

The Young Generation with Integrity as the Encouragement of Anti- Corruption Character Education

Journal of Creativity Student

2022, Vol. 7(2) 211-236

© The Author(s) 2022

DOI: **10.15294/jcs.v7i2.38205**

This journal has been accredited by
Ministry of Education, Culture,
Research & Technology of Republic
Indonesia (Rank SINTA 5).

Published biannually by:



El Esa Nur Fatyhah

Universitas Negeri Semarang, Indonesia

elesanf8@students.unnes.ac.id

Fairuz Salma Anantri

Universitas Negeri Semarang, Indonesia

fairuzanantri1805@students.unnes.ac.id

Syahlila Umayastrovanapoe

Universitas Negeri Semarang, Indonesia

astrovanapoe147@students.unnes.ac.id

Arisha Amalia Putri

Universitas Negeri Semarang, Indonesia

arishamalia25@students.unnes.ac.id

All writings published in this journal are personal views of the author(s) and do not represent the views of this journal and the author's affiliated institutions. Author(s) retain copyrights under the license of **Creative Common Attribution 4.0 International (CC BY 4.0)**

History of Manuscript

Submitted : May 21, 2022

Revised 1 : August 11, 2022

Revised 2 : October 15, 2022

Accepted : November 5, 2022

Online since : December 20, 2022

Abstract

Indonesia and corruption are two things that cannot be separated. Indonesia is very synonymous with the problem of corruption and vice versa, corruption is identical with Indonesia. This is undeniable considering the number of corruption cases in Indonesia that seem to be lost and lost. Nevertheless, the fight against corruption as a common

enemy has not been carried out by the entire community. In this article, the author uses a normative research method based on primary and secondary data. The results of the analysis obtained are that character building is very important for the future successors of the Indonesian state because in the future they will be the ones who will lead the direction of the fate of the nation's life. With the participation of technology and modernization in various fields will grow a new hegemony.

KEYWORDS

Character Education ▪ Culture of Corruption ▪
Generation of Integrity

A. Introduction

Corruption is a common enemy and the ongoing corruption problem in Indonesia is certainly very worrying. Corruption seems to be an incurable disease that eats away at the soul of the Indonesian nation. Even the anti-corruption jargon commonly found on the streets and in certain institutions looks like useless nonsense, meaningless, just a boring cliché. This condition, both intentional and unintentional, is often exacerbated by frequent neglect carried out by the people of Indonesia. Substantive and structural efforts are criminal law enforcement efforts through the use of prisons to eradicate crime. Indonesia and corruption give the impression of two inseparable things. Indonesia is very synonymous with the problem of corruption, and corruption

is also very synonymous with Indonesia. This cannot be denied considering the many corruption cases in Indonesia that seem intermittent and missing.¹

However, the fight against corruptive behavior as a common enemy has not been waged by the whole society. A common issue is the need for a community movement to fight corruption with comprehensive efforts, both through legal and preventive measures. So far, efforts to eradicate corruption tend to focus on legal efforts. On the other hand, many prevention efforts, especially early prevention efforts, have not been implemented systematically. One of its main activities is to incorporate education into the curriculum. It is important for the community to systematically understand and explore the spirit from an early age. Incorporating the spirit of anti-corruption into the curriculum will give birth to the next generation who have moral awareness and attitudes. Through this strategy, students are expected to develop morals and attitudes which in turn will be able to prosper and build a corruption-free country. The spirit of infiltration from an early age can eliminate the *Ewuh-pekewuh* culture which is believed to prevent the eradication of corruption.

Few people understand the true meaning of anti-corruption education. In general, anti-corruption education can be interpreted as cultural correction education that aims to introduce new thinking methods and values to students. New thinking methods and values are crucial to be socialized or instilled in students because indications of corruption in public life have become a culture and it is feared that the younger generation thinks that corruption is commonplace. Anti-corruption education can also be interpreted as a conscious and systematic effort directed at students including the skills, attitudes, values, and knowledge needed so that they want and are able to avoid and eliminate opportunities for the formation of corruption. The ultimate goal of this anti-

¹ I Gusti Agung Ayu Dike Widhiyaastuti and I Gusti Ketut Ariawan, "Increasing Awareness of the Young Generation to Behave Anti-Corruptively through Anti-Corruption Education," *Acta Comitas* 3, no. 1 (2018): 17, <https://doi.org/10.24843/ac.2018.v03.i01.p02>.

corruption education is for students to be able to resist all influence and eliminate opportunities indicated by corruptive attitudes.²³

According to Tilaar, one of the excesses of Indonesia's current condition is in the era of social transformation to face the modern era and globalization. Character education is very important to maintain the stability of the nation, especially the morality of the young generation of Indonesia. We can see that the middle class generation, which we can call students, can be said to be in a poor condition. ⁴*Acts of bullying, violence, corruption, anarchy and radicalism* can be encountered at any time. And this happens in almost all cities in Indonesia. Education not only necessarily gives birth to intelligence, but must also be balanced with good character values and ethics.⁵

In higher education, the implementation of anti-corruption education can be combined with all aspects of the tri dharma of higher education consisting of community service, development and research, and education and teaching. Anti-corruption education can be introduced as compulsory or elective courses or as extra courses in general compulsory courses or other related courses. Within the university area, tangible student anti-corruption activities can also be carried out such as the development of campus academic culture as the basis of the anti-corruption movement, seminars, *workshops*, campaigns, and can hold other related student programs. In development and research, universities can form anti-corruption study centers and contribute to conducting studies related to corruption and integrity. In the community service sector, it can also be done in the form of anti-corruption theme KKN, the contribution of experts in combating corruption, and other relevant service sectors.⁶

² T Suyanto, "Anti-Corruption Education and Development of School Culture Anti-Corruption Education," *JPIS* 23, no. 8 (2005): 15–28.

³ Eko Handoyo, *Anti-Corruption Education* (Yogyakarta: Ombak Publishers, 2013).

⁴ H.A.R. Tilaar and Mukhlis Mukhlis, *Indonesian Education, Culture and Civil Society* (Bandung: Remaja Rosdakarya, 1999).

⁵ Muhammad Sulhan, "Culture-Based Character Education in Facing the Challenges of Globalization," *Visipena Journal* 9, no. 1 (2018): 159–72, <https://doi.org/10.46244/visipena.v9i1.450>.

⁶ Aida Ratna Zulaiha, "Education Towards the Character of the Golden Generation Who Is Not Corrupt," Anti-Corruption Education Center, 2022.

Therefore, the issue of the awareness of the younger generation about its role as agents of change or so-called *agents of change* in corruption prevention is very important to understand. By realizing his work, he hopes that there is a desire to prevent corruption from repeating itself in the future. Therefore, education and nurturing are channels that can be used to raise legal awareness. With education, a person is expected to be motivated to understand the law and build character so that they can have the desire to be able to run the law and be part of the law itself.⁷

Therefore, in terms of anti-corruption, character building must be the primary foundation for anti-corruption education. Without a primary foundation to build character, the purpose of implementing anti-corruption education seems to be in vain. Anti-corruption education itself is not designed without preventing the public from using public education methods to increase anti-corruption awareness. Anti-corruption education seems useless if the educated character has not become an anti-corruption character. Therefore, in anti-corruption education, it is very important to understand the value of corruption as a negative value and harms many parties. With this understanding, the character of anti-corruption will automatically be formed. The formation of anti-corruption character through anti-corruption education will sharpen and sharpen the idealism and integrity of the younger generation, who see prevention, eradication of corruption directly, overcome and eradicated because it can cause material or immaterial losses.⁸

Anti-corruption education through the formation of anti-corruption signs is a major challenge, in principle because the current level of anti-corruption is very established and entrenched, but the formation of anti-corruption signs must continue as a form of anti-corruption efforts in the future. Thus, by reforming the character of the anti-corruption young generation, anti-corruption values can be restored and contribute to anti-corruption in the future.⁹

⁷ Widhiyaastuti and Ariawan, "Increasing the awareness of the younger generation to behave anti-corruptively through anti-corruption education."

⁸ Widhiyaastuti and Ariawan.

⁹ Widhiyaastuti and Ariawan.

B. Method

1. Types of Research

This research was prepared using normative legal research methods based on primary data and secondary data. Primary data is all forms of analysis of applicable laws and regulations. After that, it is equipped with secondary data obtained from the analysis of literature sources such as books, journals, articles, and others related to laws and regulations and expert opinions as the basis for research.

2. Types of Approaches

This research was prepared using a qualitative approach to the implementation of character education that embodies a generation of integrity and is aligned with the legal approach.

3. Legal Materials

Sources of legal materials in this study include primary legal materials as well as secondary legal materials. The primary legal material here is in the form of laws and regulations that are still in force in Indonesia. While secondary legal materials are in the form of research results, scientific works in the field of law, legal literature and so on that support the primary legal material.

4. Legal Material Collection Techniques

The technique of legal materials used is in the form of a literature study by analyzing the implementation of character education that embodies a qualitative generation of integrity.

5. Analysis Techniques

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and documentation, by organizing data into categories, describing it into units, synthesizing, arranging into patterns, choosing which is important and what will be learned and making

conclusions so that it is easily understood by oneself and others. Analysis techniques in this writing using qualitative data analysis techniques.¹⁰

6. Theoretical & Literature Review

1) Corruption: Definition and Types

In the Unitary State of the Republic of Indonesia (NKRI), acts of corruption are like other indigenous cultures owned by Indonesia which means that these acts of corruption have been present in Indonesia since ancient times even before Indonesia became independent. Even though it is like a culture, this act of corruption is not a good culture, but this corruption is a bad act because it is very detrimental to the country and its society so that this act of corruption is a bad culture that must be eliminated. Etymologically, corruption comes from the Latin *corruption-corrumpere* which is interpreted as bribing, twisting, destabilizing, damaged, meaning rotten. Meanwhile, according to KBBI, corruption means misuse or misappropriation of state money (foundations, organizations, companies, and so on) for the benefit of others or individuals. The definition of corruption is also put forward by experts, one of which is Wijayanti. Wijayanti in her book ¹¹*Mental Revolution: Cultivating an Anti-Corruption Spirit* defines corruption as an act carried out by state officials ranging from politicians to the State Civil Apparatus (ASN) or other parties who take part in an illegal and unusual act carried out by perverting a trust given by the community to him in order to obtain benefits for himself. According to the international coalition, Transparency International states that:¹²¹³

¹⁰ Sugiyono, "Quantitative, Qualitative and R&D Research Methods. In Quantitative, Qualitative and R&D Research Methods," *Book Collection UPT Library State University of Malang* (Bandung: Alfabeta, 2011).

¹¹ Language and Book Development Agency, *KBBI V (Big Dictionary Indonesian Fifth Edition)* (Jakarta: Ministry of Education and Culture of the Republic of Indonesia, n.d.).

¹² Daru Wijayanti, *Mental Revolution: Fostering an Anti-Corruption Spirit* (Yogyakarta: Indoliterasi, 2016).

¹³ Daru Wijayanti, "What Is Corruption?," *Transparency Internasional: the Global Coalition against Corruption*, n.d.

"We define corruption as the abuse of entrusted power for private gain. Corruption erodes trust, weakens democracy, hampers economic development and further exacerbates inequality, poverty, social division and the environmental crisis."

Transparency International defines corruption as the abuse of power entrusted for personal gain. In addition, corruption erodes trust, weakens democracy, hinders economic development and further exacerbates inequality, poverty, social divisions and environmental crises. The Asian Development Bank (ADB) also defines corruption as the abuse of public or private office for personal gain. This means any behavior in which people in the public or private sector improperly and unlawfully enrich themselves or those close to them, or persuade others to do so, by abusing their position.¹⁴

Based on several definitions in the previous paragraph, it can be concluded that corruption is a cruel act because it is very detrimental to the state and has a direct impact on the welfare of the people in the country.

Furthermore, there are many types of corruption categorized by each expert. One of them is Syed Hussein Alatas in his book *The Sociology of Corruption: Nature, Function, Causes and Prevention of Corruption*. Syed Hussein Alatas divided the types of corruption into seven categories consisting of *supportive corruption, autogenic corruption, defensive corruption, nepotistic corruption, investive corruption, extortive corruption, transactive corruption (transactive corruption)*. The explanation of the seven types of corruption is:¹⁵

1) Investive corruption

Investive corruption is a corruption in the form of giving a gift or assistance in the form of goods or services in the present without a clear reason with the aim of being used as a "guarantee" to obtain benefits obtained in the future. The guarantee referred to here is as a

¹⁴ Daru Wijayanti, "Anticorruption Policy," Asian Development Bank, 1998.

¹⁵ Syed Hussein Alatas, *The Sociology of Corruption: The Nature, Function, Causes and Prevention of Corruption*. (D. Moore Press, 1968).

reminder if ever given help or gifts so that it is necessary to repay the gift by providing benefits that should not be allowed.

2) Support corruption

Support corruption is corruption that as the name implies, which provides protection both financially and services that aims to maintain and support the acts of corruption associated with them.

3) Autogenic corruption

Autogenic corruption is corruption in which a person obtains or provides beneficial information to others for a fee in the form of information or other benefits that benefit him.

4) Defensive corruption

Defensive corruption is a corruption that occurs when he feels protected so that he commits bribery as hush money. Although it is called hush money, bribery is not always in the form of money. The feeling of self-protection occurs when a person knows his disgrace that harms others so that so that the disgrace is not spread, bribes are given. Unlike the corruption of extortion, the defensive corruption to which it is subject is the victim of extortion. While extortion corruption is the subject of extortion.

5) Kinship corruption

Kinship corruption is an act of corruption committed by someone against his closest people such as children, relatives, friends, and so on in order to provide an advantage for him such as giving positions to those closest to him in the government or in other projects and giving special treatment to him. This is of course an action that is not in accordance with laws and regulations.

6) Corruption blackmails

Extortion corruption is an act of corruption committed by someone who extorts others because he knows a disgrace belonging to others so that he commits extortion with threats to spread the disgrace. In contrast to defensive corruption, extortion corruption is the subject of

extortion. While defensive corruption that is the subject is the victim of extortion.

7) Transactive corruption

Transactive corruption is an act of corruption that occurs because of a mutual alliance between two people by giving and receiving mutual benefits between them aimed at achieving their respective goals.

2) Causes of Corruption

Behind the actions taken by someone, there is a cause that becomes a reason for someone to do these actions such as corruption. Acts of corruption are carried out by someone because there is a cause, starting from educational, legal, political, economic, and social causes. However, the main factor in someone committing corruption is due to self-originating causes, such as dissatisfaction, envy of others, and urgent needs. There is a theory of the cause of corruption put forward by Jack Bologne in his book entitled ¹⁶*The Accountant Handbook of Fraud and Commercial Crime*. The theory is called the GONE theory which consists of *Greeds, Opportunities, Needs, Exposures*. The four factors are divided into two sides, namely the perpetrator and the victim. The factor of greed and necessity is related to the perpetrator of corruption. While the opportunity and disclosure factors are related to the victim of corruption. The explanations related to the theory are:¹⁷

a) Greeds

The greed factor is related to the greed found in all human beings. So to prevent individuals from being greedy is one of them is to worship properly

b) Opportunities

¹⁶ Aisyah Aisyah, "The Influence of Anti-Corruption Education on Responsible Attitudes and Critical Thinking Skills in Class V SD Negeri 02 Pliken" (University of Muhammadiyah Purwokerto, 2018).

¹⁷ Djayeng Tirto S., "Implementation of National Vigilance Against the Dangers of Corruption within the Government Apparatus to Foster Legal Awareness in the Framework of National Resilience," in *Individual Work Paper (TASKAP) Regular Education Program (PPRA) XLVI* (National Resilience Institute of the Republic of Indonesia, 2011), 20.

The opportunity factor is related to the situation in society, agencies, or organizations that have loopholes to commit fraud. So to overcome this, an exemplary leader is needed

c) Needs

The needs factor relates to each individual having needs that must be met. If it is not fulfilled, this is also a loophole for cheating.

d) Exposures

The disclosure factor relates to acts of corruption committed by perpetrators and known to others. Action through the law is needed to ensure that the action is fraudulent or not.

To be able to say that an action is an act of corruption, the action needs to be analyzed and studied based on the GONE theory.

3) Character Education

Character education is a unit of words consisting of two words, namely education and character. H. Mangun Budiyo in his book entitled *Science of Islamic Education* defines education as preparing and developing students or human individuals whose process takes place continuously from birth to death. While character according to KBBI is psychological characteristics, morals or ethics that distinguish a person from others; character; character. Therefore, character education is a process of forming character values into students consisting of elements of action, will, awareness, and willingness to carry out these values and implement or do them in their lives, both as citizens and members of society or within the scope of schools and families.¹⁸¹⁹²⁰

Education is a system needed to achieve perfection and balance in the development of groups and individuals. The difference between education and teaching is that education not only provides knowledge and skills, but also develops the personality and awareness of each individual or society. This kind

¹⁸ H. Mangun Budiyo, *Science of Islamic Education* (Yogyakarta: Griya Santri, 2010).

¹⁹ Language and Book Development Agency, *KBBI V (Big Dictionary Indonesian Fifth Edition)*.

²⁰ Ardian Wijayanti, "Character Building of Students through Islamic Religious Education (PAI) Learning (Case Study at SMA Negeri 1 Ngadiluwih Kediri) in Ngadiluwih District, Kediri Regency, East Java Province" (IAIN Kediri, 2017).

of process makes it possible for nations and countries to pass on skills and knowledge, cultural values, and religious values to the next generation, so that they are ready to truly face a better future for the nation and country.²¹

Article 3 of Law Number 20 of 2003 concerning the National Education System also contains character education which reads:

"National education functions to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God, have noble character, are healthy, knowledgeable, creatively capable, independent, and become democratic and responsible citizens."

Based on the article, it can be seen that the purpose of national education is to build the character of students. The values that shape the character of students come from the goals of national education, culture, Pancasila, and religion consist of responsibility, concern for the community, concern for the environment, diligent literacy, love of peace, easy communication, respect for achievements, love of the motherland, national spirit, have curiosity, democratic, independent, creative, hard work, discipline, tolerance, honest, religious. Character is a person's personality or habits, character, character, and disposition.²²

4) Educational Technology

With the development of the times, all aspects of this earth have not escaped their education. If in the past education was only conventional, with the Industrial Revolution which resulted in the development of technology, then education can also make technology a learning medium. As once said by

²¹ Nurkholis Nurkholis, "Education in an Effort to Advance Technology," *Journal of Education* 1, no. 1 (1970), <https://doi.org/10.24090/jk.v1i1.530>.

²² Muchlas Samani and Hariyanto Hariyanto, *Concept and Model of Character Education* (Bandung: Remaja Rosdalarya, 2016).

Tahir that educational technology is a systematic process so that it can help solve problems that arise during teaching and learning activities.²³

The understanding of educational technology has been conveyed by the *Association of Education Communication & Technology (AECT)* as follows: "instructional technology is the theory and practice of design, development, utilization, management, and evaluation of process and resources for learning" meaning instructional technology is the theory and practice of design, development, utilization, management, and evaluation of learning²⁴ processes and resources.

Educational technology is an applied scientific discipline, this science develops because of a need in learning or field needs. The application of educational technology in learning process activities is expected to run efficiently, effectively, and more meaningfully for students and teachers.²⁵

C. Results & Discussions

1. Embodying Modernity in Character Education: Between the Integrity and Pragmatism of Youth Generation

The journey of the Indonesian people to achieve a period of independence has certainly gone through a long path and terrain and is also difficult to pass. There are so many sacrifices that have previously been made by the heroes of the State of Indonesia to free themselves from the attack of the invaders. Having gained independence on August 17, 1945 was certainly not the end of a mission. There are still so many journeys and steps to be passed. Maybe that step is no longer passed by the predecessor heroes, but of course this step will be passed by future children who are used as a hope for the progress and welfare of the State of Indonesia in the years ahead. But that does

²³ M. Yusuf Tahir, "The Role of Educational Technology in Improving the Quality of Education," in *SIDKUN Proceedings 2016 : Regional Level Ummah Islamic And Sustainability Seminar* (Makassar: Alauddin State Islamic University Makassar, 2016).

²⁴ Association of Education Communication & Technology (AECT), *International of Technology the Definition and Domains* (Washington, DC, 1994).

²⁵ Aan Widiyono and Izzah Millati, "The Role of Educational Technology in the Perspective of Independent Learning in the 4.0 Era," *Journal of Education and Teaching (JET)* 2, no. 1 (2021), <https://doi.org/10.51454/jet.v2i1.63>.

not mean that the successors of the Indonesian nation walk independently as they want in this state journey. The founding figures of the Indonesian nation have certainly also prepared ideas and also the basic values of the State of Indonesia which will be used as a guide for Indonesia to move forward towards the welfare of the nation.

Indonesia's movement towards prosperity is certainly not an easy thing, because on every journey the Indonesian people will encounter various kinds of obstacles that have their own solutions. The Indonesian people inevitably have to be able to survive with these conditions, to survive is not only done by the Indonesian government to provide policies or related rules for its resolution. But as a society must also take part in helping and also actively participate in the process so that Indonesia can continue to move forward and not be left behind without leaving the original characters owned by Indonesia itself. One of the biggest challenges that must be faced by the Indonesian nation is the existence of a globalization process that has begun to spread to all corners of the world.

The rapid flow of globalization is an unavoidable process. Globalization itself has impacts, one of which is the impact is the modernization phase. Modernization in Indonesia itself is due to the entry of cultures from outside countries which then began to be applied one by one by the people of Indonesia. Modernization is one way of life in the modern era where in their daily lives they depend on the development of science and technology. Modernization is different from the concept of westernization where westernization is a westernized lifestyle while modernization is a 21st century lifestyle.

Modernization described by Wilbert E. Moore in the work reveals that modernization is a change in the overall life of both in the field of technology and also social organizations from the traditional phase to a more economical and also more political direction by looking at the state of countries that are already stable. The modernization process has the following symptoms:²⁶²⁷

²⁶ Wilbert E. Moore, *Social Change* (Prentice-Hall, 2005).

²⁷ Kun Mariyati, "Modernization and Globalization," in *Sociology for Senior High School / MA Class XII* (Jakarta: Esis Erlangga, 2006), 35.

-
- a. In the field of culture, it is reflected in the increasing urgency of traditional Indonesian cultures by the entry of cultures from outside.
 - b. In the political field, it can be seen through the increasing number of new independent states after escaping colonialism and more democratic states, the birth of political institutions, and the increasing recognition of human rights.
 - c. In the economic field itself began to be marked by the increasing number of human needs for goods and services so that many industries have recently been built to meet human needs.
 - d. In the social field itself is marked by the increasing number of new groups that exist in society which then create social classes, such as middle social classes and social classes upwards which in it have a lot of diversity related to work whose roles vary.

In its symptoms, modernization in Indonesia has entered various fields in Indonesia, including in the field of Education. Which in the field of Education itself we can see during a pandemic like two years before. During the COVID-19 pandemic, many countries finally had to implement a *lockdown* system which in the regulations was not allowed to carry out outdoor activities. This causes many people in the world, including Indonesia, to inevitably have to keep up with the times. For example, in the use of technology itself, which at this time because it is still not allowed to gather together with the people closest to us, we finally start using *teleconference* applications such as zoom, google meet, video calls and others to conduct meetings with the closest people. From this we can see that Indonesian people have begun to use the sophistication that has been offered by technological advances.

Of course, the progress of the education system in Indonesia also has a long history, which when it was still in its own colonial era for indigenous people who wanted to get an education was limited to castes made by Europeans. Then then the struggle that had been carried out by the Indonesian people at that time proved since around the 1950s where the Indonesian people had begun to be able to feel education properly without any pressure from any party. At this time the world of education also began to be handled by political

hands. Education began to be used as a place of doctrination by those who had an interest in overthrowing the old order. During this period, teachers and students are required to be disciplined and honest by applying for national examinations modeled after the previous colonial period. Then after the old order, a new order emerged which began to be initiated to establish universities in each province so that the community was able to take the highest and best education possible in order to continue the nation's generation. In the new order, the world of Indonesian education has also progressed where there is no discrimination in it where everyone is considered equal, then everyone also has the same obligation and right to study in Indonesia. Until today, every Indonesian citizen is able to get a decent education of at least 12 years of compulsory education, namely from elementary to high school level for free in order to improve the quality of human resources in Indonesia.

In Indonesia itself, in addition to material education, students also get education such as character education. Character education has an understanding as a process of giving that is able to guide each student in the hope that they are able to become a human being who has feelings and charity. In character education, the things given are values, ethics, morals and also character whose own hope is that they are able to live well for themselves or with others and be able to realize it in their daily lives. Because character is a trait that causes treatment and also actions that a person will show to others. Therefore, character building is very important for the prospective successors of the Indonesian nation because in the future they will be the ones who will bring the direction of life of this country.²⁸

This is in line with Indonesia's planning for 2045 which year will be a golden generation for the State of Indonesia. The year 2045 is the year when the leadership seats will be occupied by today's youth. Various preparations have been made by the Indonesian government to face this period. There are also plans that have been presented by the Ministry of National Development Planning / Bappenas which are prepared in a vision, including: (1) human

²⁸ Rosidatun Rosidatun, "Understanding Character and Character Education," in *Character Education Implementation Model* (Gresik: Caramedia Communication, 2018), 23.

development and mastery of science and technology; (2) sustainable economic development; (3) equitable development; (4) strengthening resilience and governance. This has been prepared in advance by the Government of Indonesia because in 2045 Indonesia will face, among others, global demography, world urbanization, international trade, international finance, geopolitical changes, climate change, technological competition and also competition for natural resources. It takes careful preparation for the people of Indonesia to deal with it. Because Indonesia is a country that upholds the values of the nation's ancestors as stated in Pancasila and the 1945 Constitution, therefore with the advancement of the technological process the leaders of the Indonesian nation today hope that the successors of Indonesia will be able to face these times and follow the existing developments without leaving the original values. Therefore, character education is needed for Indonesian students at any level of education so that their original character as Indonesian citizens can be embedded and embedded in them. So they will not be easily shaken if exposed to the current of existing modernization progress, so that the original values of the Indonesian nation will not fade or disappear and be replaced with cultures from foreign countries.

In 2045 Indonesia will also get a demographic bonus which is a phenomenon where the population structure is very profitable in terms of development because the productive age population (15-64 years) in terms of development, because the productive age population (15-64 years) is very large, while the number of young people (0-14 years) is already small and the number of elderly population (65+) is not much so that the number of productive age in Indonesia will also be has a positive impact on Indonesia. This has led to the incessant government launching character education programs for the community. With the convenience that Indonesia has with many technological advances, it also makes it easier for government programs to provide character education for the Indonesian people.²⁹

²⁹ Sita Dewi, Dwi Listyowati, and Bertha Elvy Napitupulu, "Demographic Bonus in Indonesia: A Grace or Challenge," *Journal of Information System, Applied, Management, Accounting and Research* 2, no. 3 (2018): 17–23.

Plus at this time around 27.94% of Indonesia's occupation is lived by generation z whose age ranges from 9 years to 23 years where the generation is more sensitive to the development of existing globalization. Generation Z is also considered to include the younger generation where young people are also still synonymous with their mindset that quickly captures information and is also still very creative to develop ideas related to technology. And most of their lives are also more active in today's famous social media life such as Instagram, Tiktok, Whatsapp, Twitter and various other social media applications. Things like this should be used by the government to provide character education through technological sophistication. The inclusion of technological elements in character education efforts in Indonesia is one way that is quite effective if carried out by the government.³⁰

Because basically character education is not just telling about things that are classified as right or things that are classified as wrong. Character education is much more than that. For example, the holding of learning about Anti-Corruption Education at the Faculty of Law, Semarang State University. There is also the making of this course just not necessarily to complete education for 2 credits in semester 4. But the existence of this education is used as a place or forum for the younger generation so that in the future when they live in society, they are able to stick to their stance so as not to commit criminal acts of corruption. These methods cannot only be done through face-to-face direct learning in the campus area. But by incorporating technological sophistication, all students can also take part in Anti-Corruption Education learning as well as possible.

Such an example is related to the inclusion of technological elements at the time of character education. With the ease of using social media where its use itself does not limit the age of its users, it should be as an educated student to be able to take advantage of these opportunities. This opportunity can be used by conducting socialization or joint discussions carried out through video *teleconferences* such as Zoom and discussing how to prevent corruption, then it

³⁰ Antara Antara and Rr. Ariyani Yakti Widyastuti, "2020 Population Census, BPS: Generation Z and Millennials Dominate Indonesia's Population," Tempo, 2021.

can also be by utilizing applications such as Tiktok and Instagram to create content containing education to the public to stay away from corruption. Of course, this is also one of the first steps that can be taken by generation z in order to prepare themselves to face the modernization era so that they are also accustomed to the rapid development of technology today. If the younger generations are not left behind by technology, then it is possible that in the future the State of Indonesia will be able to become a developed country and also not leave behind the original values of Indonesia which are obtained through character education obtained through their schools or through their social media. Because modernization and character education are interrelated with each other, therefore as a smart young society, we must be wiser in utilizing the modernization era so that in the future Indonesia will also reap the fruits of the benefits that have been planted from an early age.

2. Hegemony in efforts to reform the culture of corruption in Indonesia

The demands for development in a country where society and government grow in an international environment have had varying consensus since independence was born. Just like a human being born in society, of course, the conception of a country is present because of the desire for civilization and change. The participation of government elites in building the Indonesian state can grow until now inseparable from the presence of proletarian society in this country that trusts each other in order to realize a system of order of state life. Starting from the leadership of the old order, the new order, to reform and until now the Indonesian nation has succeeded in overcoming various irregularities held by the government in processing and carrying out obligations as a form of consequence to Pancasila and the 1945 Indonesian Constitution and of course to its people. As a developing country, Indonesia still does not have a clear method in building the nation forward towards a developed country order like the welfare of life comes from the economic level of the community. This is inseparable from the long dark history suffered by the people as a result of colonialism that has long been grounded with their system of injustice to benefit

certain bourgeois people of their time. Indonesia, which was once an archipelago consisting of Islamic, Hindu, and Buddhist kingdoms, had dogmas in carrying out the lives of its people until the western people came with a hegemony where they used these facilities to understand the people of the archipelago at that time and of course with the aim of changing it to suit the goals of westerners where they wanted 3G (*gold, glory, gospel*). Since then the view that the people are the support of the life of the state has been squeezed out by the ruler to revive his power for a long time.

Change for the sake of change occurs born intellectual human resources through the process of Education. Injustice changes the fate of this nation on the common desire to bring about change for the sake of humanity and sovereign human rights. The concept of popular sovereignty exists as a result of absolute power. With this Montesquieu expresses his thoughts on the teaching of the *Trias Politica*, in which the conception of a state politics is divided into three parts to avoid absolute power, namely:³¹

- a. The executive is the executing power of laws.
- b. The legislature has the power of making and establishing laws.
- c. The judiciary is the supervisory power of the implementation of laws.

While JJ. Rousseau said "the state is founded and formed on the basis of the will of the people through a social contract. In the contract, each individual voluntarily and freely makes an agreement to form a state based on their ideals, desires, desires, and interests, which are the motivation for the formation of the state. The goals and ideals of the people are set forth in a social contract in the form of a constitution or Basic Law, which must be obeyed by the Government and all elements in the State." Thus, the government gets authority from the people directly to exercise power for the benefit of the people. If the ruler cannot carry out his obligations, then the power can be taken over again by the people.³²

³¹ Sutoyo Sutoyo, "The Concept of People's Sovereignty in the 1945 Constitution of the Republic of Indonesia," 2016.

³² Sutoyo.

It is very clear that Indonesia adheres to the trias politika legal system in establishing a state, namely Indonesia, the people who hold the highest order and the government is only part of the people who are tasked with carrying out their obligations in accordance with the will of the people and on the basis of a constitution that has been mutually agreed upon in the history of the establishment of a state.

But in another view, the cause of hegemony occurs in the socio-cultural life of society regarding the concept of none other than "power". Indeed, in the *triad concept of politics*, power is only a mandate. Whereas when a power is attached to humans it becomes a power. Michel Foucault, who was the pioneering philosopher of structuralism put forward the conception of power. "Foucault's concept of power was influenced by Nietzsche. Foucault argues that traditional political philosophy has always been oriented toward legitimacy. Power is something metaphysically legitimized to the state that allows the state to oblige everyone to obey. But according to Foucault, power is one dimension of relationships. Where there is relation, there is power". A symptom of the "tension" of the rule of law as well as economic development in Indonesia resulted in a correlation with the development ideology expressed by Jochen Ropke. During Soeharto's reign, Indonesia's development trilogy was growth, stability and equity. Producing a view used by Ropke, it looks like a phenomenon that focuses a lot on the order of economic growth and looks less strong when considering the usefulness of law as an element of national cohesion. Therefore, for this policy, there are many extreme problems that result in people's welfare because there are acts of corruption, collusion, and nepotism (KKN) that override moral rules in the state for economic and political benefits to take refuge using the power of "authority"³³. And then there was a gap over the gap created by the effects of corruption itself between the bourgeoisie and the proletariat. Whereas such phenomena can undermine the socio-political and economic order of the country, as has historically been

³³ Abdullah Khozin Afandi, "Michel Foucault's Concept of Power," *Theosophy: Journal of Sufism and Islamic Thought* 2, no. 1 (2015), <https://doi.org/10.15642/teosofi.2012.2.1.131-149>.

experienced by many countries, and will see the phenomenon of systemic corruption and its difference from sporadic corruption.

Political games included in hegemony mean that politics does not run in accordance with the rule of law, but takes place in accordance with influence, money, family, social status, and military power indicating a correlation between factors of malfunction of the legal system, political games, and most importantly the pressure of the dominant group with corruption factors. An understanding of the involvement of the function and legal system in Indonesia and in democratizing the life of society or state contains logical consequences and also confronts paradoxes that are deliberately made.

The extent of legal participation both from its functions and systems certainly permeates various aspects of life because law is a basis for society in the scope of education, politics, economics, social, culture. For this reason, many attract the interest of power holders in order to "manage" a law in a country. The management of law and justice is used by certain groups in government to include subjectivity and group interests so that they can be accommodated in the rule of law. Thus, his biased and harmful attitudes and actions gain juridical legitimacy because they hold the power to decide things even though they are contrary to morals.

The existence of law cannot be separated and will grow with cultural values and social structures that surround it. For this reason, why corruption always exists even though there has been a system and institution that serves in the judicial realm in the concept of *trias politika* described above, it is basically a very complex part of corruption and is related to aspects of life in the joint of legal democratization such as:³⁴

- a. Corruption in Correlation with Human Rights
- b. Corruption in its Correlation with the Socio-Juridical Dimension
- c. Correlation of Corruption with Socio-Cultural Dimension
- d. Correlation of Corruption with Socio-Economic Dimension

³⁴ Artidjo Alkostar, "The Correlation of Political Corruption with Law and Government in the Modern State (A Study of Political Corruption Practices and Their Mitigation)," *IUS QUIA IUSTUM Journal of Law* 16 (2009).

e. Correlation of Corruption with Socio-Political Dimension

D. Conclusion

Indonesia's current condition is in the era of social change that is disruptive in globalization. Through character education, it is certainly important to maintain the stability of this country's generation, especially the morality of Indonesia's young generation. We can see that the middle-class generation, which we can call students, can be said to be in a poor condition. *Acts of bullying, violence, corruption, anarchy and radicalism* can exist anywhere. The system of anti-corruption education which by developing anti-corruption character building in its curriculum contains great principles and challenges from the current condition of corruption as a cultural thing, but the formation of anti-corruption character must be continuously carried out as a form of efforts to overcome corruption in the future. Character education is a process of giving that is able to guide each student in the hope that they are able to become a human being who has feelings and charities, the things given are values, ethics, morals and also character whose own hope is that they are able to live well for themselves or with others and be able to realize it in their daily lives. Because character is a trait that causes treatment and also actions that a person will show to others. Therefore, character building is very important for prospective successors of the Indonesian state because in the future they will bring the direction of the fate of the nation's life. With the participation of technology and modernization in various fields will foster new hegemony in changing³⁵ the old order of life to a new concept order in the future both in the field of education and government matters by leaving classical culture or *ewuh-pekewuh* and indicating the occurrence of structured and institutionalized corruption so far, we can reduce it with integrated system methods and ownership of productive human resources in welcoming Indonesia corruption-free, integrity, and character.

³⁵ Rosidatun, "Understanding Character and Character Education."

E. Acknowledgment

None.

F. Declaration of Conflicting Interests

The authors declare that there is no conflict of interest in this research or the publication of this research.

G. Funding Information

None.

H. References

- ADB. "Anticorruption Policy." Asian Development Bank, 1998.
- ADB. "What Is Corruption?" Transparency Internasional: the Global Coalition against Corruption, n.d.
- Aisyah, Aisyah. "Pengaruh Pendidikan Antikorupsi Terhadap Sikap Tanggungjawab Dan Kemampuan Berpikir Kritis Di Kelas V SD Negeri 02 Pliken." Universitas Muhammadiyah Purwokerto, 2018.
- Alatas, Syed Hussein. *The Sociology of Corruption: The Nature, Function, Causes and Prevention of Corruption*. D. Moore Press, 1968.
- Alkostar, Artidjo. "Korelasi Korupsi Politik Dengan Hukum Dan Pemerintahan Di Negara Modern (Telaah Tentang Praktik Korupsi Politik Dan Penanggulangannya)." *Jurnal Hukum IUS QUIA IUSTUM* 16 (2009).
- Antara, Antara, and Rr. Ariyani Yakti Widyastuti. "Sensus Penduduk 2020, BPS: Generasi Z Dan Milenial Dominasi Jumlah Penduduk RI." *Tempo*, 2021.
- Association of Education Communication & Technology (AECT). *International of Technology the Definition and Domains*. Washington, DC, 1994.
- Badan Pengembangan Bahasa dan Perbukuan. *KBBI V (Kamus Besar Bahasa Indonesia Edisi Kelima)*. Jakarta: Kementrian Pendidikan dan Kebudayaan Republik Indonesia, n.d.
- Budiyanto, H. Mangun. *Ilmu Pendidikan Islam*. Yogyakarta: Griya Santri, 2010.
- Dewi, Sita, Dwi Listyowati, and Bertha Elvy Napitupulu. "Bonus Demografi Di Indonesia: Suatu Anugrah Atau Tantangan." *Journal of Information System, Applied, Management, Accounting and Research* 2, no. 3 (2018): 17–23.

- Handoyo, Eko. *Pendidikan Antikorupsi*. Yogyakarta: Penerbit Ombak, 2013.
- Khozin Afandi, Abdullah. "Konsep Kekuasaan Michel Foucault." *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 2, no. 1 (2015). <https://doi.org/10.15642/teosofi.2012.2.1.131-149>.
- Mariyati, Kun. "Modernisasi Dan Globalisasi." In *Sosiologi Untuk SMA/MA Kelas XII*, 35. Jakarta: Esis Erlangga, 2006.
- Moore, Wilbert E. *Social Change*. Prentice-Hall, 2005.
- Muhammad Sulhan. "Pendidikan Karakter Berbasis Budaya Dalam Menghadapi Tantangan Globalisasi." *Visipena Journal* 9, no. 1 (2018): 159–72. <https://doi.org/10.46244/visipena.v9i1.450>.
- Nurkholis, Nurkholis. "Pendidikan Dalam Upaya Memajukan Teknologi." *Jurnal Kependidikan* 1, no. 1 (1970). <https://doi.org/10.24090/jk.v1i1.530>.
- Rosidatun, Rosidatun. "Pengertian Karakter Dan Pendidikan Karakter." In *Model Implementasi Pendidikan Karakter*, 23. Gresik: Caramedia Communication, 2018.
- S., Djayeng Tirta. "Implementasi Kewaspadaan Nasional Terhadap Bahaya Korupsi Di Lingkungan Aparatur Pemerintahan Guna Menumbuhkan Kesadaran Hukum Dalam Rangka Ketahanan Nasional." In *Kertas Karya Perorangan (TASKAP) Program Pendidikan Reguler Angkatan (PPRA) XLVI*, 20. Lembaga Ketahanan Nasional RI, 2011.
- Samani, Muchlas, and Hariyanto Hariyanto. *Konsep Dan Model Pendidikan Karakter*. Bandung: Remaja Rosdalarya, 2016.
- Sugiyono. "Metode Penelitian Kuantitatif, Kualitatif Dan R&D. In Metode Penelitian Kuantitatif, Kualitatif Dan R&D." *Koleksi Buku IPT Perpustakaan Universitas Negeri Malang*. Bandung: Alfabeta, 2011.
- Sutoyo, Sutoyo. "Konsep Kedaulatan Rakyat Dalam Undang-Undang Dasar Negara Republik Indonesia Tahun 1945," 2016.
- Suyanto, T. "Pendidikan Anti Korupsi Dan Pengembangan Pendidikan Antikorupsi Budaya Sekolah." *JPIS* 23, no. 8 (2005): 15–28.
- Tahir, M. Yusuf. "Peranan Teknologi Pendidikan Dalam Peningkatan Mutu Pendidikan." In *Prosiding SIDKUN 2016: Seminar Islam Dan Kelestarian Ummah Peringkat Serantau*. Makassar: Universitas Islam Negeri Alauddin Makassar, 2016.
- Tilaar, H.A.R., and Mukhlis Mukhlis. *Pendidikan, Kebudayaan, Dan Masyarakat Madani Indonesia*. Bandung: Remaja Rosdakarya, 1999.
- Widhiyaastuti, I Gusti Agung Ayu Dike, and I Gusti Ketut Ariawan. "Meningkatkan Kesadaran Generasi Muda Untuk Berperilaku Anti

-
- Koruptif Melalui Pendidikan Anti Korupsi." *Acta Comitas* 3, no. 1 (2018): 17. <https://doi.org/10.24843/ac.2018.v03.i01.p02>.
- Widiyono, Aan, and Izzah Millati. "Peran Teknologi Pendidikan Dalam Perspektif Merdeka Belajar Di Era 4.0." *Journal of Education and Teaching (JET)* 2, no. 1 (2021). <https://doi.org/10.51454/jet.v2i1.63>.
- Wijayanti, Ardian. "Pembentukan Karakter Peserta Didik Melalui Pembelajaran Pendidikan Agama Islam (PAI) (Studi Kasus Di SMA Negeri 1 Ngadiluwih Kediri) Di Kecamatan Ngadiluwih, Kabupaten Kediri, Propinsi Jawa Timur." IAIN Kediri, 2017.
- Wijayanti, Daru. *Revolusi Mental: Menumbuhkan Jiwa Antikorupsi*. Yogyakarta: Indoliterasi, 2016.
- Zulaikha, Aida Ratna. "Pendidikan Menuju Karakter Generasi Emas Yang Tidak Korupsi." Pusat Edukasi Antikorupsi, 2022.