Community Education for Combating Corruption in Indonesia: Advocacy Studies and Early Character Development

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Abstract

Corruption is a problem faced by almost all countries. This study aims to further review efforts to eradicate corruption in Indonesia with a character education approach. Character education for the community is a fresh idea for solving corruption problems in Indonesia. This study aims to provide an overview of the prevention or eradication of corruption with other approaches. The approach used is more towards a personal human approach to corrupt behavior. After getting a good understanding of corruption, then a system will be created that will lead every corrupt behavior to self-awareness so that it does not act corruptly. The research data were obtained from literacy collection and then compiled and analyzed in order to obtain an overview and conclusion that corruption cases can be overcome by other methods, namely using the method introduced by Mahatma Gandhi, namely the meaning approach and the human personal approach.

Keywords: *Corruption, character education, advocacy*

A. Introduction

Education has a very important role in forming values, ethics and awareness that support the eradication of corruption. Therefore, investment in education that includes anti-corruption education is very important to build a society with more integrity and awareness of the

consequences of corrupt actions. Education can increase public awareness about the dangers of corruption, how it works, and its negative impacts on individuals and society. This can help change their attitudes and behavior towards corruption. Education can help shape ethics and positive values   in individuals from an early age. This includes teaching values   such as honesty, integrity, responsibility, and morality. Education helps develop critical thinking skills. With these skills, individuals are better able to analyze acts of corruption, voice their concerns, and participate in corruption prevention and repression efforts.

Education can promote transparency and accountability at all levels of government. By understanding the importance of transparency, the public will be more inclined to monitor and demand accountability in the management of public funds.Corruption has become a daily issue in the mass media, both print and electronic. There are so many cases that have surfaced in the name of corruption, bribery, and all kinds of things. The problem of corruption in Indonesia seems as if it will never end, the proof is that one problem has not been resolved, yet another problem has emerged. The heaps of problems seem insurmountable and have become commonplace for every country. Factors causing corruption can be said to be something that has been ingrained since ancient times. The biggest reason someone commits corruption is because they want to meet needs beyond their means, so any means will be used for that need, including frauds called corruption.

The increase in corruption cases is striking to question the nature of the purpose of education. The main purpose of education is to form a better person. On this basis, character education is increasingly encouraged. Character education will be more effective if done from an early age. Instilling anti-corruption values such as honesty, discipline, hard work, responsibility and humility should be done early. If these values are conveyed from an early age, these values will become part of a person, not just knowledge. This is useful for building Indonesian people who are anti-corruption from an early age. Not only instant and

temporal as is happening now. Early childhood is the right time to form the foundation of life, such as instilling character values. However, the world of early childhood is play and fun. Instilling values and stimulation that is carried out must of course be with fun strategies for children, such as playing and telling stories. Regarding play activities, Vygotsky (Vygotsky, 2006) in Agustin views that play is an important variable for children's play activities, especially for the benefit of developing the hypothesis that the development of children's moral behavior is also rooted in children's play activities, namely when children develop empathy and understand social rules and roles. Children's play activities that have nuances of these two things, namely empathy and social rules and roles facilitate the process of developing moral behavior in children (2008: 63-64). Traditional games can be used to instill good character values, such as congklak games (honesty values), ucing sumut (responsibility), bebentengan (hard work), perepet jengkol (cooperation), kastik (discipline) and eggrang games (low attitude). heart). The fairy tale in this jack strategy uses a short fairy tale that uses Sundanese language. The Kaulinan is a traditional Sundanese game. This is done as a form of cultivating local heritage, especially Sundanese language and Pasundan games which are inherent in children's character and moral education.

Local Wisdom as a Media for Anti-Corruption Character Education in Early Childhood Through Jack Strategy (Dinar Nurinten, Dewi Mulyani, Alhamuddin, and Andalusia Neneng Permatasari) In this way, corruption may only be overcome by cleansing oneself from consumptive behavior and living in simplicity. Indeed, simplicity will bring true happiness compared to piles of treasures whose origins are unclear. In this description, we will see the correlation between corruption and human conceptions according to Mohandas Karamchand Gandhi. From the issues that were then discussed, the authors focused on the following discussions: 1) Gandhi's view of human conception, 2) The issue of corruption in Indonesia, and 3) The

relevance of Gandhi's conception of human thought to alleviating corruption in Indonesia.

B. Methods

This study uses a qualitative method with an exploratory approach. Qualitative research methods are used in researching a natural condition and then describe the facts in the field. Sugiono (Sugiyono, 2009) said that natural conditions explored with a qualitative approach will help reveal facts in the field according to the range of senses and facilities owned by researchers. This research is inseparable from the intersubjective views of researchers which are then used as a form of consideration in expressing concepts or representations of moderation in house of worship services in the city of Bukittinggi.

An exploratory approach is used in this study as an effort to reveal facts using data and findings from the field. As Moleong (Moleong, 2007) mentions, there are several considerations in choosing a qualitative method, namely: qualitative research is easier to adapt when it finds multiple realities on the ground, qualitative research raises relationships and interactions between researchers and informants, and qualitative research is more sensitive when facing problems. and changes in the field. These reasons made the researcher determined to choose a qualitative method in this study, in an exploratory approach to finding data in the field (field research).

C. Result And Discussion

Humans are very complex creatures. The human body is part of the universe just like any other object. This means that the human body undergoes a process of change from a vulnerable and weak state developing towards perfection until it is finally fragile and destroyed in death. Humans are not only creatures that consist of physical elements, but also have a spirit (Wegig, 1986). Humans as world creatures have the advantage of having a brain structure, ratios, awareness and emotions, should be able to think critically, question everything and at the same time try to find answers. With emotions we are able to recognize happy, sad, angry moods and maybe even confused (Hamzah, 2003).

There are examples of significant corruption cases in Indonesia. They reflect serious challenges in the efforts to combat corruption in

the country and underscore the need for further steps to enhance transparency, accountability, and integrity at all levels of government and society. More efforts and reforms are necessary to reduce corruption levels and build a clean and transparent governance system in Indonesia.

Century Bank Case (2008): The Century Bank case is one of the largest financial scandals in Indonesia. It involved the disbursement of a bailout fund by the government to Bank Century, which was facing financial difficulties. Several individuals, including government officials and parliament members, were accused of receiving bribes related to this decision. The case triggered a political crisis and controversy in Indonesia. BLBI Case (Bank Indonesia Liquidity Support, 1997-1998): This case involved the disbursement of a bailout fund by Bank Indonesia to a number of banks facing financial difficulties during the Asian financial crisis of 1997-1998. Many officials, including businessmen and politicians, were accused of involvement in the disbursement of funds that caused significant financial losses to the state. E-KTP Case (Electronic Identity Card, 2010): The E-KTP case was a corruption case related to the issuance of Electronic Identity Cards (E-KTP) worth billions of dollars. Several government officials were accused of accepting bribes during the procurement process of this project. The case came to light in 2015 and led to investigations and trials of the suspects.

Tegal Regent, Djoko Susilo Case (2010): Djoko Susilo, the former Regent of Tegal, was convicted of accepting bribes related to mining permits. This case highlights corruption involving local government officials in the regulation of economic permits. KPK (Corruption Eradication Commission) Internal Corruption Case (2019): This case involved allegations of corruption within Indonesia's own anti-corruption institution, the KPK. Several KPK employees were accused of accepting bribes related to several cases under investigation. This case raised concerns about the effectiveness of the anti-corruption institution in the country. Wisma Atlet Asian Games Case (2018): This

case involved the misallocation of funds for the renovation and maintenance of the Wisma Atlet, which was used for the 2018 Asian Games. Several officials involved in the project were accused of corruption.

Gandhi described human perfection as "satyagrahi", that is, a person who is able to overcome and master evil forces, not only within but also from outside (Wegig, 1986). To be able to become satyagrahi we must try to always purify ourselves by breaking away from worldly desires and staying away from all kinds of violence including even against enemies, this is called ahimsa. Life is realizing one's own true truth until it reaches the perfect stage.

The act of ahimsa does not only mean not killing or harming fellow human beings, but here ahimsa is defined as the same as non-violence or in other words an act of ahimsa and a selfless sense of brotherhood (Anandamurti, 1991). Even at a higher level, ahimsa means not injuring, harming, or doing violence to humans, but also to all living things, including animals.

Humans as living beings who are cultured in all life activities are always based on reason, creation, taste, as well as emotional influences. So it can be said that humans are cultured beings where that culture will bring humans to the highest level of position as God's creatures. Therefore, humans are perfect beings and also spiritual beings (J.W Bakker SJ, 2017). According to Koentjaraningrat, the elements of human culture cover all kinds of aspects of human life including aspects of politics, economics, socio-culture, religion and customs (Koentjaraningrat, 1980).

Man according to Gandhi is human because of his ability to control himself. Humans are humans because of their ability to not only be able to distance themselves from something that is outside of them, but also because they are able to distance themselves from something that is within them. The inability to distance oneself from one's desires is an obstacle to realizing Atmnan. In this case it will result in something being reborn (Suratno, 1999).

Humans need to control themselves because civilization in the truest sense of the word is not something that requires a multiplication of needs. But it requires the limitation of all needs intentionally and voluntarily. Only in this way can true happiness and contentment be fostered, which will increase man's ability to serve his Lord. This is contrary to what is done by modern-day humans who use a benchmark for the level of human welfare by measuring the level of consumption. They assume that the higher the level of consumption and human needs means the richer and more prosperous (Suratno, 1999).

Gandhi emphasized that for humans harmony and physical comfort at a certain level are very necessary, but if it goes beyond the limit it is no longer a support and it can even become an obstacle and a barrier. So the human dream to create an unlimited need for life and fulfill it, is only a delusion and a snare. The satisfaction of one's physical needs or intellectual needs at some point must be completely stopped before it becomes physical and cultural greed. Stopped so that it does not become an obstacle again for the good of humans (Suratno, 1999).

In terms of awareness and self-control Gandhi also stated:

"... what I have wanted to achieve during these 30 years, I have always tried and dreamed of it, is awareness and self-control, because I want to face God face to face. Want to attain mokhsa"

For Gandhi (Wegig, 1986) the word 30 years refers to various disciplines which he sees as a way to God, namely to look for bad desires that are hidden in the depths of his heart to then be eliminated. The mind must be controlled by the will because thoughts that suddenly arise are the affections of the heart. So restraint of the mind also means restraint of the heart, and the atman within man will help in that effort.

Awareness and self-judgment also need to be done by humans within the framework of satyagarahi. This is done because satyagrahi demands strong and constant self-discipline. This discipline is not only for big things, but also for small things, for example obeying the rules of daily life and keeping to the appointed time. This kind of discipline will really help maintain self-control (Suratno, 1999).

In order to be able to control oneself, Gandhi suggested that humans should know themselves, which means having the courage to recognize and acknowledge existing limitations. Because then he has the right benchmark to be able to perfect himself. Such awareness can realize itself in life.

In Accounting, corruption is part of fraud, but operationally the term corruption is more well-known than fraud. Fraud is any way that people can do to lie, plagiarize, steal, extort, manipulate, collusion deceive others with the aim of enriching themselves or a group by breaking the law (Suradi, 2006). Corruption begins from the beginning of human life in society, namely at the stage where complex social organizations begin to emerge.

Although the term fraud is known by some people, its meaning is not very clear. For example, the bankruptcy of a company or the failure of a business is often associated with fraud, even though all of this could have been caused by other factors, such as weak policies and others. Therefore it is necessary to clarify the definition of fraud itself. After the reform period, the term Corruption, Collusion and Nepotism *(KKN)* was far more well-known than the term fraud itself, even though *KKN* is included in fraud. According to ACFE, in general, there are three categories of fraud schemes, namely: 1). Cheating by management (management fraud), 2). Corruption (corruption), and 3). Embezzlement of assets (Suradi, 2006).

Basically situations that open up opportunities for corruption are due to a lack of oversight and sanctions which can be caused by many things. Some of them in Sulistoni (Kaffah, Sulistoni, & Syahrul, 2001) are:

a. Inadequate accountability system for government organizations so that many projects are made not in accordance with the needs of the community.

b. An organizational structure that creates excessive and uncontrolled authority or power.

c. The quality of legislation is inadequate, so that there are many loopholes that corruptors take advantage of without worrying about being snared by the law.

d. Society does not care whether there is corruption or not, even though the most disadvantaged is the community itself.

Although there are many ways to commit fraud, there are three important factors that cause people to commit fraud, namely: 1) there is pressure (perceived pressure), 2) there is an opportunity (perceived opportunity), and 3) various ways to rationalize so that fraud can be accepted, and these three elements are commonly known as the Fraud Triangle (Suradi, 2006).

Life can create a significant situational pressure, one day people will be tested about their ethics and honesty. So it is these pressures that can cause a person to commit fraud. Most experts agree that pressure is divided into four types: financial pressure, bad character, work-related pressure, and other pressures (Suradi, 2006).

Financial pressure that causes people to cheat can be caused by greed, a lifestyle that exceeds one's means, having large debts or personal debt, experiencing personal financial losses, and unexpected financial need (Suradi, 2006).

The existence of an opportunity will cause someone to commit fraud, hide it, or avoid punishment is the second element of the fraud triangle. At least, there are five factors that increase individual opportunities to commit fraud in an organization, Suradi (Suradi, 2006), namely: 1) lack of controls that can prevent or detect fraudulent behavior, 2) inability to judge quality of performance), 3) limited access to information (lack of access to information), 4) ignorance, apathy and incapacity (ignorance, apathy and incapacity) and 5) no audit trail (lack of an audit trail).

The third element is rationalization. Rationalization will contribute to the occurrence of fraud, because rationalization will provide justification for anything we do with the aim of satisfying ourselves, even though there is no strong reason and this justification cannot be

accounted for either from a moral or ethical point of view. For example, someone who commits corruption and part of the corruption money is used for religious events and giving charity to the poor. Nearly every fraud involves rationalization. By doing rationalization will help people to hide the dishonesty of their actions. Rationalizations that are often found in cheating: 'I'm only borrowing the money, I'll pack it back', 'everyone does it', 'I'm not hurting anyone ' (I'm not hurting anyone), 'the company lends us' (the organization owes it to me), 'the action is for a good purpose' (it's for a good purpose) (Suradi, 2006).

Corruption occurs from the time the government collects funds from the public (taxes, fees, levies, etc.) as state revenue until when these funds are realized as a development budget. From the point of view of the amount of funds corrupted, corruption in Indonesia is estimated at 30 percent. Even the perception of some people reaches 50 percent of all funds collected from the people (Kaffah et al., 2001).

From a quality standpoint, corruption in Indonesia is systemic. This means that corruption has been perpetrated in all state institutions from the lowest to the highest level and in all sectors including legal institutions that are supposed to uphold the law, but have become legal mafias. Systemic corruption is organized and becomes commonplace in people's lives, so that it is difficult to avoid and even tends to be accepted as a natural reality.

Usually what gets a lot of attention is that so many people are involved in giving bribes (facilitating payments, cigarette money, tips, etc.) to facilitate their interests. But that cannot be said as a culture because most people do not want additional costs beyond the official costs. Even though in such a situation the community helps to cause corruption, in fact the community commits bribery because they feel powerless to stop the actions of government officials in the public service sector. While they are being pursued by very important needs such as KTP, SIM, IMB and all kinds of things. Because it continues, it finally makes people not care anymore, even dissolve in it and regard it

as a normal thing and it seems as if corruption is seen as part of the culture of society.

One result of the rampant corruption that pervades the entire system is the weakening of the will to fight corruption. This weakening of will is seen in various forms, such as the attitude of allowing the climate of corruption and trying to relate it to institutional and cultural norms that lived in previous times (Syed Hussain, 1987).

Gandhi said that humans must have awareness so that they can control themselves from all the world's desires that become obstacles. Including one of them is the temptation to commit prohibited acts, namely corruption. Corruption can be caused by influences from outside or from within. External factors can take the form of pressures exerted by the environment, including superiors and relations in the office where they work.

Corruption is one of the consequences of humans not being able to control themselves. Self-control must also be applied in an attitude of simplicity to get a glory. The principle that makes corruption is the attitude of individuals who are too consumptive in everyday life. Man must fulfill all his desires. Needs that exceed abilities become a very basic trigger for corrupt behavior.

Corruption aims to fulfill one's own needs which cannot be met with one's own results, one must look for additional so that all these needs are met. Corruptors will never think about the impact they create on the people (society) around them. The most important thing is to meet personal needs and live in luxury and happiness, even though Gandhi stated that such an attitude was only a delusion and a trap.

For Gandhi, the purpose of life was not to accumulate as much wealth and pleasure as possible, but to live in simplicity and draw closer to God as the Supreme Being. Here the concept of atman is applied. In fact, the purpose of human life is none other than wanting to get peace and inner peace without disturbing each other, so that peace in life will certainly be established. The creation of peace and happiness will bring

people to a life that is more valuable than just accumulating wealth and living as a consumerist.

There are several factors that can be used as a deterrent against fraud and corruption, namely creating a culture of honesty, openness and mutual assistance. These factors are

1. Recruit honest employees and train them on the awareness and risks of committing fraud.

2. Creating a positive environment.

3. Spread good understanding and respect for the code of ethics or ethics.

4. Provide training programs for employees

Corruption will occur if there is an opportunity as described in the fraud triangle. There are several methods to reduce a person's opportunities for corruption, these methods include:

1. Implement good internal courts.

2. Reduce collusion.

3. Improve to suppliers and contractors against company policies.

4. Monitoring of employees.

5. Creating an expression against a punishment.

6. Proactive against fraud audits, and so on.

Of the many ways to eradicate the problem of corruption in Indonesia, the most important and not to be forgotten is the self-cleaning process of each individual. As Gandhi stated, if each soul is clean then everything will proceed according to a predetermined path. This self-cleaning aims to make humans return to themselves as a holy atman.

D. Conclusion

According to the result and discussion, basically humans are satyagarahi, that is, they are able to control evil desires, and will lead them to a purification of the soul. Purification of the soul can only be done by way of ahimsa. Ahimsa is a trait without resistance or violence (non-violence). With ahimsa, humans will find true holiness, namely becoming atman as the essence of humans themselves.

The role of education in addressing corruption is crucial because education can shape awareness, values, and behaviors that are anti-corruption. Here are some key roles of education in efforts to combat corruption: Raising Awareness: Education can increase public awareness of the dangers of corruption and its negative impacts. This helps individuals better understand the negative consequences of corrupt actions on society and the nation. Ethics and Moral Education: Schools can help shape strong ethics and morals in students. By teaching values such as honesty, integrity, responsibility, and good citizenship, education helps create a foundation of clean and moral behavior. Development of Critical Thinking Skills: Education plays a role in developing critical thinking skills. Students with these skills are better equipped to analyze corrupt actions, understand the complexities of ethical issues, and question suspicious behavior. Promotion of Transparency and Accountability: Education can promote transparency and accountability. This involves an understanding of the importance of disclosing information, monitoring government performance, and active participation in democratic processes.

Legal Training: Good legal education equips individuals with knowledge of the laws, regulations, and legal processes in place. This helps them understand their rights and responsibilities in corruption prevention and handling. Participation in Democratic Processes: Education prepares the public to participate in democratic processes such as elections and decision-making. With strong political knowledge, citizens can elect competent and honest leaders. Monitoring and Oversight: Educated citizens are more likely to be actively involved in monitoring government and public institutions. They can detect corrupt actions and report them to the appropriate authorities. Awareness of Corruption in the Education Sector: Education should also teach students, teachers, and parents to recognize and combat corruption in the education sector itself. Building a culture of clean schools is crucial.

Policy Advocacy: Education can prepare individuals to be advocates for policy change. They can influence government policies

and push for reforms that support transparency and accountability.Education for Government and Security Institutions: Education also plays a role in training government officials, police, and security personnel to perform their duties with integrity and without corruption.

Education focused on integrity, ethics, and awareness of corruption helps create a society better equipped to address and prevent corruption. Therefore, investment in education that emphasizes anti-corruption values is essential in the efforts to combat corruption at all levels of society and government.Corruption is an act of fraud that aims to meet needs that go beyond ability. Corruption is triggered by 3 factors, namely the existence of pressure both from within and from outside oneself, the opportunity and the rationalization of the crime. This is formulated as the fraud triangle.

Gandhi's conception here seeks to restore consumptive humans as the main cause of corruption so that they return to an understanding of life in simplicity. Simplicity will purify the soul as an atman, because pursuing material things to meet needs beyond one's means is just a delusion and a snare. Indeed, true happiness is not to live in abundance, but to live peacefully, peacefully and always be close to God.

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