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Hierarchy of Anti-Corruption Values in Strengthening the Sustainable Anti-Corruption Education

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Abstract:

The issue raised in this study is the implementing personnel's lack of understanding of the hierarchy of values of anticorruption education (PAK). Besides, it also raises the differences in the policy applied for the implementation of PAK, preventing sustainable development of the anticorruption education. The research is aimed to know the values of PAK, the categories of PAK values, the hierarchy of PAK values, and the continuous model of PAK. The study belongs to descriptive qualitative research of which the data are books and journals discussing the PAK values and education. The data were collected through library study and they were analyzed using hermeneutics technique employing interpretation and verstehen methods. The results show that the values consist of the main values of PAK and the positive values shaping anti-corruption behavior. The main values are higher than the positive values. The values were graded from the lowest to the highest in the following orders: honesty, responsibility, hard work, and integrity. The level of PAK values can be implemented in the formulation of PAK learning outcome, both cognitive and affective, in all levels of education. All of these support the actualization of sustainable PAK learning.

Keywords: PAK values, the main values of anticorruption, positive values shaping anticorruption behavior, hierarchy of anticorruption values.

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I. INTRODUCTION

Corruption has become a serious issue and has great impact on the people, especially on the economics aspect [1] [2]. It is similar to a cancer harming the body that sometimes causes fatality [3]. To break the spread, eradication is no longer sufficient. Instead, preventive actions are more necessary [4] [5]. Eradication and prevention of corruption must be overcome seriously and comprehensively, in all aspects of life [6]. It cannot be carried out partially because it will open the opportunity of further occurrence. Corruption happens for several aspects: human, regulation,

bureaucracy, political wills, commitment, law enforcer's consistency, and the people culture [7] [8]. The effort to overcome corruption should include all the causes. The strategy can be done through improving the integrity and ethics of state officials, stabilizing and accelerating bureaucracy reformation, strengthening the anticorruption culture in the society, and enforcing strict, consistent, and integrated law [9]. The stabilization and acceleration of bureaucracy reformation as well as strengthen of the culture will substantially be significant to change the mindset, attitude, and mental, as well as work

culture and behavior. The four aspects of the human resources need the role of education [10] [11]. Education can be used to prevent corruption through the internalization of values or wisdom.

[12] [13]. Anticorruption values and behavior can be shaped through education, in that it needs educational system that includes the materials to help students understand the values; thereby allowing them to protect every individual from the danger of the crime [14] [15]. In this case, anticorruption education (*PAK-Pendidikan Anti Korupsi*) as the government policy, regulated in the Law Number 30 of 2002 on Corruption Eradication Commission and Presidential Instruction Number 4 of 2005 on Corruption Eradication Acceleration, must play sustainable role. In the process, it becomes the media to transfer the knowledge of corruption and anticorruption, to shape the anticorruption characters, to develop moral awareness of anticorruption, and develop the skills of anticorruption [16]. PAK is meant to improve the society's understanding of the danger exposed by corruption in the life of the people and the nation, as well as of the family. Besides, it improves the people's awareness that the gain of corruption cannot be compared to the sufferings resulted from it. It is necessary to note that PAK is significant part of anticorruption prevention.

In the practice, PAK needs further evaluation and refreshment. It is the values of education, of which the results cannot be directly observable or enjoyed. The people's understanding of corruption is limited to cases or places of corruption. They do not know about the exact definition and legal policies related to corruption. In addition, the people see behaviors, such as lateness, cheating during exam, and honesty, as common or usual [17]. Indeed, there are significant aspects in PAK: knowledge about corruption, development of anticorruption behavior, changes in anticorruption attitude, moral education, and development of anticorruption characters [18]. Daily behaviors become one of the factors persuading human

beings to do corruption [19]. Referring to the aspects, PAK needs sustainable efforts that are supported by the cooperation of various parties.

PAK explains, reviews, applies, and habitualizes the anticorruption values. They include honesty, awareness, independence, discipline, responsibility, hard work, modesty, courage, and fairness [20] [21]. According to Frondizi, the values include several characters; those are the inexistence of substantive, parasitic, polarized, and hierarchical [22]. Values are not seen as real substance. Instead it is an abstract quality (has no substantiality). The value of an abstract quality cannot stand on its own, in that it needs a media or place. Value is known by human only when it is attached on particular things (parasite). Value can also be recognized through the opposite of the quality (polarity). For example, honesty is identified as opposing lies. Values are hierarchical, meaning that there are lower and higher values depending on the importance in the hierarchical chart. The hierarchy serves to stimulate creative as well as increasing the quality of people's morality [23].

Scheler defined [24] criteria of values hierarchy as eternal, shareable, basic, in-depth, and relative. The level is even higher if the values are unchangeable, undividable, basic, emotionless, and absolute. Meanwhile, according to the Corruption Eradication Commission (KPK), the division of anticorruption values is based on the sense of urgency, effects, and significance for moral self-concept [25]. There are several values hierarchy, such as those proposed by Max Scheler, Walter G. Everest, and Notonagoro. The orders of values according to Scheler are pleasure, vital, and spiritual. Meanwhile, Walter G. Everest suggested eight categories: economy, physical, entertainment, social, character, aesthetic, intellectual, and religious values. Notonagoro divided values into three: material, vital, and spiritual criteria [26].

The values of PAK as part of values, in general, should be polarized, hierarchical. The values should not be substantive and parasitic. The hierarchy of

the values becomes the consideration in determining the learning outcome of PAK. The PAK values are achieved stage by stage, according to the level of education. The stage brings the consequence to the sustainable PAK learning. Indeed, the PAK learning outcomes for all level of education have been established [27], [28], [29], [30], [31]. However, it necessary to arrange the learning outcomes based on the level of cognitive, affective, and psychomotor. The novelty of the recent study lies in the analysis of the hierarchy of PAK values and the implementation of sustainable anti-corruption education. The study aims to find the types of PAK according to several experts, to provide evidence of PAK values hierarchy, and to provide examples of the implementation of PAK values.

II. METHOD

The study belongs to library research with descriptive qualitative method. The stages include data collecting technique, data reduction, and conclusion. The data were collected through library review to obtain the information and explanation about the concepts of values and the values related to PAK. The references include “PAK untuk Perguruan Tinggi (PAK for Higher Education)” (Kemeristekdikti,2018); “Pendidikan Antikorupsi di Sekolah (Anticorruption Education at School)” (Agus Wibowo, 2013), “Pendidikan Antikorupsi (Anticorruption Education)” (Eko Handoyo. 2013); “Pendidikan Antikorupsi dalam Keluarga, Sekolah, dan Masyarakat (Anticorruption Education in the Family, at School, and Society)” (Sumaryati,dkk, 2019); “Kajian Kristalisasi nilai-nilai Antikorupsi (Review of the Anticorruption values crystallization)” (KPK, 2016), “Character Strength and Virtues: A Handbook and Classification.” (Peterson, C,dan Seligman, M.E.P. 2004), “Der Formalismus in der Ethik und die Materiale Wertethik” (Scheler, Max. 1954), dan “ Filsafat Pancasila”(Kaelan, 2009). Besides, other resources were taken from journal, either national or

international. The information and data were taken note in the form of quotation, paraphrase, summary, and precise [32]. The data were analyzed using hermeneutics method with methodic, description, verstehen, interpretation, and heuristics [33] [34] [35]. The analysis begins by describing the data and information, continued by understanding the meaning, translating the sources that are written in the foreign language, and the last is synthesizing the interpretation to become the result of the research.

III. RESULT AND DISCUSSION

The formulation of PAK values is the implementation of the Undang-Undang Nomor 30 Tahun 2002 (Law Number 30 of 2002), article 13 letter c, that is the Corruption Eradication Commission is given the authority to hold an anticorruption education in each level of education. At the beginning, PAK values are the results of the discussion among experts in 2007. The values include integrity, honesty, responsibility, hard work, awareness, modesty, justice, courage, thankfulness, optimism, independence, and discipline [36]. Next, in 2008, it was proposed to the Ministry of National Education to be the part of educational system in Indonesia. In 2009, the government established a policy regarding the addition of anticorruption education in the school subjects, particularly religious education, Pancasila and Civic, and counseling. The PAK values are reduced into nine, those are honesty, awareness, independence, discipline, responsibility, modesty, hard work, courage, and justice [37] [38]. In 2016, the Division of Education and Community Service of the Corruption Eradication Commission reviewed the PAK values, aiming to improve the evidence of the formulation of PAK values. In the study, the values were simplified through crystallization. It was divided into two categories: the main values and positive values. The former refers to the virtues in the hierarchy of moral evaluation, while the latter refers to the additional

values that strengthen the anticorruption behaviors. The former includes integrity, honesty, responsibility, and hard work. Meanwhile, the latter includes awareness, modesty, fairness, courage, thankfulness, optimism, independence, and discipline [39].

Integrity is understood as originality, or see things as they are [40], the consistency between what are said and what are done [41], the values essential in an ethic [42]. Honesty is understood as a true deed or behavior, no more and no less [43]. Honesty also means sincerity, morally correct virtuous. Besides, it is free from fraud [44]. Hard work means behavior showing serious efforts to solve a problem and overcome an obstacle [45]. Responsibility refers to an individual's obligation to do all the tasks and functions effectively and efficiently, to take all the consequence of the action, and to do the deed according to their nature [46].]. Integrity, honesty, hard work, and responsibilities are included in the main values of anticorruption because they show the wholeness of an individual. It is the evidence that a person is integrating all values of anticorruption and makes himself a strong Indonesia [47].

The positive values serve to support the realization of the main values of anticorruption. Awareness means paying attention [48], leaving the ego, and considering the harm that they may cause to others. Modesty means humble behavior, prioritizing the aims and advantages, unpretentious, fulfilling the needs instead of desire [49]. Fairness means neutral and objective, as well as thoughtful upon the self, others, and God. An individual having this quality will avoid corruption. Courage is the act to strive for the virtues as well as confident in overcoming problems. Being courageous means having the ability to tell openly that something is right or wrong. Thankfulness is the ability to spare the time to thank for everything. There are four dimensions of this quality: intensity, frequency, span, and density. Having the four dimensions means seeing the environment as positive; in that, he will be grateful for the events and occurrence in life, as

well as thanking anyone who has done good thing. Thankfulness is actualized to all human (personal) or to God (transpersonal) [50]. Optimism is understood as the best expectation that goes along the efforts to achieve the goals. There are three dimensions of optimism: permanence, pervasiveness, and personalization. An optimist person will think that good event will be permanent, while the bad ones are temporary; good events happen to all the deeds, while bad events happen only in particular situations (pervasiveness). In addition, optimist person will think about the causes of good events, while the pessimist will think about the causes of bad event (personalization) [51]. Independence means a person's ability to make decision; and behave according to his own common sense and take responsibilities of the actions. Independence includes three aspects: emotional independence, behavioral independence, and values independence. An individual will be able to detach himself from parents (emotional independence), able to make any decision and implement it (behavioral independence), and have strong principles in distinguishing the right from wrong, good from bad, or important and unimportant [52].

Categories of PAK Values

The values of PAK in this study consist of twelve aspects, as mentioned in the previous part. Meanwhile, Undang-Undang No. 30 tahun 2002 (the Law Number 30 of 2002) regarding the Corruption Eradication Commission, as well as other references discussing anticorruption education, mention nine values. Three values have been reduced; those are integrity, thankfulness, and optimism. Integrity was reduced because it is the combination of all anticorruption values within an individual. Besides, integrity value is actualized in other values of anticorruption. Meanwhile, thankfulness is integrated into modesty. When an individual behave less excessively, fulfills what is needed instead of what is desired, he is said to be thankful in the social context [53]. An individual's modesty is the reflection of thankfulness.

Meanwhile, optimism is integrated into hard work because it contains the maximum efforts to achieve the goals [54]. The optimists have the excitement and determination to do the best.

The PAK values, according to the concept proposed by Scheler [55] are included in spiritual values. They relate to an individual's spirituality. In this case, PAK values should be the vital values that must exist within the life of the people and the nation. Meanwhile, according to Walter G. Everest, the values are categorized under social, character, aesthetics, intellectual, and religious values. The PAK values contain the social mission not to harm or disturb other people. As characters, the values are expected to be internalized in an individual's personality. They are aesthetic because anticorruption becomes the individual's beauty. The person will feel comfortable, calm, and peaceful. The values belong to intellectual values because they lead the person to think cleverly in making decision. They also mean religious because the values are in accordance with religious values. Indeed, they are the derivation of religion. Meanwhile, Notonagoro includes PAK values as vital and spiritual. PAK values are necessary to actualize a civilized and dignified society. Meanwhile, they are spiritual, in that the values are closely related to the spiritual aspect of an individual, which include virtues, goodness, beauty, and sacredness.

Hierarchy of PAK values

Referring to Frondizi, related to the four characteristics of values (less substantive, parasite, polarized, and hierarchical), PAK values are not substantial and parasitic. They are polarized and hierarchical [56]. It means that PAK is not something real, but abstract. It needs media and cannot stand on its own. PAK values can be recognized through the negative qualities of values. Besides, PAK values are hierarchical. They are arranged according to the sense of urgency, effects, and significance of moral self-concept [57] and

based on their characters, those are eternal, unchangeable, undividable, basic, emotionless, and absolute [58]. Based on the categories of the first values that go from the lowest to the highest, the positive values come first. The main values of anticorruption is from the wholeness of human's soul, in that it develops the cognitive, affective, and psychomotor aspects. Meanwhile the positive values shaping the anticorruption behavior are from some parts of the human's soul [59]. The hierarchy of the main values [60] from the lowest to the highest are honesty, responsibility, hard work, and integrity. Integrity is placed at the highest position. Honesty determines the actualization of responsibility. Responsibility determines the values of hard work. An individual with integrity tend to actualize the values of hard work, responsibility, and honesty.

The importance of hierarchy of PAK values in sustainable PAK

Based on the hierarchy, the main values (integrity, honesty, hard work, and responsibility) should be developed in all levels of education, while the positive values (awareness, modesty, fairness, courage, thankfulness, optimism, independence, and discipline) are optional, of which the implementation following the needs of the educational institutions and of the classroom setting. The recommendation of the positive values be the supporting factors of PAK values allow the educational institution to select the activities that have been adjusted to the condition of the students as well as to the capability of the institution to achieve the goals. The recommendation is expected to clarify and facilitate the establishment of the policy for the implementation of sustainable PAK in the learning process at school. The implementation refers to the theory of cognitive development suggested by Benjamin S. Bloom [61] and affective development by Krathwohl [62]. Sustainable PAK learning outcome particularly the cognitive aspect refers to Bloom taxonomy is presented in the following table 1:

Table 1 Sample of Cognitive Learning Outcome of Sustainable PAK Learning

	PAUD (Early childhood)/TK (Kindergarten)	Elementary School / the equal	Junior High School / the equal	Senior High School / the equal	Higher education/the equal
Cognitive learning outcome of the main values of PAK	Level C1: Remembering (taking notes, copying, writing) the values of honesty, responsibility, hard work, integrity	Level C2: Understanding (defining, explaining, proposing, elaborating) the values of honesty, responsibility, hard work, integrity	Level C3 and C4: Applying (investigating, applying, processing, conducting, habitualizing) and analyzing (solving, confirming, transferring, selecting, measuring, diagnosing, concluding) the values of honesty, responsibility, hard work, integrity	Level C5: Evaluating (comparing, distinguishing, considering, assessing, criticizing, separating, predicting) the values of honesty, responsibility, hard work, integrity	Level 6: Creating (collecting, designing, arranging, composing, combining, constructing, formulating, connecting, presenting) the values of honesty, responsibility, hard work, integrity

Meanwhile, the affective learning outcome of sustainable PAK is presented in the following table 2:

Table 2 Sample of Affective Learning outcome for Sustainable PAK

	PAUD (Early childhood education)/TK (Kindergarten)	Elementary School / the equal	Junior high school / the equal	Senior High school / the equal	Higher education / the equal
Affective learning outcomes of the PAK main values	Receiving the values of honesty, responsibility, hard work, and integrity	Receiving and responding to the values of honesty, responsibility, hard work, and integrity	Receiving, Responding to, and assessing the values of honesty, responsibility, hard work, and integrity	Receiving, responding to, assessing, and organizing the values of honesty, responsibility, hard work, and integrity	Receiving, responding to, assessing, organizing, and characterizing the values of honesty, responsibility, hard work, and integrity

Referring to the example in formulating the learning outcome for cognitive and affective aspects, the implementation of PAK learning is relatively more systematic. Besides, it gives more contribution to strengthen the sustainability of PAK. Further, it is expected to develop the anticorruption Indonesian society.

IV. CONCLUSION

Based on the discussion on the urgency of the hierarchy of PAK values in strengthening sustainable PAK, it can be concluded that the values of PAK belong to spiritual values (spiritual, character, aesthetics, and intellectual values), vital values, and society values. The values are hierarchical, in that the main values of anticorruption are in the higher position compared to the positive values that shape the anticorruption characters. More specifically, the hierarchy of the main values from the lowest to the highest starts from honesty, responsibility, hard work, to integrity. The hierarchy becomes one of the considerations in formulating the policy for the implementation of sustainable PAK. The main values of PAK are recommended to be included in the learning process in all level of education, while the positive values are treated as the supporting factor.

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