

Patterns of Value Inculcation to Build an Anti-Corruption Culture in the Family Environment as a Preventive Actions in the Globalization Era

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ABSTRACT

Building an anti-corruption culture is a shared responsibility, family, community, parents and schools. The synergy between the roles of parents and schools is social capital to build an anti-corruption culture for the younger generation. This study focuses on analyzing parental constructs regarding urgency, role, efforts that have been made, and values inculcated in building an anti-corruption culture for the younger generation. This study used a descriptive quantitative approach which was conducted through a survey of 180 guardians of Junior High school students in Sidoarjo Regency. The results of this study indicate that parents have carried out anti-corruption education through various approaches emphasizing honesty as the main value that is inculcated from an early age. The next finding regarding understanding the values that build an anti-corruption culture has not been fully understood by parents. Parents do not have the right model in inculcating anti-corruption values. This study recommends that anti-corruption education be carried out collaboratively between schools and parents.

Keywords: Patterns of Value Inculcation, anti-corruption culture in the family, preventive actions

INTRODUCTION

The proliferation of corruption crime makes Indonesian nation restless. Data shows that the level of corruption in Indonesia is recorded to be quite high in 2021. Indonesia's Corruption Perception Index is in 96th place out of 180 countries, behind Singapore and Malaysia (Transparency International, 2021). In 2021, KPK released the National Integrity Index from the Integrity Assessment Survey (SPI) results with a score of 72,43. This category shows that Indonesia is a country with a high level of corruption (Wijaya, 2014). This shows a crisis of

moral degradation (Suwarsono, 2015) for the corruption itself is considered as a relationship between deviant behavior and personal gain (Othman et al, 2014).

In the last few decades, the government has been competing to reduce corruption, one of them by applying information technology to ensure financial transparency (Bertot et al., 2010). Corruption prevention has been carried out by providing insight to students at school, the result is that students view corruption as a negative and detrimental act (Denisova-schmidt et al., 2016). Prevention of corruption through the education system can be done by increasing the quantity, quality and efficiency of the education system (Deliversky, 2016). Furthermore, cleaning up corruption cannot be done without legal stability and the application of disciplined and ethical value education (Hoskin, 2015).

On the other hand, culture has contributed to the threat of corruption, but culture can also be used to eradicate it (Bamidele & Ayodele, 2016). Furthermore, education has a strategic role through the internalization of anti-corruption values into the civics education subject curriculum, as well as through contextual teaching and learning and values learning approaches to create an anti-corruption climate in schools (Komalasari & Saripudin, 2018). Anti-corruption education can provide awareness and change to all young people to understand and realize the importance of having anti-corruption characters from an early age (Sarmini et al., 2018).

Various policies to eradicate corruption cases are carried out through Presidential Instructions (Inpres) and Presidential Regulations (Perpres) (Waluyo, 2014). Eradicating corruption requires deep democratization and resistance to power (Johnson, 2013) such as creating social movements and involving the people in every decision-making. However, Ross McLeod considers that eradicating corruption in Indonesia has failed because public sector management has not been addressed (McLeod, 2006, 2011; Setiyono & McLeod, 2010). A study proves that monitoring and punishment can be effective policies for anti-corruption (Armantier & Boly, 2011). Efforts that are considered capable of preventing acts of corruption are through education (Truex, 2011) as a crucial element (Bakhtiar, 2016; Barennes et al, 2010; Karlsen et al, 2015; Pogreba Brown et al, 2012; Yang et al, 2019).

There are two important things. First, schools have not considered it important to develop strategic social capital in patterns of social relations that occur in the learning process in families (Dwiningrum, 2014). Second, the implementation of character education in the family has not been a serious concern for parents and seems to be ignored (Greece, 2017). So that the participation of parents and schools is needed in building an anti-corruption culture such as parental understanding regarding corruption and the urgency of corruption education (Thoomaszen & Sance, 2018) and planting anti-corruption values as a learning model in schools (Suryani, 2015) to foster an anti-corruption culture in the younger generation.

Character education is broadly interpreted as a comprehensive field of study consisting of theoretical foundations and research from an interdisciplinary perspective, originating from the disciplines of psychology, pedagogy, philosophy, and sociology (Pattaro, 2016). The purpose of character education is to encourage the birth of good children, and is more focused on instilling values and reforming life, so as to create noble, integrated and balanced characters that can later be carried out in everyday life (Handayani and Indartono, 2016). Therefore,

character is the key to success and goals as individuals (Omeri, 2015) and character education is a manifestation of basic human concepts (Maawiyah, 2015).

Therefore, the family has a role in the formation of children's character starts from parenting, the family as the first and main vehicle for education and parenting is applied (Subianto, 2013). Families contribute directly to reconstructing children's personalities as a result of system interactions and behavior patterns carried out by parents (Anwar, 2013).

The achievement of the character education process in the family depends on the relationship between parents and children and the methods used to support the educational process (Setiardi, 2017). Family views on character education are influenced by parents' expectations of their children (Sukiyani and Zamroni, 2014). Long-term inculcation of character education can form adolescents who are mature in thinking and behaving (Aryyandhika, 2013).

Corruption is an activity that is more dangerous than terrorism, because it is capable of siphoning approximately one trillion from developing countries through bribery, money laundering, tax evasion and money extortion. Malaysia even spends RM 10 billion per year to illuminate corruption (N. S. Kapeli and Mohamed, 2015). In contrast to China, economic growth actually increases corruption (C.J. Huang, 2016). Heterogeneity, regulation and abundant resources are the causes (B. Dong and B. Torgler, 2013).

Anti-corruption goals emphasize more on the development of anti-corruption character (anti-corruption character building) in individuals of the younger generation and build their enthusiasm and competence as agents of change for the life of society and a nation that is clean and free from the threat of corruption (Suryani, 2015). Therefore, the role of parents is an important dimension in building an anti-corruption culture because the family has an important role as the main and first educator in providing basic education, attitudes, and skills to inculcate good values and habits (Hatimah, 2016). This proves that the family has a greater influence on children's self-development such as reducing problematic behavior (Leiber et al in Lestari, 2016).

There are three roles that a family can play, namely: First, the family is the best anti-corruption school for children. If you rely on learning time at school, it seems that the implementation of anti-corruption values does not have sufficient room for movement, this is considering that at school there are various character values that must be inculcated, both in intra-curricular, extra-curricular and co-curricular activities.

Unlike the case at home, in inculcating an anti-corruption culture, parents must act as a model that sets an example for their children. Second, the family as an institution to control corrupt behavior. In this context the family must function as guardians of the implementation of corruption values, both in routine and incidental family activities so that in turn anti-corruption values will be formed. Third, a collection of families that are anti-corruption will form an anti-corruption society. This statement assumes that the various character values that are inculcated within the family circle, will in turn be guided by into adulthood.

RESEARCH METHODS

This study uses a quantitative-descriptive approach, with a survey research method. Morrisson (2014) states that survey research is one of the best methods available to social researchers interested in collecting data to explain populations that are too large to observe directly. Descriptive surveys attempt to explain or record current conditions. Creswell (2015) states that in a survey design, researchers describe trends, behaviors, or opinions of a population quantitatively by examining the sample population. Data analysis was performed using descriptive statistics and cross-tabulations. The questionnaire used in the study was an anti-corruption education questionnaire for parents using open-ended and contingency questions with answer choices via a Likert scale. The research subjects were 4 guardians of student's representative from 45 Junior high schools in Sidoarjo Regency with a total of 180 parents. Sampling was done by using random sampling technique.

RESULTS AND DISCUSSION

Based on the data obtained from 180 respondents, the researcher will explain the table containing the respondents' answers indicating parental understanding and participation in providing anti-corruption education to their children.

Table 1: Parents' Understanding of Anti-Corruption Education

No.	Sub Indicators	5	4	3	2	1
1	Corruption and anti-corruption understanding	20 (11%)	100 (56%)	30 (17%)	30 (17%)	
2	Understanding the latent dangers of corruption	140 (78%)	30 (17%)	10 (6%)		
3	Understanding the concepts of anti-corruption culture		65 (36%)	85 (47%)	20 (11%)	10 (6%)
4	Knowing the values that build an anti-corruption culture	40 (22%)	30 (17%)	20 (11%)	90 (50%)	
5	Parents give exemplary of anti-corruption values to children	90 (50%)	80 (44%)	10 (6%)		
6	The ideals of the effort that parent should make		70 (39%)	30 (17%)	80 (44%)	

Table 1 above has explained parents' understanding of anti-corruption education. Parents' understanding of corruption and anti-corruption was 20 (11%) in the strongly agree category, then 100 (56%) agreed, and 30 (17%) doubtful and 30 (17%) disagreed. Furthermore, parents' understanding of the latent dangers of corruption is 140 (78%) strongly agree, then 30 (17%) agree, and 10 (6%) are undecided. Regarding understanding the concept of anti-corruption culture 65 (36%) agreed, then 85 (47%) were undecided, and 20 (11%) disagreed, and 10 (6%) strongly disagreed.

For parents, a basic understanding of corruption is already in-depth. Then, the importance of anti-corruption measures is also a concern for parents. Parents have a strong understanding of the latent dangers of corruption which have an impact on mental decline and the noble cultural values of the nation. The understanding that parents have can be the basis for implementing anti-corruption education in the family environment. According to FM (ASN, 40 Years) confirms that:

“.....corruption is a bad behavior that can destroy a country. Dishonest behavior is the seed of corruption that we should pay attention to our children. Anti-corruption education by accustoming children to telling the truth can be the start of eliminating the seeds of corruption...” (Primary Data, June 2023).

These findings indicate that parents already have an understanding of the concept of corruption and the dangers that arise from acts of corruption. Preventive actions are also taken to eliminate the potential of corruption to their children from an early age through the habit of being honest. Parents have directly implemented an act of anti-corruption education in their children from an early age.

This condition is contrary to the understanding of anti-corruption culture which has not been fully understood by parents. Anti-corruption culture is a preventive action to minimize the occurrence of corruption which can be done through an anti-corruption education system. This is in line with the study which concluded that the most effective way to prevent acts of corruption can be carried out through an anti-corruption education system that contains socialization of corruption forms, methods of prevention and reporting and supervision of corruption crime (Sarmini, Made Swanda, Ulin Nadiroh, 2018).

The importance of cultivating anti-corruption values from an early age should be shared between schools and parents. Schools can implement an anti-corruption culture in the learning environment. Then, schools can provide guidance to parents on procedures for cultivating anti-corruption values in the family environment. However, this is constrained by findings that parents do not fully understand anti-corruption culture. According to AS (A Merchant, 42 Years);

“.... getting used so that the acts of corruption do not increase should be done from the age of children. Schools and parents work together on how to teach children not to corrupt. Schools should provide advice on how parents teach anti-corruption. Because I don't know how to get used to children so there is no potential for corruption....”

Then, regarding the understanding of the values that build an anti-corruption culture, as many as 40 (22%) strongly agreed, then 30 (17%) agreed, and 20 (11%) were undecided, and 90 (50%) disagreed. In general, parents give exemplary anti-corruption values to their children, this is indicated by the statement that 90 (50%) strongly agreed, then 80 (44%) agreed, and 10 (6%) were undecided. Meanwhile, regarding the ideal idea of what parents should do in conducting anti-corruption education, 70 (39%) agreed, 30 (17%) were unsure, 80 (44%) disagreed.

Setting an example of an anti-corruption culture by parents is an important thing that can be an example for their children to have integrity and take anti-corruption actions. Exemplary practice will gradually form a pattern of child behavior that is in accordance with the actions of parents. Apart from being exemplary, parents also control children's behavior according to anti-corruption values. According to AS (Entrepreneur, 47 Years) explained;

“....I set an example for children to get used to being honest and disciplined. I usually do all the activities on time. Then, there is no tolerance for dishonesty by children....”

Honest behavior occupies the most dominant position in anti-corruption education conducted by parents. Honesty is the main door that can become a stronghold of anti-corruption measures. Through the example of being honest that parents have been accustomed to, hoping that children will get used to being honest in all their activities. However, anti-corruption education does not merely accustom to being honest. But there are many other dimensions that need to be inculcated to children. Most parents are still confused about the ideal idea that can be done to conduct anti-corruption education. FM (ASN, 40 Years) emphasized that:

“.... I want to have good guidelines on how to teach anti-corruption values to children. I only take actions that I think are appropriate, such as getting used to honesty, discipline, and responsibility. But I don't know the most appropriate pattern in teaching anti-corruption values...”

The next finding is about understanding the values that build an anti-corruption culture is not fully understood by parents. Even though understanding anti-corruption cultural values is one of the entrances in teaching exemplary. It is shown that understanding anti-corruption cultural values has contributed to the threat of corruption (Bamidele & Ayodele, 2016). Even though parents do not have adequate understanding regarding anti-corruption values, parents agree to set an example of anti-corruption attitudes for their children. This is a preventive action to inculcate anti-corruption character through exemplary attitudes from both the environment and family (Pratama, 2017). Then the statement of ideal ideas about efforts that must be made by parents shows a negative response. Parents do not have the right model in inculcating anti-corruption values.

Table 2: Habituation of Anti-Corruption Values in the Family

No.	Sub Indikator	5	4	3	2	1
1	Habituation not to lying, not cheating and being sincere.	130 (72%)	45 (25%)	5 (3%)		
2	Taking something then putting it back.	90 (50%)	60 (33%)	30 (17%)		
3	Keeping the Promise	80 (44%)	75 (42%)	25 (14%)		
4	Doing everything that has been set		60 (33%)	50 (28%)	70 (39%)	
5	Being able to do without depending others	75 (42%)	75 (42%)	30 (17%)		
6	Enthusiastic and strive in achieving good and maximum result		80 (44%)	70 (39%)	30 (17%)	
7	Using assets according to the existing needs, do not waste money for unimportant things		60 (33%)	70 (39%)	50 (28%)	
8	Having great self-confidence, unyielding and fearless		70 (39%)	60 (33%)	50 (28%)	
9	Doing something to inspire, change and goodness		80 (44%)	70 (39%)	30 (17%)	
10	Standing for the right, sticking to the truth	120 (67%)	60 (33%)			

The results in table 2 regarding the habituation of anti-corruption values in the family show several things. Parents have made the habit of not lying, not cheating and being sincere with the result that 130 (72%) strongly agreed, then 45 (25%) agreed, and 5 (3%) were undecided. Then the habit of returning items that have been taken in place received a response of 90 (50%) strongly agreeing, then 60 (33%) agreeing, and 30 (17%) undecideds. The habit of keeping promises has also been carried out well as shown by the responses of 80 (44%) strongly agree, then 75 (42%) agree, and 25 (14%) are undecided.

In general, parents have inculcated anti-corruption behavior in their children. The main habit that is done is to emphasize honesty. The value of honesty is the main value that can minimize acts of corruption from an early age. Through understanding the value of honesty from an early age, it will be easier for the younger generation to protect themselves from acts of corruption (Sarmini et al., 2018). Inculcating anti-corruption values that have been carried out by parents is the right action so that children have anti-corruption characters. SO (Teacher, 45 Years) explained:

“... honesty is the main attitude that our children should have. Apart from being a suggestion from religious teachings, it is important to have an honest attitude so that our children grow up with good grades and can give kindness to others....”

Related to doing everything that has been determined has been done even though it did not show a significant response with 60 (33%) agreeing, and 50 (28%) undecided, and 70 (39%) disagree. The habit of doing without relying on other people has been carried out with responses of 75 (42%) strongly agree, then 75 (42%) agree, and 30 (17%) are undecided. Enthusiastic behavior and trying hard to achieve good and maximum results get a response of 80 (44%) agree, and 70 (39%) are undecided, and 30 (17%) do not agree. Using assets according to existing needs, not wasting money for something that is not important 60 (33%) agree, and 70 (39%) are undecided, and 50 (28%) do not agree.

The interesting about the next finding is that there are more negative statements about doing something that has been defined. This condition shows that parents are aware that they do not yet have firm integrity and carry out the activities that have been set. This condition can be an entry point for corruption habituation because the integrity possessed is still relatively low. Corruption occurs due to the strengthening tendency of corruption habituation and exemplary constraints which have an impact on weak efforts to eradicate corruption (Santoso, 2015).

Then the habit of having great self-confidence, never retreating and not afraid 70 (39%) agree, and 60 (33%) are unsure, and 50 (28%) do not agree. Doing something in order to inspire, change, and goodness 80 (44%) agreed, and 70 (39%) were undecided, and 30 (17%) disagreed. In favor of what is true, fair, 120 (67%) strongly agreed, and 60 (33%) agreed.

The result that deserves attention is the parents' agreement that everything is on the side of truth. Even though there are some anti-corruption values that have not been conveyed optimally, parents have agreed that the truth must always be upheld in the highest regard. Prevention of corruption cannot be carried out without mutual agreement on the principles of truth, the application of disciplinary and ethical values (Hoskin, 2015). Universal truth is a common standard that corruption is an action that is against the truth.

CONCLUSION

The results of this study indicate that parents' construction about anti-corruption education has been carried out through various approaches. The next finding is that understanding the values that build an anti-corruption culture is not fully understood by parents. The value of honesty is the main value that can minimize acts of corruption from an early age. Parents do not have the right model in inculcating anti-corruption values.

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