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INTERNALIZATION OF RELIGIOUS-PANCASILAIST CHARACTER THROUGH ANTI-CORRUPTION EDUCATION

ABSTRACT

This study aims to analyze efforts to internalize the Pancasila-religious character through anti-corruption education. This research uses a qualitative approach with the method of literature study. Data sources are taken from credible websites, including Sinta and Google Scholar. The results of this research show that corrupt acts are behavior that deviates from the religion and ideology of Pancasila which is triggered by money-based political issues, weak legislation and sanctions for corruptors, feudalistic views and the luxurious life of state officials, bureaucratic systems and administration that provide loopholes for corrupt behavior, abuse of authority, and the legacy of Dutch colonialism. For this reason, anti-corruption education is needed with the main aim of creating good governance as a form of good, clean and dignified government. The characteristics of good governance are participation of all parties, law-based, transparency, responsiveness, consensus orientation, equality, effectiveness and efficiency, and accountability. Apart from that, special treatment is needed for corruptors, namely deterrent punishments such as taking over all their assets from the state and "impoverishing" the corruptors.

Keywords: Character, Anti-Corruption Education, Religious-Pancasilais.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis upaya internalisasi karakter religius-pancasilais melalui pendidikan anti-korupsi. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan. Sumber data diambil dari laman kredibel, meliputi Sinta dan Google Cendekia. Hasil penelitian ini menunjukkan bahwa tindakan koruptif merupakan perilaku menyimpang dari agama dan ideologi Pancasila yang dipicu oleh persoalan politik berbasis uang, lemahnya perundang-undangan dan sanksi bagi koruptor, pandangan feodalistik dan hidup mewah para pejabat negara, sistem dan administrasi birokrasi yang menyediakan celah perilaku korupsi, penyalahgunaan wewenang, serta warisan kolonialisme Belanda. Untuk itu, dibutuhkan pendidikan anti korupsi dengan tujuan utama menciptakan *good governance* sebagai wujud pemerintahan yang baik, bersih dan berwibawa. Karakteristik dari *good governance*, yaitu partisipasi seluruh pihak, berbasis hukum, transparansi, responsif, orientasi konsensus, kesetaraan, efektif dan efisien, serta akuntabel. Selain itu, diperlukan penanganan khusus bagi para koruptor, yaitu hukuman menjerakan seperti mengambil alih seluruh aset kekayaannya pada negara dan "memiskinkan" koruptor.

Kata Kunci: Karakter, Pendidikan Anti Korupsi, Religius-Pancasilais.

A. INTRODUCTION

Corruption has been proven to have a negative impact, directly or indirectly, on human resources (HR) and natural resources (SDA) at the same time. As a result of corruption, a country's education development budget has dropped drastically. Corruption in the world of education in Indonesia, being an example, has proven this. Corruption that has been taking place systematically for a long time

has slowed down the development of Indonesia's human resources (Rosikah & Listianingsih, 2022).

As a result of corruption by public officials, school buildings collapsed long before their time, learning facilities were of poor quality, educational facilities were of poor quality, not to mention unreasonable deductions from teachers' salaries made by elements of the educational bureaucracy, thus adding to

the long list of corruption culture in Indonesia (Kristiono, *et.al.*, 2020).

The culture of corruption in the ranks of the bureaucracy in Indonesia can easily be observed in the initial selection process for civil servants (PNS), which is full of bribery practices. This dirty practice is a continuation of the implementation of the National Examination (UN) which is not devoid of value manipulation and question leakage. Apart from this, corruption has spread to the political realm in the form of money politics in General Elections (Pemilu) and Regional Head Elections (Pilkada). The instant mentality of wanting to be successful quickly without putting in any effort has shown worrying signs among the younger generation is one of the impacts that is characteristic of character (Dharin, 2018).

Corruption is not a reality that has a single definition, corruption actually has multiple interpretations and is related to many activities outside of corruption itself. In the political context, for example, corruption is generally seen as an impact of the absence of effective control over power. This lack of control causes abuse of power. The abuse of power will have a wide impact, starting from the lowest bureaucracy to the assassination of character among politicians and state officials (Setiawan, 2016).

In the Indonesian context, the problem of corruption, especially in the political context, is the result of several interrelated and intertwined factors. There are at least six main factors that cause the emergence and development of corruption in Indonesia, first, political factors which mainly involve humanitarian issues or the good faith of the regime and political elites in resolving corruption cases. Second, juridical factors, namely the issue of weak legislation and legal sanctions related to corruption issues, including the commitment and integrity of the authorities (Suryani, 2013).

Third, cultural factors, including the development of feudalistic views and the attitude of wanting to be served and living in luxury, which work in the subconscious of most government officials and elites. Fourth, factors of government administration structure that open up opportunities for corrupt practices. Fifth, the economic incentive factor is unbalanced so that it is "rationally" sufficient to provoke bureaucratic officials to seek additional means by abusing their authority. Sixth, historical factors, the legacy of colonialism, namely the presence of a state apparatus with a corrupt mentality and a government structure that is oriented towards serving superiors (*pangreh praja*) rather than serving the community (Asmorojati, 2017).

A study of the relationship between power and corruption conducted by Widhiyaastuti & Ariawan (2018), shows that there are three things that give someone the opportunity to commit corruption. If one of these three elements is absent, a public official has not met the requirements for committing an act of corruption. These three things are (1) if a person has power that gives him the authority to carry out public policy and administer the policy, (2) there are economic benefits (economic rents) as a result of the policy, and (3) a system that opens opportunity for public officials to commit violations.

This third element is often used as justification by corruptors in Indonesia when they are caught by the Corruption Eradication Commission (KPK). Of course, this explanation is narrow and limited to public officials. If something similar is done by someone who does not have a position as a public official, it is not said to be an act of corruption. In fact, ethically, any action that is detrimental to the public interest, whether carried out by a public official or not, can be categorized as an act of corruption.

B. METHOD

This research uses a qualitative approach with a literature study method. The focus of the problem studied is anti-corruption education as an effort to

internalize the religious-Pancasila character for students. The focus of this study is analyzed from the concept of preventing corrupt acts and efforts to create good governance. Research data sources were obtained from credible pages including Google Scholar and SINTA. The data in question includes scientific articles, books, proceedings and final assignments (thesis or dissertation) (Assingkily, 2021).

C. RESULTS AND DISCUSSION

The Nature of Good and Clean Governance

In general, the notion of good governance is a balanced interaction between government agencies and the public and the private sector, in which government agencies implement balanced policies for the development of society and the private sector. Nanda (2006) describes good governance as sound administration, and at the same time democratic politics, plus a series of non-economic virtues, such as equality, gender balance, respect for law, social, cultural and individual tolerance.

Furthermore, it is understood that good governance is the process of making decisions and the process of implementing or not implementing a decision. Thomas (2012) said that good governance is the activities of state organizations which have implications for the formulation of policies

that have an effect on economic growth and social welfare.

From the definition above, it appears that the meaning of good governance is a collective concept, which involves all actions or behavior that direct, control or influence public affairs to realize good values in everyday life. In this context, the meaning of good governance is not limited to the management of government institutions alone, but concerns all institutions, both government and non-government (non-governmental organizations) with the term good corporate.

Good governance also has implications for organizational principles that are accountable, transparent, participatory, open, and based on strengthening and enforcing the law. In fact, the principles of good governance can also be applied in the management of social and community institutions from the simplest to the large scale, such as social gatherings, recitations, sports associations at the neighborhood level (RT), class organizations, to organizations above (Keping, 2018).

In Indonesia, the substance of good governance can be equated with the term good, clean and authoritative governance. Good governance is an attitude in which power is exercised by the people governed by various levels of state government with

regard to social, cultural, political and economic resources. In practice, clean government is a model of government that is effective, efficient, honest, transparent and responsible.

In line with the above principles, good governance means both the process and the results. All elements in the government can move synergistically, without clashing with each other, and gain the support of the people. Governance can also be said to be good if development can be carried out with very minimal costs but with maximum results. Another factor that is no less important, a government can be said to be good if productivity synergizes with increasing indicators of people's economic capabilities, both in the aspects of productivity, purchasing power, and spiritual welfare (Rotberg, 2014).

To achieve the above socio-economic conditions, a democratic government formation process is absolutely necessary. As a paradigm for managing state institutions, good and clean governance can be maximally realized if it is supported by three interrelated elements, namely the state element, the private sector element and civil society elements.

The state through its government bureaucracy is required to change the pattern of public services from an elitist bureaucratic perspective to a populist bureaucracy. Populist bureaucracy is

governance that is oriented towards serving and siding with the interests of the community. A clean government system is an important key in implementing good governance.

Huther & Shah (2005) emphasize that in the context of Indonesian bureaucracy, clean government is a government that is clean and authoritative. A government that is able to create conditions that provide a sense of comfort and enjoyment for various parties in an atmosphere of democratic leadership towards a just and prosperous society based on Pancasila. The parties referred to are institutions within the executive, legislative and judiciary. These three parties must cooperate with each other, coordinate and synergize in carrying out government and development.

Good Governance Principles

In connection with good governance, Andrews (2008) stated that the orientation of public sector development is to create good governance. This condition demands reform at various levels, starting from the state apparatus, state administration (in order to create integration in the implementation of government administration duties and functions) and development with the practice of good governance principles. According to Van Doeveren (2011), the

characteristics of good governance are as follows:

1. Participation; every citizen has a voice in decision making, either directly or through the intermediation of institutions that represent their interests.
2. Rule of Law (law based); legal frameworks must be fair and enforced impartially, especially laws for human rights. In this regard, the realization of good and clean governance must be balanced with the government's commitment to enforcing laws which contain elements including, (a) supremacy of law, (b) legal certainty, (c) responsive law, (d) enforcement consistent and non-discriminatory laws, and (e) the independence of the judiciary.
3. Transparency; transparency built on the basis of the free flow of information. In state management, there are eight elements that must be carried out in a transparent manner, including; (a) determination of position, office or position, (b) wealth of public officials, (c) awarding awards, (d) determination of policies related to the enlightenment of life, health, (e) morality of officials and public service apparatus, (f) security and order, and (g) strategic policies to enlighten people's lives.

4. Responsiveness; every institution and process of governance and development must try to serve every stakeholder.
5. Consensus Orientation; good governance mediates different interests to obtain the best choice for wider interests.
6. Equity; All citizens have the opportunity to increase or maintain their well-being.
7. Effectiveness and Efficiency; processes and institutions produce their products in accordance with what has been outlined, using the best possible available resources.
8. Accountability; decision makers in government, the private sector and civil society, are accountable to the public and stakeholder institutions.

Anti-Corruption Education as Internalization of Pancasila-Religious Character

The swift flow of democracy in Indonesia faces very serious obstacles, namely corrupt behavior among state administrators, government employees and people's representatives. Almost every day the public is flooded with news of cases of abuse of power through, among other things, acts of theft of public money (corruption). What is very worrying is that political parties and the world of education are not free from corrupt practices.

The regional autonomy that has been carried out so far is still colored by the transfer of corruption traditions from the center to the regions. Acts of misuse of the Regional Development and Expenditure Budget (APBD) carried out by the Regional Government (Pemda) and members of the legislature (DPRD) are no less widely reported by the mass media. Supervision carried out by a number of institutions, such as the Financial and Development Supervisory Agency (BPKP) and the Corruption Eradication Commission (KPK) as well as Non-Governmental Organizations (NGOs), seems not enough to eradicate acts of corruption in the state apparatus (Duryat & Sahrodi, 2021).

Indonesian corruption cases are not isolated. Many acts of corruption involve executives and members of the legislature when they carry out and determine development budgets, including organizing project tenders and implementing development projects. You can imagine how much the state would lose if corruption was carried out by state administrators from upstream to downstream development (Kadir, 2018).

The practice of misappropriating state money and assets is still enlivened by the practice of money politics in elections to regions and political party leaders as well as bribery carried out by the public

against public officials and law enforcement officers. In this case, it is not surprising that Indonesia's position is still behind many countries in the world in terms of eradicating corruption. Achievements that are not significant compared to Indonesia's achievements in terms of democracy (Kristiono, 2018).

The condition of corruption in Indonesia is getting worse because acts of corruption are carried out by political actors, both in parliament and other state institutions. From the perspective of a modern state, a democratic political system with its checks and balances is expected to be able to suppress as much as possible political temptations among state administrators and politicians, both through modes in the process of drafting legislation, as well as at the implementation stage of regulations made jointly between the government and legislative members.

In this corridor, of course media and public control play a very important role in monitoring the corrupt actions of people's representatives and executive elites at the center and in the regions. Matters related to political corruption that are urgent to be carried out are supervision of the financial management of political parties (political parties). What is no less important than monitoring the circulation of political party funds is the public's

critical attitude towards the possibility of entrepreneurs' closeness to political figures (Suhandi, 2023).

Closeness between businessmen and political party figures often occurs at the time of general elections or regional elections. In addition to collusion between businessmen and political party elites, which can potentially disrupt regeneration within political parties, this phenomenon often results in acts of corruption. Corruption is synonymous with power. Lord Acton's classic phrase, "power tends to corrupt" (power tends to corrupt), implies a very clear conclusion, that whoever has power, he has a greater opportunity to commit corruption or abuse his power in various ways (Hakim, 2012).

According to Salistina (2015), democracy which only provides opportunities for power seekers to be free to engage in corruption will ultimately damage the political and economic system. In other words, the practice of democracy has not entirely guaranteed the disappearance of corrupt practices among state administrators, if democracy is only carried out in a procedural way to obtain and perpetuate power.

Ideally, democracy must be carried out with dignity and substance, so that it can become a medium for character education in society. The fate of

democracy is determined by the extent to which the culture of corruption can be eliminated. It sounds utopian, but if corruption continues, especially in the world of national politics, then the fate of democracy will experience gloom and even the bankruptcy of democracy. Democracy will take place without ethics. Public policy will be sacrificed for personal and group interests, as well as political parties.

Educational institutions, especially universities, have a strategic role in strengthening democracy and anti-corruption campaigns. Students and lecturers can become intellectual agents who are always critical of all government policies that are considered to have the potential to be abused. His position as an agent of change in every moment of historical change in Indonesia, students and students must not be unaware of the possibility of diverting the democratic system which is actually a mere procedural democracy that is thick with practices of corruption and nepotism.

The issuance of Presidential Instruction Number 7 of 2015 concerning the Prevention and Eradication of Corruption (PPK) in May 2015 can be a good sign of the Government's commitment to preventing corruption in

the ranks of the government bureaucracy. Efforts to prevent corruption can also be carried out by educational institutions, especially universities, which have a strategic role in strengthening democracy and anti-corruption campaigns (Manurung, 2012).

Of the many pillars of democracy above, student and intellectual groups are considered as components of civil society which are expected to always be present as a countervailing force to the state or power which, in accordance with its character, acts corruptly. To break the roots of the culture of corruption in Indonesia, students can play the role of anti-corruption activists in the campus environment, through having the courage to ask questions and overseeing the implementation of all policies implemented by the campus bureaucracy. Apart from taking part in determining the future of the nation, the younger generation's concern for the future of democracy can be demonstrated through a critical attitude towards all possible acts of corruption in the immediate environment and in wider society.

D. CONCLUSION

Based on the description above, it is concluded that corrupt acts are behavior that deviates from the religion and

ideology of Pancasila which is triggered by money-based political issues, weak legislation and sanctions for corruptors, feudalistic views and luxurious living of state officials, bureaucratic systems and administration which provides a loophole for corrupt behavior, abuse of authority, and the legacy of Dutch colonialism. For this reason, anti-corruption education is needed with the main aim of creating good governance as a form of good, clean and dignified government. The characteristics of good governance are participation of all parties, law-based, transparency, responsiveness, consensus orientation, equality, effectiveness and efficiency, and accountability. Apart from that, special treatment is needed for corruptors, namely deterrent punishments such as taking over all their assets from the state and "impoverishing" the corruptors.

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PAGE 6



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