

# Anti-Corruption Education on Pancasila and Citizenship Education Subject: The Level of Students' Understanding of Honesty Value

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## Abstract:

Various acts of corruption in Indonesia and other countries have sprung up in every aspect of life and its dangers can be transmitted to the younger generation. Therefore, anti-corruption education needs to be introduced to the younger generation in the 21st century starting from the Basic to Higher Education. One of the implementation of anti-corruption education in schools is integrated through the Pancasila and Citizenship Education (PPKn) subject. The purpose of this study is to analyze the implementation of anti-corruption education in students' Pancasila and Citizenship Education (PPKn) subject related to the value of honesty. The research method used was a cross sectional survey of secondary school students in Cimahi City. Participants in this study were 100 students. The results showed that the high level of students' understanding of the value of honesty was good. Further studies on anti-corruption education in broader themes were suggested in this study.

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## I. INTRODUCTION

One factor that hinders the progress of a country is the large number of corruption practices. [1] Therefore, there needs to be an anti-corruption movement, such as Cole's research [2] that used 119 countries between 1984 and 2012 with the aim of examining the effects of the global anti-corruption movement. The global surge in organizing, monitoring and legalizing anti-corruption is paradoxically associated with the increase of corruption level above a number of political, economic, social and cultural factors.

There are six national strategy steps for the realization of a government organizer that is clean and free of corruption practices as well as for the prevention and eradication of corruption. They are prevention, law enforcement, harmonization of laws and regulations, international cooperation, saving assets of the criminal acts of corruption, corruption culture education, and mechanics reporting the implementation of corruption eradication [3].

Indonesia is facing a dilemmatic position around the problem of corruption. Educational institutions

become one of the strategic vehicles in order to voice goodness and equip young people who are free of corruption [4]. Education has a very vital position in seeding education and anti-corruption attitudes. [5] A Bandaranayake's research [6] analyzing the implementation of fraud and corruption control policies in the Victoria Department of Education and Early Childhood Development in Australia concluded that although there is no easy solution or a proven model to follow fraud and corruption control, this case presents beneficial lessons for professionals working in a large and evolved education system.

Anti-corruption education is a process to strengthen the anti-corruption attitude in students as early as possible. This requires the action of teachers who really depart from the desire to build a new civilization that is better and free of corruption [7]. If anti-corruption education is reviewed from the perspective of understanding moral issues that are more holistic and characterized, a new understanding about anti-corruption education as a unique and independent learning unit will emerge [8]. Anti-corruption education (PAK) can be included in the school curriculum, but it does not stand alone as a subject. PAK can be integrated in a variety of existing subjects so that they are able to color students' mindsets, attitudes and behaviors. For this purpose, cultural support and school climate are needed, especially in the context of the inculcation of grades and the formation of students' character. One of the implementation of anti-corruption education in schools is integrated through Pancasila and Citizenship Education (PPKn) subject. PAK at school invites students to consciously build a mentality that corruption is a disease that harms themselves, society and the future of the nation [9].

PPKn has become very strategic in the midst of the government's efforts to build the nation's character from the elementary school to the university level. PPKn instilled values and competencies related to *civic knowledge*, *civic*

*skills*, and *civic dispositions/virtue* [10]. [11] It is stated that Civics becomes a fundamental instrument in the frame of national education as a media for the formation of national character. The research result showed that the PPKn teacher construction on corruption and anti-corruption contributed greatly to the construction of students, in addition to the influence of the mass and electronic media [12]. Cultivation of noble values can be introduced early through the insertion of 9 noble values in several existing subjects that form the character of anti-corruption, namely honesty, discipline, responsibility, hard work, courage, independence, simplicity, being fair and caring. The value of honesty is important to be taught to reduce moral decadence. The cultivation of honesty values through anti-corruption education ultimately has the knowledge and understanding of the definition of corruption, types of corruption, the adverse effects of corruption and the efforts that can be made to participate in combating corruption. Through this socialization, it is expected to have a change in the attitude of secondary school students from the attitude of allowing, understanding, and forgiving corruption to the attitude of rejecting corruption [13].

Dotty Rahmatiasih from the Directorate of Education and Community Services of the Corruption Eradication Commission (KPK) said that honesty is believed to be effective in preventing corrupt behaviour. Being honest is the main attitude that we introduce to children. This trait prevents corruption. Aradila Caesar, the Member of the Indonesian Corruption Watch Judicial and Legal Monitoring Division accustoms children to be honest and prevent them from committing acts of corruption through small actions such as taking shopping money change to buy candy or lying about school fees must also be prevented and stopped. If this continues, then the children will get used to it and it will be repeated until they are mature and on a broader scale. This honest and anticorruption

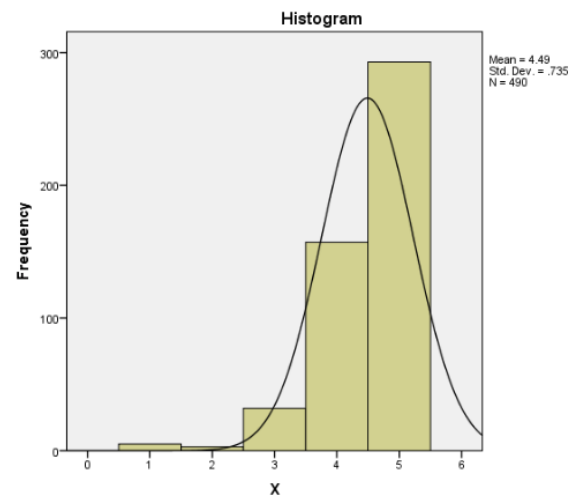
personality must be built from childhood [14]. The purpose of this study is to analyse the implementation of anti-corruption education in students' PPKn subjects related to the value of honesty. We can find out the magnitude of students' understanding level of the value of honesty. The formulation of the problem in this study is "how high is the students' understanding level of the value of honesty".

## II. METHOD

The study was conducted to 100 students of middle school in Cimahi City in grade 7<sup>th</sup>. In determining the minimum number of sample sizes that are considered to represent using the Krejcie and Morgan sample tables, 80 out of 100 students in the label is sufficient to represent the population [15]. The approach used in this study was a quantitative approach to test certain theories by examining the relationships between variables [16]. In this design, the researcher recorded and analyzed the research data using statistical calculations. The research method was a cross sectional survey research method, a research to study the dynamics of the correlation between risk factors and effects, by means of approach, observation or data collection as well as at one time (point time approach) [17]. The use of cross sectional survey was motivated to only observe the phenomenon of understanding the honesty value of students in the City of Cimahi at one particular point in time simultaneously to the population studied [18].

## III. RESULT AND DISCUSSION

Researchers gave online questions through Google form to 100 7th grade students in the city of Cimahi. Questions were given to acknowledge the students' understanding of the value of honesty. Based on the survey results, the data in Figure 1 is obtained as follows:



**Figure 1: Students' Understanding of Honesty Value**

The data was obtained from a questionnaire containing signs of learning outcomes about honest behavior, namely 1) Being accustomed to consistently practice honest behavior whenever, wherever, and in any situation, 2) Being accustomed to consistently avoid dishonest behavior; 3) Having an active role in inviting friends to behave honestly in all activities consistently; 4) Having an active role in inviting friends to avoid dishonest behavior in all activities consistently; 5) Producing various works as a proof of honest behavior practices in various activities.

Based on Figure 1, it can be understood that students' understanding of the value of honesty is good. Social value orientation is shown to mediate some effects of behavior [19]. As humans, basically every human being has the value of honesty. However, being honest requires early training. The results of a study of 167 couples showed that autonomy support was associated with teenage identification of the value of honesty. The opposite relationship was observed by controlling the childcare. Identification of the value of higher honesty and low cost / high benefits of honesty in turn was predicted by the youth honesty [20]. In Figure 1, the orientation of students' honest attitude in the city of Cimahi is good. This includes the type of honesty that is read

from the survey result that is will, speech and action. Honesty has value because they imply that making corrections is needed to achieve stronger future performance [21]. A different understanding of honesty can determine the orientation of one's attitude towards the honesty perspective. Understanding the personality traits and values describe people's behavior in interpersonal contexts [22]. Teachers must at all times be seen as symbols of honesty. Finally, students put forward positive potential for practicing honesty with most of them being quite honest in their personal lives and with their interactions with the community when they carry out future assignments as professionals [23]. In addition, every human being also has a different understanding about honesty and trust. Children have a different understanding of the relationship between honesty and trust [24]. What made them involved in cheating is because the teacher did not give punishment when he arrested them [25].

Individuals who are low in self-reflection are more likely to engage in immoral behavior even though it is less likely [26]. An honest attitude is an attitude that adjusts between the information received and the phenomena that occur. There is a consistent positive relationship between negative attitudes and honesty. [27] Honesty is a jewel of virtuous and knowledgeable people, so this trait is highly recommended for every human being, especially Muslims. Honesty is the main foundation for the upholding of the values of truth in life, because honesty is very identical with truth [28]. Here are the definitions of honesty and terms related to honesty based on the discussion [29].

### **Anti-Corruption Education in Indonesia**

Indonesia is facing a dilemmatic position around a moral problem that does not go away, namely corruption. It is hoped that there will be a real

work from justice fighters. The history of corruption in Indonesia always seems to recur from the Old Order regime, the New Order, to the Reform Order. Poverty, hunger, loss of residence, land and other sources of life suffered by millions of people in this country are caused by corruption [30]. Social crimes in the form of criminality and crime in the office such as (KKN) collusion, corruption and nepotism are vulnerable to disturb Indonesia's stability [31]. This existence needs to be addressed appropriately as a form of our awareness as a society that still longs for the prosperity of the nation. Educational institutions become one of the strategic vehicles in order to voice goodness and equip young people who are free of corruption [4]. Indonesia has made the significant progress in several social and economic indicators in the past ten years. Indonesia grew amid the turmoil of the world crisis and listed itself as a representative of developing countries in the political arena of the G20 countries. Admittedly, the growth experienced by Indonesia has challenges that are not easy. The government has made various efforts to eradicate corruption practices that are very severe in this country. For example, the accent plan made by President Susilo Bambang Yudhoyono to eradicate corruption requires that Presidential Instruction (Inpres) No. 5/2004 on the Acceleration of Corruption Eradication be made [32]. Anyone must recognize that the process of accelerating the eradication of corruption is not like turning the palm of the hand. More than that, there must be Spartan and simultaneous hard work between law enforcement officers and the community. Awareness that articulates honesty and a culture of shame in corruption must also be built.

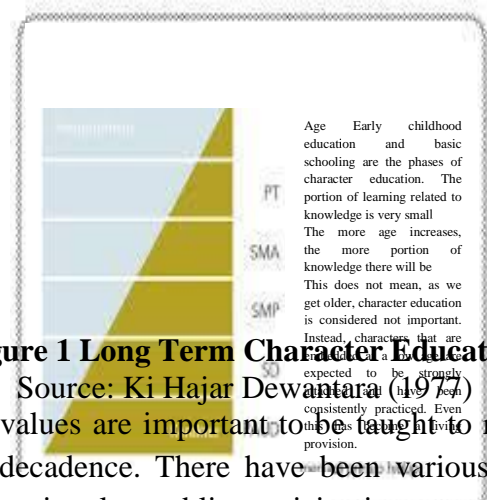
Transparency International Indonesia announced the achievement of the Corruption Perception Index - CPI 2016, where for 2016 Indonesia's CPI score rose by one rank (from 36 to 37), but dropped by two ranks in the world order (from 88 to 90 in the world). For the range of the worst 0 scores and 100 best scores, in Asia Pacific



Indonesia ranks 15th, and ranks 4th among ASEAN member countries. When it is viewed from the perspective of the theory of human development, the success of development is assessed through at least four elements, namely: increased productivity, equal opportunity, sustainable development, and human empowerment. Corruption is very harmful. Resources stolen from the education budget mean that classrooms are too crowded and schools are destroyed, or there are no schools at all. Books and supplies are sometimes sold instead of free. Schools and universities also 'sell' schools or charge unauthorized fees, forcing students (usually girls) to leave. Teachers and lecturers are appointed through family connections, without qualifications. Grades can be bought, while the teacher forces students to pay tuition outside the classroom. In higher education, the undue government's influence and the private sector can influence the research agenda. Education is a fundamental human right and a major driver of human and economic development. It strengthens the personal integrity and shapes the society in which we live. It is because education usually comprises 20-30% of a country's budget. Therefore, it is highly vulnerable to corruption, from national education ministries to local schools and universities [33].

Various studies show many deviations in achieving the four measures of development success, and one of the means of correction is the eradication of corruption [34]. There is a discourse and moral awareness that eradicating corruption, in addition to legal mechanisms, also builds new philosophies in the form of seeding of reason and new values of corruption-free through formal education. Corruption contributes to the poor educational outcomes. The transfer of school funds robs school resources, while nepotism and favoritism can place unqualified teachers in the classroom. Bid-rigging can produce lower quality textbooks and supplies. Having to pay bribes for services makes poor students less

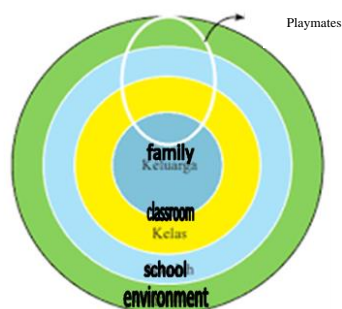
fortunate and reduces equal access to education [35].



**Figure 1 Long Term Character Education**

Source: Ki Hajar Dewantara (1977)

Moral values are important to be taught to reduce moral decadence. There have been various KPK efforts to involve public participation to eradicate corruption. Various programs were made [36]. The question is how to teach moral values to students. Education is the way [37]. It is due to the fact that education has a very vital position in seeding education and anti-corruption attitudes. Through learning mental attitudes and corruption-free moral values in schools, the new generation of Indonesia is expected to have a future outlook. The findings show that character education is important for overcoming corruption behavior from an early age, shaping students' minds about the dangers of corruption, producing excellent students with good morals and behavior, and influencing teachers' perceptions of corruption. Recommendations are offered to improve Indonesia's education [38].



**Figure 2 Anti-Corruption Education Centre Places**

Source: Ki Hajar Dewantara (1977)

Corruption prevention efforts can be made by building anti-corruption behavior and culture. This can be done by involving all elements of the nation in accordance with their respective positions and capacities. The Corruption Eradication Commission (KPK) has organized an Anti- Corruption Campaign Program which is a series of public awareness activities and increased public participation that encourages forms of collective action and collaboration. The culture is shared and believed together, inherited and studied. The process of studying culture (enculturation) is carried out through all aspects of human daily life in one community.

Education is one of the processes of cultural formation. There are 4 Principles of Anti-Corruption Education that lead to strengthening and building character [39].

As a part of character education, anti- corruption education is long-term process. It is started from students entering the basic education unit to higher education. The initial process requires careful identification and planning, while the results will only be seen in a few decades.

1. As character education, anti-corruption education is influenced by differences stages of child development. The effectiveness of character education must carefully consider the dominant developmental characteristics at each age stage (Piaget, 1896-1980) [40].
2. Anti-corruption education has to build consistently to integrate understanding,

awareness and practice in all aspects of life. This process certainly takes rule in families, schools, and the environment or society, as well as communities close to the lives of children, both in the social and cultural level. Further, Ki Hajar Dewantara stated that there were three places of association that became the centre of education so called the realm of the family, education, and youth movement. For broader context, the nature school includes indoor and outdoor classroom, while the natural-youth movement includes playmates and the community.

3. Anti-corruption education is an integral part of character building education for the young generation. It really depends on two big factors. First of all is individual motivation. This means that even though anti-corruption character education is going smoothly, however; as long as individual motivation for corruption does not diminish, the effectiveness of the socialization of anti-corruption values is quiet questionable. Secondly, at the macro level, the opportunity to commit corruption is one of the factors that probably can erode the cultivation of anti-corruption good values. The results of this study showed the teachers of Sociology Study in Surabaya fully realized that teaching materials about Anti-Corruption Education are very important in social studies learning activities. The recommendation for further research is to examine this teaching material containing anti-corruption character values. Regarding to further issues related to this research, it is expected that anti-corruption education can build awareness and change for the youth to understand and realize the importance of having an anti-corruption character and being able to apply in society life. [41]

### **Honesty as Anti-Corruption Character Value**

The value of honesty as anti-corruption character value is considered because it is part of trust. Furthermore, the relationship between dishonesty assessment and trust is mediated by the assessment of children's benevolence [24]. Somehow, the existence of main values that form the basis of the nation's personality can unite people as one citizenship community. Every individual difference about their morality and honesty are inherently connected in such a way that individuals who are more likely to engage in immoral behavior usually tend to acknowledge it [26]. As the nation's personality, the nation's noble values are agreed upon, understood, and pervasively accepted as a reference in the nation's life and become a guideline in all activities of state administration. Throughout history, principles such as obedience, loyalty, and purity have played a role in binding people together and helping them developing as a group, tribe, and nation [42]. From various studies and points of views, it is true that we have a lot of character values. The Ministry of Education and Culture launched 18 character education values should be developed in schools through empirical studies sourced from religion, *Pancasila*, culture, and national education goals. This value is then reduced to five values; those are integrity, religious, nationalist, independent and mutual cooperation. The urgency of 18 Character Education Values developed in schools is supported by research data that stated the cause of social upheaval is the reducing of social values [43]

However, the KPK has established character-forming values that lead to anti-corruption behavior. Those are the values of honesty, responsibility, simplicity, concern, self-reliance, discipline, justice, hard work, and honesty courage can be reached by saying the truth according to what is seen, heard, and perceived. 1) Personal Benefits: calm soul, peaceful, happy, and confident; never get any slander, and worshipping valued. 2) Social Benefits: being trusted, valued,

and respected by others which make them feel comfortable in having compassion, empathy and partiality to others and the environment. Besides the personal benefits can give them an inner satisfaction, being loved, respected, and worshipping valued. 3) Social Benefits: life in harmony, love one another, respecting each other, and the emergence of security sense and being comfortable having a strong character, have various initiative and not rely on other people's decisions. The importance of anti-corruption education for the community in the Jabunganan Village area especially among adolescents, because they are the agents of change for the development of the Indonesian nation in order to form a generation with high integrity [44]

Therefore, the anti-corruption trait is embedded in children. Nevertheless, the problem is how to teach children about children's honesty. The results of the study clearly stated that collectivism promotes bribery through lower responsibility for one's actions [45]. How important it is to say the truth even in crucial situation that lead being honest as lifestyle can create an open atmosphere where there are no secrets. If a child is telling a lie, giving him/her a proper or handy punishment as the consequences of not being honest is acceptable for some reasons [14].

Interdisciplinary research shows that people often punish for bad act, but less in appreciating honesty [46]. Through education, an anti-corruption character will be created such as fostering honesty, hard work, courage, responsibility, independence, simplicity, justice and tolerance values [47]. Anti-corruption strategies in education can apply (a) tools that promote transparency, such as ICT, participatory budgeting, Public Expenditure Tracking Surveys, and social audits; (b) tools that promote accountability, such as performance-based contracts, teacher code of ethics, community monitoring, complaint mechanisms, salary reform, procurement reform, and public financial management reforms [35].

#### IV. CONCLUSION

Based on the discussion above, this research concludes that the implementation of anti-corruption education in schools is integrated through the *Pancasila* and Citizenship Education (PPKn) subjects. Both results show a high level of student understanding of good honesty. The value of honesty in *Pancasila* Education and Citizenship in 7<sup>th</sup> grade students in Cimahi can be identified through students' daily lives by applying honest behavior in their learning. This research also confirms that honesty will affect students' behavior and attitude. However, the existence of anti-corruption education through *Pancasila* and Citizenship Education for 7<sup>th</sup> grade students in Cimahi must also pay attention to the ethical socialization of anti-corruption, namely religiosity, integrity and professionalism.

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