

Research Article

Internalization of Anti-Corruption Character Values Through Pancasila Education Learning

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ABSTRACT

Personality is a characteristic, characteristic, or distinctive trait possessed by a person that originates from the formations received from the surrounding environment, namely the family that begins from childhood and is innate since birth. Character education provided from an early age is the right step to produce an anti-corruption attitude, such as an honest, religious, and independent character so as to encourage elementary school students to stay away from and prevent corruption. Corruption is a very cruel crime, because it has robbed the rights of the community, especially those aimed at realizing public welfare. Criminal acts of corruption can only be committed by certain individuals, who generally have power and influence and in fact corruption has damaged the morality of the nation and has the potential to bring the Indonesian nation to the brink of destruction. So it is our obligation as citizens to save this nation, by practicing and socializing anti-corruption behavior from an early age. There needs to be theoretical confirmation through the results of academic endeavors, in order to provide argumentative information. Especially in the rationalization of Pancasila Education which is very competent to be optimized as anti-corruption education. How is the internalization of anti-corruption character values in Pancasila Education learning? Data collection was carried out using several techniques, namely interviews with respondents and literature studies to trace document data. The data obtained was then processed by first checking its validity in order to obtain data that could be accounted for and scientific. Data processing techniques include data collection, data reduction, data presentation, and drawing conclusions. Instilling anti-corruption character values is an important component in Pancasila learning. The implementation of anti-corruption character values should be carried out early on. Efforts to internalize anti-corruption character values need support from parents in guiding their children to apply character values while at home.

Keywords: corruption; pancasila; characteristic

1. INTRODUCTION

One of the forms of implementing the goals of the Indonesian state, as outlined in the Preamble to the 1945 Constitution, paragraph 4, is to educate the nation. However, in reality, awareness of education in Indonesia is still considered very low. This is reflected in the fact that the goals of national education are more focused on physical, social, cognitive, affective, and conative aspects, which are factors that should be developed in education. Meanwhile, aspects of character, personality, and behavior, which are crucial for strengthening the identity and unity of the nation, still receive insufficient attention. Elementary school students are the right target for instilling anti-corruption values from an early age, especially given the tendency for moral decline that leads to the erosion of responsibility and social solidarity, often manifested in student brawls and delinquency. Character values are closely related to personality or morals. Personality is the unique traits or characteristics that a person possesses, which are shaped by their social environment, especially family, from childhood, and are influenced by innate factors.

Character education provided from an early age is a crucial step in cultivating an anti-corruption mindset, such as honesty, religiousness, and independence. This encourages elementary school students to avoid and prevent corruption. Corruption is an extremely cruel crime because it not only harms individuals but also robs the rights of the community, particularly those meant to ensure public welfare. Corruption can only be committed by certain individuals, typically those with power and influence, and in fact, it has severely damaged the morality of the nation, potentially bringing Indonesia to the brink of destruction. Corruption does not only have negative effects on the economy but also creates social inequality, further deteriorating the quality of life for the public. As corruption becomes more prevalent, public trust in government systems and state institutions diminishes. Therefore, instilling anti-corruption values at an early age is crucial to ensure that the younger generation not only understands the dangers of corruption but also develops the attitudes and behaviors necessary to prevent it in the future. Thus, it is our duty as citizens to save this nation by practicing and socializing anti-corruption behavior from an early age. Character education, which involves parents, teachers, and the surrounding community, plays a significant role in shaping the personality and morality of the next generation. If, from an early age, we teach values such as honesty, responsibility, and empathy for others, then the hope of creating an Indonesia free from

corruption in the future is not an impossible goal. As a nation, we must commit to upholding the integrity and morality of our people to ensure that the country remains prosperous and free from the practices that disrupt the social and economic order.

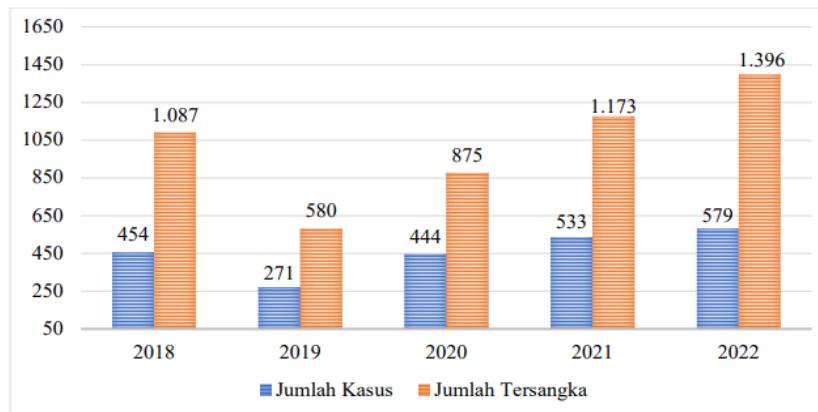


Figure 1. Corruption Trends in the Last Five Years (2018-2022) (Indonesia Corruption Watch, 2023)

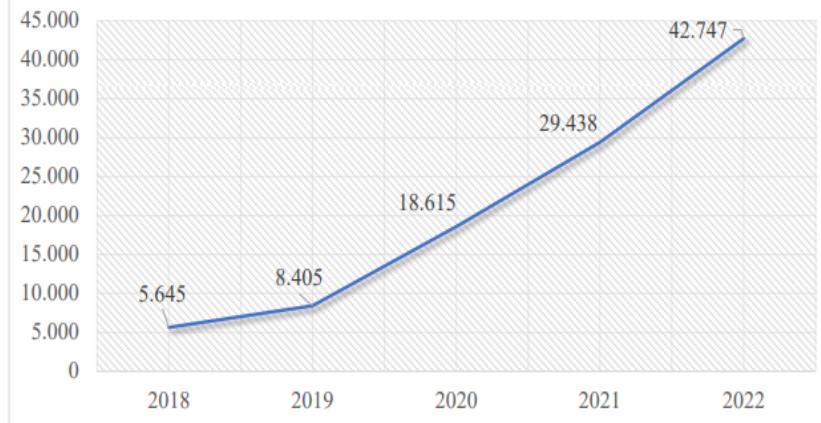


Figure 2. Trend of Potential State Financial Losses 2018-2022 (Indonesia Corruption Watch, 2023)

Based on the **Fig. 1** and **Fig. 2**, the prosecution of corruption cases in 2022 has increased significantly compared to the previous four years. The most significant comparison occurs in terms of the number of suspects and the potential value of state losses. Of course, this social fact is very risky, because in reality state finances are used to realize social justice, not individual gain. Corruption is included in criminal acts, because it is an abuse of authority or power. In general, corruption is carried out to realize personal interests. Strengthened by Mulyadi (Rahim, 2019) who emphasized that corruption is an act that causes various losses, because it is very evil and despicable. This crime has damaged public morality, and is included in the category of special crimes.

It is clearly stated in Law Number 31 of 1999 concerning the Eradication of Corruption, that corruption is a special crime that is very detrimental to state finances or the country's economy and hinders national development. If the crime of corruption is still allowed, without formulating and implementing a strategy as a preventive measure, of course this nation will never win against corruption. So it is necessary to internalize anti-corruption values to the community, especially students as the younger generation. These preventive efforts can be carried out through the education process, which in essence aims to form Indonesian citizens who are Pancasilaists. Education is a conscious, planned effort to form Indonesian people who have qualified skills, in the spiritual, intellectual and emotional realms. Its existence is very relevant in internalizing anti-corruption character values to students. Wibowo (in Rusdini, et al., 2016) explains that optimizing the education process is an effective step in overcoming the crime of corruption. In essence, education is a process of habituating various commendable behaviors, because it has complete instruments in preparing a young generation of Indonesia with character and excellence.

Pancasila Education is a compulsory subject protected by the state constitution. The provisions governing Pancasila as a subject at elementary, secondary, or tertiary education levels are stipulated in Government Regulation Number 4 of 2022 concerning Amendments to Government Regulation (PP) Number 57 of 2021 concerning National Education Standards (SNP). Based on Article 40, it is stated that the primary and secondary education curriculum must include Pancasila Education, as the focus of knowledge that is at the forefront in shaping the character of Pancasila students. In fact, the Pancasila nature is an anti-corruption character, because it represents commendable behavior. So it is necessary to analyze and reflect on the role of the existence of Pancasila Education knowledge as mandatory learning in internalizing anti-corruption values to students as future leaders of the Indonesian nation. The scientific structure of Pancasila Education is very supportive in shaping the character of the young generation who are anti-corruption. In fact, the main output of Pancasila Education knowledge is to form good and intelligent Indonesian citizens. In line with Cogan and Dericott (in

Dwintari, 2017) who emphasized that Pancasila Education plays a very important role in preparing the young generation (students) to become citizens who have a sense of love for the homeland. This knowledge is also oriented towards increasing qualified Pancasila competencies, as well as instilling good character.

Normatively, the implementation of anti-corruption education within the national curriculum remains a subject of debate, with both support and opposition surrounding its integration. One of the significant challenges to the effective implementation of anti-corruption education is the lack of competent teaching staff who are adequately trained to deliver such specialized content. This issue, coupled with the limited resources and infrastructure in some educational institutions, makes it difficult to fully incorporate anti-corruption themes into the curriculum. Despite these challenges, anti-corruption education remains a crucial component of the broader goal of character development for students. In fact, the study of anti-corruption education is already embedded within the character education framework, specifically within the subjects of Religious Education and Pancasila Education. Pancasila Education, as part of the national curriculum, has a strong foundational role in shaping the moral and ethical values of Indonesian students. Its emphasis on national ideology, social responsibility, and moral integrity makes it particularly suitable for addressing issues like corruption. Thus, optimizing the policy and content within Pancasila Education presents a viable and effective solution to the problems surrounding the implementation of anti-corruption education. By enhancing the role of Pancasila Education and linking it more explicitly to anti-corruption values, educational institutions can create a more cohesive and impactful approach to instilling character values in students.

To further strengthen the theoretical basis for this approach, there is a pressing need for academic confirmation through research that can provide substantial argumentative information. The results of these academic endeavors will help rationalize the potential of Pancasila Education as an ideal platform for anti-corruption education, offering a well-supported argument for its optimization. This research will not only contribute to the academic field but will also provide practical insights for educators, policymakers, and stakeholders involved in curriculum development. The ultimate goal is to establish a well-documented framework that can guide the integration of anti-corruption values into existing educational structures. The outcomes of this study will be compiled into an article for publication in a national journal indexed in Sinta 3 and 4, ensuring that the findings reach a wide academic audience. Additionally, the research will be developed into a textbook focused on instilling anti-corruption character values. This textbook will serve as a practical resource for teachers and educational institutions, providing concrete strategies and materials for integrating anti-corruption education into everyday classroom practices. By contributing to the formation of student character and fostering a sense of responsibility and integrity, this research aims to play a pivotal role in preventing corruption from an early age. Ultimately, the study seeks to create a lasting impact on the next generation of Indonesians, ensuring they are equipped with the values necessary to build a more just and corruption-free society.

1.1 Research Question

The formulation of the problem of this study is how to internalize anti-corruption character values in Pancasila Education learning?

1.2 Justification for the research

This study aims to describe the appreciation and internalization of anti-corruption character values taught through Pancasila Education.

2. RESEARCH METHOD

This research is a descriptive study with a qualitative case study approach conducted at SDN 1 Landasan Ulin Barat. The Descriptive Qualitative Method is a research approach used to describe data through written or spoken words from other people and through the observation of behavior. This method allows researchers to gain in-depth insights into the subject matter by capturing the experiences, perceptions, and actions of the participants in their natural settings. The goal of this study is to understand how anti-corruption character values are being implemented within the school environment, particularly through the Pancasila education subject. The research subjects in this study were selected using a purposive sampling technique, meaning the participants were deliberately chosen based on specific criteria that align with the research objectives. The criteria for subject selection included individuals who possess relevant knowledge and experience and can provide valuable information regarding the topic of study. The primary subject is the school principal, who will offer an overview of the implementation of anti-corruption character values within the school. This includes insights into how these values are being integrated into the school culture and the overall educational environment. Additionally, Pancasila education subject teachers, particularly those teaching in grades V and VI, were chosen as secondary subjects. These teachers will provide detailed explanations about how anti-corruption character values are incorporated into their teaching strategies and classroom activities. They play a critical role in shaping students' understanding of these values, especially in the context of Pancasila education, which emphasizes national ideology, moral values, and social responsibility. Finally, several students from grades V and VI were also selected to offer their perspectives. These students will describe their daily activities and how anti-corruption character values are reflected in their behavior, both in and out of the classroom.

Data collection in this study was carried out through several methods, including in-depth interviews with the respondents and literature studies to trace document data. Interviews are a commonly used method for collecting qualitative data, where researchers obtain information by directly engaging with the respondents. According to Sugiono (2010), interviews are an effective way of gathering detailed insights and personal narratives that enrich the research findings. In this study, interviews were conducted with the principal, teachers, and students, allowing for a multi-perspective view of

how anti-corruption character values are being taught and practiced at the school. To ensure the reliability and validity of the data, all collected information was carefully processed. The data was first verified for accuracy and consistency to ensure that it met the standards of credibility and scientific rigor. The processing techniques included data collection, data reduction, data presentation, and drawing conclusions. Data reduction involves filtering and organizing the information to focus on the most relevant findings. Data presentation is the stage where the processed data is presented in a structured and understandable format, often through charts, tables, or thematic analysis. Finally, the conclusions are drawn based on the patterns and trends that emerge from the data, offering insights into how anti-corruption character values are being implemented and perceived at SDN 1 Landasan Ulin Barat. Through this research, it is expected that the findings will contribute to a deeper understanding of the role of education in shaping the character of students, particularly in fostering anti-corruption values. It will also provide valuable information for policymakers, educators, and other stakeholders in the field of education on how to integrate character education effectively into the curriculum and daily school practices.

3. RESULTS AND DISCUSSION

3.1 Research Question

The study was conducted at SDN 1 Landasan Ulin Barat with respondents consisting of the principal, grade V and VI teachers, and grade V and VI students. Information gathering was carried out using interview techniques with respondents to explore the extent to which the internalization of anti-corruption character values was implemented through Pancasila Education learning.

3.2 Pancasila Education as Character Education

The formation of student character is important to represent civilized citizens, in fact they are the next generation of the nation so it is necessary to prepare so that this nation has the potential of a young generation that has good quality. The character values contained in Pancasila education are the key to realizing a peaceful, just, and prosperous national life, and are an ideal that must be realized by every young generation, so that goal cannot be realized if there is still corrupt behavior. Corrupt behavior is very contradictory to both social welfare and education aspects.

Anti-corruption education in elementary schools deserves attention. Education is a process of changing mental attitudes experienced by a person, it is hoped that through education, instilling anti-corruption character can be more effective in preventing corruption in the future. According to research conducted by Shobirin (2014), instilling anti-corruption values can be done with several approach models, namely: models integrated with subjects, models outside of learning, namely through extracurricular activities, and cultural models, habituation of values in all activities and school atmosphere. In this study, internalization of anti-corruption values can be seen from the integration in the Pancasila Education subject. Pancasila Education is a compulsory subject given at every level of education, from elementary education to higher education. This subject has characteristics as a subject that provides value and moral education to students, where the results of interviews with the class teacher obtained information that Pancasila Education not only provides knowledge transformation but also as a means to form a personality in accordance with Pancasila values, so that in every learning, moral messages are always inserted that will be real examples for students. These moral messages become character values that will help students develop ethics and responsibility. The anti-corruption values formulated by the Corruption Eradication Commission (KPK) to instill and strengthen the implementation of anti-corruption in schools through nine anti-corruption values. (Taja, 2016). The basic values of anti-corruption are honesty, discipline, responsibility, fairness, courage, caring, hard work, simplicity and independence (Tresnani & Artono, 2023). Although in the curriculum of SDN 1 Landasan Ulin Barat the topic of anti-corruption has not been specifically included in the Pancasila Education subject, in this subject the values of anti-corruption character have been integrated into all materials, the instillation of these values is inserted into every daily learning activity of students in class.

Pancasila Education will shape students to have characters that are in accordance with Pancasila values, starting with the habit of applying basic character values in learning activities both in theory and practice about Pancasila Education. The role of teachers cannot be ignored in the formation of student character, because teachers are the ones who succeed in providing good examples so that students' characters can be formed. At the time this research was conducted, the teacher gave several examples of the application of Pancasila character values, the method often used by teachers is to place several stationery such as pens, pencils, erasers, and rulers on the teacher's desk, where each student is allowed to use the stationery and must return it when finished using it. In this way, it will be seen whether students will return the stationery after finishing using it or otherwise keep and take the stationery home, so that teachers can assess the extent to which students have implemented honest and responsible behavior towards the objects they borrow. Honesty will be reflected in the behavior of speaking according to reality, acting according to evidence and truth (Batubara, 2015). According to Arianto (2017), honesty is not only spoken, but must also be reflected in everyday behavior. This daily behavior can be implemented in Pancasila Education learning, where students do not come late and give irrational reasons. In addition, teachers also try to always come on time, which shows that teachers must provide good examples to students so that in the end these good examples will be imitated by students. This punctuality behavior is one indicator of the character value of discipline that will form a strong anti-corruption character. The formation of student character is the goal to be achieved from the implementation of education, because it is a basic value to prevent corrupt behavior. If in educational institutions, in this

case schools, character values are not instilled in students and teachers, then the Indonesian nation will experience a moral decline which will ultimately be the beginning of the destruction of the nation. Without strengthening character values, there will be many complicated and confusing government bureaucracies that will lead to bribery practices aimed at facilitating certain matters or desires, and in the end the practice of KKN (Corruption, Collusion, Nepotism) will become more rampant and considered a natural thing for citizens who do not have good character, because there are many losses caused both for individuals and for the general public. According to Lubis (2017). Corruption is a crime that will have an impact on the lives of citizens, so it is fitting that it becomes a common enemy and becomes one of the problems faced by the country.

Corrupt behavior will not occur if citizens are civilized, so that efforts to internalize anti-corruption character values through Pancasila Education will be more effective if focused on strengthening character values (Trisiana. A, 2019). The implementation of anti-corruption character values should be carried out from an early age so that when they grow up, an understanding of anti-corruption character has been formed so that they understand the dangers caused by corruption. The impact of corruption is very large, referred to as an extraordinary crime so that it can damage the order of social life, especially the moral values that exist in the lives of Indonesian society. With the great impact caused by the culture of corruption, prevention and socialization of the dangers of corruption related to the internalization of anti-corruption character values should be carried out. Good habits and role models need to be instilled from an early age, starting from the value of honesty by not cheating on tests, returning items found around them is a way to train students to be honest in every behavior or action in everyday life so that it becomes a reinforcement and fortifies themselves from the influence of corrupt behavior. Supervision is not only carried out by teachers at school, but the role of parents and the surrounding environment is very important to instill character values such as honesty and responsibility because from small things in the form of cheating in the learning and teaching process can become the seeds of the emergence of corrupt behavior.

In internalizing anti-corruption character values to students, even stronger efforts are needed, because this task creates its own challenges, especially for Pancasila Education teachers, because teachers need to have a way to overcome various challenges and obstacles in developing learning by using creativity and appropriate and effective learning strategies so that they are able to internalize anti-corruption character values to each student. According to Dela A. K, Eko Wulandari, et al. (2019). the application of character values in Pancasila Education is not something easy, where educators in this case teachers need to have good role models, because in internalizing anti-corruption character values it will be more effective if it is fostered through role models starting from teachers and education personnel. The challenge that arises in internalizing anti-corruption character values is how to form the morality of students based on Pancasila and the 1945 Constitution, because corruption will increasingly damage the life of the nation so that preventive prevention needs to be strengthened through optimizing Pancasila Education learning as learning that applies character values so that commendable behavior is formed in students.

3.3 Internalization of Anti-Corruption Character Values

The values and principles of Pancasila that are relevant to the anti-corruption character values are:

- 1) Belief in the One Almighty God: Instilling fear of God and the belief that every deed will be repaid, including corruption.
- 2) Just and Civilized Humanity: Respecting human rights and dignity, including the right to live free from corruption.
- 3) Unity of Indonesia: Promoting a sense of national unity to fight corruption that can divide the nation.
- 4) Democracy Led by the Wisdom of Deliberation/Representation: Supporting transparent and accountable democracy to prevent corruption.
- 5) Social Justice for All Indonesian People: Realizing social justice by eradicating corruption that can exacerbate inequality and poverty.

These values are linked to real examples of corruption and anti-corruption practices in Pancasila learning, where students are invited to analyze corruption cases that occur in Indonesia and discuss how Pancasila character values can be applied to prevent and eradicate corruption. Strategies and activities carried out to instill anti-corruption character values in their learning include:

- a. Role-playing: Students act out various situations related to character values, such as honesty, responsibility, and discipline. Through this role-playing, students can understand that by getting used to instilling character values, it will be the beginning of preventing greater acts of corruption.
- b. Discussion: The teacher leads a class discussion on various topics related to anti-corruption character values.
- c. Instilling positive habits: The teacher instills positive habits such as honesty, discipline, and responsibility in students. These habits can help students avoid corrupt behavior in the future.

In assessing the understanding and internalization of anti-corruption character values by students, teachers do this by observing student behavior both inside and outside the classroom.

Instilling anti-corruption character values is an important component in Pancasila learning, where teachers can apply various effective strategies and activities to instill anti-corruption values in students, although there are several challenges faced, but teachers are optimistic that instilling anti-corruption character values can help students to become a generation

of integrity and anti-corruption. Cooperation between schools, parents, and the community needs to be carried out to support the instillation of anti-corruption character values, by doing several things including holding anti-corruption seminars and workshops, involving parents in the habit of instilling anti-corruption character values, and building a culture of integrity in the school environment and the community. Efforts to internalize anti-corruption character values need support from parents in guiding their children to apply character values while at home. So that with ongoing efforts from all parties, instilling anti-corruption character values can help create a young generation with integrity and anti-corruption, and ultimately can contribute to building an Indonesia that is free from corruption.

4. CONCLUSION

Instilling anti-corruption character values is an important component in Pancasila learning, where teachers can apply various effective strategies and activities to instill anti-corruption values in students. The implementation of anti-corruption character values should be carried out from an early age so that when they grow up, an understanding of anti-corruption character has been formed so that they understand the dangers caused by corruption. The impact of a culture of corruption is very large so that prevention and socialization of the dangers of corruption related to the internalization of anti-corruption character values should be carried out. Cooperation between schools, parents, and the community needs to be carried out to support the instillation of anti-corruption character values. Efforts to internalize anti-corruption character values need support from parents in guiding their children to apply character values while at home. So that with ongoing efforts from all parties, instilling anti-corruption character values can help create a young generation with integrity and anti-corruption, and ultimately can contribute to building an Indonesia that is free from corruption.

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