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SOCIALIZATION OF INTRODUCTION ON ANTI-CORRUPTION VALUES FOR STUDENTS OF SMP 131 CIGANJUR – SOUTH JAKARTA

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Abstract - Indonesia is a country that is endemic to the dangers of corruption with the growing number of crimes every year. For this reason, it is necessary to prevent and eradicate corruption from an early age with the values of anti-corruption to the younger generation in this case to students of SMP Negeri 131 Ciganjur in South Jakarta. This activity aims to provide understanding to students in the school so that they understand and be aware of the motives, forms, and dangers of corruption. The activity was carried out in the form of introduction of anti-corruption values delivered through counseling (socialization). The results of this activity are expected to provide understanding to adolescents so that they understand, and later can avoid corrupt actions.

Keyword: Triangle fraud, corruption, greed, opportunity, need

INTRODUCTION

Corruption or in the category of fraud (Latin: *corruptio* from the verb *corrumper* which means rotten, damaged, destabilizing, twisting, bribing) is any action taken by public officials, both politicians and civil servants, as well as other parties involved in such action improperly and illegally by misusing public trust authorized to them to gain unilateral benefits (individuals or groups).

Corruption is an extra ordinary crime, because corruption may possibly occur in all areas of life, and is carried out systematically, making it difficult to eradicate. Corruption in Indonesia is endemic, systemic, and widespread. It has even restricted economic, social and cultural rights of many people. Given the dangers posed, its existence must be immediately eradicated.

Corruption has a negative impact on the economy of the nation and the state, which in turn results in the moral and character crisis of the nation. The fact proves that the result of corruption is not achieving the development goals of the establishment of this country, the lack of development enjoyed by the people, and rampant injustice. Why do people commit fraud or corruption? Why do important officials who have a mission to eradicate corruption be involved in corruption?

Corruption in Indonesia occurs in all fields of life; political, social, economic and cultural fields even in religion. Whatever is related to bureaucracy such as permits, procurement, auctions and so on, corruption occurs by asking for additional costs for quickly completion. Even in the field of law enforcement, corruption also occurs.

From the monitoring of Indonesia Corruption Watch (ICW), there were 550 corruption cases throughout 2015 which were handled by law enforcement officials, 308 cases entered the investigation phase in the first semester in 2015 and 242 cases in the second semester. Misuse of budget amounted to 134 cases. While the state losses reached Rp 803.3 billion, misuse of the budget of around 24 percent or 134 cases (Kompas.com).

On the other hand, people in general do not have adequate knowledge about corruption. Even most of the publics have a not-yet-comprehensive perception of corruption, namely, corruption that can only be done by officials or civil servants, corruption is an act by taking state money, corruption is a matter of law enforcement, civil servants who receive commissions in their work are not corruption, receive a gift from someone who deals with us (due to work), after the job is finished, is a thank you, paying more for driving license, ID Card, and other documents is normal.

Table 1. Data on Corruption in Education in 2006 – 2015



Source: <https://katadata.co.id/infografik/2016/05/23/korupsi-sektor-pendidikan-rugikan>

The above matters that always occur in community interaction, which are considered normal, are actually corruption. A misunderstanding of the above actions causes people to be unable to accept if later they become suspects of corruption for doing things that are considered normal. This wrong viewpoint needs to be changed, so that people who already know that these actions should not be done will avoid this corrupt behavior. Their knowledge of corruptive behavior is also expected to be transmitted to family members, either wives, husbands, children, relatives, neighbors, or others.

From the description above, it can be concluded that there are several problems in the role of the community to eradicate corruption, including: (1) ignorance of the public about the acts of corruption, and wrong perceptions of the public about corruption, causing them to be indifferent and tolerate, (2) ignorance of how to participate in eradicating corruption causes people not to participate in this effort, (3) understanding and embedding anti-corruption values in the family is the first step for community participation in eradicating corruption, (4) corruption can be done by all parties regardless of gender, age, occupation, education and so on.

Donald Cressey (1953) in the Fraud Triangle, the occurrence of corruption **6** elements the main actor's focus in the Fraud Triangle (opportunities, pressure and rationalization). By **examining the environment in which fraud occurs, and related parties that play a role in preventing fraud**, it is possible to commit fraud. Bologna (2006) mentions, there are four causes of corruption, Greed, Opportunity, Needs and Exposes. Therefore it is not surprising that corruption occurs in all areas of life, and is carried out by all walks of life.

A number of researches studying the corruption problems also vary with different points of view, of course, such as in the study of governance, leadership, gender, religiosity, culture, bureaucracy and so forth. This gives an illustration that corruption may occur and is influenced by factors or such stimulus variables. As a corruption eradication agency, KPK, in 2007, launched a work program, one of which was to take preventive measures involving all elements. Preventive efforts are carried out by embedding anti-corruption values to all parties, ranging from the school level to the household level because one of the factors causing corruption is the economic need, Bologna (2006).

Then KPK asked schools that in certain lessons, contents of embedding anti-corruption values can be inserted. Thus the next generation of the nation is expected to be a generation of anti-corruption. The same thing can also be done in a household. If mothers or fathers who become heads of households get anti-corruption values, then they can spread anti-corruption attitudes to their family members. Therefore KPK is trying to make anti-corruption programs carried out to all levels of society, not only to law enforcement officials, but also ordinary citizens, both civil servants and private employees.

The socialization activity at SMPN 131 Ciganjur generally wanted to foster anti-corruption values and attitudes in the public, especially school-age children, so that they can participate in government programs to eradicate corruption. Such participation is in the form of active participation,

namely reporting any corruption that they suspect to occur in their environment, or passive participation by not doing corrupt behavior such as accepting or giving bribes.

Thus based on the urgency of the above description, it is deemed necessary to socialize the values of anti-corruption to school-age adolescents by unraveling the problems of: (1) how the insight of school-age adolescents against the acts of corruption, (2) how to prevent and avoid the acts of corruption from an early age, (3) what methods are applied in providing understanding to adolescents about the dangers of corruption?

After participating in the counseling activity, it is expected that students in PKM program are able to recognize and avoid the acts of corruption, with the role of mentors and instructors by (1) providing insights to adolescents about the types of corruption that exist and their forms, (2) provides insights to know and understand actions taken in the framework of preventing corruption, (3) provide insights into avoidance of corrupt practices and realize the dangers of the lives of people, nation and state.

The benefit of this community service activity is to contribute insights to the elements of the young community (adolescents, especially in SMPN 131 South Jakarta) in order to avoid and eradicate corruption from the smallest community.

METHOD

The target in this activity is the general public, especially school-aged adolescents, because it is expected that there will be a change in mindset in viewing corruptive behavior that exists in all walks of life. The population in the activity is 131 Junior High School (SMP) located on Jalan Moh. Kahfi 1 Ciganjur Jagakarsa South Jakarta, with a sample of participants being representatives of students in grades 2 and 3 who are expected to be the ambassadors in the delivery of anti-corruption information to their fellow colleagues.

The method of delivering information employs face-to-face communication (lecturing) and question and answer sessions which are interspersed with cases, examples and some games to attract the interest and understanding of the materials presented by the presenter. For this reason, devices such as wireless, laptop, infocus, ballpoint, notes and other supporting props are presented in the form of modules.

The activity took place on Saturday, March 19, 2016 from 10:00 to 12:00 WIB when students are off from school. The activity was carried out in the classroom at SMP 131. Other than the instructors, this community service activity was also accompanied by the teacher and school committee.

RESULT AND DISCUSSION

In the implementation of this activity, Community Service Team from FE University of Prof.Dr.Moestopo (Beragama) collaborated with the school and Committee Board of SMP 131.

One week before the activity started, the team gave questionnaires containing PKM material to the Principal of SMP 131 to be filled in by students who would take part in the counseling activities.

PKM participants were asked to fill out questionnaires about the topic of the activity in order to find out the initial knowledge of participants about corruption, and the efforts to eradicate it. Completion of questionnaires was carried out without assistance from team members, because the questionnaire was sent to the Principal a week before the activity. After analyzing the answers of the participants on the questions given, it can be concluded that there are ignorance about actions that belong to the category of corruption, limited perceptions of motives and actions which are actually indications of corruption.

In addition, there was also a lack of understanding about how to participate in efforts to maximize the form of activities in eradicating corruption and ignorance of what the objectives and benefits of their participation in eradicating corruption are. So the team considered that this activity became important and if possible to be continuously carried out so that knowledge of corruption can be conveyed and understood early on.



Figure 1. Socialization on Understanding of Corruption

On the appointed day, PKM team visited the location, namely SMP 131 to provide briefing on corruption and how to participate in its eradication efforts, both repressive and preventive. The debriefing was conducted by lecturing, question and answer session and interspersed with games that were followed by 50 participants so that they were not bored in receiving the materials. When the Q&A session was opened, things happened as expected, the questions raised by the participants showed their lack of knowledge about corruption.



Figure 2. Socialization by PKM Team, FE UPDM (B)

From a number of questions raised, it was also understood, that the participants did not understand the efforts to eradicate corruption which essentially needed cooperation from all parties, not only the government but also the walks of life but more importantly starting from themselves. During the session, the team was able to obtain information, that participants also knew that corruption was not only committed by officials, but also by law enforcement officials, even their empirical experience showed the last segment as the case in the most corrupt media in their point of view, and this showed that the information absorbed by them through the media could function properly and quickly, they were not merely using electronic media to just play games or sites for negative purposes.

From the activities that had been carried out, with the question and answer session and exploring the participants' knowledge, information was obtained from the participants, that corruption in Indonesia was rampant and caused losses to many people. But their knowledge on actions that are categorized as corruption was still minimal. In one case, it could be seen from the answer of one of the participants in responding to one question about reasonableness if they gave money when dealing with the apparatus to take care of a driver's license, identity card or other documents. Some participants answered "yes", because according to them it was a habit and had to be done for smooth affairs.

Participants' experience motivated by seeing many films, soap operas, stories and so on showed an argument that honest people at work are often eliminated, and their careers are ruined or "unused" and this then became the subject of discussion for the team and participants. Financially those who are honest also often get minimal things, because they only earn their salaries, without any other additions. Various questions and views or opinions expressed by the participants in the activity, led the team to conclude that efforts to eradicate corruption still have to go a long way and must be done collaboratively. Participation of the community in eradicating corruption cannot be expected to arise just like that, without any effort to give an example to them how it should be done. This is in accordance with the characteristics of Indonesian society that are patrimonial on the basis of patron clients, where subordinates will imitate all the behavior of their superiors. If the boss gives a good example, then the behavior of his subordinates will be good. Therefore it is not surprising that they rely on the government that starts and gives examples of how efforts to eradicate corruption must be done.

In debriefing, the team also provided counseling using real and easy-to-understand examples in avoiding the acts of corruption, of course from giving steps that can be started from themselves such as not cheating, being honest, acting trustworthy, and so on. In the prevention of corruption, the team provided theoretical explanations considered as simple and practical in avoiding corruption through the opinion of Bologne that corruption may occur due to the factors of: Greed, Opportunity, Need and Exposures. The team also provided an explanation of the importance of human responsibility viewed from a religious perspective by explaining human relations with the God. Sanction for actions that will be received when committing corruption both by law in the world and in the hereafter (in religious knowledge). Discipline will support self-confidence, because by being disciplined, they understand that something can only be achieved by hard work, not by easy ways such as bribing. It was an effective method from the beginning delivered to the participants.

The participants' ignorance that what they did was also an act of corruption indicated that efforts to eradicate corruption must face a long path. It is not impossible if we expect them to participate in efforts to eradicate corruption, if their understanding of corruption itself is still minimal. Participants' responses to the anti-corruption values conveyed by the team also varied. In general, they understood that the values of honesty, openness, confidence, and discipline are common values that should be shared by everyone. But it is not easy to implement these values in life in today's society.



Figure 3. Socialization to Participants

Further, this narrow and superficial understanding is not sufficient to be expected in the effort to eradicate corruption. The government who should be a role model in eradicating corruption instead tends to give examples that are not true. Community participation in eradicating corruption must be born from individual awareness, which is based on certain values that have been embedded in them. These values include honesty and shame. If someone is honest, based on their religious beliefs, that whatever they do is seen by their God, then on any occasion, they will not act dishonestly. This trait is the basis for rejecting corrupt behavior, because corruption always starts from dishonesty, non-transparency and starts to lose shame in all things that begin to become entrenched like those who are the suspects and

punished for corruption cases without feeling guilty and embarrassed spreading smiles and laughter, wave to the public when escorted to the prison or court.

In addition there are the most important things that should be known by PKM participants, that corruption has a very dangerous impact on the survival of humanity which is identified from various aspects and delivered by the team, i.e.: (1) Economics. Corruption can ruin a country's economic development. If an economic activity is carried out with elements of corruption, the expected economic growth will not be achieved which results in reduced investment and confidence from within and outside the country, (2) Politics. The power achieved by corruption will result in an unhealthy government. A powerful government tends to make its power tool as a form of making the maximum profit from what it can get from the power (either individual, group or party). As a result, the governance process is transactional which emphasizes only those in power, (3) Security. Resilience and social justice, corruption causes inefficiency in these three fields in a region. By orienting on profits to certain groups at the peak of power, making security and resilience no longer be considered so that it will result in the loss of territory, (4) Culture and social life. Corruption that is rampant and becomes habitual will create chaos in the society, and there is no mutual trust between each other. Then it will result in the moral and intellectual quality of the community that is destroyed so that crime arises, (5) Religion. Corruption also creates chaos. Various forms of assistance such as charity and infaq given by benefactors to those who need it are not managed properly because there are elements of "game / fictitious" done by the distributor. As a result, poverty rates are getting higher and more people are suffering from hunger.

CONCLUSION

From the debriefing activity about the anti-corruption values above, the team concluded several things as follows (1) knowledge of the community (especially students) about corruption and its eradication was still very minimum and limited. Among the participants, there was even a false perception of various actions that had been considered normal in community relations, but this was actually a criminal act of corruption according to the positive law. It was concluded that they did not have extensive knowledge about corruption, (2) PKM participants had a sense of interest but it was more to not knowing how to participate in efforts to prevent and eradicate corruption, because of the lack of knowledge about corruption itself and how to deal with it which the school and family should have provided the basics that discuss and study such matter early. Thus, during the counseling session, participants were given preventive methods based on theoretical, practical and religious aspects, (3) based on research references and direct observation on the media and direct data sources, the presumption of some participants showed that the government and law enforcement officials as parties who understood law, instead, often committed corruption. Embedding anti-corruption values as part of preventive efforts on corruption takes a long time, and can even last for several generations but must be carried out continuously and not intensely. Therefore, various ways and methods need to be carried out involving various groups not only the government, such as: academicians, schools, families and in religious social environment according to religious education. Then the instructor explained the impact of corruption from various perspectives such as economic, social, cultural, political and religious perspectives.

I may convey the following: (1) it is necessary to conduct a continuous socialization of anti-corruption programs in adolescence, especially about acts that constitute criminal acts causing corruption, motives, regulations, how to overcome them and avoidance, and anti-corruption values that must be embedded in oneself, family, social environment and education from now on. Thus, the government must support efforts to socialize this anti-corruption program, either by funding counseling or debriefing activities, which are aimed directly at the general public, or even to a certain age, by utilizing resources outside government officials, among others: academics, community leaders, NGOs as well as the youth in Karang Taruna.

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