

# A Comparative Study of Indonesian and South Korean Anticorruption Education Curricula

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## Abstract

**Background** - Anti-corruption education (ACC) has become an important part of the national education system in both Indonesia and South Korea, with the aim of building a generation with morality and integrity.

**Purpose** - This study aims to compare the PAK curriculum integrated in moral or character education in the two countries, by examining the education system, cultural background, values promoted, curriculum, learning methods, and pedagogical innovations that contribute to the integrity of students.

**Method/approach** - This research uses a qualitative approach with a literature-based comparative study method, analyzing official government documents, academic journals and previous research. The analysis method refers to the Comparative Education Research Center (CERC) framework which includes education system, culture, values, curriculum and pedagogical innovation.

**Findings** - The results show that moral education in South Korea has been a mandatory part since 1973, with the integration of anti-corruption values supported by the Anti-Corruption and Civil Rights Commission (ACRC). Meanwhile, in Indonesia, character education based on Pancasila values has been implemented since the beginning of independence and developed until the Independent Curriculum era with the support of the Corruption Eradication Commission (KPK).

**Conclusions** - Both countries use a project-based approach and intersectoral collaboration in the implementation of PAK, with pedagogical innovations tailored to the local context.

**Novelty/Originality/Value** - Integrating anti-corruption values into the education system has proven to be an effective strategy in building a generation with integrity.

**Keywords:** Anti-corruption Education; Curriculum; Moral Education; South Korea; Indonesia

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## INTRODUCTION

Moral development is an important foundation in the life of the nation. Morality not only determines individual integrity but also reflects the social and political stability of a nation. Moral or character development is not only about forming personally good individuals but also creating a strong foundation in maintaining national resilience (Althafullayya, 2024). Therefore, most countries have made moral development part of their education system. Educationists and philosophers John Dewey and Herman Harrell Horne, define education as a process of forming fundamental intellectual and emotional skills that are carried out continuously and manifested in the surrounding nature and humans. Ki Hajar Dewantara mentions that in education there are efforts to advance character, mind and body, while Oemar Hamalik states that there is a process of influencing students so as to cause changes in learners, which enable them to function in the life of society and the surrounding environment (Arifin, 2020; Riyanti et al., 2022; and Hamalik, 2008). Through education, moral cultivation becomes more systematic and sustainable so that an internalization process occurs that can change the behavior of students for the better.

Even in Indonesia, moral development is part of its national education goals. Law number 20 of 2003 on the National Education System states that national education will shape the character and civilization of a dignified nation, aiming to make students noble, independent, democratic and responsible. The implementation of moral education in formal education in Indonesia is in the form of character education, as stipulated in Presidential Regulation No. 87/2017 on Strengthening Character Education. Long before, Bung Karno, the first President of Indonesia, emphasized "This nation must be built by prioritizing character building because character building will make Indonesia a great, victorious and advanced country (Julaeha, 2019).

While in South Korea, the implementation of moral education in schools is inseparable from the historical factors of the country and the accompanying situation. Starting from the Choseon dynasty which made moral education in a separate educational institution, the western education system after the release of Japanese imperialism where moral education tends to be generalized and not a major concern, and the Korean war and modernization period where traditional value systems, integrity, and respect are increasingly degraded. Rapid social change accompanied by economic development resulted in egoism, nepotism, and regionalism often becoming justifications for breaking moral rules (Chu et al., 1996). South Korea therefore emphasizes moral education as a tool to build cultural identity, ethics, and social responsibility through a national policy-based approach. In other words, the need to strengthen national identity as Koreans, foster democratic values/attitudes, and create moral consensus through the synthesis of traditional and democratic values are important causes for the implementation of moral education as a separate subject that is mandatory in schools (Chu et al., 1996).

Indonesia and South Korea both face the challenge of corruption in the administration of their countries. Both countries also realize that the strategy to eradicate corruption will not be solved only through the arrest and imprisonment of corruptors. The issue of corruption, which is a major challenge in both countries, raises the need to integrate anti-corruption education in the national education system. With moral and character education already existing in the national education system, integrating anti-corruption into moral and character education should not be difficult. It is even possible that anti-corruption values are already part of the moral or character values taught. The existence of anti-corruption institutions, the Anti-corruption & Civil Rights Commission (ACRC) in Korea and the Corruption Eradication Commission (KPK) in Indonesia is expected to intensify the implementation of anti-corruption education in both countries.

The issue raised in this research is how the anti-corruption education curriculum in Indonesia and South Korea is designed and implemented to build a generation with morality and integrity. The purpose of this study is to compare the Anti-Corruption Education (ACC) curriculum

integrated in Moral or Character Education in South Korea and Indonesia, and how moral and character education in terms of the education system, cultural background, values promoted, curriculum taught, learning methods and pedagogical innovations made contribute to the integrity of students in both countries.

## **METHODS**

This study employs a qualitative approach using a literature-based comparative study method. The analysis was conducted systematically through problem identification, literature collection, data classification, and comparative analysis of the two countries under study. Data were gathered from various sources, including official government documents related to education policy, peer-reviewed journal articles, academic books, and previous research published within the last ten years. The research design adopted is a comparative research design with a literature review strategy, focusing on analyzing educational phenomena in two different national contexts through secondary data without involving experiments or direct interventions.

The technique of data collection involved document analysis of laws, regulations, national curricula, and ministry of education reports, as well as a comprehensive literature review of relevant academic publications. To ensure data validity, the researcher applied source triangulation by comparing various types of data from official documents, scholarly articles, and research reports, complemented by peer review of the analysis results by experts in comparative education. The credibility of the sources was maintained by selecting literature from reputable international journals such as Scopus and Web of Science and verified government publications.

Data analysis was carried out using the Comparative Education Research approach as developed by the Comparative Education Research Center (CERC), referring to the frameworks of Bray & Jiang (2014), Mason (2014), W.O. Lee & Manzon (2014), Adamson & Morris (2014), Watkins & Aalst (2014), and Law (2014). The process involved descriptive analysis to present each aspect studied, followed by comparative analysis to identify similarities, differences, strengths, and weaknesses in the educational systems, cultures, values, curricula, teaching methods, and pedagogical innovations of the two countries. Finally, a synthesis of the findings was constructed to provide an in-depth understanding of the characteristics and dynamics of education in each context.

## **RESULTS AND DISCUSSION**

### **The Development of Moral, Character and Anti-Corruption Education Curricula in South Korea and Indonesia**

Anticorruption education in Indonesia and South Korea is part of, integrated into or similar to the moral or character education curriculum in schools. Therefore, the development of the anti-corruption education curriculum in both countries follows the development of the moral and character education curriculum or subjects that specifically teach morals.

#### **Indonesia**

Before Independence. Formal education was known since before independence with strong influence and policy arrangements from Dutch colonialism. Education was carried out at that time to increase colonial power in Indonesia and keep indigenous Indonesians as lowly workers who could only read and write to fulfill the needs of employees in the era of the forced labor system (Hidayat et al., 2023). Natives were made to attend a Second-grade school, which took three years with a curriculum of arithmetic, writing and reading. The First grade school is

only for workers in the Dutch East Indies with a period of 4 years, 5 years and the last 7 years, with lessons in geography, history and life sciences and continues to increase its subject matter as the education period increases (Ritonga, 2018).

Rahman (2018) mentioned that during the Japanese occupation, through Hakko Ichiu, education was focused on war purposes in order to help the defense of Japan and the glory of Greater Asia. The 6-year low-level education, Kokumin Gakko, included Indonesians in very little education, as most learning days were spent on training or work activities. Afterward, students could attend Junior High School for 3 years and a further 3 years of High School. However, education during the Japanese rule was of lower quality than during the Dutch colonial era, as many teachers and students were converted into servants for the war effort (Syaharuddin & Susanto, 2019).

The application of character education in schools during the Dutch and Japanese colonial periods was still very limited, being part of the Dutch and Japanese efforts to limit the progress of indigenous education. However, long before independence, character education was first applied in Islamic boarding schools, which began to exist since Islam entered Indonesia. Islamic boarding schools taught Islam and played a role in moral and moral education from the 18th century until the 20th century, when the Dutch colonized Indonesia. Starting in 1882, the Dutch tightened the development of Islamic boarding schools and madrassas, especially related to teaching teacher licenses, until in 1932 the Dutch Government issued a regulation that could eradicate and close madrassas and schools that did not have a license or that provided lessons that the government did not like (A. Y. Putri et al., 2023).

The Independence Period. In the early days of independence (1945-1950), education was directed at building the character of a sovereign and independent nation. Character education was a priority especially to erase the legacy of Dutch colonial education, focusing on national spirit, patriotism and moral values. Ki Hadjar Dewantara's concept of education through the among system became the basis of learning, guiding students with compassion to develop according to their nature. Guidelines such as *ing ngarsa sung tuladha* (giving examples), *ing madya mangun karsa* (giving encouragement), and *tut wuri handayani* (giving support) were applied to build a generation with integrity.

During this period, character education was implemented through the "Rentjana Pelajaran 1947," which emphasized real-life learning, strengthening character, sports, health, and state defense awareness. Values such as honesty, responsibility, and love for the country became the core of education to shape student morality in accordance with the needs of the nation (Shofa, 2020). The subjects in the 1947 curriculum were 16 for Sekolah Rakyat (SR), 17 for Junior High School (SMP), and 19 for Senior High School (SMA). Bahasa Indonesia was used as the language of instruction in schools (Ritonga, 2018). The important role of education during this period was to strengthen national unity and prepare the young generation for nationalism at the beginning of independence. The elements of integrity values such as honesty, responsibility and love for the country, which are the main values of anti-corruption, have basically appeared, and even setting an example is a basic guideline in education at this time.

During the Liberal Democracy period (1950-1955), character education remained despite the unstable socio-political situation. The "Unraveled Lesson Plan 1952", embodies education in the academic space with a character-based learning model that emphasizes the integration of the values of nationalism, democratic freedom, and responsibility (Shofa, 2020). During the Guided Democracy period (1959- 1965), education aimed to make citizens with moral character, responsible for the realization of Indonesian socialist society, just and prosperous spiritually and materially, and with the spirit of Pancasila. Although it does not explicitly stand alone, character education is an integral part of national education policy through the Panca

Wardhana Principles which contain Indonesian culture, patriotism and nationalism, Pancasila, mutual cooperation, pioneering, moral and virtuous, honesty, prioritizing obligations and public interests, discipline, simplicity, recognizing the principles of democracy and guided economics, discipline, respect for time, rational and economical, and hard work. Pancasila and Political Manifesto lessons must be part of the curriculum at all levels of formal education, aiming to form a generation that is not only intellectually capable but also has integrity, a spirit of hard work, and collective awareness to support nation building in guided democracy (Shofa, 2020).

New Order (1966-1998). During this period, in order to help build the nation's character, Budi Pekerti Education was included as one of the subjects in the 1974 primary school curriculum, which was later merged with Religious Education under the name Agama/Budi Pekerti, and there was also a special subject on citizenship called civics (Nurhidayah et al., 2021). Furthermore, the subject of Moral Education and Pancasila (PMP) is the foundation for shaping the character of citizenship as a whole. At this time, character education became part of the national education policy with the aim of forming true Pancasila people. The government emphasized the foundation of Pancasila-based education through various instruments, including the 1968, 1975, 1984 and 1994 Curricula. New Order character education showed a structured approach, seeking to align individuals with the national vision and ideals set by the state (Shofa, 2020). Anti-corruption values during this period were internalized as part of the Pancasila values, which were top-down required to be implemented in schools.

In this era. Anticorruption Education (ACE) was initiated in schools in 2010 as an implementation of the 2006 Curriculum, strengthened by Presidential Instruction No. 17/2011 on Action to Prevent and Eradicate Corruption in 2012, which tasked the Ministry of Education and Culture to take action in the form of teaching anticorruption as an insertion in the national character curriculum in primary and secondary education. In the 2013 Curriculum, anti-corruption values are explicitly accommodated in Core Competency-I (KI-1) and Core Competency-2 (KI-2). KI-1 contains spiritual attitudes, related to the goal of forming students who are faithful and pious; KI-2 contains social attitudes, related to the goal of forming students who are noble, independent, democratic, and responsible (Darodjat, 2023).

Strengthening character through the Strengthening Character Education Movement (PPK) has been a priority program of President Joko Widodo since 2016. In this era, PPK is integrated into the curriculum to shape student character (Ariandy, 2019). The 2017 Presidential Regulation on Strengthening Character Education strengthens the movement with goals including building and equipping students with the spirit of Pancasila and good character, and putting character education as part of the national education platform. PPK is implemented by applying the Pancasila values of religious, honest, tolerant, disciplined, hard work, independent creative, democratic, curiosity, national spirit, love for the country, respect for achievement, communicative, peace-loving, fond of reading, environmental care, social care, and responsibility. Regulation of the Minister of Education and Culture Number 20 of 2018 related to Strengthening Character Education guides the implementation of PPK in schools in a creative and integrated manner in intracurricular, co-curricular, and extracurricular activities (Zulaiha & Wahyudin, 2024). Furthermore, in the era of the independent curriculum, facilitation of character development in the form of intracurricular, extracurricular, and co-curricular activities is integrated in learning as a project to strengthen the profile of Pancasila students (A. Y. Putri et al., 2023).

### South Korea

Dynastic Period. As Chu et al. (1996), for nearly 5,000 years of Korean history, Koreans



have valued the development of moral character as the focal point of human life, so moral education is seen as the core of the educational process. Koreans strongly believe that cultivating moral virtues can be done through continuous moral education and sincere self-discipline. For example, the Hwarang-do (Youth Development Group) in the Silla Dynasty (57 BC to 935 AD) gave high priority to moral education. The Hwarang-do was formed to train the bodies and minds of young people and build their characters through academics and military training to become patriotic and brave citizens of the Silla dynasty. Even in the more recent Choseon dynasty (1392 AD to 1910 AD), moral education was the most important and separate subject in the form of traditional educational institutions such as Sungkyunkwan, Hyanggyo, Seodang, and Seowon.

**The Period After Independence.** After Korea was liberated from Japanese imperialism at the end of World War II, it was influenced by the Western education system. At that time, moral education in schools was not a stand-alone subject, but a function of the overall school curriculum. In short, most teachers distance themselves from moral education as if they were moral observers (Chu et al., 1996). During the Korean War (1950 to 1953) and The Rapid Process of Modernization. There was moral chaos and a gradual erosion of traditional values. During the Korean War, traditional value systems such as respect and devotion to parents and elders, a sense of community, cooperation, integrity, and respect for life became degraded, and at the same time social chaos spread throughout the country. Meanwhile, rapid social changes accompanied by economic development produced an unexpected crisis of values among Koreans. Egoism, nepotism, and regionalism often became justifications for breaking moral rules. At the same time, crime, drugs, and Violence increased rapidly. Koreans began to realize that as they became rich, they became poor in the moral and spiritual aspects of life (Chu et al., 1996).

**In the 1962-1971 Development Plan.** the goal of Korean education was to provide educated manpower for the economy. The curriculum in this period emphasized the practicality of education, anti-communism, and moral development. In the next development plan (1972-1976), the school curriculum became more discipline-oriented, emphasizing science and technology in response to Korea's economy becoming more industrialized (G. J. Kim, 2002). The Moral Education curriculum was the central point of education after moral education was first introduced at all school levels in South Korea in 1973. However, over time, rudeness, selfishness, physical violence, and bullying have increased as students compete to enter higher-ranked schools. As a result of the impact of this broad educational environment, the moral education curriculum was criticized as a knowledge-based curriculum that students "know but do not practice". As a result, "character education" is then promoted to address it. If moral education is part of the curriculum taught to students, then character education is broader in scope, its implementation includes extracurricular activities such as discussions (debates), experiences, and community service (Lee, 2014).

In its development, character education through extracurricular activities is considered ineffective because the impact is not yet clear. This is assumed to happen because Character Education has not been integrated in curriculum-based activities that consume most of the school hours. In March 2012, the national curriculum was reformed under "Project-based character education" which led to an increased emphasis on the importance of Moral Education in the school curriculum as a practice material for such project-based character education (Lee, 2014). Moral education in Korea today is a reflection of these situational and historical factors. In other words, the need to strengthen national identity as Koreans, cultivate democratic values/attitudes, and create moral consensus through the synthesis of traditional and democratic values are important causes for the implementation of moral education as a

separate subject that is mandatory in schools (Chu et al., 1996).

## **The Development of Moral, Character and Anti-Corruption Education Curricula in South Korea and Indonesia**

### **Comparison of Moral Education Curricula**

Curriculum is such a complex, diverse and dynamic concept, encompassing such a wide range of stakeholders, perspectives, processes and manifestations that it is almost impossible to comprehensively cover all aspects when making comparisons. Hence some comparisons, which are often done for utilitarian purposes, are not intended to be comprehensive (Adamson & Morris, 2014). This is also what will be analyzed in this study.

The standard curriculum in South Korea includes Korean Language, Arts, Code of Ethics, Social Sciences, and others (Wulandari, et.al., 2023). Meanwhile, the curriculum in Indonesia, through Articles 36 and 37 of Law Number 20 of 2003 concerning the National Education System, stipulates compulsory subjects of Religious Education, Civic Education, Indonesian Language, Mathematics, Natural Sciences, Social Sciences, Arts and Culture, Physical Education and Sports, Skills/Vocational, and Local Content. The standard curriculum in Korea and Indonesia is issued by specialized curriculum agencies under the supervision of their respective Ministries of Education. In Indonesia, the authorized institution can change the names of the applicable subjects.

The South Korean government is trying to take a comprehensive approach to moral education, although in practice since 1945 the moral education curriculum in South Korea has changed 6 times (Chu, et.al, 1996 and Levent & Pehlivan, 2017). Meanwhile in Indonesia, the formation and implementation of the education curriculum is strongly influenced by political developments and power. Curriculum changes were carried out as part of the improvement of the curriculum that was first implemented. In the era of the 2013 curriculum and the last presidential administration in 2024, considering that educational institutions are very effective in character building, the character education strengthening program was integrated into the current curriculum through the Strengthening Character Education (PPK) movement (Ariandy, 2019). As in Korea, as described by Abdullah (2007), Sunarso (2009), Ariandy (2019), Fazarani (2021), Kandia (2023), Sugiharto, et.al. (2023), Nasir & Muhammad (2024), the curriculum in Indonesia experienced up to 9 changes starting from the 1947 learning plan curriculum to the independent curriculum in 2022.

Curriculum Moral education in South Korea is an integral part of the national basic curriculum. Moral education is taught separately based on the belief that moral education in Korea should be both universal and specialized (Chu, et.al., 1996) where students and teachers interact to promote character building (Lee, 2014). South Korea is one of the few countries that regularly provides moral or ethics education in every year of its 12-year education system. More specifically, ethics is one of the 10 compulsory subjects in primary and secondary schools (Levent & Pehlivan, 2017). Chu, et.al (1996) and Lee (2014) mention the names of moral subjects in South Korea that are taught from grades 1 and 2 of elementary school to grades 10-12 of high school. Kim (2018) asserts that, as the titles of the subjects indicate, moral or ethical education is mostly seen through the lens of character education. As such, character education is considered a key objective at every level of primary, secondary and tertiary education. In addition, there are no Religion subjects taught in public schools in South Korea.

As in South Korea, throughout the development of the curriculum in Indonesia there have been several changes in the number of subjects taught, including those related to moral or character subjects (Abdullah, 2007). Darmadi (2020) mentioned that initially Pancasila

Education was a civics lesson that began during the reign of Ir. Soekarno in 1957 which continued to develop and change until the era of the independent curriculum in 2022. PMP is a core subject at all levels of education, designed to instill Pancasila values such as honesty, responsibility, mutual cooperation, and love for the country. This education is combined with the Guidelines for the Cultivation and Practice of Pancasila (P4) program integrated in PMP as well as upgrading activities that are mandatory for students and civil servants. This effort is considered an indoctrination process to ensure the alignment of citizens' character with the values of Pancasila. Although criticized for its top-down and verbalistic approach, the policy gradually emphasized the implementation of values in daily life.

Anticorruption Education (ACE), which is basically part of character education, began to be implemented independently, especially by universities in 2010, and then developed in line with the commitment of ministries in charge of education with the KPK at the end of 2018 to implement ACE up to education units. The follow-up to this commitment was the issuance of mandatory PAK regulations by local governments for primary and secondary education, the Ministry of Education and Technical Ministries for Higher Education, and the Ministry of Religion for Madrasah and Religious Universities, to make PAK begin to be implemented in the curriculum in formal education, in the form of being integrated into relevant subjects/courses or becoming local content subjects or independent courses (Zulaiha & Wahyudin, 2024).

### Values Comparison

In South Korea, moral education is based on Confucian and Buddhist traditions that emphasize four core values: sincerity, justice, consideration, and responsibility (Lee & Manzon (2014); Kim, 2018). The 2009 Revised Korean National Curriculum defines four main character traits: independent, creative, cultured, and globally minded, which are divided into four or five areas including relationships with self, others, community, society and the nation (Kim, 2018; Lee, 2014).

Chu et al. (1996), Lee (2014) and Kim (2018) describe the objectives of moral education at different levels. At the elementary level of grades 1-2, education focuses on manners and moral habits such as respecting parents and keeping promises; in grades 3-6, the objectives are upgraded to value internalization and moral reasoning. In junior high school, education covers moral norms, character building and solving modern ethical problems. In high school, students are directed to build autonomous moral character, global ethics, and nationalism (Lee, 2014). The curriculum also includes "Right Lifestyle" lessons for lower grade students and "Ethics and Thought" at the high school level, which introduces students to global and local ethical perspectives (Kim, 2018; Lee, 2014).

In Indonesia, Pancasila has been the foundation of values since it was coined by Soekarno on June 1, 1945, with five precepts that reflect the values of divinity, humanity, unity, democracy, and social justice (Huda, 2018). The values of Pancasila have survived various periods, including times of political upheaval, due to its flexibility to adapt to the times (Faharani, 2021). Pancasila education was initially used for political purposes during the Soekarno era, but in the New Order era it was strengthened through Pancasila Moral Education (PMP), which later evolved into Civic Education (PKn) and Pancasila Education (PP) in the Merdeka Curriculum (Darmadi, 2020).

Moral education in Indonesia also faces the challenges of globalization and the development of science and technology. Internal challenges in the form of the fading of the noble values of Pancasila and external challenges in the form of the influence of science and technology in obscuring the noble values that already exist, must be done by actively preserving the noble values of Pancasila in the format of formal education. Pancasila learning is carried out



at the basic to higher education levels and not only in the form of understanding but also must be realized in everyday life. The praxis value of Pancasila should be able to characterize the behavior of Indonesian citizens (Apriliani & Dewi, 2021; Sugianto et al., 2019).

In character education, the values taught in schools are basically an embodiment of the values of Pancasila, which has also evolved with the change of government system. In the Susilo Bambang Yudhoyono era, the government integrated 18 character values, such as religion, honesty and tolerance, in school education. In the Joko Widodo era, five main values were implemented: religion, nationalism, independence, mutual cooperation and integrity, with sub-values such as tolerance, discipline, hard work and honesty (Kemendikbud, 2018). The Merdeka Curriculum complements character education through the Pancasila Learner Profile, which includes six dimensions: faith, devotion, global diversity, mutual cooperation, independence, critical thinking and creativity (Kemendikbud, 2020).

The value of integrity is the main value that forms the basis of Anti-Corruption Education, which is then implemented in formal education units. Based on a document issued by the Komisi Pemberantasan Korupsi (2016), there are 9 integrity values that are currently the KPK's campaign materials, namely honesty, independence, responsibility, courage, modesty, caring, discipline, fairness, and hard work. Meanwhile, for the purpose of internalizing values to students through learning Anticorruption Education (PAK) in schools, KPK through the National Strategy for Anticorruption Education (STRANAS PAK) document prepared in 2023 stipulates 10 integrity values that will be internalized to students in a structured, gradual and sustainable manner in accordance with the stages of moral development, namely honesty, discipline, responsibility, fairness, courage, caring, perseverance, independence, respect, and trust (Komisi Pemberantasan Korupsi, 2023).

## CONCLUSION

Anti-corruption education (ACC) in Indonesia and South Korea emphasizes the important role of moral and character education in building a generation with integrity. Both countries utilize education as a key strategy to combat corruption, with approaches that integrate anti-corruption values into the formal curriculum and other educational activities. South Korea, through the Anti-Corruption and Civil Rights Commission (ACRC), plays a strategic role in providing technology-based anti-corruption training materials, such as videos, interactive games, and online modules, which support the implementation of integrity values at various levels of education. Meanwhile, in Indonesia, the Corruption Eradication Commission (KPK) plays an active role in encouraging the strengthening of anti-corruption education through the integration of anti-corruption values in subjects, local content, and the Pancasila Student Profile project. KPK also develops relevant real case-based learning materials, and facilitates collaboration between schools, communities and government agencies. Both countries demonstrated that the success of PAK relies heavily on collaboration between educational institutions, anti-corruption organizations, and communities. The role of the ACRC and KPK is key in supporting the development of materials, training and systematic implementation of anti-corruption education, designed to create an ethical and corruption-free society.

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