Civic Student Perception of Corruption: An Indonesian Case Study

by Subelo Wiyono -

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Subelo Wiyono[a*], Suwarma Al Muchtar[b], Sapriya[c], Udin S. Winataputra[d], [a]Ph.D student, Universitas Pendidikan Indonesia, [b,c,d]Professor, Universitas Pendidikan Indonesia, Email: [a*]subelo.wiyono@student.upi.edu

Corruption is a challenge that must be resolved in Indonesia. This study aimed to examine the perception of civic education students regarding corruption in Indonesia. Data was collected through an online questionnaire to the civic education student. The results indicated that the roots of corruption in Indonesia involved lifestyle, economic demands, habits, status and position, environment, weak supervision, and history. The act of corruption is hugely detrimental to the state, society, and individuals. Even the worst thing is the declining public trust in the government, which has an impact on the drop of nationalism, moral dissolution, individualism, cynicism, and anti-social behaviour. It is essential to optimise the competency of religious and civic education by further optimising the generation of anti-corruption characters to create smart and good citizens. This research is expected to be the basis for further research on anti-corruption education.

Keywords: *Corruption act, civic student, civic education*

Introduction

The World Bank identifies that corruption is the biggest challenge to ceasing extreme poverty in 2030 and rising the public welfare of the most deficient 40% of developing countries (World Bank, 2018). The media often report cases of corruption in various countries and sub-social system, including the police, customs, political system, the courts, and business (Rumyantseva, 2005). Corruption erodes trust in the government and damages social contracts. Corruption is not only about people who run poorly but further about institutions that make it feasible (Chapman & Lindner, 2016; Graycar, 2015). Corruption worsens public reliance in government, reduces the effectiveness of national authorities, prevents

407

socioeconomic progress, and moral dissolution (Muzila, Morales, Mathias, & Berger, 2012). This raises worries since corruption triggers and perpetuates inequality and dissatisfaction, which impacts fragility, violent extremism, and conflict (Mamitova, Kumarbekkyzy, Tapenova, & Mahanov, 2016; World Bank, 2018). In Indonesia, government institutions such as the council, the Legislature, bureaucracy, the tax sector, and the police are noted as corrupt institutions (Transparency International, 2017). This illustrates that corruption happens in the country's public service sector.

The Corruption Eradication Commission (CEC), as the coordinator of the National Corruption Prevention Team in Indonesia, reported that there were 121 corruption suspects from 30 arrest operations in 2018 (KPK, 2018). The CEC even indicated that corruption cases also occurred in the education sector, starting from the ministry level to the school level and other educational institutions. Chapman and Lindner (2016) indicated that the education system is not immune to crime. Its limited evidence showed that corruption is a very likely incident in this sector. One of the reasons why education is so vulnerable to fraud is that education is an institution that has significant consequences for people's lives and is widespread in several educational structures (Chapman & Adams, 2002; Chapman & Lindner, 2016; Samini, Made Swanda, & Nadiroh, 2018). Corruption in the education sector is difficult to disentangle, although some recent studies have made outstanding contributions to do so (Chapman & Adams, 2002; Chapman & Lindner, 2016; Martin, 2016; Seyfried & Pohlenz, 2018).

Corruption is often challenging to track and measure but is found at different levels in the education system. This crime hinders access to the pupil's education and learning (ETICO, 2019). In a corrupt society, children will grow up with the personalities of dishonesty and irresponsibility (Kresse, 2017; Setiadi, 2018). The youth as a formidable force in the future is undermined by persons who ignore spiritual values in the life of society, nation, and country (Sarmini, Made Swanda, & Nadiroh, 2018). The nation's future remains at stake with this kind of situation (Seregig, Suryanto, Hartono, Rivai, & Prasetyawati, 2018). Based on the previous description, this study aims to investigate the perception of civic education students regarding acts of corruption cases in Indonesia.

Theoretical Framework

Corruption Definition

Corruption is not easy to define. The definition of it mostly considers one or several specific aspects so that some descriptions are limited and only concern in a small number of cases. Corruption is a social phenomenon that continues to follow human progression by evolving and adapting to social development (Mamitova et al., 2016). The definition of corruption is

the abuse of authority for self-benefit (Anechiarico & Jacobs, 1996; Frimpong & Jacques, 1999; Heyneman, 2004; Kresse, 2017; Rumyantseva, 2005). A similar definition of modern corruption is described as a violation of legal issues that exist between public and personal interests or as an abuse of authority for its profits (Nye, 1967; Rumyantseva, 2005). Corruption is an act against the law to enrich individuals or groups involves: 1) bribery, 2) conflicts of interest, 3) economic exertion, and 4) illegal gratuities (Suradi, 2006, p. 17). Law Number 21 of 1999 declared that a person who can be convicted of a criminal act of corruption is "Anyone who intentionally violates the law, commits acts of enriching himself or others or a corporation that can wreck the country's finances or the country's economy."

Table 1: Percentage of service users who had paid a bribe in Indonesia cases

Sector	Percentage (%)
Public school	6-15
Public hospital	6-15
ID. Voter's card, permit	16-30
Utilities	6-15
Police	16-30
Courts	6-15

Source: Transparency International Global Corruption Barometer (2017)

Corruption is the biggest obstacle in economic development and is almost universally in the world (IMF, 1998; Rumyantseva, 2005; Wei, 1999). The activity of corruption is not just a concern of embezzlement of money but can be in the form of vacations, sexual services, promotions for individuals or families (Graycar, 2015). In the social context, corruption is related to issues of morality, rudeness, status, and position, economy, and politics, nepotism (Samini et al., 2018). Corruption is a form of destruction of trust, abuse of position or public service for personal interests, including not bearing out works properly or doing maladministration (Caiden, 1991; Graycar, 2014, 2015), Sabic-El-Rayess & Mansur (2016) distinguished two types of corruption, money and non-money corruption. The example of money corruption is bribery in which a person or group that has the power to abuse its authority or position to obtain monetary benefits, whereas non-money forms have more to do with bad behaviour (Heyneman, 2004; Rumyantseva, 2005; Sabic-El-Rayess & Mansur, 2016).

Table 2: Percentage of respondents thinking on the rise of corruption level

Country	2017/2018	2019	Country	2017/2018	2019	Country	2017/2018	2019
China	73	-	Venezuela	87	87	Jordan	-	55
Indonesia	65	-	Chile	80	54	Lebanon	-	68
Malaysia	59	-	Peru	79	65	Marocco	-	53
Vietnam	56	-	Brazil	78	54	Palestine	-	62
Trinidad and Tobago	59	62	Dominican Republic	71	66	Democratic Republic of Congo	-	85
Hongkong	46	-	Jamaica	68	49	Tunisia	-	67
India	41	41	Paraguay	67	-	Guyana	-	40
Cambodia	35		Costarica	65	49	Barbados	-	37
Pakistan	35	33	Colombia	61	52	Tanzania	-	10
Australia	34	23	Mexico	61	44	Sudan	-	82
Japan	28	-	South Korea	50		Senegal	-	43
Taiwan	26	-	Bolivia	59	-	Namibia	-	78
Myanmar	22	-	Ecuador	53	-	Madagascar	-	76
Srilanka	21	-	El salvador	53	45	Malawi	-	72
Thailand	14	-	Honduras	53	54	Cameroon	-	72
Nicaragua	52	-	Panama	52	56	Uganda	-	69
Uruguay	49	-	Guatemala	42	46	Kenya	-	67
Argentina	41	49	Bahamas	-	45	Zambia	-	66
South Africa	-	64	Guinea	-	62	Nigeria	-	62
Mauritius	-	61	Zimbabwe	-	60	Mali	-	60
Togo	-	57	Mozambique	-	49	Liberia	-	47
Singapore	-	15	Ghana	-	33	Gambia	-	32

Source: compiled by author from Transparency International Global Corruption Barometer 2017 and 2019

Note:"-" denote the lack of data for the year

Corruption is harmful to the moral and intellectual standards of society since it builds a climate of greed, selfishness, and cynicism (Rumyantseva, 2005; Setiadi, 2018). Corruption can be the antecedent of numerous problems in society. Therefore, its actions must be immediately identified because it has a severe impact on the dissolution in public trust and respect for the government and public services (Graycar, 2014). Corruption is fatal in human

410

life; both aspects of social life, politics, bureaucracy, economics, and personals (Setiadi, 2018). When fraud is widespread, there is no essence value and reputation in society. Moreover, this has an impact on the public's desire to sacrifice for the proper and development of the country will degenerate continuously (Chapman & Lindner, 2016; Setiadi, 2018).

Tabel 3: Public perception level of corruption in south-East Asia

| Perception	Percentage (%)
Increased	42
Stayed the same	31
Decreased	24
Don't know	3

Source: (Campbell & Thomas, 2019)

Civic Education in Indonesia

Education is a social institution that can be utilised as an investment discourse to educate citizens' participation (Muchtar, 2017). Civic education (CE) holds the basis for the establishment of behaviour that reflects the characteristics of a nation (Komara, 2017; Winarno, 2015). The IEA Civic Education Study (CivEd) shows that civic learning is formally held by knowledge of student civic. The development of the CE curriculum cannot neglect the development of citizen participation. CE epistemological revitalisation and reconstruction needs to be studied academically (Göçek & Chuang, 2017). National Council for Social Studies (NCSS) includes civic studies as one of the ten themes of social studies that must consist of learning experiences that provide a subject of the ideals, principles, and practices of citizenship in a democratic republic (NCSS, 1994).

In Indonesia, CE is one of the subject matter of the primary and secondary education curriculum intended to shape students into human beings who have a sense of nationality and respect for the country. The objectives of Pancasila and CE subjects at the level of primary and secondary education are to develop the potential of students in all dimensions of citizenship involves (1) civic confidence, civic commitment, and civil responsibility; (2) knowledge of citizenship; (3) civic competence and civic responsibility (Kemendikbud, 2015). In the Indonesian curriculum, CE focused on four points: Pancasila, the Constitution of the Republic of Indonesia 1945 (UUD 1945), the Republic of Indonesia (NKRI), and Unity in Diversity (Bhineka Tunggal Ika).

Figure 1. Four components of civics education in Indonesia
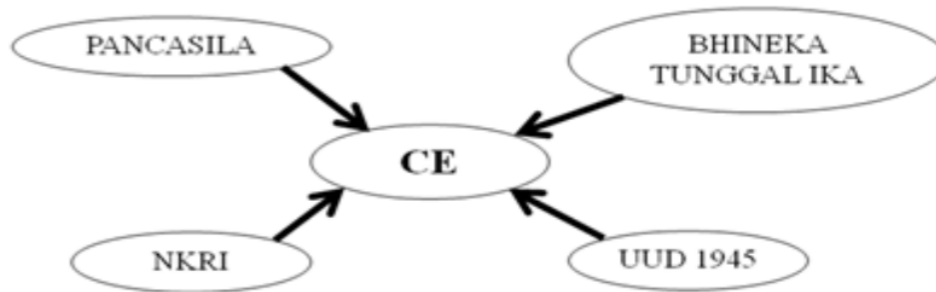
Pancasila is the foundation of a country that can accommodate all kinds of citizenship aspirations in Indonesia. Pancasila is the crystallisation of noble meanings that have been agreed to simultaneously by the founders of the nation (Fearnley-Sander & Yulaelawati, 2008). Pancasila, as the basis of the state, is sufficient to accommodate all the interests of the people of each religion in Indonesia (Fearnley-Sander & Yulaelawati, 2008; Winarno, 2016). Pancasila, expressing five principles: 1) Belief in the One and Only God; 2) Just and Civilised Humanity; 3) The unity of Indonesia; 4) The sovereignty of the People Led by the Inner Wisdom of Deliberation among Representatives; and, 5) Social Justice for the Whole of the People of Indonesia. The spirit of God is the leading and highest base, which lies in the first rules to arrive at the goal of the state of social justice for all Indonesian people (Muchtar, 2017; Murdiono, 2016; Winarno, 2016). Consideration of the key of Pancasila into the ethical standards of moral values so that it becomes the ethical behaviour of the organisers of the state and the Indonesian people (Kaelan, 2010; Muchtar, 2017).

Referring to aspects of the curriculum in Indonesia, all subjects and levels of the education unit are placing CE as the body for developing the nation's character (Kemendikbud, 2015). The achievement of CE will give effect good character to citizens so they can support country development. The concept of rational and good citizens is very dependent on how citizens view their lives (Kaelan, 2010; Muchtar, 2017; Winarno, 2015; Wiyono, 2015)

Figure 2. CE orientation in developing the character of the Indonesian citizen
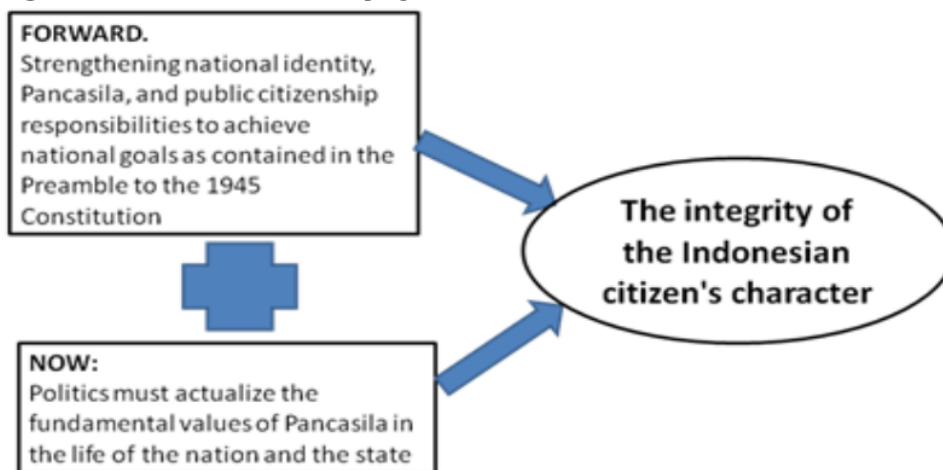
Method

This research is qualitative. Data is gathered through an online questionnaire to 50 universities that have undergraduate citizenship education programs. The survey is used in the form of essay questions and short answers. This essay is chosen to investigate students' information and opinions more inward. The use of an online questionnaire was carried out since it was practical and efficient for Indonesia's vast territory and had many islands. Besides answering online surveys can be completed anytime and anywhere (Bebermeier, Nussbeck, & Ontrup, 2015; Jansen, van Leeuwen, Janssen, Kester, & Kalz, 2017). The questionnaires were built using the google form and were accessible to an internet-supported device. Respondents are civic students who are familiar with internet devices so that they have no difficulty in answering. The questionnaire was filled out voluntarily and anonymously.

The number of participants in this study was 601 people, 356 women (59%), and 245 men (41%). The respondent's home provinces include East Java, Central Java, West Java, North Sumatra, North Sulawesi, DKI Jakarta, Special Region of Yogyakarta, Banten, West Nusa Tenggara, East Nusa Tenggara, Lampung, East Kalimantan, and West Kalimantan. There are five questions in this questionnaire, among others: 1) Causes of corruption in Indonesia; 2) Impact of corruption act; 3) forms of corruption in the educational practice; 4) the influence of religion subject matter understanding of corruption and anti-corruption behaviour; 5) Effects of CE subjects on the anti-corruption act.

The data were arranged into a file folder since the significant amount of information gathered during the study. Qualitative data were analysed through five stages: data organisation, data exploration, and sorting constructing theme, descriptive analysis, sustainability analysis, and inventive interpretation (Creswell, 2011). First, the initial data were collected into a folder or a matrix and classified into the restructuring of data. Second, the data encountered a fundamental analysis. This step was accompanied by exploration and sorting based on correctly shown views. The sorted data were then collected under similar ideas to construct themes or categories. The items were analysed and re-analysed to answer the research questions and obtain valuable study findings and covering the limitations of research. An examination of the interpretation of the results was determined through triangulation to verify and interpret the essential findings.

Results

The cause of corruption acts in Indonesia

Corruption is a very harmful behaviour. This crime signifies a threatening to people's moral and intellectual standards. The results showed that CE students classified the causes of corruption act into two factors, internal and external factors. The following is a table of the consequences of student responses regarding the grounds of corruption in Indonesia.

Table 4: Civic student responses on the causes of corruption act in Indonesia

Cause factor	Categories	Example of student responses
Internal	Life style	Hedonism and consumptive behaviour
	Economy needs/low incomes	needs a lot but low salary
	Habits	Cheating, dishonesty, greed, envy, selfishness, loss of gratitude, disbelief
External	Position and status	Ambition to get a position, become a leader, political interests
	Environment	Interaction with friends, lousy institution culture, inharmonious family, the demands of the organisation
	Weak surveillance and sanctions	Opportunities, compromises for personal or group interests, weak laws and sanction
	History	Inheritance from Dutch colonialism / VOC

Internal factors are the cause of the emergence of corruption that arises from personal corruptor. These factors involve lifestyle, economic needs, and behaviour or habits. In this modern era, needs and desires are complicated to distinguish. Financial demands, such as low

salaries and living needs that must be met, can make a person behave in corruption. The same thing is executed by someone or a group of people who have strong desires in lifestyle. Corruption behaviour will be even more significant because what you want to achieve is not only your basic needs but the desire for a luxurious or hedonism and wildlife. Other internal factors that influence behaviour are dishonest, jealous, envious, selfish behaviour that makes someone commit acts of corruption.

External factors include position, status, and power, the influence of the environment, family, work environment and organisation, lack of supervision due to lack of sanctions, and history. Personal position and power as a trigger for acts of corruption in the form of bribery and embezzlement of funds. They believed that almost all crime in Indonesia is carried out by public officials such as the House of Representatives, Regional Heads, Ministers, State-owned enterprises, which are already very large and out of the ordinary. It has happened since the abuse of authority to obtain material benefits.

Furthermore, other external factors are the environment of family and work for the environment or organisation. The family has a vital role in shaping individual character. Families who are accustomed to ethical behaviour and attitudes will give render to individuals who have good character and energetic spirit. The exciting thing based on student responses is the work environment or organisation turns out to be the leading cause of someone doing acts of corruption. Students believed that the work environment sometimes forces and press individual to act corruptly, even as crime becomes a structured system. The impact of structured crime is congregational corruption. All acts of corruption that occur cannot be separated from the weakness of supervision and law in Indonesia. The CEC seems like a tool to uncover corruption cases, which subsequently are incompetent when the case has been brought into a legal domain. The punishment for corruptor is too light complete with luxurious prison facilities. Several students also mentioned the history of the Indonesian nation as a reason for corrupt behaviour. The Dutch controlled Indonesia in 350 years, in which the corrupt VOC's behaviour seemed to be the seeds of corruption that could not be easily dismissed from their souls.

Impact of Corruption

The corruption acted individually or collectively is very detrimental to the state, society, and individuals, as following table 5. The most apparent impact of corruption is the loss to the country economically, politically, and bureaucratically. Acts of fraud committed by individuals or groups significantly disrupt the stability of a country's economy, increasing debt, the State Budget Revenues become a loss that will have an impact on Indonesian welfare. The bribery and embezzlement of money caused the work of the project is not going well. For example, corruption cases in life insurance of Jiwa Sraya reached more than 13

trillion, the construction of a forest bridge in Kemayoran worth more than 5 billion that then collapsed the day after the inauguration by the ministry of the State Secretariat.

Table 5: CE student responded regarding the causes of corruption cases in Indonesia

Affected components	Aspect	Example of student responses
Country	Economy	Country debt increases, undermining the State Budget Revenues
	Politic	The loss of trust against the government, party, leader or public servant, politics is damaged
	Law	The law becomes blunt for corruptors
	Bureaucracy	Slow bureaucracy, a lot of illegal fees or administrative costs
society/ individuals	Social inequality	The rich get more prosperous, and the poor get worse
	Social climate	Making society anti-social, greedy, individualist, loss of trust under public officials
	Welfare	The slump in public services such as hospitals and roads

Besides, the other effect of corruption is an unstable political situation. People will become distrustful of the government because if money politics. The existence of money politics during general elections or regional head elections by unscrupulous candidates or party followers will undermine the democratic process and social stability — political crime emergence of conflict between the citizen and the government. For example, massive demonstrations lead to the government collapse as happened in the 1998 New Order era.

Furthermore, the corruption act caused slow bureaucracy. In the bureaucracy, corruption form is many administrative fees. This act breaks the principle of administration: rational, effective, and efficient. The quality of public services becomes poor and disappoints people because of the slow and inequality service. Persons who have a lot of money will get assistance and facilities faster and friendlier.

Conversely, people who are unable will get bureaucratic services that are slow and convoluted. The impact of corruption in the country will automatically also affect social inequality, poor social climate, and decreased welfare. Corruption will damage the social environment; people will become more individualistic and anti-social because of the loss of trust in the country.

Patterns of Educational Corruption in Indonesia

Student responses indicated that corruption occurs in the sphere of the educational system. Within the scope of the crime, it was carried out almost all components ranging from students, education staff or administrators, and teachers. The following are illustrations of student answers regarding the kinds of education corruption

**Table 6:** An illustration regarding the kinds of educational corruption and perpetrators

Corruption pattern		Subject
Cheating, plagiarism, paying some money to be accepted at a favourite school, using a jockey during an exam, arriving late.		Student
Misappropriation of school funds, misuse of School Operational Assistance funds, bribes, coming late, gratuities, nepotism, falsifying data, extortion		Administrators
Nepotism, plagiarism, changing the test score for money, leaking exam questions for cash, gratuity, extortion, private tutoring.		Teachers

Corruption in the educational system is not much different from the crime that occurred in social organisations or other government institutions. However, the impact is greatly more significant since these are people who intend to educate the nation's character to be able. Corruption in the system of education must be solved first to reduce future corrupt action. The educational system is a public institution that will produce the next generation. If school is contaminated by unethical behaviour, then the collapse and destruction of a nation in the future easy to be predicted. The participant responded that corrupt behaviour by students covers cheating, plagiarism, not being on time, using a jockey at the time of the exam, and a bribe to get good grades or be accepted at a favourite school. This behaviour is frightening because they are the young generation who will become the country's leaders in the future. As agents of change, teachers and education personnel must be good models for students. Corruption by the teacher will be a direct part or model for students that crime is permissible or reasonable. Philosophically, the teacher has an essential role in the moral development of students.

The Effect of Religious Education on Anti-Corrupt Behavior

Religious education is a duty for Indonesian citizens. The 489 (81.4%) CE students noted that religious education was related to the anti-corruption act, and 112 (18.6%) stated that it was not concerned.

417

Figure 3. The student responses regarding the relationship between religious education and anti-corrupt behaviour

The relation of religious education to the corruption act

Series1	Related	Unrelated
	489	112
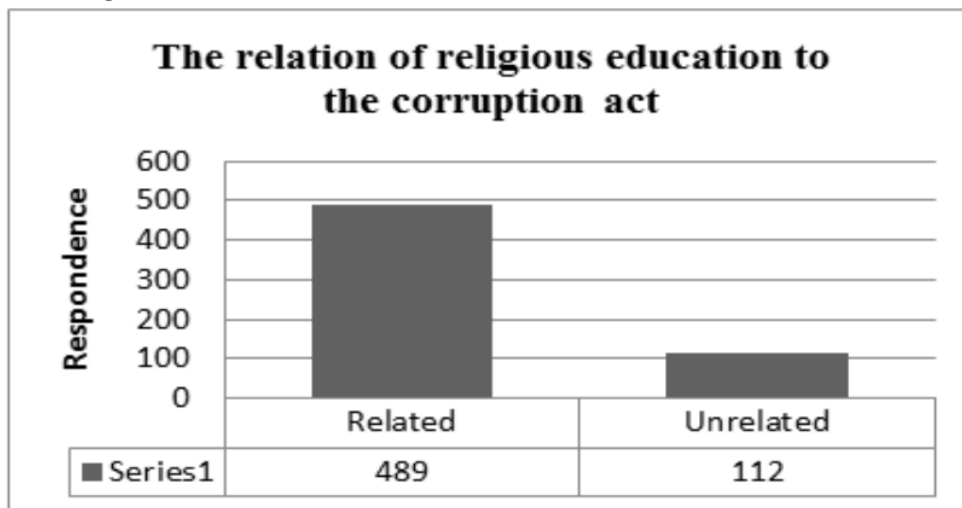
Godly Values in Indonesia are not supplementary. Indonesian society is a civilisation that has the spirit and holds on to the trust of Righteous value. It was proven in the opening of the UUD 1945 declared that "by the blessing of God's grace..." and the first principles of Pancasila" Belief in the One and Only God." This recognition reflects the religious character of the founding fathers who, through difficulties, poverty, and suffering, feeling the true meaning of God's presence, protection, and love. In short, the goal of the nation's will be achieved when the implementation of the values of Godhead has been realised. These ideals are a righteous and prosperous state based on Pancasila, which God Almighty, implementing fair and civilised humanitarian values, understanding the Unity of Indonesia, embodying the people's Led by the Inner Wisdom of Deliberation among Representatives, and achieving social justice for the whole of the People of Indonesia.

Religion is a must for all Indonesian citizens. Peoples is required to have the quality of God-fearing-the nature of fear and introspective. A pious person will try to take care of himself from despicable acts. The majority of students stated that religious education is related to anti-corrupt behaviour. They reasoned: 1) religious background teaches good things in attitudes, morals, and habits of a personality; 2) spiritual cultivation is the foundation of faith and devotion; and, 3) religious education is a stronghold and reminder to God; every despicable deed will sin that will be held responsible. The corrupt act that occurs proves the weakness of one's faith and their sincere devotion to God Almighty.

418

Besides, 112 participants stated that religious instruction was not related to corrupt behaviour because many public officials who had good spiritual insight and understanding were instead the perpetrators of corruption. According to them, acts of corruption depend on each individual and the environment. They argued that religion remains used as a case to cover up the degeneration of behaviour — for example, the crime of the hajj funds case in the Ministries of Religion.

Realisation of Civics Education Competence in Anti-Corruption Behavior

The interpretation of Pancasila and CE into norms to be implemented in social, national, and national life has become a necessity. The majority of students (73%) indicated that CE competencies could improve anti-corruption practice, while the rest (27%) stated that it had not yet been achieved. The results of student responses appear in the following graph.

Figure 4. Graph of CE student responses
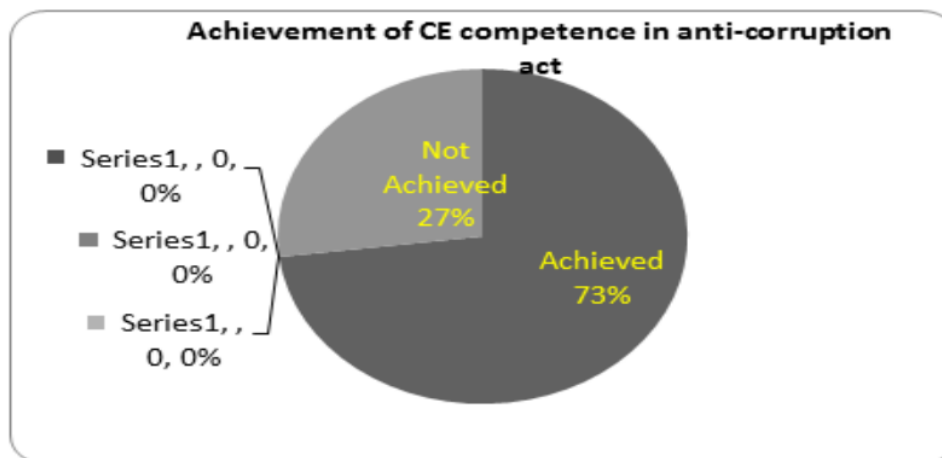
The graph illustrated that the majority of students agreed that CE competencies could be achieved to develop anti-corruption behaviours, knowledge competency, skills, and citizenship disposition. In the aspect of public knowledge, CE teaches obedience to laws, national identity, citizens' rights and obligations, democracy, and democratic education, archipelago insight, national security, etc. Whereas civic skills, CE teaches critical thinking skills, teaches problem-solving skills, identifying, expressing opinions in democracy, and social interaction skills. This competency could make Indonesian people who think critically and be able to respond to social problems, so that they can solve the issues facing the nation, including acts of corruption. Furthermore, CE competence also teaches the attitude of patriotism, honesty, good morals, respect for the rights of others, popular opinions,

responsibilities, etc. An understanding of nationalism and identity as the Indonesian nation will prevent all citizens from committing criminal acts of corruption. This competency will grow and develop into a prevailing attitude in social, national, and state life.

However, there were 27% of students stated that CE educational competence did not reach the achievement of that behavior. They argued that CE still in theory and is not yet fully oriented to the construction of the character of Indonesian citizens and the achievement only measured by cognitive or knowledge tests, not attitudes or actions.

Discussion

Corruption becomes the biggest challenge in Indonesia. The people are getting used to hearing news about corruption. Almost all state institutions encounter crime, starting from the central government to the regions. The Indonesian people themselves also contributed to fostering corrupt practices, for example, giving money to unscrupulous police officers for violating traffic regulations, granting money to get a job in companies, taking bypasses to be faster when handling Identity Card and Driving License through unscrupulous officers. Corrupt practices entrenched and accustomed to society because it's well organised and structured (Hermanto & Danial, 2012; IMF, 1998). In a very corrupt society, there will be a social gap between winners and losers. Officials involved in corruption will fulfil their benefits at the expense of the public interest. In this case, the only people who are getting benefits from fraud are the perpetrators and their groups (Muzila et al., 2012; Zalanga, 2017). Failed state institutions often characterise highly corrupt societies. Distrust of law enforcement cause people independent from their state to maintain law and command. Instead, they will develop strategies to protect themselves and solve problems that sometimes lead to violence. This condition leads to a decrease in trust and social capital (Zalanga, 2017).

Corruption needs to be overcome because of its significant effect on society — especially the form of services and the provision of public goods and other harmful social impacts. When corruption occurs, public services will be hesitant. Service delays on bureaucracy can have a significant effect on the country's economy, such as decreased investment. Zalanga (2017) stated that timeliness and deteriorating quality of bureaucratic services could reduce the level of investment in the public interest. It can decline the level of financing for the supply of public goods (Rose-Ackerman & Palifka, 2016). Besides, a more serious long-term impact is the emergence of hatred and distrust of society. Social and political stability is an essential foundation for a country's economic growth and prosperity. The crime leads to selfishness, greed, cynicism, covetousness, avarice, and other bad attitudes. This lousy attitude will broadly disrupt social and political stability (Chapman & Lindner, 2016; Rose-Ackerman & Palifka, 2016; Zalanga, 2017).

The spirituality of Pancasila as the Indonesian ideology is an essential part of anti-corruption education. This is not negotiable when the perspective directed at corruption cases is increasingly exposed and becomes a vision for education. Citizenship as education and moral values need to revitalise Pancasila for the benefit of citizens forming morality, faith, and fear of God Almighty (Muchtar, 2017). Law Number 12 of 2012 mandates the government to strive for and implement a national education system that enhances faith, loyalty to God, and noble character to educate the life of the nation and advance science and technology by upholding religious values and national unity for the advancement of civilisation and the welfare of humanity. Pancasila education for the future should educate about not only Pancasila but also learning through Pancasila and education for Pancasila (Winarno, 2016). An anti-corruption attitude will produce character and critical education.

Education is a public sector that significantly influences the fate and the success of the youth, especially the values and beliefs about good and evil, right and wrong, legal and illegal. Education is an effort to strengthen inseparable behaviour, character, and knowledge to reach Indonesian people as a whole. The concept of smart and good citizens is very dependent on how the citizens' view of life. CE can be the basis for the formation of an outstanding national character (Reichert & Print, 2018). The character of the nation will determine the quality of the country in solving problems. Teaching anti-corruption subjects is vital to building the mentality of students more honest and responsible. Higher education, as one of the educational institutions, is required to optimally implement a learning system that animates the mandate of the law. The teacher, as a moral and part educator, has a role in student development through a "hidden curriculum," which is manifested in the interpersonal environment of the school and classroom (Nucci & Narváez, 2008, p. 175). In this case, the teacher must have plans and creative ideas to foster anti-corruption attitudes towards students. Also, teaching materials must involve emotional and social aspects to attract and motivate students (Murdiono, 2016; Sarmini et al., 2018).

Weaknesses of CE both in the scientific epistemology and in the practice of learning are still not fully oriented to the development of the character of Indonesian citizens (Muchtar, 2017; Reichert & Print, 2018). Learning achievement is not only resolved by functional cognitive but also personality and anti-corruption character. Axiological citizenship is a means of solving various problems of nationalism and statehood, such as preventing corruption from an in-depth understanding of the philosophy of Pancasila (Muchtar, 2017; Wiyono, 2015). CE, like scientific knowledge, instrumentation, and educational practice, is expected to foster "intelligence," "participation," and "responsibility" of Indonesian citizens. Creative CE learning by taking into account the psychology of students is expected to influence the development of thinking and solving problems faced by the nation and the state in the fight against corruption.

Conclusion

Corruption is a very harmful behaviour. Internal and external factors influence acts of fraud that occur in Indonesia. Increasing acts of corruption cause harm to the state, society, and individuals. Corruption in the sphere of education is hazardous because education is a public sector that has the most significant ability to influence the future and the success of the younger generation. If the young age is accustomed to running in corruption, then the collapse of a country and the destruction of people's lives can be predicted easily. Religious education and civic education are expected to be able to prevent corrupt behaviour in Indonesia. The spirituality of Pancasila is an essential part of anti-corruption education. Pancasila education for the future should educate not only about Pancasila but also learning through Pancasila and education for Pancasila. This research is expected to be the basis for conducting further research related to corrupt behaviour in education in Indonesia, especially in tertiary institutions and anti-corruption culture.

Acknowledgement

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Civic Student Perception of Corruption: An Indonesian Case Study