

Implementation of Anti-Corruption Ethics in the Field of Education

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ABSTRACT

Efforts to deal with corruption crimes committed by the government against corruptors have been going well but have not produced optimal results as expected. The complexity of the corruption problem in Indonesia is not sufficient to overcome by relying solely on preventive and investigative strategies, but an educative strategy is also needed. The eradication of corruption requires multi-disciplinary, strategic, comprehensive, and simultaneous efforts. Therefore, one of the possible efforts to prevent corruption is to involve the formal education sector. This is the aim of this research. However, there is a challenge that so far, the national education system has been poisoned by elements of Collusion, Corruption and Nepotism (KKN). As a closed system, it is very easy for material and non-material corruption practices to occur. KKN practices that also occur in the body of the national education system, by itself has degraded the quality and lofty ideals of education, because the limited sources of funds are not enjoyed by many people. Using a qualitative method through a literature research approach, researchers observed that corruption prevention in formal education institutions can be done through two approaches. First, making students as the target in the form of improving the morals and personality of students, so as not only to produce humans who are intellectually intelligent, but also morally good. Second, using students to suppress the environment so that it is not permissive and easy to commit corruption, by providing enrichment materials that can encourage students to become perpetrators of corruption prevention.

Keywords: KKN; anti-corruption; education; ethic

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I. INTRODUCTION

Currently, money is a legal means of payment used in transactions for goods and services. Since money was still in the form of shells, pieces of metal, until it took the form of a series of digits today, it seems that human dependence on the medium of exchange has made money's position so special. In the world view, money has become a synonym for all access, power,

influence, possibility, even happiness and future security.

In the Bible, money can also be used for two purposes. Money can be used for good things, including supporting Jesus' ministry (Luke 8: 3). On the other hand, money can also be a source of greed and plunge people into sin, as in the story of Ananias and Sapphira (Acts 5:1-11). The Bible also emphasizes the dangers and

weaknesses that often plague humans when it comes to money.¹

In I Timothy 6:10, the love of money is said to be the root of all evil. Jesus himself said that money is one thing that can easily make a person unfaithful (Matthew 6:24). Corruption has become a serious problem that hampers social, economic and political development in many countries. The negative effects of corruption include fraud, inefficient use of public resources, poor quality of public services, and erosion of public trust in public institutions. Therefore, efforts to prevent and eradicate corruption are very important. An effective anti-corruption approach is anti-corruption education. Anti-corruption education is a systematic effort to make the public, especially the younger generation, aware of the importance of integrity, ethics and anti-corruption in everyday life. Strengthening anti-corruption education can educate the younger generation who are very aware of the dangers of corruption and want to play an active role in eradicating it. Anti-corruption education is not limited to formal educational environments such as schools and universities, but also involves families, communities and related institutions. Cooperation among various actors is essential to create an environment that

supports anti-corruption education and integrates it into everyday life.

This research discusses the importance of strengthening anti-corruption education and how this education can have a positive impact on society. In addition, this article explains methods that can be used for anti-corruption education to instill ethics and integrity in the younger generation.

Therefore, we hope that this article can serve as a guide and source of inspiration for educators, practitioners and stakeholders to strengthen anti-corruption education to build a corruption-free society.

To foster awareness of high moral and ethical values is an important foundation for anti-corruption education. Through this approach, students are taught the importance of honesty, integrity, responsibility and accountability in all aspects of life. Engaging students in real-world case studies of corruption cases helps them understand the negative impact corruption has on society and the country. Group discussions and debates on corruption issues will also deepen your understanding and develop a critical attitude towards corruption.

II. METHODS

This research was carried out using a qualitative method, namely using a library research approach and through in-depth interviews with several extension workers as pedagogical service providers in the

¹ *Matthew Henry's commentary on the whole Bible* (Peabody, MA: Hendrickson Publishers, 1996).

target community. The author believes that the qualitative method is capable of realizing the research objectives to be achieved as Creswell's view is that this method is suitable for use in educational research or other social research.² In his explanation, Creswell has described the steps that can be taken for a qualitative research in the community.

This research discusses the importance of strengthening anti-corruption education and how it can have a positive impact on society. In addition, with a qualitative method, this research aims to provide a middle ground on how to promote anti-corruption education in instilling ethics and integrity in the younger generation. Therefore, we hope that this article can be a guide and source of inspiration for educators, practitioners, and stakeholders to strengthen anti-corruption education to build a corruption-free society. To foster awareness of high moral and ethical values is an important cornerstone of anti-corruption education. Through this approach, students are taught the importance of honesty, integrity, responsibility and accountability in all aspects of life. Engaging students in real-world case studies of corruption cases helps them understand the negative impact corruption has on society and the country. Group discussions and debates on

corruption issues will also deepen your understanding and develop a critical attitude towards corruption.

III. DISCUSSION AND RESULTS

Understanding Ethics, Corruption and Anti-corruption

The word Ethics comes from the Greek “ethos” and “ta ethika”, which means ‘custom’. The words ethos and ethikos mean morality, inner feelings, or the inclination of the heart with which someone carries out an action. Ethics comes from the Greek ethos (singular word) which means: residence, pasture, stable, habit, custom, character, attitude, way of thinking. The plural form is ta, etha, which means customs. In this case, the word ethics has the same meaning as morals. Morals come from the Latin word: Mos (singular form), or mores (plural form) which means customs, habits, behavior, character, habits, morals, way of life.³

According to Bertens there are two meanings of ethics: as practical and as reflective. As a practical matter, ethics means good moral values and norms that are either practiced or not practiced, even though they should be practiced. Ethics as a practical matter has the same meaning as morals or morality, namely what should be done, should not be done, is appropriate to

² John Creswell, *Riset Pendidikan* (Yogyakarta: Pustaka Pelajar, 2015).

³ Abuddin Nata, *Akhlaq Tasawuf dan Karakter Mulia*, (Jakarta: Raja Grafindo, 2012), 75.

do, and so on. Ethics as reflection is moral thinking.⁴

Ethics for a person is manifested in moral awareness which contains the belief 'what is right and what is not'. The feeling that arises that he will be wrong in doing something that he believes is not right departs from moral norms and self-respect (self-respect) if he abandons it. He must be responsible for the actions he takes himself. Likewise with his attitude towards other people if the work is annoying or otherwise gets praise.⁵

Every human being takes action. In this opinion, ethical or moral considerations determine a person's actions or behavior. Everyone will consider the consequences of their actions. whether good or bad, right or wrong, better or worse, appropriate or inappropriate.

Ethics or morals are rules regarding the behavioral attitudes and actions of humans living in society. This ethics can also be a set of moral principles that differentiate between good and bad. In society, we do not live alone, so there must be rules that everyone implements so that social life runs safely, comfortably and harmoniously. Without these rules, life could be like hell, or like in the Jungle, the strong will win and the weak will be oppressed. So they must improve their

ethical aspects and enforce professional codes of ethics in the curriculum and in carrying out their profession.

What is Corruption

Contained in the Indonesian Encyclopedia is "corruption" (from Latin corruption = bribery; corruptore = damage) as a symptom where officials and state bodies abuse their authority by committing bribery, forgery and other irregularities.

The literal meaning of corruption can be: 1) Evil, corruption, corruptibility, immorality, depravity and dishonesty; 2) Bad actions such as embezzling money, accepting bribes, and so on; 3) Corrupt (rotten; likes to accept bribes/briberies, uses power for one's own interests, etc.); 4) Corruption (bad acts such as embezzling money, accepting bribes, etc.), corruptor (people who are corrupt).⁶

The more operational types of corruption were also classified by reform figure, M. Amien Rais, who stated that there were at least four types of corruption, namely:⁷ Extortive corruption, manipulative corruption, nepotistic corruption and subversive corruption.

There are many factors that cause acts of corruption, including:⁸ abuse of authority and position/power held for the

⁶ Evi, Hartanti, *Tindak Pidana Korupsi Edisi Kedua* (Jakarta: Sinar Grafika, 2008), 8.

⁷ Syamsul Anwar, *Fikih Anti korupsi Perspektif Ulama Muhammadiyah Majelis Tarjih dan Tajdid PP Muhammadiyah* (Jakarta: Pusat studi Agama dan Peradaban-PSAP), 2006), 18.

⁸ Agus Wibowo, *Pendidikan Anti korupsi di Sekolah: Strategi Internalisasi Pendidikan Anti korupsi di Sekolah* (Yogyakarta: Pustaka Pelajar, 2013), 31-34.

⁴ K. Bertenz, *Etika* (Jakarta: PT Gramedia Pustaka Utama, 2007), 22.

⁵ Faisal Badroen, *Etika Bisnis dalam Islam* (Jakarta: Kencana Perdana Media Group, 2006), 5

sake of personal or family interests, relatives and friends, bad laws, but also bad people, inheritance, poverty, inequality, inequality, low salaries. low levels, misperceptions, long-winded regulations/laws, and insufficient knowledge in the field, imperfect formulation of laws, slow, expensive and inflexible administration. The tradition of increasing income, the perception that corruption is normal and if you are forced to do so it is okay, and as long as it is not excessive it is fine, and there is no respect for the official rules of the state, and a culture where corruption is not a problem.

What is Anti-Corruption

Anti-corruption is an attitude of disapproval, dislike and displeasure towards acts of corruption. Anti-corruption is an attitude that can prevent (an effort to increase individual awareness not to commit acts of corruption) and eliminate opportunities for corruption to develop.⁹

Anti-corruption education is a conscious effort to provide understanding and prevention of acts of corruption carried out through formal education in schools or madrassas, informal education in society. Anti-corruption education does not stop at introducing anti-corruption values, but continues with understanding values,

appreciating values and experiencing anti-corruption values as a daily habit.

Corruption in the Field of Education

The phenomenon of corruption in the education sector can have a negative impact on the quantity, quality and efficiency of education services. As educational institutions, schools are expected to have a big role in efforts to shape the character of students, instill moral values, including eradicating corruption. Even though it is a place to 'seek' hope, the reality of the education sector is also inseparable from the problem of corruption from the lowest levels starting from schools to high bureaucratic levels. As ICW's findings state, corruption in the education sector in the country is carried out collectively and systemically. Actions of systemic corruption include financing strategies that are based on compulsory education projects, because this project model makes corruption easier. The type, amount and pattern of corruption really depends on the level or level of the organizer. In fact, several fees that are prohibited for elementary schools that receive BOS funds still occur, such as exam fees, extracurricular fees, cleaning fees, re-registration fees and farewell fees for students, teachers and principals.

Findings from ICW's education corruption mapping study in 2016-2021 showed that education is a sector that is

⁹ <https://kpk.go.id/aksi-informasi/Eksplorasi/20220411-mengenal-pengertian-korupsi-dan-antikorupsi>.

relatively prone to corruption.¹⁰ There are many objects of corruption in the education sector, such as funds for the construction of school buildings, provision of educational facilities and infrastructure, operations of educational units, teacher salaries and honorariums, educational assets and other educational activities. Institutions with high authority and supported by large budgets have the greatest opportunity to commit fraud. On this basis, the biggest opportunity for corruption in the education sector lies with the Ministry of National Education (Department of National Education) which has now changed its name to the Ministry of National Education. This institution has a lot of authority in providing education which affects the entire Indonesian education sector. Apart from that, this authority is also supported by a large budget. The Ministry of National Education is the Ministry/Institution that manages the largest budget each year compared to other Ministries/Institutions. The DPR has authority over education policies prepared by the Ministry of National Education, as well as the education budget managed by the Ministry of National Education must also receive approval from the DPR in its allocation and implementation. However, the DPR's authority also opens up opportunities for misuse of the education

budget. The DPR will approve the budget if there is a return on batik to themselves or their constituents from the education budget. An example is the education voucher policy whose distribution involves members of the DPR. This can be seen as an abuse of the authority to distribute vouchers by the Ministry of National Education and members of the DPR.¹¹

On the other hand, the Ministry of National Education requires the DPR to approve the budget it submits. The education budget cannot be managed without the approval of the DPR. Therefore, the DPR's request will be approved even though sometimes it does not comply with existing regulations. Corruption at the internal level of the Ministry of National Education can also occur.

The programs and activities of the Ministry of National Education are quite vulnerable objects. This is possibly related to the low level of transparency and accountability in financial management which further increases the potential for corruption in this institution. Apart from corruption at the central level, educational corruption can also occur at the regional education office level. Regional autonomy has transferred most of the educational authority from the central government to regional governments. Unfortunately, this decentralization of authority is not

¹⁰<https://www.cnnindonesia.com/nasional/20211122090819-12-724220/icw-negara-rugi-rp16-triliun-akibat-korupsi-sektor-pendidikan#:~:text=Hasil%20kajian%20Indonesia%20Corruption%20Watch,dalam%20waktu%20enam%20tahun%20terakhir.>

¹¹<https://www.dpr.go.id/berita/detail/id/3911/t/Kritikan%20Marzuki%20Alie%20di%20UI,%20%20Bentuk%20Proses%20Pendidikan%20Karakter%20Bangsa>

accompanied by adequate control at the regional level and tends to be without significant control in managing education. As a result, improvements in access and quality of education have not been realized even though decentralization has been given to regional governments. Education policies and budgets remain at risk of being diverted before reaching the targeted targets. Corruption in regional education is currently the most vulnerable. There are many objects that can be corrupted, such as funds for rehabilitation and procurement of school facilities and infrastructure, school operational funds, teacher honorarium funds, education service program funds and other funds.

The perpetrators could be officials from the education service itself or could be from the DPRD or superiors in the education department. The motives for fraud can vary from enriching oneself or others to building, maintaining and expanding power in regional political competition. In addition, the authority of the head of the education service to plan and budget regional education as well as appoint and dismiss school principals can trigger educational corruption.

Educational corruption can also occur at the school level, carried out by school principals, teachers, school committees or school partners who have been appointed by the Education Office. Corruption in the management of school

operational funds occurs through embezzlement of operational funds. However, because schools are under the influence of the regional Education Service bureaucracy, it is possible for school corruption to occur due to pressure from above. An example is corruption in the procurement of school facilities and infrastructure such as furniture, books, teaching aids and so on. The school usually receives these items from partners directly.

They do not carry out their own procurement even though they have the right to do so. However, they follow the wishes of the Education Department which determines which companies will be infrastructure suppliers or school construction and rehabilitation contractors.

Biblical Views on Corruption and Anti-Corruption

Money is a tool, not an end. As Christians, our goal is salvation (I Peter 1: 9). Money has a volatile nature. Placing hope on something as uncertain as money is futile, that's why put our hope only in Christ, and anchor our hope beyond the veil, until we reach the final goal, which is perfection. What is evil is not money, but human desire for money. Having money is a matter of choice, whether we want to use it for something useful or just to satisfy the desires of our eyes and hearts.

Basically, humans never feel satisfied. Whether he lives in poverty or

abundance, what is clear is that humans will never feel satisfied. That's why Ecclesiastes 5:9 notes: "Whoever loves money will not be satisfied with it, and whoever loves wealth will not be satisfied with his income."

This nature of never feeling satisfied is what Satan often uses to persuade people to continue pursuing wealth, always grumbling and not wanting to be grateful. However, the Bible advises us to be content with what God has given us (Hebrews 13:5).

If you are someone who is blessed enough by God with wealth, pay attention to how you use that wealth.¹² When faced with managing wealth, there are so many choices that lie before us. Will we develop it, save, spend, share, etc. And this requires priority! What is our priority is where the money will be used. As recorded in Luke 12:34 "Because where your treasure is, there your heart will also be." If we pay attention to the lives of Bible figures who were trusted by God to manage wealth in the form of property, then we will be able to see that wealth has a purpose. And can we also manage our wealth wisely like Abraham, Isaac, Jacob, Joseph, Job, Solomon, David, Yusuf Arimathea, or do we act like Ahab, Nebuchadnezzar, Haman.

It would be a mistake to think that wealth does not need to be managed and developed. In fact, wealth must be managed

and cultivated, just as God ordered Adam and Eve to cultivate and manage the natural wealth that He gave to humans (Genesis 2: 15; 3: 23). Likewise, our possessions must also be maintained and managed for the glory of God.

The first thing that is firmly said is that we must be diligent and work hard for our living (2 Thessalonians 3:10). Even the Bible also gives an example of ants (Proverbs 6:6-11). The ant's example speaks of diligence, independence, and also readiness in terms of financial planning, including the habit of saving¹³ (different from hoarding). The Bible warns us about human efforts to hoard treasures for themselves (Luke 12: 16-21). It needs to be underlined here that what is being warned about is the motivation for storing wealth, namely to satisfy one's own desires. Because wealth can really make fleshly people feel comfortable and safe, as a result, the existence of this wealth often makes a person feel like he doesn't need anything anymore, he feels like he doesn't need other people, even he feels like he doesn't need God anymore.

The way of managing finances in the Bible also speaks about the responsibility to develop what God has entrusted to us (Matthew 25:4-30). God wants us to work on and develop the wealth He has given us, but don't forget that He will also ask for our accountability report at a later time.

¹² Matthew Henry's Commentary on the Whole Bible.

¹³ Ibid.

How to manage finances in the Bible also records a lot and emphasizes giving to people who are in need and need help. A servant of God who I know well and who is very kind to me, also always manages his finances for those in need. There are certain finances that this servant of God has specifically allocated for lives in need. Indeed, this is a very good way of managing finances and one that is sure to please God. Because God himself is also a person who always pays attention to those who are in need. God does not only pay attention to spiritual life, the proof is that He also performs miracles such as feeding 5000 and 4000 men. More than that, He also expressed His defense of the poor and oppressed: "You have heard the desires of the oppressed, O Lord; You strengthen their hearts, You strengthen Your ears." (Psalm 10:17) Even Deuteronomy 15:11 clearly states that we should open our arms wide to those who are poor and oppressed. But this law cannot be implemented by a rich young man in the Gospel of Mark 10:17-27, this rich young man cannot use his wealth to bless others who are in need. And this is very unfortunate because Jesus taught that wealth should be used to serve God and others because wealth is a means of caring for others, but the rich young man was unable to use his wealth for such things; and this was the cause of his failure to faithfully follow Jesus.

In fact, brother, even if he uses his wealth to care for the poor, he will not lose, why brother? Because the recipe for getting rich according to the Bible is truly unique. Proverbs 11:24 says "There are those who scatter their possessions but grow rich, there are those who save extravagantly, but are always in need." God does not like the stingy, but He blesses those who are generous and have compassion on the poor and needy. help. God's blessings are not for us to enjoy alone, but to glorify Him with those blessings. Even Proverbs 19:17 says that helping the poor is like lending a debt to God. That's why, don't be like this rich young man, afraid of losing money by helping weak people, no! Because God himself will repay us, in fact, when we give to others, it is as if we are lending money to God.

But for lives that still lack, God also does not want us to have a poor mentality, meaning that we should not use our poverty as a tool to be pitied, to complain, to get attention from other people, but on the contrary, whatever our current situation, let us still have rich mentality, which means we are willing to try according to our abilities without burdening other people. And more than that, always have hope, not in riches and possessions, but hope in God that He will give us what is our portion according to His riches and glory, That God will fulfill all our needs according to His riches and glory in Christ Jesus (Philippians 4: 19).

That's why we won't worry anymore, because while in the world, Jesus also did more service and spoke to those who were among the poor. And one of His teachings about prosperity and wealth is about worry.

Matthew 6: 25-34 states a promise from God that for us who believe, there is no need to worry about our needs, because everything has been provided by God, just as He cares for the birds of the air and the grass of the field, so He cares for us? Truly He is a very good God, not only does He pay attention to spiritual life, but He also pays attention to physical life.

Efforts or Implementation of Anti-corruption Ethics in Education

Efforts to eradicate corruption have not shown the results we expected. Corruption has even become a chronic disease. The eradication of corruption, collusion and nepotism (KKN) has been at the top of the reform movement's agenda since 1998, and there are several legal instruments that regulate the eradication of KKN. These legal instruments include MPR Decree No. XI/MPR/1998 on Clean and Corrupt State Administration. This decree states, among other things, that efforts to eradicate corruption must be carried out firmly by consistently implementing the Corruption Law.

Educational institutions are the best institutions to spread and instill anti-corruption values by fostering mental,

spiritual and moral aspects. This is because the orientation of our national education directs Indonesian people to become people of faith and piety and noble character. Students who will become the next generation of the nation in the future must be educated from an early age to stay away from and even fight against corrupt practices and are expected to actively participate in fighting it. As stated in Law No. 20 of 2003 concerning the National Education System Article, among other things, it states that education is organized in a democratic and equitable and non-discriminatory manner by upholding human rights, religious values, cultural values, and education is organized by providing examples, building will, and developing the creativity of students in the learning process.

Fighting corruption through education can be done through both formal and informal channels. Formal education can be done through curriculum development and extracurricular activities. Informal education can be done through various initiatives such as community campaigns, as well as forum-building programs such as student seminars and other events that involve all stakeholders from the KPK, police, prosecutors, the Ministry of National Education to civil society such as NGOs, mass organizations, and so on. For formal education implemented through the curriculum, it does

not have to be realized in a special subject, but can be integrated in relevant lessons, namely religion and PPKN.

The implementation of this curriculum certainly requires more creativity from teachers and must be able to link the issue of corruption, collusion and nepotism (KKN) with themes or subject matter. The substance that needs to be given to students can include socialization of forms of corruption, how to prevent and report and monitor corruption crimes, which can be instilled in an integrated manner starting from basic education to higher education. Anti-corruption education that is implemented systemically at all levels of education is expected to improve people's mindset and perception of corruption. In reality, so far, there are habits that have long been recognized as normal and considered not to be corruption, including small things. For example, being late for work and so on is one form of corruption, time corruption. This habit of being undisciplined with time has been taken for granted. Similarly, there is a habit of not wanting to bother when committing traffic violations and not wanting to bother with court hearings, so they settle "amicably" with the traffic police. This indirectly provides an opportunity for police corruption. Another habit that has the potential to open up opportunities for corruption for officials is the habit of completing matters that do not

follow procedures, because they want to be fast or other reasons by giving rewards.

The substance of anti-corruption education can be provided through the provision of key topics such as the concept of corruption, the impact of corruption on social, economic, political and moral development, strategies and programs to fight corruption, problems in fighting corruption and program integration in anti-corruption education. More important in anti-corruption education is role modeling. Exemplary behavior can start from a small scope such as households and schools.

Anti-corruption education in formal education institutions is also in line with "character education" that has been launched by the government and is planned to be implemented in all schools by 2014 (<http://www.kemdiknas.go.id>). Although, national character education is not solely the responsibility of teachers and schools, it is also the responsibility of all components of society and the family environment.

The goal of character education, and anti-corruption education in particular, is to instill an anti-corruption spirit in every student. Through education, it is hoped that the anticorruption spirit will be absorbed by each generation and reflected in their daily actions. If corruption has been minimized, then every work to build the nation will be maximized.

The second goal is to realize that eradicating corruption is not only the

responsibility of law enforcement agencies such as the KPK, the police and the attorney general's office, but the responsibility of every child of the nation. A systematic pattern of education will be able to make students recognize things related to corruption earlier, including the sanctions that will be received if they commit corruption. This will create a generation that is aware and understands the dangers of corruption, the forms of corruption and the taboo of the sanctions that will be received if they commit corruption. Thus, the community will monitor every act of corruption that occurs and jointly provide moral and social sanctions for corruptors. This will become a joint anti-corruption movement and at the same time will put pressure on law enforcers and moral support for the KPK so that they are more enthusiastic in carrying out their duties.

IV. CONCLUSION

The eradication of corruption crimes carried out by the government has not produced the expected results. The complexity of corruption problems in Indonesia is not sufficient to overcome by relying solely on preventive and investigative strategies, but also requires educative strategies. The eradication of corruption requires multi-disciplinary, strategic, comprehensive, and simultaneous efforts. Therefore, one possible way to prevent corruption is to involve the formal

education sector. However, there is a challenge that the national education system has been poisoned by elements of collusion, corruption and nepotism (KKN). As a closed system, it is very easy for material and non-material corruption practices to occur. The KKN practices that also occur within the national education system, in itself, have degraded the quality and noble ideals of education, because limited financial resources are not enjoyed by many people.

Corruption in the education sector has caused budget increases to have little impact on education services, due to budget irregularities and leakages. Increases in education budgets have actually increased the potential for corruption in the education sector, due to poor governance, so that people, especially the poor, have to bear the burden of reduced education funding. Corruption also occurs due to low public participation in the establishment, monitoring and evaluation of education policies and budgets. The decentralization of education, which was supposed to bring services closer to the community and increase public participation, has in fact given rise to new actors of corruption in education, especially at the local government level, regents/mayors. Thus, it is necessary to reconstruct the formal education institution, which is a strategic institution in the eradication of corruption. This can be done in parallel with the

inclusion of character education and anticorruption materials in the curriculum.

Prevention of corruption in formal education institutions can be used through two approaches. First, making students as the target in the form of improving the morals and personality of students, so as not only to produce intellectually intelligent, but also morally good humans. Second, using students to suppress the environment so that it is not permissive and easy to commit corruption, by providing enrichment materials that can encourage students to become perpetrators of corruption prevention. In the Indonesian education system, neither the 1994 curriculum nor the Competency-Based Curriculum (KBK) has contained material on the problem of corruption in Indonesia directly.

The education curriculum can play a role in combating corruption indirectly by linking learning materials with messages to be conveyed regarding corruption or integrated into existing subjects. The discourse on creating special subjects in the formal education sector is not appropriate, because the existing curriculum is already very dense and corruption material can be discussed in various scientific angles. For this reason, character education and anti-corruption materials need to be packaged in an attractive manner and cooperation with the Curriculum Center-Ministry of National Education. Meanwhile, educators play the role of conveying curriculum materials

including good values to students. This will be more effective if accompanied by exemplary behavior because it is a direct example that can be absorbed.

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