

CORRUPTION ERADICATION COMMISSION (KPK) AS AN ANTI-CORRUPTION DA'WAH MEDIA IN INDONESIA

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Abstract

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The Corruption Eradication Commission (KPK) was inaugurated in 2004. Since then, many corruption scandals or cases in Indonesia have been revealed, ranging from billions or trillions of rupiah. Of course, the findings of the KPK have surprised many people, it turns out that corruption is rampant and increasingly rampant in Indonesia. So special measures are needed to be able to reduce the number of corruption cases in Indonesia. As a large country, Indonesia should be able to implement strong laws and not discriminate against handling corruption cases. The KPK as a media for anti-corruption preaching in Indonesia seems to have done its utmost to be able to reduce the number of corruption cases in Indonesia, it just takes time and requires the role of all levels of society. The method in this study uses descriptive qualitative research, describing existing phenomena using representative data such as books, scientific journals, online news and other sources that are considered relevant. Literature studies are also used to support this simple research. The preaching or anti-corruption campaign carried out by the KPK has actually been quite optimal, but it requires the role of many levels of society to be able to produce maximum results. The government, through its power structure, must also be able to encourage the Corruption Eradication Committee (KPK) to be more effective in taking action against corruption cases so that related parties are able to consciously realize a corruption-free Indonesia.

Kata Kunci : Korupsi,
Hukum, Kualitatif,
Fenomena, Dakwah, dan
Pemerintah.

Abstrak.

Komisi Pemberantasan Korupsi (KPK) diresmikan pada tahun 2004. Sejak saat itu banyak skandal atau kasus korupsi di Indonesia yang terungkap mulai dari jumlah dalam milyar atau triliyun rupiah. Tentu temuan dari KPK ini membuat banyak terkejut ternyata di Indonesia korupsi marak dan semakin meraja rela. Sehingga perlu adanya tindakan khusus untuk bisa menekan angka korupsi di Indonesia. Sebagai negara besar Indonesia seharusnya mampu menerapkan hukum yang kuat dan tidak pandang bulu terhadap penanganan kasus korupsi. KPK sebagai media dakwah anti korupsi di Indonesia sepertinya sudah melakukan keras keras dan maksimal untuk bisa menekan angka korupsi di Indonesia, hanya saja tentu butuh waktu dan butuh peranan dari semua lapisan masyarakat. Metode dalam penelitian ini menggunakan penelitian kualitatif deskriptif, melakukan deskripsi terhadap fenomena yang ada dengan menggunakan data-data yang representative semisal buku, jurnal ilmiah, berita online dan sumber lainya yang dianggap relevan. Studi Pustaka juga digunakan untuk menunjang penelitian sederhana ini. Dakwah atau kampanye anti korupsi yang dilakukan oleh KPK sebenarnya sudah cukup maksimal namun perlu adanya peranan dari banyak lapisan masyarakat untuk bisa membuahkan hasil yang maksimal. Pemerintah melalui struktur kuasanya juga harus mampu mendorong KPK untuk bisa lebih maksimal dalam

melakukan tindakan terhadap kasus-kasus korupsi sehingga pihak terkait mampu secara sadar mewujudkan Indonesia bebas korupsi.

INTRODUCTION

The Corruption Eradication Commission (KPK) was formed based on Law Number 30 of 2002 concerning the Corruption Eradication Commission. Then, this law was revised into Law No. 19 of 2019 concerning the Second Amendment to Law No. 30 of 2002. The initial purpose of the formation of the KPK was to increase its usefulness and results in an effort to eradicate corruption. This state institution functions to prevent and eradicate corruption in a professional, optimal, intensive, and sustainable manner.¹

The eradication of corruption during the SBY period was carried out with the issuance of Presidential Instruction (Inpres) Number 5 of 2004 concerning the Acceleration of the Eradication of Corruption Crimes. In addition, the government established the Coordination Team for the Eradication of Corruption Crimes (Timtas Tipikor) through Presidential Decree Number 11 of 2005, with the Deputy Attorney General for Special Crimes Hendarman Supanji as its chairman. Another effort made by SBY is to conduct audits at the State Secretariat (Setneg), a number of foundations under his auspices, the Office of the President and Vice President, and the Cabinet Secretariat (Cabinet Secretariat). SBY also called the corruption eradication effort "cleaning your own house". However, the KPK in the SBY era also became in the public spotlight after its chairman, Antasari Azhar, was named as a suspect in the case of the alleged murder of the Director of PT Putra Rajawali Banjaran Nasrudin Zulkarnaen. Speculation also grew wildly, among which many parties considered it an attempt to damage the image of the KPK.²

The KPK was formed not to take over the task of eradicating corruption from the previous institutions. The explanation of the Law mentions the role of the KPK as a trigger mechanism, which means encouraging or as a stimulus so that efforts to eradicate corruption by pre-existing institutions become more effective and efficient. The efforts made by the KPK in eradicating corruption, ranging from coordination, supervision, monitoring, investigation, prosecution, to examination in court hearings.³

Optimism in the eradication of corruption is the right answer in responding to the high level of corrupt behavior by preparing and implementing an ideal strategy. The success of the eradication of corruption has had a wide positive impact on the people, nation and state.

¹ <https://news.detik.com/berita/d-7052578/kpk-pengertian-struktur-organisasi-tugas-hingga-sejarah> accessed on 25/03/2025 at 19.30 WIB

²<https://www.tempo.co/hukum/sejarah-pemberantasan-korupsi-di-indonesia-hingga-terbentuk-kpk--1188954> accessed on 25/03/2025 at 19.45 WIB

³ Op. Cit <https://news.detik.com/berita/d-7052578/kpk-pengertian-struktur-organisasi-tugas-hingga-sejarah> accessed on 25/03/2025 at 19.30 WIB

Corruption shows corrupt, rotten, depraved, dishonest acts that are linked to finances.⁴ Corruption also poses a serious threat to stability and security that can weaken democratic institutions and values, ethical values and justice and endanger sustainable development and the rule of law.⁵

Most people argue that giving the harshest punishment to corrupt perpetrators is the most appropriate effort. Corruption is like a disease that always attacks the economy slowly and surely and sticks to all aspects of people's lives so that it is very difficult to eradicate, and it is not enough just with heavy legal sanctions. It is important to link corruption eradication strategies or efforts by looking at the characteristics of the various parties involved in the environment in which they work and operate. There are many strategies for efforts to eradicate corruption that can be carried out by a country or organization both in socio-political, socio-economic, socio-cultural, and other contexts. The eradication of corruption must also be adjusted to the characteristics of the society and the intended organization. Every country, society and organization must be able to find its own way to find the right solution to eradicate corruption.⁶

With the duties and authority possessed by the KPK, the KPK is the spearhead of corruption eradication in Indonesia. In this regard, the KPK's vision is "Realizing a Corruption-Free Indonesia". This vision shows a strong determination from the KPK to be immediately instantaneous, but a comprehensive and systematic handling is needed. Meanwhile, the KPK's mission is "Driving Change to Create an Anti-Corruption Nation". With this mission statement, it is hoped that the KPK will be an institution that can "cultivate" anti-corruption in the public and private communities in Indonesia.⁷

The KPK in its journey is able to uncover major cases of corruption in Indonesia, so that the role of the KPK is not only as an executor of the kidnapping case but also as an institution that effectively carries out da'wah against Anti-Corruption in Indonesia. Therefore, the KPK has an important role in this, moreover, the KPK is an autonomous institution from the Indonesian government and state to eradicate corruption. Indeed, corruption is one of the diseases that infects many developing countries, including Indonesia. It is important to discuss the KPK in today's da'wah review, because in its course the KPK is also active in conducting campaigns about Indonesian anti-corruption.

⁴ Sudarto, Law and Criminal Law, Bandung: Alumni, 1996, p. 115, n.

⁵ Badjuri, A. (2011). The role of the Corruption Eradication Commission (KPK) as an anti-corruption institution in Indonesia. *Journal of Business and Economics*, 18(1).

⁶ Anti-Corruption Education Book Writing Team, ANTI-CORRUPTION EDUCATION FOR HIGHER EDUCATION, Revised Edition. (Jakarta: Ministry of Research, Technology and Higher Education, 2018).

⁷ Op.Cit Badjuri, A. (2011). The role of the Corruption Eradication Commission (KPK) as an anti-corruption institution in Indonesia. *Journal of Business and Economics*, 18(1).

RESEARCH METHODS

The research in this article uses a social and political science approach that will be linked in today's da'wah method, where the KPK can be a source of inspiration for many parties to carry out anti-corruption campaigns. The research method used is descriptive qualitative research which uses descriptions of a certain phenomenon to be analyzed using the theories that are needed. The data we obtained is a lot from books, scientific articles, online news portals that refer to the title or theme in this article. Literature Studies are also used by the author to facilitate the elaboration of this paper which uses a lot of secondary data according to the theme so that in this study it covers the issue of da'wah carried out by the KPK as an Anti-Corruption Institution in Indonesia.

RESULTS AND DISCUSSION

KPK as an Anti-Corruption Institution

The KPK (Corruption Eradication Commission) is an institution that functions as a guardian and enforcement of corruption in Indonesia. In its efforts to eradicate corruption, the KPK has very important authority in its preventive function. One example of the KPK's authority in preventing corruption is through supervision and control of state finances. The KPK supervises the use of state budgets and finances to ensure that they are used transparently and that corruption does not occur. In addition, the KPK also has the authority to conduct investigations and investigations into corruption cases.⁸

In conducting investigations, the KPK can collect information and evidence needed to crack down on corrupt perpetrators. The KPK can also investigate corruption perpetrators and file lawsuits against them.⁹ Thus, the KPK can eradicate corruption and prevent corruption from occurring in the future. The KPK also has the authority to supervise public officials. The KPK can supervise public officials to ensure that they do not commit corruption. The KPK can also investigate public officials suspected of corruption. Thus, the KPK can prevent corruption from occurring among public officials and ensure that they work transparently and honestly.¹⁰

The KPK plays an important role in eradicating corrupt practices in Indonesia, by investigating, prosecuting, and preventing corruption crimes that harm the state. The KPK also seeks to increase public awareness of the importance of transparency and accountability in government, as well as encourage public participation in monitoring the use of the state budget.¹¹ The KPK also collaborates with various domestic and international institutions to strengthen efforts to eradicate corruption, as well as apply information technology in more effective

⁸ Waluyo, B. (2014). Optimizing the eradication of corruption in Indonesia. *Journal of Juridical Studies*, 1(2), 169-162.

⁹ Ibid

¹⁰ Setiadi, W. (2018). Corruption in Indonesia. *Indonesian Journal of Legislation*, 15(3), 249-262.

¹¹ Badjuri, A. (2011). The role of the Corruption Eradication Commission (KPK) as an anti-corruption institution in Indonesia. *Journal of Business and Economics*, 18(1).

supervision and reporting. The KPK continues to be committed to strengthening integrity and professionalism in government institutions, in the hope of creating an environment free from corruption and increasing public trust in the government.¹²

This effort not only aims to crack down on corrupt actors, but also to build a sustainable anti-corruption culture at all levels of society. With this comprehensive approach, the KPK hopes to encourage changes in people's behavior and attitudes towards corruption, thereby creating a generation that is more aware of the importance of integrity and honesty in every aspect of life. The initiative also includes ongoing education and counseling, so that the public can understand the negative impact of corruption and the importance of active participation in maintaining transparency and accountability.¹³

The KPK plays an important role in eradicating corruption in Indonesia, by investigating, prosecuting, and preventing corrupt practices that harm society. With support from various elements of society and institutions, it is hoped that this effort can strengthen the legal system and create an environment that is intolerant of corruption. This effort is also expected to build public trust in government institutions, so that people feel safer and involved in the decision-making process that affects their lives.¹⁴ An active and educated society about the importance of integrity will be at the forefront of creating positive change, so that every individual feels a responsibility to fight corruption in their environment. Building awareness of integrity and accountability among the younger generation is a crucial step to ensure the sustainability of these efforts to eradicate corruption.¹⁵

The KPK plays an important role in eradicating corrupt practices through investigation, prosecution, and prevention, as well as working with various agencies to improve transparency and accountability in the public sector. The KPK also seeks to educate the public about the dangers of corruption and the importance of integrity, so that it is expected to create a strong anti-corruption culture at all levels of society. The KPK continues to develop innovative strategies and programs to strengthen corruption prevention, including training for civil servants and socialization to the public about their rights in reporting corruption crimes. The KPK is also active in conducting international collaborations to share best practices and strengthen global networks in the fight against corruption, which is increasingly a challenge in this era of globalization.¹⁶ These

¹² Sugiarto, T. (2013). The role of the corruption eradication commission (KPK) in eradicating corruption in Indonesia. *Journal of Legal Horizons*, 18(2).

¹³ Hamzah, A. (2005). Eradication of corruption through national and international criminal law.

¹⁴ Santoso, L., Meyriswati, D., & Alfian, I. N. (2014). Corruption and mentality: cultural obstacles in the eradication of corruption in Indonesia. *Society, Culture and Politics*, 27(4), 173-183.

¹⁵ Hardjaloka, L. (2014). A study on the implementation of e-government in Indonesia and other countries as a solution to eradicate corruption in the public sector. *Journal of Rechts Vinding: National Legal Development Media*, 3(3), 435-452.

¹⁶ Op.cit Hamzah, A. (2005). Eradication of corruption through national and international criminal law.

efforts not only aim to crack down on existing violations, but also create an environment that encourages integrity and honesty in every aspect of government and people's lives. By involving various elements of society, including the private sector and educational institutions, it is hoped that collective awareness of the importance of transparency and accountability can grow sustainably. This initiative is expected to create a strong anti-corruption culture, where each individual feels responsible and plays an active role in maintaining integrity and encouraging positive change in their surroundings.¹⁷

These efforts will also include training and education programs designed to increase understanding of the impact of corruption as well as effective ways to prevent it. Thus, it is hoped that the community can contribute proactively in creating a fairer and more transparent system, so that public trust in the government and other institutions can be rebuilt.¹⁸ This awareness building will not only benefit the public sector, but also have a positive impact on economic growth and overall social welfare. The initiative will involve collaboration between government, the private sector, and civil society to create an environment that supports integrity and accountability in all aspects of life.¹⁹

The Corruption Eradication Commission (KPK) plays a very vital role in efforts to eradicate corruption in Indonesia. Through various innovative strategies and programs, the KPK not only focuses on enforcement, but also on prevention and public education on the importance of integrity. By involving various elements of society, including the private sector and educational institutions, the KPK seeks to create a strong and sustainable anti-corruption culture.²⁰ This collaborative effort is expected to increase transparency and accountability, as well as rebuild public trust in the government and other institutions. Thus, this initiative not only has a positive impact on the public sector, but also contributes to better economic growth and social welfare in Indonesia.²¹

¹⁷ Santoso, L., & Meyrasyawati, D. (2015). A Model of Cultural Strategy in Eradicating Corruption in Indonesia. *JRP (Journal of Political Review)*, 5(1), 22-45.

¹⁸ Kurniawan, T. (2009). The role of public accountability and community participation in the eradication of corruption in the government. *BUSINESS & BUREAUCRACY: Journal of Administrative and Organizational Sciences*, 16(2), 8.

¹⁹ Natalia, D. L. (2019). mass media and news on the eradication of corruption in Indonesia. *INTEGRITY: Journal of Anti-Corruption*, 5(2), 57-73.

²⁰ Suprihanto, E., Utama, Y. J., & Cahyaningtyas, I. (2023). Reformulation of corruption eradication in Indonesia: The perspective of the police facing corruption as a threat of proxy war. *Indonesian Journal of Legal Development*, 5(1), 204-219.

²¹ Muhtar, M. H. (2019). Political model of law for the eradication of corruption in Indonesia in the context of harmonization of law enforcement institutions. *Jambura Law Review*, 1(1), 68-93.

DISCUSSION

KPK: Da'wah and Anti-Corruption Campaign

Corruption comes from the Latin word *corruptio* or *corruptus*. This word then transformed into corruption in English, corruption in Dutch, and corruption in Indonesian.²² Literally, corruption means depravity, ugliness, lies, bribery, immorality, deviation from chastity, and insulting or defamatory speech. In terminology, corruption is defined as an act that aims to provide unofficial benefits with the rights of other parties, wrongly using his position or character to obtain a benefit for himself or others. In general, corruption is interpreted as an act of public officials, whether politicians, civil servants, or other public sector officials who abuse authority for personal interests, families, cronies, and groups that result in state losses.²³

In addition to harming the state's finances, corruption illustrates the weakness of state governance. This phenomenon results in poverty, low levels of education, and health, as well as poor public services. As a result of corruption, suffering is always experienced by the community, especially the lower economic community. Government transparency in efforts to eradicate corruption should cooperate with the Indonesian people regarding the existence of corruption, especially regarding commercial activities, by measuring Indonesia's Corruption Perception Index (CPI). Corruption can pose a danger to human life, because it has penetrated into the world of education, health, the provision of people's food, religion, and other social service functions.²⁴

In Islam, the basic concept of teachings as mentioned above, is called *amar makruf and nahi mungkar*, which is to call for virtue and prevent evil. While the activity of calling and teaching the values of *amar makruf and nahi mungkar* is called *da'wah*. According to Mahmoud,²⁵ *da'wah* is an activity of spreading goodness and prohibiting falsehood in the form of an appeal accompanied by examples of actions.

Murtadha Muthahhari²⁶ also made a statement, that the rise and fall of a society, especially the Muslim community, is determined by whether they practice the obligation of *amar makruf and nahi mungkar* or not. If Muslims harass the implementation of this *amar makruf and nahi mungkar*, then they will experience destruction or fall. In the Quran Surah Ali Imran: 104 and 110, it is stated that the best and most believing human beings are those who like to call for virtue, that is,

²² Jawade Hafidz Arsyad, *Corruption in the Perspective of HAN* (Jakarta: Sinar Grafika, 2013), 1-28

²³ Arsyad, *Corruption in the Perspective of HAN*, 2

²⁴ Pahlevi, F. (2022). Eradication of Corruption in Indonesia Legal System Perspective Lawrence M. Freidmen. *El-Dusturie*, 1(1).

²⁵ Sheikh Ahmad Mahmoud, 1995, *The Dakwah to Islam*, First Edition, www.khilafah.com, (1/8/2010, 08:25pm)

²⁶ In Hamzeh Ali Vahidi, 2011, *The Thoughts of Muthahhari and Muhammad Abduh; A Study*

Comparative, Institute of Islamic Approaches to Mazab,

http://www.taqrif.info/indonesia/index.php?option=com_content&view=article&id=767:pemikiran-muthahhari-and-muhammad-abduh-se-telaah-comparative-3&catid=44:mirasemoshtarak&Itemid=145

accessed on 24/02/2025 at 20.00 WIB.

command the righteous and act to prevent from doing evil. In Islam, a person's level of monotheism or faith in God can be measured by how much a person performs the action.²⁷

As taught and exemplified by the Prophet Muhammad PBUH: Whoever sees evil (evil) and is able to change it with his hand (his power) then he should change it, if he cannot change it with his hand then change it with his words, then if he is not able to change it with his words, then if he is not able to Murtagha Muthahhari³ also makes a statement, that the rise and fall of a society, especially the Muslim community, is determined by whether they practice the obligation of amar makruf and nahi mungkar or not. If Muslims harass the implementation of this amar makruf and nahi mungkar, then they will experience destruction or fall. In the Quran Surah Ali Imran: 104 and 110, it is stated that the best and most believing human beings are those who like to call for virtue, that is, command the righteous and act to prevent from doing evil.²⁸

In Islam, a person's level of monotheism or faith in God can be measured by how much a person performs the action. As taught and exemplified by the Prophet Muhammad PBUH: Whoever sees evil (evil) and is able to change it with his hand (his power) then he should change it, if he cannot change it with his hand, then change it with his words, then if he is also unable to change it.²⁹

Many elements of society, including non-governmental organizations and academics, may have different agendas, so expected collaboration can be hampered by differences of views and interests. In addition, planned training and workshops can become irrelevant if they are not adapted to the local context and the realities faced by the community.³⁰ Hopes for sustained positive change can be overly optimistic, given that corruption often involves greater and systemic power. The dreamed collaborative network may be difficult to build without strong support from governments and the private sector, which is often part of the problem itself.³¹

In addition, while community involvement is considered important, there is a risk that most individuals will not feel responsible or do not have the capacity to contribute to corruption eradication efforts.³² Open dialogue between governments, the private sector, and civil society is important, but it is often difficult to realize. Distrust between these parties can hinder constructive

²⁷ Suprpto, B. ISLAMIC DA'WAH AND ANTI-CORRUPTION SOCIAL MOVEMENTS.

²⁸ Saifulloh, P. P. A. (2017). The role of universities in fostering an anti-corruption culture in Indonesia. *Journal of Law & Development*, 47(4), 459-476.

²⁹ Fathoni, T. (2019). Islamic Boarding Schools and Planting Anti-Corruption Attitudes. *Al-Manhaj: Journal of Islamic Law and Social Institutions*, 1(1), 26-42.

³⁰ Muallifin, M. D. A. (2015). Corruption Problems and Eradication in Indonesia. *Abkam: Journal of Islamic Law*, 3(2), 311-325.

³¹ Muhtar, M. H. (2019). Political model of law for the eradication of corruption in Indonesia in the context of harmonization of law enforcement institutions. *Jambura Law Review*, 1(1), 68-93.

³² Umar, H. (2012). Supervision for the eradication of corruption. *Journal of Accounting and Auditing*, 8(2), 109-122.

communication and reduce the effectiveness of initiatives.³³ An inclusive and participatory approach can be ideal, but in practice, there are often challenges in reaching consensus and addressing conflicts of interest. Thus, the success of this program may depend not only on shared commitment, but also on the ability to overcome existing structural barriers. Without firm action and supportive policies from the authorities, the values of transparency and accountability may remain difficult to integrate into the lives of people as a whole.³⁴

CONCLUSION

Actually, the task of taking preventive measures or eradicating corruption is not only the task of the Corruption Eradication Commission (KPK). It is also not a major burden for the government. But this is a joint task that must involve all parties or elements of society to be able to play an active role. Because the culture of corruption in Indonesia has become a latent danger that is quite severe as explained earlier. The KPK is still carrying out anti-corruption campaign movements in a proactive manner. Indeed, if we look simply, corruption cases in Indonesia are increasing after the fall of the New Order. This can be caused by an increasingly wide circle of corruption, in the past during the New Order period, corruption may only occur at the central level, but in recent times corruption has reached the lowest government structure, namely village government. Of course, the anti-corruption campaign or da'wah carried out by the KPK is not enough, we as the Indonesian nation must be able to move together to be able to prevent corruption crimes. This is hard but we can still do it in simple ways. So that at least the corruption rate in Indonesia can decrease from year to year, not the other way around. The KPK should also not be discouraged by issues that attack it, it must be able to keep moving that uncover corruption cases or scandals that are very detrimental to the people. In terms of da'wah, the KPK has been very optimal in doing so, but the field execution is still lacking and may be limited due to several problems.

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³³ Aiman, R. (2024). Law and corruption: Challenges and solutions in the eradication of corruption in Indonesia. *Civilization Journal of Law and Society*, 3(1), 16-30.

³⁴ Suyanto, A. A. (2018). Corruption Eradication Commission as a Corrupt Institution in the Eradication of Corruption in Indonesia. *USM Law Review*, 1(1), 39-67.

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