Instilling anti-corruption characters in civic education for college students

Saim Aksinudin [1], Subelo Wiyono [1], Ayu Fitria Nariswari [1]

[1] Law Department, Universitas Pasundan, Bandung, Indonesia

ABSTRACT

Corruption is a serious problem that needs to be resolved. Many of Indonesia's assets are lost due to corruption. Many state officials were arrested because of it, and new corruption cases kept on rising. Anti-corruption education for college students has become one of the assisting measures in the anti-corruption strategy. Some studies suggest that prevention through education is the most important step to eradicate corruption. This study aimed to examine the role of Civic Education (CE) as an anti-corruption education for students. This study used a qualitative method. Data were collected through literature study, in-depth interviews, and observation. The collected data were then analyzed using Miles & Huberman's interactive model which consists of data collection, data verification, data analysis, and conclusion drawing. The results of this study show that Civic Education plays a vital role in anti-corruption education for students. In the context of higher education, this course may serve as anti-corruption education. Anti-corruption values should be delivered during the CE learning process. Anti-corruption values consist of honesty, discipline, and compliance. The results of this study can be a reference for policymakers in the field of corruption prevention.

Introduction

The issue of corruption is regularly challenging to discuss because it is related to public interests, money, or country assets that are misused for personal and group benefits. Corruption is an action that erodes trust and destroys social norms and contracts in society (Graycar, 2014, 2015; Seregig et al., 2018; Setiadi, 2018). Acts of corruption are commonly done by people who are supposed to be role models in society. They are elected figures from educated and knowledgeable groups such as the members of representatives, prosecutors, judges, and others. This crime decreases public trust in the government, reduces the effectiveness of national authorities, and prevents the country's economic growth (Muzila et al., 2012). Corruption is not only about people's misbehavior but also about institutions that allow them to do so (Chapman & Lindner, 2016; Graycar, 2015). Corruption triggers and perpetuates inequality and dissatisfaction, which causes vulnerability, violent extremism, and social conflict (Mamitova et al., 2016; World Bank, 2018). Negligence of acts of corruption will result in a crisis of trust, despair, and loss of a leader figure. This condition will destroy the stability of the country.

Corruption in Indonesia needs serious attention because it can harm almost all aspects of life, namely the economic system, the democratic system, the political system, the legal system, the government system, and the social order (Kemendikbud, 2011; KPK, 2018). Efforts to eradicate corruption have been carried out by giving punishments to corrupt people. However, news about this

crime is still widely spread. The Corruption Eradication Commission (CEC), the coordinator of the National Corruption Prevention Team in Indonesia, reported 121 corruption suspects from 30 arrest operations in 2018 (KPK, 2018). Corruption in Indonesia is mostly carried out by people working in government institutions such as the House of Representatives, the bureaucracy, the tax sector, and the police which are perceived as corrupt organizations (Transparency International, 2017).

For the most part, many turn a blind eye to acts of corruption and the suppression of corruption committed by the few. This makes corruptors feel safe and secure and thus promoting criminal corruption. There is one key to success in eliminating corruption; it is monitoring and evaluation. Because of its extraordinary nature, it takes extraordinary effort to fight or eradicate corruption. It is not an easy job. It is not only the responsibility of law-enforcement institutions or governments alone but also the responsibility of all the components in the nation. The eradication of corruption must involve stakeholders in the government, private, and public sectors. Communities and future generations of nations as part of the country's collective consciousness are expected to have an active role in eradicating corruption.

Anti-Corruption Education (ACE) is an effort to consciously and deliberately make the students more aware of the importance of anti-corruption (Indawati, 2015). In terms of learning processes, ACE is not only a knowledge transfer process but also a process emphasizing character building, anti-corruption values, and moral awareness against corruption acts. Anti-Corruption Education aims to create good ethics by developing exemplary characters, so the young generation does not get involved in bribery (Kemendikbud, 2011). Character education to fight corruption continues to be improved to realize anti-corruption behaviors. The values internalized in anti-corruption culture include honesty, caring, independence, discipline, responsibility, hard work, integrity, bravery, and justice (Kemendikbud, 2011). Character education in Anti-Corruption Education will be able to save Indonesia from the downturn in achieving the Corruption Perception Index (Fearnley-Sander & Yulaelawati, 2008). Anti-Corruption Education should not be designed conventionally, but collaboratively and continuously in accordance with the trends related to corruption as an extraordinary crime. Learning is a process of mental changes that occur in people systematically. That is why Anti-Corruption Education can be included in the curricula and be integrated into a variety of existing subjects to be able to infuse the mindsets, attitudes, and behavior of students. One of the subjects that can integrate Anti-Corruption Education is Anti-Corruption in Civic Education. Civic Education is an important subject amid government efforts in building the nation's character from the elementary to the college levels (Duerrenberger & Warning, 2018; Fearnley-Sander & Yulaelawati, 2008).

Civic Education is the basis for building the behavior that reflects the characteristics of a nation (Komara, 2017; Winarno, 2014). Civic Education is designed for the younger generation to become active, smart, and good citizens (Cogan & Derricott, 1998; Duerrenberger & Warning, 2018). Epistemologically, Civic Education is a branch of one of the five traditions of social studies, called citizenship transmission. The custom has developed into a body of knowledge and a systemic paradigm. There are three Civic Education domains involving the academic, curricula, and socio-cultural domains. The National Council for Social Studies (NCSS) considers citizenship studies one of the ten themes of social studies which must provide learning experiences that included ideals, principles, and practices of citizenship in a democratic republic (National Council for Social Studies, 1994). Moreover, axiologically, Civic Education is a means to solve various problems of nationalism and statehood, such as preventing corruption from an in-depth understanding of the Pancasila philosophy (Muchtar, 2017; Wiyono, 2013).

Pancasila philosophy has a strategic position because Pancasila serves as the basis and ideology of the Indonesian nation (Semadi, 2019). The instructional design of Pancasila learning requires

informative and communicative qualities, using varying methods and media, an active process of teaching, as well as challenging, evaluative and comprehensive strategies (Hidayah et al., 2019). The instructional design would transform the values of Pancasila philosophy well and shape an anti-corruption personality. The values of Pancasila philosophy contribute to the development of an anti-corruption character for students.

The design for Pancasila-based Civic education has been recognized by Indonesian stakeholders to build anti-corruption characteristics in students. The supreme values of Pancasila will be a soul to all of the activities of college students after graduating and entering the real world. The current proliferation of corruption has been an input in designing advanced Civic Education learning to be more optimal to build the anti-corruption character (Murdiono, 2016).

The scope within which Civic Education can reach will bring values and large impacts on student personality. Student reasoning, senses, conscience, instinct, intuition, and imagination will be improved during the learning process and become a solid foundation when needed in the workplace. Such an intact personality based on the noble values of Pancasila will make resilience in the face of temptations of corruption (Batubara & Arifin, 2020).

Studies indicate that punishment against the defendant of corruption will not be effective in eradicating corruption if no strategy is implemented. Prevention forms part of a corruption eradication strategy. Anti-corruption education through Civic Education will be one of the most important efforts in the prevention of criminal corruption. Civic Education has become part of a corruption eradication strategy involving students, especially in the process of developing anti-corruption characters. College students do have a role in the prevention of criminal corruption.

The involvement of students in efforts to eradicate corruption is not enforcement proposed by the authority of law enforcement institutions. The active role of students is more focused on prevention by encouraging them to build an anti-corruption culture in society. The long-term goal is to foster an anti-corruption culture so that they can take an active part in efforts to eradicate corruption in the future (Kemendikbud, 2011). Excellent cognitive abilities do not entirely judge learning achievement but anti-corruption personality traits. This study aims to conceptually describe the role of Civic Education as an anti-corruption education for college students.

Method

This qualitative descriptive study employed the conceptual normative approach. The data were collected by reviewing literature in the form of books, journals, magazines, and news in print or electronic media. This study used an interactive data analysis model (Miles & Huberman, 1994). Steps of interactive data analysis include data collection, data reduction, data display, and conclusion drawing. Unused data was reduced. Data were checked before being displayed. The data displayed were then used as a basis for making conclusions. If the amount of information had been considered insufficient, data retrieval would have been carried out in accordance with the stages of the analysis. The items were analyzed and re-analyzed to answer the research questions, obtain valuable findings, and cover the limitations of the research. An interpretation of the data was determined through triangulation to verify and interpret the essential findings.

Figure 1
Components of Data Analysis: Interactive Model
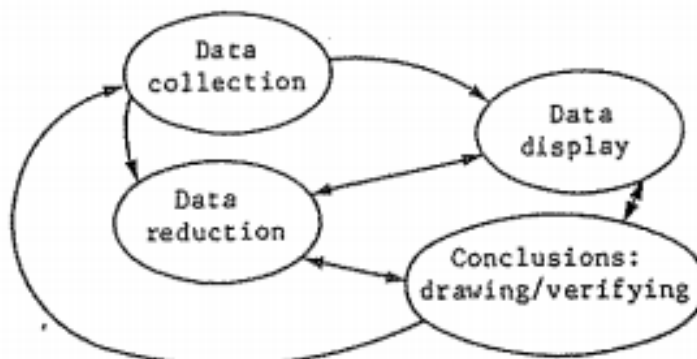
During the process of collecting and analyzing data, we ensured that the findings and interpretation were accurate. The finding validation is made in determining the accuracy of the findings through strategy whether it is parts of data or triangulation (Creswell, 2012). The role of researchers in this study was to interpret findings and keep personal subjectivity out of the question of political intervention. The accuracy and credibility of research are recognized as one important thing that is maintained. Creswell mentioned that there are three components of assuring accuracy and credibility, namely triangulation, member nobility, and auditing.

Data preparation was done for analysis by examining the results of a semi-structured interview with students and a discussion forum with the research team. When there was something that should be further explored, they looked for literature and decided how long the discussion will take. Researchers reported the results at a scheduled meeting with the researcher team. Such research processes convince researchers that discussions are done with adequate steps leading to conclusions that are expected to meet accuracy according to the research theme (Denzin & Lincoln, 2005).

Data from documents such as the course description was examined closely in the research team's discussion to see whether parts of the document had adequate connections to the research theme. The course description review was carried out in order to match the results of the study with both learning objectives and course learning outcomes. The thorough interpretation of the documents studied will affect the effectiveness of the Civics Education course in carrying out anti-corruption education for students. The sub-course learning outcomes and the learning strategy in the document found by researchers were also carefully studied to see how the materials can be properly presented through civic education.

The magazines (print and electronic) in this study became important because the digital era made paradigms in student life change a lot. Researchers saw how the latest electronic magazines became a reference for students to obtain needed information from a developing perspective (Noh, 2021). Digital developments need to be monitored so that future research methods can be more accurate and provide good integrity to the research.

Government-sponsored scientific journals were forcing researchers to continue to update old data. The development of journals both at home and abroad kept the researcher team checking whether a carefully conducted study was within the up-to-date boundaries. Researchers are

examining new topics appearing in both national and international journals related to the implementation of anti-corruption education through Civic education for students.

Based on the research team discussion, old books were put behind. New books, especially those containing relevant topics were divided among team members to obtain similar findings that can be included in research discussions. Old books had also been used by researchers to include accurate sources and compare the data.

Result and Discussion

Anti-Corruption Behavior in College

Corruption is the act of benefiting oneself while conducting responsibility. One of the forms of corruption is bribery which is done by officials in charge of legal duty (Kadish, 1983). UNCAC 2003 does not define corruption specifically. However, the convention identifies a variety of practices that are specified as corruption, namely bribery of national public officials; bribery of foreign public officials and officials of public international organizations; embezzlement, fraud done by public officials; trading under influence; abuse of function; bribery in the private sector; embezzlement of property in the private sector; money laundering; asset concealment; and obstruction of justice.

Corruption is conscious and intentional behavior. Psychologically, several factors cause this behavior. Action that is carried out deliberately arises from the potential behaviors that have not yet manifested in intention (Wade & Tavris, 2007). A potential intention is an approach that consists of three factors, cognition, affection, and psychomotor. These factors collaboratively create an individual character (Azwar, 2006). Thus, the behavior that is shown by individuals is based on the intention of corruption/anti-corruption, which is a synergy with cognition, affection, and psychomotor. The teaching method used in the anti-corruption course should provide a balanced synergy between the three components so that it can truly function to improve the potential of the student's anti-corruption behavior. The anti-corruption potential exists within each student, and the lecturer has to improve it.

The three main components that form a behavioral intention are attitude toward behavior, subjective norms, and control beliefs (Fishbein & Ajzen, 1975). Attitude toward a behavior is a positive or negative evaluation of individual character, reflected in words such as true-false, agree-disagree, good-bad, etc. An unfavorable assessment of corrupt practice and a positive review of anti-corruption will increase the intention to show anti-corruption acts. Subjective norms are influenced by personal norms, which expect somebody to behave in specific ways — for example, religion, social, and family norms. When people who tend to be obeyed by individuals consider the anti-corruption as a positive act, it will increase the intention of other people to behave anti-corruption. Control belief is a reference to the difficulty and eases to bring up a behavior, related to the source and the opportunity to realize that act. The environment around corrupt individuals or accessible opportunities for corruption will increase individual intentions for behaving dishonestly.

Corruption will impact our social and national life (Nurhaeni, 2016). The impacts are presented below.

1. Corruption undermines the capacity and ability of governments to carry out development programs.
2. High levels of corruption will worsen health care and education. Consequently, the number of school dropouts and infant mortality is increasing.
3. As a result of the first and second impacts, corruption will intervene in the efforts of poverty reduction and income inequality.
4. Corruption also has an effect on the quality of morals.

5. In addition to increasing greed for assets and wealth, corruption will also cause a loss of sensitivity and empathy for others. It is proven that countries with high levels of corruption have high levels of mistrust and crime.
6. Economic development will be disrupted.

If more people are concerned about the underlying cause of the corruption, one of the principal causes of it is habit and mentality. Although other factors are also undeniable, today's pervasive mental corruption is the consequence of past corruption, including a lack of law enforcement. Until recently, corruption has been taken for granted (Ajeng, 2017). Suspects of corruption have never been able to do the corruption because they cost assets to bribing officers, and as a result, corruption keeps on existing.

The intention to commit acts of corruption usually comes from greediness. The major factor is the lack of gratitude. An ungrateful human will always feel a lack of what he has possessed. A person who has strong morals tends to be susceptible to corruption. Such temptations may come from a boss, colleagues, or anyone who provides an opportunity for corruption. The bad moral formation within the family may be a major factor in this regard. Economic situations may trigger someone to commit corruption. Whereas someone who is financially stable commits corruption because of greediness. They commonly live consumptive lifestyles (Hanifah, 2017). The lifestyle makes it possible for someone to commit corruption as the corrupt individuals try to achieve even more results over time.

In addition, many people want to earn a lot but at the same time, do not want to work hard and spend time working. These people would potentially commit corruption. Wealthy people are corrupt because of greed. They are never grateful for what they have and do anything to gain a lot of money. Obtaining any item of value through corruption becomes a common act. The consequences of being the suspect are lower than the benefits of corruption. If they are caught, they can bribe law enforcement officers and be released or at least moved to a better prison.

A mental revolution like building a new relationship between society and government is urgently needed. This effort may be done through

1. Changing into the progressive, spirit-oriented, attitudes, behavior, and work-oriented way that Indonesia has become a great nation and is able to compete with other nations of the world.
2. Raising awareness and developing optimism to become a country of great power to achieve high goals, productivity, and potential to be both advanced and modern, with the foundation of the three pillars of the *Trisakti*.
3. Creating Indonesia's political sovereign, economic independence, and strong personality to promote integrity values, hard work, and a cooperative spirit.

The corrupt mentality keeps on developing. More people committing corruption, and those having authorities do the same act. Therefore, a mental revolution is needed to prevent corruption (Bima, 2019).

Anti-corruption Education in general is the nation's component to prevent acts of corruption. In other words, anti-corruption education is a movement that improves individual (human) behavior and systems to prevent such corruptive behavior. It is believed that systems (law, institutions, and norms) and improvements in human behavior (morals and well-being) can eliminate, or at least minimize, the corruption in this country.

In some countries, including Indonesia, the issue of corruption is included as part of subjects at elementary, secondary, and also college levels. However, the subject is not formally included in the curriculum. When it comes to anti-corruption education for children at elementary school, there is '*warung kejujuran*' a cafeteria that has no cashier and people do self-service. This activity will help

improve students' honesty. In addition, there are also a lot of colleges that are putting this anti-corruption education into a citizen's education course.

Mulyaningtyas and Hadiyanto (Hadiyanto, 2007)explain that anticorruption education can be promoted by

1. Increasing levels of faith and obedience to the almighty God
2. Building harmony with others, respecting, and promoting mutual honesty
3. Looking after each other and guiding each other to keep on doing the right things
4. Having sufficient values in life to keep on being upright and firm
5. Having empathy and awareness of the importance of maintaining self-respect, of being wise enough to process the reality of life
6. Having the ability to restraint or self-control
7. Mingling with the society that can improve the quality of life

The Anti-corruption course is not based on one particular scientific perspective but emphasizes the anti-corruption character building in students' individuality. Thus, the Anti-corruption course aims to develop an anti-corruption character in the students and build their enthusiasm and competence as an agent of change in the community. The anti-corruption course influences the three components, i.e. behavioral, normative, and control beliefs. The strong influence of these factors can determine attitudes toward behavior, subjective norms, and perceived behavioral control. Meanwhile, the subsequent dynamics of these three will determine the level of intentions of anti-corruption. Ideally, the targeted anti-corruption behavior of students is the consistency of anti-corruption amid the reality of a corrupt external environment. Consistency is expected to rise to realize the zero-tolerance to corruption movement.

Civic Education as Anti-Corruption Education

The simplest formula for preventing corruption is actually the "start". Start with yourself, start with the little things, and start from now on. Since family is the first place where a child gets an education and the first foundation of a child's character development, it will be effective to develop an anti-corruption culture in Indonesia. In addition to the home, schools can create an anti-corruption culture with character education taught to learners. The prevention of corruption at an early age can be done by promoting honesty, discipline, adherence to existing laws, awareness of public interests, and gratitude.

Furthermore, there should be a need for normative rights protection, effective restoration of corruption, and legal empowerment. The internalization of the shameful conduct of corruption and lawlessness can be embodied in the exemplary ways of leaders. This conduct can be socialized by family so that it will later determine the quality of children's character and personality. This conduct can be implemented early in elementary schools. Nonetheless, this conduct depends upon the laws. Media also have a powerful impact on supporting the cultural values of the nation through anti-corruption campaigns (Ramdani, 2017).

In an era where positive laws prevail and where legal principles conflict with written rules, the law is viewed as a major solution, addressing many of the problems that arise in society. However, in fact, it turns out that the law is only a temporary sedative. It is not a preventive effort and neither is it something that can transform the negative habits that cause the problems. Prevention, such as anti-corruption education provided from elementary on through college levels is better.

Anti-corruption Education is an effort to build anti-corruption morals rather than the transformation of knowledge and theories of anti-corruption. Pancasila as the ideology of the Indonesian Republic is an essential part of anti-corruption education. It is not negotiable when

perspectives are directed at increasing corruption cases and becoming cancerous for education (Chapman & Lindner, 2016; Nabaho & Turyasingura, 2019). Among other things, these behavioral improvement efforts can begin by instilling supportive values in anti-corruptive behavior. These include honesty, caring, self-reliance, discipline, responsibility, hard work, simplicity, courage, and justice.

Law Number 12/2012 mandates the Indonesian government to strive for and implement a national education system that enhances faith, devotion to God, and good character. Good characters need to be built by upholding religious values and national unity for the advancement of civilization and welfare. Higher education, one of the educational institutions, is required to implement a learning system that encourages the mandate of the law optimally (Muchtar, 2017).

Pancasila is the crystallization of the noble values agreed upon by the Indonesian nation's founders (Fearnley-Sander & Yulaelawati, 2008). Pancasila is sufficient to accommodate all the interests of the people of each religion in Indonesia (Fearnley-Sander & Yulaelawati, 2008; Winarno, 2016). Pancasila includes five principles: 1) Belief in the one and only god, 2) Just and civilized humanity, 3) Unity of Indonesia, 4) Democracy guided by the inner wisdom of deliberation amongst representatives, and 5) Social justice for all of the people of Indonesia. God is the primary foundation to obtain the goal of being in a state, which is social justice for all Indonesian people (Muchtar, 2017; Murdiono, 2016; Winarno, 2016). The adaptation of Pancasila into norms to be implemented in social, national, and country life has become a necessity. Consideration of the interpretation of Pancasila into the ethical rules of moral values makes Pancasila an ethical behavior for the nation and society (Kaelan, 2010; Muchtar, 2017). Civic Education teaches values and competencies regarding civic knowledge, skills, and dispositions (Center For Indonesian Civic Education, 2000). The vision of Civic Education is to become a substantive, pedagogical, and socio-cultural means of developing ideas, values, concepts, principles, attitudes, and democratic skills through life experience and communal life. This makes civic education have a significant role in the transformation of national characters.

The integrated CEC in civic education invites students to consciously develop a mentality that corruption is a disease that harms individuals, society, and the future of the country. The CEC taught in schools is more directed at instilling basic knowledge about corruption and anti-corruption, attitudes, and values such as honesty, responsibility, discipline, obedience to school rules, fairness, hard work, simplicity, and others. Center For Indonesian Civic Education (2000: 43) showed that content for the new civic education should include key concepts such as democracy, good governance, anti-corruption, constitutional, national identity, and civic value. These reinforce the urgency of anti-corruption insight as one of the new paradigms in civic education coverage outlined in Minister of National Education Regulation No. 22/2006 on anti-corruption, anti-collusion, and anti-nepotism behavior. The contents of the legislation showed how critical it is to instill anti-corruption attitudes and practices. The existence of Anti-Corruption Education in civic education learning is expected to be able to provide fundamental knowledge and understanding of the consequences of corruption, as well as anti-corruption attitudes and behaviors that are built up within students' characters.

Anti-Corruption Education supported by the integration of its values into subjects is not sufficient. Habituation is still needed by instilling honesty, discipline, responsibility, and other characteristics. This habituation will encourage students and make a real contribution to constructing an anti-corruption mindset and attitude within honest behaviors (Cogan & Derricott, 1998; Lickona, 2009). Placing honesty as the main habituation in Anti-Corruption Education in schools is very relevant. The primary purpose of Anti-Corruption Education in schools is more directed at the formation of mindset, attitudes, awareness, and behavior of anti-corruption values such as honesty,

discipline, responsibility, openness, and trustworthiness. (Lickona, 2009) stated that plagiarism, cheating, and the low responsibility of individuals as citizens possessed by the younger generation is a sign of a destroyed nation. This shows that honesty is the basis of character education because it will impact the development of other character values.

Conclusion

The practice of corruption has become common. Sometimes, this action is done because of either someone's financial needs or the influence of a hedonistic lifestyle. Therefore, it is partially correct that people say that corruption has become part of Indonesian culture. The establishment of the Corruption Eradication Commission (KPK) to prevent and overcome corruption seems to be far from the anticipated results. Many state officials, businessmen, bureaucrats, heads of law enforcement officers, and representatives of the parliament were arrested and tried, and convicted by the corrupt criminal court as corrupt. However, corruption prevailed. Corruption crimes pose a threat to democratic principles that uphold transparency, integrity and accountability, and Indonesian security and stability. Corruption is a systemic and harmful crime, so national and international measures should be taken.

One of the strategies to eradicate corruption is to give people the right to access information. A system must be built where the public (including the media) is granted the right to request any information related to government policy that influences the lives of the many. This right can increase the government's desire to make policies and implement them transparently. Governments have a duty to do socialization or the implementation of policies made and implemented. Public awareness and concern about the dangers of corruption and the empowering issue of society are also a crucial part of the fight against corruption. One way to increase public concern is to campaign against the dangers of corruption. Socialization on what corruption is, what the impacts of corruption are, and how to fight corruption should be intensified. The campaign can be done using the media (both print and electronic), seminars, and discussions. Banners and posters urging people to reject the corruption of any form "should" be installed in government offices as a campaign media on the dangers of corruption.

If they are simply summed up, the pervading prevention and countermeasures of corruption in the second half are presented as follows.

1. Preventive enterprises
   Preventive measures can be done through:
   - a religious moral education instilled in elementary school students and an awareness of the danger of corruption
   - the moral consciousness of the people to keep their actions and the moral awareness of civil personnel and law enforcement officials to use power correctly
2. Repressive efforts.
   These efforts are, by law, before the corruption. If a corrupt person is found guilty, he cannot break free from justice. Efforts by law in the efforts against corruption require the rule of law against outright corruption. The rules of the rule include:
   - enforcing various laws on corruption.
   - establishing special corporations that are broad and independent of any and all powers in order to be able to strictly eradicate the corruption that is occurring in Indonesia.

Anti-corruption education aims to build an anti-corruption in students' characters and produce agents of change in society. Anti-corruption learning that is carried out at universities should have the same goals and expected competencies so that students possess similar competencies related to

anti-corruption. Civic education studies in universities can be integrated with anti-corruption education since it teaches good behaviors and anti-corruption values. Delivering anti-corruption materials in civic education courses needs to be supported by good learning models and strategies. The concepts and discourses regarding corruption and anti-corruption are essential and proven to be able to provide adequate cognitive competencies for students. Students can act as agents of change and the driving force of the anti-corruption movement in the community by understanding and applying anti-corruption values in their daily life.

Acknowledgement

References

Ajeng, R. (2017). *Membasmi korupsi*. Relasi Inti Media.

Azwar, S. (2006). *Sikap Manusia: Teori dan pengukurannya*. Pustaka Pelajar.

Batubara, G. T., & Arifin, F. (2020). Model pendidikan hukum dalam upaya mewujudkan kesadaran hukum siswa sejak dini. *LITIGASI*, *20*(20), 20–56. https://doi.org/10.23969/litigasi.v20i1.2106

Bima, I. (2019). *Revolusi mental: Pencegahan-pencegahan korupsi.* Desa Pustaka Indonesia.

Center For Indonesian Civic Education. (2000). *A needs-assesment for new Indonesian Civic Education*.

Chapman, D. W., & Lindner, S. (2016). Degrees of integrity: the threat of corruption in higher education. *Studies in Higher Education*, *41*(2), 247–268. https://doi.org/10.1080/03075079.2014.927854

Cogan, J., & Derricott, R. (Eds.). (1998). *Citizenship for the 21st century: an international perspective on education*. Kogan Page.

Creswell, J. W. (2012). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (4th ed.). Pearson.

Denzin, N. K., & Lincoln, Y. S. (2005). *The SAGE handbook of qualitative research* (3th ed.). Sage Publications. https://doi.org/10.1017/CBO9781107415324.004

Duerrenberger, N., & Warning, S. (2018). Corruption and education in developing countries: The role of public vs. private funding of higher education. *International Journal of Educational Development*, *62*, 217–225. https://doi.org/10.1016/j.ijedudev.2018.05.002

Fearnley-Sander, M., & Yulaelawati, E. (2008). Citizenship discourse in the context of decentralisation: The case of Indonesia. In *Citizenship curriculum in Asia and the Pacific* (pp. 111–126). Springer.

Fishbein, M., & Ajzen, I. (1975). *Belief, attitude, intention, and behavior: An introduction to theory and research*. Addison-Wesley.

Graycar, A. (2014). Awareness of corruption in the community and public service: A victorian study. *Australian Journal of Public Administration*, *73*(2), 271–281. https://doi.org/10.1111/1467-8500.12081

Graycar, A. (2015). Corruption: Classification and analysis. *Policy and Society*, *34*(2), 87–96. https://doi.org/10.1016/j.polsoc.2015.04.001

Hadiyanto, M. dan. (2007). *Bimbingan dan Konseling Untuk SMP*. Esis Erlangga.

Hanifah. (2017). *Memupus budaya korupsi*. Relasi Inti Media.

Hidayah, Y., Ulfah, N., & Suyitno. (2019). Analisis pendekatan pembelajaran Mata Kuliah Wajib Umum Pancasila dan Pendidikan Kewarganegaraan di perguruan tinggi. *Jurnal Pancasila Dan Kewarganegaraan*, *4*(1), 22–33. https://doi.org/10.24269/jpk.v4.n1.2019.pp22-33

Indawati, N. (2015). The development of anti-corruption education course for primary school teacher education students. *Journal of Education and Practice*, *6*(35), 48–54.

Kadish, S. H. (1983). *Encyclopedia of crime and justice (Vol 1)*. The Free Press Macmillan Publisher.

Kaelan. (2010). *Pendidikan Pancasila*. Paradigma.

Kemendikbud. (2011). *Pendidikan Anti Korupsi untuk Perguruan Tinggi*. Kementerian Pendidikan dan Kebudayaan RI Direktorat Jenderal Pendidikan Tinggi.

Komara, E. (2017). Curriculum and civic education teaching in Indonesia. *EDUCARE: International Journal for Educational Studies*, *10*(1), 23–32. https://doi.org/10.2121/EDU-IJES.V10I1.929

KPK. (2018). *Laporan Tahunan Komisi Pemberantasan Korupsi Tahun2018*.

Lickona, T. (2009). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.

Mamitova, Z. A., Kumarbekkyzy, Z. R., Tapenova, A. R., & Mahanov, T. G. (2016). On certain aspects of acts of corruption countermeasures. *International Journal of Environmental and Science Education*, *11*(13), 5857–5871. https://eric.ed.gov/?id=EJ1115545

Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis* (Second). SAGE Publications Inc.

Muchtar, S. Al. (2017). *Pendidikan kewarganegaraan* (1st ed.). Laboratorium Pendidikan Kewarganegaraan Universitas Pendidikan Indonesia.

Murdiono, M. (2016). Pendidikan anti korupsi terintegrasi dalam pembelajaran PKn untuk menanamkan karakter kejujuran di SMP. *Jurnal SOCIA*, *15*(1), 1–12. https://doi.org/https://doi.org/10.21831/socia.v13i1.9910

Muzila, L., Morales, M., Mathias, M., & Berger, T. (2012). *On the take: Criminalizing illicit enrichment to fight corruption*. The World Bank. https://doi.org/10.1596/978-0-8213-9454-0

Nabaho, L., & Turyasingura, W. (2019). Battling academic corruption in higher education: Does external quality assurance offer a ray of hope? *High. Learn. Res. Commun*, *9*(1), 1–11. https://doi.org/10.18870/hlrc.v9i1.449

National Council for Social Studies. (1994). *Expectances of excellence: curriculum standards for social studies*. NCSS.

Noh, Y. (2021). A study on researcher use behavior changes since Covid-19. *Journal of Librarianship and Information Science*, *00*(0), 1–13. https://doi.org/10.1177/09610006211033893

Nurhaeni. (2016). *Korupsi musuh kita bersama*. Erlangga.

Ramdani, S. (2017). *Rumus 3M mencegah korupsi*. Sinergi Prima Magna.

Semadi, Y. P. (2019). Filsafat Pancasila dalam pendidikan di Indonesia menuju bangsa berkarakter. *Jurnal Filsafat Indonesia*, *2*(2), 82–89. https://doi.org/10.23887/jfi.v2i2.21286

Seregig, I. K., Suryanto, T., Hartono, B., Rivai, E., & Prasetyawati, E. (2018). Preventing the acts of corruption through legal community education. *Journal of Social Studies Education Research*, *9*(2), 138–159. https://jsser.org/index.php/jsser/article/view/265

Setiadi, W. (2018). Korupsi di Indonesia (Penyebab, bahaya, hambatan dan upaya pemberantasan, serta regulasi). *Jurnal Legislasi Indonesia*, *15*(3), 249–262. https://e-jurnal.peraturan.go.id/index.php/jli/article/view/234

Transparency International. (2017). *Global corruption barometer*.

Wade, C., & Tavris, C. (2007). *Psikologi* (9th ed.). Erlangga.

Winarno. (2014). *Paradigma baru pendidikan kewarganegaraan*. Bumi Aksara.

Winarno. (2016). *Paradigma baru Pendidikan Pancasila*. Bumi Aksara.

Wiyono, S. (2013). *Reaktualisasi Pancasila dalam kehidupan berbangsa dan bernegara*. Universitas Wisnuwardhana Malang Press.

World Bank. (2018). *Combating Corruption*.