



# MADDIKA

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### CASASTROPIC: LAW ENFORCEMENT AGAINST CORRUPTION IN INDONESIA

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#### **Abstract**

The purpose of this research is to provide solutions in law enforcement against corruption in Indonesia that occurs massively and damages the state order and by examining the aspects of law enforcement carried out to eradicate corruption crimes. This study uses a type of normative research with a conceptual approach. The collection method used is library research technique by identifying journals or writings related to corruption in Indonesia, integrating the theory of the L.W. Friedman legal system and the prophetic theory of Kuntowijoyo to describe the chronic causes faced in law enforcement against corruption and find solutions in handling corruption in Indonesia. The results of the research, it can be seen from L.W. Friedman's approach to legal system theory; substance, structure and culture, where in this analysis the substance and structure are analyzed in an integrated manner by emphasizing the rules by focusing on the emergence of Law No. 19 of 2019 concerning the Corruption Eradication Commission related to the existence of the Corruption Eradication Commission and also the urgency of reverse proof in corruption cases and culturally refers to the problem of morality, where there are law enforcement personnel who are against the law themselves while in other contexts with offers solutions that highlight the prophetic theory of Kuntowijoyo by integrating it into the analysis in this paper which consists of; Transedental (ethical-spiritual values), humanization (humanizing human beings) that reject dehumanization or reject corruption is associated with deviations and abuse of power and liberation, namely liberating from pressure and intimidation, one of which is corruption.

**Keywords:** *Corruption, Law Enforcement, casaastropic*

### Abstrak

Tujuan dari penelitian ini adalah untuk memberikan solusi dalam penegakan hukum melawan korupsi di Indonesia yang terjadi secara masif dan merusak ketertiban negara serta dengan mengkaji aspek penegakan hukum yang dilakukan untuk memberantas tindak pidana korupsi. Penelitian ini menggunakan jenis penelitian normatif dengan pendekatan konseptual. Metode pengumpulan yang digunakan adalah teknik penelitian perpustakaan dengan mengidentifikasi jurnal atau tulisan yang berkaitan dengan korupsi di Indonesia, mengintegrasikan teori sistem hukum L.W. Friedman dan teori kenabian Kuntowijoyo untuk menggambarkan penyebab kronis yang dihadapi dalam penegakan hukum melawan korupsi dan menemukan solusi dalam penanganan korupsi di Indonesia. Hasil penelitian tersebut dapat dilihat dari pendekatan L.W. Friedman terhadap teori sistem hukum; substansi, struktur dan budaya, dimana dalam analisis ini substansi dan struktur dianalisis secara terintegrasi dengan menekankan aturan dengan berfokus pada munculnya UU No. 19 Tahun 2019 tentang Komisi Pemberantasan Korupsi terkait keberadaan Komisi Pemberantasan Korupsi dan juga urgensi pembuktian terbalik dalam kasus korupsi dan secara budaya mengacu pada masalah moralitas, dimana terdapat aparat penegak hukum yang bertentangan dengan hukum sendiri sedangkan dalam konteks lain dengan menawarkan solusi yang menyoroti teori kenabian Kuntowijoyo dengan mengintegrasikannya ke dalam analisis dalam makalah ini yang terdiri dari; Transedental (nilai-nilai etika-spiritual), humanisasi (memanusiakan manusia) yang menolak dehumanisasi atau menolak korupsi dikaitkan dengan penyimpangan dan penyalahgunaan kekuasaan dan pembebasan, yaitu membebaskan dari tekanan dan intimidasi, salah satunya korupsi.

**Kata Kunci:** Korupsi, penegakan Hukum, kasastropi.

## INTRODUCTION

Corruption occurs systemically and eats away at the joints of the life of the nation and state. Normatively, the juridical framework is capable and comprehensive, both internationally by referring to the ratification of the United Nations convention against corruption (UNCAC) and nationally by referring to related laws, including the law on corruption eradication and the law on the corruption eradication commission (Albanese, 2025).

Empirically, corruption persists. Ironically, corrupt perpetrators are not the only ones who manipulate the law. Law enforcement itself often causes paradoxes, so there is a term that law enforcement is against the law. This phenomenon is one of the causes of the weak integrity of law enforcement officials in law enforcement against corruption. This shows the existence of catastrophic law enforcement, a condition in which the legal system must be an instrument of law enforcement (Hukum et al., 2019). This is marked by the rampant corruption cases involving several major cases that have occurred, especially in the natural resources and state-owned sectors, including the tin trading system case (PT Timah Tbk, 2015-2022) with state losses of up to Rp. 300 trillion, the crude palm oil export case (CPO, 2021-2022) of Rp. 12 trillion, the Pertamina crude oil case (2018-2023) with state losses of around hundreds of trillion rupiah, the case of the fictitious loan of Bank Jatim (2025) worth Rp. 569.4 billion, the case of the procurement of Chromebook laptops of the Ministry of Education and Culture (2019-2022) as much as 9.9 trillion and the case of the Indonesian Export Financing Institution (2025) with state losses of Rp. 11.7 trillion (KPK, 2024).

In this context, criminal law functions as the ultimate remedium that upholds justice and maintains social order. However, in the case of corruption in Indonesia, criminal law is often an *imperii instrument* that is trapped in political and economic interests. This gives birth to an ironic phenomenon: corruption is eradicated by law, but the law itself is not free from corruption (Abed-Alrazzaq Musleh Al-Amaireh, 2024).

Several studies have stated that: law enforcement in Indonesia is still formalistic or textual, does not touch on substantial aspects, so it is far from the values of justice and has actually become a political commodity. Another study stated that there is still discrimination in the handling of corruption cases, especially in corruption involving vulnerable groups. In addition, in the international context, most foreign countries in suppressing corruption with the consistency of law enforcement, institutional independence and strengthening supervision. Some of these studies emphasize the problems in corruption cases.

Several studies have found that Indonesian law enforcement is still formalistic or textual, does not address substantive issues, and has become a political commodity. Another study found that corruption cases, especially those involving vulnerable populations, are still handled discriminatorily (Nurohman et al., 2022). Most foreign governments repress corruption by law enforcement, institutional independence, and supervision. Some of these studies highlight corruption issues (Borlini & Rose, 2024).

The novelty in this research uses a multidimensional-catastrophic approach, which combines the L.W. Friedman approach, which highlights substance, structure, and culture by highlighting solutions using a prophetic approach that touches on the paradigm aspect, and the impact of the catastrophic nature of law enforcement in corruption crimes, which weakens public trust in law enforcement, in this case the corruption eradication commission (Tongat, 2022).

This paper aims to identify the causes of the occurrence of catastrophic law enforcement both in terms of substance, structure and culture and uses prophetic concepts by describing the prolematics of corruption and finding strategies to deal with catastrophic law enforcement against corruption. In this context, using a multidimensional approach by combining L.W Friedman's theory with Kuntowijoyo's Prophetic theory.

## LITERATURE REVIEW

In this context there are 3 (three) articles that are relevant to the article that the author made, including;

1. An article written by Leony Kurnia Gandhi with the title : enforcing criminal laws on corruption in Indonesia written in 2025 in the article shows that despite the existence of special institutions such as the Corruption Eradication Commission (KPK), the effectiveness of law enforcement is still hampered by political intervention, inconsistency of sanctions, and weak supervision of law enforcement agencies. Efforts to reform the law and morality of the apparatus are the key to success in eradicating corruption in Indonesia ( Gandhi, 2025).

2. An article written by Kaysa Alifia Mecca with the title: Law Enforcement Against Corruption in Indonesia: Between Efforts, Political Obstacles, and Apparatus Integrity written in 2025, There are three strategies for handling corruption crimes in Indonesia in the trident of corruption eradication, which consists of enforcement, prevention and education, but it is all inseparable from the obstacles that always exist, such as political intervention and weak integrity of law enforcement officials. In addition to the existing obstacles, various efforts were also made such as the formation of the KPK and increasing public awareness (Mecca, 2025).
3. The article written by Ana Anisa Karunia with the title : Enforcement of Corruption Criminal Law in Indonesia in the Perspective of Lawrence M. Friedman's Theory in 2022 in the article it can be seen that the enforcement of corruption crimes in Indonesia has not been effective and optimal, as seen from the existence of laws and regulations and law enforcers such as prosecutors, police and the Corruption Eradication Commission (KPK) that regulate corruption crimes in Indonesia, has not been able to reduce the corruption cases in the State of Indonesia, even in the case of the corruption crime, the suspect is actually the law enforcer himself which is possible because of the lack of legal awareness and fear of the law from law enforcement or the community (Karunia, 2022).

From the various existing literature, the researcher's article also combines with several theories such as the prophecy from Kuntowijoyo it can be concluded that the catastrophic condition of corruption law enforcement in Indonesia is not solely caused by the weakness of legal norms, but rather on; Weak integrity and independence of law enforcement officials Intervention of political power, permissive legal culture against corruption and insynergy between law enforcement agencies Thus, legal reform is not enough only in the legislative aspect, but must include structural and cultural reforms as a whole.

This literature review shows that the problem of corruption law enforcement in Indonesia is multidimensional. The term "catastrophic" is relevant to describe a condition in which the legal system is no longer able to perform its basic functions effectively. Therefore, a more comprehensive and substantive justice-oriented approach is needed.

## **METHODS**

This article uses normative research with a conceptual approach to analyze the problem of corruption using L.W Friedman's theory and Kuntowijoyo's prophetic theory by linking to laws related to the enactment of Law Number 31 of 1999 jo. Law Number 20 of 2001, Law Number 30 of 2002 jo. Law Number 19 of 2019 concerning the Corruption Eradication Commission, and international legal instruments such as UNCAC and related to several corruption phenomena that occur in Indonesia. The collection method used is library research using qualitative descriptive analysis to explain the problem of law enforcement against corruption and combined with data from several existing

studies to find the right solution to eradicate corruption in Indonesia (Salahudin et al., 2020).

## RESULTS AND DISCUSSION

### *Casastropic in Law Enforcement in Indonesia*

*Casastropic* in this context refers to the condition of systemic crisis, where laws that are supposed to function as a means of enforcing justice actually give birth to injustice. In handling corruption crimes in Indonesia, the author analyzes based on L.W Friedman's concept on several aspects (Marbun & Wijaya, 2022).

#### 1. Substance and structure aspects

The author discusses the legal aspect, particularly Law no. 19 of 2019 concerning the Corruption Eradication Commission, which questions several things that spark discourse on the Commission's position, including the reduction of the authority to eavesdrop, as in article 12b that the supervisory board must give written permission to eavesdrop. It is ironic because the the Corruption Eradication Commission has always succeeded in hand capture operations, but this report suggests that future corruption enforcement may be harder (Atty Novyanty, 2022). That jam. Another issue is verdict disparity, when low-class and high-class corruptors receive very different punishments. Major cases may be acquitted or punished lightly, whereas small cases are punished severely. This mismatch gives the perception that the law is selective and discriminating, weakening social justice (Pedersen & Johannsen, 2023).

Another substantive thing is that the application of reverse proof in corruption cases in Indonesia is still not comprehensive and only limited to the confession of the defendant is not an obligation and this refers to article 12B paragraph 1 letter a which regulates the case of gratuity which is part of the crime of corruption which actually has a juridical-philosophical problem because on the one hand it is considered to be contrary to the principle of presumption of innocence and contrary to the Human rights, but on the other hand, some reverse locking is effective in narrowing the space for the perpetrators to hide the proceeds of the crime and most importantly is the return of state assets or asset recovery concept (Firmansyah et al., 2024).

#### 2. Culture aspect

This is another issue that is a problem in dealing with the casastrophic nature of law enforcement in handling corruption, there are several cases involving law enforcement in corruption cases of several corruption eradication commission, judges, police officers who are identified as receiving bribes, gratuities, etc. This creates a vicious circle, where the eradication of corruption is actually corrupted by the apparatus that is supposed to enforce it. Several cases that occurred involved law enforcement, including the former chairman of the corruption eradication commission in the extortion case of the former Minister of Agriculture and several other cases, this shows the weak morality and integrity of law enforcement so that the term law enforcement against the law emerged (Maroni et al., 2021). Corruption remains a major issue in Indonesia, as shown by the corruption perception index (CPI):

No.	Year	Score
1	2022	38
2	2023	34
3	2024	37
4	2025	34

Source: corruption perception index (CPI):

In general, the corruption perception index (GPA) measures public and stakeholder perception of corruption from 0 to 100, with 0-50 countries deemed corrupt and 50-100 countries clean. In Indonesia, the last three years have showed poor outcomes and the state is still corrupt. Data shows oscillations (Waluyo et al., 2022).

Indonesia scored 38 in 2022. This figure shows the stagnation of anti-corruption reform and a serious challenge to law enforcement agencies, especially after Law No. 19 of 2019 Challenging the Corruption Eradication Commission (KPK) was passed, weakening its authority. Although slightly above the average score of certain ASEAN countries, this achievement reveals that the public and international community still doubts Indonesia's judicial system's integrity (Governance, 2022).

The situation worsened in 2023, when Indonesia's GPA score dropped drastically to 34. This decline marks one of the lowest points in the last two decades and is a serious alarm about the state of governance. Factors that affect this decline in score include the perception of the weakening of the corruption eradication commission that is increasingly evident, the increase in bribery cases in the judiciary, and the strong relationship between political oligarchs and economic interests. In addition, the problem of low transparency in the legislation process and lack of public participation also worsens public perception of the state's commitment to eradicating corruption. When Indonesia's GPA slipped to 34 in 2023, things got worse. This reduction is one of the lowest in 20 years and raises concerns about governance. The notion of a weakened corruption eradication commission, the rise in judicial bribery, and the close relationship between political oligarchs and business interests all contribute to this score fall. The state's commitment to fighting corruption is also tarnished by inadequate legislation transparency and public engagement (Hidayat et al., 2023).

Indonesia's GPA will reach 37 in 2024. While not considerable, this growth shows governance and government response to public criticism improvements. This increase in score can be attributed to increased civil society surveillance, media encouragement for transparency, and efforts to improve the bureaucratic digitalization system to minimize transactional practices, but Indonesia's 37 score still places it in the high corruption category, In 2025, the corruption GPA score will be 34, indicating that there are problems in corruption governance with the rampant number of cases that have occurred, where the decline shows that institutional reform has not been carried out consistently and sustainably (Sunaryo & Nur, 2022).

In conclusion, to improve law enforcement against corruption and increase the GPA in a sustainable manner, Indonesia needs to strengthen the independence of anti-

corruption institutions, enforce the law indiscriminately, build a transparent bureaucratic system, and reduce the dominance of political-economic oligarchs and most importantly increase public trust and support for law enforcement in the eradication of corruption (Gong & Lau, 2024).

### *Finding a Way Out of a Casstrophic Situation*

By integrating the legal system's approach, L.W Friedman, and Kuntowijoyo's prophetic theory, the author identifies that corruption in Indonesia, especially law enforcement, is not only a matter of substance or regulation, but also of structure, such as the corruption eradication commission's institution or authority, and legal culture. The author proposes harmonizing laws to close interpretation gaps, including revising laws that hinder anti-corruption institutions. Second, improving public engagement and openness in corruption case proceedings to restore public trust in law enforcement (Nyaundi, 2022).

Third, a prophetic law enforcement paradigm change using Kuntowijoyo's three pillars (Qodir, 2015); 1). Humanizing people and resisting systemic dehumanization from inequality/power abuse. 2) Freedom from poverty, patronage, oligarchy, and corruption. 3). Transcendence; faith/accountability before God beyond procedural legalism through ethics and spirituality. This approach combines ethical, social, and legal dimensions to fight corruption. The humanization dimension underlines that corruption is a crime that deprives society of its collective rights. Thus, law enforcement must prioritize victims—the community who lost public services, welfare, and social justice. This is consistent with the Criminal Code's *mono-doulistikk/daad-daader strafrech* paradigm, which emphasizes the balance between community/state/public interest and victim rights that were previously ignored (Hasibuan, 2024).

The liberation dimension emphasizes that corruption is rooted in oppressive structures or powers, such as political patronage, economic oligarchy, closed bureaucracy, and political dynasties, which are one of the causes of rampant corruption. Anti-corruption strategies aim to dismantle these structures through political funding reforms, conflict regulation, and breaking the crooked power chain is another option. Finally, transcendent accountability is a key pillar of transcendence. Law enforcement and public officers are described as moral subjects who have a spiritual understanding that every action will be accounted for, both legally positive and ethically transcendental. Standardized measurements like ethical performance indexes, integrity culture audits, transparent gratuity reporting mechanisms, and strengthening the KPK's code of ethics are needed to objectify moral values (Salsabilla Harahap & Mutiara Nelson, 2023).

In the context of transcendence, it can also be correlated with the exemplary values of the prophet Muhammad SAW,(Azzahra et al., 2024) such as 1) Fathonah or intelligent, which is related to leadership and the need for a leader to be intelligent, intelligent, and wise in solving problems. This can be the basis for law enforcement (KPK) values in fighting corruption in Indonesia. 2) Siddiq—honesty, truthfulness, and integrity—is the foundation of law enforcement. 3) Trustworthy, law enforcement must be able to preserve trust and reliability in eradicating corruption, not to be the reverse of law enforcers who are against corruption. 4) spreading goodwill, especially through socialization, counseling, and other educational methods to combat corruption. Transparent in many ways is another principle that underpins corruption enforcement according to the mandate.

In addition to the exemplary values of the Prophet Muhammad (peace be upon him), the Qur'an also explicitly commands human beings, especially those who uphold justice, to fulfill every trust that has been entrusted to them, as mentioned in Surah an-Nisā' (4): 58:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Translation:

“Indeed, Allah commands you to render trusts to whom they are due. And when you judge between people, judge with justice. Indeed, Allah instructs you in the best manner. Indeed, Allah is All-Hearing, All-Seeing.”

This verse emphasizes the phrase *ḥakamtum bayna an-nās*, which means judging among people in general, not limited only to fellow Muslims. Therefore, trust and justice must be upheld and enforced without discrimination based on religion, lineage, or race. Such enforcement must be carried out with the utmost fairness (*an taḥkumū bil-'adl*) and must fully uphold the truth. Only those who violate the law should be sanctioned, without bias or partiality (Shihab, 2012), including toward those with personal connections.

As a conclusion in this article, Kuntowijoyo's Prophetic theory can become a holistic framework in the enforcement of corruption laws by centralizing victims/communities (*humanization*), dismantling oppressive power structures (*liberation*), and instilling an ethos of transcendent accountability (*transcendence*). so that it has the potential to provide a new direction that is more integrative and equitable in the agenda of eradicating corruption in Indonesia.

## CONCLUSION

The impact of law enforcement on corruption crimes in Indonesia shows that the main problem, according to Friedman, can be seen in substance, structure and culture. Among them are related to the weak authority of the corruption eradication commission, in addition to the weak integrity, partisanship, and consistency in practice by the corruption eradication commission. As long as the law is still used as a tool of power, the eradication of corruption will continue to be in a circle of crisis.

Therefore, fundamental improvements must be directed at the restoration of legal legitimacy, strengthening the integrity of the apparatus by referring to a prophetic approach by combining transcendence, humanization and liberation, and community empowerment so that the law can truly carry out its function as a protector of justice. Furthermore, in the future, it is necessary to make comprehensive improvements in the 3 aspects that have been mentioned, but the important thing is to strengthen morality and law enforcement ethics so that justice can really be upheld.

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