

Actualization of Pancasila Values with Strengthening Anti-Corruption Education in School

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ABSTRACT

Pancasila values are abstract, general universal, but cannot be changed. Actualization of Pancasila values in all aspects of social, national and state life. The implementation of Pancasila values can be maximized if it is adjusted to policies that are solutions to problems faced by the nation and state. This study will try to prove the relevance of anti-corruption education with the values of Pancasila, so that anti-corruption education is a medium for the actualization of Pancasila, which requires strengthening. This research is qualitative research, with a library research approach. The object of research is a reference in the form of a book, the results of previous research that discusses the values of Pancasila and anti-corruption education. The method of data collection is through literature study. Technical analysis of data using the hermeneutic method, with steps of analysis, data reduction, data display, data analysis, and conclusions. The results of the first research, anti-corruption education which aims to foster, develop, and familiarize anti-corruption values as a mindset, heart pattern, human action pattern, so that an anti-corruption character is realized, supports the realization of community members whose behavior is in accordance with the values of Pancasila. The second, the relevance of PAK values and Pancasila values lies in the compatibility between anti-corruption education values and Pancasila values. For the third, strengthening PAK can be done by increasing the anti-corruption logos, pathos, and ethos to the community.

Keywords: PAK, Pancasila values, Anti-Corruption values.

1. INTRODUCTION

There are several important problems in the position of Pancasila as the basis of the state. These problems include the lack of understanding of the values of Pancasila correctly by the Indonesian people [1]. This problem has led to various deviations from Pancasila as the basis of the state. One of the problems that have quite a broad impact on society is the problem of corruption and corrupt behavior. Even in 2020, Indonesia's corruption perception index has decreased from 40 (2019) down to 37. Even though in 2010 to 2019 the Indonesian corruption perception index has continued to increase. The criminal act of corruption deviates from God's commandments, harms many other people, results in dividing the community and some parties, leaving the deliberative consensus process, and is unfair. When a person commits a criminal act of corruption, it means that person deviates from the values of Pancasila.

The Indonesian government seeks to eradicate and prevent corruption and corruptive behavior by carrying out legal enforcement, system improvements, education and anti-corruption campaigns. In this case, the legal action is not effective enough to prevent people from being corrupt and behaving in a corrupt manner. Legal action must be accompanied by system improvements and education. The anti-corruption education policy is carried out in the form of anti-corruption education (PAK). Anti-corruption education is not only about knowledge of anti-corruption values. Knowledge of anti-corruption values should be applied not to stop to be known, but to continue to maintain and appreciate and experience its values [2]. This leads to the renewal of the nation's way of life in seeing cases of corruption, so as to create a nation that is not just a rhetorical value of honesty but an honest lifestyle.

Anti-corruption education is a conscious and planned effort to realize a teaching and learning process that is critical of anti-corruption values. Anti-corruption education emphasizes cognitive aspects, emphasizes

character building (affective), and moral awareness in fighting corrupt behavior. Anti-corruption education aims to create a young generation with good morals and anti-corruption behavior" [3]. The anti-corruption mentality must be applied from an early age, then in the next few years, anti-corruption generations will grow. Anti-corruption education is a value education, because in anti-corruption education there are values that are very relevant to the values of Pancasila. The values of anti-corruption education are honesty, care, independence, responsibility, simplicity, courage, and justice. These values must be developed and strengthened. Anti-corruption education is absolutely necessary to strengthen corruption eradication, through constitutional reform, institutional reform, and law enforcement [4]. Anti-corruption education as a means of law enforcement, through value education.

It can be stated that anti-corruption education is very important for the Indonesian nation to ground the values of Pancasila. Anti-corruption education as a mandate of the law is an alternative method and media for cultivating Pancasila values. This article aims to determine the relationship between the values of anti-corruption education and the values of Pancasila, and strategies to strengthen anti-corruption education as an effort to actualize Pancasila values.

2. METHODS

This research is qualitative, with a library research approach. The object of research is in the form of concepts and thoughts related to anti-corruption education and Pancasila which are contained in various books / literatures. The following is some literature on anti-corruption education, "Anti-corruption Education for Higher Education", published by the Ministry of Education and Culture in 2012 and refined in 2018, the book "Guidelines for Implementing Family-Based Corruption Prevention Programs, for Local Governments and Other Stakeholders", compiled by the Corruption Eradication Commission, in 2016, "Model Book for Integrating Anti-Corruption Education in the Subject of Pancasila and Citizenship Education (PPKn) Based on the 2013 Curriculum for SD / MI Grades IV, V, VI", compiled by the Ministry of Education and Culture, Directorate General of Basic Education Development of Citizenship Education, in 2015, the book "Model of Integrating Anti-Corruption Education in Pancasila and Citizenship Education Subjects (PPKn) Based on the 2013 Curriculum for SMP / MTs Grades VII, VIII and Class IX", compiled by the Ministry of Education and Culture, Directorate General of Basic Education Kewarganega Education Development raan, in 2015, the book "Anti-corruption Education in Schools" by Agus Wibowo, published in 2013, the book "Anti-corruption Education" by Eko Handoyo, published in 2013, and the book "Anti-

corruption Fikih" compiled by Majelis Trajih and Tajdid PP Muhammadiyah, in 2006. Whereas literature related to Pancasila includes the book "The Complete State, Historicity, Rationality, and Pancasila Actuality" by Yudi Latif, the book "Negara Nationalism Pancasila, Cultural, Historical, Philosophical, Juridical, and Its Actualization". Kaelan, and the book "Pancasila Ideology of the World, Synthesis of Capitalism, Socialism, and Islam", by R. Saddam Al-Jihad. The research steps were data collection, data reduction, data analysis, and conclusion. Data collection, carried out by literature study. Data from reading results are then recorded, either in the form of quotations, paraphrases, synoptics or summaries, and precis or compaction. The data analysis used the hermeneutic method, with the methodical elements of verstehen, interpretation, inductive, and heuristics. The results of the analysis are presented descriptively qualitatively, ending with conclusions.

3. RESULTS AND DISCUSSION

3.1. *The existence of Pancasila for Indonesian.*

Pancasila is still desired by the Indonesian people as the basis of the Indonesian state. A survey by the Jakarta Center for Islamic and Community Studies (PPIM) in January-March 2007 with 200 respondents, aged 16-70 years, 42% live in cities, 58% live in rural areas, indicating 77% of respondents want Pancasila as the basis of the Indonesian State, and 23% of respondents want Islamic Sharia as the basis of the state [5]. Center for the Study of Religion and Culture (CSRC) UIN Jakarta, conducted research on the mapping of the ideology of mosques in Jakarta, with the result that 88.8% of mosque takmirs agreed with Pancasila and the 1945 Constitution as the best models for Indonesia, and 78.4% takmir of mosques. agree that democracy is the best system of government for Indonesia [6].

The strength of Pancasila also lies in the substance of its values. Pancasila is a reflection of the values and culture of the Indonesian archipelago, and a synthesis of the influences of big ideas in the world (nationalism, socialism, liberalism, humanism, democracy). As a consequence of the compounding of the left and right world views, individualism and collectivism, and the internalization of religious values (especially Islam), making Pancasila the world's most pithy ideology (Al-Jihad, 2018) [7]. The concept of Pancasila is the best bidder in the midst of the ideological crisis that has hit several countries. With Pancasila, Indonesia has become the 4th largest country in the world, in overcoming social, political and economic shocks [8]. The importance of Pancasila as an ideology is to understand the role of ideology as a moral guide in the life of society, nation and state so that the threat of corruption can be prevented [9].

Pancasila as the basis of the Indonesian state, whose greatness is recognized by the world, needs to always be strengthened by actualizing its values in all aspects of the life of society, nation and state. In connection with the actualization of Pancasila, there are two things that must be considered, namely the existence of clear norms that regulate the behavior of citizens both in daily life and in the state, and the conditions of society that support the actualization of Pancasila values [9]. There are two kinds of actualization of Pancasila, subjective actualization of Pancasila and actualization of Pancasila objectively. Subjectively, Pancasila actualization is the realization of each individual, and objectively actualization is the realization in all aspects of state and law [10]. Subjectively, the actualization of Pancasila is a prerequisite for the actualization of Pancasila objectively. Thus the actualization of Pancasila subjectively becomes more important. Subjectively, Pancasila actualization is very much determined by the awareness, obedience and readiness of each individual. This actualization occurs because of the realization of the awareness of the obligatory law towards the awareness of moral obligation. The actualization of Pancasila subjectively, thus not only has consequences for the existence of law obedience, but is capable of causing moral consequences for individuals.

3.2 Pancasila values in globalization

In this era of globalization and an increasingly complex industrial revolution era, efforts are needed to deepen understanding, appreciation, and belief in the primacy and interrelation of the values of Pancasila. This is important to do so that the actualization of Pancasila values is carried out consistently in all layers and fields of national and state life. Yudi Latif called the process of "radicalizing Pancasila". Radicalization in this context is defined as a revolution of ideas, to make Pancasila strong, effective, and to become a guide for correct state governance. In more detail, "Pancasila radicalization" is intended to restore Pancasila as the state ideology, develop Pancasila as an ideology to become Pancasila as a science, seek legislative products consistent with Pancasila, coherence between precepts, correspondence with social reality, Pancasila serves horizontal interests, not serves vertical interests (state), and make Pancasila a criticism of state policy [11]. So with the radicalization process, Pancasila has become more operational in daily life and state administration, able to meet practical needs and be functional. The process of radicalization makes abstraction-philosophical thoughts more meaningful, historical, and meaningful for the life of the nation.

One of the efforts to deepen the understanding and appreciation of the values of Pancasila is to make Pancasila a critique of state policy. Anti-corruption education is one of the policies of the Indonesian government to address the problem of corruption which

has become an extraordinary crime in Indonesia. [3] in his book explains that there are several reasons for the importance of anti-corruption education in schools. The reason is that the world of education has a set of knowledge to provide enlightenment for various misunderstandings in efforts to eradicate corruption, educational institutions have strong networks throughout the country, so that anti-corruption education can be massive, and corruption perpetrators are generally smart people, so educational institutions tasked not only to give birth to smart people but also to be noble-hearted. The importance of anti-corruption education in the world of education or schools has the consequence of finding the right strategy to incorporate the values of anti-corruption education in the education system. Because there are so many subjects or courses, the strategy that is most likely to be considered is how to insert anti-corruption material in all subjects. Schools and tertiary institutions have a strategic role in cultivating anti-corruption behavior among students and university students. The development of a school culture can help to develop anti-corruption behavior.

3.3 The aim of PAK

The aim of anti-corruption education is to create a young generation who have good morals and behave anti-corruption [3]. It was further stated that the aim of anti-corruption education is to build exemplary character, so that children do not commit corruption from an early age. In addition, anti-corruption education aims so that students can become promoters of corruption eradication. Anti-corruption education, in terms of material substance, is part of the nation's character education. Thus, anti-corruption education is building national character, as a basis for preventing corrupt behavior [12].

Based on the objectives of anti-corruption education above, anti-corruption education has three domains, namely cognitive, affective, and psychomotor [13] [14] [15] [16] [17] [18]. The cognitive aspect emphasizes the ability to remember and reproduce information that has been learned, in the form of combining creative ways or synthesizing new ideas and materials. The affective aspect emphasizes the emotional, attitude, appreciation, value, or to the level of accepting or rejecting something. The psychomotor aspect emphasizes the goal of training skills and abilities. These three domains or aspects, in the implementation of anti-corruption education, must be harmonized, or integrated in a good curriculum target, either explicitly or implicitly.

Anti-corruption values that are disseminated to the younger generation refer to the Ministry of Education and Culture [3]. Anti-corruption values are honesty, responsibility, courage, justice, discipline, simplicity, hard work, independence, and care [3], [19], [20]. The implementation of the nine anti-corruption values is

complementary and mutually supportive. In fact, the implementation of anti-corruption values by individuals or groups can be initiated from different values. But in the end all the anti-corruption values are implemented.

3.4 The relevance of the PAK value with the Pancasila value

Based on the study of the values of anti-corruption education and the values of Pancasila, there is a relevance between anti-corruption education and the values of Pancasila. The relevance of the values of anti-corruption education with the values of Pancasila are as follows. Honesty is relevant to divine and human values. Honesty is an attitude that is guarded and preferred by any religion. The value of honesty is also relevant to human values, because honesty means that someone has respect and respect for others. Caring is very relevant to human values, human beings who care mean having humanity. Independence means that someone has strong principles, is not easily influenced, and is tempted by others, so that this will greatly help the realization of community unity. Discipline, as an action that shows orderly behavior and obeying various rules and regulations, will greatly facilitate unity. Hard work, a behavior that shows serious efforts in overcoming various obstacles to learning and assignments, and completing tasks as well as possible, is an effort to realize the value of social justice. Responsibility, understood as a person's attitude and behavior to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social, cultural), the state, and God Almighty, is one manifestation of the value of social justice. Simplicity, understood as being modest, attitudes and behaviors that are not excessive, straightforward, as it is, frugal as needed, and humble, very in accordance with human values and social justice values, able to maintain solidarity among community members. Courage, humans have a stable character and great self-confidence in facing dangers, difficulties, are not afraid, and never back down, are very relevant to realizing popular democracy. Justice, understood as having an equal weight, impartiality, impartiality, side with the truth, not arbitrary, neutral, objective, and proportional, is very relevant to the values of social justice and also human values. The teaching of being honest, loving fellow human beings in PAK is also the teaching of every religion, in accordance with the values of divinity and humanity in Pancasila [21].

Pancasila contains divine, human, unity, populist values and justice are ideal values formulated by the nation's founders as a reflection of the Indonesian human personality. Indonesian people who are Pancasila will certainly oppose all forms of corruption [22]. Based on article 1 paragraph 3 of the 1945 Constitution states "Indonesia is a state based on law". This reinforces that Indonesian people must have all forms of legal

awareness. As a variety of God's creatures, there is no one religious teaching that teaches people to do harm to others. When defending Pancasila, one of the efforts to fight crime and corruption is detrimental to the Indonesian nation in the future.

The description above shows how closely the values in anti-corruption education are with the values in Pancasila. If in the Indonesian generation anti-corruption values have been embedded, it means that in the Indonesian generation, the values of Pancasila have also been embedded. It is important to continuously strengthen anti-corruption education in all levels of Indonesian society, especially for students / students, as an effort to strengthen the values of Pancasila in Indonesian society. Strengthening anti-corruption education by strengthening anti-corruption logos, pathos and ethos.

3.5 Strengthening Anti-Corruption Education as a strengthening of Pancasila values

In principle, anti-corruption education is an education of the noble values contained in Pancasila. Value education has a difference with other scientific education. Value education must be able to direct students to be able to make careful considerations of every decision and behavior [23]. Value education must cover the three aspects of the human psyche, aspects of reason, aspects of taste, and aspects of will. It can also be stated that it includes cognitive, affective, and psycho-motoric aspects. Touching on the intellectual aspect, by imparting correct knowledge, the feeling aspect being touched by giving the "feeling" experience, and the volitional aspect being touched with the exercises of making decisions to act on the grounds. The touch of the aspect of reason is called strengthening of knowledge (logos), the touch of the aspect of taste is called strengthening of taste (pathos), and the touch of the aspect of will is called strengthening of will (ethos) [24].

Strengthening anti-corruption education, as value education, is carried out by strengthening aspects of anti-corruption knowledge (anti-corruption logos), aspects of anti-corruption feelings (anti-corruption pathos), and aspects of anti-corruption will (anti-corruption ethos). Strengthening the anti-corruption logos is strengthening anti-corruption knowledge, carried out by implementing and developing basic knowledge of reading and writing about corruption and anti-corruption. In general, strengthening anti-corruption logos / knowledge, by establishing anti-corruption education as teaching material in formal, informal, and non-formal education. Insertion of anti-corruption education materials in the curriculum for all levels of education, education and strengthening of anti-corruption materials for parents, to be implemented in their families, and anti-corruption education programs in

the community. More concretely, strengthening knowledge about anti-corruption through literacy movements and anti-corruption writing, anti-corruption campaigns, anti-corruption socialization, anti-corruption-themed competitions, research, training on anti-corruption learning methods for teachers, review of anti-corruption education curricula, system evaluation anti-corruption education assessment.

Increasing pathos, is an increase in the belief and belief that anti-corruption education is able to increase human dignity and achieve the goals of the Indonesian nation. The belief and belief that when crime and corrupt behavior are minimal, then the welfare of the community will be maximized, the society will be more peaceful, then the community will become a society with high dignity, must be built continuously. Pathos enhancement is carried out by firm and clear law enforcement, research, socialization, adding material on the success of corruption eradication, collaboration for anti-corruption education publications, community involvement in corruption eradication activities, discussion of corruption cases. The stronger the belief and belief that the lower the corruption, the better the welfare, the more the anti-corruption spirit (ethos) will be burned.

The third, strengthening the anti-corruption ethos, is strengthening anti-corruption values as the spirit / ethos in every activity of the Indonesian people. Strengthening the anti-corruption ethos is carried out by increasing the insight of the archipelago (introducing Indonesia's potential and wealth), increasing the understanding of anti-corruption values, and habituating anti-corruption values in every activity of students in particular and society in general. The customization of anti-corruption values is carried out by developing an anti-corruption laboratory. The author recommends anti-corruption extracurricular activities (in schools, campuses), honesty stalls (in schools, campuses, agencies), anti-corruption communities (in society), anti-corruption parenting (in the family), as a place to habituate anti-corruption values. . This is in accordance with the policy of the Corruption Eradication Commission that anti-corruption education is carried out massively in the family [25].

4. CONCLUSION

There is a relevance between the values of anti-corruption education and the values of Pancasila. Honesty is relevant and embodies divine and human values. Concern is relevant and embodies the values of divinity, humanity and social justice. Relevant independence and embodiment of the value of unity. Discipline is relevant and embodies the value of humanity and the value of unity. Hard work is relevant and embodies the value of social justice. Relevant responsibility and embodiment of minor values.

Relevant simplicity and embodiment of human values and justice. Courage is relevant to popular values. Justice is relevant to human values and justice values.

Strengthening anti-corruption education needs to be done to strengthen the values of Pancasila. Strengthening anti-corruption education can be done by strengthening anti-corruption logos, pathos, and ethos. Strengthening anti-corruption logos through anti-corruption education in the academic process and or anti-corruption education in various school activities, reviewing anti-corruption education curricula, and anti-corruption literacy movements. Pathos enhancement is carried out through firm and clear law enforcement, critical analysis of the impact of corruption, critical analysis of the importance of anti-corruption values, and community involvement in corruption eradication activities. Strengthening the anti-corruption ethos is carried out by increasing the understanding of anti-corruption values, giving awards or respects to students and school members that are consistent with anti-corruption values, and habituation of anti-corruption values in every activity of students in particular, and the community at generally.

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