Increasing Integrity and Anti-Corruption of Millennial Generations in Indonesia

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Abstract

This study aims to qualitatively analyze strategies to improve integrity and anti-corruption behavior among millennial generations in Indonesia, both through policy approaches and anti-corruption education and training. The research design uses the content analysis method by integrating the data primer and seconder. Research data consists of primary and secondary data. Primary data comes from opinions or intellectual opinions originating from Islamic religious leaders. Secondary data comes from anti-corruption education policies from anti-corruption handbooks, integrity enhancement, and anti-corruption literature books, relevant previous research results, and various opinions of religious and anti-corruption figures. The analysis results show that, first, the policy on the importance of anti-corruption education for millennial generations can provide a foundation for the implementation of anti-corruption education in general and religious educational institutions, including Islamic boarding schools, in carrying out anti-corruption education. Second, education and training, including the socialization of the important role of inculcating anti-corruption values to the millennial generation, can improve integrity and anti-corruption behavior for the millennial generation and strengthen the process of instilling anti-corruption values early in the millennial generation

Keywords

1. Introduction

This literature research highlights the problem of corruption in Indonesia is very great. This is part of the strategic steps taken to control and prevent corruption. The Corruption Eradication Commission (CEC) revealed that system improvement is urgently needed in eradicating corruption, and the key role is synergy between law enforcers and community participation (Komisi Pemberantasan Korupsi, 2019). Corrupt behavior provides substantial bad consequences, can damage a country's economy, and cause a morality crisis on society and national leaders, which ultimately increases poverty, social inequality and even triggers conflict (Dimant, 2013; Seregig, et. al., 2018).

According to the Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia, the community is quite high. Still, the national corruption statistics are actually increasing. The Corruption Eradication Commission (CEC) and the Judiciary, but Hand-Catching Operations (HCO) still occurs. In this case, the role of religion is questionable. This is what also encourages the role of religious intellectuals and digital learning innovation to build anti-corruption behavior. So it is the capacity of the national culture, politics, and economy that can influence and determine the control of corruption and the role of religion that is modernized by the development of technological innovation. Technological innovation is alleged to control corruption because it can avoid uncertainty, so that it has an anti-corruption effect (Nam, 2018).

The role of anti-corruption socialization and training is the main key in increasing public participation and awareness (Komisi Pemberantasan Korupsi, 2019). Anti-corruption training can be carried out through anti-corruption education. Also, without participation in the eradication of corruption, it won't be easy to maximize. Therefore, in this case, anti-corruption education's integrity in Islamic religious education is very much needed. Research reveals that it is essential that anti-corruption education is aligned with Islamic religious education in Indonesia to encourage anti-corruption behavior for students (Suyadi, et. al., 2020; Rawanoko, et. al., 2020). The author argues that one of the obstacles in controlling corruption is stakeholders' failure to understand the basic concepts of good governance due to low intellectual-religious values.

In its development, the government has implemented anti-corruption education policies to encourage efforts to prevent corruption. This is part of a system improvement in which the government realizes the important role of anti-corruption education for future generations. According to Truex (2011), educated individuals show a less accepting attitude towards various corrupt behaviors. In other words, it is hoped that anti-corruption education at various universities will increase awareness of anti-corruption behavior. As far as is known, there are seven regulations that support the implementation of anti-

corruption education in various institutions, namely; "1) Regulation of the Minister of Research, Technology and Higher Education No.33 of 2019 concerning the Implementation of Anti-Corruption Education in Higher Education; 2) Decree of the Director-General of Islamic Education No.5783 of 2019 concerning Guidelines for the Implementation of Anti-Corruption Education at Islamic Religious Universities in 2019; 3) Regulation of the Head of the Marine and Fisheries Research and Human Resources Agency; 4) Circular of the Head of the Industrial Human Resources Development Agency regarding the Preparation for the Implementation of Anti-Corruption Education No. 1251/BPSDMI/V/2019; 5) Circular of the Head of the Transportation Human Resources Development Agency concerning the Implementation of Anti-Corruption No. 1251/BPSDMI/V/2019; 6) Regulation of the Head of the Transportation Human Resources Development Agency No.PK.01/BPS-DM-2019 concerning the Implementation of Anti-Corruption Education in Higher Education under the Ministry of Transportation; and 7) Memorandum of Understanding between the Corruption Eradication Commission and the Muhammadiyah Central Executive No.229/2019 Concerning Cooperation in Efforts to Prevent Corruption Crime."

Studies suggest that in a corrupt society, officials are altruistic for several reasons; 1) officials believe that corrupt practices can enhance their careers; 2) corruption acts as a guarantee against risk in an unstable political situation; 3) officials may believe that their marginal contribution to corruption is insignificant; 4) corruption can be reinforced by prejudice or tradition, and 5) officials may believe that their actions are self-defense which hostile environments respond to due to large income inequalities. These five reasons tend to influence the effectiveness of anti-corruption policies in government. It will be tough to increase anti-corruption education policies' strategic role if the stakeholders' concern for others is low. Therefore it is essential to balance between self-intellectuality and religion. Law enforcement and service delivery campaigns can fail if stakeholders do not believe and do not appreciate the performance that has been done (Huther & Shah, 2000).

With the anti-corruption education policy's encouragement, it seems that anti-corruption education in various educational institutions continues to grow rapidly (Basrowi & Utami, 2019). The implementation of anti-corruption cultural education includes the application of role play, anti-corruption media, giving opinions on social media sites, presenting anti-corruption material, posters, banners, declaring honest movements, and various activities that demonstrate anti-corruption values and principles such as honest canteen and service programs for the community (Seto, 2019).

Digital learning innovations that contain sharia principles such as Siddiq, Amanah, fathanah, and tabligh are exciting to implement to encourage anti-corruption behavior in the current millennial era. The reason is that the development of anti-corruption digital learning applications is very suitable to

increase students' potential. Research shows that digital media is very suitable for use as a modern learning medium. The effectiveness of digital media can increase anti-corruption behavior, honesty, sense of responsibility, courage, openness, and discipline compared to using conventional methods (Wicaksono & Waluyo, 2018). Educational activities via digital are also increasing due to regulations and policies from both local, central and higher education decrees related to the Covid-19 pandemic situation. This makes most tertiary institutions utilize the internet network to carry out learning so that it remains conducive. Indirectly, students and lecturers must be able to adapt to changes in learning methods (Basrowi & Utami, 2020).

Based on the background of the above problems, this study focuses on 1) the important role of policies in implementing anti-corruption education for millennial generations in educational institutions, 2) the role of anti-corruption education in improving integrity and inculcating anti-corruption values in the millennial generation. In Indonesia.

Thus, the purpose of this study is to thoroughly describe the role of policies in the implementation of anti-corruption education for millennial generations in educational institutions and the role of anti-corruption education in enhancing the integrity and anti-corruption values of millennial generations in Indonesia.

2. Literature Review

Anti-Corruption Behavior

Anti-corruption behavior is understood as an attitude of rejecting corrupt actions contrary to norms (Truex, 2011). Anti-corruption behavior can be obtained through education with cognitive, affective, and psychomotor aspects that work together in shaping intentional behavior, including anti-corruption. There are several characteristics as indicators of anti-corruption behavior, namely; 1) honesty which is defined as having an honest heart not lying to others and oneself; 2) the value of caring, which means paying attention and overseeing the course of the mind; 3) independence, namely the process of maturing and learning not to rely on other people to do work and carry out their responsibilities; 4) discipline as a form of obedience to the prevailing rules in society and the environment; 5) responsibilities to carry out their obligations; 6) simplicity in life or not wasteful behavior, namely knowing the limits and abilities to meet their daily needs (Dirwan, 2019).

Anti-corruption behavior tends to obey rules and regulations and fears punishment, which encourages efficiency, quality, economy, justice, and transparency (Tabish & Jha, 2012). Another study correlates anti-corruption behavior with disciplinary attitudes and ethical behavior (Neu, et;. al., 2015).

Anti-Corruption Education Policy

Anti-corruption education policy is a special factor of anti-corruption policy. Anti-corruption policies are formed by two factors, namely general and specific. General factors- consisting of goals, namely family, communication circles; economic, political, social, and legal attitudes prevalent in society or public opinion; legal education / in a broader sense; state/local policy systems; the economic and social situation in the country; education, profession, residence and subjective/social and legal activities of individuals; ideological aspects, namely social and legal orientation to religion, the definition of justice, awareness of rights and obligations, permits and prohibitions. More deeply, there are three kinds of anti-corruption efforts, namely; (i) reactive approaches such as developing legal frameworks that criminalize and punish corruption, (ii) preventive approaches that include anti-corruption reform, the establishment of anti-corruption institutions, and building a national integrity system, and (iii) a proactive and ethical value-based approach (Basabose, 2019).

A special factor -anti-corruption education, focuses on forming an anti-corruption conscience and influencing it through the application of the anti-corruption education system in various actions. Thus, the conditions needed to form students' anti-corruption legal awareness are the introduction of special course study programs, development of special disciplines on anti-corruption expertise, legal action, the introduction of special courses on the basics of professional behavior and employee activities. And here, the anti-corruption education policy acts as a separate area from the anti-corruption policy, which will allow the full use of countermeasures to eradicate corruption (Shorokhov, 2017).

3. Problem Formulation

The formulation of the research problem is: first, what is the role of policy in the implementation of anti-corruption education for the millennial generation in educational institutions? Second, what is the role of anti-corruption education in increasing the integrity and anti-corruption values of the millennial generation in Indonesia?

4. Research Methods

Research design

The research design uses the content analysis method (Krippendorff, 1980) by integrating the results of relevant previous studies and various relevant literature. The content analysis approach focuses on previous research and takes structured citations, especially expert opinions, to reveal preventive strategies in preventing corruption for millennials.

Research time and locus

The study was conducted from January to March 2021. The research locus was in the city of Kediri, East Java, Indonesia. The selection of the research locus is more on methodological reasons, that, there are so many cases that occur in the City of Kediri, so there needs to be preventive efforts for the younger generation so that they don't fall into the wrong steps in the form of corruption.

Data and sources of Data

Research data consists of primary and secondary data. Primary data comes from opinions or intellectual opinions originating from Islamic religious leaders who focus on exploring anti-corruption values and are active in socializing and educating both directly and through digital media. This opinion is addressed to students as the millennial generation.

Secondary data comes from anti-corruption education policies, namely (a) Regulation of the Minister of Research, Technology and Higher Education Number 33 of 2019 concerning the Implementation of Anti-Corruption Education in Higher Education, (b) Decree of the Director General of Islamic Religious Education Number 5783 of 2019 concerning Guidelines for the Implementation of Education Anti-Corruption in Islamic Higher Education in 2019; and c) research documentation and relevant previous research.

Data analysis

Content Analysis carried out on every aspect put forward by religious experts and anti-corruption practitioners described in order to reduce the level of corruption that occurs and provide awareness to the millennial generation is explained using qualitative analysis techniques.

In the first stage, the researcher prepares the research agenda and designs the qualitative data analysis. The second stage, collects the opinions of experts from the Research and Development Agency and the Ministry of Religion of the Republic of Indonesia, religious experts, intellectuals, and anti-corruption practitioners (Neuman, 2003). The third step is to analyze the six steps of qualitative research methods, namely: 1) data reduction (summarizing research data, coding, searching for relevant themes, creating clusters); 2) analyze the results of literature studies related to the research conducted; 3) Describe the facts and chronology of events and strengthen them in the sequence of events based on the time of the problem being studied; 4) analysis and consideration of research variables on the main problem based on predetermined provisions and previous related research; 5) problem analysis refers to the empirical facts that have been identified; 6) the section on the description of the opinion on the subject based on the relevant analysis and considerations as well as previous research; 7) draw conclusions and solve

problems. An attempt to draw conclusions in accordance with the theme of the researcher (Krippendorff, 1980).

5. Result And Analysis

The Role of Policy Support for Anti-Corruption Education

Anti-corruption education policy in a country encourages various domestic educational institutions to include anti-corruption education in their teaching materials. The study states that it is essential to provide information and teaching materials on anti-corruption education for the younger generation. This is a social security factor and an important tool to prevent radicalization (Vikhryan & Fedorov, 2020). And because it contains many anti-corruption character values (Shorokhov, 2017).

Anti-corruption implementation in study programs at colleges and universities in Indonesia has also been carried out. The anti-corruption education model's application is sufficient to contribute to the understanding of students to find out about corruption. However, the research results reveal that it is necessary to encourage strategic steps in increasing anti-corruption behavior among students so that they understand more about the importance of anti-corruption values (Marlina, et.al, 2020).

An experimental study of anti-corruption interventions was carried out among university students in Ukraine. The study results reveal that students who are experienced in corrupt practices will tend to adopt a more negative view of corruption. However, for those who have no experience or knowledge of this, there is an indication that this treatment can support the acceptance of corruption by instructing students about its spread. In other words, the effect of the intervention on learners seems to depend on the students' previous exposure to corruption (Denisova-Schmidt, et. al., 2015; Basrowi & Maunnah, 2019c).

Other studies have identified the role of local wisdom and religious orientation in eradicating corruption. The findings suggest that local wisdom has not been utilized by anti-corruption education. Local wisdom is considered as education that is embedded in the school environment. The point is that the principle of anti-corruption is embedded through religious and moral values that exist in society (Indra, et. al., 2017).

Intellectual religion can be understood as the formation of individual reasoning with strong religious beliefs in humility in a sound and conscientious manner in the religious domain (Hopkin, et. al., 2014; Forrest, 2017). Religious intellectuals are basically the application of virtue ethics based on religious values. Religious intellect can be enhanced by ethical training that emphasizes the character and morals of the individual. In particular, this is the essence of intellectual development based on religious values (Garofalo et al., 2001). The

balance and combination of faith and reason or the balance of intellectual intelligence with religious intelligence, where religious intelligence can encourage individual intellectuals spiritually, namely individuals who have noble morals, manners, and character that the human mind can accept. This is what is called intellectual-religious or religious belief-intellectual virtue.

Intellectuals without religion will lead to intellectual emotions that are uncontrollable and without limits. Researchers explain that by ignoring the role of religious emotions, depression, apathy, and other destructive changes in the individual psyche will arise (Goldie, 2012). Another study reveals that the humility created by religious intellectuals can bring about changes in attitudes and away from disputes (Forrest, 2017). Religious-intellectual capital comes from the knowledge embedded in humans, which consists of knowledge, learning abilities, individual innovation, and organizational skills. Further research states that in a zakat management institution, intellectual capital is one of the guidelines in strategic decision making and organizational knowledge development (Adnan, et. al., 2013).

Anti-corruption education policy is a special factor of anti-corruption policy. Anti-corruption policies are formed by two factors, namely general and specific. General factors- consisting of goals, namely family, communication circles; economic, political, social, and legal attitudes prevalent in society or public opinion; legal education/in a broader sense; state/local policy systems; the economic and social situation in the country; education, profession, residence and subjective/social and legal activities of individuals; ideological aspects, namely social and legal orientation to religion, the definition of justice, awareness of rights and obligations, permits and prohibitions.

The specific factor for anti-corruption education is education that focuses on forming an anti-corruption conscience and influences it through the application of the anti-corruption education system in various actions. Thus, the conditions needed to form students' anti-corruption legal awareness are the introduction of special course study programs, development of special disciplines on anti-corruption expertise, legal action, the introduction of special courses on the basics of professional behavior and employee activities. And here, the anti-corruption education policy acts as a separate area from the anti-corruption policy that will allow the full use of preventive measures to eradicate corruption (Shorokhov, 2017).

Basabose (2019) explains that anti-corruption efforts consist of three types, namely; (i) reactive approaches such as developing legal frameworks that criminalize and punish corruption, (ii) preventive approaches that include anti-corruption reform, the establishment of anti-corruption institutions, and building a national integrity system, and (iii) a proactive and ethical values-based approach.

Research conducted by Huther & Shah (2000) reveals that path dependency is significant in determining the relative effectiveness of various

anti-corruption policies or programs. For example, in a predominantly corruption-free environment, anti-corruption agencies, ethics offices, and ombudspersons have the function of raising accountability standards. What is clear is that a successful anti-corruption policy or program deals with the governance that underlies its failure, resulting in lower opportunities for profit and possibly greater sanctions. Therefore, policies must be directed at the quality of the existing government. Further research reveals about four types of indicators as proposed assessments for anti-corruption programs as in Table 1.

Table 1. Four factors for assessing anti-corruption programs

Indicator	Information
Relevance	1. The objectives of the program are in line with the country's development priorities, supported by analytics capable of analyzing the mission and value of a particular sector, opportunities, constraints, and insight into the potential impacts of alternative actions taken; 2. Assessment of (a) the extent to which anti-corruption programs have become targets of incentives for corruption; (b) relationships among stakeholders
Efficacy	1. The extent to which the project objectives are achieved or expected by taking into account its relative importance in limiting the problem of corruption; 2. Consideration should be made as to the extent to which the intervention has (i) reduced, (ii) had no impact, or (iii) led to levels of corruption; 3. As a proxy that focuses on the relationship between stakeholder-supported interventions and changes in the main corruption drivers
Efficiency	1. Produce the greatest reduction in corruption and increased welfare in terms of the least cost 2. Targeting costly corruption
Sustanaibility	Resilience to the risk of the flow of net benefits over time based on political, economic, and financial, social, and external judgments.

Source: Data Processed, Huther & Shah (2000)

Anti-corruption behavior is understood as an attitude of rejecting corrupt actions contrary to norms (Truex, 2011). Anti-corruption behavior can be obtained through education with cognitive, affective, and psychomotor aspects that work together in shaping intentional behavior, including anti-corruption. There are several characteristics as indicators of anti-corruption behavior, namely; 1) honesty which is defined as having an honest heart not lying to others and oneself; 2) the value of caring which means paying

attention and overseeing the course of the mind; 3) independence, namely the process of maturing and learning not to rely on other people to do work and carry out their responsibilities; 4) discipline as a form of obedience to the prevailing rules in society and the environment; 5) responsibilities to carry out their obligations; 6) simplicity in life or not wasteful behavior, namely knowing the limits and abilities to meet their daily needs (Dirwan, 2019).

Anti-corruption behavior tends to obey rules and regulations and fear punishment, which encourages efficiency, quality, economy, justice, and transparency (Tabish & Jha, 2012). Another study correlates anti-corruption behavior with disciplinary attitudes and ethical behavior (Neu, et. al., 2015).

The Role of Anti-Corruption Education in Improving the Integrity and Values of Anti-Corruption

Several previous studies reveal the role of anti-corruption education (Hardi, 2020; Suyadi et al., 2020; Astafurova, et.al., 2020), technological innovations to control corruption (Astafurova, et. al., 2020; Mackey & Cuomo, 2020; Abidin, et. al., 2020; Wicaksono & Waluyo, 2018), and anti-corruption education policies (Shorokhov, 2017; Huther & Shah, 2000), but very few have raised the theme of building an anti-corruption with the participation of Islamic religious-intellectuals and the adoption of digital learning.

Previous studies have explained that to achieve success, anti-corruption policies or programs must deal with the governance that underlies the failure (Huther & Shah, 2000). In this case, governance and self-integrity are the main parts in achieving success in controlling corruption apart from law enforcement itself. Not without reason, the millennial generation is the nation's asset, namely future leaders. Without anti-corruption education, it is feared that corrupt behavior can flourish without being stopped. Students are one of the public participants who are also active in efforts to prevent corruption. This can be the initial capital to encourage the increasing anti-corruption behavior in Indonesia.

A study conducted by Nana & Surahman (2019) states that the digital learning model makes a learning program more optimal than conventional face-to-face learning. Previous research conducted in Indonesia stated that digital learning had not been carried out intensively. Whereas learning by utilizing digital media can expand capacity and expand access to education for the community. He further explained that the big challenge is how teachers use information technology as a tool. So that in the future, digital learning designs can really improve critical and innovative thinking patterns for students (Maryani & Nurfarizi, 2019).

Anti-corruption education based on religious materials will improve the religious intellectuals of the millennial generation. As it is known, Islamic religious intellectuals are basically in the form of virtue ethics which are based on Islamic values. Previous studies have stated that applying intellectual-

religious virtues can answer the challenges of corruption in the future. Prevention of corruption is carried out with approaches and strategies through ethical training that emphasizes individual character and morals. This is particularly the essence of intellectual development based on religious values (Garofalo, et. al., 2001).

Regarding anti-corruption behavior, a study conducted by extracting 37 research articles that focused on the use of digital technology to prevent corruption revealed that digital technology media could facilitate anti-corruption, transparency, and accountability in an organization. Digital technology can detect and prevent fraud and corruption more effectively. Although digital technology development is quite significant, the implementation of the overall solution is still underdeveloped. There is a need for further development regarding the effectiveness of using digital technology with anti-corruption indicators, namely, by prioritizing the centralization of organizations with electronic systems, building harmonization of regulations with appropriate standard-setting, and incorporating additional anti-corruption technology in the process that is to be protected (Mackey & Cuomo, 2020; Basrowi & Maunnah, 2019).

A study conducted on Middle Eastern European countries in the European Union states that the main reason for the failure of anti-corruption policies is non-compliance with the policies themselves. Therefore, anti-corruption policies should focus more on raising awareness among the target groups, considering existing social norms, and relying on positive incentives from the environment (Batory, 2012).

Learning using digital technology focuses on Internet-based communication, including portals and online management systems, supply chain tools, and electronic databases used (Mackey & Cuomo, 2020). Learning via digital is a product of the 4.0 industrial revolution, which deals with a large group of computers in a network tied together so that many users can share their resources or knowledge. One of them is Blended learning, which is learning (class-based learning) facilitated by other electronic formats to create optimal learning programs. Its development is aimed at (a) facilitating knowledge at any time regardless of time and place, (2) establishing internet-based communication, (3) encouraging more effective and enjoyable learning, and (4) creating a more interactive and innovative learning process (Nana & Surahman, 2019).

6. Conclusion

Two concerns were summarized in this study. First, to improve the integrity and anti-corruption behavior of the millennial generation in Indonesia, it can be done with two approaches, namely through the formulation of policies on the importance of anti-corruption education for millennial generations so that the basic foundations of anti-corruption integrity can be planted deeply

into in the person of the millennial generation in Indonesia. With this policy, every general and religious education institution, has a strong legal basis for implementing anti-corruption education from an early age for the millennial generation to always be careful and sure that all their actions are not against their own integrity, including not doing corruption either time—objects, as well as money.

Second, improving anti-corruption integrity for the millennial generation, it can be done by conducting socialization, education, and training both online, face-to-face, and through various social media. In this way, the process of internalizing the values of anti-corruption integrity in the millennial generation can be deeply embedded since the millennial generation has not been contaminated with a culture of corruption that is currently very acutely rooted, especially in the current generation.

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