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An idea for education of corruption eradication in Indonesia: Five levels of corruption and their solutions

Hikmat

¹Faculty of Social and Political Sciences, Sunan Gunung Djati State Islamic University, Bandung, Indonesia.

(Email: hikmat@uinsgd.ac.id)

Abstract

The research investigated the extent and areas of massive corruption in almost all areas of the Indonesian government, across departments, levels of public office, and ministries. Indonesia's Corruption Perception Index (CPI) in 2022 scored 34, ranking 110 out of 180 countries, marking the worst decline since the reform era. The corruption involved 525 cases and 612 suspects, costing the country US\$2.2 billion. Based on the descriptive analysis method, this study found that corruption occurs through five levels of areas, which I termed corruption by need, corruption by gate, corruption by read, corruption by lead, and corruption by meat. This new finding is expected to contribute to the sociology of corruption and anti-corruption education to address this severe problem through an educational model that should be organized in those five levels to achieve good governance and a clean government.

Keywords: Anti-corruption education, Corruption levels, Corruption, Corruption types, Indonesia.

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1. Introduction

Corruption is one of the major moral problems of humanity that occurs in almost all countries in the world, which has a significant effect on world political and economic development [1]. Countries have tried to tackle their corruption problems in various ways. According to IMF estimates in 2016, the cost of bribery amounted to 2% of global GDP [2]. Most researchers conclude that corruption is detrimental to growth, has an adverse impact on a country's economy Policardo and Carrera [3] increases poverty, reduces investment, and harms the allocation of government spending and debt [4]. Corrupt practices vary widely across countries according to their economic levels and socio-political conditions. In recent decades, policies regarding corruption and anti-corruption issues have received special and serious attention, but the results have not been satisfactory.

Indonesia is a country with a high level of corruption. It has been a disease that has eaten away at and destroyed the nation for 78 years, with no sign of decline or reduction. During the New Order government, corruption was practiced mostly

centered in the state palace during President Soeharto's 32 years of leadership, which later brought down the New Order regime itself [5, 6]. To date, corruption has developed systemically in almost all government departments, in parliament and among state officials [7]. Corruption is no longer a violation of the law and religion but has become a tradition even for those who claim to be religious and worship well [8-10]. The alarming level of corruption in Indonesia has prompted significant efforts to eradicate corruption, including the establishment in 2016 of a special institution, the Corruption Eradication Committee (KPK), but still far from satisfactory results. During the reformation period, it became even worse.

At its peak, in the era of Joko Widodo's two-term presidency, corruption took place massively in all lines of government that ran through the mechanism of power, nurtured and cultivated in various departments, and almost all public positions [11-13]. Corruption is almost perfect in various departments and levels of public office, from regents to ministries. Transparency International launched the 2022 worldwide Corruption Perception Index (CPI) results under the theme: Corruption, Conflict and Security. The CPI is a composite indicator to measure perceptions of public sector corruption on a scale of 0 (highly corrupt) to 100 (very clean) across 180 countries and territories based on a combination of 13 global surveys and assessments of corruption according to business sector perceptions and expert judgment since 1995. In the 2022 GPA, Indonesia scored 34 or ranked 110 out of 180 countries, the worst decline since the reform era. Corruption occurred involving 525 cases and 612 suspects, costing the state IDR 33.655 trillion or 2.2 billion US dollars [14]. This is what makes corruption in this country difficult to eradicate.

Until now, the government seems not to know how to act, and there is almost no solution. Changing governments and corruption do not decrease but rather increase. The score of 34 is down 4 points from 2021, with a score of 38/100, which is the most drastic decline since 1995, said Wawan Suyatmiko, Deputy Secretary General of Transparency International Indonesia. Good governance and a clean government are only ideals. Opportunity is the biggest driver of all criminal behavior, including corruption [5, 15-17]. A state official can be strong in principle and character, can be strong in religion and integrity, and have no intention of committing corruption, but when the opportunity, atmosphere, and system are favorable, corruption can occur. In countries that are less corrupt, the strength of principle and integrity is met or supported by opportunities that are difficult to find through the strictness of the law and a strong administrative control system, so that corruption does not flourish.

This article is important because it will reveal five levels of corruption in Indonesia from the opportunity factor. This factor has not been explained much in other corruption eradication studies and research. This research is expected to contribute to the sociology of corruption, anti-corruption education, and corruption eradication in Indonesia or around the world in general.

2. Methods

Descriptive analysis is undoubtedly a relevant, flexible, and widely used method in a variety of social science research fields, including the study of the phenomenon of corruption [18, 19]. As a qualitative study, this article employs a descriptive analysis method to approach the phenomenon of corruption in Indonesia by describing and analyzing the levels and areas of corruption that occur in various government agencies, departments, and institutions. The levels and areas of opportunity for corruption described in this research are assumed to be the cause of almost all corrupt behavior, from small to large scales [17, 20].

This method compares with the results of corruption studies conducted by other researchers that take place in state agencies, departments, and institutions to find differences and advantages. Data on the levels and areas of corruption in Indonesia obtained from analyzing the phenomena that occur from all corruption behaviors are formulated as the findings of this research.

3. Results and Discussion

Corruption in the reform era is not only crazier but has almost buried the republic called Indonesia. The country reached its nadir and almost drowned in the depths of the ocean of corruption. The state is not a solution but a breeder. The state is not a shaver but a fertilizer. The reform era has opened the veils of the corruption mafia more massively and openly [7, 11, 13, 21, 22]. If what happened in the New Order era was 'priestly corruption' carried out by the central authorities in the state palace, in the reform era it is 'congregational corruption' carried out in mutual cooperation by the mafia of inter-departmental officials, the legal apparatus, the police, the governors and regents, members of the central and regional parliaments and political party figures. Everyone is competing to rob their own country. The area of corruption is no longer about state budget funds, even the sacred religious realm is not free from the greed of corruption. The Qur'an, the holy book of religion containing moral guidelines from God, was also corrupted in its printing and distribution [8, 23-25]. In the COVID-19 season, social assistance for victims, medicines and anti-covid vaccines from the state were also corrupted by the minister himself until he went to prison.

Everyone is doing everything possible for one purpose: to gain as much profit as possible and enrich themselves in a short period of time. Indonesia seems to have been sterilized from clean areas because state officials who are supposed to set an example are even racing to hunt corruption, racing to get rich [26-28]. During the 2004-2014 period of power, the largest ruling party, the Democratic Party, came up with a slogan that embarrassed itself: "Say no to corruption!" However, the Inspector General of Police, Joko Susilo, who was supposed to oversee the police force to enforce the law, instead committed massive corruption and amassed blind wealth. Banten's governor, Ratu Atut, and his family dynasty played the role of a corruption octopus in the province for decades. Even Akil Mochtar, the head of the honorable institution, the Constitutional Court, which should be the last bastion of law enforcement and protection, has committed a series of bribes and massive corruption without shame or guilt.

The source of all corrupt behavior is the weakness of the soul, which is the basis of low consciousness that defies the satisfaction of objects and material pleasures in the form of the image of being rich [5, 17, 29]. Weakness of spirit and low consciousness encourage people to pursue their desires without thinking about self-dignity and its consequences [17, 30, 31]. Weakness of spirit and lack of awareness make oneself dominated by the short-sightedness of the mind: Earning money and accumulating wealth in the image of momentary and false pleasures in a self-defeating way.

Corruption is a matter of consciousness, not a matter of rich or poor [7, 32, 33]. Rich people do not corrupt, and poor people do not commit crimes because of their consciousness, not because of their economic status. If corruption is caused by economic conditions, wouldn't the corruptors be high-ranking officials, i.e., state rulers and political party officials? Weren't the perpetrators of the Hambalang corruption party bosses? Isn't the corruption of governors and regents crazy? Weren't the wealth accumulators the Inspector General of Police and the Chief Justice of the Constitutional Court? [7, 34].

The core quality of man is his consciousness [25, 35, 36]. It is consciousness that makes man a human being or an animal. The environment affects the formation of consciousness. A material environment will form a false consciousness that pleasure resides in money, materials and wealth, that pleasure is perched on the coffers of wealth and material glamor [11, 37, 38]. The values of respect, reverence and admiration are devoted to the quantity of possessions. Human beings as noble creatures equipped with spirit and intellect, metamorphose to degrade themselves into just a body, a pile of objects, several accounts and a misleading shadow of pleasure.

In a material environment, everyone is impoverished in spirit by being made to thirst for physical gratification [38]. The richness of the soul is not only made unattractive but also frowned upon, and it does not become the handle of consciousness. When the pursuit of pleasure becomes a common virtue and the possession of objects becomes a badge of honor, what ensues is materialization, the erosion of the soul, and the mass extermination of the spirit [37]. The result is a sick society darkened from the light. Truth is lost, moral grandeur disappears, nobility vanishes, and values are annihilated and inverted: wrong becomes right, and right becomes wrong.

The very high level of corruption that has become the mentality of the nation shows that weakness of spirit and low awareness are common characteristics of Indonesian people [39, 40]. Overcoming corruption in Indonesia, therefore, can only be done by strengthening the soul to be able to resist the temptation to get rich quickly through wrong means and raising awareness to revive the truth and affirm it in self and life.

Some people require two things in the fight against corruption: the rule of law and the example of state officials [41-45]. This is true, but the law can only be firm and authoritative in the hands of its enforcers who have integrity and moral supremacy. The 7 cleanest countries in the world from corruption released by Transparency International Indonesia (TII) as an international organization aimed at fighting political corruption in 2022, namely Denmark, Finland, New Zealand, Norway, Singapore, Sweden and Switzerland, then 5 countries in Southeast Asia above Indonesia, namely Singapore, Malaysia, Timor Leste, Vietnam and Thailand, are examples of countries led by awareness and strength of spirit. The law in Indonesia has been weak not because of the law but because of the weak souls of its law enforcers, the low dignity and awareness of its state apparatus, so that corruption is carried out by the two pillars of law enforcement itself [27, 28].



Figure 1.
Corruption Perceptions Index 2022.

Likewise, the requirement for exemplary state officials is crucial. Leaders and state officials will only be free from

corruption and become role models for their communities if they possess the mental strength to realize that being an official is not for self-enrichment and wealth-seeking, especially through shortcuts via power facilities. Developed countries have succeeded in suppressing their corruption rates to very low levels because of the strength of the human spirit to uphold the law and the ability to follow the dictates of conscience.

Both have become a system of consciousness shared by all components of the nation which then gives spirit to legal institutions.

4. Anti-Corruption Education

The small amount of corruption in a country is an indicator of the success of education. In other words, anti-corruption education will greatly affect the level of corruption in a country [43]. The challenge for Indonesia, then, is to create an education strategy that achieves two main goals: First, shaping the mental strength of citizens, especially those who will become officials, and second, awareness of living with dignity. The 20% education budget from the state budget will be in vain if it does not produce these goals. Evidently, education is not a degree, not intellect and cognitive intelligence alone [27, 46]. Without moral commitment, everything will only be clever. Intelligence without morality will only be a tool for the advancement of evil (reference). In the modern advanced and secular world, many people may deny the importance of morality, but the motto of the University of Pennsylvania, Philadelphia, should be a reflection and example of moral commitment because its slogan is: "Scholarship without morals is useless."

Strength of spirit and a dignified life can only be expected from two things: Religious awareness and education [10]. Religious awareness and education are more directed towards the formation of mental strength and mental quality. Religion and education are inseparable: Education as a process of becoming, religion as the spirit of awareness [24]. The mistake of education in Indonesia so far is that its orientation is more on the forms of formality, memorization, mastery of religious material, ritual piety and the splendor of symbols, not on the substance [8, 13]. As a result, among Muslims, the lively *da'wah* in the public sphere is not directly proportional to the awareness of soul strength and the formation of mental attitudes when religious people face concrete problems, namely the temptation of money, material charm and the shadow of pleasure in front of the eyes [7, 24]. The essence of religion is moral awareness. "*I was not sent except to straighten human morals*," said the Prophet Muhammad [47].

The fault of our education has been its orientation towards what Pierre Bourdieu calls "cultural reproduction", which is the reproduction machine of the ruling class for breeding new social classes that fill strategic positions where the interests of the ruler are sown [48, 49]. Education becomes unrelated to the process of humanizing people and unrelated to morality [50]. Success is measured by material achievements and strategic social positions (what to be, what to become and how much wealth), not individuals who have the strength of soul that is able to assert right and wrong in making choices and accepting the risks happily and gracefully. The spirit of religion is awareness, the engine is education, the product is mentality, the form is soul power, and the supremacy is moral rectitude and moral strength that is implemented when holding mandates, duties and public positions [49].

The education system in this country has not yet come to the realization that the success of education is Indonesian people who have mental strength, honesty, courage and firmness in holding principles. Religious education has not yet been oriented to the realization that the ability to reject worldly desires, material desires and servitude to pleasure is a measure of piety [51]. The definition of success in the modern era is false and misleading. We do not call success that does not show material abundance. Even in the field of *da'wah* hosted by popular scholars and preachers, television presents a sad portrait that successful preachers are those who wallow in the luxuries of material life [24].

As a result, it is the education system and religious orientation that form the strength of the soul, which will give birth to a new generation that will build a mentally strong and fully conscious society. In time, this society will establish a strong and clean government (good governance and clean government) to create a country that is "*baladatul thayyibatun wa rabbun ghafur*" (a just and prosperous country under God's protection and forgiveness) [8]. After we have discussed corruption as a chronic national disease and a weakness of spirit caused by miseducation and religious orientation, we will now discuss corruption more clearly and ways to combat it.

5. Five Levels of Corrupt Practices

Corrupt behavior has been ingrained in the body of the Indonesian nation since the nation experienced its independence and separated from the grip of colonialism [21, 23]. Through the mechanism of power, corruption is sown, nurtured, and cultivated in various fields of life until it becomes the mentality of the nation. Corruption is almost perfect in every layer and social group in Indonesia, which makes it difficult to eradicate. Law enforcement is weak because law enforcers and legal institutions are also corrupt [40]. Meanwhile, government officials have no moral authority because many of them are involved.

Many researchers have found several types, types, areas, levels of corruption and categorized them as identification efforts, to understand the politics of corruption, the sociology of corruption or for corruption prevention efforts [29, 52-57]. However, many of these mappings are too complex to be used as a guide to understanding and eradicating corruption elsewhere because they are too technical and based on diverse and numerous cases in various economic institutions, business activities, political institutions and government administration in each country. In contrast to these constructions, this article finds other levels of corruption based on the opportunities that allow corruption to occur in various institutions in Indonesia.

To understand more clearly, the levels and areas of corruption need to be outlined to clarify the figures, areas, and countermeasures. These levels will clarify where corruption grows and how to prevent it. There are five levels of corruption areas and practices that all elements of the nation must be aware of, namely (1) Corruption by need,

(2) Corruption by gate, (3) corruption by read, (4) corruption by lead, and (5) corruption by meat. The essence of these five corrupt practices is the same, namely misappropriation, abuse and control of state property or public interests for personal gain, but the causes, levels and processes of practice are different.

First, *corruption by need*. This corruption is done out of necessity to fulfill basic needs [58-60]. This is the lowest level of corruption that is most common and occurs everywhere (Sundström, 2016). All Indonesians who have worked in institutions or organizations are suspected to have engaged in it [11, 13, 21, 61]. Corruption by need is done because it is considered reasonable and not a violation. For example, using office phones, computers, official cars, and other office facilities for personal business. Corruption by need is also done to fulfill urgent needs related to the basic necessities of life, not to seek more wealth or accumulate assets. For example, teachers are forced to use school fees to pay for their overdue home loans. Lower-class civil servants use office vehicle facilities for family matters. Students use organization funds to pay for boarding, debts, or tuition fees. Small employees, office drivers, or security guards cut deposits to buy milk for their children. Corruption by need is a type of corruption that is tolerated but not justified. A beautiful moral story for this case is when Caliph Umar bin Abdul Aziz in the Abbasid Dynasty in Islamic history was working in his palace office at night by candlelight. The candle was extinguished as soon as his son came and entered the caliph's room, which was dark. "Why did you put out the candle?" the son asked in surprise. "The candle belongs to the state, while you came here for family matters," said the caliph firmly [24].

Second, *corruption by gate*. This area or level of corruption occurs because of the opportunity symbolized by the open gate. There are many corrupt practices that arise due to opportunity [58, 62, 63]. Initially, there was no intention or plan, but the situation invited it (even required it). For instance, in an office, someone is suddenly presented with a receipt to sign as a commission for a project allotment. He goes away, taking it as dirty money; not taking it will result in it being taken by his coworkers. Or honorarium rations in a government office, if taken, he does not feel he is participating in the activity; if not taken, it is lost and taken by others, ultimately leading to him taking it as well. This corruption occurs mainly because of weak supervision, which results in open opportunities. Someone who was previously known to be clean may become open to corruption if the environmental control is weak and he finds an opportunity in front of his eyes [58, 62, 63].

Third, *corruption by reading*. This area or level of corruption is done because it reads the situation, that is, through imitation, Trombini and Valarini [64] see that other people are safe doing it. Many people trapped in corruption initially did not intend to, but when tempted, they saw that others were safe, that is, free from legal supervision. He is encouraged to do the same. In this area, people are conditioned by the situation to imitate and commit corruption because previous corrupt practices were considered safe and not revealed [65]. The problem is, some are revealed, some are not. Supervisory officers and leaders often work together to launch and smooth out mutually beneficial corrupt practices [66].

Fourth, *corruption by lead*. Leadership positions are most vulnerable to corruption throughout the world because they have the authority [67-72]. Therefore, corruption by leadership is the easiest to find everywhere. Generally, this happens because leadership creates situations to commit irregularities in various ways supported by their position as leaders, both at the highest level and low-level leaders. Most institutional leaders in Indonesia as well as in other countries, from the highest to the lowest, are suspected of having committed corruption by leading ("Corruption in Indonesia (Is It Right to Governance, Leadership and It to Be Caused?)," [69, 73]

Fifth, *corruption by meat*. This level of corruption is the dirtiest because it is based on greed to accumulate wealth in the shadow of a happy life by easy, fast and unlawful means [72, 74, 75]. This type of corruption is ingrained and has become a mentality. This corruption is intended, planned and carried out in various ways. This is a corruptor who has the heart to eat his own brother's flesh. The position he occupies is not lived as a duty and responsibility but a means to reap many benefits and increase wealth. The "success consciousness" of the position in this type of corrupt behavior is the collection of luxurious houses, expensive goods, luxurious cars and so on [76]. This is the most evil and greedy form of corruption that should be punished severely.

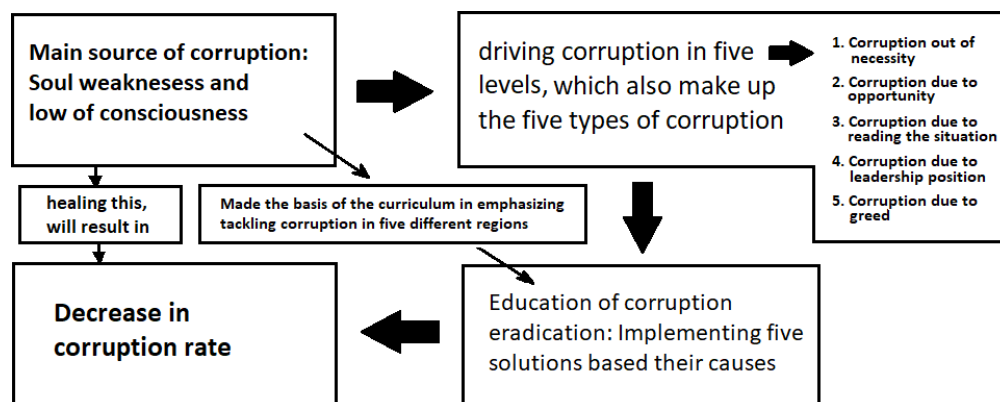


Figure 2.
Five levels of Corruption and Prevention Education.

6. Education Strategy: Prevention and Countermeasures

Based on these five areas and levels of corruption, the educational strategies for prevention, handling and overcoming vary from one case to another depending on the case and level of corruption. There are, at least, three educational strategies to

deal with corruption by need: First, exemplary education of superiors or leaders, education to increase employee awareness (self-consciousness) and welfare guarantees [43, 77, 78]. All three must be implemented in a unified curriculum. One of them is lame, will still foster petty corruption.

The strategy that should be developed more in the second level, namely corruption by gate, is education to improve the system of institutions or rules [43, 66]. The government must create an education system to create organizations, institutions and rules to minimize opportunities so that people do not have the opportunity to commit corruption. The system is built through functioning controls, running supervision, effective management, neat administration and authoritative leaders and strict implementation of the law [78, 79]. Anti-corruption education is organized to create that system.

Integrity and moral strength are the single most powerful deterrents to corruption for a leader and both should be emphasized as requirements for leadership [74, 80-83]. The prevention and control of corruption by the lead can be focused more on the fit and proper test (FPT) before the leadership appointment. This relates to the track record before being elected as a leader. FPT will uncover background integrity, moral awareness and achievements of a prospective leader. In other words, FPT will thwart potential leaders who have a bad moral record. If FPT is strictly implemented, corruption by leaders will be prevented by their proven integrity [84, 85]. Anti-corruption education in this area is a curriculum that produces graduates and has the integrity, moral awareness and achievements of a prospective leader.

The determination not to be easily influenced by the bad environment is the next education system that must be developed to prevent corruption through reading. However, for the education of this attitude to grow well, a good environment must be created. That environment includes strict punishment for all forms of malfeasance and abuse of functions that occur. Firm punishment will serve as a warning to instill a sense of trepidation and fear in people, discouraging them from attempting to participate in the practice of corruption through reading. The government must create a curriculum and educational environment so that there is no room for "reading." Additionally, education fosters legal firmness. Laws that are not firm will fertilize this type of corruption.

The prevention and solution for corruption in the meat industry is the strictest punishment without mercy, indiscriminately including the death penalty [45, 86-89]. There should be no leniency or forgiveness for corruption that is intentional and premeditated, especially in cases of significant corruption that harms the state. The death penalty will effectively deter those who seek wealth from their positions. Education at this level aims to create a firm and indiscriminate legal framework. It is essential to instill awareness of the consequences that lawbreakers and perpetrators of corruption will face.

Table 1.

Conclusion: Level, Countermeasures and Execution.

| No. | Corruption levels | Countermeasures | |
|-----|-----------------------|---|---|
| | | Key Elements of Prevention | Execution |
| 1. | Corruption by need | Superior example, individual awareness, welfare improvement | Punishment according to the level of corruption |
| 2. | Corruption by gate | Strict control system | |
| 3. | Corruption by reading | Coaching for self-reliance | |
| 4. | Corruption by lead | Track Record dan Fit and Proper Test (FPT) | |
| 5. | Corruption by meat | Severe punishment/death penalty | |

7. Conclusion

The conclusion that can be drawn from this research is that corrupt practices that take place in various countries, particularly in Indonesia, occur at various levels and areas that can be grouped into certain typologies as previously established by other researchers. What has not been done is to construct the causes of opportunity-based corruption. As a result, five levels and areas of corruption were identified, namely corruption by need, corruption by gate, corruption by read, corruption by lead, and corruption by meat. These levels and areas are new findings that are expected to contribute to the politics and sociology of corruption, corruption eradication efforts, and anti-corruption education in Indonesia and in other countries that are also facing the problem of corruption that harms the state and the course of government and efforts to distribute economic justice.

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