

Manifestation of the Anti-Corruption Education Movement in Breaking the Growth of New Regeneration of Corruptors

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Abstract

Corruption is a disease that is difficult to eliminate on this earth, not least in Indonesia where the Corruption Perception Index is very high. To deal with this is not an easy matter, we need preventive and curative efforts, namely by providing education to the younger generation today, namely Anti-corruption Education. Anti-corruption education is not a powerful way to eliminate all acts of corruption, but the existence of these educational activities will intuitively awaken the human conscience to realize not to commit criminal activities such as corruption. This article will reveal an action method on how to conduct real anti-corruption education for the younger generation to make them realize how dangerous corruption is for the people around them. This article uses a literature study method consisting of searching for articles from various theoretically supporting sources through SAGE Journals, Google Scholar, and supporting books to perfect the results of writing this article. The results of this research will comprehensively describe the real Anti-Corruption Education to be taught to the younger generation not only in theory, but together with real action actions such as campaigns to persuasively invite people to get involved in efforts to prevent corrupt practices. The younger generation is at the forefront of guarding the future of the country, therefore the younger generation should not be hypnotized by the temptation of corruption, because if they are tempted, it can destroy this country in an instant.

Keywords: Anti-Corruption Education, Corruption, Young Generation



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INTRODUCTION

Education is generally defined as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills needed by themselves and society. Education is a process of learning for humans continuously, so that humans become amil (perfect) individuals physically and mentally. Therefore, if education produces individuals who are weak, fond of corruption, irresponsible, immoral, and not independent, it means that the education program has failed. The failure may be due to errors in the philosophy and management of education so that it is not in accordance with the ideals of education itself. Lately, we have seen various national education problems often become the target of criticism in society. Why does education in Indonesia not produce individuals who excel in science, morals, and humanity? We see that the joints of the nation's life are currently being shaken by various acts of violence, riots, anarchy, corruption, vandalism, and immoral acts. To this day, people often wonder why corruption in Indonesia has not stopped, even though the most concrete demand for reform in 1998 was to eliminate KKN, but it seems that this is nothing, it turns out that corruption in this country is even getting worse. It seems that corruption in this country has become a culture and legacy of the ancestors, because

from the time of the New Order until now the reformation which is twenty-six (26) years old, the problem of corruption has not disappeared in this country. Even though the people who commit acts of corruption are people with higher education backgrounds, of course in higher education, anti-corruption education has been taught comprehensively, but still it has no impact at all on the perpetrators of corruption, they still do this dishonorable thing to fulfill their personal needs by making the Indonesian people suffer because of their actions.

Corruption in Indonesia is like an incurable disease and a complex phenomenon. To eradicate corruption in Indonesia, it is not enough to take repressive measures, but more fundamentally to take preventive measures. One of the efforts that can be done through this preventive action is to raise awareness to fight against various acts of corruption, and at the same time also educate the younger generation by instilling ethical and moral values that are needed in the life of society, nation and state. Anti-corruption education is an important concept to counteract the growth of rats in this beloved country, but the concept of anti-corruption education that we have received both in the school environment and on campus is only limited to providing material with socialization without any breakthrough or follow-up from the socialization so it seems that anti-corruption education from the government is only a process of fulfilling obligations, because in fact today the program has no effect at all but only spends state money without giving a clear effect from the program. This research article aims to be a real reference in the form of actualization in the field for all educational stakeholders in creating a young generation with noble character to stay away from all acts of corrupt practices. Corruption is very contrary to the ideology of the Indonesian state and religious virtues. This research presents a revitalization or renewal with the Anti-Corruption Education capital which is used as the main foundation for the younger generation in strongly condemning the presence of acts of corruption in the midst of Indonesian society which will damage the order of civilization of social life in the territory of the Republic of Indonesia.

RESEARCH METHODS

Research methods are very important in determining a research process that will be carried out. As what Haddy Suprpto said (2017, p. 8) research methods are systematic procedures or steps in obtaining knowledge or science, in other words, research methods are scientific ways to obtain information with specific purposes and uses. Basically, to get a science requires hard effort through scientific method procedures. The method used in writing this article is a qualitative method with a literature study approach. The reason for choosing a qualitative method is to get complete data, because in qualitative data that is processed is natural without any engineering. Qualitative research methods are research methods used to research on natural object conditions, (as opposed to experiments) where the researcher is the key instrument, data collection techniques are triangulated, data analysis is inductive, and research results emphasize meaning rather than generalization (Sugiyono, 2020, p. 9). In writing this article, of course the research is natural or natural setting, so that the data presented is truly factual and not the result of mere engineering. By using this qualitative method, the researcher believes that it will be a research support for researchers, through this approach it will describe in detail until it becomes conical to dissect the research to be examined. The approach in writing this article is a literature study or literature study by first comprehensively describing then conducting field research and then analyzing as a whole to find suggestions given by researchers. The review model that will be chosen by the author where the study is carried out by describing and comparing books, journals, and other sources chosen by the author to be thoroughly reviewed. Literature study data collection techniques will help researchers to solve research problems in this article. This article uses a literature

study method consisting of searching for articles from various sources that support theoretically through SAGE Journal, Google Scholar, and books that support to perfect the results of writing this article. This research will thoroughly explore how the Manifestation of Anti-Corruption Education as a solid foundation for Indonesia's young generation to prevent acts of corruption universally. After all, the younger generation must have a crucial role for national development, especially in preventing corruption, of course the youth must be proactive in avoiding these illicit activities to break the chain of growth of corruptors in this country of Indonesia.

RESEARCH RESULTS AND DISCUSSION

Long before this republic was established or long before the formation of countries in the world, corruption has become an undeniable reality. Corruption has penetrated and damaged every aspect of life. Because of corruption, life has become chaotic. Of course, when talking about corruption, the impression formed in our mindset is something bad and something that is misappropriated in such a way for certain interests. The practical definition of corruption is to misuse the authority that has been given for an anarchic and destructive purpose. Johnson in (Eko Handoyo, 2016, p.20) defines corruption as the misuse of roles, public office or resources for personal gain. In this definition, there are four components that cause an act to be categorized as corruption, namely abuse, public, private, and profit. In Johnson's view, in a country that implements liberalization and privatization in economic activities, there will be a tendency for an exchange between welfare and power. This is what Johnson calls corruption syndromes. Meanwhile, M. Dawam Rahardjo provides a description of the definition of corruption, saying that it is an unlawful act that results in the destruction of an agreed order. This order can take the form of government, administration or management (Moh. Yamin, 2013, p.42). Thus, corruption actually illustrates a situation that is scary, saddens the people, has a very bad effect on life, makes conditions unstable, creates life chaos, and the like. Corruption, in other words, is a manifestation of human works that do not respect the norms of life so that in this universe of life there is no beauty and meaning in life. Corruption displays the dark side of life that is not pleasant at all for the continuity of life. Corruption, therefore, is intertwined with a gray and morally repugnant world. Corruption is very close to everything that is very misleading and subsequently causes uproar.

Furthermore, Lambsdorff (Eko Handoyo, 2016, p. 20) proposes a definition of corruption not much different from Johnson, namely "the misuse of public power for private benefit". The term private benefit refers to the receipt of money or assets of value, including increased power or status. Receiving promises of future pleasure or relative advantages and friends can also be viewed as private benefits. Benefits related to friends are termed nepotism and favoritism. Public power is usually exercised by bureaucrats, including their employees and politicians. In a broad perspective, this includes those working in the judiciary, public procurement, business regulation and licensing, privatization, foreign exchange or foreign exchange departments, taxation, policing, subsidies departments, public utilities and other government services. Thus, corruption must once again be said to be a destructive act and behavior. Corruption has confused the healthy way of thinking because the brain and mind have been in an atmosphere that is not conducive. When faced with something and this results in money, the brain has become pitch black in thinking whether the money is a public right or not. This condition is what is actually called the meaning of corruption, both directly and indirectly.

Efforts to fight or eradicate corruption are not enough to arrest and put corruptors in prison, because the opportunity to commit corruption is widely spread in front of potential corruptors, moreover there are many arenas available for new corruptors to vent their corrupt

desires. That is why it is necessary to instill anti-corruption values as a preventive measure to the younger generation. The anti-corruption values that need to be embedded in the younger generation are:

1. Honesty, the foundation of any endeavor to become a morally strong person. Without honesty, man cannot advance a single step, because he does not dare to be himself.
2. Responsibility, meaning that people are responsible for the attitudes and actions caused by them. Everyone should be responsible for what they intend, say and do, especially those who claim to be leaders.
3. Courage, is the act of fighting for something one believes to be true.
4. Openness, The value of openness is closely related to honesty. Openness does not mean that we must answer all questions of others as completely as possible or that others have the right to know all our feelings and thoughts. The value of openness in school and campus life can be realized by the attitude and behavior of revealing something without being covered up.
5. Discipline, Discipline is the key to success, because in discipline will grow a nature that is firm in holding principles, never back down in stating the truth, and ultimately willing to sacrifice for the benefit of the nation and state.
6. Simplicity, attitudes and behaviors that are not excessive towards an object, but are more concerned with its purpose and benefits. Living simply means living modestly and not exaggerating based on a humble mental attitude.

Discussion

The origin of this anti-corruption education and moral movement was born from the author's conscience seeing phenomena that occurred such as during the Covid-19 pandemic, corruption was even rampant even though the country's condition was deteriorating, but the rats in office seemed not to care about the safety of the Indonesian people, they instead committed the dishonorable act of being a corruptor. Social assistance funds that should be given to people in need instead they seize the rights of these people this is a heinous act that must be investigated thoroughly to its roots. People often wonder why it is so difficult to eliminate corrupt behavior in this country and even in this world even though those who commit acts of corruption are also people with high intellectual levels, but why the knowledge they have is only limited to cognitive while they are unable to apply commendable behavior patterns. It is from this case study that makes the author want to carry out an anti-corruption moral movement to stop the regeneration of new corruptors in the country of Indonesia that I love. The anti-corruption education that has been given to students so far is only limited to socialization and material counseling without a movement that can make them actually be able to stay away from corrupt behavior. Basically, socialization and counseling are important but looking at the younger generation now if given material and material again will cause boredom in them, so it seems that the socialization material delivered goes into the right ear and comes out again from the left ear so I think it is redundant if anti-corruption education is carried out only theoretically without a practice that can increase the psychomotor power of the younger generation. This anti-corruption moral movement is carried out so that the hearts of the younger generation are moved to always want to stay away from corruption and they can also disseminate this to the general public so that people are aware of the dangers of committing corruption crimes. Indeed, corruption is like a legacy entrusted or mandated from colonialism to be used as local wisdom in this country of Indonesia and it is proven that until now there is always corruption, it is very difficult to eliminate even though the government has made an anti-corruption education program, but the offer of anti-corruption education from the

government is not enough because the offer of anti-corruption education is still limited to the delivery of material without any real elements of concrete movements that can foster the identity of the next generation of this nation to stay away from corrupt behavior. The following below is a real anti-corruption education for the younger generation at the formula stage:

1. Writing Attitude Statements and posters. By making writings about stopping corruption from the younger generation, this is a good first step because with the fruit of their writing they indirectly invite all citizens and surrounding communities to stay away from corruption. With the younger generation writing their hopes to stop corruption in this country, they can nurture themselves to always be ready to reject corruption. If only capitalizing on socialization without any real movement, I think the results will be in vain, therefore the author makes a movement for the younger generation to write hopes related to replacing corruption in this country of Indonesia because with the capital written can at least move the hearts of the younger generation to stick to their stance that they are ready to refuse to death related to acts of corruption that are scattered in this country. The writing of a statement is crucial because it can train the creativity of the younger generation with the thoughts expressed in the writing to invite people to stay away from corruption with beautiful words assembled in the writing of the statement.
2. Anti-Corruption Public Campaign. This anti-corruption moral movement is to create a public campaign for the public to always be aware of corruption. The existence of this public campaign movement is a slap in the face to public officials so that they realize that they work for the people, not to satisfy their personal desires. I hope that this moral movement can be used as an afterthought so that everyone can stay away from corruption and can also spread the good viruses to always say no to corruption. With this moral movement, anti-corruption education can become a habit in carrying out life activities because starting from the smallest thing we can change the world order in the future. Basically, anti-corruption education should be promoted from an early age. Providing anti-corruption education in Indonesia from an early age will provide preventive measures for the eradication of corruption in Indonesia. According to Yusrianto Kadir, the cultivation of righteous values and the avoidance of prohibited acts such as corruption will also be able to change the pattern of life of people who were previously too "tolerant" of corruption into an anti-corruption spirit that has a great impact on the Indonesian nation (Yusrianto Kadir, 2018, p.33). With anti-corruption education, Indonesian students or the younger generation can certainly be at the forefront of eradicating corruption in Indonesia. Students will be able to transmit the anti-corruption spirit to their surrounding communities so that the process of eradicating and preventing corruption from occurring again can work well. Optimal public support in the fight against corruption will also have a significant impact on the efforts to eradicate corruption in Indonesia. With optimal support from the community, the government and the KPK can synergize forces in the process of eradicating corruption and efforts to prevent the emergence of new seeds of corruption in society. Let us realize anti-corruption education in Indonesia as the basis for eradicating corruption in Indonesia for a better future of Indonesia. It is the author's hope that such a moral movement will serve as a slap in the face for officials who want to commit corruption so that they will undo their intentions to commit corruption. Corruption is a dirty act and must be killed at its roots.

CONCLUSION

Corruption actually illustrates a situation that is scary, saddens the people, has a very bad effect on life, makes conditions unstable, creates life chaos, and the like. Corruption, in other words, is an embodiment of human works that do not respect the norms of life so that in this universe of life there is no beauty and meaning in life. The act of corruption is closely related to

cheating or deception. Cheating or deceiving means that the person is dishonest. Honesty is indeed a rare attitude and behavior in this country. In reality, not everyone is honest in their daily lives. There are 4 (four) categories of honesty. First, some people are honest all the time. Second, some people are dishonest all the time. Third, most people are honest most of the time. Fourth, some people are honest most of the time. Of the four types of behavior related to honesty, the fourth is the best and most relevant for fostering anti-corruption behavior. To prevent acts of corruption from spreading to every corner, there needs to be a systematic and massive anti-corruption education to make people aware of the dangers of corruption. The provision of anti-corruption education must be accompanied by a relevant moral movement so that people, especially students or the younger generation, realize that corruption is not good and is a destruction for this nation. With this moral movement, hopefully it can be a slap in the face for officials who want to commit corruption so that they undo their intentions to commit corruption.

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