
Corruption In The Legal Views Of Baharuddin Lopa And Artidjo Alkostar From The Perspective Of Criminal Law And Islamic Law

Medi Animan

Islamic Family Law Study Program

Postgraduate Program of UIN Sheikh Nurjati Cirebon

medianiman05@gmail.com

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ABSTRACT

Corruption in Indonesia has become a fundamental problem and has even become so deeply rooted that it is difficult to eradicate. This can be seen in Indonesia's increasingly widespread criminal acts of corruption. This research aims to discover the law enforcement principles of Baharuddin Lopa and Artidjo Alkostar, as well as the views of Islamic law on corruption. The research method used is qualitative research. The results of this study are as follows: *first*, Baharuddin Lopa is a prosecutor who consistently fights for the eradication of corruption in Indonesia through a brilliant breakthrough, namely the principle of reverse proof, or the defendant must prove that his property is halal or legal. In upholding justice, Baharuddin Lopa holds the principles of religion, integrity, and spirit. Artidjo Alkostar started his career as a Supreme Court Justice in 2000 and retired on 22 May 2018. Artidjo's work as a Supreme Court judge is notable because he dared to differ from the other judges in the case of former President Soeharto and the Bank Bali scandal with the defendant Djoko Soegiarto Tjandra. *Second*, corruption in Islam is an act that violates Sharia. In the context of broader Islamic teachings, corruption is an act that contradicts the principles of justice (al-Adalah), accountability (al-amanah), and responsibility. Corruption, with all its negative impacts, can cause various distortions to the life of the state and society.

Keywords: Impact; Corruption; Law

I. INTRODUCTION

Corruption in Indonesia has become a fundamental problem and is so deeply rooted that it is difficult to eradicate. This can be seen in Indonesia's increasingly widespread criminal acts of corruption, allegedly happening in all fields and sectors of development.¹ Efforts to eradicate corruption have been made to foster the spirit of corruption eradication in all parts of Indonesia. Corruption poses a serious threat to stability and security that can undermine democratic institutions and values, ethical values and justice, jeopardize sustainable development, and uphold the rule of law.²

Since the reform period, corruption eradication has been optimized. Many parties are involved; in addition to the Police and the Prosecutor's Office, several agencies implementing and supporting corruption eradication have also been established, including the Corruption Eradication Commission (KPK), the Financial Transaction Reports and Analysis Center (PPATK), the Witness and Victim Protection Agency (LPSK), and special courts for corruption.³ One of the main issues to watch out for in law enforcement oversight is the occurrence of violent political intervention. In this situation, the impression arises that society seems entangled in legal turmoil. The law can also openly cut arbitrariness, tends to be unable to uphold justice, and does not offer itself as a solution to various economic, social, political, and legal inequalities.⁴

In response to this reality, the revamping of the soul and the awakening of the ideology of "the legal warrior," Baharuddin Lopa showed the courage to dismantle the various lawsuits that occurred. When he served as Chief State Attorney of South Sulawesi from 1982 to 1985, Baharuddin Lopa's leadership uncovered 265 corruption cases that cost the government Rp. 29 billion.⁵ Baharuddin Lopa's efforts show his integrity in enforcing the law without selective discrimination. Baharuddin Lopa became a reference in law enforcement in Indonesia.

Since Indonesia's independence in 1945, judicial independence has been a significant problem in the Indonesian judiciary. Many parties with different interests want to influence the power of the courts. The freedom of justice is often hampered by political, economic, and community members who bring litigation directly or through legal counsel or by elements of the law enforcement apparatus itself. Law Article 4(4) of Law No. 4 of 2004 stipulates that obstructing judicial proceedings is

¹ Septiana Dwiputrianti, "Memahami Strategi Pemberantasan Korupsi Di Indonesia," *Jurnal Ilmu Administrasi* 6, no. 3 (2009): 241.

² Dwiputrianti. P. 29.

³ Farida Sekti Pahlevi, "Strategi Ideal Pemberantasan Korupsi Di Indonesia," *Al Syakhsyiyah Journal of Law and Family Studies* 4, no. 1 (2022): 29.

⁴ Abdul Manan, *Aspek-Aspek Pengubah Hukum*, 1st ed. (Jakarta: Prenada Media, 2005). P. 108.

⁵ Baharuddin Lopa, *Permasalahan Pembinaan Dan Penegakan Hukum Di Indonesia*, 1st ed. (Jakarta: PT. Bulan Bintang, 1987). P. 74.

punishable by crime. Court officials, such as clerks and judges, may also provide opportunities for intervention.⁶

Law is one of the social institutions used to solve socioeconomic problems and legal cases in society. Behind the law are moral postulates that underlie the existence of the law. This includes what Satjipto Rahardjo calls meta-juridical matters.⁷

Based on the background stated above, there are two problem formulations. *First, what are Baharuddin Lopa and Artidjo Alkostar's law enforcement principles? Second, what is Islamic law's view of corruption?*

The objectives of this paper are to learn the principles of law enforcement of Baharuddin Lopa and Artidjo Alkostar and to understand Islamic law's view on corruption.

II. RESEARCH METHODS

This research method uses qualitative research. Qualitative research is a social research step to obtain descriptive data through words and images.⁸ Descriptive analysis is used in research based on social reality and complexity, using books and observations as a data source.

The approach in this writing is normative. A legislation strategy is used because the rule of law will be examined, the focus and central theme in writing the Comparative Study of Baharuddin Lopa and Artidjo Alkostar Corruption Case Studies. The data collection technique is done by studying journals, books, articles, or other sources of information relating to the issues discussed, field observations, and surveys.

The data analysis used is a qualitative approach to primary and secondary data. The description includes the content and structure of positive law, an activity carried out by the author to determine the content or meaning of the legal rules used as a reference in solving legal problems that become the Object of study.⁹

⁶ Artidjo Alkostar, "Fenomena-Fenomena Paradigmatik Dunia Pengadilan Di Indonesia (Telaah Kritis Terhadap Putusan Sengketa Konsumen)," *Jurnal Hukum* 11, no. 25 (2004): 2.

⁷ Artidjo Alkostar, "Mengkritisi Fenomena Korupsi Di Parlemen," *Jurnal Hukum* 15, no. 1 (2008): 10.

⁸ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, 1st ed. (Bandung: PT Remaja Rosdakarya, 2007). P. 11.

⁹ Zainuddin Ali, *Metode Penulisan Hukum*, 1st ed. (Jakarta: Sinar Grafika, 2017). P. 105.

III. RESULTS AND DISCUSSION

A. LAW ENFORCEMENT PRINCIPLES OF BAHARUDDIN LOPA AND ARTIDJO ALKOSTAR

1. Baharuddin Lopa's Law Enforcement Principles

Baharuddin Lopa was born on August 27, 1935 in Pambusuang, Polewali Mandar Regency, West Sulawesi Province. Baharuddin Lopa is an Indonesian national figure known for his work in law enforcement. He is a prosecutor who consistently fights to eradicate corruption in Indonesia through a brilliant breakthrough: the principle of reverse proof, which states that the defendant must prove his property is halal or legal. Baharuddin Lopa was a prosecutor who never had fear except for Allah.

During his lifetime, Baharuddin Lopa devoted much of his time and utilized his knowledge to the community. He did much to defend the people's rights. His mentality, intellect, and reputation for honesty and justice were maintained on the law enforcement stage until he breathed his last.

Baharuddin Lopa's career history shows that he worked in law enforcement agencies, except for the Regent of Majene and the Indonesian Ambassador to Saudi Arabia. Thus, it is very appropriate that he has long experience in law enforcement. The ups and downs of the struggle to defend truth and justice became a reality for him when he took part in the government bureaucracy (Majene regent) against the barbarism of the 710 battalions until he became a legal practitioner.

Baharuddin Lopa is a champion of law enforcement and defender of human rights, academician, bureaucrat, and diplomat. For example, when he was appointed Kajati of South Sulawesi, Baharuddin Lopa immediately announced in the newspaper that he was asking the public or anyone else not to give bribes to his subordinates. He also immediately kicked corruption in the reforestation sector, worth Rp 7 billion. His success made the pattern he applied a model for the operations of prosecutors throughout Indonesia. With his courage to act, Lopa then dragged a large businessman, Tony Gozal alias Go Tiong Kien, to court on charges of manipulating funds of Rp 2 billion. Tony Gozal, the owner of seven giant companies in Ujung Padang (now Makassar), was known to be very close to the Cendana family and immune to the law.¹⁰

¹⁰ Jamaluddin, "Penegakan Hukum Di Indonesia (Kajian Terhadap Pemikiran Baharuddin Lopa)" (n.d.). P. 38.

Before Lopa, the chief prosecutor had never brought Tony to justice. Baharuddin Lopa was astonished when a panel of judges chaired by J.Serang, chairman of the Ujung Pandang (Makassar) District Court, acquitted Tony of all charges. The moral decay of law enforcers, especially the judge handling the corruption case, resulted in Tony's acquittal. But Baharuddin Lopa secretly investigated the background to the judge's acquittal. It was eventually discovered that the verdict was born thanks to funds flowing from Tony's company. As a result of the verdict not meeting the demands of justice, Baharuddin Lopa took action to summon the judges who had taken part in Tony's case. In January 1986, Lopa was transferred to become an expert Staff member of the Minister of Justice for Legislation in Jakarta. At this time, Baharuddin Lopa began to switch functions from the Prosecutor's Office to the Ministry of Justice.¹¹

Fairness is an abstract concept. In the discourse of law enforcement in Indonesia, the fairness of law enforcement officials in investigating, prosecuting, and adjudicating is one of the key factors and principal capital in efforts to uphold the law. Understanding and exploring the meaning and nature of the orientation of justice from a legal perspective is one of the primary keys to enforcing the law. A perfect sense of justice by law enforcement officials, then the law created is one that upholds justice and is helpful for the public interest. A partial understanding of the meaning of justice can damage the image of law enforcement because, philosophically, the aspect of justice is law enforcement's primary goal. This is the main objective of law enforcement.

According to Baharuddin Lopa, the urgency of understanding and actualizing justice in human life is to understand and practice at least five aspects of justice that must be maintained in mankind's life: justice between servants and their Creator, justice in the relationship between children and parents, justice for the government, justice in terms of socio-economics, and justice in legal matters.¹² In upholding justice, Baharuddin Lopa holds the following principles:

a. Religion

The principle of justice that becomes Baharuddin Lopa's main grip in discussing law enforcement issues is a mandate from God. Leaders and law enforcers' source of power is their obedience to the judge. The only sovereign is the law (Allah).

¹¹ Jamaluddin. P. 39.

¹² Jamaluddin. P. 28-29.

b. Integrity

Telling others to be honest is not tricky, but behaving honestly is not easy to realize. In other words, it is light in speech but heavy in action. This is closely related to one's moral integrity.

c. *Siri'*

The culture of *Siri'*, which also means self-respect, should be inherent in everyone, especially leaders or officials, so that they can become role models. The establishment of shame in a person for doing things that are not good will enable them to fight the savagery and greed of life. People who have embedded in them the culture of *Siri'* to violate the norms of law and religion will always try to do praiseworthy deeds before God.¹³

According to Baharuddin Lopa, preventing conspiracy and corruption is relatively easy if we are all aware of putting the public interest (the interests of many people) above personal or group interests. It is recognized that the system factor is also influential. For example, relatively low threats and punishments encourage people to commit corruption. Therefore, the current Anti-Corruption Law (Law No. 3 of 1971) needs to be reviewed. The danger of heavier penalties will encourage people to think many times before committing collusion or corruption.¹⁴

Law enforcement carried out by Baharuddin Lopa brings a bright spot to the world of law enforcement in Indonesia; in the issue of upholding justice, there is no word of compromise; the wrong will remain even though it is from high-ranking officials. From here, it is clear how Baharuddin Lopa's attitude is in fighting for legal truth. His vital principle made him dare to fight against arbitrariness, obscuring legal facts, despite the high risk to his position. The leader and his Staff determine the success of the law enforcement struggle. Law enforcement officers, officials, and the public must have high legal awareness. Courage in acting based on existing legal rules is an attitude and action needed amid the deterioration of law enforcement in Indonesia. In resolving a case that meets the demands of a sense of justice, every unit that participates in resolving the case is in a condition that can be expected to be honest. Maintaining legal truth and honesty is not easy; it takes personal awareness of the accountability of the mandate charged to him, which can drive the truth into a reality.

¹³ Irnawati, Mustari, and Bahri, "Perjuangan Baharuddin Lopa Dalam Penegakan Hukum Di Indonesia (1982-2001)," *Jurnal Phinisi Integration Review* 4, no. 3 (2021): 544.

¹⁴ Alif We Onggang, *Lopa Yang Tak Terlupakan*, 1st ed. (Tangerang Selatan: Imania, 2018). P. 233-234.

When he served as Minister of Justice, Baharuddin Lopa was directly involved in handling several cases of human rights violations that occurred during the New Order era. One of the cases dealt with by Baharuddin Lopa was the human tragedy in the conflict in Aceh that occurred continuously during the period 1976-1990. During the conflict, violence against humans always occurred like an endless banquet, along with the ups and downs of the intensification of armed conflict. The victims were not the armed parties alone but primarily civilians. Therefore, the result of the armed conflict is the potential for human rights violations, some of which are categorized as gross human rights violations in their various and categorized forms.

2. Artidjo Alkostar's Principles of Law Enforcement

Artidjo Alkostar started his career as a Supreme Court judge in 2000 and retired on 22 May 2018. Throughout his 18 years of service, he has completed 19,708 case files at the Supreme Court. He has handled various significant cases, such as the Hambalang Sports Center project case, meat import bribery, and bribery of the chairman of the Constitutional Court. Artidjo's work as a Supreme Court judge is notable because he dared to disagree with other judges in the case of former President Soeharto and the Bank Bali scandal with defendant Djoko Soegiarto Tjandra. In the Djoko Tjandra case, he found the defendant guilty and sentenced him to 20 years even though two other Supreme Court justices acquitted him. The verdict in this case introduced a dissenting opinion from Artidjo that made his name even more prominent. According to Artidjo, through the dissenting opinion, he hoped that people would not think of him as a loser because there was support for his opinion. While joking, he added that he had made progress because he often lost cases as a lawyer. After all, he did not want to give bribes to judges and prosecutors. As a Supreme Court judge, he usually gave cassation decisions with additional sentences in corruption cases. Therefore, corruptors diligently withdraw their cases when they know Artidjo will handle them.

Artidjo was again confronted with a corruption case that harmed the state. This time, it involved the former Governor of Nanggroe Aceh Darussalam, Abdullah Puteh. Artidjo acted as the head of the panel of judges. The other four member judges were M.S. Lumme, Hamrat Hamid, Krisna Harahap, and Mansyur Kertayasa. The verdict was that Puteh received a 10-year prison sentence and a 500 million fine. This was in addition to reimbursing Rp. 6.6 billion.¹⁵

¹⁵ Puguh Windrawan, *Alkostar Sebuah Biografi*, 1st ed. (PT. Kompas Media Nusantara, 2018). P. 178.

However, the story about Puteh continues further. After being imprisoned in Salemba, Puteh was released from prison for medical treatment. Worse, permission had yet to be submitted to the authorized institution, namely to the Supreme Court. The pretext of the head of the Salemba Detention Center at that time was that Puteh's illness had to be treated as soon as possible. Apart from that reason, some things cannot be accepted institutionally. Several groups have questioned the issue of permission to leave the detention house.

Artidjo, the head of the panel that decided Puteh's case, was among those who questioned this. He accused the Salemba Detention Center of making a mistake. He got the notification about Puteh's release from journalists. For whatever reason, the detention center should have notified the Supreme Court.¹⁶

B. ISLAMIC LAW'S VIEW ON CORRUPTION

Law Number 31 the Year 1999 jo. Law Number 20 of 2001 concerning the Eradication of Corruption is a statutory regulation outside the Criminal Code (KUHP) that regulates the crime of corruption—law enforcement in Indonesia against corruption through Law Number 31 of 1999. Law Number 20 of 2001 is a form of Indonesia's seriousness in fighting corruption, which has hampered national development and seized the welfare of the people. Regarding the application of harming state finances to recover state financial losses due to corruption crimes, clear rules regarding the mechanism and legal certainty of efforts to recover these state financial losses are needed. Law Number 31 Year 1999 clearly states that corruption is detrimental to state finances or the state economy, hinders national development, and inhibits the growth and continuity of national development, which demands high efficiency—Law Number 31 of 1999 jo. Law Number 20 of 2001 concerning the Eradication of Corruption Crimes covers 2 (two) essential aspects in terms of efforts to recover state financial losses due to corruption crimes, namely criminally and civilly.

The principle of Islamic justice has guaranteed the eternal living space of this religious teaching until the end of time. The constancy of the principles and flexibility in the branches of Islamic teachings make it possible to adapt to any situation at all times, including "*shâlihun li kulli zamân wa makân.*" The central teachings, steady (tsawâbit) and flexible branches (murûnah), have

¹⁶ Windrawan. P. 179.

provided such vast space for *ijtihād* in Islam that this teaching does not experience stagnation.

The word justice in the Qur'an is mentioned in various terms. Some use the word *'adlun*, *qistun*, and *wasathan*. The word *'adlun* means *mâ qâma fi al-nufûs annahu mustaqîmi* (what is upright in the human soul). In this sense, it can be understood that justice is a straight attitude that does not lean towards one ridden by lust. *Al-list* means something made into parts or a debt made into parts to be returned at a particular time. *Al-wash*, according to *al-Asfahani*, is the middle, balanced, not to the right (*ifrâth*) and not to the left (*tafrîth*). It contains the meaning of justice, consistency, goodness, and strength.

The three terms of justice can be defined functionally. *Al-adult* is a fair attitude that emphasizes the heart's function (psychological) more. In contrast, *al-list* emphasizes the function of distribution (pragmatic), and *al-wash* emphasizes the balanced nature of justice itself. Justice is a balanced attitude that includes psychological or physical material aspects that must be upheld in human life. This is why the symbol of justice is a picture of a balance sheet held by a queen whose eyes are closed. This means that the judiciary should refrain from being influenced by anything that causes the balance sheet to be unbalanced.

Corruption in Islam is an act of violating Sharia. Islamic Sharia aims to realize the benefits of humanity. Among the benefits to be addressed is preserving property (*handful maal*) from various forms of violation and misappropriation; even Islam regulates and assesses property from acquisition to expenditure. Islam provides guidance so that obtaining property is done in moral ways and by Islamic law, namely by not cheating, not eating usury, not betraying, not embezzling other people's property, not stealing, not cheating in measures and scales, not corruption, and so on.

Allah SWT prescribes Islamic law for the benefit of humans. Among the benefits to be realized by the law is the preservation of property from the transfer of property rights that are not according to legal procedures and from utilization that is not by the will of Allah SWT. Therefore, the prohibition of stealing, robbing, pickpocketing, and so on is to maintain the security of property from unauthorized owners.

Islam terms corruption in several etymologies according to the type or form of corruption committed, including:

1. *Risywah* is bribery or illegal fees with the agreement of both parties.

2. Al-Ghasbu is when the illegal levies mentioned above are coercive. If someone does not give a certain amount of money, his affairs will be complicated. This can also be referred to as illegal levies (al-maksu).
3. Marking up or inflating funds in various projects is a fraud (al-guru).
4. Data falsification is called al-khiyanah.
5. Embezzlement of state money can be categorized as al-ghulul.

Sanctions are urgent in upholding the rule of law because a legal product as great as any without sanctions or punishment also has no solid coercive force. Sometimes, whether or not a law or regulation is obeyed depends on the severity of the sanctions, more specifically, depending on whether or not the sanctions are enforced.

There are four types of sanctions in Islam, namely *al-Uqubah al-Asliyyah*, namely penalties that have been determined and are the main punishment, such as the provisions of qishas and hudud. Second, *al-Uqubah al-Badaliyyah* is a substitute punishment. This punishment can be imposed as a substitute if the primary sentence is not applied for valid legal reasons, such as diya or ta'zir. Third, *al-Uqubah al-Tab'iyah* is an additional punishment that automatically follows the primary punishment without requiring a separate decision, such as losing inheritance due to murder. Fourth, *al-Uqubah al-Takmiliyyah* is an extra punishment for the main sentence with an individual judge's decision, such as adding imprisonment or diyat to *al-Uqubah al-Ashliyyah*.

Corruption is a serious crime because the scope of the crime involves the state's interests, taking state money that should be intended for the benefit of the people. Corruption has been considered a normal thing under the pretext of following procedures. Corruptors no longer feel ashamed and afraid but instead show off the results of their corruption demonstratively. This shows that human values have been degraded, the human spirit has deteriorated, evil will run rampant, and people will no longer care about divine values. These actions are classified as injustice and are vehemently opposed by Allah SWT and His Messenger and are threatened with severe punishment in the future.

When related to Islamic law, namely classical fiqh, corruption is not found by the fuqaha in the crime of bribery. When viewed in ancient times, no administrative system was implemented like today. When talking about corruption, there is an administrative system that someone has done wrong so that the crime occurs. In Islamic criminal law, corruption is not understood as a jarimah in the Qur'an or hadith. This is because the Qur'an and hadith do

not specifically explain corruption. However, on the one hand, scholars agree that even though it is not regulated, corruption can be equated with theft because the goods taken are not their rights but belong to other people or the state, so they cause harm and losses to the welfare of the people.

The implications of the culture of bribery can damage the interests of Muslims, namely injustice against the weak, the disappearance or loss of their rights, or at least delaying them getting these rights without the right way (haq), even all of this for the sake of bribery.

In the broader context of Islamic teachings, corruption is an act that contradicts the principles of justice (al-Adalah), accountability (al-amanah), and responsibility. Corruption, with all its negative impacts, causes various distortions to the life of the state and society. It is naive if the ironic reality above is inflicted on Islam as a religion adhered to by the majority of the population. Our religious orientation emphasizing ritual-formal piety by ignoring moral-individual and social purity must be criticized here. This religious model makes it difficult to prevent its adherents from destructive behaviors (corruption). This paper aims to contribute thoughts related to the legal status of perpetrators of corruption from the perspective of Islamic teachings so that at least it becomes a material reflection and reminds us that corruption is a cursed act because of the adverse effects it has on society and nation are very large and severe.

Allah SWT prescribes Islamic law for the benefit of humans. Among the benefits to be realized by the law is the preservation of property from the transfer of property rights that are not according to legal procedures and from utilization that is not by the will of Allah SWT. Therefore, the prohibition of stealing, robbing, pickpocketing, cheating, corruption, collusion, and nepotism is to maintain the security of property from unauthorized ownership.

The crime of corruption is a legal phenomenon that has become widespread in society. Its development continues to increase from year to year. Both in terms of the number of cases that occur and the amount of state financial losses as well as the quality of criminal acts committed, which are increasingly systematic and the scope that enters all aspects of people's lives.

Acts of corruption from any point of view are unjustified. Therefore, the act of corruption is wrong. In Islamic law, sinful or wrongful acts are called jinayah or, more accurately, jarimah. Jarimah is prohibited by Shara' because it can cause harm to the soul, religion, property, offspring, and intellect. The jarimah can be threatened with had or ta'zir punishment. The difference between had and ta'zir is that had is a legal sanction with provisions

confirmed by Nash. At the same time, *ta'zir*, who implements the punishment, is left entirely to the authorities.

Corruption is sometimes interpreted as a betrayal of the state for the mandate that should be guarded, such as distorting information (manipulation) to take advantage where it is not justified in its duties, which in Islamic law is called *ghoul*. So in 2001, the Indonesian Ulema Council (MUI), through its fatwa, analogized corruption with *ghulul*, which Nahdlatul Ulama (NU) scholars later reinforced. *Ghulul* is *sim masdar* from Meghalaya *ghullu challan gallon*, meaning *kudzu al Syai wa dassabu fi mariachi* (taking something and hiding it in one's wealth), where the word *ghoul* in Islamic law is a particular term for embezzlement of war booty before it is distributed transparently.

IV. CONCLUSIONS

From the explanation above, two conclusions can be drawn. *First*, Baharuddin Lopa is a prosecutor who consistently fights to eradicate corruption in Indonesia through a brilliant breakthrough, namely the principle of reverse proof, or the defendant must prove that his property is halal or legal. Law enforcement carried out by Baharuddin Lopa brings a bright spot to the world of law enforcement in Indonesia; in the issue of upholding justice, there is no word of compromise; the wrong will remain even if it is from high-ranking officials. In upholding justice, Baharuddin Lopa holds the principles of religion, integrity, and spirit. Artidjo Alkostar started his career as a Supreme Court judge in 2000 and retired on 22 May 2018. He has handled various significant cases, such as the Hambalang Sports Center project case, meat import bribery, and bribery of the Chief Justice of the Constitutional Court. Artidjo's work as a Supreme Court judge is notable because he dared to disagree with other judges in the case of former President Soeharto and the Bank Bali scandal with the defendant Djoko Soegiarto Tjandra. *Second*, corruption in Islam is an act that violates the Sharia. Islamic Sharia aims to realize the benefit of humanity. Among the benefits to be addressed is preserving property (*handful maal*) from various forms of violation and misappropriation; even Islam regulates and assesses property from acquisition to expenditure. In the context of broader Islamic teachings, corruption is an act that contradicts the principles of justice (*al-Adalah*), accountability (*al-amanah*), and responsibility. Corruption, with all its negative impacts, causes various distortions to the life of the state and society.

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