

## THE CONCEPT OF ANTI-CORRUPTION EDUCATION LEADERSHIP IN THE ERA OF SOCIETY 5.0 IN AN ISLAMIC PERSPECTIVE

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### Abstract

*The millennial generation in the Society 5.0 era has different characteristics from previous generations. Millennials tend to always want to find out about the times. They search, learn and work in an innovative environment that relies heavily on technology to make changes in various aspects of their lives. In terms of providing input to this generation, a special strategy is needed. Similarly, anti-corruption education requires a special approach in order to provide them with a targeted understanding. Furthermore, a learning method that suits the character of the millennial generation is needed. Leadership plays a very important role in the anti-corruption education process for this millennial generation. Good and successful leadership will certainly be mentioned as the cause of good consequences in various results according to the scope of leadership. The author will present the concept of anti-corruption education leadership for the millennial generation in the Society 5.0 era through an Islamic perspective.*

Keywords: *Millennials, Society 5.0, Corruption.*

### 1. INTRODUCTION

Etymologically, the notion of corruption comes from the Latin *corruptusl corrupti*, then descended to various European languages, such as *corruption and corrupt* in England, *corruption* in France, and *corruptie* in the Netherlands. From these languages translated into Indonesian, it becomes corruption. Corruption is the opposite of fair, true, and honest conditions. (Purwanto and Fauzy, 2017). The word *corruptie* in Dutch then entered the Indonesian treasury into corruption. According to the Big Indonesian Dictionary (KBBI), corruption is the misappropriation or misuse of state money (companies, organizations, foundations, and so on) for personal or other people's benefit. Along with the development of science, the definition of corruption also develops. Where not only on a large scale that can harm the state, but in small institutions acts of corruption also have the potential to occur.

The relationship between leadership and corruption in general is difficult to reconcile, because the two do not show in one problem that can be equated. However, if it is related to the understanding that leadership can give birth, or allow acts of corruption to occur, then these two terms may be positioned as two issues that can support each other.

Good and successful leadership will be referred to as the cause of good consequences in various results according to the scope of leadership. But on the contrary, bad and failed leadership will be cited as the cause of bad (evil) consequences in various things as well. Corruption is one form of bad and even called evil, either by any religion or nation. In the rule of law in Indonesia, it is clearly regulated in Law Number 3 of 1971 concerning the eradication of criminal acts of corruption. The rampant corruption even some people say corruption has become a culture in the midst of public and state life in Indonesia.

The current corruption problem can be described in the loss of honesty, care, responsibility, discipline, hard work, and independence as an individual. The government has made various efforts in combating corruption. The establishment of the KPK (Corruption Eradication Commission) in 2002 became a form of supervision of corruption crimes that were rife in the Republic of Indonesia. However, the government's role in fighting corruption is less than optimal without public involvement. Based on Corruption *Perception Index* (CPI) data, it shows that Indonesia has shown signs of improvement, although it is still fairly fluctuating, but this achievement needs to be improved with involvement from various parties.

Islam calls corruption the term *jarimah* or *jinayah*. These two terms have the same meaning, namely actions prohibited by Islamic law, whether the act is about the soul, property, or others. There is a verse that states that it is forbidden to eat other property by means of vanity. And the prohibition on bribing judges in order to control property to which they are not entitled. As stated in the Qur'an Surah Al-Baqarah verse 188:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

It means: *"And do not eat the treasures among you in a vanity way, and (do not) bribe them to the judges, with the intention that you may eat some of them by sin, when you know."*

In Islamic teachings, it is explained that corruption is [Ignorant behavior](#) that must end. Islam teaches that oppression, arbitrariness, and misappropriation are forms of ignorant behavior that can harm other human beings. In the days of [Prophet Muhammad \(peace be upon him\)](#) A number of corruption cases have been found. The Prophet then warned his people that this despicable act should be avoided. One of the incidents when he sent Mu'adz ibn Jabal to Yemen to build a community there about [Zakat](#). Before leaving, the Prophet advised Mu'adz not to commit acts of corruption there.

The importance of anti-corruption education needs to be applied by every individual, starting from the family, school and community environment. We can dig education from

the Quran as the main source of law for Muslims, so that anti-corruption education can be part of Islamic education. It contains verses that explain, among others, the obligation to obey parents and government rules, all of which are part of anti-corruption education. With the running of anti-corruption education with Islamic teachings and values applicable in everyday life, it will be very useful in modern times. The teachings and values of Islam will ward off the bad influence of modernization that is currently struck, and will make the atmosphere of personal and community life neat and warm and spiritually fertile (Budiman, 2017: 2-3).

## **2. IMPLEMENTATION METHOD**

This research is a type of *library research*, meaning that research data comes from literature sources in the form of books, scientific articles, journals, magazines and other sources that are coherent with the object of discussion. This research is *descriptive-analytical*, which seeks to describe clearly and systematically the object of study, then analyze the research discussion (Mukodi, 2016). The collected data will be compiled, analyzed, and then a conclusion is drawn.

## **3. RESULTS AND DISCUSSION**

### **3.1. Definition of Educational Leadership**

Leadership comes from the word "leader". The leader is a person who receives tasks to be passed on to people (systems) within the limits of their guidelines, of course, in accordance with abilities, expertise, fields, in addition to the concept of closeness to the Creator and his messenger who is always the soul of the leader (Jhuji, 2020). Some figures mentioned about leadership include:

a. Jamaluddin Idris

Leadership is the force that directs your struggle or actions to success. Schuller believes that in humans there is leadership potential, but unfortunately many do not realize it.

b. Syafaruddin and Irwan Nasution

Leadership is the behavior of a leader in influencing individuals or groups of people that take place anytime and anywhere. The leadership process takes place at home, at school, in mosques, as well as in various community organizations. The principal is the leader of teachers, staff and students. At the same time teachers are educational leaders who influence students to carry out learning activities in order to achieve teaching goals.

From the explanation above about leaders, broadly speaking it can be concluded that leaders / leadership is a determinant of power policies that move your struggle or activities towards success by always behaving nobly. While education comes from the word *didik*, meaning to

build, get the prefix pe-, suffix –an, which means the nature of the act of fostering or training, or teaching and educating itself. According to Augustine Hermino, education is the key word in every effort to improve the quality of human life, which has a role and objective to 'humanize humans'. Education is essentially a process of maturation of quality of life. (Al Shaifullah et al., 2021)

Through some of the thoughts above, it can be understood that educational leadership is a person who leads / drives a change in the world of education by using the principle of akhlaqul karimah to humanize humans (humanistic/human) as a whole.

### **3.2. Anti-Corruption Education Leadership in Islamic Perspective**

Optimal eradication of corruption must start from the leader. Commitment to eradicate eradication alone will not be enough if it is accompanied by actions aimed at fulfilling that commitment. It is not enough to make speeches or make statements to reaffirm this commitment, but there is little concrete action on the ground.

The importance of solid leadership also makes it clear that rooting out corruption is not just about pleasing or maintaining a clean image. Of course, all of that happens when corruption is completely eradicated and the perpetrators are severely punished. The country's leaders should learn from other countries that have done so well in combating corruption.

Power always tends to be corrupt, however, if the leader is able to show decisiveness, at least the power he has will not be abused. What this nation needs is a leader, not a leader who puts forward political transactions but still holds power.

Leaders must be the main role models in preventing corruption in the future and leaders are obliged to reduce corruption, both individually and collectively. He must be able to set a good example, that corruption in its various forms is despicable and forbidden by Allah SWT. From Q.S. Al-Baqarah verse 188 mentioned in the introduction, using others incorrectly is an act that is forbidden and hated by Allah SWT. According to Islam, it is forbidden to eat possessions that do not belong to you. Furthermore, according to the verse, a leader must recognize himself as a leader who dares to say that right is right and wrong is wrong. Leaders should be the main role models in instilling the belief that perpetrators of corruption are traitors to religion. He must not abuse the position and leadership given to him. Therefore, leaders must follow religious principles in carrying out their mandate. Allah Almighty says in Surah Al-Anfal verse 27:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنِيكُمْ وَأَنْتُمْ تَعْلَمُونَ

Meaning: *O believers, do not betray Allah and the Messenger (Muhammad) and (also) do not betray the commissions entrusted to you, while you know.*

It is clear from this verse that the betrayal of the trustee is tantamount to the betrayal of Allah and His Messenger and that corruption is a form of betrayal of the trust.

If you look at the phenomenon of corruption more deeply, it will be realized that it is caused by the value system adopted and chosen by each individual. This system includes matters of consciousness, perception and mental spirituality, thus the act of corruption is an act related to moral and ethical issues.

Islam as one of the religions and value systems plays an important role in providing enlightenment of values, moral awareness, mental improvement and moral refinement by utilizing existing potential. Therefore, existing Islamic leaders should be the main models towards moral revolution (transformation) through the enlightenment of religious thought that liberates the behavior of people with corrupt mentalities. And the leader must dare to appear as an example in echoing the voice of the eradication of corruption and put the eradication of corruption as the main agenda and priority, he must put the scriptures as the main benchmark in carrying out his virtues. Allah Almighty says in Surah Al-Ahzab verse 36:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

Meaning: *And it is not proper for men who believe and not (also) for women who believe, when Allah and His Messenger have established a decree, there will be for them (other) choices about their affairs. And whoever disobeys Allah and His Messenger is indeed a heretic, manifest heresy.*

Based on this verse, Allah commands the leaders of Muslims to always carry out their decisions according to the statements of the Quran and the Sunnah of the Prophet. Therefore, leaders must be the main pioneers in eradicating crime and tyranny which include corrupt practices. To achieve that mindset and commitment, leaders must do several things:

1. The leader must always embody the truth and have the ability to behave, speak and strive responsibly to fulfill his duties. He must understand that the leadership he holds is accountable to Allah Almighty and His Messenger.
2. One example that leaders must apply is to teach tabliq values in their lives. He must be able to convey something responsibly, honestly and openly. The Prophet (peace be upon him) said in a hadith narrated by Muslims which means: "*Verily honesty brings goodness and goodness leads to heaven and indeed lies bring evil and evil leads to hell. People who always lie and look for lies will be written by Allah as liars (HR Muslim)*".

As a prospective main actor in anti-corruption education, the author would like to propose an approach to teaching anti-corruption values in life, which is actually an approach to PAI learning in schools, but can also be applied in various areas of life, namely:

1) Habituation Approach

This approach is implemented by providing opportunities for subordinates to practice their religious teachings at any time.

2) Emotional Approach

This approach is an effort to arouse the emotions and feelings of subordinates so that they believe, understand and live in accordance with Islamic creeds, and encourage students to be sincere in their religious teachings, especially those related to moral practice.

3) Rational Approach

That is, efforts to understand and accept the truth of religious teachings. Information about good and real values is processed psychologically, creating an effective attitude towards the object of value. When his rational consciousness accepts the object of value as truth, his effective attitude encourages him to appreciate, accept, and cherish it.

4) Functional Approach

That is trying to present Islamic teachings that emphasize its usefulness in the daily life of subjects according to their level of development.

5) Exemplary Approach

This approach is carried out by presenting exemplary behavior and directly creating conditions for establishing close relationships between institutions, subordinate and managerial behavior that reflects commendable morality, and indirectly providing illustrations in the form of exemplary stories.

By constantly seeing and observing a person's personality and reliable role models, subordinates are more aware of accepting these values as good and true.

### **3.3. Understanding the Era of Society 5.0**

Society 5.0 is a concept where technology makes human life easier and technology becomes part of humans themselves. Society 5.0 is a concept that allows mankind to use science based on modern technology such as *AI (Artificial Intelligence / artificial intelligence)* and robots to meet the needs and facilitate human life.

The concept of Society 5.0 is actually not much different from the previous one, namely Society 4.0. The difference is the focus on context, where Society 4.0 focuses more on the context of technological development, while Society 5.0 focuses more on the human context.

To understand the evolution of Society 5.0, we must also understand previous generations from Society 1.0 to Society 4.0.

Society 1.0 : The era of man hunting and new to writing

Society 2.0 : The era of farming where humans know the suitability of the land.

Society 3.0 : Industrial Age, when people started using machines for daily activities.

Society 4.0 : The era of information technology to the internet to support human activities.

Society 5.0 : The era of technology, where every technology is part of man himself.

The main components of Society 5.0 are people who can create new values through technological developments. This development aims to minimize social inequality and economic problems.

Perhaps all these advances sound a bit alarming because human tasks can easily be replaced by machines. However, Society 5.0 offers many positive benefits for human life. Here are some of the benefits:

1. Improve self-quality. As mentioned above, technological developments in Society 5.0 also promote human development. This affects the quality of a person. Even as technology advances, people still have a role to play in using this technology. Human skills are also constantly evolving in the field of technology. During this time, many jobs and companies have evolved into human resources with competent technological skills. If we have these skills, we will be sought after and needed, so we will have no trouble finding a job.
2. Expanding career opportunities. In addition to the above benefits, those of us who have special expertise in technology have access to a wider range of career opportunities. Almost all professions today require technology. In addition, technology opens up new opportunities in terms of employment that did not exist before. In the past, there were no known professions such as web developer, web designer, digital marketer, and others. All these types of jobs were born after the internet age so that people in those days had more career options.
3. Improve your skills and make work easier. As we know, technology facilitates many human activities. Operations that used to take a long time can now be performed more quickly and accurately. It offers the people themselves the opportunity to improve their skills in areas outside of their own work. For example in digital marketing work. In the past, marketing efforts were only focused on selling products to as many consumers as possible. With the

advancement of Society 5.0 technology, marketers can now develop skills ranging from psychology to understanding consumer behavior and design to producing compelling advertising content.

4. Improves well-being. Society 5.0 allows people to feel safer. Employee earnings in the tech industry can be very high and ultimately make ends meet for an employee. This is in contrast to the early days of forced labor when wages could be very low despite working long hours. This is because the work done does not require special skills, and workers can be easily replaced by anyone.

The presence of the millennial generation is *sunnatullah*. The birth of this generation is the result of the development of science and technology. Millennials are generations born in the 1980s to 1990s or 2000s with creative personality traits, bright ideas and imaginations, accustomed to thinking, confident, being good social people and daring to express their opinions openly on social networks.

Millennials want to know more about time. They seek, learn, and work in innovative environments that rely heavily on technology to transform various aspects of their lives. Millennials believe in User Generated Content (UGC) more than one-way information, social media should be a social place, dislike traditional reading, keep up with technology, tend to be disloyal but work effectively.

Millennials rely heavily on social media but still don't have strong filters to filter the information they receive. You see the tendency of Internet users, who often do not care about moral and ethical values, to communicate and disseminate information on social networks. Though ethics plays a very important role in avoiding conflicts in society. Therefore, millennials need to prepare themselves by improving their character.

#### **3.4. Anti-Corruption Education in Islamic Perspective in the Era of Society 5.0**

In running an anti-corruption education program for the millennial generation, the first step needed is to provide students with an understanding of the role of human creation on earth, namely as *rahmatan lil alamin*. *Rahmatan lil alamin* is understanding the Qur'an and Hadith for the good of all humans, nature and the environment. As stated in the Qur'an Surah Al Anbiya Verse 107 "And it is not that We sent you, but to (be) a mercy for the hosts."

*Rahmatan lil Alamin* is the great nature of Islam whose concrete consummation is that others enjoy it, feel its benefits, are lifted up with dignity, everyone needs help from it and everything. The implementation of Islam *rahmatan lil alam* requires a wise attitude in its



management, namely: professional attitude, not easily provoked, not emotional, but patient in conveying a comprehensive understanding of Islam.

A good and sincere Muslim is one who is able to uphold the values of the Quran. The Qur'anic values that are understood are completely contextual and not rigid and frightening values. Islamic values call for one's behavior in good morals. The teachings of the Qur'an are the guidelines of the universe. If trained will form the character of *sakinah, mawaddah wa rahmah*. This character is referred to as moderate behavior. The millennial generation needs this character in facing the era of society 5.0.

Furthermore, a learning method is needed that is tailored to the character of the millennial generation that has been described earlier. Here the author explains the concept of TCW (Teenager Corruption Watch). Teenager Corruption Watch – hereinafter abbreviated as TCW – is an idea dedicated to fighting corruption in the millennial youth community. Conceptually, TCW can be applied, both in formal, non-formal, and informal education. In formal education (schooling), TCW can be implemented applicatively through the motto of role playing education. According to Melvin Silberman, role playing is a technique to reduce threats by role-playing and placing the facilitator in the main role and involving the class in responding, as well as setting the direction of the learning scenario (Melvin L. Silberman, 2006).

Thus, the role playing method allows the TCW community to easily and effectively transmit anti-corruption values to the younger generation. The previous assumption that anti-corruption learning is difficult to teach is of course refuted. Because, the TCW community with *the role playing* method has answered this assumption. This condition is evident from the recognition of a number of TCW communities who say that through TCW *and role playing* anti-corruption education can easily be absorbed and taught.

Anti-corruption learning materials in the TCW community include; (1) honesty; (2) concern; (3) self-reliance; (4) discipline; (5) responsibility; (6) hard work; (7) simplicity; (8) courage; and (9) justice (Mukodi and Afid Burhanuddin, 2017). However, these materials can be developed according to the conditions and situations in which the TCW community was formed.

Thus, each anti-corruption learning material can conceptually be translated into an operational definition properly. Applicatively, the TCW community can teach anti-corruption learning materials with *role playing* methods. The goal, so that the message and learning objectives can be conveyed properly. Especially if it is taught through *the right active* learning method, it will certainly facilitate the achievement of learning. No wonder, if Kasinyo Harto argues, that each

method is expected to provide aspects of *problem-based learning* for students, and lead to problem solving of every problem discussed (Kasinyo Harto, 2014).

There are several *role playing methods that can be used in anti-corruption learning, including the following: (1) the role playing method of moving places; (2) group resume role playing method; (3) the method of role playing television commercials; (4) role playing methods replicating ideas.* Further, it can be explained as follows:

First, the *role playing* method swaps places. The *role playing* method of swapping places aims to deepen anti-corruption understanding, brainstorming, and even problem solving. Technically, this method can be done in five steps as follows: (1) provide notebooks for TCW community participants; (2) Ask them to write in the notebook one of the following; (a) their anti-corruption education values; (b) their experience gained over the years; (c) what creative solutions can be done; (d) questions they have about anti-corruption learning materials taught in class; (e) their opinions on the topic of anti-corruption education; (f) facts about themselves and anti-corruption education materials; (3) instruct TCW community learners to attach note paper to their shirts and go around the classroom to read each other's notes; (4) Next, instruct learners to return to their respective groups and negotiate the exchange of notes with each other; (5) instruct learners to return to their respective places and experience various experiences of what exchanges they have made, and why.

Second, the *role playing* method resumes the group. This method aims to help students in the TCW community understand more deeply the anti-corruption education material. The steps are as follows: (1) divide the class into groups of 3 to 6 people; (2) inform TCW community students that this activity will explore their views on anti-corruption education; (3) convey that one way to explore insights is to create a resume; (4) provide news sources (newspapers, bulletins, journals) on anti-corruption education; (5) Instruct all groups to present resumes and present results on a rotating basis. Then provide feedback on their exposure.

Third, the *role playing* method of television commercials. This anti-corruption education method can be applied both inside and outside the classroom. The procedure is as follows: (1) divide TCW community students into teams, consisting of no more than 6 people; (2) instruct these teams to create a 30-second TV commercial about combating corruption; (3) The advertisement must contain anti-corruption slogans, dangers of corruption, or anti-corruption education; (4) explain the guidelines in a detailed and systematic manner; (5) have TCW community learners discuss first. So that anti-corruption advertisements can be accepted and attract public attention; (6)

Ask each team to present its presentation in turn. Then, give reinforcement about the importance of anti-corruption education and the dangers of corruption for human life.

Fourth, *the role playing* method repeats ideas. This method aims to stimulate discussion about the value and attitude of anti-corruption in everyday life. The steps are as follows: (1) divide TCW community students into groups of up to five people; (2) order each group to locate anti-corruption figures at home, or abroad; (3) then order them to write down the three men and their teachings on the anti-corruption education that has been carried out; (4) Teach each group in turns showing the teachings and attitudes of each character. (5) Encourage students to discuss critically about the teachings of these characters so that they can be exemplified in the present.

It should be understood that the four methods mentioned above are just examples of learning methods that can be applied in anti-corruption education, especially in the TCW community in the *millennial era*. The TCW community, and anti-corruption education activists can also use other methods that are more applicable so as to facilitate the realization of anti-corruption learning objectives..

#### **4. CONCLUSION**

Leaders should be key role models in future corruption prevention and committed to reducing corruption both individually and collectively. He must be able to set a good example, that corruption in its various forms is despicable and forbidden by Allah SWT. By seeing and observing the personality of someone who has consistency and reliable example, subordinates will grow awareness to accept these values as good and true values.

Anti-corruption education to the millennial generation in the era of Society 5.0, the first step needed is to provide them with an understanding of the role of human creation on earth, namely as *rahmatan lil alamin*. *Rahmatan lil Alamin* is the great nature of Islam whose concrete consummation is that others enjoy it, feel its benefits, are lifted up with dignity, need help from it, and feel helped by it. Furthermore, an anti-corruption learning method is needed that is in accordance with the character of the millennial generation in this Society 5.0 era.

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