to be addictive.

9. Climactic Effect,

The corruption that is so complex will make the desperation of society in all things.

10. Economic Effects of Corruption,

Corruption became the source of impoverishment in society. From those kinds of effects of corruption can be concluded that corruption will affect any aspect of life. It means corruption is an endemic damaging disease like cancer.

CHAPTER III ANALYSIS

This part provides the data collection correlates to data analysis, which results in the finding and discussion of this study. It covers the types, factors, and effects of corruption in Mochtar Lubis' *Twilight in Jakarta*. According to Alatas(1987) explanation, corruption is divided into seven types of corruptions; transactive corruption, extortive corruption, intensive corruption, nepotistic corruption, defensive corruption, autogenic corruption, and supportive corruption.

Besides, the causes of corruption those are the weakness of leadership, fewer law enforcement tools in low who are fair, less religious education and ethics, consumerism and globalization, the low level of public education, poverty, and social conditions conducive to the growth of corruption. The last is the effects of corruption: metastatic effect, clustering effect, delivery differential effect, potential elimination effect, transmutation effect, demonstration effect, the derivation cumulative effect, and the psycho centric effect.

A. Sociology of Corruption in Mochtar Lubis' *Twilight in Jakarta*

In *Twilight in Jakarta*, there are three types of corruption. The first is the transactive corruption that was done by Raden Kaslan and Indonesian party as a politician. The nepotistic that Raden Kaslan gave permits his family to support the party. The next is Halim's supportive corruption to support the corruption done by Husin Limbaras' party extortive corruption that was done by Halim to get more profit.

The cause of corruption in *Twilight in Jakarta* are five forms. The first is the weakness of leadership that was done by the ministers. The next is less religious, education, and ethics that was done by Suryono, Fatma, Raden Kaslan, Husin Limbara, and Halim. The third is consumerism and globalization done by Raden Kaslan's family; the fourth is the low level of public education shown through poor men's life, e.g., Itam and Saimun. The last is social condition conducive to the growth of corruption that was reflected through the poor men's life condition.

Corruption in *Twilight in Jakarta* also has some effect on the social life of the story. It is done and affected by almost every character as a political party member, family, mass media, academy, poor citizen, and bureaucratic official. The corruption begins when the Indonesian Party tries to collect funds to hold on their position in Indonesia's government because the election will be held soon. Then, Husin Limbara, as the head of the Indonesia Party, asks for help with Raden Kaslan's idea. Some fiction of export-import companies is built to get the money. After that, three other corruption appears as the relation of it. The effect of that corruption happens; one of it is an economic crisis in the last part of the story. Those effects were divided into metastatic, clustering, transmutation: the psycho centric, and economic effect of corruption.

A. Types of Corruption in *Twilight in Jakarta*

1. Transactive Corruption

Transactive corruption is corruption that there is a reciprocal agreement on the giver and the recipient's side to get the benefit together. In this type of corruption, both of the giver and resident Kaslapient usually do the corruption actively. This kind of corruption usually involves the government and company, or some citizen and government. Transactive corruption usually happened in the political field; it may be called political corruption.

According to Heidenheimer in Amundsen (1999), most political scientists define political corruption as any transaction between private and public sector actors to collect goods are illegitimately converted into the private-regarding payoff. Both definitions of transactive corruption and political corruption align with the the corruption case in *Twilight in Jakarta*.

In *Twilight in Jakarta*, Raden Kaslan, the director of Bumi Aju Corporation and member of the Indonesia Party, is asked help from Husin Limbara as the head of the Indonesia party solution to get money for their party to fund the election. It is the beginning of corruption in this novel. It is told in the July fragment.

"Husin Limbara inhaled deeply, puffed the smoke slowly, his eyes steadily fixed on the face of his host. For a moment, RadenKaslan felt uncomfortable, but he dispelled this feeling, after thinking: The party needs money again, and deciding for himself that this time he wasn't going to give them more than one or two thousand rupiahs. Having decided so, he felt at ease again and said to HusinLimbara, 'Nah, what's on your mind? On the telephone, it sounded like a very important and pressing matter.' With a little groan, Husin sat up in his chair and said, lowering his voice"(p.69)

The conversation between Husin Limbara and Raden Kaslan explained one of the causes of corruption: the weakness of leadership. In this situation, Husin Limbara as the head of the Indonesia Party, asks Raden Kaslan to collect money for the party's necessity as the reason. Meanwhile, they were collecting the money for themselves. It represented that the leadership was corrupt and keep silent about it. That conversation also concluded the characteristic of corruption, as Alatas (1987) said that corruption is secret and involves more than a person.

The executive council has made an important decision. As you know, the general elections are very near. Our party needs a lot of money. We must establish a trade organization to raise as much money as possible. Of all our members we have selected you to prepare a plan, because of your long experience in the business world. We want you, brother, to prepare a plan on a really large scale, to cover all economic activities. You needn't worry about your own money. It's not our intention to trade, really. But if some of the arrangements could remain permanent, all the better. Our members who are in positions of authority have already received instructions to support the party's efforts. What do you think? (p.70).

The statement above is an offer from Husin Limbara to Raden Kaslan about the agreement about the profit from this project and the centralization of the corruption. Those things are the characteristics of corruption also. The cause of corruption here is shown as a social condition cause. It also shows the effects of corruption that is the clustering effect; by means, this activity will be helpful with others. In line with the organization aspect based on Audit Board of the Republic of Indonesia (1999) point, "e" that is management tends to cover up corruption in their organization.

'If the members of our party in positions of authority will give their support, it will not be too great a problem,' said RadenKaslan. 'Of all the economic sectors, the easiest to get money from is certainly the import sector. Whereas the other sectors will ask for time, ask for the organization, ask for personnel— for instance, transportation, or export, or industry— the import sector will need nothing at all. All it will need is the name of a corporation, and that's all. We're

just going to sell the import licenses which we obtain. I suggest that we make two plans. One for quick results that is via the import sector of business. And the other, a permanent plan, for establishing banks, industries, and so forth (p.70-71).

The conversation above is the strategy to do corruption. Husin Limbara chooses Raden Kaslan to do it because he has been experienced with it. For the strategy, they will make some fake import-export corporation. From the explanation above concluded that transactive corruption in *Twilight in Jakarta* happened because of leadership weakness, then the effect of it is there will be more corruption should be done.

'Good,' said Husin Limbara again. 'I leave it to you to prepare the plans.' 'However, there is one more principle which ought to be settled,' said RadenKaslan. 'What percentage does the party get, and how much for the people who implement the plan? This work involves risks, of course. . . . 'Ah, as for risks, don't be afraid. Our ministers will protect them.' 'Oh, that's not what I meant,' said RadenKaslan suavely. 'But even though these corporations we establish will be fake, there nevertheless will arise financial consequences such as taxes, certification fees and many other things.' 'Ah, now what would be proper in your opinion, brotherRadenKaslan?' 'I think fifty-fifty is fair. Fifty for the party and fifty for the names of the people we will use.' 'Isn't that too much?' asked HusinLimbara distrustfully. 'How come too much? The party will be sure to have the money in six months,' RadenKaslan answered. 'Brother RadenKaslan, you realize, of course, the importance of maintaining complete secrecy in this matter?' asked HusinLimbara. 'Ah, certainly! I will exercise the greatest caution. Isn't my own reputation involved too?'

This dialogue exposes the weakness of leadership in terms of the leader to corrupt and protects the subordinates that practice corruption in order to save their corrupt activity and their power. From that conversation also understand that both sides will get benefits in transactive corruption, in this case, Raden Kaslan asks to Husin Limbara for about fifty-fifty from their benefits of this corruption fifty for the party and fifty for the named that is used to cover the fake import-export corporation.

In line with the Alatas statement that transactive corruption is the core of other corruption. It is because transactive corruption usually in the form of political corruption that involves more than one side. Some other types of corruption also happened in the following story of this novel.

2. Nepotistic Corruption

The first following type of corruption that occurs after the agreement between Raden Kaslan and Husin Limbara is nepotistic corruption. Both of them included their relative to the circle of corruption. Some relative is pointed to hold some position in the corporation and government. It is related to the definition of nepotistic corruption.

Nepotism is divined as one of the main forms of corruption, especially in a developing country like Indonesia. Based on Alatas's definition, nepotistic corruption is an illegal appointment to the relative or family to hold some government position. In other words, it is also an action to give some stabbing treatment in the form of money or others to them by breaking the norms and the rules. Nepotism is observable that the most obvious form of nepotistic behavior is the appointment of relatives or friends to position, although they are not qualified, thereby injuring the interest of the institution and those who are qualified.

In this novel, nepotistic corruption is done by Raden Kaslan's family and Halim. Raden Kaslan's family that are Fatma and Suryono get the position as the director of a import-export corporation.

'Suryono, come here for a moment. Meet Pak HusinLimbara, chairman of the Indonesian Party. This is my son, Suryono, just returned from abroad; works in the Ministry of Foreign Affairs.' 'Ah, fine, fine! Have you joined the party too?' asked Husin Limbara, while shaking hands with Suryono. 'It's quite enough with just Father in it,' answered Suryono. They laughed heartily, and RadenKaslan accompanied HusinLimbara to his car waiting in the yard.

This dialogue happened when Raden Kaslan and Husin Limbara are talking about their corruption. Whereas Suryono has just come home, Raden Kaslan introduces him to Husin Limbara. Then, Husin jokes to Suryono to ask him to join the party as his father. From the short conversation above between Suryono and Husin Limbara, Suryono will be easy to join the party or hold some government position. Continue with the story, the nepotistic corruption in Raden Kaslan's family is proven.

'We're in!' he then exclaimed in Dutch. 'We're made now,' he said. RadenKaslan sat down near Fatma, called Suryono over, and spoke in confiding tones. 'This is very secret; don't tell anybody. A great catch for us!' And very quickly he described to his wife and son the plans for raising money for the party. 'Nah, it's my intention,' said RadenKaslan when he had finished his tale, 'to establish a number of corporations of different kinds, with Fatma becoming the director of one, you, Suryono, the director of another one and so on with the other corporations, and in every one of them we must have a part- interest so that we get the largest possible share at the division of profits.'

The situation above shows that corruption was always done in secret and needed more than a person. It was also indicated that nepotistic corruption would start from the nearest relatives of the corruption's main actor. Meanwhile, Raden Kaslan tries to get the most benefits of this project, which is the reason to put his family in that position. The actor's greed is the cause of this case; although Raden Kaslan is the director of his own corporation, which is very rich, he still wants to get the highest profits in this situation.

Another nepotistic corruption in this novel was when Raden Kaslan is asking for help from Halim, a director of the newspaper, to write down a piece of

news that attacking the opposite party. As a mutual, Halim asks to get to be a member of parliament.

'Nah, well then, brother, as you know, the parliamentary seat of Mr. Hadiwibrata is vacant because, being a non-party member, he withdrew. Nah, we thought, how would it be if we proposed brother Halim to fill this seat?' 'Genius, brilliant.' HusinLimbara clapped his hand on the table. 'We can arrange this with the other government parties. Will you please excuse me now? I have an appointment with the minister.' HusinLimbara rose but sat down again as he heard(p 96)

In this situation, nepotistic corruption has happened to the relation between the government and their friend. It is done to support corruption that has been done before. In this case, they want to control society's government's perspective as a defensive response to opposition news about their program.

3. Supportive Corruption

The following corruption that appears is that supportive corruption. Alatas (1987) explains it is as the corruption that aims to defend and strengthen themselves from the previous corruption effects that they have ever done. This kind of corruption usually happens in the election. For example, is the leftover the riot by the governor or mayor because they are afraid to get loss their votes, or rent some villain to scare some honest electors. The obstruction to some truthful and competent official to take charge of some strategic position. There are still many resorts of supportive corruption else. Halim asked to protect their corruption with the news, the opposite party attacked them with the news about their corruption. Then, as the defense of it, Raden Kaslan asks Halim, the director of a newspaper that supports the government, to write down the opposite news with

the opposition party's news. In this situation, an agreement between Halim and Husin Limbara happened.

" This is How the Leaders of the Indonesian Party Enrich Themselves," ' he read the headline. ' "According to a statement made by the Ministry of Economic Affairs, it has been acknowledged that the director of the import' corporation TjintaHati is Mr. Kusuma, a member of the Indonesian Party; the director of the Barat Laut Corporation is RadenSudibyo, and its vice-director TjongEngKouwRadenSudibyo is also a member of the Indonesian Party. The director of the TimurBesar Corporation is SuryonoKaslan" Suryono is the son of RadenKaslan. The Bahagia Corporation is headed by Madame Fatma. This Madame Fatma is the wife of RadenKaslan. And RadenKaslan is a member of the Indonesian Party. The director of the Sumber Kita Corporation is HusinLimbara, and HusinLimbara is the General Chairman of the Indonesian Party. As is known already, some time ago, some members of the Indonesian Party established a bank with a board composed of members of the party's executive council. This is how they enrich themselves." ' "

The data above describe that almost all corporation is headed by Indonesian Party and their family. It is stated by the Ministry of economic affairs. Such names as Raden Kaslan, Husin Limbara, Suryono, and Fatma are the head of those corporations. This news makes Husin Limbara, as the head of the Indonesia Party, think so hard. It is because the news can control the citizen; it will affect their reputation in an election that will be held six months later.

However, Raden Kaslan has been ready with the counter-attack by writing another news; it will behold by Halim. In this situation, the definition of defensive corruption is correlated. To defense their corruption, Halim writes the opposite news to counter-attack against the opposition party. *"Certain Leaders Receive Bribes from a Foreign Country!"* (P'98). Halim's news implicitly said that the opposite party receives a bribe from a foreign country to attack the government. Halim wants to control society's belief in the government with his news. In his news, he stated that the opposition only aims to bring the cabinet downfall. Then, they will hold all the power of government.

. . . it appears that the tactics of the opposition is never to give the government a chance to resolve any of the problems which face the people. The opposition's only aim is to bring about the downfall of the cabinet, because they are so eager to fill the ministerial posts themselves. Why are they so very eager to undermine this cabinet which has proven so progressive, so patriotic and so concerned with the people's fate? In this connection, we would like to remind the readers of the speech made by Bungl HusinLimbara of the Indonesian Party, which indicated that certain leaders of the opposition are being bought by funds from a foreign country. We leave it to our readers to draw their own conclusions.' (p.90)

Another supportive corruption is when Sugeng is promoted to be the head of economic ministry staff. Because of the purpose of getting easier regulation on import licenses from economic Ministry. Then, also to get more information about the deal that will be done by the government and their customer of import license. The important one is that Sugeng must control his surrounding from anybody that can abstract their project.

'This is brother Sugeng of the Ministry of Economic Affairs,' said HusinLimbara. 'He has joined our party and is actively participating in our program.'(p 119)

This statement is an introduction to Sugeng as a new participant in their program by Husin Limbara.

*'Our main problem at the moment is that we must work fast. The opposition groups have already launched attacks against the issuance of special licenses. Several of the government parties are beginning to feel that they're not getting their fair share. That's why whatever needs to be achieved must be done before it is too late. Brother Halim's job is to counter all attacks directed against us. We need closer co-ordination some time ago one of our applications was delayed for over a month because they didn't realize that this application had'*We have no difficulties at our end,' said RadenKaslan. *'Our organizations are all established and running smoothly. I'd only like to know whether perhaps there aren't some people in brother Sugeng's division who could obstruct our program. Also, I would like us to be notified immediately if there are any government orders, so we're not late in submitting our bids.'*

From this statement, it can be understood that Sugeng is internal support that will control the government's internal environment, especially in his area that is economic affairs.

Both of the supportive corruption between Halim and Sugeng is their effort to protect their corruption. Halim protects it from the outside that is opposition attack and social control, then Sugeng protects from inside of the government itself. Sugeng also has been backed up by their Ministry. It means they have enough power to continue their corruption. However, this novel is also told that Halim does not mean to help them, but use them as his aim. Therefore, Halim's corruption can be classified as extortive corruption.

4. Extortive Corruption

Extortive corruption is a kind of corruption in which the giver is pressed to give some money in order to prevent some detriments that are endangering their safety, their necessary, their relatives, or their valued goods. In this novel, Halim pressed HusinLimbara and RadenKaslan to pay to him and threaten them about their corruption that can be published whenever.

'Ah, you Halim,' he said to his image in the mirror, 'they imagine that they will use you. But you're going to use them for your own ends.' (p.110)

This statement proves that Halim exactly does not support their program in this situation, but he used them to get his own necessary.

'Ah, there is only one more small matter. The newspaper needs a little money. Only one hundred thousand rupiahs. Could you help me out with a loan, for two or three weeks?' 'Hah,' said Raden Kaslan, 'haven't we helped you out already with the bank loan?' 'The money from the bank is already used up for the purchase of machines, paying off old debts and to buy newsprint. I need the hundred thousand rupiah to buy paper and to pay the workers. Besides, it's only a loan. Of course, if it cannot be done, well, it doesn't matter . . . but . . .' And for a moment Halim looked fixedly and with significance at Raden Kaslan. As though to say, if you don't give me that loan you know what will happen, I will not help either you or your party! And all your secrets are in my hands. Raden Kaslan wanted to say something, wanted to refuse outright, but he stopped short, and after a moment's thought made an attempt to bargain, 'It's very difficult to find one hundred thousand rupiah now. If it were fifty thousand I might be able to find it.' 'Ah,' said Halim, 'why should we haggle about it? Just last week-----'

Halim stopped, and looked at Raden Kaslan. Raden Kaslan understood at once what Halim meant. Because the preceding week Halim had acted as go-between in the sale of a special licence to a foreign company, and this transaction had netted not less than seven hundred and fifty thousand rupiah. (p111)

The action of Raden Kaslan and Husin Limbara as a transactive corruption, Raden Kaslan's family and Halim as nepotistic, Supportive corruption that was done by Raden Kaslan, Husin Limbara and Halim, and Exportive corruption that was done by Halim towards Raden Kaslan and Husin Limbara are the types of corruptions in *Twilight in Jakarta*. It means there are four corruption types that content in the novel.

B. The Causes of Corruption in *Twilight in Jakarta*

Even though corruption is a modern term, corruption has existed since the beginning of human life. There is real corruption behavior coinciding with the age of human beings themselves when humans began living in social systems. Control over territory and natural resources by a few people encouraging the human instinct to fight each other; from here comes injustice and forerunner of corruption.

The causes or factors of corruption are able to see from many points of view. When the need to survive uphill, but the opportunity to fulfill limited, then people will leave morality. Life orientation, which was initially grounded from an ethos of justice, turned into a life master and exploited each other (*Homo Homini Lupus*). In history, we can find many records associated with that condition. Ancient records describe various corrupt practices existing in the history of

ancient civilizations; Egyptian, Babylonian, Hebrew, Indian, Chinese, Greek, Roman.

Due to the universal nature and widespread corruption in the world, corruption is referred to as a social disease endemic. According to Alatas (1987), there are seven roots causes of corruption. Include the weakness of leadership, fewer enforcement tools in law who are fair and be cured, less religious education and ethics, consumerism and globalization, the low level of public education, poverty, and social conditions conducive to the growth of corruption.

1. The Weakness of Leadership

Based on Alatas's explanation, this cause usually appears in a new independent state. It is because of the condition after colonialism and war. Then, following with the given of power makes the new government face many opportunities that there is no before suddenly. In this situation, the attitude of the leader is very determined. If the leader is corrupt or allowing corruption to happen, in short, the elements of corruption will appear and strengthen their position.

For example, in Indonesia 1950, famous with Cabinet Baharuddin Harahap. Many leaders in Asia only pretend to fight against corruption. Because of this attitude, the power corrupted strengthens their power and their position and free from their struggles. When this situation has been reached, the snowball of corruption is happening.

It relates to the situation in *Twilight in Jakarta*. When Raden Kaslan discussed with Husin Limbara in June's fragment, they talk the strategy to get funds for their party.

This work involves risks, of course. . . . 'Ah, as for risks, don't be afraid. Our ministers will protect them.'

This cited conversation appeared when Raden explained his strategy and its risks, then Husin Limbara told that their minister would protect them. It explains the understanding above that weakness of leadership will cause corruption. It is because the corrupter will think that what they do is save. It also proves the law in that country is still weak. Somehow, the leader is usually manipulated to fight corruption. They are corrupt and allow their official or relative to corrupt.

In this novel, the necessity of the leader is the main factor of corruption. Indonesia Party, as an incumbent, needs many funds to join the election. As a consequence, every member of the party asked to do anything to collect the money.

2. Less Religious, Education and Ethics

Alatas (1987) states that the third cause of corruption is Less Religious, Education, and Ethics. These three values are the human beings' guide to endure life. In *Twilight in Djakarta*, the corruptors show that they were less religious, education, and ethics.

The first character is Suryono. He had some shreds of evidence that he was a kind of less religious person. It is described through his collection of books. As

an Indonesian who studied abroad, he brought stuff that supports him for studying, entertainment, and adult novels, which are not supposed to be read by a religious person. The description of *Twilight in Djakarta* shows that Suryono enjoys reading the book because one of those novels was sprawled on the floor.

*He looked around his room, filled with things he had brought from overseas: a radio, an electric record-player. In the corner on the table and on the floor were piles of books in French and English, economics and international politics, and dozens of other subjects. Everything still looked quite new and very pretty. On his desk and on his night table were stacks of Westerns and sex novels from abroad with covers depicting women in a variety of poses. One was sprawled on the floor with her thighs bared, her eyes closed and a part of one breast in view, while behind her in the shadows loomed the figure of a masked man; and the title of the book was *The Sex Murders*. (p 23)*

Not only reading and enjoying adult pictures on novels, but Suryono also had affairs with women. The first affair he had was his relation with his stepmother, Fatma. Fatma was a young lady who got married to an old man who was Suryonos' father, Raden Kaslan. The first affairs show when the stepmother would like to wake Suryonos' sleeping in the morning.

His stepmother moved past his bed to open the curtains, but as she passed, Suryono caught her by the hand and pulled her on to the bed. 'Fatma, has Father left?' he asked, kissing her neck intensely. 'Yes,' she said, 'but don't be naughty now, the babu is sweeping the middle room.' (p 24)

The sensual action between stepmother and son is absolutely a kind of action done by a less religious person. Besides, it also contravenes the ethics. The next taboo scene described in the novel was when Suryono remembered his first moment started breaking the rules to have an affair with his stepmother. It was when he would like to take his father's album in his parents' room. He was asking for a permit to come in; however, he was attracted by his stepmother's nightdress. He forgot the details, but it was all started. He has justifier to continue his wrong action by a thought that it was his father's mistakes to get married to a young lady.

He hesitated at first, but then went up to the screen after all and saw that Fatma had already taken off her clothes and wore only a very thin nightdress. Suryono could not clearly remember how it began, all he remembered was how later he was getting up from his father's bed, with Fatma still lying on it with no clothes on her at all, and himself rushing out, back to his room. In his perturbation, he was surprised nevertheless to find that he did not feel remorse but was filled by a feeling of satisfaction. True, for a moment his innermost conscience spoke, but he quickly suppressed it with the thought— Ah, it's Father's own fault. Why did he marry a young woman? (p 25)

Those improper actions between stepmother and son continue easily after the first incidents. Both of them drunk and do those in Raden Kaslan's room without feeling guilty. It shows that they did not care about the ethics and moral value of religion.

After the first incident, the second one occurred easily, and so it continued. After that first night, during a whole week, he slept every night in his father's room with Fatma. They were both as if drunken. (p 25)

Suryono and Fatma could behave that they were not having special relation except as a stepmother and son. Raden Kaslan asked Suryono to accompany his wife to attend actions together with his stepmother if Raden Kaslan could not come. Those situations when Raden Kaslan did not home become chances for them to act as a taboo relation between stepmother and son.

This is how it came about that Fatma's neck was kissed this morning on his bed. The drizzling rain continued to fall outside, and he felt Fatma's body becoming tense and taut under his hands, and the woman embracing him hard, kissing his mouth, and then suddenly extricating herself and running to the door. 'Aduh, you are really naughty,' she called, opened the door and went out. Suryono laughed to himself, feeling excited and gay, and rejoicing in his male superiority, even defeating his own father. (26-27)

Before going to the office, he kissed and caressed Fatma in her bedroom, then combed back his dishevelled hair, and just before leaving the room he held for a moment Fatma's breast, then went out whistling, hailed a betja and was off to his office. (p 28)

It shows that Suryono and Fatma normal couples who take care of and loving each other. In contrast, their actions show that they were immoral. They only thought of their desire without considering it through a norm of ethics and

religion. The further affair that Suryono did was between him and another young lady who already had a husband. Her name was Dahlia. She was the wife of the minister of economic affairs who was loyal to the country, Idris. Dahlia needed more money to pamper herself. Therefore, she did affairs with Suryono and another man to get the money that she could not obtain from her husband.

Her body came close to Suryono's, into his nostrils rose the scent of her perfume, and the warmth of Dahlia's body flowed into his own. Dahlia drew him by his hand into an inside room. She locked the door of the room. The bedroom was very neat. The sheets on the bed were clean and white and freshly laid. In the corner stood a dressing-table. Dahlia closed the window and quickly started to undress. 'You are really beautiful!' said Suryono a few moments later. Sometime later Suryono loosed his embrace on Dahlia, rolled over to the edge of the bed and reached for a cigarette on the bedside table. 'Cigarette?' he asked Dahlia. She nodded. He lit a cigarette, gave it to her and then lit one for himself. Dahlia, rolling over, nestled her head between Suryono's shoulder and neck, and whispered, 'You're so strong!' (p 80)

This data shows that Suryono did an immoral action with his stepmother and a married lady such as Dahlia. A religious person would never do an action that is only supposed for a married couple. This affair happened after the first moment.

Dahlia was fast asleep at his side; he gazed at her for a moment, and then Suryono lit a cigarette and slowly inhaled the smoke. He was very pleased. They slept in the room of Tante Bep's house. Since Dahlia had brought him there for the first time, they had come back repeatedly during the day and occasionally at night. In the daytime, as at this moment, it was particularly pleasant, Suryono thought. Outside it rained in streams, and Suryono let his thoughts drift. All kinds of memories came to his mind. Fleeting, the time when he was still working in the Republic's office in New York. Decidedly, Indonesian women win out, he thought, remembering his experiences with different American women. (p 91)

Suryono's case with a woman is not only with Fatma and Dahlia. He also had a feeling for a girl who seldom met with him during a meeting and discussion they hold. Her name is Ies. The first data that shows Suryono was to break the ethics and break the rule of religion is when he imagined Ies without any dress

cover her body. It happened when they had a meeting and discuss problems happening in the country.

He was aware of Ies sitting at his side, her fine face, the full curves of her breasts, and in his imagination he saw her without a badju on, lying beside him in bed, and was comparing her with Fatma. The young woman, feeling his stare, turned her head to glance at Suryono. What she saw in his face caused her to blush and she quickly turned away. Suryono woke with a start, and heard Yasrin saying, (p 50)

The next action that was done by Suryono to Ies was decreasing then just imagining Ies without Dress. This data shows that Suryono started to do a sensual touching to interacted with Ies. It was happened when they when home together after a meeting they hold. Suryono took a chance to pick Ies in a quiet way. He started to kiss her without permission.

After having taken Sugeng home, Suryono took Iesye for a drive in his car, and on a quiet street in Kemajoran Baru he stopped the car, took Iesye's hand, and drew her close to him. 'Ies . . .' Suryono whispered. He kissed her ear, his lips moved to Iesye's cheek, then with his hand he slowly turned Iesye's face until his lips met the girl's lips and then their mouths were locked in a strong, deep kiss. Suddenly Iesye withdrew and moved away from Suryono, as his hand tried to clasp her breast. 'Don't, Yon,' said Iesye. (p 141)

On another chance, Suryono succeeds in tricked Ies to do a romantic scene, which is only done by a couple. Whereas in that situation, Ies was not the only one woman in Suryono's life; he also had Fatma and Dahlia. It happened in Suryono's car. Ies started to sink her fingers into Suryono's hair. Then, Suryono takes the chance to continue it into intimacy action. He kissed Ies.

But neither the lines of that weak mouth nor the shape of Suryono's chin, which was rather pointed, disturbed Ies at that moment. Unconsciously, her hand slipped out of Suryono's and her fingers sank into his wavy hair, slowly winding and unwinding it. Suryono growled as though he were a satisfied tiger. 'If only you'd do this with my hair every day,' he said, without opening his eyes. 'Aduh, I'm really happy tonight.' He took Ies's neck, drew her head towards his own until their mouths met, and Ies, forgetting herself for a moment, let Suryono kiss her mouth, answered his kisses. But the next moment, she pulled herself up, deftly withdrawing her lips from Suryono's kiss. 'Why, Ies? More!' Suryono

begged. 'T here's a car coming,' Ies said, as an excuse. Suryono, giving in, removed his hand from Ies's neck, embraced her shoulder with his left hand, and then his hand slipped downwards, and his fingers pressed her breast. (p 195)

The responsive action from Ies made Suryono brave to explain his intention to marry Ies. Surprisingly, Ies refused his intention to marry her. It made Suryono started to force Ies to do another intimacy action.

From the tone of her voice, Suryono, at last, understood that whatever he might say or do would not reverse Ies's decision. Resentment, anger, and spite rose in him, and, looking at Ies, he was gripped by an irresistible desire to subject her to avenge her repudiation of him. He looked at Ies, and her whole body excited his passion beyond control. He threw his arms around the girl, pressed his body against hers, his mouth seeking her lips. Ies shook her head and said, 'Don't, Yon, don't. I don't want to!' But Suryono didn't listen. His hand reached for Ies's breast. Ies tried to resist. They wrestled silently in the car. Ies was about to scream when Suryono suddenly released her, sat up behind the wheel, started the motor, backed up a little, and swung the car towards the highway. (p 199)

Suryono's attitude towards women indicates that he is a kind of less religious and ethic. The second character who did corruption and a kind of less religious, education, and ethic is Fatma. Her affairs are already discussed in Suryono's discussion. Besides those actions, in *Twilight of Jakarta*, Fatma also shows that she did not respect her husband. "What if your father finds out?" But there was no fear in the question of the woman, nor was there any trace of anxiety. The question had a taunting tone as if she were convinced that she could manage to deceive her old husband." (25)

The conversation appeared when she did an intimacy meeting with Suryono. She asked that question to show that she could control both the father and the son's life. Her action described her less religious condition. As a proper wife and a mother, it is taboo to have a relation with a son and betray her husband. The third character that shows less religion, education, and ethic as a cause of

corruption is Raden Kaslan. His less religious action is stated in Fatma's conversation with Suryono. It stated that actually, Raden Kaslan got married to a young lady such as Fatma to get respect and confession from his relatives.

'Whom do you really like, my father or me?' And Fatma, with a little laugh, but his cheek and embraced him with ardour. 'You're crazy to ask that. Don't you know?' And Fatma told him that his father was impotent and had married her only for the satisfaction of having a young woman at his side, which gave him self-assurance and could be shown to other people to cover up his own weakness. 'It isn't even once a month that he comes to me,' said Fatma. (p 26)

A religious person would never get married only for their pride. In difference was Raden Kaslan's choice to visit to a bordello. Whereas he had a young and beautiful lady as a married couple. The reason why he needed Indonesian nonnas is that they were able to do something that Indonesian women would refuse to do it. As a result, they went to Tante Beb.

'There's always a first time for things like this,' said Raden Kaslan, and, sipping his coffee, he added, 'For us older men who're near or over fifty, it's a very good way. You'll see for yourself. Indonesian women don't like to do it. But Indonesian nonnas like it very much. The French kiss!' (p 171)

To fulfill his desire, Raden Kaslan always came to Tante Beb's house. Unlucky, his third meeting when he came to that place, Suryono arrested him while he was in the bordello with a young lady. The father's action gave Suryono another justification to do the same thing with the stepmother. Whereas, as a religious person, he should remind his father to do not to do the shame. On the contrary, he went home and continue his next mistake with his stepmother. It shows that their family is careless with religious values.

Suryono went to the front verandah, and as he opened the door leading inside, he stopped, startled. He saw his father, Raden Kaslan, being drawn by the hand by a young woman — Eda, Suryono observed to himself— and then he saw Husin Limbara coming from the back verandah and entering a room with his arm around another young woman. Eve— Suryono again observed to himself.

Suryono retreated slowly, reached the courtyard, and, half amused, half shocked, he hastened outside. Then the comical side of what he'd seen struck him, and he laughed inwardly— Father and Husin Limbara— ha-ha-ha! As he saw the driver again standing near his betja, Suryono thought of something and approached him. Bang, these two gentlemen— do they come here often?' Often, not quite so, tuan,' Itam answered. 'Just three times with today. They arranged with me steady to bring them here, see.' From where do they take your betja?' From Hotel des Indes, tuan.' (p 200)

The fourth corrupters who were less religious, education, and ethic were Husin Limbara. He came to bordello with Raden Kaslan to fulfill his desire. The data shows that Raden Kaslan introduced the place to him. Therefore, he prioritized choosing a girl who would like to be his partner in the room. Halim Limbara had already stopped their intimacy as a couple with his wife for a long time. His desire is turning back after Raden Kumbala picked him up to Tante Beb's house. He start to enjoy the scandal with Eve, the young girl chosen.

'Nah,' said Raden Kaslan, 'which one of them d want? You're the guest of honour tonight, and you may choose. For me I want Eda here, she's new!' and he caressed°E ri' from behind her chair. a Eda slapped the hand grasping her breast and said 'Not so fast, jongen!' 1 'It's ten o'clock already,' said Eve. 'Come on, it'll u getting late
- Husin Lim bara sat down on the bed. From the moment they'd entered the room Eve's behaviour had changed completely. The nonchalant attitude she'd kept up on the verandah had vanished and she was a young woman greatly taken with Husin Lim bara. Her eyes, her smile, and the movements of her body excited the fifty-year-old man. While on the verandah, he'd still felt rather confused, and when Raden Kaslan had invited him to go inside he had been hesitant, but now, alone with Eve, he was delighted to feel the pulsing of his aroused blood. He was getting on— it had been a long time— he could hardly remember having sexual relations with a woman. He had stopped doing anything with his own wife long ago. But now he felt the surging joy of his virility once again as he saw Eve taking off her clothes one by one, and then coming to him in only her bra and panties. Eve took hold of Husin Lim bara's hand. Husin Lim bara trembled, his breath tightening. The experienced Eve had seen it all before. She helped Husin Lim bara off with his jacket and then he lay back on the bed watching Eve slip off her bra and panties, and, swinging her hips, go towards the door and turn off the light. The room was now in semi-darkness, some light still filtering from the back verandah. Then Eve came over to the bed and whispered, 'Do you want a French kiss?' And she laughed softly. Outside in the drizzling rain, now falling more heavily again, Itam sat huddled in his betja, clasping his shoulders with his chilled hands, waiting. (p 173-174)

Halim is the fifth corrupt character in the *Twilight in Jakarta*. In the novel, Halim is also discussed as a character who was less religious through his wife's

belief in Djailangkung and Dukuns. The data appeared when Halim remembered his wife told him about the Djailangkung prediction. It says that Halim would like to be a member of parliament. A religious, educated, and ethical, would never believe in superstition as a guide of life.

According to his wife's story, the little girls' ancestral spirit who held the djelangkung had manifested itself. His wife had asked whether Halim would become a member of parliament. And immediately, the djelangkung had nodded. And now he was indeed a member of parliament. Halim wasn't usually superstitious. But in this case, he too wavered somewhat. For hadn't it come true for himself?

His wife believed strongly in the djelangkung and dukuns. According to his wife, Mrs. Suroto had gone to the djelangkung in Djatinegara six months ago to ask whether her husband would get the post of ambassador to London. And the venerable djelangkung had nodded. And true enough, three months later, Mr. Suroto was appointed as ambassador and sent by the government to London. (p 110-111O)

Another Halim's action that shows he was a less religious person is also stated in the novel. It described that Halim was intentionally let a wrong rumor about him; furthermore, he took advantage of the rumor. He let people thought that a scar he had on a cheek was a scar gotten on a war. The real cause he got the scar when he was eighteen months years old. He let the rumor because it helped him to study abroad and got a confession from people as a patriot.

Halim cautiously guided the razor, especially near the scar on his left cheek; he had got it when he was only eighteen months old. He had fallen off a ladder, and his cheek had been cut open by a sharp stone on the ground. But after the revolution, however, this scar had come to stand for a wound he had sustained while fighting for the revolution. The story that the wound was sustained then had started when a foreign correspondent who had come to see him had asked, 'Did you get this wound during the revolution?' 'Ah, not at all,' Halim had answered. Nevertheless, this correspondent later published an article in which he described meeting an important Indonesian newspaperman who had an influential position and who had been wounded during the revolution. Halim read the article, and when later one of his friends, who had read the article too, asked about the wound, he had replied, 'Ah, it's nothing!' But now there were many people who believed that he had received the wound while fighting in the revolution, even though no one knew precisely in which of the battles Halim had

been wounded. Halim laughed again at his face in the mirror while his fingers stroked the scar (A little lie like this has its uses. Makes people respectful and a bit different towards you, he said to himself)- (p 111)

In accordance with their actions, those characters are the doer of corruption. It proves that less religious, education, and ethic could be the cause of corruption. Suryono who collected adult novels. His relation and Fatma who were letting their taboo relationship. Fatma's carelessness of Raden Kaslan, Raden Kaslan who took advantage of his married with Fatma, Raden Kaslan and Husin Kumbara who came to a bordello, Husin's falsehood and his wife believe on superstition are emphasizing that those characters are less religious, education and ethic.

3. Consumerism and Globalization

According to George and Chintha (nd), globalization is the fusion of capitalism and advanced technologies, also called "techno-capital". While globalization is the dominant hegemony of the present age, consumerism has become the basis of its wealth. In the *Twilight in Jakarta* also there are consumerism and globalization. Those actions are done by corrupters, as discussed as follows:

It is decidedly more pleasant to live abroad. One is frustrated here. It's annoying to work in an office, which is all confusion. He was still attached to the Ministry of Foreign Affairs but had not yet been given a definite assignment. He was also dissatisfied by the way he was treated. Going to the office was difficult as he had no car. He was sorry not to have brought his own to Djakarta from America. (p 23)

This data is a feeling of Suryono, who had just when home from the United States. He always compared the conditions of Indonesia and the place where he stayed in abroad. He also complained that he needs a car to go to work,

whereas his other friends did not use that facility to go to the office. Suryono was a victim of globalization because he was capitalized by the abroad culture and the manufacturer of the technology.

Harun threw the newspaper, which he was reading on Suryono's desk. 'Read it yourself,' Harun said. 'You're late again. Only the day before yesterday, the Secretary-General issued a circular warning all officials to be in on time.' Suryono laughed. 'Let him arrive precisely on time himself. It's easy to make rules. He has a car which brings him to the office. How about us?'(p 30)

In this data, Suryono came late to the office. Suryono was an addicted consumer of technology, cars. He used it as a reason to come late and break the office's rule, whereas, as stated in the data, Harun could come on time to the office. Besides, Suryono also had a collection of stuff that was only used by peoples abroad.

He looked around his room, filled with things he had brought from overseas: a radio, an electric record-player. In the corner on the table and the floor was piled of books in French and English, on economics and international politics and dozens of other subjects. Everything still looked quite new and very pretty. On his desk and on his night table stacked of Westerns and sex novels from abroad with covers depicting women in a variety of poses. One was sprawled on the floor with her thighs bared, her eyes closed and a part of one breast in view, while behind her in the shadows loomed the figure of a masked man; and the title of the book was The Sex Murders. In the bookcase were stacked records; from the works of Mozart, Haydn, Beethoven and Chopin to tangos, sambas, rumbas, foxtrots and American jazz. Suryono turned over, overtaken by laziness and remembrances of his life in New York, so marvellously luxurious and pleasant compared with his boredom and desolation during these three months at home. It seemed as if there was no place for him in his own country. He was at a loss as to what he should undertake. Nothing really seemed to attract him. (p 23)

The data appears to described Suryoo's condition after he had just come from the United States. Suryono always complained about his room and all everything he had in Indonesia comparing to the country he stayed before. To comfort himself, Suryono used his Father car to go to office and meeting he had. "They rode in the car of Suryono's father, a new Dodge. 'Aduh, it's embarrassing to be seen in such a luxurious car,' sighed Ies. 'They will suspect me of riding with a black marketeer or a corrupter.'"(60)

That conversation appeared when Suryono offered Ies to when home together with him after a meeting. Unfortunately, Ies refused his intention because she feels hesitant for a worker like them to own a luxury car. Besides, Suryono's Father Raden Kaslan, and his stepmother, Fatma, were also a kind of consumptive person. In their daily life, they always used luxury stuff.

Raden Kaslan was at the wheel, and at his side sat his wife, Fatma. From the dark-red Cadillac, up to Fatma's finery, her elaborate gilt slippers, her coiffure fresh from the hairdresser's salon, emanated an air of luxury and wealth. Also, from the smile which Fatma directed at Raden Kaslan. Thus, on that clear evening, Raden Kaslan and Fatma, exuding wealth and luxury, left their beautiful car, which glistened in the light of the setting sun, half raised on the pavement, the other half tilting a little over the roadway. (p 61)

Those luxury kinds of stuff were also under their habit while eating. They would like to come to an expensive restaurant without feeling guilty about the price of the food. They prefer to spend a lot of their money easily for their satisfaction.

They seated themselves in the garden in front of the restaurant, at a table somewhat isolated from the others, and having settled they exchanged views on matters that were rather expensive and rather luxurious. From the loud-speaker behind the restaurant's bar came gay music; at the tables people ate, drank, chatted and laughed. Raden Kaslan ordered the meal without first consulting the prices listed on the menu opposite the names of the dishes and drinks, and then they returned to the rather expensive and luxurious ideas, to which Fatma responded with a luxuriant smile. (p 61)

The habit of Suryono, Raden Kaslan, and Fatma show that they were trapped in consumerism and globalization. All expensive lifestyles and stuff, especially electronics, jewelry, dress, and adult novels, could be exchanged for more inexpensive stuff that has the same value. Those expensive lifestyles and kinds of stuff were the product of capitalism that would only be enjoyed because of globalization's effects. It continued because of their consumptive attitude. It

results in their needs being greater than their income. To continue to satisfy their consumptive attitudes, they commit corruption.

4. The Low Level of Public Education

Education helps a human being to develop the potential they have for their life. In *Twilight in Jakarta*, some characters show they were less educated. Therefore, corruption has existed without any protest and control from society. Some moments indicate the characters in *Twilight in Jakarta* were less educated.

'How 'bout betja driving-license?' asked Saimun. 'Tauke I don't care, have or not have a driving-license. If not, have driving-licence, must make bigger deposit. Deposit for one day and one night, usual twenty rupiah, but me, I must make deposit twenty-five rupiah.'
'Aduh, 'Tam, far too much, nuh?' 'Yah, but we, what can we expect, 'Mun? If there's no other work at all, see? Me, I've no schooling. Know nothing. Read—cannot. Write—cannot. Become skilled—cannot. Most I have—two hands and two feet. Lu, better off, see. Only thing left to do for lu, apply for licence. Then lu can be sopir.² Lu 'lready can write 'n read some.' (p 160)

This conversation is between Saimun and Itam. Itam told Saimun that he was gotten a job as a betja driver. Saimun was questioning about the licence. Unfortunately, Itam was less educated and unskilled. It made Itam give up to get a licence. He chooses to pay more to the owner of the betja than he would not get money for eating. Saimun experience with a driving license was also reflecting that he was a less educated person.

It was noon; Saimun walked wearily home from the police officer. He'd intended to ask for a form to fill out for getting his driving license. But after half an hour, with a horde of people crowding in front of the window and hearing stories about the difficult tests one had to pass, he suddenly lost heart. He saw people dressed twenty times better than himself—he was in shorts and a worn-out shirt, even torn at the collar, and without shoes or sandals. Actually, he'd wandered into the police station to see what it was like there. But what he saw frightened him, and he felt very small, very weak, with no hold on anything, hopeless. Aduh,

it's my fate, Saimun thought. Once you're a little man you remain a little man always, you can't become anything until u die. (p 214)

It was happening when Saimun would like to apply for a driving license after preparing it so well. It started by learning how to drive and read. Saimun chooses to give up because he saw people who have the same reason coming to the police office was appear with better outfits. If Saimun were well educated, he would choose to continue his struggle to get a better life condition. In this situation, his way of thinking overcomes his eagerness. Not only in the process of applying for a driving license, Itam, Saimun, and other people also reflected their less-educated effect in their daily life.

'Come on, bung, that warung over there doesn't want to sell us kerosene and rice. Ayoh, help the people!' these passengers incited Murhalim's betja driver. The betja driver told Murhalim either to get out or to join in and help the people. Murhalim decided to join, as he was curious to see what would happen. He'd already heard during the last few days that the crowding of the rice, kerosene and salt lines was being instigated by a political party that wanted to mess up the situation for the new cabinet. There were many stories about trucks rounding up crowds to be transported from one place to another to fill the lines, and that betja drivers were also being given money to fill up the lines. But this was the first time he could get a first-hand impression of this organized movement. Murhalim asked the driver whether anyone was giving them orders. 'No one's giving orders, pak,' said the betja driver. 'But we little people, if we can't defend ourselves, who's going to defend us? Just try not to line up for rice—then, 'when the rice is finished, must we go hungry? Those bapaks high up, they're always well off, though. They don't have to stand in lines!' (p 23-240)

It happened when poor men were assembling for getting goods. Whereas, in the data stated by Murhalim that all it happened just because the politician would like to make a control beyond them. The mess-up were expected by the opposition group to overcome the new cabinet. Well educated people would not be easily incited even with the power.

5. Social Conditions Conducive to the Growth of Corruption

A group of people in society could also be a support for an individual to do corruption. It makes this individual desperation to do the same thing because this person gets the example to do the same thing to easily obtain the luxurious tempt. Moreover, the candidate of corrupter was in a bothersome condition. One of social condition conducive to the growth of corruption in *Twilight of Jakarta* is discussed as follow:

His wife looked at him. Something in her face disturbed Sugeng, so that he asked, 'Aren't you happy? We have wanted little Maryam to have an adik for a long time. She's already three years old. And we do want a son, don't we?' Hasnah nodded, then said, 'Yes, but when Maryam's little baby brother arrives, and we are still here . . .' And Hasnah looked around the room meaningfully; its appearance told the whole story of their difficulties in such overcrowded conditions. (p 31)

This conversation is between Hasnah and his husband, Sugeng. This married couple stayed in a house sharing with two other families. They need to share the house because it was the only facility that Sugeng obtains as a ministry of economic affairs. In the conversation, Hasnah was complaining of their condition if they would stay in the same sharing house with a new baby born.

'Ah, before the baby is born we surely will get another house. My Ministry keeps on trying and they say they're beginning to build houses for their employees in Kemajoran. Don't you be afraid!' Hasnah blinked and said, 'When we moved into this house you also said it would be for only a few months. Now it's over a year. I cannot live here, with two children. And with a baby at that. Where will we put him? How about his health? I f you are not sure that we'll really get a house before then isn't it better that we don't have him? I heard there is a doctor who can help, with just an injection. It's only a week now, there is still time.' Sugeng suddenly went very pale and then quickly embraced her. 'Aduh, don't speak this way. I swear to you that before the baby is born we are sure to move to our own house.' There was a ring of conviction in his voice, which caused Hasnah to open her eyes, raise her head; she embraced Sugeng, and she kissed him. (p 31-32)

In this conversation, Hasnah remained and dunned her husband's promise. Therefore, Sugeng did not have any choice to make Hasnah happy, except getting the house as Hasnah's wish. Therefore, Sugeng breaks his loyalty to the country to get a house through his position. "‘Yes, you needn’t pay anything now, tuan. When the permit is assured, and the key is in your hands, then you’ll make payment. Why shouldn’t I trust a ministry official?’ answered the old Arab.” (96). The old Arab saying indicates that as a ministry official is accustomed to did the same thing as Sugeng.

C. The Effect of Corruption in *Twilight in Jakarta*

Corruption affects every part of life; according to Alatas (1987), there are ten corruption effects. Those are Metastatic effect, clustering effect, Delivery Differential effect, potential elimination effects, transmutation effect, demonstrating the effect, the derivation cumulative effect, the psycho centric effect, climatic effect, and economic effects of corruption. In *Twilight in Jakarta*, there are five effects of corruption appears. Those are the Metastatic effect, clustering effect, transmutation effect, the psycho centric effect, and climatic effect.

1. Metastatic Effect

The metastatic effect is an effect that is similar to cancer. The growth of corruption is spread easily to the entire nation and components. In *Twilight in Jakarta* shows that there was a statement that emphasizes a kind of metastatic effect.

'Ah, why be afraid of a scandal? What kind of scandal?' responded Dr. Palau. 'Why be afraid of the opposition? We're only doing what's going on everywhere else. The party in power always helps its members and friends first. The same thing happens in any other country. Suppose the opposition parties were in power; wouldn't we be left out completely? Just let them go on fuming. Aiih, Pak Husin, nothing's happened so far yet, and here we are already terrified! Say, once you dare to do something you have to be brave enough to take the consequences!' And Dr. Palau slapped his chest, inhaled on his cigar and let out a dense cloud of smoke (p 207)

Raden Kaslan explained his worries about their opposition that was going to show their scandal. He was afraid that their fabrication would be known by the public. However, Dr. Palau stated that they did not need to be worried because what they were doing was such kind of command situation to do for a party. It means corruption had already grown rapidly because they were cheating and doing the same thing.

2. Clustering Effect

The clustering effect is a kind of way for corrupters to strengthen their power. The aim of it is to hide their actions. *Twilight in Jakarta* perfectly captures this effect on the novel. The first corruptions appear a party that would like done by Husin Limbara. To achieve that stage, Husin Limbara got together with Raden Kaslan's family.

'Suryono, come here for a moment. Meet Pak Husin Limbara, chairman of the Indonesian Party. This is my son, Suryono, just returned from abroad; works in the Ministry of Foreign Affairs.' 'Ah, fine, fine! Have you joined the party too?' asked Husin Limbara, while shaking hands with Suryono. 'It's quite enough with just Father in it,' answered Suryono. They laughed heartily, and Raden Kaslan accompanied. Husin Limbara to his car waiting in the yard. When he had re-entered and closed the door he rubbed his hands, looked in turn at Suryono and Fatma. And he laughed broadly. 'We're in!' he then exclaimed in Dutch. 'We're made now,' he said. Raden Kaslan sat down near Fatma, called Suryono over and spoke in confiding tones. 'This is very secret; don't tell anybody. A great catch for us!' And very quickly he described to his wife and son the plans for raising money for the party. 'Nah, it's my intention,' said Raden Kaslan when he had finished his tale, 'to establish a number of corporations of different kinds,

with Fatma becoming the director of one, you, Suryono, the director of another one and so on with the other corporations, and in every one of them we must have a partinterest, so that we get the largest possible share at the division of profits.' (p 72-73)

The data show that they need more people to make their counterfeit organization looks real and obtain profits. It also described their position in the organization. The program was held smoothly before the opposing party would like to show Husin Limbaras' group scandal to the public. Therefore, to maintain the party, they need to take control of power. What they did was to make another group do corruption in media.

'We can only fight the opposition groups who want to stir up a scandal about us by raising one about them, much bigger than these " specials" they're trying to pin on us. We'll have to step up our earlier accusations that the opposition leaders were selling out our country to foreign capitalists and imperialists and implicate some big names too. Leave it to me. But, of course, this will involve a considerable sum of money. Probably about two hundred thousand for a start,' said Halim. He was fishing, watching the faces of Husin Limbara and M r. Kustomo. 'Pay him then; we're ready!' exclaimed Dr. Palau. As soon as Dr. Palau had spoken, Halim knew he'd get the sum he'd asked for. Halim didn't stay on long after this. He excused himself on the pretext of having to finish some writing at his office for tomorrow morning's edition. (p 200)

By controlling the media, their power will be increased and strengthen. They can control society to believe in their party. It helps their plan run smoothly. They could get the profit easily if they stick together by making a new cluster.

3. Transmutation Effect

Transmutation effect is the actions of society towards corruptors. The society seldom prides on the instant success of the corrupter. They do flattering and giving the award to the corrupters. In *Twilight in Jakarta*, there is a

conversation between Dahlia and Hasanah. They were talking about Hasanah's husband that easily got a luxury house and stuff.

'Aduh, your husband's got very smart at making money. Not like my husband, Hasnah. He keeps telling me that a government official must be honest. And no matter how many examples I show him of honest officials living in misery nowadays, he still wants to stay honest. He says the time will come when righteousness will come to our country, and those who stay honest will have their reward. Isn't he stupid, though? If I weren't smart enough to make some money on my own . . .' (p 187)

Dahlia's comments about the corruption that was done by Sugeng show that he was proud and support it. It is expressed through Dahlia's eagerness to make her husband do the same thing. Dahlia persuaded her husband to do corruption by giving examples that honest officials would never obtain luxury stuff and wealth, such as Sugeng.

4. The Psycho Centric Effect

The psycho centric effect is society's condition that makes corruption as behavior. Once people commit to doing corruption, they would continue to do it at other times. The corrupter would re-repeat the action because it gives an addictive effect. The addictive effects of corruption are also reflected in *Twilight in Jakarta*.

But her joy at the coming of the new child was now often clouded when she thought about her husband and the great change which had taken place in their family life. Their luck in getting a house of their own had not brought all the happiness they had hoped for. On the contrary, doubts kept assailing her. She didn't enjoy the refrigerator, the large radio set, the electric record-player Sugeng had bought for them. They stirred up all sorts of feelings and questions in her mind' And these feelings and questions were far from comforting. (p 185)

This data shows that Hasanah was not comfortable with new stuff that was bought by his husband. She did not feel comfortable because she was afraid that her husband got those stuff from corruption. She was expecting a simple

house, but what her husband gave was a luxurious house. The luxurious house was not enough; her husband did not stop his action from obtaining money for buying another luxurious piece of stuff, e.g., a refrigerator, a large radio set, and an electric record-player. The next addictive to the corruption that was done by Sugeng was reflected through his action to obtain money for buying a car.

She was startled as she heard the sound of a car horn blowing in front of the house. She stepped outside, and what she had guessed in a flash proved true. With a broad smile, Sugeng, sitting in a car, was pressing the horn and opening the door for Maryam, who had come running, dropping her toys. Hasnah forced herself to smile. (p 189)

It happened when Hasanah was staying at home and sewing a shirt for the baby in her belly. Suddenly Sugeng came to the house with the new car. He looked proud of his achievement. He also brought toys for his first daughter. He spoiled his daughter with the money that was gotten from corruption. Sugeng's addiction to corruption emphasized in the next data:

'Has, Has, it was all my fault, not yours; I should have known where to stop!' Crushing remorse overwhelmed Sugeng till his heartfelt like bursting. He remembered all his wrongdoings, starting with his yielding to the temptation to make a lot of money, and then still more money, and later playing around with women because he had too much money and didn't really know what to do with himself, and he now saw how cruelly he had treated Hasnah, piling the whole responsibility and guilt upon her shoulders because she'd been urging him to get a house for themselves. He saw now that Hasnah's plea was but the desire of a devoted wife who longed for good family life, undisturbed by other people, and that it was he, Sugeng, who was guilty of going far beyond what Hasnah had wished for. He remembered how happy they'd been when they were newly married, and later when Maryam came, and though they'd led a simple life, they'd been at peace with no dark clouds threatening them. (p 190)

This data happened after Hasanah gave birth. Sugeng was sad because the baby was not safe during birth. He felt sorry because he did not take care of Hasanah and the baby. He used to blame Hasanah that she was the only reason he did a corruption. Therefore, he was crying and confessing his fault.

5. Economic Effect of Corruption

Corruption will also become a cause of poverty. It is happening because a corrupter will make a stronger power through collecting wealth. The prosperity of the poor man will not be achieved because those corruptions will take their right. *Twilight in Jakarta* also portrays the life of the poor men in Jakarta as the effect of corruption.

'I'm hungry 'already, 'Tam,' said Saimun. 'One more, then we'll go get our wages. While waiting for wages we can first stop 'n eat at Mother Jom's.' 'Thinking o' food, my body's limp, no strength left,' said Saimun, his stomach feeling emptier and emptier, if that emptiness was draining the last bit of strength left in his blood. He leaned back against the truck wall. Suddenly he felt exhausted and very faint. (p 16)

This conversation is between Itam and Saimun. Both of them are garbage coolie. This conversation described their condition that they did not have money for eating. Therefore, they were so weak while they were struggling to finish their work. They did that in the order they could buy food and paying their debt. Itam and Saimun were the long-term cause of corruption. They did not have skills and chance to run their right as a citizen. The next poverty also described through the life of Pak Idjo's and his families' life:

When high fever attacked him, he often had nightmares and cried: 'Aduh, the motor-car is attacking me. Have pity on the old horse! Help! Help!' His wife, Ibu Idjo, was already half-ill herself for lack of sleep, caring for Pak Idjo. That morning his fever had subsided considerably, and Pak Idjo called Ibu Idjo, 'How's our horse?' he asked in a heavy voice. 'Amat is looking after him. He's looking for grass.' 'Amat is already ten years old. Tell him to look for work,' said Pak Idjo. 'What a pity he's still so little, otherwise he could run the delman,' said his wife. 'Yes, maybe he can get some light work. Just tell him to look wherever he can.' (p 29)

This conversation appears after Pak Idjo's delman got an accident with a rich family, Raden Kaslan. Pak Idjo was sick, he could not go to work and earn

money for eating. Therefore, he asked Amat, his ten years old son, to help him looking for money. This situation will never happen if corruption did not exist. The short term effect of corruption that makes impoverishment has also appeared in *Twilight in Jakarta*. It is illustrated through Itam, Saimun, and people in Kampung's condition.

For more than a week, the queues for rice, kerosene, and salt had been growing with each day. During the first days, they were not so long—fifteen to twenty buyers would come to a warung¹, and that would be the end of it. But two or three days later, when it became increasingly clear that the new cabinet was set on fighting corruption, the opposition, to discredit the new cabinet, launched an intensive campaign, blaming it for these shortages. A whispering campaign was spread in the kampungs that the supplies of these goods would be exhausted in a few days, and the people were urged to stock up before it was too late. Itam told Saimun that some strangers had come to him and other betja drivers, saying they should tell all the people in their kampungs to get out in crowds and quickly buy up as much rice, kerosene, and salt as possible. (p 238)

The data shows that Politicians' drama related to corruption gave impacts on poor men. Instead of making policy for the prosperity of citizens, the new cabinet was struggling to fight their own mistakes they have made. The effect was directed to the poor man. They got rumors that the supplies for main goods for their daily would be stagnant. Those poor men should be struggling to store well as much as they can. At the same time, these conditions were only being instigated by the opposition to mess up the new cabinet. The values of poor men's life did not matter for the politician, especially corrupters.

The growth corruption that was similar to cancer in a party, the existence of some groups who support each other to do corruption, the support, and praise for corrupters as flattering, repetition to do corruption, and poverty are the effect of corruption. Corruption causes these effects. Whereas these effects also continue

to foster new corruption. It always causes corruption to grow and develop.

Corruption is increasingly difficult to control and eliminate its existence.



CHAPTER IV

CONCLUSION AND SUGGESTION

This last chapter will conclude the analysis of corruption, the cause of corruption, and the effect of corruption in *Twilight in Jakarta* by Mochtar Lubis. It also covers the suggestion for the next researcher who will do a similar study in the novel *Twilight in Jakarta*, especially in Sociological of corruption focuses on feminism, hegemony, and structuration.

A. Conclusion

In *Twilight in Jakarta*, there are four types of corruption. The first type that being a core of all the corruption was transactive corruption. Husin Limbara and Raden Kaslan did this political corruption. The second corruption was Nepotistic corruption that was done by Raden Kaslan's family and Halim. Supportive corruption was the next type of corruption that appeared in the *Twilight in Djakarta*. This corruption was done because of mutual advantage between Raden Kaslan's group and Halim. The fourth type was extortive corruption. It happened when Halim forced Raden Kaslan and Husin Limbara to pay him.

The root cause of corruption is seven points. *Twilight in Jakarta* reflected five points of those seven causes of corruption. Those causes are The weakness of leadership that was reflected done by the ministers. The second was less religious, education, and ethics that was done by Suryono, Fatma, Raden Kaslan, Raden Husen, and Halim. The next is Consumerism and globalization was Suryono, Raden Kaslan, and Fatma's attitude as the cause of their corruptors. The low level

of public education is also reflected in the novel through the life of poor men such as Itam, Saimun, and people in Kamping. The last social condition conducive to the growth of corruption is described through Sugeng's condition to get a house.

There were five effects of corruption in the novel of *Twilight in Jakarta*. The first effect was the metastatic effect; this effect was reflected in the growth of corruption in the novel through a statement that corruption was happening everywhere from Dr. Palau. The second was the clustering effect. The effect was the representation of Husin Limbaras' group was asking Raden Kumbala's family to help the sham organization, and they were also asking Halim to control the media. Transmutation was the next effect. The society such as Dahlia was proud of the corrupter. The next was psycho centric effects. It was reflected through Sugeng, who was addicted to corruption. The last was the economic effect of corruption. Corruption was a cause of poverty in society.

B. Suggestion

This study focuses on the form, cause, and effect of corruption. It will be more comprehensive if further study will be discussing the novel *Twilight in Jakarta* by Mochtar Lubis in the issue of feminism. This issue has not been discussed yet, whereas, in this novel, which was originally published in 1963, some women characters were struggling to be equal to make prosperity through fighting corruption.

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CURRICULUM VITAE



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