

Strengthening Ethical Responsibility in the Prosecutor's Office: A Comparative Study of Positive Law and Islamic Legal Principles

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DOI: 10.29240/jhi.v10i2.13123

Received: 10-05-2025

Revised: 04-07-2025

Accepted: 12-08-2025

Cite this article:

Windhu Sugiarto, Suparto Wijoyo, Sendy Ayu Mitra Uktutias, Antoni Julian (2025) Strengthening Ethical Responsibility in the Prosecutor's Office: A Comparative Study of Positive Law and Islamic Legal Principles, Approach. Al-Istinbath : Jurnal Hukum Islam, 10 (2), 2025, 563-583.
Doi : 10.29240/jhi.v10i2.13123

Abstract

This study explores how ethical responsibility forms the foundation of Organizational Citizenship Behavior (OCB) within law enforcement institutions, using the Prosecutor's Office as a case study. Employing a qualitative approach, it integrates normative and sociological analyses through the dual perspectives of positive law and Islamic ethical principles. The findings indicate that ethical responsibility encompassing integrity, honesty, and a commitment to justice is essential in motivating prosecutors to go beyond formal obligations by engaging in OCB practices such as loyalty, collegial support, and personal initiative. From the standpoint of positive law, OCB enhances institutional effectiveness, while from the perspective of Islamic law, it reflects work ethics rooted in *maqāṣid al-shari'ah*, particularly in promoting justice and public welfare. The study concludes that reinforcing ethical values grounded in both positive law and Islamic teachings can improve professionalism and accountability within the Prosecutor's Office, contributing to broader legal bureaucratic reform in Indonesia. The academic contribution of this research lies in its integration of universal ethical values and Sharia principles into the study of organizational behavior in the legal sector an area traditionally dominated by administrative and legalistic paradigms. As such, the study offers a more contextualized and transdisciplinary ethical-normative approach to legal reform.

Keywords: Ethical Responsibility, Islamic Law, Prosecutor's Office, Positive Law.

Introduction

In a modern and just legal system, the success of law enforcement institutions is measured not only by formal rules or bureaucratic infrastructure but also by the quality of their human resources.¹ Ethical responsibility is among the important aspects that are the foundation of law enforcement officials' professional behavior. This responsibility is not just a form of regulatory compliance; more deeply, it is a moral awareness and a personal commitment to work on the principles of honesty, fairness, and integrity.² In this context, Organizational Citizenship Behavior (OCB) emerges as a tangible form of ethical work behavior that exceeds the formal demands of the position, such as helping colleagues without being asked, taking the initiative to solve problems, and voluntarily maintaining the institution's reputation.³

Within the Prosecutor's Office, as an institution that plays a vital role in the law enforcement process, the behavior of the apparatus greatly affects the public's perception of justice and the integrity of the law itself. The prosecutor's responsibility is not only limited to carrying out duties based on positive law, but also contains a substantive moral dimension.⁴ When ethical responsibility is practiced consistently, OCB can develop naturally and become a work culture that supports the creation of a professional, clean, and trusted public prosecutor's office.⁵ Unfortunately, in practice, the issue of low work ethic, personal interest in legal decision-making, and weak ethical awareness are still serious challenges in this institutional reform effort.

¹ Ariyani Ariyani, Fikri, and Andi Marlina, "The Concept of Al-Islam and the Restorative Justice Approach in Settlement of Criminal Cases," *DELICTUM: Jurnal Hukum Pidana Islam*, August 1, 2023, 28–43, <https://doi.org/10.35905/delictum.vi0.6403>.

² Lasmin Alfies Sihombing, "Restorative Justice, Kejahatan, Hukuman, Dan Peradilan Pidana: Sebuah Analisis Kesejarahan, Peluang Dan Tantangan," *UNES Law Review* 6, no. 3 (April 25, 2024): 8902–11, <https://doi.org/10.31933/unesrev.v6i3.1777>.

³ Anwar Anwar, "Pengaruh Organizational Citizenship Behavior (OCB) Terhadap Kepuasan Kerja Dan Kinerja Karyawan: Pengaruh Organizational Citizenship Behavior (OCB) Terhadap Kepuasan Kerja Dan Kinerja Karyawan," *Juripol (Jurnal Institusi Politeknik Ganesha Medan)* 4, no. 1 (March 9, 2021): 35–46, <https://doi.org/10.33395/juripol.v4i1.10963>.

⁴ Hadi Sucipto et al., "Transformation of Public Trust in Restorative Justice by the Prosecutor's Office: An Islamic and Social Law Approach in the Contemporary Era," *MILRev: Metro Islamic Law Review* 3, no. 2 (December 30, 2024): 364–87, <https://doi.org/10.32332/milrev.v3i2.9938>.

⁵ Suparto Wijoyo, *Karakteristik Hukum Acara Peradilan Administrasi: Peradilan Tata Usaha Negara* (Airlangga University Press, 2005), <https://scholar.unair.ac.id/en/publications/karakteristik-hukum-acara-peradilan-administrasi-peradilan-tata-u-2>.

As the need for value-based bureaucratic reform increases, the study of OCB in the public sector begins to develop. Evi Nur Fauziyah et al. (2022) identified that organizational culture and leadership have a strategic role in growing OCB in the government environment.⁶ Research by Tamara et al. (2021) highlights the importance of personal ethical values in shaping employee commitment that encourages OCB behavior.⁷ Meanwhile, Septiani et al. (2024) emphasized that the perception of organizational fairness and ethical leadership greatly influences the tendency of employees to show these extra-role behaviors.⁸ These findings confirm that the ethical dimension is an important factor in shaping OCB, but it has not explicitly placed ethical responsibility as a key variable, particularly in the law enforcement sector.

Moreover, there is a notable lack of research that comprehensively integrates two legal perspectives—namely, positive law and Islamic law—in understanding the construction of Organizational Citizenship Behavior (OCB) within the prosecutor's institution. A positive legal perspective tends to situate ethics within a regulatory and administrative framework which, while important, falls short of capturing the deeper internal motivations and moral convictions that inspire individuals to go beyond merely fulfilling their formal obligations. In contrast, within the Islamic legal tradition, ethical values are not merely rules, but are also considered acts of worship and expressions of spiritual responsibility, intrinsically woven into professional conduct. The absence of such an integrative approach presents a significant gap in the study of work ethics and organizational behavior within the legal sector. In practice, law enforcement officials in Indonesia do not operate in a vacuum, but rather within a socio-religious context that demands harmony between state law and religious values. Hence, this research is urgently needed to address both an academic void and the practical necessity of guiding and supervising prosecutors to act on the basis of ethical responsibility as informed by two coexisting legal systems: positive law and Islamic law.

Additionally, the transdisciplinary approach employed in this study—which combines normative legal analysis, sociological inquiry, and Islamic ethical

⁶ Evi Nur Fauziah, Pardiman Pardiman, and Afi Rahmat Slamet, “Pengaruh Kepuasan Kerja, Budaya Organisasi Dan Kepemimpinan Terhadap Organizational Citizenship Behavior (OCB) (Studi Pada Pegawai Sekretariat DPRD Kabupaten Malang),” *E-JRM: Elektronik Jurnal Riset Manajemen* 11, no. 11 (March 9, 2022), <https://jim.unisma.ac.id/index.php/jrm/article/view/15538>.

⁷ Tamara Devina Sinaga and Puti Archianti Widiastih, “Pengaruh Etos Kerja Islami dan Ethical Leadership untuk Terciptanya Organizational Citizenship Behavior pada Karyawan,” *WACANA* 15, no. 2 (August 21, 2023): 123–33, <https://doi.org/10.20961/wacana.v15i2.72671>.

⁸ Septiani Margianti, Muhammad Marwan Ilham, and Hilda Maryani, “Analisis Persepsi Karyawan Tentang Kepemimpinan Etis Dan Hubungannya Dengan Komitmen Organisasi (Studi PT. Dalang Kreasi Visual),” *Jurnal Manajemen, Bisnis Dan Organisasi (JUMBO)* 8, no. 1 (April 28, 2024): 32–38, <https://doi.org/10.33772/jumbo.v8i1.747>.

perspectives offers a new conceptual model for understanding the work behavior of law enforcement officials. This model broadens the existing understanding of OCB, which has traditionally been confined to administrative and psychological dimensions, by making it more contextual, reflective, and normatively grounded. By elevating universal and religious ethical values as foundational elements, this research contributes to shaping a new paradigm of work ethics in the legal sector one that is not only legalistic, but also meaningful and transformative.

Methodologically, this study employs a qualitative approach using a case study method within the Prosecutor's Office. It combines normative analysis of regulations governing prosecutorial ethics with an Islamic juridical approach grounded in Sharia principles. Data collection techniques include in-depth interviews, document analysis, and participatory observation, aimed at exploring the evolving forms of ethical responsibility and their impact on Organizational Citizenship Behavior (OCB) in the prosecutorial work environment. Accordingly, the central research question addressed in this study is: How does ethical responsibility, as understood through the lenses of positive law and Islamic law, shape Organizational Citizenship Behavior (OCB) within the Prosecutor's Office in Indonesia? The findings are expected to enrich academic discourse on ethics and organizational behavior, while also providing strategic policy recommendations to support value-based institutional reform within the legal sector.

Discussion

Forms of Ethical Responsibility in the Practice of the Prosecutor's Office in Indonesia

Ethical responsibility is a fundamental aspect that reflects the integrity and professionalism of law enforcement officials. Ethical responsibility is manifested in the Prosecutor's Office at two main levels: individual and institutional. At the individual level, the results of this study reveal that most prosecutors highly uphold moral values such as honesty, accountability, and integrity. They admitted using these values as a guideline in every stage of handling cases, including when facing legal dilemmas or pressure from external parties.⁹

Some informants stated that in daily practice, personal ethics are often decisive in decision-making, especially when written regulations do not cover the situation in detail.¹⁰ For example, in handling cases involving parties with power relations or high social status, prosecutors consciously choose to keep their distance and remain objective to uphold substantial justice. This shows that

⁹ Wahyu Donri Tinambunan and Galih Raka Siwi, "Dinamika Kedudukan Hukum Jaksa Sebagai Pengacara Negara Pasca Undang-Undang Kejaksaan," *Ajudikasi : Jurnal Ilmu Hukum* 6, no. 2 (December 26, 2022): 125–42, <https://doi.org/10.30656/ajudikasi.v6i2.4586>.

¹⁰ Mr. Yayan Yayan, Personal Interview with Kejaksaan Metro, 2024.

ethical responsibility is not simply about formal compliance, but rather rooted in a deep moral awareness. However, not all apparatuses have the same level of ethical awareness.¹¹ The study found that there are still prosecutors who are permissive towards procedural deviations or accept informal directions from superiors without questioning the ethical aspects.¹² In certain cases, loyalty to the institution or leadership is a reason to justify ethical violations, especially when there is no effective internal evaluation mechanism. This phenomenon shows the need for sustainable value coaching, not just technical training.

At the institutional level, the Prosecutor's Office has drafted the Prosecutor's Code of Ethics contained in the Attorney General's Regulation Number PER-014/A/JA/11/2012. This code of conduct includes basic principles such as neutrality, objectivity, and fair treatment of all parties. In addition, the prosecutor is also subject to the provisions of Government Regulation No. 94 of 2021 concerning Civil Servant Discipline and ASN Law No. 5 of 2014. Normatively, this regulation has provided a fairly complete ethical framework.¹³ However, its effectiveness is highly dependent on the consistency of implementation and the courage of institutions to crack down on violations.

Field observations indicate that the application of the code of ethics has not yet been fully internalized within the institution's work culture. Several prosecutors acknowledged that internal oversight of ethical violations remains reactive, typically initiated only in response to major cases or public complaints. The whistleblowing mechanism is not yet functioning optimally, and the protection of whistleblowers is frequently called into question.¹⁴ This condition indicates that ethical responsibility is not merely a matter of normative regulation, but requires the support of a strong and transparent institutional system. One of the main challenges in upholding ethical responsibility within the Prosecutor's Office is the external pressure exerted by political elites, business interests, and the media.¹⁵ Informants from the regions mentioned that in some cases, interventions in the legal process were carried out subtly through a non-formal approach. In these conditions, prosecutors must choose between maintaining integrity and facing the risk of career pressure. This is where the ethical character

¹¹ Sendy Ayu Mitra Uktutias et al., "Servant Leadership and Job Satisfaction and Organizational Commitment: Empirical Evidence from Surabaya Health Care Sector," *Open Access Macedonian Journal of Medical Sciences* 10, no. E (2022): 1082–93.

¹² Dedy Chandra Sihombing et al., "Penguatan Kewenangan Jaksa Selaku Dominus Litis Sebagai Upaya Optimalisasi Penegakan Hukum Pidana Berorientasi Keadilan Restoratif," *Locus: Jurnal Konsep Ilmu Hukum* 3, no. 2 (June 22, 2023): 63–75, <https://doi.org/10.56128/jkih.v3i2.42>.

¹³ Tinambunan and Siwi, "Dinamika Kedudukan Hukum Jaksa Sebagai Pengacara Negara Pasca Undang-Undang Kejaksaan."

¹⁴ Ahmad Zaid, Personal Interview, 2024.

¹⁵ Rina Aggraini et al., "Concept of Moral and Ethics in the Profession of Judges When Making Decision in A Case," *MIL.Rev : Metro Islamic Law Review* 1, no. 1 (December 26, 2022): 103–14, <https://doi.org/10.32332/milrev.v1i1.6193>.

of individuals is tested, and the results of this study show that few prosecutors choose to stick to the principle of justice even though it is risky.¹⁶

Interestingly, several prosecutors' offices at the provincial level have begun to develop internal programs that emphasize value development, such as case-based professional ethics training, rereading the values of Pancasila and Islamic law, and strengthening an organizational culture that respects integrity. This effort should be appreciated because it shows that institutional culture change cannot rely only on punishment, but needs to encourage internalizing values in daily work.¹⁷ From the perspective of Islamic law, ethical responsibility is seen as part of the mandate that must be maintained. The concept of hisbah or moral supervision that comes from within becomes a strong foundation for Muslim prosecutors to obey the rules and maintain honesty as a form of worship and responsibility in the hereafter. These values, if internalized, can complement weaknesses in formal supervision systems and become moral resilience in situations full of temptation to deviate.¹⁸

By contrast, ethical responsibility in the Prosecutor's Office results from the encounter between individual values, formal regulations, organizational culture, and moral-spiritual beliefs. Successful formation of work ethics is not only through the strengthening of rules, but requires character development and moral awareness as the foundation of professional behavior. Therefore, integrating legal, managerial, and spiritual approaches is key to forming an apparatus that is legally intelligent and ethically resilient.

Table: Forms of Ethical Responsibility of the Prosecutor's Office in Indonesia

Level	Forms of Ethical Responsibility	Key Indicators	Implementation Challenges
Individual	Honesty and personal integrity	- Refusing gratuities- Objective in case analysis- Honest in reporting	- External pressure from superiors or influential parties - Lack of whistleblower protection

¹⁶ Cahya Wulandari, "Dinamika Restorative Justice Dalam Sistem Peradilan Pidana Di Indonesia," *Jurnal Jurisprudence* 10, no. 2 (March 23, 2021): 233–49, <https://doi.org/10.23917/jurisprudence.v10i2.12233>.

¹⁷ Nashriana et al., "Enhancing Restorative Justice in Indonesia: Exploring Diversion Implementation for Effective Juvenile Delinquency Settlement," *Sriwijaya Law Review* 7, no. 2 (2023): 318–34, <https://doi.org/10.28946/slrev.Vol7.Iss2.2427.pp318-334>.

¹⁸ Aula Damayanti, "Contribution of Islamic Law to Legal Development in Indonesia," *MILRev: Metro Islamic Law Review* 1, no. 1 (December 26, 2022): 17–33, <https://doi.org/10.32332/milrev.v1i1.6188>.

	Commitment to substantial justice	- Avoiding personal bias- Defending the public interest	- The dilemma between loyalty to the boss vs the law
	Internal ethical awareness	- Act according to conscience, even though it is not written in the SOP	- Not all prosecutors have a high level of ethical awareness
Institutional	Prosecutor's Code of Ethics (PER-014/A/JA/11/2012)	- Neutrality- Objectivity- Not abusing authority	- Uneven implementation- Lack of firm sanctions for violations
	ASN Internal Supervision and Discipline System	- Ethics-based performance evaluation- Character development	- Supervision tends to be reactive and incidental
	Professional ethics education and training	- Case-based training- Integration of Islamic values and Pancasila	- Not evenly distributed nationally- Lack of post-training monitoring

Source: Author's Interpretation

The table above presents the ethical responsibility of the Prosecutor's Office in Indonesia, which is divided into two main levels: individual and institutional. At the individual level, ethical responsibility is reflected in the prosecutor's attitude and behavior, such as honesty, integrity, and commitment to substantial justice. Indicators such as rejecting gratuities, maintaining objectivity, and acting on conscience are concrete manifestations of the ethical awareness possessed by individuals. However, its implementation is inseparable from various challenges, such as external pressure from superiors or stakeholders and the dilemma between loyalty to the institution and compliance with the law and ethical values.

Meanwhile, at the institutional level, ethical responsibility is formalized through the Prosecutor's Code of Ethics, an internal supervision system, and professional ethics training programs. Although regulations such as the Attorney General's Regulation and the ASN Law have provided a strong normative basis, their implementation still faces obstacles such as weak supervision, lack of strict sanctions, and inequitable training. Therefore, forming an ethical culture within the Prosecutor's Office requires a comprehensive and sustainable effort,

integrating positive legal approaches, managerial, Islamic ethical values, and Pancasila as the basis of collective morality.

Ethical Responsibility as the Foundation for the Formation of Organizational Citizenship Behavior (OCB)

Ethical responsibility is a crucial element in shaping work behavior beyond the limits of formal job descriptions, or Organizational Citizenship Behavior (OCB).¹⁹ In the Prosecutor's Office context, this study found that prosecutors or employees with high ethical awareness tend to display OCB's behavior consistently. This is reflected in proactive behavior in helping colleagues without being asked, maintaining the institution's image in the public's eyes, and taking the initiative to resolve cases quickly and fairly without waiting for instructions from superiors. This behavior is not just a work routine, but a form of voluntary contribution that shows loyalty and a sense of moral responsibility to the organization.²⁰

The link between ethical responsibility and OCB is not something of chance, but of a causal relationship.²¹ Internalized ethics become an intrinsic motivation that drives individuals to act more than just obeying procedures. Officials who consider their duties as a mandate, not just a formal job, will have a stronger incentive to maintain integrity and provide fair legal services. In fact, in dilemmatic situations or under external pressure, they tend to remain steadfast in their beliefs.²² Furthermore, these findings also show that OCB, which arises from the basis of personal ethics, is much more sustainable than OCB, which comes from bureaucratic pressure or organizational formalities. Voluntary ethics such as honesty, responsibility, and loyalty to justice are more likely to survive in the long run because they do not rely on incentives or punishments. Employees with high ethical awareness have a work orientation that is not solely for personal or institutional interests, but also as a form of social worship and spiritual responsibility.²³

¹⁹ Anwar, "Pengaruh Organizational Citizenship Behavior (OCB) Terhadap Kepuasan Kerja Dan Kinerja Karyawan."

²⁰ Badrun Tamam, Personal Interview, 2024.

²¹ Sendy Ayu Mitra Uktutias et al., "Proactive Personality and Job Performance: A Cross-Sectional Study," *International Journal of Health Sciences* 6, no. S6 (n.d.): 11348–53.

²² Agus Purwanto et al., "Peran Organizational Citizenship Behavior (OCB), Transformational and Digital Leadership Terhadap Kinerja Melalui Mediasi Komitmen Organisasi Pada Family Business," *JENIUS (Jurnal Ilmiah Manajemen Sumber Daya Manusia)* 4, no. 3 (April 30, 2021): 256–72, <https://doi.org/10.32493/JJSDM.v4i3.10454>.

²³ Linda Kartini Ticoalu, "ORGANIZATIONAL CITIZENSHIP BEHAVIOR (OCB) DAN KOMITMEN ORGANISASI PENGARUHNYA TERHADAP KINERJA KARYAWAN," *Jurnal EMBA: Jurnal Riset Ekonomi, Manajemen, Bisnis Dan Akuntansi* 1, no. 4 (October 24, 2013), <https://doi.org/10.35794/emba.1.4.2013.2806>.

In many cases, informants state they are motivated to contribute more because they feel a moral responsibility to a society seeking justice. For example, some prosecutors continue to work overtime to ensure that cases are completed on time or conduct additional mediation to avoid prolonged conflicts, even though they are not part of their formal duties.²⁴ These initiatives are a tangible form of OCB based on ethical responsibility, not due to administrative pressure. The study also found that OCB's tendencies are higher in a work environment that encourages value and integrity coaching. Institutions that provide space for ethical dialogue, moral training, and leadership role models directly impact improving OCB. When ethical values are used as an organizational culture, employees do not feel "forced" to do good, but feel that contributing is part of their identity as legal apparatus. This aligns with the theory that a healthy organizational culture can strengthen employee morale and loyalty.²⁵

From the perspective of Islamic law, OCB based on ethical responsibility can be associated with the concept of *ihsan*—doing good to the maximum, even in matters that are not explicitly commanded. In Islam, working with trust and benefiting others is part of pious deeds. Therefore, prosecutors who work beyond formal expectations because of the encouragement of faith and spiritual morals have carried out the principles of *maqasid sharia*, namely maintaining justice (*al-'Adl*) and the public benefit (*maslahah*). However, the formation of ethical responsibility and OCB cannot rely solely on individual awareness. There needs to be a systematic effort from institutions to build an environment that supports the development of these values. This includes an incentive system that rewards informal contributions, ethical oversight that encourages self-reflection, and employee recruitment with integrity as the main indicator. The absence of a support system will make it difficult for OCB to develop, and ethical responsibility has the potential to weaken amid the pressure of bureaucratic pragmatism.²⁶

Thus, it can be concluded that ethical responsibility plays a role not only as a personal moral value but also as the main foundation for forming OCB within the Prosecutor's Office. Apparatus with a deep ethical awareness will find it easier to show positive organizational behavior, be service-oriented, and resist corruption or irregularities. Therefore, strengthening ethics should not be

²⁴ Zaid, Personal Interview.

²⁵ S. Pantja Djati, "Variabel Anteseden Organizational Citizenship Behavior (OCB) Dan Pengaruhnya Terhadap Service Quality Pada Perguruan Tinggi Swasta Di Surabaya," *Jurnal Aplikasi Manajemen* 7, no. 3 (2009), <https://jurnaljam.ub.ac.id/index.php/jam/article/view/551>.

²⁶ Syamsul Hadi et al., "The Impact of Islamic Work Ethics and Organizational Justice on Organizational Citizenship Behavior: The Mediating Role of Organizational Commitment," *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah* 15, no. 2 (December 31, 2023), <https://journal.uinjkt.ac.id/index.php/iqtishad/article/view/33375>.

considered a secondary issue, but rather a core in developing human resources with integrity in law enforcement agencies.

Table: The Relationship between Ethical Responsibility and the OCB Dimension in the Prosecutor's Office

OCB Dimensions	Behavioral Indicators	Supportive Forms of Ethical Responsibility	Examples of Real Practices in the Prosecutor's Office
Altruism (Social Concern)	Help colleagues complete tasks	Moral commitment to cooperation	Prosecutor helps colleagues draft serious case claims without being asked
Conscientiousness	Getting the job done beyond formal demands	Integrity, discipline, and a sense of responsibility	Voluntary overtime to catch up with the deadline for resolving the case
Civic Virtue	Active in institutional activities and maintaining the institution's image	Concern for organizational sustainability	Participate in legal socialization in the community even outside working hours.
Courtesy	Prevent conflicts with colleagues through good communication	Politeness, empathy, and interpersonal ethical awareness	Avoid abusive language when disagreeing in a meeting
Sportsmanship	Not complaining despite facing difficult working conditions	Steadfastness in principle and sincerity of work	No protest despite high workload due to lack of personnel

Source: Author's interpretation

The Relationship of Ethical Responsibility and Organizational Citizenship Behavior (OCB) Perspectives on Positive Law and Islamic Law

In Indonesia's positive legal perspective, the ethical responsibilities of state apparatus, including within the Prosecutor's Office, are regulated

normatively in various regulations emphasizing the importance of integrity, accountability, and professionalism. Law Number 5 of 2014 concerning the State Civil Apparatus (ASN), especially Article 3, outlines the basic values of ASN, which include, among others: upholding the ideology of Pancasila, being loyal and obedient to the 1945 Constitution, and upholding public ethical standards and professional responsibility.²⁷ These values are the legal basis for shaping the character of ASN with high professional ethics.²⁸ However, implementing these values in everyday practice is often formalistic, relying on instruments of supervision, rather than an ethical awareness that grows from within.

Government Regulation 94 of 2021 concerning Civil Servant Discipline strengthens this legal framework by regulating disciplinary sanctions for various violations, ranging from verbal warnings to dishonorable dismissal. Article 3 of this PP details the obligations of ASN, such as carrying out duties honestly, responsibly, and with high integrity. Although this regulation is important as a control tool, it emphasizes a repressive approach focusing on the deterrent effect. Ethical behavior is not stimulated through awareness coaching, but through the threat of administrative punishment. Thus, this legal arrangement functions as an external controller, not an internal morality.²⁹

In the positive legal paradigm, administrative sanctions are the main tool for behavior formation.³⁰ Civil servants tend to avoid violations for fear of punishment, not because of the awareness that the behavior is morally wrong. This leads to the emergence of a textual regulatory work culture, but not necessarily accompanied by consistent integrity in every aspect of work. Ethical responsibility in this framework is reactive, waiting for violations and then acting upon them. This model is less effective in forming a proactive and sustainable ethical culture.³¹ One of the drawbacks of the positive legal approach is its reliance on formal control mechanisms, such as oversight, reporting, and auditing. In fact,

²⁷ Lilis Yuaningsih, "The Application of Discipline in Improving the Performance of Employees of the Bandung City Education and Training Personnel Agency," *Journal of Social Sciences Insensif*, April 29, 2020, 77–85, <https://doi.org/10.36787/jsi.v3i1.224>.

²⁸ Ahmad Sulchan and Muchamad Gibson Ghani, "Mekanisme Penuntutan Jaksa Penuntut Umum terhadap Tindak Pidana Anak," *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam* 1, no. 1 (December 30, 2017): 110–33, <https://doi.org/10.30659/jua.v1i1.2218>.

²⁹ Vicky Lawere, Sofia Pangemanan, and Josef Kairupan, "Evaluasi Kebijakan Disiplin Pegawai Negeri Sipil Melalui Presensi Sistem Sidik Jari," *JURNAL EKSEKUTIF* 3, no. 3 (July 10, 2019), <https://ejournal.unsrat.ac.id/v3/index.php/jurnaleksektif/article/view/23858>.

³⁰ Suparto Wijoyo, "Merekonstruksi Good Corporate Governance Dalam Rangka Mewujudkan Indonesia Incorporated Sebagai Negara Kesejahteraan (Perspektif Regulasi-Deregulasi-Reregulasi Model Jatimnomic)," *Airlangga Development Journal*, 2022, <https://scholar.unair.ac.id/en/publications/merekonstruksi-good-corporate-governance-dalam-rangka-mewujudkan->.

³¹ Serafina Shinta Dewi, "Pengaturan Disiplin PNS dalam Peraturan Pemerintah Nomor 94 Tahun 2021 tentang Disiplin PNS," *WICARANA* 1, no. 2 (September 28, 2022): 105–18, <https://doi.org/10.57123/wicarana.v1i2.22>.

integrity cannot be built with regulations alone in law enforcement institutions such as the Prosecutor's Office, which plays a vital role in public justice. Many cases show that despite strict rules, deviations still occur when moral values are not firmly embedded in the apparatus. This indicates that ethical responsibility is not enough to be regulated, but must also be instilled and made part of the organization's culture.

Nonetheless, positive law cannot be ignored. It remains important to create minimum ethical standards and guarantee legal certainty.³² In the context of civil servants, formal regulations provide a uniform framework for managing work discipline and employee behavior. However, its effectiveness depends largely on how much the individual internalizes the rules as part of a personal value system, not just as an administrative obligation.³³ Thus, strengthening ethical responsibility in institutions such as the Prosecutor's Office needs to be accompanied by a holistic approach, which relies on positive law and ethical education, spirituality coaching, and leadership examples. This effort aims to encourage the growth of internal ethics that encourage the apparatus to act with integrity, honesty, and fairness, even beyond the spotlight of formal law. Because in the end, the success of bureaucratic reform and law enforcement depends heavily on the quality of the personal ethics of its implementers, not only on the completeness of the legal system.

In contrast, in Islam, ethical responsibility is not just a matter of obedience to rules, but an integral part of faith and piety. Work ethic is not separated from worship, but is part of worship itself. This is in line with the hadith of the Prophet PBUH: "Indeed, Allah loves if one of you does a work, he does it with *Itqan* (earnestly)." (HR. Thabrani). This hadith affirms that professional responsibility is part of a concrete expression of faith. The concept of trust in Islam is the foundation of ethical responsibility. The Qur'an states: "Indeed, Allah has commanded you to entrust to those who are entitled to receive it..." (QS. An-Nisa: 58). This verse emphasizes that duties and positions are mandates that must be carried out honestly and responsibly. In the context of the Prosecutor's Office, this includes fairness in deciding cases, being free from conflicts of interest, and not abusing authority for personal or group interests.³⁴

³² Sambari Halim Radianto et al., "Analysis on the Implementation of Goods/Services Procurement Electronically at District Government Gresik," *International Journal of Advanced Science and Technology* 29, no. 6s (2020): 559–68.

³³ Ahmad Rosandi Sakir, "Analisis Disiplin Kerja Pegawai Negeri Sipil Pada Kantor Kecamatan Nusaniwe Kota Ambon," *Jurnal Administrasi Publik dan Bisnis* 6, no. 1 (March 30, 2024): 116–24, <https://doi.org/10.36917/japabis.v6i1.117>.

³⁴ Zaid Oqla Alqhaiwi, Timothy Bednall, and Eva Kyndt, "Excellence in Leadership in the Arab World: Islamic Principles and Tribal Values. Evidence from Jordan," *International Journal of Cross Cultural Management* 23, no. 3 (December 2023): 613–34, <https://doi.org/10.1177/14705958231212742>.

In addition to trust, the value of *'Adl'* (justice) is also the main principle. Allah SWT said: "O you who believe! Be the enforcers of justice for the sake of Allah, being a righteous witness. And do not hate a race that makes you unjust. Be just, because justice is closer to piety." (QS. Al-Ma'idah: 8). This verse demands that justice should be upheld even against enemies. Thus, in Islam, ethical responsibility contains an element of moral courage to maintain justice above all interests. The value of sincerity is also an important element in forming OCB from an Islamic perspective. OCB is not seen solely as a form of additional work or institutional loyalty, but as 'charity of righteousness done for the sake of Allah. This is affirmed in QS. Al-Bayyinah: 5, "They are only commanded to worship Allah sincerely, obeying Him in the righteous religion..." Sincerity is a spiritual motivator that makes positive behavior part of deep social righteousness.³⁵

In the context of Organizational Citizenship Behavior, Islam provides a deep framework of values: help-help (*Ta'awun*), *Ukhuwah*, *Amanah*, and *Itqan*. Employees who work based on these values contribute to their core duties and take the initiative to help colleagues, maintain the institution's reputation, and make performance improvements. As mentioned in QS. Al-Maidah: 2: "Help yourselves in virtue and piety, and do not help each other in sin and enmity."

Thus, the approach of Islamic law to professional ethics is transcendental, because it makes God the main supervisor (*Muraqabah*). This is in contrast to a positive legal approach that relies on a system of external supervision and administrative sanctions. In Islam, positive behavior continues even when no boss is looking, because of the belief that Allah is All-Knowing. This encourages solid integrity, as affirmed in QS. Al-Hadid: 4: "And He is with you wherever you are. And Allah is All-Seeing of what you do."

Integrating positive and Islamic laws can create a more comprehensive and meaningful human resource development system. Positive laws govern structures and mechanisms, while Islam strengthens intentions, character, and motivations. This coaching model produces employees who obey the rules, have integrity, social spirit, and can act morally proactive. OCB in this context represents individual piety and social contribution based on faith.³⁶ These findings show that revitalizing Islamic values in developing the Prosecutor's Office apparatus is urgently needed. While many ethical challenges and political pressures are present in law enforcement, Islamic values such as trust, sincerity, and fairness become a moral shield that protects the integrity of employees. A coaching program combining Sharia understanding, spiritual training, and

³⁵ Ratna K and Hasyim Haddade, "AL-QUR'AN INSIGHTS ON WORK ETHICS," *TAFASIR: Journal of Quranic Studies* 2, no. 1 (June 28, 2024): 44–69, <https://doi.org/10.62376/tafasir.v2i1.26>.

³⁶ Achmad Robita, Fauzi Fauzi, and Dakir Dakir, "Transformation of Quality Culture in Improving the Quality of Islamic Education Institutions," *International Journal of Education, Culture, and Society* 3, no. 2 (April 14, 2025): 454–73, <https://doi.org/10.58578/ijecs.v3i2.5397>.

Qur'anic leadership examples will create an efficient bureaucratic system and *rahmatan lil' alamin*. Finally, this research confirms that forming ethical responsibility and OCB within the Prosecutor's Office will be much stronger if it is built on the foundation of Islamic values. Islam does not separate ethics from worship, and does not separate work from morality. When these values are lived in the daily lives of law enforcement officials, justice is not only a duty, but also a call to the soul and a path to the pleasure of Allah SWT.

Comparison Table: Positive Legal Approach vs Islamic Values in the Formation of Ethics of the Prosecutor's Office

Aspects	Positive Law (UU & PP)	Islamic Values (Qur'an & Hadith)
Legal Basis / Evidence	- Law No. 5 of 2014 concerning ASN Article 3 - PP No. 94 of 2021 Article 3	-QS. An-Nisa: 58 (<i>Amanah</i>)- QS. Al-Maidah: 8 (Just)- QS. Al-Bayyinah: 5 (Sincere)- HR. Thabrani (<i>Itqan</i>)
Ethical Focus	Compliance with formal regulations, administrative discipline, and professionalism	Faith and piety; Righteous Charity in Carrying Out Duties
Ethical Behavior Motivation	Fear of administrative sanctions/punishment	<i>Muraqabah</i> (awareness of Allah's supervision), sincere intentions, and trust
Surveillance Instruments	External: written rules, supervisory supervision, administrative sanctions	Internal: inner awareness, intention because of Allah, personal moral values
Excess	Ensure legal certainty and uniformity of conduct; Forming a formal discipline.	Build true integrity; forming work ethics as worship; encourage proactive contribution (OCB)
Deficiency	Tends to be normative and repressive; Ethics Become Reactive, Not Proactive.	It requires constant spiritual formation; It is ineffective if it is only normative without a deep understanding of faith.
Example of Key Values	Integrity, accountability, discipline, professionalism	<i>Amanah</i> , <i>'Adl</i> (justice), <i>Itqan</i> (earnest work), Sincerity, <i>Ta'avun</i> (cooperation), <i>Muraqabah</i>
Destination	Legal compliance, administrative efficiency	God's Grace, Social Justice, Substantive Justice

Impact on OCB	Appears if there is a formal prompting or instruction; Passive	OCB grows out of moral awareness and faith; Active contribution, oriented, and social piety
Ideal Model of Construction	Technical training and staffing discipline	Character building, Islamic ethics training, Qur'anic leadership examples, spiritual development, and integration with the bureaucratic management system

Source: Author's Interpretation

The table illustrates the fundamental difference between positive legal approaches and Islamic values in shaping ethical responsibility and work behavior (OCB) within the Prosecutor's Office. In a positive legal approach, work ethics are emphasized through formal regulations such as the ASN Law and Government Regulations on Civil Servant Discipline. This system relies on external instruments such as administrative sanctions, supervisory supervision, and written regulations. While effective in shaping formal discipline and compliance, this approach tends to result in a reactive and textual work culture, with the primary motivation to avoid punishment, rather than an intrinsic moral impulse.

In contrast, the Islamic approach emphasizes ethics based on faith, piety, and spiritual awareness. Values such as trust and sincerity, *'Adl* (justice), and *Itqan* (earnest work) become the foundation of ethical behavior, not merely as an administrative obligation, but as part of worship and social piety. Supervision does not depend on superiors, but on *Muraqabah* (the awareness that Allah is always watching). This approach encourages a proactive OCB that grows out of a clean heart and sincere intentions, not due to regulatory pressures. Therefore, integrating the two the positive legal structure and transcendental values of Islam can produce a law-abiding Prosecutor's Office with high spiritual and social integrity.

Conclusion

This research reveals that ethical responsibility is central to shaping Organizational Citizenship Behavior (OCB) within law enforcement agencies, particularly in the Prosecutor's Office. Ethical responsibility not only arises as a consequence of formal regulations, but also grows from the moral awareness and personal integrity of individual officers. In practice, a strong sense of ethical responsibility motivates prosecutors to be proactive, selflessly assist colleagues, maintain the institution's image, and perform their duties fairly and professionally often beyond the normative demands of their formal roles. The findings of this study also indicate that the relationship between ethical responsibility and OCB

cannot be fully understood through a single lens. Positive legal approaches offer a normative and structural foundation for ethical conduct, but tend to be limited to compliance and sanctions. In contrast, the perspective of Islamic law enriches the understanding of ethical responsibility as an act of worship and spiritual devotion, positioning OCB as an embodiment of noble values such as trust (amānah), sincerity (ikhhlās), and justice (ʿAdl). The integration of these two perspectives provides a more holistic and contextual conceptual foundation for understanding professional ethics within law enforcement agencies. Theoretically, this research contributes to the field of organizational ethics by offering an integrative framework that blends modern organizational theory with Islamic ethical principles. Practically, the findings serve as a strategic reference for developing human resource systems within the Prosecutor's Office that are not only grounded in legal norms, but also anchored in moral and spiritual values relevant to Indonesian sociocultural realities.

Thus, the study emphasizes the urgency of strengthening ethical responsibility as a core foundation for cultivating a work culture grounded in moral excellence, professionalism, and justice. Reforming law enforcement institutions requires more than structural changes it must also address deeper dimensions of values and character in order to sustainably build public trust in the law. However, this study has several limitations. The scope of analysis is focused on the Prosecutor's Office in a specific legal-cultural context, which may not fully represent the diversity of practices and ethical orientations in other law enforcement agencies or regions. Moreover, the qualitative approach, while rich in depth, limits the generalizability of the findings across broader institutional settings. Future research is recommended to explore similar themes using comparative methods across multiple legal institutions or jurisdictions, possibly incorporating quantitative analysis to measure the correlation between ethical responsibility and OCB indicators. Additionally, future studies could investigate how ethical leadership, organizational climate, and policy design influence the internalization of ethical values in public institutions from both secular and religious-ethical frameworks.

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