

Building an Anti-Corruption Civilization Through Education

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Abstract— This article seeks to find a formula to build an anti-corruption civilization through education. The method used is a literature study as part of a quantitative approach in research. The results show that there are at least three things that need to be considered to be further developed for the development of anti-corruption education, first, strengthening religiosity in anti-corruption education, second, strengthening morals as the heart of anti-corruption civilization, and third, the role of teachers in building anti-corruption civilizations. The development of a humanist and democratic school culture also has a positive impact on building an anti-corruption civilization

Keywords: *anti-corruption, school culture, civilization, education*

I. INTRODUCTION

The events surrounding the world of politics, power, and corruption that have often been witnessed lately in Indonesia in the lead up to the simultaneous elections of 2019 make it tense. First, the Hand capture Operation (OTT) to top political party leaders related to charging bribes in ministries that deal with the afterlife, namely in the Ministry of Religion and second, OTT for hundreds of thousands of envelopes containing nearly eight billion worth of money allegedly for "dawn attacks" ahead of the general election later. Of these two incidents, at least a fundamental question arises regarding the integrity and commitment of politicians or prospective politicians, officials, and also the community to build this country towards a just and prosperous. Thus, a strategy is needed to deal with corruption. Strategies to reduce corruption fall into three main categories namely reducing the scope of corruption through policy changes; increase supervision of corruption through external monitoring and sanctions; and develop a system to encourage self-control in government organizations [1]. However, the strategy is not enough. A preventive strategy needs to preventing corruption from the aspect of education.

The question that arises as an educator is an extent to which the pedagogical foundation of education in Indonesia is to build integrity and commitment for a better Indonesia in preventing corrupt behavior and acts of corruption. Human life, in its essence, will never be released from education. Education is not something that guides human knowledge from things that do not yet know to know. In another understanding, education can be interpreted as a conscious and planned effort to create an atmosphere of learning and learning so that students

actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and intelligence needed by themselves and society. With anti-corruption education means the development of self-potential from an early stage of anti-corruption behavior.

Humans are creatures of Allah SWT who are the most perfect who have intelligence and reasoning abilities so that human can think, do, and act. With individual development, humans can grow and develop through a natural process towards maturity physically and spiritually so that humans need education in order to get optimal development [2].

Humans both as individuals and as a group of people, live in social space and create culture, foster, develop, and preserve it, and live in their style of culture. Since humans created, since then education has been implemented, meaning that the age of education is the same as human age. In the education process and the inheritance process, it has also prioritized ethics or morals that apply and take place in its time, where it will always do good deeds by adapting the environment and culture in its environment. For that, we need the insight, knowledge, and skills needed to survive for the next generation. In the context of the 21st century, education must be able to develop people who have the skills to succeed in the world today, such as critical thinking, problem-solving, communicating, and collaborating [3]. However, the purpose of education is not only successful in the world but also must be able to foster the intelligence of the heart that guides humans back to their creators with faith and piety as the goal of national education in Indonesia.

The rolling time of education has undergone an evolution from the simplest to a more complex one so that in the process, it has experienced very rapid development in various aspects of life. Ethics in the process of achieving educational goals cannot be separated, because this is related to the result where the educational process takes place ethically and continuously in one's life through teaching and emphasis on ethics itself so that abilities, talents, skills, and interests can be developed in balance with good and right ethics in his life. This process can be seen from the beginning of the education process in the family, parents provide knowledge and skills in an exemplary manner, which provides examples of good manners according to good ethics as well as religious education to their children so that they know and are skilled at living in the middle community with good ethics and moral life. Likewise, children will become adults and

will pass on to the next generation from what they have learned and experienced from childhood, and so on. Education intends to help students to grow their human potential. Humanity's potential is the seed of the possibility of being human. Education is going well and successfully if an educator understands and applies the concept of good example based on good ethics and morals.

Humans have a way of life that is full of useful and noble values in their lives, while the purpose of education contains a picture of values that are good, noble, appropriate, right, and beautiful for life. Education has two functions, namely

giving direction to all educational activities and is something that all educational activities want to achieve. To be able to achieve better education goals, there needs to be certainty and legal guarantees, especially in formal education, so that a regulation or law needs to be established that protects students, the educational process in achieving goals. In the process of development of human potential, it should plan an education that can provide a container in spearheading the development of the potential of each diversity.

Its nature, humans tend and try to find and accept the truth even if they only dwell in their little hearts. Sometimes humans have found the truth, but because of the exogenous factors that influence it, they turn away from the truth they get [4]. Fitrah is also related to Islam and was born as a Muslim. This is when fitrah is seen in its relation to the creed that there is no God but Allah and Muhammad is the messenger of Allah who makes someone Muslim [5]. In this sense, fitrah is an ability that Allah has created in humans to know God (*ma'rifatullah*).

One potential aspect of what is called "fitrah" is the ability to think of humans (the potential to know), where reason becomes the center of its development. Muslim intellectuals from the early days of the emergence of Islam consider that the ability of humans to know (know) something that is outside and inside themselves is what becomes an essential criterion that distinguishes humans from all other creatures of God. Thus, only human beings can realize the purpose and will of their creators for this natural life, because only he is given reason and freedom of will and action, which is something that is needed to realize the divine purpose as self-servitude to God.

The explanation above leads to the understanding that intrinsically, humans are composed of 2 (two) elements, namely physical and spiritual elements. Both of these elements are symbolic. In this symbolic sense, mud shows evil, humility, and humiliation, while spirit shows the dimension of divinity, which always tends to kindness, grandeur, and compassion. Because of the nature of events like this, humans can one day reach a high degree, and when others can glide fall into the lowest degree of humiliation [2]. Thus, a good educational framework is needed to instill anti-corruption education from an early age to fortify human beings in order to remain on their path of humannature.

II. THEORETICAL REVIEW

Education becomes important to build physical and spiritual for human life in the world and prepare itself for

the eternal afterlife. Religiosity becomes a spirit in education to educate people. Religiosity in education at least directs human beings to (1) be the best "khalifah" of God on earth, namely to carry out the task of prospering and cultivating the earth according to God's will; (2) directing humans to carry out the duties of the Caliphate in the context of the purpose of worshipping Allah; (3) directing people to be noble, so that in carrying out their duties the Caliphate is not misused; (4) fostering and directing potential mind, soul, and body, so that he has knowledge, morals and skills that can support success in carrying out his duties as caliph; and (5) directing humans to achieve happiness in life in the world and the hereafter [6].

Another view of religious content in education emphasizes that Man is seen as a creature consisting of body and soul (that is self or self). The body is a vehicle where the soul develops itself and expresses mental actions. Through education, the soul develops from the natural (*thabi'i*) to the form (*ikhtiyari*). In the process of mental development, this is why education has urgency. Therefore, education acts as an instrument of change, development and direction of humans to become the ideal human being who is expected, who has the ability to carry out the function of the "khalifa" on earth and return to God as our human being. In this process, religiosity as the goal of education is oriented to (1) worldly- *ukhrawi*, (2) Spiritual versus physical (between spirituality and materialism), (3) Past and future (between historicity and futurism), and (4) liberating and binding (Rizal, 2014).

Al-Ghazali's thinking about the concept of Islamic education First, the factors of Islamic education, namely (a) the main goal in studying is to obtain happiness in life in the world and the hereafter, then the main foundation in the field of education is the Qur'an and Hadith; (b) an educator must have an initial intention in educating to get closer to God, be an example for his students and have competence in teaching; (c) students in learning must have the intention to get closer to God, stay away from immorality because knowledge is sacred and will not be given to things that are not sacred, respect the teacher and diligently study by studying the lessons given by the teacher; (d) the curriculum as an educational tool must be adapted to the development of students; (e) students must be kept away from bad relationships, because a bad environment will affect the development of students, especially in the family, school or community environment [7].

Second, the manifestation of the application of educational values in Al-Ghazali's perspective in the present is characterized by the emergence of models of educational institutions that include the values of religious education in its curriculum, such as the duha prayer, tadarus al-Qur'an, prayer and [7].

The religiosity aspect of education for the development of anti-corruption civilization is important because corruption actually arises from internal and external factors. Internal factors are the cause of corruption that comes from self or individual, while external factors come from the environment or system. Efforts to prevent corruption in basically can be done by eliminating cause

factor of corruption. Internal factors are largely determined by the strength or absence of anti-corruption values embedded in each individual. The anti-corruption values include honesty, independence, discipline, responsibility, work to race, simple, courage and justice. The anti-corruption values need to be applied by each individual to be able to overcome external factors so that corruption does not occur. To prevent the occurrence of factors external, besides having anti-corruption values, each individual needs to understand the depth of anti-corruption principles that accountability, transparency, fairness, policies, and policy control in an organization / institution / society. Therefore the relationship between the principles and values of anti-corruption is a unity that cannot be separated and can only be instilled through educational efforts.

The above efforts should be the basis for the development of education and civilization to develop human identity in accordance with the expectations of national education goals, namely to shape Indonesian people who are faithful and pious, intelligent, skilled and responsible.

The history of the world's great civilization proves the rise and fall of a civilization related to morality, morals, and manners. The throne treasure and women become temptations that accompany the journey of world civilization. For example, how the fall of Napoleon Bonaparte in France, the Chinese dynasty that was so strong could fall. That is all because these civilizations are unable to maintain their morals. In modern civilization, the fall of the Ottoman Empire fell due to the mentioned authors helplessness king to his rule.

The views on the causes of the weakening of the nation's civilization due to moral degradation cited by Ibn Khaldun are (1) damage to the authority of the ruler, (2) the oppression of the ruler and injustice, (3) despotism, (4) the orientation of public luxury, (5) egoism, (6) opportunism, (7) the withdrawal of excessive taxation, (8) the participation of dominance in the economy of the people, (9) lack of public role of religion, and (10) the use of pen and sword improperly.

The human tendency to goodness is evident in the similarity of the concept of morality to every civilization and age. Differences in behavior on the shape and implementation are justified Islam as things that ma'ruf [8]. There is no civilization that considers good like acts of lies, oppression, arrogance, and violence. Conversely no no civilization which rejects must honor both parents, fairness, honesty, forgiveness as things are good.

Human perfection is closely related to the virtues or functioning of human potential in accordance with the demands of perfection possessed by humans, while the malfunctioning of the potential of the soul in accordance with the demands of perfection is called evil [9], [10]. Thus, virtue demands a certain harmony in the functional relationships of potential human beings. Ibn Miskawaih and al-Ghazali shared the view of making the doctrine of the middle way as the basis of moral virtue.

To build civilization, the people of Indonesia have been determined in the opening of the constitution to

protect the entire nation and all of Indonesia's bloodshed, advance public welfare, educate the nation's life, and carry out world order based on freedom, eternal peace and social justice. The noble goal of the Indonesian people seeks to build a noble Indonesian human civilization.

Based on some literature, the author highlights that the main elements of civilization are religion as Huntington and Dawson argue, which highlight that religion plays a central role in world civilization. Western countries once who consider themselves secular, rests on the values of religion in the lives. The world ideologies that survive are ideologies that hold on to the foundation of religion [11]. The important thing in building Indonesian civilization is developing human resources. In a political perspective, the development of civilization through education is seen as a step to form good citizens who are obedient, civilized, responsible, and understand their rights and obligations proportionally. The concept of good citizenship and efforts to make it happen have been a matter of considerable debate among experts on Citizenship Education. Broadly speaking, there are three dimensions: " knowledge and understanding of becoming informed citizens, developing skills of inquiry and approach, developing skills of participation and responsible action [12]–[19]. A good citizen figure is a result of the diverse aspirations of socio-political forces that exist in society. In other words, in a country with a liberal political system it certainly has a different conception of the ideal citizen figure from a country with a communitarian political system. Likewise with the Indonesian state which has a style of political system that is more communitarian in nature, it certainly has a conception of a good Indonesian citizen figure.

Efforts to understand the concept of good citizens have been carried out by experts. Therefore, the conception of good citizens is very diverse. In addition, the differences in the concept of good citizenship are also due to the different conceptions of the order of society and the state that are considered good. For conservatives who prioritize order, comfort and peace, it is of course different from progressives who want progress, challenges, and innovation. The first group certainly prefers disciplined citizens to follow or comply with all applicable rules and norms, while the second group feels uncomfortable with such a good concept of citizenship, because it will only preserve the status quo. Progressive groups prefer good citizens who are critical. The third group, wants a good citizen not only who is disciplined, critical, but also who is independent or autonomous. Supporters of liberalism, good citizens are those who can be themselves.

III. RESEARCH METHOD

This article uses literature studies to find and formulate the results of studies on the role of anti-corruption education in the world of education to build an anti-corruption civilization. The results of this literature review are divided into three parts, first, concerning the religiosity of education, second, morality as the heart of civilization, and third, the role of teachers in building anti-corruption civilizations in schools.

IV. RESULTS AND DISCUSSION

The noble task of the teacher is not merely to transfer

knowledge, but also to instill noble values in order to humanize (humanize) students: to shape their character and personality in order to have moral integrity and noble character; equip competency, positive attitude, and life skills so that they can live and interpret their lives; and establish a positive mindset in order to achieve worldly and ukhrawi achievements and success.

Nevertheless, not all teachers have idealism as builders of national civilization. Not a few teachers who should have been nurtured and imitated, actually "lured down left behind" (laughed at and left to sleep by their students). Many teachers fail to carry out educational assignments for several reasons. *First*, the teacher does not have a teacher professional education background that is in line with his field of expertise (mismatch) so he does educational and teacher malpractice. Prodi X graduates teach subject Y. *Second*, the quality and professionalism of teachers is low because mastery of the substance of the subject matter and its methodology are still far below the standard, not performance, and do not update scientific content and learning strategies.

Third, the teacher does not have the soul to educate. The teacher's profession is not his soul's calling so being a teacher is only a "side profession", not his main choice. *Fourth*, the teacher does not have a noble vision and mission in educating namely building civilization through the development of knowledge, the formation of attitudes and personality, as well as skills training, both life skills and soft skills. *Fifth*, teacher failure in educating may also be caused by a system of education and learning that is not conducive. Schools or madrasas are not built and developed with a good service system; facilities and infrastructure are very minimal; school culture is ineffective and productive; and the learning environment is not conducive and not innovative.

History proves that the prophets and apostles are excellent educators who successfully educate their people so that they can give birth to a great civilization. In this context the most successful educators of all time are the Prophet Muhammad. He not only educates his people to become khaira ummah (the best people), but also builds the civilization (hadharah, tammadun) of great Islam: humanist, universal, and civilized. In a Hadith it is stated that "I was sent as a teacher (civilization)." (Ibn Majah).

Building a good and strong nation civilization is not a simple job that can be done with one hand swing. Because, external forces and the challenges of globalization will certainly try to inhibit the structure of society that is being built. Therefore, the role of the teacher is also how to guide citizens to become part of the global community and global interdependence. This interdependence of global society must be addressed as an opportunity that is open to the development of citizenship studies. The economic, cultural and political developments resulting from globalization affect the world at large and influence the way citizens see this development.

The education system in the world, especially in Indonesia today faces a complicated task in preparing students for a world that continues to develop into a global community where goods, services, capital, ideas, technology, and people flow freely across national

boundaries. The main strengths of globalization, which include economic interdependence, the increasing importance of international political and economic organizations, and the increase in immigration and rapid migration, are facts that have caused many academic communities in the field of civic studies to call for more global interpretations of citizenship [20]–[26]. Every society has a culture. However, if it is returned to its function that culture was created by humans to fulfill their needs, this shows that every society also has a unique culture that is different from other people's cultures. There is no universal culture that can regulate and fulfill the needs of all people. In fact, the reality in people's lives is that there are a number of cultural sub-systems owned by different communities, for example cultural sub-systems for economic communities, regional communities, social communities, and so on [27].

Education is the inheritance of values in human civilization. This means that education will not be separated from cultural inheritance in one community. There is a close relationship between education and culture with regard to the same business, in this case is the development of values and there is no process of education without culture and without the existence of society; on the contrary there is no culture in terms of processes without education [28].

In the context of citizenship education, the latest developments in the trend of learning civic education follow the dominance of the scientific paradigm which is narrowly interpreted as adopted by the positivist paradigm with the emphasis on things that are observable, measurable, standardized, which of course assumes one fits all (one size fits all). Democratic learning, which is one of the important elements of citizenship education, becomes "dry" and trapped in things that are artificial, procedural, not essential. The phenomenon of introducing a discourse of best practice is one of the markers of citizenship education which is actually political and contextual in nature trapped in a very naive logic.

In the scope of formal education, anti-corruption education as value education is indeed necessary to balance the cognitive intelligence and mental intelligence. For this reason value-based education becomes important in order to create students who are whole, smart and personable. The realm of education especially schools as cultural institutions is a place to carry out anti-corruption movements with a cultural approach. Therefore, schools have an important role to play in strengthening the anti-corruption movement, one of which is through learning Citizenship Education (PKn) in schools [29]. In the Indonesian context, anti-corruption education integrated in Civics learning is a form of national political movement to fight corruption as a manifestation of the national reform movement [30].

The efforts to develop a humanistic school culture to build an anti-corruption civilization are carried out among others. *First*, by developing students' personalities by helping students a) develop positive images or feelings of worth, are considered important, accepted and capable as a prerequisite for their ability to direct their lives in a quality and meaningful way ; b). advance their interest in the

human and natural environment in order to foster the comfort of life and involvement in social activities and cultural material; c). develop their emotional intelligence and the capacity for empathy, moderation and maturity of self (self-mastery); d). develop intellectual values such as curiosity, critical and reflective thinking, logical decisions, creative imagination, and sensitivity to values; e). advance the standpoint of independent thinking, personal accountability and resilience in dealing with intellectual problems, social pressures and personal expectations and demands; f). develop authentic personal voices that produce content and shape themselves through interpersonal dialogue on self-care and motivation; g). and develop the urge to be "imperfect" and act in difficult situations and take simple solutions [31]

Second, the social climate of security and justice includes conditions: (a) a feeling of security mentally, emotionally, and physically, which is transformed into a comfortable and relaxed condition; (b) a caring and empathetic family atmosphere, together with personal attention by teachers and a feeling that students respect them personally; (c) a feeling of belonging and partnership strengthened by active involvement in decision making related to school culture; (d) norms of reason, honesty, dialogue, and transparency by suppressing as little as possible coercion and authoritarianism; and (e) norms will respect and care for each other including social and environmental justice [31]

Third, namely empowering dialogue. The point is a typical way of pedagogical discourse and interpersonal communication that enriches routine learning with elements and content that strengthens and empowers students' personalities beyond the material being studied [31]

Fourth, namely the community approach and social involvement. This dimension includes; (1) greater involvement of students and parents both in the development of subject matter and extra-curricular activities as well as school discipline rules; (2) a support system for groups deprived of cultural roots and economically disadvantaged, including physical and mental conditions; (3) collaboration with social organizations in communities such as groups, youth movements, kindergartens, animal lover organizations, etc.; active citizenship that aims to eliminate social injustice and ensure integrity and prosperity both for the public and natural environment [31]

Fifth, physical infrastructure that is comfortable, safe and beautiful. The physical state of the school that facilitates individual achievement and cultural objectives, which includes; (1) buildings, learning media, and safe parks; (2) comfortable and aesthetic architecture; (3) open access and plenty of space for independent learning, social interaction, and small group dialogue [31]

In the field of citizenship education including moral education identified several issues relevant to pedagogical practices aimed at creating critical democratic citizens [32]. The issues include: 1) governance means such as communications grades, where students learn to think and act with consideration of values. Value judgments of course require criteria to examine behavior, such as values

of justice [33], 2) values that encourage behavior, affective components of moral development need attention. Concern, involvement and participation are important components of the social domain; 3) to find out where moral values are important, the development of moral sensitivity, and the ability to manage emotions are important, and 4) some of the latest moral education approaches in the education field are characterized by an integrated approach to achieving value communication skills, stimulating certain values -which are often oriented to critical democratic citizenship, and attention to the school as a community.

V. CONCLUSION

The efforts to eradicate corruption began in the world of education as the heart of civilization. Anti-corruption education places anti-corruption values to equip young citizens to live in society. The development of a humanist school culture to build an anti-corruption civilization is done first, by developing students' personalities by helping students to develop positive images or feelings of worth, considered important, accepted and able as a prerequisite of belief in the ability to develop their emotional intelligence and capacity to empathize, moderation, and self-mastery, advancing the point of view of independent thought, personal accountability and resilience in dealing with intellectual issues, social pressure and personal expectations and demands

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