

The Repositioning of Campus as a Cultural Movements Engine in the Eradication of Corruption*

RR Dewi Anggraeni,¹ Bachtiar,² Iman Imanuddin³

Universitas Pamulang Banten



[10.15408/jch.v11i1.32124](https://doi.org/10.15408/jch.v11i1.32124)

Abstract

At the theoretical and historical level, the campus has always been a symbol of resistance to all forms of deviation, without exception for efforts to fight corruption as an extraordinary crime. Morally, the campus has an enormous responsibility to ensure and guarantee that Mother Earth is free from all corrupt practices. Even so, the campus is not a sterile area for corrupt practices. This study used a qualitative research method with a statutory approach. The results of the study state that corruption has penetrated into the joints of the life of the academic community, which should actually play a role as a locomotive in eradicating corruption. Recognizing that the corruption virus has spread among the academic community, it is urgent to reposition the role of the campus in the fight against corruption. Repositioning the role of the campus can be started from (i) aspects of the tri dharma of higher education, (ii) administrative aspects, and (iii) exemplary aspects. Repositioning the role of the campus should be done considering that the campus with the characteristics of its value-oriented academic community is believed to be the best place to teach and instill anti-corruption values as an ongoing cultural movement. The cultural movement has made the campus a laboratory for the process of institutionalizing anti-corruption values, principles, and morality. In the long term, this movement will become a culture that can free the nation's leading cadres from corrupt behavior and mentality.

Keywords: Campus; Cultural Movement; Corruption

* Received: December 23, 2022, Revised: January 15, 2023, Accepted: January 26, 2023, Published: April 15, 2023.

¹ RR Dewi Anggraeni is a Senior Lecturer in the Faculty of Law, at Pamulang University, Banten. ORCID: <http://orcid.org/0000-0002-1869-7286>, SCOPUS ID: 57218304497. Email: rdewianggraeni@unpam.ac.id

² Bachtiar is a Lecturer in the Faculty of Law, at Pamulang University, Banten. ORCID: <http://orcid.org/0000-0001-7116-6188>. Email: bachtiar@unpam.ac.id

³ Iman Imanuddin is a Lecturer in the Faculty of Law, at Pamulang University, Banten. ORCID: <http://orcid.org/0000-0001-6599-5908>. Email: iman.imanuddin@unpam.ac.id

*Corresponding Author: rdewianggraeni@unpam.ac.id

Reposisi Peran Kampus Sebagai Lokomotif Gerakan Kultural Dalam Pemberantasan Korupsi

Abstrak

Dalam tataran teoritis dan historis, kampus selalu menjadi simbol perlawanan terhadap segala bentuk penyimpangan, tanpa terkecuali bagi upaya perang melawan korupsi sebagai sebuah kejahatan yang luar biasa. Secara moral, kampus memiliki tanggung jawab yang luar biasa besar untuk memastikan dan menjamin bumi ibu pertiwi terbebas dari segala praktik korupsi. Meskipun demikian, kampus ternyata bukanlah area yang steril dari praktik korupsi. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan peraturan perundang-undangan. Hasil penelitian menyatakan bahwa Korupsi telah merasuk ke dalam sendi-sendi kehidupan civitas akademika yang justru semestinya berperan sebagai lokomotif dalam pemberantasan korupsi. Menyadari telah terjangkitnya virus korupsi di kalangan civitas akademika, maka menjadi urgen untuk dilakukan reposisi peran kampus dalam upaya perang melawan korupsi. Reposisi peran kampus ini dapat dimulai dari : (i) aspek tri dharma perguruan tinggi, (ii) aspek administratif, dan (iii) aspek keteladanan. Reposisi peran kampus ini patut dilakukan mengingat kampus dengan karakteristik civitas akademiknya yang berorientasi pada nilai, diyakini sebagai tempat terbaik untuk mengajarkan dan menanamkan nilai-nilai anti-korupsi sebagai sebuah gerakan kultural yang tiada henti-hentinya. Gerakan kultural menjadikan kampus sebagai laboratorium bagi proses institusionalisasi nilai, prinsip, dan moralitas anti korupsi. Dalam jangka panjang, gerakan ini menjadi suatu budaya yang dapat membebaskan kader-kader pemimpin bangsa dari perilaku dan mental korupsi.

Kata Kunci: Kampus; Gerakan Kultural; Korupsi

Репозиционирование кампуса как двигателя культурных движений в борьбе с коррупцией

Абстрактное

На теоретическом и историческом уровне кампус всегда был символом сопротивления любым формам отклонений, без исключения усилий по борьбе с коррупцией как чрезвычайным преступлением. Морально, кампус несет огромную ответственность за обеспечение и гарантию того, что Мать-Земля будет свободна от всех коррумпированных практик. Несмотря на это, кампус не является стерильным местом для коррумпированной практики. В этом исследовании использовался качественный метод исследования с уставным подходом. Результаты исследования свидетельствуют о том, что коррупция проникла в суставы жизни академического сообщества, которое фактически должно играть роль локомотива в искоренении коррупции. Признавая, что вирус коррупции распространился среди академического сообщества, необходимо срочно переопределить роль кампуса в борьбе с коррупцией. Переоценка роли кампуса может быть начата с (i) аспектов тридхарма высшего образования, (ii) административных аспектов и (iii) образцовых аспектов. Переоценка роли кампуса должна быть осуществлена с учетом того, что кампус с характеристиками его ценностно-ориентированного академического сообщества считается лучшим местом для преподавания и внедрения антикоррупционных ценностей в качестве продолжающегося культурного движения. Культурное движение сделало кампус лабораторией для процесса институционализации антикоррупционных ценностей, принципов и морали. В долгосрочной перспективе это движение станет культурой, которая может освободить ведущих кадров страны от коррумпированного поведения и менталитета.

Ключевые слова: Кампус; Культурное движение; Коррупция

A. INTRODUCTION

It was stated by a large number of people concerning the issue of corruption that "it is not playing hard to overcome corruption in Indonesia, and it is also very comfortable to be a corruptor in this country." These are two very extraordinary things that are connected to the issue of corruption. This term makes a lot of sense when one considers that corrupt behaviour and the people who engage in it, rather than becoming less prevalent through time, have become more widespread. Even up to this day, Indonesia is plagued by a sickness that is both persistent and even dormant: corruption. As a direct result, the general populace has a weakening anti-corruption culture. As a result, the prevalence of corrupt behaviour is growing, further exacerbated by a system of state administration that is opaque, does not incorporate public accountability considerations, and is devoid of professionalism.

Even though reforms have been ongoing for the past 18 years, no significant progress has been made toward eliminating corruption. The public is still preoccupied with discussing the issue of corruption, which is described as continuing to "go crazy." Just because there has been a shift toward democratic political structures does not mean eliminating corruption will be easy. The problem of corruption has evolved into a systemic issue, making it difficult to accomplish ([Hasibuan, 1997](#)). Corruption can be a major stumbling block to achieving significant economic advances ([Atmasasmita, 2004](#)). According to Artidjo Alkostar, the moral postulates in the 1945 Constitution, which have given high value to efforts to create a just and prosperous society, will be hampered by corruption. ([Alkostar, 2008](#))

Even if there is already a clear legal basis for eradicating illegal acts of corruption, acts of corruption continue to be expected and have not decreased. This is even though a clear legal basis exists for doing so. The fact that crime in all of its manifestations is still felt and still prevalent is demonstrated by the fact that succeeding regulations are introduced later to improve and add to the earlier ones ([Hamzah, 1991](#)), with a straightforward tone Tb. Ronny Rahman Nitibaskara emphasized that in terms of legal substance, eradicating corruption in Indonesia is complete, perhaps even excessive. However, these provisions are no different only from literary works. ([Nitibaskara, 2007](#))

It would appear that the prospect of severe punishments under anti-corruption laws is not something that can be used to prevent corrupt behaviour. Even according to the critical perspective of Nitibaskara, legal guidelines are employed to commit criminal acts (the concept of law as an instrument of crime). Because the law covers it and is inside the law, a criminal conduct that uses the

law as its tool is a perfect crime that is difficult to track down ([Nitibaskara, 2001](#)). It was also underlined that the attitude toward the prohibition of corruption as a positive rule has not been recognized as a living law. This point was driven home by the fact that it was emphasized multiple times. The rule of law has not been acknowledged as a shared asset that needs to be preserved. This is connected to the level of legal awareness (*rechtsbewustzijn*), particularly in situations in which the law is put into practice (law in action). ([Nitibaskara, 2009](#))

A culture-based model for the prevention of corruption-related crimes is required in order to combat the widespread problem of corruption, which exhibits a variety of characteristics. This model must be implemented in the form of a cultural movement, with the campus serving as the movement's primary locus of activity. The legal issue that prompted me to write this thesis is connected to the concept of the campus playing a function similar to that of an ideal engine for cultural movements in the fight against corruption. Consequently, the purpose of writing this article is to find the ideal function of the campus as a locomotive for cultural movements in efforts to eliminate corruption. Specifically, the goal of these efforts is to eradicate corruption on college campuses. It is essential to reposition the function that campuses play in society given that campuses bear a responsibility in the process of shaping the character and ethics of the nation's youth. It is believed that the campus will be able to produce national cadres who always behave in an anti-corruption manner and have an anti-corruption mentality, and more than that, it is believed that from the womb of the campus will be born anti-corruption fighters who are actively involved in the fight against corruption.

B. METHODS

The qualitative descriptive method was used for this investigation. The purpose of this study is to investigate the repositioning of the role that the campus plays as a locomotive for cultural movements in the fight against corruption. In the process of normative analysis, the pertinent components are utilized to conduct out in-depth observations of available empirical evidence in order to achieve the specified study objectives. These observations are made in order to meet the criteria of the study. For the purpose of providing an explanation of the theory, the application of qualitative theoretical research methods is of the utmost importance. A legal document issued by the state that can be used as an analytical instrument to describe the factual situation in Indonesia related to the cultural movement in eradicating corruption by

campuses is the fundamental document of legal research. This document is referred to as the "foundational document" of legal research.

C. RESULTS AND DISCUSSION

1. The Urgency of Combating Corruption Through a Cultural Approach

In light of the fact that the issue of corruption is both widespread and pervasive, it is imperative that it be tackled in an all-encompassing fashion. It does not appear to be sufficient to tackle the issue by taking a piecemeal approach, which would involve legal structure and legal substance, but also legal culture, as Lawrence Friedman teaches. The method that focuses on legal form and substance has been more prevalent up to this point, and it appears to have ignored legal culture ([Yunus, 2012](#)). The legal and political efforts to combat corruption provide evidence of this. From the perspective of legal substance, by creating laws crafted in such a way with extraordinary powers beginning with the investigations, confiscations, wiretapping, prosecution, and even threats of harsh punishment including the imposition of the d, and from the perspective of legal structure, by strengthening the Corruption Eradication Commission (KPK) as an institution that is the main driving force in efforts to eradicate and prevent corruption.

Corruption grows like weeds after a rainstorm when these two methods are implemented. The Corruption Eradication Commission has been given wide-ranging powers, including the ability to hand-pick officers from the police, the prosecution, and the judiciary, and to enforce strict legal regulations with severe penalties; however, this has not produced the desired result of making everyone afraid to break the law and engage in corrupt practices. Legal culture is one of three techniques that should be utilized holistically to combat white-collar crime (also known as "white-color crime"). In order to successfully combat corruption, the culture of law enforcement agencies must undergo a fundamental shift. ([Fajar, et.al. 2013](#)), ([Friedman, 1979](#))

It is undeniable that culture is one of the most important analyzes in socio-legal studies. Likewise for Indonesia, legal culture as an analytical tool or approach is an unavoidable concern in Indonesian legal discourse as stated by several leading legal academics such as Daniel S. Lev, Satjipto Rahardjo, Soetando Wignjosebroto, and Tb. Ronny Rahman Nitibaskara.

In the socio-legal dimension, culture is related to the appreciation and attitude of human action towards law as a social reality ([Nitibaskara, 2009](#)). In

the context of this article, "law as a social reality" refers to the situation in which the law cannot be divorced from the social reality of a given time period. Behavior reveals the truth about the culture of the legal system. Hence, in order to comprehend it, one needs to examine it within the framework of the overall cultural structure ([Hartono & Inaya, 2019](#)), ([Ojemakinde & Ojo, 2020](#)). At this level, legal culture consists of concepts or ideals, the manifestation of which still calls for some kind of platform. In a broad sense, the container is the law, under the presumption that the law is a concretization of the value system that is now prevalent in society. As a result, the perspective that a culture's adherents take towards their own legal system is an essential element that needs to be taken into account in research on the subject of legal culture. Because "law and legal systems are cultural products like language, music, and marriage arrangements," it is vitally important to understand the real work that is done by the legal system in society. ([Jegede & Oyelami, 2020](#)), ([Handajani & Winanti, 2021](#)), ([Go & Foronda, 2021](#))

A component that is not in the form of formal norms or institutions, but is something more spiritual in character, will be added to the legal system if it is approached from a cultural perspective. This will enrich the system. Hence, attempts to completely grasp the laws of a nation are carried out not only through observing the formal system, but also through the legal culture. This is because the formal system is only one component of the legal system. Legal culture can function as a form of driving force behind the administration of legal systems. In spite of the fact that different nations may employ the same law, the manner in which the law is actually implemented will be contingent on the legal culture of those nations. ([Rahardjo, 2004](#))

By relying on the theoretical arguments presented above in an effort to find an integrative approach to the fight against corruptors, it would appear that the cultural approach, which has, up until this point, tended to be forgotten, could be an approach that should be taken into consideration as part of efforts to rid the world of corruption. Making the campus a locomotive for cultural movements that teaches the nation's cadres to behave in an anti-corruption manner through instruction and example is one of the cultural approaches that can be adopted. This is one of the cultural approaches that may be taken. It is expected that the cultural shift that is being led by the university will have an incredible effect on the efforts that are being made to eliminate dishonest behavior among the youngsters of the nation over the long term.

2. Repositioning the Role of the Campus as a Locomotive of Cultural Movements in Eradicating Corruption

In a sociological study, corruption is nothing but a form of deviation from individual human behavior. James C. Scott, for example, argues that corruption includes deviations from standard behavior, namely violating or contravening the law to enrich oneself ([Azhar, 2009](#)). Mochtar Lubis underlined that corruption is a moral failure on the part of an individual who has a weak character and is not adequately schooled by citing the opinion of Gould. Gould believed that corruption is an individual aberration ([Lubis, 1987](#)). Hence, corruption is primarily related to aberrant behavior that has its roots in the uncontrolled corruptive character of human persons. This tendency encourages the desire for wealth and power in ways that are antithetical to society's morality and legal norms, which makes corrupt activity illegal. If this dishonest behavior is allowed to continue for an extended period of time, it will eventually become entrenched in a corrupt culture that permeates social interaction.

An anti-corruption cultural movement, also known as a movement that is rooted in the culture of society itself to behave in an anti-corruptive manner, is the ideal approach to overcoming this corrupt behavior because it is a behavior that has been institutionalized in the institutions of social life. The best way to overcome this corrupt behavior is through an anti-corruption cultural movement. This anti-corruption cultural movement is a social movement with the goal of cultivating an anti-corruption character among individuals in society so that those persons will be able to protect themselves from engaging in corrupt behaviors. A culture of shame for those who engage in corrupt behavior can be fostered through the anti-corruption cultural movement that is currently sweeping the globe.

The cultural movement against corruption will be more successful if it is carried out through educational channels, with the campus serving as the primary locus of activity. In this scenario, the university functions as a locomotive for cultural movements in the fight against corrupt practices. This way of thought is predicated on the concept that the campus is a location for the cultivation and development of high-minded principles through a variety of educational, research, and community service endeavors. The campus is a location for the formation of moral principles, and it is the responsibility of the entire campus community to maintain an attitude that inspires high levels of morality at all times. In the context of Indonesia, the spirit of morality is understood to be the spirit of Pancasila morality. ([Haryanto, 2016](#)), ([Kurniasih & Muniroh, 2018](#))

In the context of the cultural movement against corruption, the campus serves as a setting for the formation of attitudes that can provide the moral fortitude necessary to support the birth and development of anti-corruption attitudes and behavior, as well as the upholding of the values of honesty and respect for citizens' rights. Such ideas differ from an understanding of the nature of corruption as a question of morality, so that an individual who possesses a high level of morality will not conduct corruption as an act since it is not an action that is commendable ([Ridwan, 2012](#)). As a result, there is an immediate requirement for a cultural movement that is founded on morality instruction and is led by the campus in order to form individual students with an anti-corruption mentality. These anti-corruption attitudes and behaviors need to be properly practiced by the campus community as a scientific community in order for them to become an institutionalized attitude and behavior in a cultural system associated with an academic institution. The community on campus is morally obligated to constantly be accountable for objective truth, responsible for the people of the nation and state, and responsible for serving the welfare of humanity. As a result, the mentality of the campus community cannot be tainted by dishonest actions; if they want it to be truly honorable and honorable in accordance with its fundamental ideals, this must be avoided at all costs.

It is a fact that must be acknowledged that, up to this point, the campus, with its normal academic role, appears to be inactive and even has a tendency to be accommodating, as well as a tendency to allow sufficient opportunity for corruption. Because the culture of society, including the campus as a cultural institution, has a tendency to be only affirmative, passive, and uncritical, many forms of corruption can continue to exist and even grow prevalent. The fact that corruption has crept its way into the very fabric of academic community life is an even more terrible development. It has been discovered that the campus is not a region that is free of corrupt behaviors in any way, shape, or form; rather, the campus actually endorses corrupt practices.

When this is taken into consideration, it becomes imperative to rethink the role that the campus plays in the battle against corruption. It is necessary to reposition the role of the campus because it is widely held that the campus, with the qualities of its value-oriented academic community, is the ideal setting for disseminating and instilling anti-corruption values as part of an ongoing cultural movement. Repositioning the role of the campus is therefore necessary. It is possible to begin the process of repositioning the function of the campus by focusing on I the three dharmas of higher education (education, research, and community service), (ii) the administrative elements, and (iii) the exemplary aspects. These three facets work together within a scope that is centered on the

tri dharma of higher education and moves in a movement pattern that is based on an approach to campus culture that is anti-corruptive in terms of both character and behavior. (Suherman, 2019), (Yuniar & Fauzi, 2017), (Suryadi, 2017)

First, from the tri dharma aspect of higher education, it is urgent to make anti-corruption education a subject in the university curriculum. Another way is for each general basic course such as Pancasila Education, Citizenship, Basic Cultural Sciences, and others, include anti-corruption education as an object of study and teaching. Implementation of anti-corruption education as a subject or object of study in general basic courses is essentially a medium for the process of moral transformation of anti-corruption among students. Anti-corruption education is education that instills honesty, openness, and a firm attitude against corruption.

In addition, campuses need to cultivate an environment that is hospitable for lecturers and students to conduct proactive research related to corruption issues. This research should include annotating the decisions of various judges who presided over corruption trials. The findings of this research can then be used as data and information in the decision-making process regarding coping strategies and the eradication of corruption. What else has to be nurtured is that the campus becomes an energy for the community to cultivate anti-corruption character and behavior through a series of planned and sustainable community service activities. This is something that the campus itself needs to be cultivated. Campus-driven court activities are a part of the commitment made by the academic community to participate in the process of empowering the community in the anti-corruption movement agenda, while simultaneously encouraging the transformation of people's behavior from corrupt behavior to anti-corruptive behavior. This commitment is a part of the larger commitment made by the academic community to take part in the process of empowering the community in the anti-corruption movement agenda.

On the other hand, campuses should also foster an environment in which student organizations on campus are encouraged to engage in activities that are dynamically carried out. This can be accomplished by transforming campuses into laboratories in which students can cultivate personality traits that are sensitive to issues relating to anti-corruption. The goal is that the campus will be able to play a role in the birth of students who will act as spearheads of anti-corruption behavior and will be directly involved in the agenda to eradicate corruption.

Second, from an administrative aspect, campuses should apply the principles of clean and good governance consistently. The entire process of

managing campus activities, including the hiring of staff and lecturers, the admissions process for new students, and the administration of the campus budget, are all carried out in an open and honest manner. In accordance with their mandate as a scientific community that is typically guided by academic moral principles, campuses are required to institutionally guarantee and cultivate the principles of transparency, accountability, and professionalism in the field of education. This is necessary in order for campuses to fulfill their mission.

Third, from an exemplary aspect, campuses are required to institutionalize the *tut wuri handayani* attitude, namely preserving anti-corruption exemplary that can be emulated by students, who are none other than the nation's future cadres. Attitudes and behaviors such as not being willing to be an expert witness for corruptors in corruption trials, not accepting gifts in any form from students who have finished conducting exams or sessions for thesis/thesis/dissertation, and other corrupt attitudes that are common in the world of higher education. The issue of exemplary is important in the formation of the character of students who are anti-corruption because it must be admitted that such practices can still be seen in plain view happening on campuses. As a result, the issue of exemplary is important in the formation of the character of students who are anti-corruption. Such unethical activities have to be put an end to as soon as possible if there is any hope of preventing corruption from becoming widespread among the campus population, which, incidentally, is comprised of "educated people."

This anti-corruption movement that is rooted in culture will, in the end, make the greatest amount of room for the expansion and development of a unified plan of action in the fight against corruption. Corruption is a problem that affects not just the KPK's operations but also the educational institutions that are dispersed over Persada's lands. This is because corruption is a national threat that affects all of the nation's youth. If you do not want to see this country destroyed by the octopus of corruption, then it is time for the campus, which has traditionally served as a site from which the nation's youth emerge educated and moral, to instantly reorient the function that it plays. It is time for anti-corruption cultural movements on college campuses to become persistent and long-lasting in order to stop the cycle of corrupt behavior that is pervasive across society.

In the external dimension, through cultural movements, campuses are required to position themselves as actors of social control over corrupt behavior among elements of society, including those in power. The role of campus social control is urgent to be actualized considering the rampant corruption in various dynamics occurs due to weak social control (Ali, 2008), including what the

campus should play. In the context of cultural movements, the social control exercised by campus residents is oriented towards educating, inviting or even forcing community members to adapt to the habits and values of community life that have anti-corruption character and behavior ([Rahardjo, 2009](#)). Campuses have a moral responsibility to influence people to behave in accordance with the expected values of society that are anti-corruptive.

This makes sense given that bribery and other forms of corruption are crimes against society, with the victims typically being members of the affected community. It is only natural and extremely fair for Marc Ancel to argue that at its core, crime is a human and societal problem. This is because, contrary to what Cesare Beccaria believed, crime is not just what is defined as a crime in the legal system ([Arief, 1998](#)). In addition, corruption can inflict significant harm to a nation's financial system and economy, which, in turn, will have a significant and detrimental effect on the standard of living of its citizens. This is yet another way in which it contributes to the overall loss. This is due to the fact that corruption, at its core, is rooted in and is dependent on the results of the interaction process that takes place within the context of the social values, cultural norms, and structural components of the society that is being looked at.

D. CONCLUSION

As a cultural movement, the campus is the epicenter that can guarantee accountability for the performance of law enforcement, as well as an effective pressure group to guarantee all of the efforts of the nation's children in eradicating corruption. Additionally, the campus is the epicenter that can guarantee accountability for the performance of law enforcement. This cultural movement is not only oriented toward the outside world, but also as a movement for institutionalizing a corruption-free culture within the country itself through a process of moral and exemplary transformation. This is done in the hope that it will produce intellectual figures who have anti-corruption sensitivity and morality and play a role as the spearhead as well as being proactively directly involved in anti-corruption agenda. A campus that serves as a laboratory for the process of institutionalizing anti-corruption ideals and principles has evolved into the cultural movement. In the long run, the cultural revolution evolves into a culture that has the potential to liberate the nation's leading cadres by eradicating corrupt behavior in those cadres.

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