



## Academicians' Perception of the Implementation of Anti-Corruption Character Education in Higher Education

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### Abstract

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The study aimed to analyze the implementation of anti-corruption character education in tertiary institutions. The participants of this study were 1218 academicians consisting of students (1118 people), lecturers (75 people), and education staff (25 people) in the universities across Yogyakarta. Data collection was conducted online for approximately 3 months via Google form, using the Anti-Corruption Character Building Questionnaire (ACCBQ) scale. Based on the collected data, the coefficient of Cronbach Alpha reliability was 0.948. The data analysis used descriptive data analysis divided into five categories, including very low, low, medium, high, and very high. The results of the study generally indicated that there were 5 (0.4%) participants who were in the very low category, 22 (1.8%) participants who were in the low category, 81 (6.7%) participants who were in the moderate category, 629 (51.6%) participants in the high category, and 481 (39.5%) participants in the very high category. This means that the academic community perceived the implementation of anti-corruption character education in universities in Yogyakarta as the 'high' category (51.6%;  $N = 1218$ ,  $\mu = 4.28$ ,  $\sigma = 0.702$ ). Further analysis was also carried out using nonparametric statistical analysis of the Kruskal Wallis test showing that there were significant differences between cognitive, affective, and psychomotor aspects ( $p < 0.05$ ). The results also showed that there were varying perceptions among the academic community regarding anti-corruption character education. This was influenced by individual characteristics, including gender (male and female), higher education classification (private and state universities), study program clusters (humanities and social sciences and natural sciences and technology), and classification of academicians (lecturers, education staff, and students).

## INTRODUCTION

In the field of law, corruption is defined as one of the special crimes outside the codification of the Criminal Code, which is regulated in the Corruption Eradication Act and considered an extraordinary crime. There are two factors that cause corruption, namely objective and subjective factors. Objective factors that encourage acts of corruption include the absence of order in all fields, weak organization of government

apparatus, law enforcement apparatus and judiciary and state economic apparatus, weak supervision, and so on. In contrast, the subjective factors that encourage acts of corruption are individual characteristics, such as weak mentality, low morals, and uncontrollable worldly desires (Surono & Hidayati, 2018).

Jeremy Pope said (Susanti, Sarah, & Anindito, 2017) that corruption is the abuse of power and trust for personal gain, or acts of embezzlement, acceptance and bribery of money or bribes for personal and certain group interests. Corruption is an action or behavior carried out with consideration and strategy which has been thought of by the perpetrator, which is usually done by taking advantage of someone's position. Furthermore, Transparency International defines corruption as the behavior of an official, either a civil servant or a politician, who unfairly and illegally enriches himself or a certain group or people close to him, which is done intentionally by abusing the public power that has been given to them. Corruption can be said to have a contradictory dual function, namely, something which should be used for the public interest but is misused for personal and certain group interests. According to Klitgaard (Badjuri, 2011), corruption can only occur if a certain person or party has monopoly rights over certain affairs and is supported by discretion in using their power so that they tend to abuse them but are weak in terms of accountability to the public.

Dewantara et al. (2021) state that to fight corruption, one of the preventive measures is anti-corruption education which various parties can carry out by providing education or campaigns about anti-corruption. Anti-corruption education can be defined as a characterized education to instil an anti-corruption culture in each individual. Dharma (Hakim, 2012) believes that anti-corruption education is generally considered cultural correction education that aims to introduce new ways of thinking and values to students. Anti-corruption education as a learning program in schools can be implemented using an integrated-inclusive strategy (inserted in existing subjects) and exclusive (special or separate subjects). In other words, anti-corruption education is education to guide students in thinking about anti-corruption values in the cultural correction framework, which tends to destroy these values.

According to Hakim (2012), the objectives of anti-corruption education are (first) providing understanding and knowledge regarding forms of corruption and its aspects, (second) changing perceptions and attitudes towards corruption, and (third) forming new skills and attitudes aimed at eradicating corruption. Furthermore, according to the Writing Team of Anti-Corruption Education Books for Higher Education <sup>(2018)</sup>, anti-corruption education should be able to integrate three aspects, namely cognitive (knowledge), affective (attitudes and behavior), and psychomotor (skills). Besides, there are also 9 anti-corruption values in anti-corruption education: independence, honesty, care, discipline, hard work, responsibility, simplicity, justice and courage.

One of the constituent elements of higher education is the academicians. The academicians are an academic community in a university which consists of lecturers,

students, and education staff. To analyze the effectiveness of a program implementation, it is necessary to pay attention to the perceptions of the academicians regarding this matter. Perception is a crucial psychological aspect for humans in responding to the event or presence of an object. Perception is an interpretation of things or events a person perceives from their environment, which is then valued and given meaning. Self-perception and cognitive aspects are composed of knowledge or information obtained. Affective aspects are related to feelings. Then, conative is related to individual readiness to behave. In the study, it can be interpreted that the perception of the academic community is an interpretation or assessment of the academic community on the implementation of anti-corruption character education in higher education.

Corruption in Indonesia remains an important issue that needs to be tackled and researched. According to Transparency International Indonesia (TII), the Corruption Perception Index (CPI) in Indonesia in the last five years, from 2015 to 2019, there are increases in scores, as many as 36, 37, 37, 38, and 40. However, viewed from the rankings in 2019, Indonesia was ranked 85th out of 180 countries with a score of 40 out of 100 (number 0 indicates the most corrupt country, and number 100 indicates clean countries from corruption acts). The Ministry of Health of the Republic of Indonesia (2014) in the Anti-Corruption Education and Culture Textbook states that in the National Strategy Plan for the Prevention and Eradication of Corruption, there are 6 national strategies carried out to put a government system that is free from corruption into reality, namely: Prevention, law enforcement, harmonising of laws and regulations, international cooperation and confiscating the assets gained through corruption, education on anti-corruption culture, and mechanism of reporting corruption eradication actions. Furthermore, the Corruption Eradication Commission (KPK) also classifies the corruption eradication strategy into 3 strategies: the repressive strategy, the system improvement strategy, and the education and campaign strategy (Siregar, 2020).

One of the efforts to eradicate corruption is implementing preventive measures through educational strategies, namely anti-corruption education. As in previous studies, there are attempts to prevent corruption through anti-corruption education (Kadir, 2018; Alfaqi, Habibi, & Rapita, 2017; Heryadi & Evianawati, 2017; Heryadi, Sari, & Winahyu, 2016). Besides, examples can be taken from countries like Finland and Hong Kong, which have implemented anti-corruption education in schools and have shown significant results (Saefudin, 2016). In 1974, Hong Kong was dubbed the most corrupt country with the phrase from the womb to tomb, but currently, Hong Kong is one of the Asian corruption-free countries and appears in the top 20 indexes (Hasan, 2019). Academicians can also carry out this action in Indonesia by instilling anti-corruption character education from an early age to form a corruption-free generation and make them the agents of change. This anti-corruption education is applicable to all education levels, including universities.

It can be seen that there have been circulars of anti-corruption education courses given at every campus. The form of anti-corruption education can be in the form of

courses or insertion into courses. However, there is still a problem that not all universities have implemented the circular. Moreover, university graduates are still committing criminal acts of corruption where this is the attention of the government and all Indonesian people.

Based on the circular and the reality on the ground, the general purpose of this study is to examine and identify the perception of the academic community on the implementation of anti-corruption character education in universities, particularly in the Special Region of Yogyakarta. The specific objective of this study is to know the general perception of the academic community of universities in Yogyakarta on the implementation of anti-corruption character education in universities. Besides, to determine the perception of the implementation of anti-corruption character education in terms of individual characteristics, including gender (male and female), higher education classification (State Universities or SU and Public Universities or PU), study program clusters (humanities and social studies as well as natural science and technology), and classification of the academic community (lecturers, students, and education staff). Also, this study aims to find out the differences in the implementation between aspects of anti-corruption character education at the University.

## METHOD

The study used the quantitative research design in the form of a survey of the implementation of anti-corruption character education at universities in Yogyakarta. The survey was conducted by providing a scale to the participants online to fill out a google form. The results of the survey were then descriptively presented. Besides, interviews were also conducted with several respondents.

The participants were the academicians of universities in Yogyakarta, totalling 1218 people. This study used a random sampling technique (convenience sampling) because the researchers believe everyone has an equal opportunity to be a respondent without a specific mechanism. The following is the description of the participants based on the relevant characteristics.

**Table 1. Participants Description (N=1218)**

Variable	Groups	F	%
Gender	Male	345	28.3
	Female	873	71.7
Higher Education	State Universities	495	40.6
	Private Universities	723	59.4
Study Program Clusters	Humanities & Social Sciences	532	43.7
	Natural Sciences and Technology	686	56.3
Academicians Classification	Lecturers	75	6.2
	Education Staff	25	2.1
	Students	1118	91.8

This study used the Anti-Corruption Character Building Questionnaire (ACCBQ) measurement instrument designed by the researchers based on the aspects of anti-corruption education and anti-corruption values. Anti-corruption values such as discipline, responsibility, honesty, independence, hard work, simplicity, care, justice and courage (Tim Penulis, 2018) were contained in the aspect of anti-corruption education, which refers to three competencies, namely knowledge, skills, and attitude (Tim Penulis, 2018). ACCBQ has 27 items presented on a Likert scale, with choices of 5 = Very Suitable, 4 = Suitable, 3 = Not Suitable, 2 = Very Unsuitable, and 1 = Don't Know. The correlation coefficient for valid items moved from 0.493 to 0.702, and the Alpha reliability coefficient was  $\alpha = 0.948$ . Thus, ACCBQ was considered reliable and valid in measuring the perception of academicians' anti-corruption education. Therefore, it was qualified to be used as a measuring tool for data collection in this study.

The total number of participants who filled the ACCBQ was as many as 1218 from various universities in Yogyakarta, which were taken online via Google form. After the data was collected, descriptive data analysis was carried out. Azwar (2012) suggests that descriptive data analysis is a data analysis technique that aims to describe or depict participants based on data obtained from research samples. The presentation of descriptive data analysis results is usually in the form of frequencies and percentages, cross-tabulations, various forms of graphs and charts on categorical data, and group statistical data on non-categorical data. Descriptive data analysis in this study was processed using Microsoft Excel and IBM SPSS Statistics 17.0 for windows. Azwar (2012) adds that data analysis was categorized into five groups: very low, low, medium, high, and very high.

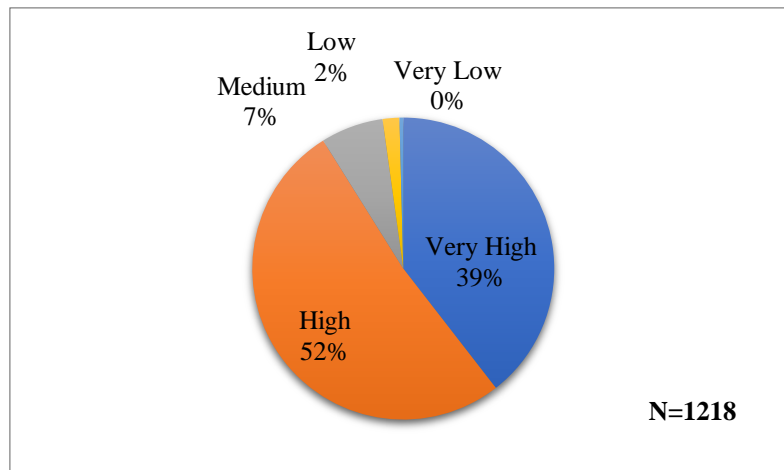
## RESULTS

Respondents involved in the study came from various study programs from various private and public universities in Yogyakarta. In general, the description of data on the implementation of anti-corruption education based on the perspective of the academic community in universities in Yogyakarta is as follows:

**Table 2. The Descriptive Statistic**

N	Mean	SD	Min	Max	Range
1218	110.21	15.143	33	135	102

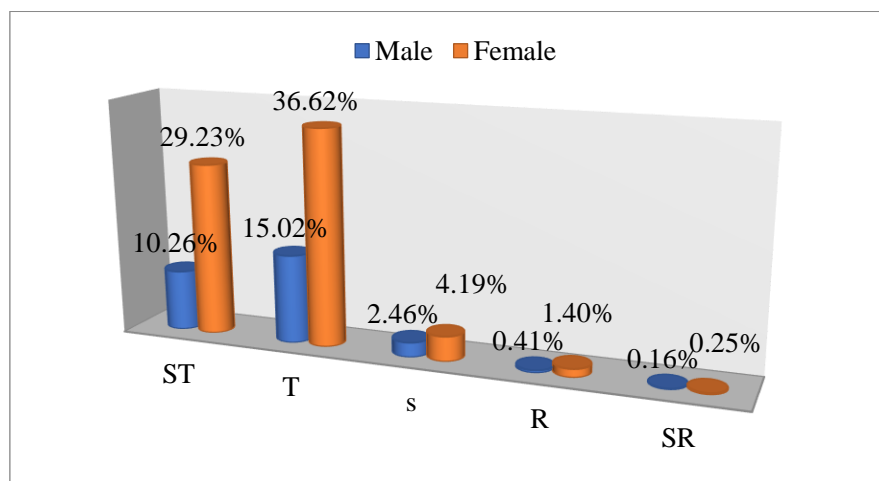
Table 2 shows that the obtained mean is 110.21, the standard deviation is 15.143, the minimum value is 33, the maximum value is 135, and the range is 102. After obtaining the descriptive data, further analysis was carried out regarding the general perspective of the implementation of anti-corruption character education in universities.



**Figure 1**

**General Perspective on the Implementation of Anti-Corruption Character Education**

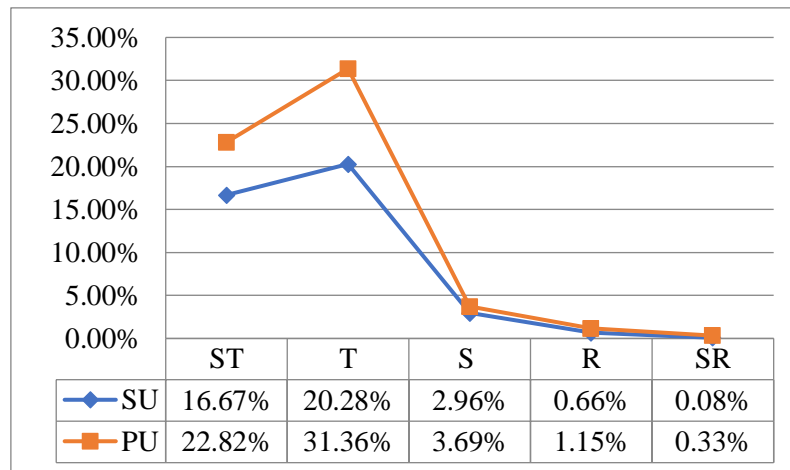
Based on the picture above, the implementation of anti-corruption character education in universities across Yogyakarta was generally perceived to be at a 'high' level (51.6%) by 629 participants and 'very high' (39.5%) by 481 subjects. Based on the data, there were 5 people (0.4%) who perceived the implementation of anti-corruption character education as the very low category, 22 people (1.8%) participants perceived that it was in a low category, and 81 (6.7%) participants perceived that it was in the medium category.



**Figure 2**

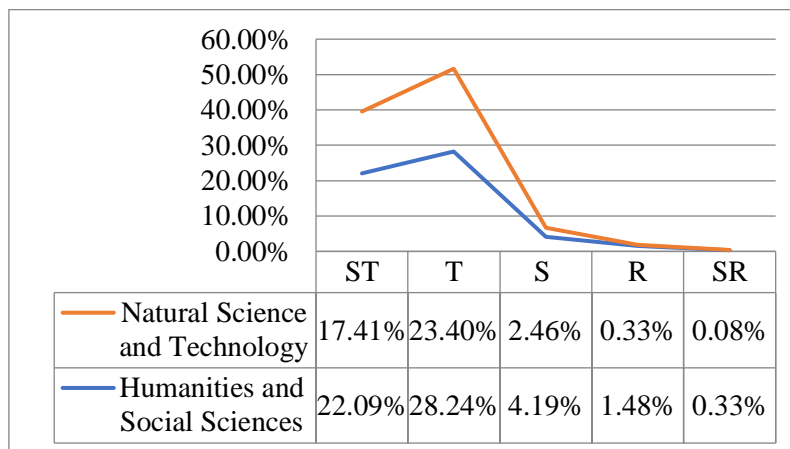
**Implementation of Anti-Corruption Education based on Sex Point-of-View**

Based on the data above, the implementation of anti-corruption character education was generally perceived as the 'high' category by both female and male participants. In this study, the number of female respondents (873) dominated the male respondents' (345).



**Figure 3**  
Implementation of Anti-Corruption Character Education based on  
Higher Education Classification Point-of-View

According to the graph above, in general, the academicians of State Universities (SU) and Private Universities (PU) perceived the implementation of anti-corruption character education in the 'high' category (20.28% and 31.36%) and 'very high' (16.67% and 22.82%).



**Figure 4**  
Implementation of Anti-Corruption Character Education based on Study  
Programs Clusters Point-of-View

The graph above depicts that the clusters of study programs, both natural sciences and technology and humanities and social sciences, perceived the implementation of anti-corruption character education in the 'high' (23.40% and 28.24%) and 'very high' categories. (17.41% and 22.09%).

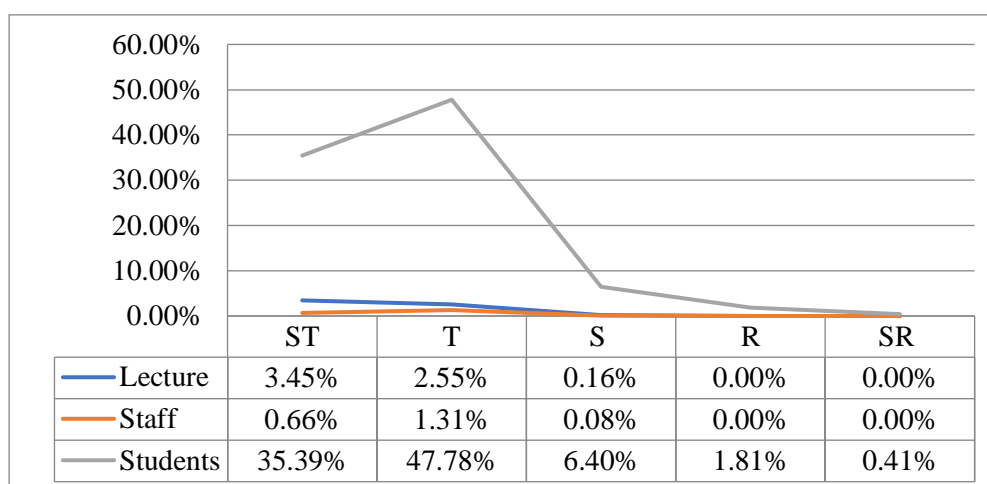


Figure 5

### Implementation of Anti-Corruption Character Education based on Academicians Classification Point-of-View

The graph above sums up that the educational staff perceived the implementation of anti-corruption character education in the 'high' category (1.31%). Students perceived the implementation of anti-corruption character education in the high (47.78%) and very high (35.39%) categories. Meanwhile, lecturers perceived the implementation of anti-corruption character education at a 'very high' (3.45%) and high (2.55%) levels.

In addition to the data above, the researchers also individually analyzed aspects of anti-corruption character education, namely cognitive, affective and psychomotor, which are associated with 9 anti-corruption values in the form of independence, discipline, honesty, care, responsibility, hard work, justice, modesty, and courage.

After analyzing the descriptive results, an analysis of the differences among the perceptions of the academicians on the implementation of anti-corruption character education was conducted in terms of cognitive, affective and psychomotor aspects. The analysis was to prove whether there are differences in the implementation of anti-corruption character education among these aspects. The following is the data analysis result:

Table 3. Statistical Test<sup>a,b</sup>

Variable	PAC Values
Chi-Square	156.069
Df	2
Asymp. Sig.	.000

a. Kruskal Wallis Test

b. Grouping Variable: psychomotor, cognitive, and affective (PAC Aspects)



**Table 4. Ranks**

<b>Aspects of Anti-Corruption Character Education</b>	<b>N</b>	<b>Mean Rank</b>
Cognitive Aspect	1218	2131.19
Affective Aspect	1218	1679.77
Psychomotor Aspect	1218	1671.54

The test for differences in the academicians' perceptions towards the implementation of the anti-corruption character education aspects used nonparametric statistical analysis, namely the Kruskal Wallis test. Based on the table, the Asymp. Sig value is  $0.000 < 0.05$ , which means that there is a real or significant difference between cognitive, affective and psychological aspects. This showed that the academicians perceived that there were differences in the implementation of anti-corruption character education from cognitive, affective and psychomotor aspects. Based on the mean rank, this also means that the implementation of the cognitive aspects of anti-corruption character education in universities was perceived to be better than the affective and psychomotor aspects.

## DISCUSSION

The study was initiated from the Circular of the Directorate General of Higher Education Number 1016/E/T/2012 concerning the Implementation of Anti-Corruption Education in Higher Education, starting from the 2012/2013 Academic Year, which also is an instruction stipulated in Presidential Instruction Number 17 of 2011 concerning Actions to Prevent and Eradicate Corruption in 2012. Therefore, the researchers were interested in analyzing the perceptions of the academicians regarding the implementation of anti-corruption character education in universities, especially in Yogyakarta.

Generally, the results indicated that the perceptions of the academic community towards the implementation of anti-corruption character education were in the 'high' category (51.6%;  $N = 1218$ ,  $\mu = 4.28$ ,  $\sigma = 0.702$ ), and anti-corruption character education has been implemented well in universities across Yogyakarta. This study also found the perception of the implementation of anti-corruption character education based on certain criteria, namely gender (male and female), higher education classification (SU and PU), clusters of study programs (natural sciences and technology and humanities and social sciences), and academicians' classification (lecturers, education staff, and students). From the existing criteria described in the results, the respondents considered that the implementation of anti-corruption character education in universities in Yogyakarta was in the 'very high' and 'high' categories. A study conducted by Triana and Heryadi (2020) also shows that the tendency of anti-corruption perceptions of BKAD employees in Sleman Regency is in the moderate category (75%).

Several other studies have also stated that anti-corruption education should be given in schools. Therefore, anti-corruption education has been implemented in several

universities as an effort to prevent corruption (Komalasari & Saripudin, 2015; Kristiono, 2018; Zhafarina & Bantam, 2021; Dewantara et al., 2021). Research conducted by Dewantara et al. (2021) used a research approach of the normative-empirical method as the basis for primary and secondary analysis data. The results showed that anti-corruption education for students was needed in the formation of humanistic character, knowledge of corruption, legal policies related to corruption and compliance cases and legal awareness for college students to maintain a caring attitude to the nation and state.

There is also a study conducted by Kristiono (2018) that examines the implementation of anti-corruption education at the Faculty of Social Sciences, Semarang State University, using a qualitative study, which shows that the faculty has included anti-corruption education in the curriculum. The study was also strengthened by the results of interviews with several interviewees.

The first interviewee, an Anti-Corruption Law Clinic lecturer, said that the Anti-Corruption Law Clinic course (2 credits) is an optional course and an independent course in the form of clinical legal studies. Besides this course, there is also a material on integrity enforcement and anti-corruption (as a special chapter) inserted into the Civics course, which is a compulsory subject in every study program. The second interviewee, a lecturer of Anti-Corruption Education and the Head of the Internal Supervisory Unit, stated that the Anti-Corruption Education course (2 credits) is a compulsory subject and an independent course included in the curriculum in each study program. The campus provides a policy for each study program to provide this course in a certain semester according to the program structure in each study program.

Anti-corruption character education taught in tertiary institutions contains 3 components or aspects, namely aspects of knowledge (cognitive), attitudes and behavior (affection), and skills (psychomotor), which comprise anti-corruption values such as responsibility, honesty, discipline, hard work, independence, simplicity, justice, courage, and care. In this study, the effectiveness of the implemented three aspects was also analyzed. The results proved that there were differences in these three aspects. Cognitive aspects were the more optimally implemented aspects than affective and psychomotor aspects. This points out that universities have provided adequate knowledge or information about anti-corruption to academicians. However, instilling anti-corruption character has not been optimal in terms of affection and skill in implementing anti-corruption values in daily life. Meanwhile, according to Komalasari and Saripudin (2015), the essence of anti-corruption education is to address the affective and psychomotor aspects. Likewise, research conducted by Kadir (2018) shows the results that anti-corruption education should involve not only aspects of knowledge but also affective or loving aspects (moral feeling) and psychomotor (moral action). This is because the main component of forming behavioral intentions is the attitude towards behavior, subjective norms, and belief control (Kadir, 2018).

Anti-corruption education for tertiary institutions is a manifestation of the Circular of the Directorate General of Higher Education Number 1016/E/T/2012 concerning the Implementation of Anti-Corruption Education in Higher Education, starting from the 2012/2013 Academic Year, which is an instruction stipulated in Presidential Instruction Number 17 of 2011 concerning Actions to Prevent and Eradicate Corruption in 2012. The intended anti-corruption character education is realized by higher education institutions by instilling anti-corruption values such as honesty, care, independence, discipline, responsibility, hard work, simplicity, courage, and justice (Tim Penulis, 2018), which are contained in the aspect of anti-corruption education which refers to three competencies: knowledge, skills, and attitudes (Tim Penulis, 2018).

Reflecting on other countries and the circulars which have been published, it is known that there are several universities in Indonesia which have taught anti-corruption education courses. This subject emphasizes more anti-corruption character building in each individual so that it is hoped that an anti-corruption personality can be formed in every individual of the academic community. It is just that not all universities or study programs have implemented this anti-corruption education. As explained by Siregar (2020), during the Workshop on Capacity Building for Anti-Corruption Education Lecturers at Higher Education in the LLDIKTI Region V Yogyakarta in Indonesia, there are 1727 study programs that have implemented anti-corruption education or 49%, while 51% or 1830 study programs have not implemented anti-corruption education. In LLDIKTI Region V Yogyakarta, 123 study programs have implemented anti-corruption education. In comparison, 113 study programs have not implemented anti-corruption education, either through insertion in one of the courses or a separate course.

As it is known that corruption is an inappropriate act, from various perspectives, it is necessary to carry out equitable prevention efforts. Islamic religion places the discussion of corruption in one of the main focuses. According to Fazzan (Zhafarina & Bantam, 2021), corruption is an act that is contrary to the principles of justice (al-'adalah), accountability (al-amanah), and responsibility which includes inappropriate actions and is hated by Allah SWT.

In Surah Al Baqorah Verse 188, Allah SWT says, *“And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].”*

Moreover, in Surah Al Ahzab Verse 21, Allah SWT says, *“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”*

From the explanation of the surah above, it is taught that the perfect role model is found in the Prophet Muhammad SAW. According to Sakdiah (Zhafarina & Bantam, 2021), for the Islamic religion, the characteristics of the Prophet Muhammad SAW can be used as an example to form an anti-corruption character. The characteristics of the

Prophet are Siddiq (which means honest in word and deed), Amanah (which means being trustworthy in maintaining responsibility), Tabligh (which means conveying all kinds of goodness to the people), and Fathonah (which means smart in managing the community).

Consequently, it is necessary to provide anti-corruption education from an early age which is not only during college years but also since preschool. As the suggestion given by Sarmini et al. (2017), anti-corruption education by applying anti-corruption values needs to be given to the younger generation to understand and change their mindset and be more concerned with social problems.

The family holds an important role in providing education for each individual. Religious values taught in the family, such as trustworthiness, honesty, justice and spirituality values, are values contained in anti-corruption education, which should have been given from an early age (Harto, 2014) so that individuals or academicians do not only understand from a cognitive perspective but can internalize this education into attitudes or habits as well, which are implemented for everyday life.

## **CONCLUSION**

Anti-corruption character education has been implemented in several universities in Yogyakarta. Based on the descriptive data analysis results, the perceptions of the academicians towards the implementation of anti-corruption character education in the universities in Yogyakarta were in the 'high' category. Further analysis was also performed by using nonparametric statistical analysis of the Kruskal Wallis test. The results proved that there were significant differences between cognitive, affective, and psychomotor aspects, in which the cognitive aspects were better implemented than the other aspects. The results also proved that there were varying perceptions among the academicians regarding the anti-corruption character education. This was affected by individual characteristics, including gender (male and female), higher education classification (private and state universities), study program clusters (humanities and social sciences and natural sciences and technology) and classification of academicians (lecturers, education staff, and students).

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