

Anti-Corruption Education with Religious Concept and Social Reconstruction

Wenita Ratna Wulandari¹, Danita Novian Permatasari², Zoshi Andana, Muammar Amali³, Visnu Aji Prabowo⁴, Galih Prasetyo⁵

^{1,2,3,4,5} Elementary School Teacher Education, Universitas Muhammadiyah Surakarta (UMS), Surakarta, Indonesia

Abstract: Corruption is the act of someone who breaks trust in an issue or organization for profit. This act of corruption occurs because of several factors that occur in the community. At this time, corruption can be rampant because the corrupt party can pay the court so that the corruption does not get punished. So it seems as if the law is only ordinary for corruption. If we see that the corruption does not think of others, he only thinks of himself. Therefore the lack of awareness will cause disaster for many people. The importance of applying the anti-corruption spirit is crucial for elementary school students. With Islamic education, all efforts to develop human nature and human resources towards forming a complete human being following Islamic norms. So Islamic education in anti-corruption must be instilled from an early age to overcome bad attitudes such as lying. If it is allowed to continue, it will have harmful consequences in the future. Social reconstruction is an educational philosophy that emphasizes educational institutions as an environment for implementing social change and challenging social inequality.

Keywords: Corruption, Religious Education, Moral Reconstruction

Introduction

Corruption is a dishonest act that harms many parties. Djarot (2013) limits corruption as "the behavior of individuals who use authority and position to extract personal gain, and or harm the public and state interests." Based on a survey by the Hong Kong-based PERC consulting agency, Indonesia is the most corrupt country among 12 Asian countries. The predicate of the most corrupt country is given because Indonesia's score almost touches the absolute number 10 with a score of 9.25 (a score of 10 is the highest or most corrupt value). In 2005, Indonesia was still included in the top three most corrupt countries in Asia. The ranking of the most corrupt countries after Indonesia, based on a survey conducted by PERC, is India (8.9) and Vietnam (8.67).

Applying the anti-corruption spirit is very important for elementary school students. With Islamic education, all efforts to develop human nature and human resources towards the formation of a complete human being following Islamic norms" (Imelda 2017). So Islamic education in the context of anti-corruption must be instilled from an early age to overcome morals that are not noble, such as children lying and behaving dishonestly. If it is allowed to continue, it will have harmful consequences in the future. Suppose the child later becomes a politician or works in other agencies without good faith. In that case, corruption will likely occur, and the laws that occur in Indonesia will be weaker.

Character education is essential in the world of education. So to instill an anti-corruption spirit, anti-corruption education is needed to change students' character as candidates for the nation's successors. The concept of religion will support anti-corruption education in students based on religious teachings.

Meanwhile, overcoming problems through the application of the social reconstruction model as anti-corruption education. Social reconstruction is an

educational philosophy that emphasizes educational institutions as an environment for implementing social change and challenging social inequality (Mubaroq, Syahrul 2018). Students are invited to understand corruption by observing events around their environment, making it easier to understand corruption and instilling moral values in students when they enter the surrounding environment.

With the above efforts to understand corruption from an early age and instill anti-corruption values, hopefully, it can reduce the value of corruption in the future.

The aims of this scientific work are; [1] Describing the idea of understanding, [2] Outlining behavioral steps, [3] Describe the parties involved.

The benefits of this scientific work are Panti-corruption education with the concept of religion. Social reconstruction is a smooth State Infrastructure, instilling a creative and comprehensive anti-corruption program and implementing it in carrying out a task or mandate following an honest and trustworthy attitude.

Method

The approach used in this paper is descriptive qualitative based on literature review and observation. Primary data includes observational data. Secondary data include: (1) books relevant to the topic of writing, (2) scientific papers, (3) articles from the internet, and (4) research results. The data collection is secondary data in the form of relevant theories were obtained by the literature review method. The data obtained were analyzed descriptively qualitatively. The preparation of this paper has gone through systematic steps to obtain the results of a complete and structured study. The steps taken in writing this paper are: (1) finding and formulating problems, (2) finding and selecting relevant literature sources, (3) analyzing data to answer problems, (4) formulating alternatives solving problems, (5) drawing conclusions and recommending suggestions, and (6) compiling written papers.

Result and Discussion

Urgency

At this time, corruption can be rampant because the corrupt party can pay the court so that the corruption does not get punished, so it seems as if the law is only ordinary for corruption. If we see the corruption does not think about others, he only thinks about himself therefore, a lack of awareness will lead to disaster for many people (Dwi, 2014)

Old Ideas That Have Been Implemented Islamic religious education, character education, social education, education inside and outside the classroom, religious education as anti-corruption education. Islamic religious education cannot be used for other religions because it has been explained in the Qur'an, which means for you your religion and for me my religion so that religion should not be played with. Because of the absence of direction to students, many students are easily tempted by new things without knowing the sins that exist. only think students are good or profitable for themselves (Muhaimin, 2005).

This is also done by students when it comes to exams. they bribe their teachers with money or something else to aim for themselves to get good grades for it will have a negative impact on students for their future because science is very important for life supplies, therefore the importance of socialization to students about corruption must be done by teachers and the government. every year corruption in Indonesia increases even if caught will be punished. (Budiningsih, 2004)

How Far A Problem Can Be Fixed ,With A New Idea Instilling the value of honesty from an early age is very necessary so that students have clean souls so that they can reduce corruption activities from an early age because there are also many small children who commit corruption such as not having time to rest at

school. Corruption here if we do it then it also harms other people which we should give to people who don't have it instead we eat ourselves so if people don't do corruption it's the same as he cares about other people (Suciptaningsih Adhi, Oktavia 2014)

Steps To Do, Instilling the value of being trustworthy, fair, simple, and independent during learning and training students to make choices for their future. can also add extracurricular skills outside of learning so as to provide opportunities for students to develop broad development by creating flexible situations to work together (Apriyadi 2015).eliminated through the process of inculcating (socialization and internalization) anti-corruption values or anti-corruption culture. This process is carried out through a planned, systematic, continuous and integrated educational process, from an early age to college. Likewise, socialization and internalization of anti-corruption values are carried out to all components of society and government officials at the center and regions, high state institutions, so that anti-corruption social values or anti-corruption culture become a national movement and become a habit of life for all components of the Indonesian nation, towards a better life. just and prosperous. (Indonesia.com 2010)

New Ideas Offered

The concept of anti-corruption education is an emphasis on students from an early age by getting used to anti-corruption life, through the introduction of an anti-corruption lifestyle, the consequences of corruption, and instilling the values of religious teachings into students. With the implementation of anti-corruption educators in Islamic religious education, it is as follows; (Imelda, 2017)

The curriculum must link all subjects to anti-corruption values.Learning by habituation and example. Teachers must be able to be role models, provide information about the dangers of corruption, and enable students to be anti-corruption The social reconstruction learning model is a learning model that starts from the problems faced in society, henceforth by playing science and technology and working cooperatively and collaboratively, solutions will be sought towards the formation of a better society. The social reconstruction learning model in addition to emphasizing the educational process of learning or educational content also emphasizes the educational process and learning experience. (Mubaroq ,syahrul, 2017).

Elements Involved; [1] Educational institutions, [2] Student , [3] Public, [4] Teacher, [5] Facilitator

The Roles or Contributions Involved in activities

1. Headmaster: Licensing of anti-corruption education socialization activities to instill religious values and honesty for elementary school children, so that they have an anti-corruption spirit from an early age.
2. Teacher: Cooperate with the facilitator to prepare everything needed for the implementation of the Socialization activity.
3. Parents: Together with the teacher, they held a joint discussion regarding the messages conveyed about the anti-corruption spirit program from an early age in a structured and comprehensive manner and appealed to the importance of inculcating an anti-corruption spirit from an early age.
4. Police: Provide counseling to parents and students about anti-corruption education and about penalties for corruption, so that students have an anti-corruption spirit from an early age for the formation of an anti-corruption generation.
5. Facilitator: Prepare everything that is needed to prepare everything when the activity takes place, such as preparing supporting tools for the socialization activity to take place.

Conclusion

Corruption is the act of someone who abuses trust in an issue or organization for profit. This act of corruption occurs because of several factors that occur in the community, at this time corruption can be said to be rampant because the corrupt party can pay the court so that the corruption does not get punished at all, so it seems as if the law is only normal for corruption. If we see that the corruption does not think about others, he only thinks about himself, therefore the lack of awareness will cause disaster for many people. Therefore, anti-corruption education must be instilled from an early age. In addition, religion must also be included in the realm of anti-corruption education. Islamic religious education cannot be used for other religions because it has been explained in the Qur'an, which means for you your religion and for me my religion so that religion should not be played with. Because of the absence of direction to students, many students are easily tempted by new things without knowing the sins that exist. Only thing the student is good or profitable for himself. Ease of planting anti-corruption can be instilled from an early age with small things, such as not taking something that is not their right. With steps that must be done early on, namely instilling the value of trust. Because there is no direction to students, many students are easily tempted by new things without knowing the sin that students only think is good or profit for themselves. Ease of planting anti-corruption can be instilled from an early age with small things, such as not taking something that is not their right. With steps that must be done early on, namely instilling the value of trust. Because there is no direction to students, many students are easily tempted by new things without knowing the sin that students only think is good or profit for themselves. Ease of planting anti-corruption can be instilled from an early age with small things, such as not taking something that is not their right. With the steps that must be done early on, namely instilling the value of trust.

Acknowledgment

The authors would like to extend their sincere gratitude to Mr. Muhamad Taufik Hidayat as our supervisor.

References

- Budiningsih, C. A. (2004). *Pembelajaran Moral: Berpijak pada Karakteristik Siswa dan Budayanya*. Jakarta: Bhineka Cipta.
- Djarot. 2013. *Korupsi dan peran pendidikan saat ini*. Yogyakarta: Kansius.
- Muhaimin. 2005. *Pengembangan Kurikulum Pendidikan Agama Islam Disekolah, Madrasah dan Perguruan Tinggi*. Jakarta: PT.Raja Grafindo Persada.
- Dwi hadya .2004. *kepala daerah terjerat korupsi :databoks*
- Adhi Suciptaningsih, Oktavia. 2014. *Pendidikan Antikorupsi Bagi Siswa Sekolah Dasar di Kecamatan Gunung Pati*, dalam *Jurnal Universitas PGRI Semarang*, Vol.4. No.2.
- Apriyadi, Muhammad. 2015. *Nilai dan Prinsip Antikorupsi*. (Online), (<https://muhammadapriyadi.wordpress.com>, diakses 22 April 2015).
- Alatas, Syed Hussain. 1987. *Korupsi, Sifat, Sebab dan Fungsi*. Jakarta: LP3ES.
- Aly, Abdullah. *Pendidikan Islam Multikultural di Pesantren: Telaah Terhadap Kurikulum Pondok Pesantren Modern Islam Assalam Surakarta Tahun 2006-2007*.
- Anwar, Syamsul. 2006. *Fikih Antikorupsi Perspektif Ulama Muhammadiyah Majelis Tarjih PP Muhammadiyah*. Jakarta: Pusat Studi Agama dan Peradaban (PSAP).
- Devanda, Berry. 2010. *Kurikulum Pendidikan Antikorupsi*. (Online), (<http://www.berrydevanda.com>, diakses 20 April 2015)
- Imelda, Ade Frimayanti. 2017. 'Pendidikan Anti Korupsi dalam Pendidikan Agama'. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(1).

- Mubarq, Syahrul. 2018. 'Konsep Kurikulum Rekonstruksi Sosial dalam Menghadapi Pembelajaran di Era Modern'. *Jurnal Konsep Kurikulum Rekontruksi Sosial*, 3(1):93-102.
- Azyumardi Azra. (2010). Agama, budaya, dan pendidikan karakter bangsa. <http://icmijabar.or.id/?p=226>, diakses pada tanggal 11 April 2011.
- Maulida, Hilda. 2015. Menumbuhkan Nilai-Nilai Kejujuran Siswa. Serial Online. [<http://maulidahilda.blogspot.co.id/2015/06/menumbuhkannilai-nilai-kejujuran-siswa.html?m=1>] diakses pada 09 Desember 2015.
- "Pemberantasan Korupsi Sebagai Gerakan Nasional tanggal 15 Oktober 2010)