

College Policies in Implementing Anti-Corruption Education

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Abstract—Anti-corruption education for students is very important to provide an adequate knowledge about the intricacies of corruption and its eradication along with instill the value of anti-corruption that is honesty, caring, self-reliance, discipline, responsibility, hard work, humble, courage and justice. Certainly, it has to be a special attention for all parts, whether it is the city/district government, leader of the university or lecturers, especially lecturers of civic education subject, considering the importance of anti-corruption character owned by the students as a successor of this nation in West Kalimantan. This study shows that from 12 colleges in West Kalimantan which participated in Training of Anti-Corruption Education Trainers were not all of them have applied anti-corruption education into a special courses neither integrate it to another course, specifically civic education due to the conduct of anti-corruption education was requested in the form of compulsory/optional courses or inserted in the relevant courses. Thus, establishing student's anti-corruption personality while developing their spirit and competence as the agent of change for the life of society and state which fully protected from corruption threat remains far from expectation.

Keywords: policy, value, education, anti-corruption, citizenship

I. INTRODUCTION

Corruption in Indonesia has been very worrying and has a tremendous adverse impact on almost all aspects of life. Corruption has destroyed the economic system, democratic system, political system, legal system, government system, and social order in this country. On the other hand, efforts to eradicate corruption that have been carried out so far have not shown optimal results. Corruption at various levels still happens as if it has become a part of our lives that is even considered as normal. If we let this condition continue, then sooner or later corruption will destroy this country. As far as the movement against corruption is carried out in various parts of the world, 4 (four) approaches can be identified which are most widely adopted by various groups [38] namely: Lawyers' Approaches, Business Approaches, Market or Economic Approaches, and Cultural Approaches. The four approaches above can be done by any party from the

government sector, the private sector, organizations and other community units. So far, the first three approaches are legal approaches, business approaches and market approaches are more widely applied because they are considered the most appropriate for dealing with corruption cases that have occurred and preventing further corruption. But in Indonesia for example, even though the Corruption Eradication Commission (KPK) and government officials have succeeded in resolving various major corruption cases, various agencies have made legal efforts and work environments with more integrity, in fact there are still many cases of corruption. More worrying is the ease with which small-scale corruption (petty corruption) is carried out by individuals in the community, because in fact big corruption comes from small corruption.

This is where the attention to the importance of the cultural approach (cultural approach) begins to strengthen. Formal and non-formal education is finally an option. In general, education is aimed at rebuilding the right understanding of the community regarding corruption, increasing awareness (awareness) of all potential corrupt acts that occur, not doing the slightest corruption, and dare to oppose acts of corruption that occur. This practical goal, if carried out together with all parties, will be a mass movement that will be able to give birth to a new nation that is free from threats and the effects of corruption.

Corruption must be seen as an extraordinary crime which therefore requires extraordinary efforts to eradicate it. The effort to eradicate corruption - which consists of two major parts, namely (1) prosecution, and (2) prevention - will never succeed optimally if it is only done by the government without involving community participation. Therefore, it is not excessive if students as one of the important parts of the community who are the future heirs - are expected to be actively involved in efforts to eradicate corruption in Indonesia.

The involvement of students in efforts to eradicate corruption is certainly not in the effort of repression which is the authority of law enforcement institutions. The active role of students is expected to be more focused on efforts to prevent corruption by building a culture of anti-corruption in society. Students are expected to be able to act as agents of change and the driving force of the anti-corruption movement in society. To be able to play an active role students need to be equipped with sufficient knowledge

about the intricacies of corruption and eradication. No less important, to be able to play an active role students must be able to understand and apply anti-corruption values in daily life. Efforts to equip students can be taken in various ways, including through socialization, campaigns, seminars or lectures. Anti-Corruption Education for students aims to provide sufficient knowledge about the intricacies of corruption and eradication and instill anti-corruption values. The long-term goal is to foster a culture of anti-corruption among students and encourage students to be able to actively participate in efforts to eradicate corruption in Indonesia.

II. THEORETICAL REVIEW

Corruption and Anti-Corruption in Various Scientific Perspectives In the academic world, especially universities, the birth of a new course will require the placement of the right scientific domain. This is also the case with Anti-corruption subjects. From the experience of several universities that have held this course, questions always arise, discussions and debates about being in the scientific realm, which are anti-corruption subjects. Debates usually take place between several scientific fields, and lead to difficulties in meeting points, because every science tends to maintain its own perspective.

Corruption and anti-corruption itself is a complex phenomenon, it can be seen from various perspectives which are essentially complementary like a puzzle. These perspective pieces are then explored in various subjects. Here are some practical experiences that have occurred in Indonesia:

1. The legal perspective considers that corruption is a crime, corruptors are criminals and therefore what must be done by the government is to take action against corruptors with legal snares and eradicate corruption by strengthening legal instruments such as law and law enforcement. This perspective later gave birth to a subject such as Corruption Criminal Law in a number of Law Faculties.
2. Political perspectives see that corruption tends to occur in the political sphere, especially grand corruption carried out by politicians who abuse their power in the bureaucracy. This perspective then gave birth to subjects such as Bureaucracy Corruption or Political Corruption in a number of Political Sciences faculties.
3. The sociology perspective views corruption as a social problem, institutional problem and structural problem. Corruption occurs in all sectors and is carried out by most layers of society, so it is considered a social disease. This perspective then gave birth to, among others, the Sociology of Corruption course in a number of Sociology study programs or the Faculty of Social Sciences.
4. The perspective of religion considers that corruption occurs as a result of the weakness of religious values in individuals, and therefore the effort that must be done is to strengthen the internalization of religious values in individuals and society to prevent petty corruption, let alone corruption. (grand corruption). This perspective then gave birth to the subjects of Corruption and

Religion in a number of Faculty of Philosophy and Religion.

5. Several other perspectives that underline the phenomenon of corruption from a certain point of view can be the focus of a course.

This Anti-corruption Course is not based on one specific scientific perspective. Based on the phenomenon of problems and the cultural approach outlined above, this course emphasizes the development of anti-corruption character (anti-corruption character building) in individual students. Thus the purpose of the Anti-corruption subject is to establish an anti-corruption personality in the student's self and build his spirit and competence as an agent of change for a clean and free society and state life from the threat of corruption. By adjusting the level of students, namely undergraduate students (S1), the competencies to be achieved are:

1. Students are able to prevent themselves from doing corruption (individual competence).
2. Students are able to prevent others from committing acts of corruption by giving a warning to the person.
3. Students are able to detect corruption (and report it to law enforcement). The explanation is as follows:
 - a. Individual competence starting from students has negative perceptions of corruption and positive perceptions of anti-corruption, strengthening awareness of the potential for corruption. Students finally have an anti-corruption attitude in the sense of trying not to commit corruption as small as possible.
 - b. This anti-corruption attitude then gives a contagious effect to the surrounding environment where students dare to remind or prevent others from committing acts of corruption in any form, including being able to provide information to others about matters related to corruption and anti-corruption.
 - c. The next competency is that students are able to detect a corrupt action comprehensively starting from the form, process, rules that are violated, perpetrators, losses/impacts caused; then able to produce problem solving. Reporting to law enforcement may be done, but must have valid evidence

Anti-corruption education carried out by each university should have the same goals and competencies of students who want to be achieved. Thus the anti-corruption competence of students in all universities will be at the expected level. But there are things that can differentiate the character of anti-corruption courses between universities, namely:

1. Local locality; Corruption and anti-corruption movements that occur in areas where a college is located.
2. Local wisdom; Pameo, classic and modern slogans are found in the culture of an area where a college is located.
3. Characteristics of universities; Something that is the vision, mission, main competency of a college

that distinguishes it from other universities.

4. Characteristics of study or scientific programs; The scientific context of the study program where this course is taught.

The inclusion of the four things above in the course of Anti-corruption in a college will become a characteristic because the substance of the course becomes more contextual and can generate concrete problem solving for the local community. Anti-Corruption Education focuses on the cultivation of values in the younger generation, so there will be a new value system that is internalized in the young generation as a guideline for life in society, nation and state. The Anti-Corruption Values that need to be instilled in an easy generation through education channels recommended by the Corruption Eradication Commission are:

1. Honesty; Honest is one of the characteristics that is very important for student life, without being honest, students will not be trusted in their social life
2. Concern; The value of caring is very important for a student in life on campus and in society. As a prospective future leader, a student needs to have a sense of concern for the environment, both within the campus and outside the campus environment.
3. Independence; the process of maturing oneself by not relying on others to do their duties and responsibilities
4. Discipline; obedience (compliance) to regulations so that students can achieve their life goals with a more efficient time.
5. Responsible; the state is obliged to bear everything (if anything happens it can be prosecuted, blamed and charged) as an objective and awareness of the obligation to follow and solve all the problems that have been done.
6. Hard work; the will creates perseverance, perseverance, endurance, clear goals, work power, stance, self-control, courage, fortitude, determination, energy, strength, and never retreats.
7. Simplicity; students are accustomed to not being wasteful, living according to their abilities and able to fulfill all their needs.
8. Bravery; students are required to stick to the goal in order to maintain their position and conviction.
9. Justice; students can be more wise in making fair, impartial and impartial decisions.

Integration of Anti-Corruption Education into Citizenship Education for the eradication of corruption, at the level of prevention efforts, the President of the Republic of Indonesia (in the Instruction of the President of the Republic of Indonesia No. 17/2011 concerning the Action of Corruption Prevention and Eradication) has specifically instructed the Ministry of Education and Culture to carry out anti-corruption education development actions in universities, in collaboration with the Corruption Eradication Commission (KPK). And in 2012, it has carried out Training of Trainers Activities on Anti-Corruption Education for 1007 lecturers in 526 Universities throughout Indonesia. As is known that Citizenship Education is essentially an education that leads to the formation of good

and responsible citizens based on the values and basic state of Pancasila. In other words, Citizenship Education is a Pancasila education in practice. Conceptually epistemologically, Pancasila education can be seen as an integrated knowledge system that has a mission to foster the potential of students to have "civic intelligence" and "civic participation" as well as "civic responsibility" as Indonesian citizens in the context of Indonesian Pancasila character and civilization [36].

Citizenship Education is a subject with a main vision as a multi-dimensional democratic education. It is a democratic value education, moral education, social education, and political education issues. But the most prominent is value education and moral education. Therefore, Citizenship Education is briefly considered as a subject that carries the mission of values and moral education. The reasons include:

1. Citizenship Education Materials are concepts of the value of Pancasila and the 1945 Constitution of the Republic of Indonesia, along with the dynamics of the embodiment in the life of Indonesian society.
2. The ultimate goal of learning Citizenship Education is the realization of these values in the real behavior of everyday life.
3. The process of learning Citizenship Education requires emotional, intellectual, and social involvement of students and teachers, so that values are not only understood (cognitive) but internalized (affective) and implemented (behavioral).

Citizenship Education is the name of one subject as mandatory content in the curriculum. In the Attachment of Minister of National Education Regulation No. 22 of 2006 concerning Content Standards it is affirmed that the Citizenship Education includes a group of Citizenship and Personality subjects, intended to increase students' awareness and insight into status, their rights, and obligations in the life of society, nation and state, and the improvement of the quality of itself as a human being. Therefore, a democratic life needs to be known, understood, internalized, and applied in daily life within the family, school, community, government and non-governmental organizations, in order to realize the implementation of democratic principles. In addition, it is also necessary to instill awareness of nationality, patriotism and defense of the state, respect for human rights, national diversity, environmental preservation, gender equality, democracy, social responsibility, obedience to the law, compliance with taxes, and anti-attitudes and behavior. corruption, collusion and nepotism. Whereas in concept, Citizenship Education is the whole school program, as Jack Allen stated that Citizenship Education, properly defined, as the product, of the entire program of the school, certainly not simply the social studies program, and assuredly not only of a course of civics.

But because it has an important function to perform, it confronts the young adolescent for the first time in its school experience with a complete view of citizenship functions, as rights and responsibilities in democratic context [14].

From this definition it can be said that Citizenship Education is the result of the whole school program which includes learning, learning models/methods, student activities, students' experiences, and students' functions as citizens with all their rights and responsibilities in a democratic atmosphere. Thus Citizenship Education not only learns about citizenship material, but must do something in accordance with their rights and obligations, and more broadly includes the influence of learning outside the classroom/school/community, and education at home. Furthermore, by studying Citizenship Education, it is expected that each student can become a good citizen, understand their rights and obligations that are realized through their participation in the life of society, nation and state in a democratic atmosphere while remaining based on Pancasila and the 1945 Constitution.

National Council for the Social Studies or NCSS formulates that Citizenship Education is a combination of all positive things that show the participation of citizens towards their country. Citizenship Education is not only learned by students in the classroom, but can be learned in the community from the smallest community groups, namely the family to the wider community groups, namely the nation and state. Thus, after learning Citizenship Education, students are expected to be able to participate effectively in everyday life as good citizens (good citizenship). The importance of the role of citizens is supported that the role of citizens in the development of political culture is aimed at democracy, meaning that citizens have an obligation to maintain and improve democratic institutions. Thus, Citizenship Education is an educational program that is used to help young people (students) gain an understanding of matters relating to the state such as government, constitution, institutions, human rights, democracy, law and justice and can actively participate critically analytical, acting and acting democratically.

Based on the explanation above, it can be stated that the meaning of Civic Education is the organization of the disciplines of the social sciences and humanities with an emphasis on basic knowledge and abilities regarding the relationship between citizens and citizens with a state based on faith and piety towards God Almighty, noble values and national cultural morality, having a strong sense of nationalism with regard to religious, socio-cultural, linguistic, and ethnic diversity, and having a democratic spirit that is expected to be realized in everyday behavior.

The purpose of this subject is to provide competence to students in terms of: 1) thinking critically, rationally, and creatively in responding to the issue of citizenship; 2) participate in a quality and responsible manner, and act intelligently in the activities of community, nation and state; 3) develop positively and democratically to form themselves based on the characteristics of the Indonesian people in order to live together with other nations; and 4) interact with other nations in the world arena directly or indirectly by utilizing information and communication technology [30].

In connection with this, states that the main purpose of the state's will to program citizenship education is to develop citizens who know, accept, and appreciate and realize their role as responsible decision makers. with civilization and morals in the life of a democratic society such as its behavior is governed by moral principles in all situations. Briefly the goal that focuses on citizenship status is for the development of human beings who have a concern for the formation of a society that is fair and able to protect other people or creatures from cruelty and as an independent and democratic nation, in some of these destination countries it is supported by the Constitution, Decrees and regulations of each country [1].

Based on the objectives of Citizenship Education that have been stated above, it can be assumed that in essence in each objective equip students with the ability to take responsibility as citizens. Namely citizens who believe and fear Allah Almighty; critical, rational and creative thinking; participate in activities in the community, nation and state; developing democratically; and form themselves based on the characteristics of the Indonesian people in order to live together with other nations and interact with other nations in the world arena by utilizing information and communication technology.

According to Indonesian Corruption Watch on discussions about education to eradicate corruption, which was held on February 8, 2007, there were three ideas presented, first, corruption could only be eliminated from our lives gradually. This means that eradicating corruption in this country is not like eradicating caterpillar pests in plants once sprayed with pesticides, caterpillar pests will disappear, but must be carried out continuously. Second, education in eradicating corruption should be a cross between character education and Civic Education, where character education is related to attitude formation in accordance with the appropriate value system, while Citizenship Education focuses more on understanding citizens' attitudes and behaviors according to rights and obligations such as the Pancasila mandate and the 1945 Constitution Third, education to reduce and or eradicate corruption must be in the form of value education, namely education to encourage each generation to reorganize a value system inherited from its predecessor. An unsuitable value system is immediately updated or creates a new value system. This inheritance value system is as if corruption has been entrenched, corruption has not ceased continuously from generation to generation.

The link between Anti-Corruption Education and Citizenship Education can be viewed from various aspects, including: Anti-Corruption Education in concept is an effort through education channels to control or reduce and develop a firm attitude to reject any form of corruption. Firm stance against any act of corruption never occurs if we do not consciously build the ability of future generations through education. The education pathway has strategic values that are vital to building the nation's character, while the concept of Citizenship Education is a subject that focuses on the formation of citizens who understand and are able to exercise their rights and obligations to become

intelligent, skilled, and characterized Indonesian citizens mandated by Pancasila and The 1945 Constitution. Of the two concepts, the relationship between Anti-Corruption Education and Citizenship Education is very relevant and appropriate, because both focus on forming attitudes that are in accordance with the value system accepted by Indonesian society.

One of the goals of Civic Education in schooling is to actively and responsibly participate, and act intelligently in the activities of society, nation and state including anti-corruption. Anti-Corruption Education is an action to control or reduce corruption, which is an overall effort to encourage future generations to develop an attitude of firm resistance to any form of corruption. Characteristics of Citizenship Education are knowledge, skills and character of citizenship. These three things are provision for students to improve sufficient multidimensional intelligence to become good citizens. The character of citizenship is the character of citizens who understand their rights and obligations. Anti-Corruption Education also fosters the nation's character through the education of virtues. Thus Anti-Corruption Education and Citizenship Education are closely linked.

III. RESEARCH METHOD

This is a descriptive qualitative research, that is the research aimed at describing the phenomenon which is natural or human made (Sugiyono, 2010: 6). The study intends to conduct an investigation by describing and explaining of a social situation circumstances. The Study was conducted in 12 colleges in West Kalimantan which participated in Training of Anti-Corruption Education Trainers (TOT) in 2012, that is Universitas Tanjungpura Pontianak, Politeknik Negeri Pontianak, Universitas Pancabakti Pontianak, Universitas Muhammadiyah Pontianak, IKIP PGRI Pontianak, STMIK Pontianak, STIE Pontianak, STKIP Singkawang, STIE Mulia Singkawang, Universitas Kapuas Sintang, STKIP Melawi Kalbar, and Politeknik Ketapang. The collection of the data is done through interview, observation, and documentation study.

IV. RESULTS AND DISCUSSION

The results from interviews with 12 leaders of universities can be drawn the following conclusions; All leaders stated that Anti-corruption education is very important and urgency given to the students. Some universities have implemented anti-corruption education as a special course, and some other universities only inculcate the values of anti-corruption education in relevant subjects. Some universities have implemented inclusive strategies to instill the value anticorruption to students. This is evidenced by the provisions made by university leaders regarding the policy plan for the activities inculcating the values of anti-corruption by lecturers to the students, the provision is integrated in academic rules or lecture contracts that regulate student behavior in which also regulate the corruption in institutions, for example: a ban on plagiarism, discipline, timely and this is corroborated by answers from students

who have been caught cheating that the rule has been implemented by sanctioning the value to cheating students. In addition, there is an effort that is done to inculcate anti-corruption values to the students by incorporating of anti-corruption and developed into each relevant subject. Some universities also supervise the policies to instilling the soul of anticorruption for the students. The supervision of the policies is student behavior record and the points of the record will be imposed to the student who disobeys the rules.

Without the special courses of anticorruption, then the participant who are competent to follow the process and the evaluation of the course results will be lost. So that the universities that have not implemented the exclusive strategy in planting the values of anti-corruption education to the students. The strategy that has been done by universities is an inclusive strategy that is integral and non integral. An integral inclusive strategy is a strategy undertaken by the university by inserting anticorruption values into subjects whose substance in the material is already related to anti-corruption values, for example: subjects of Pancasila Education, Civic Education, Religious Education, Education Historical and Historical Learning.

Some universities have implemented a case study strategy. In this case, anti-corruption and citizen education implemented by the lecturer. This strategy has been implemented and evidenced by the existence of anti-corruption values using discussion method. Students are assigned to look for corruption cases and then analyze the case with their respective groups and provide solutions to solve the problems. In this case the lecturer of Anti-Corruption Education and Citizenship Education also evaluates the methods that used in anti-corruption materials. The form of evaluation started when the lecture was started, the lecturer will observe students behavior. There are some weaknesses, for example many students did not pay attention when their friend presenting and discussing the subject. Many students did not understand what has been assigned by lecturers. So that evaluation result can give motivation to the lecturer to improve the method is used.

V. CONCLUSION

As the results of interviews with 12 leaders of universities in West Kalimantan, we can conclude that the organizer of Anti- Corruption Education start from the 2012/2013 Academic Year "petitioned" in the form of Compulsory Courses/Options or inculcate in the relevant courses, not all universities applying the courses of Anti Corruption Education becomes a special subject or integrating the values of Anti-Corruption Education into other subjects. This is certainly necessary to be overcome, considering the students involvements in efforts to eradicate corruption is certainly not on the law enforcement efforts. The student's active role is expected to be more focused on preventing corruption by joining to build anti-corruption culture in society. Students are expected to play the role of change agents and the motors of anti- corruption movement

in society. To be able to play an active role, students need to be equipped with sufficient knowledge about the ins and outs of corruption and its eradication. Equally important, to be able to take an active role students must be able to understand and apply the values of anti-corruption in everyday life.

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