

The importance of citizenship responsibility for the younger generation in the conservative anti-corruption movement

Abdul Sakban * 

Universitas Pendidikan Indonesia, Indonesia
abdul.sakban24@upi.edu

Dasim Budimansyah 

Universitas Pendidikan Indonesia, Indonesia
budimansyah@upi.edu

Cecep Darmawan 

Universitas Pendidikan Indonesia, Indonesia
cecep darmawan@upi.edu

Syaifullah 

Universitas Pendidikan Indonesia, Indonesia
syaifullah@upi.edu

*Corresponding Author

Article Info

Article History

Submitted:

21 May 2025

Revised:

5 June 2025

Accepted:

10 August 2025

Keywords

anti-corruption movement;
civic responsibility; young
generation; xconservative

Abstract

The younger generation plays a crucial role in combating corruption; however, their engagement is suboptimal due to insufficient ethical awareness regarding corruption issues and challenges in differentiating between corruption within governmental systems and public services. This research investigates the youth's civic responsibilities in the anti-corruption movement. The research method employed is qualitative, using an ethnographic approach. This study's findings indicate that civic responsibility manifests in two dimensions: citizen engagement and citizen participation in addressing and eliminating corruption within educational, social, legal, and religious contexts. The youth significantly contribute to the conservative anti-corruption movement by fostering and reinforcing moral, spiritual, cultural, and civic values within an environment that cultivates and shapes the attitudes and behaviours of active, creative, and innovative individuals in the battle against corruption. Consequently, it can be inferred that this conservative anti-corruption initiative aims to cultivate character and integrity among youths through extensive campaigns, promotions, counselling, and mentoring.

Article Link: <https://jurnal.uny.ac.id/index.php/civics/article/view/85564>

Introduction

The youth of Indonesia are actively mobilising to enhance anti-corruption measures across various sectors, including government agencies, educational institutions, and the community. The government must engage these young individuals more actively in the anti-corruption campaign to combat the proliferation of corruption across many industries. Chen et al. (2024) assert that an individual's tendency to engage in corruption significantly depends on awareness of others' corrupt activities, suggesting they participate in corrupt acts to gain



power. Zhang (2023) can enhance its efficacy in combating corruption across diverse political affiliations, as legislation constrains citizen participation in reporting corrupt activities. The ongoing crisis of trust among citizens during the anti-corruption campaign, particularly regarding government policies and corruption offences, leads to insufficient legislation that governs citizen participation (Adelopo & Rufai, 2020). Insufficient citizen engagement in delivering legal education and guidance fuels the increase in corruption within the anti-corruption initiative.

Data and facts about the responsibility of citizenship in addressing corruption issues are available. Corruption has become a pervasive issue globally, significantly impacting a nation's economic growth (Transparency International, 2011). Young citizens face ethical dilemmas in preventing corruption, as it is often difficult to recognise or engage with corruption cases within government agencies that have normalised such behaviour (Neshkova & Kalesnikaite, 2019). Additionally, many people view law enforcement negatively regarding their effectiveness in combating corruption, as it obstructs sustainable economic growth, exacerbates social tensions, and diminishes public trust in the government's efforts to eradicate corruption (Frolova et al., 2019). Corruption is a challenge for citizens because it crosses various other economic, social, and environmental problems and affects the geopolitical situation. Government controls and regulations provide suitable conditions for corruption risks (Lu et al., 2019). Thus, low public trust and limited access for citizens to submit or report corruption cases affect civil responsibility regarding corruption issues. Therefore, we must conservatively encourage civic responsibility in eradicating or campaigning against corruption.

Civil responsibility is a form of citizen involvement and social responsibility towards the public. For example, citizenship guarantees individual rights through law, organising and maintaining virtuous citizens in the community, or extending the rights of citizens to other groups (Nashmena et al., 2022). Civil responsibility is an important factor for a democratic society. Individuals who possess civic responsibility can uphold citizens' values and engage in social affairs to advocate for the benefits of citizenship using technology (Rafique et al., 2016). Thus, civic responsibility is a form of citizen involvement in public services, especially on the issue of corruption. For this reason, citizens' participation and responsibility towards the community include trying to implement and provide services that are transparent, open, accessible, and free from corruption. The efforts of the conservative anti-corruption movement are to strengthen moral values, religion, local culture, simplicity, and work ethic in eradicating corruption. Ashforth and Anand (2003) explain that three mutually reinforcing processes underlie human morality: (1) institutionalisation, in which initial corrupt decisions or actions become embedded in structures and processes and thus become routine; (2) rationalisation, in which selfish ideologies develop to justify and perhaps even reward corruption; and (3) socialisation, in which naïve newcomers are persuaded to view corruption as permissible if undesirable. This model can encourage morally upright individuals. This model clarifies how morally upright individuals can routinely engage in corruption without facing conflict, how corruption can continue even when the initial perpetrators change, how seemingly rational organisations can participate in severe corruption, and how focusing solely on individuals as perpetrators overlooks the interaction between systems and individuals. Nardo & Francis (2012) explain that morality encompasses three aspects: knowing what is right, doing what is right, and feeling what is right; thus, morality and ethics share the same concern.

Experts and scientists have previously conducted literature studies on civic accountability to the anti-corruption movement. The study found that students can cultivate responsible attitudes through teacher role models and anti-corruption education (Mulayana & Sukarlina, 2020). Social movements that operate in secrecy are a public concern related to corruption issues (Khomsani & Soetjipto, 2021). The young generation is responsible for eradicating corruption by voicing the improvement of people's welfare (Setiadi et al., 2022). Young citizens can combat corruption by adopting a citizen-centred approach alongside bureaucratic reform (Verdenicci & Hough, 2015), and they also conduct anti-corruption education in the community through social media (Shpak et al., 2022). Additionally, other research indicates that public

participation can reduce the risk of corruption by promoting transparency and accountability (Vian, 2020).

Research findings on religious values in the anti-corruption movement can be implemented in places of worship by delivering religious lectures (Wijaya, 2014) and employing a psych religious approach that includes lectures, discussions (FGDs), case studies, film screenings, creating e-flyers and presentations, and formulating action plans (Bustan & Mailani, 2022). Religious values positively suppress corruption among officials because religion influences political preferences and work ethics (Xu et al., 2017). In addition to the role of religious leaders, religious universities can play a role in implementing three models of anti-corruption education, namely 1) integrated anti-corruption education in courses, 2) integrated anti-corruption education in student activities, and 3) cultural habituation and anti-corruption character in the academic community (Firman et al., 2021).

Some research results related to local culture in the anti-corruption movement symbolise the movement through culture and tradition that can shape a person's personality. Local culture can influence the eradication of corruption (Bamidele et al., 2016), as culture acts as a control mechanism for corruption by applying honesty, independence, and compliance with norms (Gong & Yang, 2019). Meanwhile, simplicity refers to an attitude and behaviour characterised by humility, avoiding arrogance, and not using extravagant items such as cell phones, jewellery, or gadgets (Komalasari & Saripudin, 2015). Furthermore, the work ethic in the anti-corruption movement is a) the commitment of government leaders to eradicate corruption; b) government leaders who are honest, firm, disciplined, hard-working, and responsible; c) an independent anti-corruption agency, free from interference from any party; d) full authority held by the anti-corruption agency in investigation and prosecution; e) anti-corruption institutions that have adequate resources both in terms of funding and staff/experts; and f) education about the impact of corruption (Musofiana, 2020).

So far, the approach often used in eradicating corruption is progressive. A progressive approach focuses on eradicating corruption through systemic reform and long-term public participation (Persson, Rothstein, & Teorell, 2013). The results of implementing a progressive approach are often not immediately visible because they are long-term and difficult to implement without the support of political elites or profound systemic change (Johnston, 2014). In contrast, conservative approaches focus on law enforcement, deterrent effects, and strengthening moral and religious values in public life (Weber & Federico, 2013). This approach is more likely to show results through arrest operations and criminal punishment, as practised by anti-corruption agencies in many countries, including the KPK in Indonesia (Butt, 2011, and Mungiu-Pippidi, 2015). Therefore, no research has previously been conducted on civic responsibility related to anti-corruption, the role of religious values in anti-corruption movements, and the influence of local culture in developing an anti-corruption character. The conservative approach is a method of the anti-corruption movement that emphasises applying religious, moral, ethical, cultural, and civic responsibility values. Therefore, the conservation of the anti-corruption movement is critical and should be socialised to strengthen the moral foundation, religious values, local culture, and attitude of simplicity, as well as the work ethic, to improve the ability of the younger generation to eradicate corruption.

The purpose of this study is to explore the civic responsibility of the younger generation in the conservative anti-corruption movement. Our study aims to investigate how the younger generation perceives its civic responsibility regarding the issue of corruption. The younger generation plays a vital role in the conservative anti-corruption movement. The research problem is formulated: "What is the nature of civic responsibility among the younger generation within the conservative anti-corruption movement across different social environments?"

Method

The method used in this study is qualitative research with an ethnographic approach (Creswell, 2016). Ethnography emphasises society's culture in everyday life. The research

informants involved in our panel were seven sources: four academics, two students, and one religious figure. These informants provided information about the younger generation's responsibility to prevent conservative corruption. Data collection tools used participant observation and in-depth interviews on the importance of citizenship responsibility in preventing corruption.

The research location was in the city of Mataram, with the target being the Universitas Muhammadiyah Mataram (UMMAT), and the duration of the research was 4 months. The tools used in ethnographic research included cameras and mobile phones, which were utilised to document the activities of the younger generation and conduct focus group discussions (FGD). Additionally, this study employs a purposive sampling technique that targets informants knowledgeable about the civic responsibility of the younger generation in relation to a conservative anti-corruption movement.

Data analysis utilises qualitative methods, encompassing data categorisation, logical classification, and interpretation of findings concerning the research questions (Creswell, 2016). According to Stake (2013), there are four categories of data analysis and interpretation utilised in case study research: (1) Category collection, wherein researchers seek a set of sample data to derive meanings pertinent to the emerging problem; (2) Direct interpretation, in which case study researchers analyse a singular instance and infer significance from it without referencing supplementary examples. The researcher identifies patterns and examines similarities among two or more groups. Researchers utilise information analysis to apply naturalistic generalisations to their cases or case populations, enabling others to learn from a specific problem or case.

The study's data validity is based on the qualitative research data validation framework established by Cresswell (2016), which encompasses: 1) The researcher corroborates evidence by triangulating it through diverse sources, methodologies, experts, and theories. 2) Peer evaluation and inquiry sessions with colleagues, 3) When the research consistently yields negative or weak evidence, the researcher revises the hypothesis by examining alternative adverse scenarios. 4) Elucidating the researcher's bias is crucial for the reader to comprehend the researcher's perspective and any biases or assumptions that may influence the research. The investigator gathers participant feedback regarding the validity of the results and interpretations. 6) Composing a comprehensive description of the subject or environment under examination, presenting multiple viewpoints on a singular issue, thereby enhancing the depth and significance of the findings. 7) Allocating sufficient time in the field enables researchers to engage more profoundly with the phenomena under investigation. This enhances the validity and precision of the research. An external audit enables independent specialists, known as auditors, to evaluate the methodologies and outcomes of the report and determine its accuracy. Consequently, the data validation in this study employs triangulation, member checks, peer review, and peer Q&A, offering comprehensive descriptions and diverse perspectives to yield more profound and significant results, while dedicating substantial time in the field to conduct an in-depth examination of the research subject.

This research took place in Mataram City, the capital of West Nusa Tenggara Province and Lombok's government, education, and culture hub. Christian, Hindu, and Buddhist communities coexist peacefully in the multicultural city. Islam dominates. This context makes Mataram a strategic location to study youth civic responsibility in a conservative anti-corruption movement. The study target Universitas Muhammadiyah Mataram, a top private university in Mataram City. Student organisations like *Himpunan Mahasiswa Islam* (HMI), *Badan Eksekutif Mahasiswa* (BEM), and *Liga Mahasiswa Nasional Demokrasi* (LMND) help students develop social, political, and moral awareness at UMMAT. Students have many opportunities to consider public ethical issues like corruption from a civic responsibility perspective on a campus that promotes learning and spiritual growth.

Informant number, gender, background. Ten student and youth organisation members—7 men and three women—are the study's informants. Additionally, the informant's background: The young members of BEM FKIP Universitas Muhammadiyah Mataram are

Supriadi (SP), Adi (AD), and Darmiati (DM). Julieha (JL) is a young member of LMND; Widya Mudaya is a student at Pancasila and Civics Education UMMAT; and Sandi Satria (SS), Muhammad Rizki (MR), Owen Candra (OC), Muhaimin (MH), and Arif Rahman (AR) are members of HMI Muhammad Darwis.

This study used NVivo 16.0 and manual coding to process data. Manual coding begins with reading interview transcripts repeatedly to identify meaningful quotes, creating initial categories (open coding), and arranging the main themes (axial coding) based on the informant's statement. Using this method, researchers can directly and reflectively understand students' context, language, and cultural and religious values. The categorised data is uploaded and analysed using NVivo 16.0 after manual coding to improve systematisation and validity. In NVivo, you can organise data digitally, group nodes or themes by frequency and category relationships, and visualise patterns using word clouds, tree maps, and query analysis. The researcher learnt more about how HMI, BEM, and LMND students view civic responsibility and the conservative anti-corruption movement with this approach. Manual and digital analysis allow internal triangulation in data processing, lending credibility and sharpness to research results.

This study triangulated and verified data using FGD and member checking. Representatives from HMI, BEM, and LMND re-discussed provisional findings from in-depth interviews during the FGD. In this forum, informants can clarify and confirm their diverse views on civic responsibility, particularly concerning conservative corruption movements rooted in religion, morality, and social norms. While member checking, the informant receives the interview transcript and initial interpretation to verify accuracy and suitability. This step reduces the researcher's interpretive bias by allowing the informant to correct or confirm the data analysis. Together, these two methods strengthen data integrity and build trust in research results, especially in explaining how the younger generation understands and practices civic responsibility in the face of corrupt practices through a normative, ethical, and religiously value-based approach.

Results and Discussion

Results

This ethnographic study examined the social dynamics and activities of the younger generation in student organisations and the construction of civic values and morality at Universitas Muhammadiyah Mataram. SP, a 21-year-old student and BEM FKIP UMMAT Chairman and Muhammadiyah student association activist, joined the researcher on October 16, 2024, for the field observation. In a calm campus atmosphere, students from the Study Program Student Associations (HMPS) PPKn and other HMPS consolidated their organisations. Students actively discuss campus issues like academic services and a single tuition fee increase in this activity. Ethnographically, these spaces foster critical discourse and student solidarity.

The researcher observed the HMI of UMMAT from October 20 to November 16, 2024. Students discuss under mango trees while drinking coffee and eating local snacks in a symbolically intellectual and spiritual hub. HMI Mataram Branch management discussed national cadre training, fuel price increases, elections, and natural disasters. Interestingly, this forum does not discuss corruption. This shows the selectiveness of student discursive space issues, which reflects each organisation's ideological orientation and strategic interests in shaping concern. From an ethnographic perspective, this shows discourse power relations and how local and national contexts shape resistance symbols.

December 10–14, 2024, saw LMND activity. LMND organised a campus field discussion with socialist overtones. Individual organisations create cultural spaces that reflect their values, identity, and meaning. The researcher noted that anti-corruption has not been visually or digitally mainstreamed at UMMAT. After the *Dzuhur prayer*, religious lectures cover monotheism, leadership, and morality. According to ethnography, ethics and anti-corruption discourse are more rooted in Islamic spirituality and Muhammadiyah tradition than public

campaigns. The student organisation space is a place for mobilisation and symbolic meaning-making about citizenship, ethics, and the social role of Mataram City's youth.

In a December 10, 2024, interview, Muhammad Darwis, the general chairman of the HMI commissariat at UMMAT, said: *"As members of the HMI, we play a role in monitoring the government's actions."* Students should actively learn civic duties, especially in conservative areas. Students in the conservative anti-corruption movement must actively interpret civic responsibility by increasing national insight through discussions, constructively criticising the government, and contributing to corruption discussions. HMI trains the nation's cadres to become honest leaders. A conservative anti-corruption movement should also emphasise strict law enforcement, moral and religious socialisation, and character development to create a culture of shame against corruption. As change agents, students must incorporate Islamic and Indonesian values into every movement to make corruption elimination a state priority and a community morality.

Civic responsibility is a moral and intellectual duty to protect the state, according to HMI members' conservative religious and legal values. They see the anti-corruption movement as legalistic and cultural, reviving national leadership. SP, the chairman of BEM FKIP Universitas Muhammadiyah Mataram, said in an interview on December 8, 2024, *"I have always been interested in corruption. As a citizen, I try to take real actions, such as demonstrations, and report corruption cases to the authorities, such as the NTB Regional Police (Polda), the High Prosecutor's Office, and other law enforcement agencies."* The statement emphasises civic responsibility through critical understanding of corruption issues and active participation in collective action and legal reporting. It shows how legal awareness, moral courage, and justice enforcement are tangible manifestations of civic engagement."

In an interview at the Sang Surya UMMAT canteen on December 8, 2024, DM said: *"Doing everything honestly and obeying the rules is important in building personal integrity and a healthy environment. Honest people are responsible and set an example. Also, watch and encourage others to be honest."* Honesty and rule-following are the foundations of personal integrity and a healthy social environment. Honesty shows personal responsibility and inspires others to uphold MR's values. In an interview on December 10, 2024, Muhammad Darwis, the general secretary of HMI commissariat at Universitas Muhammadiyah Mataram, stressed that *"students are crucial social control agents in the conservative anti-corruption movement. Supervising and criticising researchers, especially state-funded ones, can help keep them transparent and accountable. Students should also encourage law enforcement agencies like the Corruption Eradication Commission (KPK), the Prosecutor's Office, and the Police to work together to prevent and eliminate corruption in various sectors."* This responsibility shows citizens' active participation in maintaining state administration integrity through a just and firm legal approach. This statement emphasises students' critical supervision role in fighting corruption, especially in partnership with law enforcement.

A practical and sustainable corruption prevention system requires collaboration between these institutions. "As a responsible citizen, reporting corruption to official institutions through predetermined procedures is wise and appreciative," said JL, a PPKn student at the University of Muhammadiyah Mataram and LMND Mataram city administrator, interviewed on October 17, 2024. Following Standard Operating Procedures (SOP) lets us process reports officially and establish a legal foundation for follow-up. Reporting corruption exposes wrongdoers and promotes transparency and accountability. Valid facts and evidence must support the report and aid the investigation. As whistleblowers, we also have the right to protection under Indonesia's Witness and Victim Protection Law.

This shows the importance of official corruption reporting procedures for fair and effective legal proceedings. The affirmation of whistleblowers' legal protection boosts citizens' courage to fight corruption for accountable governance. In my opinion, interpreting civic responsibility for the conservative anti-corruption movement involves instilling honest and sincere behaviour in oneself as a foundation for preventing corruption and encouraging the younger generation to actively educate the community, including village heads, about the

importance of eradicating corruption. Social media has also proven effective for anti-corruption campaigns through educational content and online discussions. Strengthening the KPK by going directly to villages for corruption prevention education and improving local government agency anti-corruption training is a strategic step to build public awareness and integrity.

These conservative anti-corruption measures emphasise personal integrity, youth involvement in public education, and KPK strengthening. This approach suggests eradicating corruption requires individual awareness and community and government efforts. AD, a PPKn FKIP University of Muhammadiyah Mataram student, participated in BEM on December 8, 2024. He stressed that civic responsibility in the conservative anti-corruption movement requires everyone to contribute to a clean and integral society actively. Compliance with the law, rejection of corruption, and courage to report corruption crimes to authorities are examples. Citizens must also oversee government policies to ensure budget transparency and public officials' accountability. AD said, *"I use my education and knowledge to promote honesty and ethics through social campaigns, discussions, and organisational activities as a student."* This statement states that civic responsibility to eradicate corruption requires legal compliance and public oversight. Student agents of change are crucial to spreading honesty and ethics to strengthen society's anti-corruption culture. While interviewed on October 19, 2024, WMS, a PPKn student at Universitas Muhammadiyah Mataram, said, *"To avoid corrupt practices, I will carry out my leadership duties by upholding honesty, transparency, and good administrative management. I will also promote accountability and transparency in decision-making to maintain community trust."* This statement emphasises leadership integrity to prevent corruption. Honesty and transparency build trust and a clean, responsible workplace. On December 10, 2024, MH, a cadre of the HMI commissariat at Muhammad Darwis, University of Muhammadiyah Mataram, said: *"In my opinion, civic responsibility in the anti-corruption movement can be realised through several important steps, including educating and socialising the public about the dangers of corruption as a misappropriation of state funds and a social disease that harms many parties. Understanding external factors like weak power institution supervision and internal factors like family influence is crucial to understanding corruption. Because many corrupt officials and businesspeople collude, government officials need anti-corruption training. To deter corruption and promote public prosperity, confiscate and return corrupt assets to the state."*

These measures demonstrate that eradicating corruption requires society's participation and consistent law enforcement. Education and harsh penalties can raise corruption awareness and resolve it. In his interview on December 10, 2024, AR HMI commissariat cadre Muhammad Darwis Universitas Muhammadiyah Mataram stressed that the conservative approach to the anti-corruption movement strengthens values and norms, such as empowering rural communities to understand the dangers of corruption and the importance of active participation in its prevention. To foster honest, ethical citizens, elementary to tertiary education should include anti-corruption education. Media portrayals of corruption's dangers promote morality and public ethics. Fair and consistent law enforcement and strict punishment, within human rights frameworks and national legal systems, deter crime and maintain social order.

The conservative anti-corruption movement strengthens values and norms by empowering village communities to recognise corruption and the need to prevent it. All educational levels must have integrated anti-corruption education, widespread media socialisation, and consistent law enforcement to build citizens' integrity and maintain social order.

Discussion

Civic responsibility is a form of citizen involvement and social responsibility towards the public. For example, citizenship is getting guarantees for individual rights through law, organising and maintaining virtuous citizens in communities, or extending citizen rights to other groups (Nashmena et al., 2022). Civic responsibility is an essential factor for a democratic society. Individuals who embrace civic responsibility can promote civic values and engage in

social affairs to advocate for the benefits of citizenship using technology (Rafique et al., 2016). Thus, civic responsibility is a form of citizen involvement in public services, especially on corruption issues. To achieve this, citizens must participate and commit to providing transparent, open, accessible, and corruption-free services. Citizenship responsibility encompasses two aspects: citizen involvement in addressing corruption and active participation in eradicating it within educational, social, legal, and religious contexts. The forms of citizen involvement in responding to political issues:

Forms of Citizen Involvement in the Fields of Education, Social Work, Law, and Religion In The Campaign of the Anti-Corruption Movement

First, citizen involvement in education through strengthening anti-corruption values has not been maximised, so the corruption problem has not been resolved until now. Citizen involvement in education to improve anti-corruption values is essential in building an honest and integrated generation. Through education, citizens can better understand the dangers of corruption and its impact on society and development. Schools and educational institutions are strategic places to instil integrity, transparency, and accountability in students early on. In addition, the curriculum can be designed to integrate an understanding of ethics and law and provide an in-depth knowledge of anti-corruption behaviour.

However, the reality is unexpected because citizens are not involved in campaigning and socialising against corruption in schools, universities, and formal institutions. In character education put forward by Sutrisno (2016), the fundamental values in the formation of legislation, especially anti-corruption education, must use Pancasila as a philosophical foundation, namely as a way of life, awareness, and legal ideals, so that the standardisation of state administration based on the fundamental values of the Pancasila state as a pure education system will be achieved. Furthermore, schools function as educational establishments, tasked with cultivating positive individuals. Especially at the elementary school, middle school, and high school levels, positive behaviour needs to be formed from the beginning as a foundation for building an anti-corruption spirit in children in educational institutions. Corruption is a matter of values; in this case, corruption has the wrong value because it contains ugliness, depravity, dishonesty, immorality, and deviation from holiness (Puskur, 2010).

It is not limited to formal educational institutions; community involvement can also be done through various educational programmes outside school. Communities and civil society organisations can play a role by organising campaigns, discussions, and training on anti-corruption. The active participation of citizens in these programmes will build collective awareness and a shared commitment to fighting corruption. In addition, collaboration with mass media and digital platforms can help spread anti-corruption messages widely and effectively. Strengthening anti-corruption values through education must involve parents and the family environment. As the first and foremost educators, parents can provide examples of honest and responsible behaviour to their children. With synergy between families, schools, and communities, anti-corruption values can be firmly embedded, thus creating a generation that can reject and fight corrupt practices in the future.

Second, citizen involvement in the social sector through community involvement in campaigning for anti-corruption movements has not effectively mobilised the community and social organisations as independent controllers and supervisors in conveying corruption issues circulating in government institutions. Citizens are organising and participating in social activities such as peaceful demonstrations, anti-corruption seminars, and public discussions to increase understanding of corruption's negative impacts. Law enforcement agencies such as the police and the Corruption Eradication Commission have long normatively implemented this method. Social media is also a potent tool in organising anti-corruption campaigns because it allows essential messages to be disseminated quickly and widely. This has little impact on eradicating corruption. Thanks to technology, this movement has become more inclusive and can reach various levels of society, both in urban and rural areas. It can only be accessed by people with excellent internet access.

Citizen involvement in campaigning for the anti-corruption movement can be done by integrating three factors that must be present: First, a participation programme by providing a social media platform and human resources. Second, non-governmental organisations and external actors can provide power in conveying community aspirations, but they have limitations. Third, citizens design short-term and long-term programmes in the anti-corruption movement (Verdenicci & Hough, 2015). Community anti-corruption campaigns can be attempted by socialising regulations and stopping corruption in government and law enforcement (Zhang, 2023). In addition, anti-corruption social campaigns can involve community leaders, influencers, and local leaders as role models for living a life free from corruption. With the support of public figures, anti-corruption messages can be better accepted and internalised by the wider community. Through these various forms of social involvement, citizens become more aware of the importance of their role in rejecting corruption and, in turn, creating sustainable social change for a more transparent and just future.

Third, citizens are actively involved in the legal field, campaigning against corruption through legal and judicial institutions. However, the participation of citizens has not been maximised in reporting suspected corruptors because it is constrained by regulations in reporting, legal protection for witnesses, forms of evaluation, and platforms for distributing information to citizens. Citizens commit tax evasion in various ways in evading taxes (Litina & Palivos, 2016); grassroots bribery plays the role of three actors in carrying out bribery in behaving corruptly and providing passive information to third parties (Levati & Nardi, 2023); empirical data shows four cases as acts are considered obstruction of justice if the act interferes with part or all of the law enforcement process, from start to finish. The act of obstructing does not necessarily demand results but only efforts to block the legal process. An act is also considered obstruction of justice if carried out intentionally to delay the legal process (Isra et al., 2017).

On the other hand, citizen involvement in the legal field through law enforcement institutions is conceptually significant in ensuring a fair and transparent legal system. Citizens can play an active role by reporting cases of corruption or other law violations that they witness to the authorities, such as the police, prosecutors, or the Corruption Eradication Commission. Through this mechanism, citizens also support practical law enforcement efforts and oversee the legal process so that it runs according to the rules. This involvement reflects the role of the community as a "watchdog" that helps maintain the integrity of the legal system. In addition, the criminal justice system community strengthens law enforcement institutions' accountability by serving as witnesses in trials and participating in public supervision of the legal process. Legal institutions that work with transparency and are supervised by the community tend to be more responsive and professional in handling cases, especially those involving corruption or abuse of power. This is based on the concept of Soekanto (1989), who emphasised that legal institutions can counsel prosecutors, judges, and the community to minimise corrupt behaviour in legal institutions. Anti-corruption campaigns can be led directly by the government, including state officials, executive and legislative bodies, and people with relatively high incomes (Yang et al., 2024).

Citizen involvement in law enforcement institutions can also be realised through participation in programmes organised by legal institutions, such as legal education or legal counselling for the community. With a more profound understanding of the law and their rights, the community can be more proactive in demanding justice and rejecting illegal practices. This also strengthens the relationship between the community and law enforcement institutions, thereby creating public trust and support for the institutions tasked with enforcing the law in the country.

Fourth, the participation of religious figures in campaigning to stop corruption has yet to make citizen involvement in the religious field effective. Several religious figures are caught in corruption cases, such as the case of the former Minister of Religion of the Republic of Indonesia, Mr Surya Darma Ali, in the case of procuring the Qur'an for the Indonesian people. The corruption case at the Indonesian Ministry of Religion is defined in three themes:

corruption, bribery, and defendants (Suswanta et al., 2022). Although religious leaders possess moral authority and influence within their institutions, they face several weaknesses: limited political power, challenges in understanding corruption issues, and difficulties in effectively conveying anti-corruption campaigns to the broader community, which also struggles to accept these messages (Roshady & Wibowo, 2024). Thus, religious figures must work hard to campaign against corruption in religious communities and the broader community so that their influence as figures, *ustadz*, and *kiai* can influence behaviour that opposes corruption. Therefore, citizens can participate in religious institutions as a form of participation and a sense of responsibility for public and corruption issues.

Involving citizens in the religious field by utilising religious figures to campaign for the Stop Corruption movement is an effective strategy for spreading anti-corruption values. Religious figures significantly impact their communities due to their trustworthiness as moral and spiritual role models. By using religious platforms, such as sermons, lectures, or religious studies, they can convey important messages about the dangers of corruption and the values of honesty, justice, and integrity taught in religion. This helps instil awareness that corruption is not only against the law but also against religious principles. In addition to conveying moral messages, religious figures can invite the congregation to play an active role in the movement against corruption. They can encourage the congregation to get involved in social activities to eradicate corruption, such as anti-corruption campaigns at the community level, or provide support for anti-corruption initiatives carried out by the government and non-governmental organisations. Religious figures can also emphasise the importance of personal integrity in everyday life, from refusing bribes to reporting known acts of corruption.

The involvement of religious figures in the campaign to stop corruption strengthens the moral message and creates a social environment conducive to behavioural change. Religious figures can mobilise citizens to unite against corruption by utilising solid religious values. When the anti-corruption message is often delivered through a religious approach, its acceptance is broader and more profound because it is based on spiritual beliefs embedded in people's hearts.

Supporting Factors in the Form of Citizen Participation in Eradicating Corruption

Citizen participation in eradicating corruption is essential to create a clean and transparent government. One of the most basic forms of participation is reporting known or suspected acts of corruption. The public can use official channels provided by the government, such as the Corruption Eradication Commission or complaint units in public institutions. Regarding citizen participation in preventing corruption, Kennedy (2023) emphasised that citizens play a vital role in preventing corruption as a form of social control. High social control will narrow the scope of corruption and expand the scope of anti-corruption. For the rate of growth of corruption to continue to be suppressed, efforts to encourage public awareness in preventing corruption need to be continuously pursued, one of which is by giving awards to the public for efforts to eradicate corruption as regulated in Government Regulation Number 71 of 2000 concerning Procedures for Implementing the Role of Eradicating Corruption and by the norms set by the Community and State Administrators.

Social control is a normative aspect of community life; it can provide a basis for thinking about deviant behaviour and its consequences, including prohibitions, demands, punishments, and compensation (Soemitro, 1990). Soemitro (1990) added that deviant behaviour depends on social control, meaning that social control determines a particular behaviour as deviant. The more dependent the behaviour is on social control, the heavier the value of the deviation carried out by the perpetrator (Suryanto et al., 2018). Therefore, deviant actions cannot be justified because society considers them unacceptable.

Citizens, as social controllers, can report suspected corruption; citizens also play an active role in exposing and preventing abuse of authority that is detrimental to the state. In addition, citizens can participate by supervising public policies, especially regarding budgets, and implementing government projects. In today's digital era, many online platforms allow the

public to access and monitor the transparency of state budget management. By being involved in this supervision, the public can ensure that the state budget and resources are used for the proper purposes and can immediately identify potential irregularities.

Citizen participation can be achieved through education and counselling about the dangers of corruption. The community, including civil society organisations, can play a role in educating the public about the negative impacts of corruption on social and economic welfare. This counselling can be done through seminars, campaigns, social media, and activities in local communities. Verdenicci and Hough (2015) explain that citizens play an important role in anti-corruption. For example, providing education to citizens and NGOs plays an active role in combating corruption. Shpak et al. (2022) state that participation can increase social trust and improve citizens' political and legal culture by providing education and counselling. Increasing public awareness can foster a more robust anti-corruption culture in society. Finally, citizens can also play a role in eradicating corruption through support for policies and regulations that are pro-transparency and anti-corruption. This can be realised by electing leaders with integrity and supporting anti-corruption reforms in elections. Active political participation, including in public dialogue and decision-making, is essential to ensure the government is committed to eradicating corruption and upholding the rule of law.

The Role of the Younger Generation in the Conservative Context

The young generation is teenagers who will later become the shoots of hope and capital for the nation's future development (Kasidin, 2020). The young generation of youth are residents aged 15-35 years who are idealised as figures full of energy, enthusiasm, and creativity to create a spirit of renewal (Kustiyono, 2021). Law Number 40 of 2009, concerning Youth, emphasises the importance of youth contributions as agents of change who can advance the nation through various means, including self-development, improving the quality of human resources, and active participation in national life. With a population dominated by the productive age group, the younger generation has enormous potential to influence the direction of national development (Sari et al., 2024). Thus, the younger generation is the bud and hope of the nation because they have the capital, energy, enthusiasm, and creativity to realise better and more responsible national development.

The conservative anti-corruption movement efforts by the younger generation usually focus on preserving moral values, ethics, and traditional norms that reject all forms of corruption. *First*, the conservative approach emphasises the importance of strengthening moral foundations as the main deterrent to corruption. One of the efforts is to educate the younger generation about the importance of integrity, morals, honesty, and responsibility from an early age. This education can be provided by families, schools, or religious institutions to help shape the character of the younger generation and ensure they are committed to avoiding involvement in corruption. Moral foundations are based on the idea that moral judgements are intuitive and not rational. When people face moral violations, they react effectively to them, which in turn causes them to make judgments (Graham et al., 2009; Haidt & Graham, 2007; Haidt & Joseph, 2004). This rationalisation occurs due to judgment: that is, people reason about moral judgments, but these judgments are post-hoc and do not play a causal role in the judgment (Haidt, 2001). In other words, the more a person relies on these two bases when making moral judgements, the more a person considers issues of compassion and justice when judging right and wrong, and the greater the person's perception of corruption. Furthermore, the indirect impact of political views on perceptions of corruption via these two morality dimensions is quite significant: the more liberal a person is, the more likely they are to use moral bases of harm and justice when making moral judgements, and, in turn, they are more likely to perceive corruption as something more significant (de Oliveira Leite et al., 2021).

Second, the conservative movement involves a robust local religious and culture-based approach. The younger generation is encouraged to return to religious values that teach honesty and anti-corruption attitudes, as well as respect local customs and traditions, emphasising respect for justice and morality. Religious communities can use religious teachings

as a basis for rejecting corruption, spreading the message that acts of corruption are not only against the law but also contrary to the spiritual values they embrace. Mukri & Baisa (2020) explain that instilling an anti-corruption character in the younger generation is effectively supported by religious and cultural values rooted in faith and devotion to God Almighty, promoting noble morals. Suwanda et al. (2018) expect that integrating local cultural values with social studies subjects will foster an anti-corruption culture. Anti-corruption culture can be internalised in students if given through a learning process using local character-based teaching materials by teachers. Thus, conservatism based on local religious and cultural values can be used as a guideline in fostering the morals of the younger generation.

Third, in addition to moral education, the young generation involved in this conservative movement also seeks the critical role of the family in instilling anti-corruption values. The family is the first social unit to shape children's mindsets and attitudes towards integrity. Families can involve their children in family worship consistently and continuously, provide an understanding of anti-corruption through the word of God, teach how to pray, and instill the value of fear of God so that their children do not commit acts of corruption, no matter how small, and can teach children practical ways not to commit corrupt behaviour by not taking friends' property, not cheating when doing assignments, being honest, and living simply, which can be seen from their lifestyle, dressing, and eating simple food (Thoomaszen & Tameon, 2018). The family is considered the best institution for educating children aged 4 to 9 to be given corruption prevention education by providing examples and role models from parents (Fitriyah & Permatasari, 2018). Thus, parents who set an example in their daily lives by rejecting all forms of dishonesty and cheating will significantly impact their children's behavioural patterns. In this movement, the family was the central pillar that kept the younger generation from falling into corrupt behaviour.

Finally, this conservative movement emphasises the importance of simplicity and a work ethic in everyday life. The younger generation is invited to reject a luxurious and excessive lifestyle that can trigger corrupt practices. They are expected to exemplify the broader community by implementing a simple life and working diligently and honestly. Simplicity is one way to instil awareness that wealth obtained legally and through hard work is more valuable than wealth obtained through illegal means. Thus, the younger generation plays a vital role in the efforts of the conservative anti-corruption movement to provide encouragement and reinforcement of political values and civic values in specific environments that can build, influence, and shape the attitudes and behaviour of the younger generation who are active, creative, and innovative in fighting corruption.

Conclusion

Civic responsibility encompasses two dimensions: citizen involvement and citizen participation in addressing and eliminating corruption within educational, social, legal, and religious contexts. The younger generation is instrumental in the conservative anti-corruption movement, promoting and reinforcing moral, spiritual, cultural, and civic values in environments that can shape the attitudes and behaviours of youth, who are active, creative, and innovative in combating corruption. This conservative anti-corruption initiative aims to cultivate character and integrity in youth through extensive campaigns, promotions, counselling, and mentoring. This research implies expanding the understanding of citizenship as a social practice beyond mere legal-formal dimensions. It also involves internalising local religious, cultural, and ethical values, catalysing collective action. This research establishes a basis for creating contextual and value-oriented educational and empowerment initiatives for the youth by formulating comprehensive interventions that integrate moral, religious, and local cultural values to cultivate integrity and proactivity in the anti-corruption movement. It is advised that local and central governments develop policies that promote the enhancement of anti-corruption education rooted in local values and religious spirituality across all educational levels, both formal and non-formal, by implementing integrative regulations within the curriculum pertaining to citizenship, religion, and character education. Future research should

be undertaken in regions with diverse social and religious contexts to comprehend the impact of local circumstances on the interpretation of civic duty in addressing corruption. Moreover, longitudinal and action research are essential for monitoring the ongoing internalisation of anti-corruption principles.

Acknowledgements

The author would like to thank the Education Financing Institution (LPDP) of the Ministry of Finance of the Republic of Indonesia and the Higher Education Financing Agency (BPPT) of the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia as the funders so that they can participate in the international conference activities at the Annual Civic Education Conference (ACEC) in Indonesia. The author also expresses his gratitude to student and youth organisations that have provided research data so that this research can be well prepared and presented at the international conference.

Disclosure Statement

The author(s) do not have any potential conflicts of interest to disclose.

Funding Statement

Decree of the head of the higher education financing centre of the ministry of education, culture, research, and technology, number 03021/J5.2.3/BPI.06/10/2022 on the determination of recipients of the Indonesian education scholarship programme of the ministry of education, culture, research, and technology in 2022.

Ethics Approval

This study was approved by the Universitas Muhammadiyah Matara Ethics Committee (approval no. 58/II.3.AU/A/II/2025).

References

- Adelopo, I., & Rufai, I. (2020). Trust deficit and anti-corruption initiatives. *Journal of Business Ethics*, 163(3), 429–449. <https://doi.org/10.1007/s10551-018-4059-z>
- Ashforth, B. E., & Anand, V. (2003). The normalization of corruption in organizations. *Research in Organizational Behavior*, 25(1), 1–52. [https://doi.org/10.1016/S0191-3085\(03\)25001-2](https://doi.org/10.1016/S0191-3085(03)25001-2)
- Bamidele, O., Olaniyan, A. O., & Ayodele, B. (2016). Culture, corruption, and anticorruption struggles in Nigeria. *Journal of Developing Societies*, 32(2), 103–129. <https://doi.org/10.1177/0169796X15610015>
- Bustan, R., & Mailani, L. (2022). Effectiveness of anti-corruption counseling with psycho-religious approach to develop student integrity character. *Integritas: Jurnal Antikorupsi*, 8(1), 135–149. <https://doi.org/10.32697/integritas.v8i1.896>
- Butt, S. (2011). Anti-corruption reform in Indonesia: an obituary? *Bulletin of Indonesian Economic Studies*, 47(3), 381–394.
- Chen, Y., Ding, Y., Mao, L., Pan, Y., & Wang, X. (2024). How corruption prevails: a laboratory experiment. *China Economic Review*, 88, 20–37. <https://doi.org/10.1016/j.chieco.2024.102290>
- Creswell, J. W. (2016). *Research design: qualitative, quantitative and mixed methods approaches*. Sage publications.
- de Oliveira Leite, R., Dias, R., & Mendes, L. (2021). Morality and perception of corruption. *Latin American Business Review*, 22(2), 163–188. <https://doi.org/10.1080/10978526.2020.1777558>
- Firman, F., Kaso, N., Arifuddin, A., Mirnawati, M., Ilham, D., & Karim, A. R. (2021). Anti-corruption education model in Islamic universities. *Al-Ishlah: Jurnal Pendidikan*, 13(3), 2146–2158. <https://doi.org/10.35445/alishlah.v13i3.843>

- Fitriyah, M. A. T., & Permatasari, N. A. P. (2018). Anti-corruption behavior education for children to prevent corruption as extraordinary crime in the city of Surabaya. *Nusantara Science and Technology Proceedings*, 75–83. <https://doi.org/10.11594/nstp.2019.0411>
- Frolova, I. I., Voronkova, O. Y., Alekhina, N. A., Kovaleva, I., Prodanova, N. A., & Kashirskaya, L. V. (2019). Corruption as an obstacle to sustainable development: A regional example. *Entrepreneurship and Sustainability Issues*, 7(1), 674–689. [https://doi.org/10.9770/jesi.2019.7.1\(48\)](https://doi.org/10.9770/jesi.2019.7.1(48))
- Gong, T., & Yang, S. L. (2019). *Controlling bureaucratic corruption*. In Oxford Research Encyclopedia of Politics.
- Graham, J., Haidt, J., & Nosek, B. A. (2009). Liberals and conservatives rely on different sets of moral foundations. *Journal of Personality and Social Psychology*, 96(5), 1029–1046. <https://doi.org/10.1037/a0015141>
- Haidt, J. (2001). The emotional dog and its rational tail: a social intuitionist approach to moral judgment. *Psychological Review*, 108(4), 814. <https://doi.org/10.1037/0033-295x.108.4.814>
- Haidt, J., & Graham, J. (2007). When morality opposes justice: Conservatives have moral intuitions that liberals may not recognize. *Social Justice Research*, 20(1), 98–116. <https://doi.org/10.1007/s11211-007-0034-z>
- Haidt, J., & Joseph, C. (2004). Intuitive ethics: How innately prepared intuitions generate culturally variable virtues. *Daedalus*, 133(4), 55–66. <https://doi.org/10.1162/0011526042365555>
- Isra, S., Yuliandri, Amsari, F., & Tegan, H. (2017). Obstruction of justice in the effort to eradicate corruption in Indonesia. *International Journal of Law, Crime and Justice*, 51(1), 72–83. <https://doi.org/10.1016/j.ijlcj.2017.07.001>
- Johnston, M. (2014). *Corruption, contention and reform: the power of deep democratization*. Cambridge University Press.
- Kasidin, S. (2020). Pendidikan ideologi Pancasila bagi pemuda berdasarkan peraturan daerah kota Cirebon nomor 3 tahun 2013 tentang kepemudaan jo undang-undang nomor 40 tahun 2009 tentang kepemudaan. *FOCUS: Jurnal of Law*, 1(1), 38–49. <https://doi.org/10.47685/focus.v1i1.87>
- Kennedy, J. (2023). Preventing corruption crimes of money laundering through community participation and POLRI investigators. *International Journal of Criminal Justice Sciences*, 18(1), 16–28. <https://ijcjs.com/menu-script/index.php/ijcjs/article/view/588>
- Khomsani, M. A., & Soetjipto, A. W. (2021). Hidden meanings of new anti-corruption movements in Indonesia after 1998: A mapping literature. *Integritas: Jurnal Antikorupsi*, 7(2), 263–278. <https://doi.org/10.32697/integritas.v7i2.816>
- Komalasari, K., & Saripudin, D. (2015). Integration of anti-corruption education in school's activities. *American Journal of Applied Sciences*, 12(6), 445–451. <https://doi.org/10.3844/ajassp.2015.445.451>
- Kustiyono, D. (2021). Membangun organisasi kepemudaan. *Batara Wisnu: Indonesian Journal of Community Services*, 1(1), 5–13. <https://doi.org/10.53363/bw.v1i1.2>
- Levati, M. V., & Nardi, C. (2023). Letting third parties who suffer from petty corruption talk: Evidence from a collusive bribery experiment. *European Journal of Political Economy*, 76(2), 102233. <https://doi.org/10.1016/j.ejpoleco.2022.102233>
- Litina, A., & Palivos, T. (2016). Corruption, tax evasion and social values. *Journal of Economic Behavior and Organization*, 124, 164–177. <https://doi.org/10.1016/j.jebo.2015.09.017>

- Lu, J., Ren, L., Qiao, J., Yao, S., Strielkowski, W., & Streimikis, J. (2019). Corporate social responsibility and corruption: Implications for the sustainable energy sector. *Sustainability (Switzerland)*, 11(15), 1–20. <https://doi.org/10.3390/su11154128>
- Mukri, S. G., & Baisa, H. (2020). The anti-corruption education on the basis of religion and national culture. *Jurnal Cita Hukum*, 8(2), 399–414. <https://doi.org/10.15408/jch.v8i2.16503>
- Mulayana, D., & Sukarlina, L. (2020). Growing the character of responsibility in students through teacher's exemplary in anti-corruption education efforts. *2nd Annual Civic Education Conference (ACEC 2019)*, 67–72. <https://doi.org/10.2991/assehr.k.200320.013>
- Musofiana, I. (2020). Anti-corruption education at an early age as a strategic move to prevent corruption in Indonesia. *The 2nd Proceeding Indonesia Clean of Corruption in 2020*, 304–312. <https://jurnal.unissula.ac.id/index.php/the2ndproceeding/article/view/1098>
- Mungiu-Pippidi, A. (2015). *The quest for good governance: how societies develop control of corruption*. Cambridge University Press.
- Nardo, M. N., & Francis, R. D. (2012). Morality and the prevention of corruption: action or intent—a new look at an old problem. *Journal of Financial Crime*, 19(2), 128–139. <https://doi.org/10.1108/13590791211220403>
- Nashmena, H., Malik, S., & Nadeem, M. (2022). Impact of civic responsibility on decision to vote among adults. *Journal of Research in Social Sciences*, 10(2), 31–50. <https://doi.org/10.52015/jrss.10i2.188>
- Neshkova, M. I., & Kalesnikaite, V. (2019). Corruption and citizen participation in local government: Evidence from Latin America. *Governance*, 32(4), 677–693. <https://doi.org/10.1111/gove.12401>
- Puskur. (2010). *Pengembangan dan pendidikan budaya & karakter bangsa: Pedoman sekolah*. Pusat Kurikulum, Badan Penelitian dan Pengembangan, Kementerian Pendidikan Nasional Republik Indonesia.
- Persson, A., Rothstein, B., & Teorell, J. (2013). Why anticorruption reforms fail—systemic corruption as a collective action problem. *Governance*, 26(3), 449–471. <https://doi.org/10.1111/j.1468-0491.2012.01604.x>
- Rafique, Z., Khoo, S. L., & Idrees, M. W. (2016). Civic engagement among the youth: empirical evidence from Kashmir, Pakistan. *Humanomics*, 32(3), 376–388. <https://doi.org/10.1108/H-12-2015-0077>
- Roshady, M. E. F., & Wibowo, S. A. (2024). Exploring the role of religious leaders and religious organizations in combating corruption in Indonesia. *Jurnal Sosiologi Reflektif*, 18(2), 447–470. <https://doi.org/10.14421/txjcq141>
- Sari, F. K., Astria, B. M., & Alisa, S. (2024). Peran dan tantangan generasi muda dalam perspektif undang-undang nomor 40 tahun 2009 tentang kepemudaan. *Adagium: Jurnal Ilmiah Hukum*, 2(2), 121–131. <https://doi.org/10.70308/adagium.v2i2.45>
- Setiadi, M. R., Narulita, R., Nikmah, H. W., Yuniarta, T. S., & Riswanda, R. R. (2022). Youth and creativity of the anti-corruption movement. *Journal of Creativity Student*, 7(2), 179–210. <https://doi.org/10.15294/jcs.v7i2.38199>
- Shpak, Y., Bandura, I., Primush, R., Dokalenko, V., & Abdullayev, V. (2022). Formation of anti-corruption consciousness of citizens as a direction of interaction of public authorities and institutions of civil society. *IJCSNS*, 22(3), 17–22. <https://doi.org/10.22937/IJCSNS.2022.22.3.3>

- Soekanto, S. (1989). *Pokok-pokok sosiologi hukum*. Rajawali Pers.
- Soemitro, R. H. (1990). *Legal and jurimetric research methodology*. Ghalia Indonesia.
- Suryanto, T., Seregig, I. K., Hartono, B., & Rivai, E. (2018). Preventing the acts of criminal corruption through legal community education. *Journal of Social Studies Education Research*, 9(2), 138–159. <https://jsser.org/index.php/jsser/article/view/265>
- Suswanta, S., Sutan, A., Misran, M., Nurmandi, A., Syamsurrijal, M., & Jubba, H. (2022). Seeing the corruption from digital media perspective: Case of corruption in the Indonesia Ministry of Religion. *Proceedings of the First International Conference on Democracy and Social Transformation, ICON-DEMOST 2021*, September 15, 2021, Semarang, Indonesia, 1–7. <https://doi.org/10.4108/eai.15-9-2021.2315557>
- Sutrisno, S. (2016). Peran ideologi Pancasila dalam perkembangan konstitusi dan sistem hukum di Indonesia. *JPK (Jurnal Pancasila Dan Kewarganegaraan)*, 1(1), 41–49. <https://doi.org/10.15294/ijicle.v3i1.42291>
- Suwanda, I. M., Sarmini, M., Listyaningsih, M., Murtiningsih, M., Misbakhun, M., & Chomariyah, N. (2018). Anti-corruption education (PAK) teaching materials based on local character in social science subjects (IPS) to build anti-corruption culture for young generation in Surabaya. *Proceedings of the 1st International Conference on Social Sciences (ICSS 2018)*, 1557–1561. <https://doi.org/10.2991/icss-18.2018.324>
- Thoomaszen, F. W., & Tameon, S. M. (2018). Parental participation in providing anti-corruption education to children as an effort to prevent corruption in the city of Kupang. *Asia Pacific Fraud Journal*, 3(2), 201–212. <https://doi.org/10.21532/apfjournal.v3i2.76>
- Transparency International. (2011). *The global coalition against corruption*. Transparency International. http://Archive.Transparency.Org/News_room/Faq/Corruption_faq
- Verdenicci, S., & Hough, D. (2015). People power and anti-corruption; demystifying citizen-centred approaches. *Crime, Law and Social Change*, 64(1), 23–35. <https://doi.org/10.1007/s10611-015-9585-3>
- Vian, T. (2020). Anti-corruption, transparency and accountability in health: concepts, frameworks, and approaches. *Global Health Action*, 13(1), 1694744. <https://doi.org/10.1080/16549716.2019.1694744>
- Weber, C. R., & Federico, C. M. (2013). Moral foundations and heterogeneity in ideological preferences. *Political Psychology*, 34(1), 107–126. <https://doi.org/10.1111/j.1467-9221.2012.00922.x>
- Wijaya, Y. (2014). Constructing an anti-corruption theology. *Exchange*, 43(3), 221–236. <https://doi.org/10.1163/1572543X-12341325>
- Xu, X., Li, Y., Liu, X., & Gan, W. (2017). Does religion matter to corruption? Evidence from China. *China Economic Review*, 42, 34–49. <https://doi.org/10.1016/j.chieco.2016.11.005>
- Yang, L., Milanovic, B., & Lin, Y. (2024). Anti-corruption campaign in China: An empirical investigation. *European Journal of Political Economy*, 85(4). <https://doi.org/10.1016/j.ejpoleco.2024.102559>
- Zhang, P. (2023). Anti-corruption campaign, political connections, and court bias: Evidence from Chinese corporate lawsuits. *Journal of Public Economics*, 222(4), 1–20. <https://doi.org/https://doi.org/10.1016/j.jpubeco.2023.104861>