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***Political Will Local Elites “Capital Locality, Legal System and Construction of Corruption Prevention in Sendang Village, Wonogiri District, Wonogiri Regency”***

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**KEYWORDS**

Political Will, Legal System, Capital Locality, Sendang Village.

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**ABSTRACT**

The criminal law route is the most common route chosen by the Indonesian government to ensnare corruption suspects in Indonesia. But as a reality, sanctions or repressive criminal channels are not enough to have good awareness implications for corruptors. Therefore, this paper takes the point of view of capital locality and preventive corruption prevention construction as opposite sides. Taking the case study of Sentang village, Wonogiri District, Wonogiri Regency as an anti-corruption pilot village, this study wants to see the role and locality of anti-corruption village development capital. Using qualitative methods with data collection techniques such as interviews, focus group discussions (FGDs), observations, and documentation from April to June 2023, this study succeeded in finding that Sendang village as a progressive and processed anti-corruption village is the result of a meeting of capital locality and political will that support each other. As a process, the head and village officials work together in carrying out anti-corruption village political will. This political will is carried out by processing, fostering, growing and caring for the uniqueness of the four local capitals of sendang village (economic, social, cultural, and symbolic) through social construction and legal systems that include substance, structure and legal culture. Thus, this study has succeeded in showing the other side of handling corruption cases from a preventive angle. In addition, this study has also successfully revealed and offered a narrative of "the formation of a progressive anti-corruption environment through political will, legal system and capital locality". So that a more

implication framework regarding handling corruption in Indonesia was also successfully illustrated by this study.

## INTRODUCTION

According to the *Corruption Perception Index* (CPI) published by Transparency International in 2022, Indonesia has decreased in rank from a score of 37 at 86, in 2021 to rank 110 with a score of 34 for 180 countries assessed (Eriksson, 2022). The Transparency International report shows that Indonesia experienced a valuable 4-point decline from the previous year. Partially, it can be said that the decline in scores and rankings shows that corruption in Indonesia is still a serious problem (Pertiwi, 2021; Ahmad Khoirul Umam, 2020). This decline in Indonesia's four points could also indicate that public perceptions of corruption in public and political offices in the country have deteriorated throughout the year (Uberti, 2016; Sari, 2019). Therefore, this problem should be minimized as effectively and efficiently as possible. Effectiveness and efficiency in minimizing corruption can be done through preventive measures based on local wisdom as an inclusive approach. This inclusive point of view is taken as a sample of other approaches, such as top-down in minimizing corruption (Min, 2019; Lee, 2012). The aim of this inclusive approach is to see and develop the grassroots potential that can be developed along with the preservation of local culture.

Furthermore, inclusiveness based on local wisdom as a measure to prevent corruption in Indonesia may become dialectical of the diverse characteristics of Indonesian localities (Kurniawan, 2018; Yusuf & Wekke, 2017; Muqoyyidin, 2012). Therefore, this research will use a case study to reveal the reality of corruption prevention that comes with the basis of local wisdom in one of the regions in Indonesia. Indonesia as a plural country clearly has diverse local wisdom. Therefore, this paper will target one of the local wisdom that has a strong indication or representation in preventing corruption in Indonesia.

Sentang Village, Wonogiri District, Wonogiri District was chosen for the case study in this paper. The reason is that Sendang village is the best village in Indonesia for public disclosure information (SIKP\_kominfowng, 2021). The Best Village award for public disclosure information shows that Sendang Village has implemented fund transparency well as part of the anti-corruption pilot village indicator. Thus, Sendang Village is an interesting and somewhat representative research site to uncover the locality of capital and corruption prevention construction. Based on this fact, this paper will explain the relationship between capital locality and corruption prevention in Sentang village. In addition, this paper also formulates the locality of capital and construction of corruption prevention that occurs in Sentang village. In order to achieve this explanation and formulation, the author and researcher use qualitative research methods and *Participatory Rural Appraisal* (PRA) approaches, borrowing the concept of the legal system from Lawrence Meir Friedman, Pierre Bourdieu's capital structure, and the social construction of Peter L. Berger and Thomas Luckman.

These formulations of capital locality and corruption prevention construction will have an important position if you look at the background of the failure of corruption prevention programs,

which often revolve around the incomprehension of capital locality and anti-corruption construction that is different from the system, culture or structure. Based on these narratives, the writing on "*political* will: capital locality, legal system and construction of corruption prevention in Sentang village, Wonogiri District, Wonogiri Regency" is considered important to be carried out as a variable in corruption prevention as well as a new conceptual framework in research related to corruption prevention in Indonesia.

## METHODS

In order to answer the problem of the role of capital locality and corruption prevention construction, this study uses a qualitative approach. Using qualitative as the basis of his research, opens up opportunities for researchers to understand the meaning of events and socio-culture related to the [anti]corruption context. Meanwhile, PRA is used to map the problems and potentials of the Sendang village community and children's groups, including the value of local wisdom of the community.

The data collection process will be carried out from April to June 2023 in Sentang Village, Wonogiri District, Wonogiri Regency. The data collection techniques used were semi-structured in-depth interviews, observations, focus group discussions (FGDs), and documentation. First, interviews were conducted with eleven (11) informants through purposive sampling techniques. The main informants came from community leaders who understood very well the condition of their village until now, namely, village officials and leaders of the regional consultative body (BPD). While supporting informants are RT / RW, as well as the general public.

**Table 1**  
**Research Informants**

No.	Name	Work
1.	Sukanto P.W	Head of Sendang Village
2.	Putut	Village Community
3.	Kuncoro	Village Community
4.	Kemis	Village Community
5.	Haryanto	RT
6.	Akhmad	Village Youth
7.	Salwa	Village Girls
8.	Budi S	BPD
9.	Sumarsono	BPD
10.	Agung Suswanto	Village Apparatus
11.	Sugiyanto	Public Figures

Source: Research Primary Data, Thursday 15 June 2023

Second, observations were made to understand the daily activities of Sendang villagers and their behavior in social, cultural, political, entertainment and work. In addition, researchers are

also looking for meaning, meaning, ability, capital, mindsets, Sentang villagers. Third, the FGD was held once on Thursday, June 15, 2023 with participants from local governments, local non-governmental organizations (NGOs), and community leaders who produced information on mapping potential or obstacles to corruption prevention in Sentang Village. Fourth, documentation in the form of reviewing literature documents, village monographic articles, Sentang data, and so on. The collected data is then analyzed by triangulation of sources to check the validity of the data.

## RESULTS AND DISCUSSION

Criminal law as a manifestation of repressive means, seems to still be the dominant choice of the Indonesian government to deal with corruption castia (Setiyawan & Khunaefi, 2023; Hidayat, 2012; Nuraini, 2005). However, it is also undeniable that Indonesia through its institutions (such as the Corruption Eradication Commission / KPK) also makes preventive efforts in order to build high awareness of corruption as a *taboo act*. Taking a preventive point of view as a way of dealing with corruption with a case study of Sentang village, will expose locality as an important entity. This presentation will be further divided into three parts, namely (1) understanding the role and local capital of anti-corruption village development; (2) *political will and legal system*: the role of local elites in building anti-corruption villages; and (3) construction of corruption prevention in sending village: internalization, objectification, and externalization

### Understanding the Role and Locality of Anti-Corruption Village Development Capital

The village as the smallest unit in the social and political structure of a country has an important role in efforts to prevent and overcome corruption. In the context of anti-corruption village development, understanding the locality of capital is essential. Capital locality refers to the resources, values, practices, and dynamics unique to each village, which play a key role in shaping the success of efforts to build a village free from corruption. The village has its own peculiarities of locality, which include geographical, social, cultural, and economic factors. These factors influence the characteristics of the community and create a unique dynamic that distinguishes one village from another. Local capital owned by the village such as social capital, economic capital, cultural capital, and symbolic capital which ultimately shapes the identity and dynamics of village development.

First is social capital. Sendang Village has strong social capital in the form of trust and social solidarity among its community members. This trust and social solidarity then experienced even stronger significance when Sendang village was crowned as the best village in Indonesia for public information disclosure (SIKP\_kominfowng, 2021). In the context of anti-corruption, this social capital plays an important role in shaping collective awareness of the importance of integrity and transparency in the management of public resources. Furthermore, Sendang village also has a close social network among its community members. This network includes family, neighbors, friends, and colleagues relationships in various areas of life. These social networks provide access to information and resources that can be used to support the anti-corruption movement, such as reporting acts of corruption or providing moral support to those who dare to fight corruption.

Furthermore, the social capital of Sendang village also includes cultural norms and values that prioritize honesty, integrity, and justice. These values become the moral foundation for community members in opposing corrupt practices. These strong cultural norms and values continue to process in the formation of an anti-corruption mindset and encourage individuals to act in accordance with these values. The last is community participation and involvement. The social capital of Sendang village also includes the level of community participation and involvement in decision-making and problem-solving together. When citizens are actively involved in public affairs, they have the opportunity to supervise and oversee the use of public resources more effectively. Community participation can be a means to reduce opportunities for corruption and encourage accountability of village governments.

Overall, the social capital of Sendang village plays an important role as an entity that supports the presence of an anti-corruption movement or mindset. Social trust and solidarity, social networks, cultural norms and values, and community participation are key factors influencing anti-corruption attitudes and actions in society. By utilizing this social capital, Sendang Village can become a strong base for building collective awareness, overseeing the use of public resources, and encouraging integrity in local government management.

The second is cultural capital. Knowledge of Javanese philosophy as a driver of anti-corruption awareness The main cultural capital of Sendang village includes knowledge of Javanese philosophy, which is rich and unique, and owned by its people. This knowledge of Javanese philosophy includes an understanding of the values, traditions, and customs upheld by the people of Sendang village. This cultural knowledge is a driver of anti-corruption awareness because it forms a mindset that values integrity, transparency, and fairness. Sendang villagers who have a strong knowledge of Javanese philosophy, are often found to have ethics, honesty, and a cleaner name than skewed issues regarding corrupt practices Some of the Javanese philosophies that the people of Sendang village hold are *monggo siji, get ok titular, sopo wong friends will cinema, sopo and will download, and ngabehi*,

Furthermore, the cultural capital of Sendang village is also manifested in cultural skills as a tool to strengthen the anti-corruption movement. In addition to Javanese philosophy, the cultural capital of Sendang village also involves cultural skills possessed by its people. Cultural skills such as arts, crafts, and traditional practices became tools to solidify the anti-corruption movement. The people of Sendang village can use these cultural skills to express their aspirations in the form of art, drama, or other performances that convey the anti-corruption message effectively. By harnessing these cultural skills, the anti-corruption movement can be more attractive and effective in achieving its goals. Next is a simple lifestyle. The people of Sendang village have a simple lifestyle in their daily lives. This is reflected in the way of use, food menu choices, and spacious home styles that are sufficient, which is in accordance with their needs, not their wants. This lifestyle becomes a good cultural capital as a counter to the hegemony of *flexing and hedon values that trigger a person or group to commit acts of corruption to fulfill their flexing and hedon desires.*

In the context of Sentang village, cultural capital becomes an important entity in the presence of an anti-corruption movement or mindset. Javanese philosophy, cultural skills, and simple lifestyle are components of cultural capital that play a role in building awareness, strengthening movements, and examples of behavior that inhibit the presence of corruption. By utilizing this cultural capital effectively, Sendang village can be an inspiring example in fighting corruption and building a more dignified society.

The third is economic capital. The first economic capital in supporting anti-corruption behavior in Sendang village is access to resources. Access to Sendang village resources includes access to material and financial resources owned by the community. These resources can be used as prime movers in the fight against corruption. When Sendang villagers have adequate access to economic resources, such as agricultural land, micro-enterprises, or other sources of income, they tend to be more independent and do not depend on corrupt practices to meet their needs. Strong economic capital in Sendang village will be a solid foundation for building an anti-corruption movement or mindset. In fact, this is the case. The Sendang village government, gradually since 2021, continues to improve and build road access infrastructure to lakes, plantations, fields and rice fields. Improvement and development of Sendang village road infrastructure to lakes, plantations, fields, and rice fields because about 3/4 of the professions and land of Sendang village are business actors, farmers, and fishermen from lakes, plantations, fields and rice fields in Sendang village. The result of this access revolves around the productivity of the increased income of the people of Sendang village. Although the income of the people of Sendang village has not increased significantly, at least the local elite, namely the village apparatus, have succeeded in convincing the community to optimize and transparency of funds through access to infrastructure that supports the improvement of the community's economy. Thus, the loopholes for committing acts of corruption from the community are also increasingly closed.

Economic empowerment carried out by Sendang village is also one of the economic capital owned by Sendang village in preventing corruption. When the people of Sendang village have the opportunity and ability to develop their businesses and generate a decent income, they are more likely to avoid corrupt practices that harm the community as a whole. With economic empowerment based on the development of strong tourism villages, Sendang village can build an economic model based on justice, transparency, and equitable distribution, thereby reducing motivation to engage in corruption. In the context of Sentang village, economic capital is a crucial entity in the presence of an anti-corruption movement or mindset. Access to resources and economic empowerment are components of economic capital that play a role in building awareness, reducing motivation, and creating an environment that supports the fight against corruption. By utilizing economic capital effectively, Sendang Village can be an inspiring example in fighting corruption and building a more just and sustainable society.

The fourth is the symbol capital. The symbolic capital of anti-corruption in Sendang village can be understood through the anti-corruption village rituals carried out. Rituals in this context are interpreted as a series of activities or certain symbols, which are believed to be efforts as well as

manifestations of beliefs built by the community. This ritual This ritual starts from a recap of the service satisfaction survey, the initial anti-corruption village assessment report and the evaluation of the work evaluation of village officials for 2022-2023, a statement letter that no village officials are involved in collusion and nepotism (KKN) corruption, follow-up recommendations for the completeness of anti-corruption village documents, socialization of anti-corruption villages with the Wonogiri Regency inspectorate, socialization of village regulations related to bribery, integrity pact, anti-corruption village, performance supervision to villages by the regional consultative body (BPD), gratification control village head regulation number 8 of 2022, circular letter to Sendang village regarding gratification control, village regulation number 6 of 2022 concerning guidelines, anti-corruption statement letter. And an anti-corruption village integrity pact.

Based on the sequence of anti-corruption village rituals carried out by Sentang village, it can be understood that the presence of anti-corruption rite symbols is a means of communication. These anti-corruption symbols are a representation of the knowledge and anti-corruption movement or mindset of the people of Sendang village being built. These symbols then become a strong means of communication in conveying and reminding anti-corruption messages and values to the public. In the case study of Sentang village, the symbol of anti-corruption rites can be categorized into at least two forms of symbols, namely symbols that are manifested in verbal form and in material form. Verbal symbols such as socialization activities related to bribery related to bribery and anti-corruption village socialization. While the integrity pact can be categorized as a material symbol of the rite of Sendang village as an anti-corruption village.



**Figure 2**  
**Sendang Village Integrity Pact as an Anti-Corruption Village**  
 Source: Secondary Data of Sendang Village

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### ***Political will and the Legal System: The Role of Local Elites in Building Anti-Corruption Villages***

*Political will* is the political will or determination of leaders or elite groups to take concrete actions against corruption. At the village level, the existence of strong *political will* is very important in strengthening commitment and implementing anti-corruption policies. Local elites, including village heads and village officials, have a central role in shaping and encouraging this *political will*. In addition, a strong and effective legal system is also an important element in building an anti-corruption village. Local elites in Sendang Village have a key role in implementing and implementing a fair and equitable legal system. They act as supervisors and law enforcers at the village level, ensuring rules and procedures are properly enforced and sanctioning corruption-related violations.

The role of local elites in building anti-corruption villages involves several important aspects. First, they act as leaders who set an example and show commitment to rejecting corrupt practices. Good leadership and high integrity will inspire people to follow in the same footsteps. Second, local elites also play a role in developing effective and sustainable anti-corruption policies. They can involve the community in the decision-making process, and explore the aspirations and inputs of various stakeholders so that the resulting policies can reflect the needs and expectations of the community. In addition, local elites also have an important role in ensuring transparency, accountability, and active community participation in anti-corruption efforts. They can involve communities in monitoring the use of village budgets and the implementation of development projects, as well as facilitating the reporting and handling of corruption cases that occur at the village level.

Not stopping there, the local elite of Sendang village also tried to form a good legal system. First, legal *substance*, Sendang village has strict legal regulations regarding corruption. The substance of the law in the form of rules and letters of agreement is made to facilitate anti-corruption efforts. Not only that, the substance of the law is also designed in such a way, that makes it easier for those who are caught in corruption to avoid legal bondage. Therefore, the clear substance of the law in Sendang village not only makes it difficult to commit corruption but also provides a narrow opportunity for law enforcement to find loopholes according to their respective interests. For law enforcers who work in the interests of law enforcement, clear rules can be used to ensnare perpetrators of corruption who take advantage of the clear rule of law. As for law enforcers who want to gain financial benefits, the rigid substance of the rule of law will also complicate corruption cases as a trading field that benefits them. Thus, the substance of the rule of law in Sendang village has supported the difficulty of acts of corruption.

Second, the legal *structure* of Sendang village has a function to support the working of the legal system itself which allows for regular legal services and implementation. Currently, the Sendang village apparatus has an increase in electability, authority, and honest image in the community. Such electability of authority and honest image of village apparatus can be a good stimulus in the development of Sentang village. However, this situation also opens up the potential

for corruption from within due to excessive trust. Therefore, it is necessary to carry out anti-corruption strengthening treatment in village officials and supervision that continues to progress from inside and outside the structure. Third, Sendang village currently has a good village *legal culture* foundation. In Sentang village, village rule is not just a tool used for certain purposes, but can also be seen as a traditional tool. The promotion of abstract social and cultural traditions in harmony with the written rule of law in Sendang village has created a good anti-corruption law culture. However, the anti-corruption culture present in Sendang village is natural and artificial.

### **Construction of Corruption Prevention in Sentang Village: Externalization, Objectification and Internalization.**

The local elite of Sendang village, which has built a legal system in order to create a good anti-corruption environment, is more detailed through three construction schemes that run simultaneously.

First is the externalization scheme. First of all, it is important to understand that Sendang village has developed local mechanisms and institutions aimed at promoting the internalization of anti-corruption values. Examples are the establishment and strengthening of community-based organizations such as karangtaruna, RT / RW communities, and sports communities (paragliding and gantolle) in Sentang village. Through karangtaruna, RT/RW community, and sports community, the people of Sendang village are activated and responsible for supervising, and socializing the anti-corruption climate.

Furthermore, a participatory approach is also an important element in the construction of corruption prevention in Sentang Village. Through this approach, the people of Sendang Village are actively involved in the decision-making process and community dialogue. By involving all parties, the village creates a sense of belonging and empowerment for all community members. Socialization and awareness programs are also important components in the externalization process. Through these programs, the people of Sendang Village are given deeper knowledge about corruption issues, improve critical thinking, and develop ethical values. By raising awareness and providing knowledge resources, Sendang Village empowers its residents to actively participate in corruption prevention efforts.

Social norms and peer influence also play an important role in externalizing anti-corruption values. When individuals see that their friends are acting with integrity and eradicating corruption, they tend to adopt the same behavior. By creating a culture that rejects corruption, Sendang Village promotes positive peer influence as a means to maintain the sustainability of corruption prevention efforts. In conclusion, the construction of corruption prevention in Sendang Village shows how important the externalization process is in fighting corruption at the local level. Through local institutions, participatory approaches, socialization programs, and social norms, Sendang Village has successfully cultivated a culture of integrity and transparency. This externalization process ensures that anti-corruption values become an inherent part of society, resulting in sustainable change and strong resistance to corrupt practices.

The second is the objectification scheme. The construction of corruption prevention in Sendang village involves the use of objectification schemes that play an important role in shaping anti-corruption mindsets and practices. Objectification refers to the process of perceiving corruption as an object that can be concretely noticed, identified, and controlled. First of all, Sendang village utilizes community objectification schemes to justify corruption as a real problem that can be faced and overcome. In the construction of corruption prevention, corruption is no longer an abstract entity or social norm that must be accepted but made an object that can be identified and acted upon. By objectifying corruption, Sendang Village can change people's perceptions and attitudes towards corruption, thus raising awareness of the need to fight it.

Furthermore, objectification also allows Sendang village to develop an effective monitoring and monitoring system against corruption. By considering corruption as an object that can be observed and identified, villages can gather the necessary data and information to detect corrupt practices, identify their causes, and formulate appropriate prevention strategies. Through active and systematic monitoring, objectification assists villages in establishing strong monitoring mechanisms and reducing loopholes for acts of corruption. In addition, objectification affects the law enforcement process related to corruption issues circulating in Sentang Village. By considering corruption as an object that can be examined and proven concretely, in fact, villages can build a growing legal system and increase the chances of success in prosecuting perpetrators of corruption. The objectification presented in Sendang village has slowly but surely also eroded political influence and power in the law enforcement process, thus, this objectivization carried out by Sendang village has increased the presence of justice and transparency in handling corruption cases.

The third is the internalization scheme. Internalization schemes play an important role in changing and cultivating people's mindsets and behaviors in the face of corruption. Internalization refers to the process of anti-corruption values, norms, and measures being accepted and instilled in individuals and society. The implementation of internalization carried out in Sendang village has had an effect on strengthening public awareness of the importance of corruption prevention. By internalizing anti-corruption values, the people of Sendang village become aware of the negative impacts caused by acts of corruption and the importance of maintaining integrity in daily life. In the construction of corruption prevention, internalization strengthens the commitment and motivation of individuals and communities to fight corruption actively.

Furthermore, internalization also plays a role in shaping consistent anti-corruption behavior in Sentang village. By internalizing norms and principles against corruption, the people of Sendang village implement actions and decisions that are consistent with these anti-corruption values. Internalization helps in forming a mindset that avoids corrupt practices, promotes transparency, and increases accountability in the management of public resources. In addition, the internalization scheme also has an impact on the active participation of the community in corruption prevention. Through the internalization of anti-corruption values, the people of Sendang village feel a

responsibility in fighting corruption and participate in prevention efforts involving monitoring, monitoring, and reporting corrupt practices.

In the construction of corruption prevention, internalization is an important foundation to change-grow the mindset and behavior of the people of Sendang village in facing corruption. Through internalization of anti-corruption values, Sendang Village can build strong awareness, consistent anti-corruption behavior, and active community participation in corruption prevention. However, it is important to remember that this internalization cannot be considered as the only solution in preventing corruption. A holistic and integrated approach, involving other concepts such as externalization, objectification, surveillance, law enforcement, and capacity building, needs to be applied to achieve optimal results. By continuing to strengthen the construction of corruption prevention through the concepts of internalization, identification, and externalization, Sendang Village is getting closer to the vision of becoming a village free from corruption. Through strong awareness, consistent behavior, and active community participation, Sendang village is an inspiring example in the fight against corruption and building a clean and integrity government.

## CONCLUSION

The criminal law route is the most common route chosen by the Indonesian government to ensnare corruption suspects in Indonesia. But as a reality, sanctions or repressive criminal channels are not enough to have good awareness implications for corruptors. Therefore, this paper takes the point of view of capital locality and preventive corruption prevention construction as opposite sides.

In the case study of Sentang village, awareness and implications of anti-corruption seem to have grown quite rapidly in the last five years. This premise can be seen partially from the award received by Sendang village as the best village in Indonesia in terms of public information disclosure in 2021 from the Central Information Commission (KIP). This award at least represents the responsibility, honesty, and integrity of the village apparatus as an anti-corruption camp. This award can also be a counter to Sendang village from the bad impression of unscrupulous officials or village heads who have been entangled in village fund corruption cases at the end of the past year. Not only that, in the following year, namely 2022, Sendang village also became an anti-corruption village through promotion and evaluation from the head of the state prosecutor's office (kejadi) and the head of the high prosecutor's office (kejadi). This fact makes it possible for the Sendang village apparatus to be in the anti-corruption camp.

Furthermore, this study sees Sendang village as a progressive and processed anti-corruption village as a result of the meeting of capital locality and political will that support each other. As a process, the head and village officials work together in carrying out anti-corruption village political will. This political will is carried out by processing, fostering, growing, and caring for the uniqueness of the four local capitals of Sendang village (economic, social, cultural, and symbolic) through social construction and legal systems that include substance, structure, and legal culture.

As a pent-up argument, this study has succeeded in showing the other side of handling corruption cases from a preventive angle. In addition, this study has also succeeded in revealing and offering a narrative of "the formation of a progressive anti-corruption environment through political will, legal system, and capital locality". So from this case study, the author also formulates insights into the interdisciplinary model of political, legal, and socio-cultural science as a good

combination in producing progressive output. However, the authors realize, this study is not perfect. While the findings of this study are admirable, they cannot serve as a common model for the implications of corruption prevention in Indonesia. Thus, this study suggests in future studies to conduct a comparative study of anti-corruption villages in Indonesia. Thus, from the comparative study can be found a corruption prevention model, which may be used as a consideration for the Indonesian government in making a policy.

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