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THE CONTRIBUTION OF PANCASILA EDUCATION IN REDUCING THE CULTURE OF CORRUPTION

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Abstract:

Pancasila education can have a significant impact on reducing corruption in Indonesia, especially among university students. This is because Pancasila, Indonesia's state ideology, promotes the development of an honest and transparent government. The purpose of the study of how much Pancasila education can help reduce the culture of corruption in Indonesia is to find out how much Pancasila education can help reduce the culture of corruption in Indonesia. The research method used is qualitative, with a literature approach and a statutory approach. Research data shows that Pancasila Education is a big reason why Indonesia's culture of corruption is improving. Students can learn and understand Pancasila's values, which encourage anti-corruption attitudes and actions, by studying Pancasila's educational resources. To continue to fight for the importance of Pancasila education and eliminate the culture of corruption in Indonesia, strong support from the government, educational institutions, society and society is needed.

Keywords: Pancasila Education; Corruption Culture; Contribution

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A. INTRODUCTION

Education in Pancasila has the potential to have a substantial influence on reducing the prevalence of corrupt practices in Indonesian society, particularly among university students. This is due to the fact that Pancasila, which serves as Indonesia's state ideology, has values that foster the establishment of honest and trustworthy governance. College students can better understand the moral and ethical ideals that are supported in the life of the nation and state by receiving an education based on Pancasila. Students can develop a more profound comprehension of ethical values, such as sincerity, fairness, responsibility, and solidarity, by studying Pancasila. Students are able to see the significance of these principles in achieving both good governance and integrity in their communities. In addition, students are able to learn about the history and evolution of the Indonesian state as well as the values that are shared by the Indonesian people, including values that are anti-corruption values, through the process of learning Pancasila. Students can gain a greater awareness of the significance of sustaining ethics and morality in the daily activities of society, nation, and state by developing an understanding of these values.

Education in Pancasila can also assist university students in developing a critical and reflective approach towards social and political concerns, such as the issue of corruption in Indonesia, which is one of those issues. Furthermore, students will have a more significant opportunity to actively participate in realizing excellent clean and honest governance. This indicates that learning Pancasila can help tertiary students in Indonesia reduce the culture of corruption by enhancing their comprehension of the moral and ethical values held in common by the Indonesian people, as well as by providing the skills and attitudes that are necessary to realize good governance and integrity.

Finding out the extent to which education in Pancasila can play a role in decreasing the culture of corruption in

Indonesia is the goal of the research that has been conducted on the contribution of Pancasila education learning to the reduction of the culture of corruption. This study intends to provide a clearer image of how learning Pancasila can help university students understand the moral and ethical values that are upheld in the life of the nation and state, as well as how these values may be implemented in attaining clean and healthy governance. Therefore, this study aims to clarify how knowing Pancasila can help university students comprehend these principles. In addition, the purpose of this research is to determine whether learning Pancasila successfully lowers the prevalence of corrupt practices in Indonesia and investigate the most efficient learning methodologies that may be used to accomplish this objective.

As a result, the objective of this research is to provide a better understanding of the crucial role that learning Pancasila plays in attempts to eradicate the culture of corruption in Indonesia. This can assist in the formulation and implementation of more robust and successful education programs against corruption.

From the background above, the authors discuss three questions: What is the Learning Strategy for Pancasila Education to Reduce the Culture of Corruption? What is the Impact of the Learning Contribution of Pancasila Educational Materials in Reducing the Culture of Corruption? What are the Challenges in the Implementation of Learning Pancasila Education Materials in Reducing the Culture of Corruption?

B. METHODS

A qualitative research method that combines a literature approach and a statute approach was utilized in investigating the role that Pancasila education plays in suppressing a culture of corruption. This method emphasizes gathering data from textual sources such as books, articles, documents, and other types of literature related to the topic. To comprehend the meaning and patterns of the data that has been collected, this

method makes use of qualitative analytical techniques such as content analysis, grounded theory, and theme analysis.

The statutory approach is used to comprehend the legal framework that applies to overcoming a culture of corruption, while the literature approach is used to study and understand the thoughts and concepts linked to Pancasila education and the culture of corruption. The literature approach is used to learn and understand the thoughts and ideas related to Pancasila education and the culture of corruption. Research conducted using this methodology has the potential to provide an in-depth understanding of how learning Pancasila can assist in diminishing the culture of corruption, as well as its consequences and influences within the context of laws and regulations that are currently in effect.

C. RESULTS AND DISCUSSION

1. Definition of Corruption Culture and Pancasila Education

a. Definition of Culture of Corruption

A pattern of behaviour regarded as normal and acceptable in a community or organization that allows acts of corruption to occur is an example of what is referred to as a "culture of corruption." It is possible for a culture of corruption to be developed by the habits and conventions adopted by society, which can be passed down from one generation to the next. A social and political climate that does not foster transparency, accountability, and integrity is another factor that might contribute to the development of a culture of corruption. While the culture of corruption can be understood as a pattern of behaviour or as a set of social norms that perceive acts of corruption as normal, acceptable, or even considered as a way to achieve benefits or convenience in various situations, both in personal life and in governance, it is essential to note that the culture of corruption is not the same thing as corruption itself. There are social, economic, political, and cultural aspects that might contribute to the formation of a culture of corruption.

These factors can promote or even facilitate acts of corruption. ([Purnomo, 2015](#))

Within the framework of Indonesian society, a culture of corruption presents a significant obstacle that is challenging to remove. This scenario was made worse by several factors, including low levels of knowledge and education, a lack of oversight and effective law enforcement, and the prevalence of a culture of "facilitating money" spreading throughout society. A culture of corruption is a circumstance in which corruption is accepted and even believed to be a regular and legitimate activity in day-to-day life, following the definition provided by Transparency International ([Transparency International, 2016](#)). The culture of corruption is an influential factor in maintaining corrupt practices in a country or society ([Transparency International, 2019](#)). The Financial Education and Training Agency also emphasizes this understanding in the training module "Building an Anti-Corruption Culture" which states that a culture of corruption is a social and institutional condition in which corruption is common and accepted as commonplace. ([BPPK, 2016](#))

b. Definition of Pancasila Education

Education following the Pancasila, which serves as the philosophical basis for the Indonesian state, is referred to as "Pancasila education." Its primary objective is to teach students national, moral, and ethical attitudes and values. In addition, education following the Pancasila attempts to enhance feelings of nationalism and unity and the ideals underpinning national and state life. ([Departemen Pendidikan Nasional, 2006](#))

Education in Pancasila plays a very significant part in the efforts that are being made to enhance national and state awareness, as well as the actions that are being made to strengthen morals and ethics in the daily life of Indonesian society. It is intended that the education provided by Pancasila will enable the people of Indonesia to cultivate attitudes and

actions that are founded on high moral and ethical standards, as well as an understanding of the importance of fighting for shared interests. ([Arifin, 2014](#))

Pancasila education is a learning system that attempts to impart the fundamental principles of Pancasila to the Indonesian people, particularly to the younger generation, so that they can comprehend and implement these principles in their day-to-day lives and in the life of the nation and the state. This is especially important for the younger generation. In addition, education based on the Pancasila can play an essential part in forming positive personalities and attitudes toward society and fostering active community engagement in the process of nation-building. ([Priyanto & Haryono, 2018](#))

An education based on the Pancasila involves not only the academic but also the social, moral, and ethical domains. The purpose of a Pancasila education is to instil in young people a sense of patriotism, social consciousness, love for one's nation and country, and the ability to conduct themselves honestly and responsibly. ([Purwanto, 2017](#))

Education based on the Pancasila plays a significant part in the fight against Indonesia's pervasive culture of corruption. The younger generation can understand the significance of integrity and make it a guiding principle in how they behave in society if they study the fundamental principles of Pancasila, which include honesty, justice, equality, and humanity. Specifically, these values can be learned from the Pancasila. Therefore, education based on the Pancasila can not only help individuals improve their character and morality but also inspire society as a whole to reject and combat acts of corruption. Furthermore, students in tertiary education can develop more positive attitudes and ideals about corruption through learning Pancasila, increasing their awareness and enabling them to reject and combat corruption more effectively. In addition, education programs based on the Pancasila that are taught in primary schools, secondary schools, and even higher institutions have the

potential to make the general population more aware of the significance of detecting and punishing corrupt behaviour.

Therefore, the government, educational institutions and the community need to continue to improve the quality and effectiveness of Pancasila educational programs so that the basic values of Pancasila can be applied in daily life and governance in Indonesia.

2. Pancasila Educational Materials' Contribution to Reducing the Culture of Corruption

a. Moral and Ethical Education

Moral and ethical education is a significant contribution of Pancasila Education learning materials to reducing the corruption culture in Indonesia. Through honest and ethical education, individuals will be taught about correct and incorrect values in behaviour and how to maintain integrity and morality in carrying out their responsibilities and duties.

In preventing corruption, moral and ethical education can help individuals recognize the significance of integrity, transparency, and accountability in government. Thus, individuals will have a more critical outlook on acts of corruption and be better equipped to resist them. In addition, moral and ethical education can help shape individuals' personalities and positive attitudes, such as honesty, fairness, and responsibility. As a result, individuals with strong character will be better able to withstand pressure or temptation to perpetrate acts of corruption.

Through moral and ethical education, individuals can be more aware of the significance of integrity, transparency, and accountability in governance. This can help individuals become more critical of corrupt acts and more capable of resisting them. In addition, moral and ethical education can be implemented via the examples and role models of leaders and community leaders with high moral and ethical standards.

In addition to formal education in schools and colleges, moral and ethical education can be implemented in non-formal education settings, such as training institutions and community development programs. In addition, moral and ethical education can be implemented via the examples and role models of leaders and community leaders with high moral and ethical standards.

According to the findings of research carried out by Bajraktarevic and Zunic (2019), moral and ethical education has the potential to assist in lowering the overall incidence of corruption in a nation. According to this study, those with a strong sense of morality and ethics have a lower propensity to engage in unethical behaviour ([Bajraktarevic & Zunic, 2019](#)). Likewise, according to research by Alamsyah (2016), moral and ethical education can significantly contribute to reducing the culture of corruption in Indonesia. Through moral and ethical teaching, individuals can understand how important integrity is in carrying out their duties and responsibilities and how to maintain that integrity. ([Alamsyah, 2016](#))

According to the author, moral and ethical education is a significant contribution of the Pancasila Education curriculum to reducing the corruption culture in Indonesia. With a solid moral and ethical education, it is anticipated that individuals will be able to resist pressure or temptation to commit acts of corruption with a strong disposition and character. Therefore, moral and ethical education is a significant contribution of the Pancasila Education curriculum to reducing the corruption culture in Indonesia. Furthermore, through honest and ethical education, individuals will better understand correct and incorrect values in behaviour and how to maintain their integrity and morality when carrying out their responsibilities and duties.

b. Forming Character and Personality

The development of a moral personality and character is one of the most important contributions that can be made by studying the Pancasila Education material toward decreasing

corruption in Indonesia. Individuals can better grasp the qualities of kindness, honesty, fairness, and responsibility by checking educational content that is based on the Pancasila philosophy and contains moral and ethical principles. In addition, those can avoid corrupt activity by developing a good character and personality through studying material provided by Pancasila Education. This is because those with good character tend to have a better moral and ethical sensibility. People of good character and personality also tend to have a more critical outlook on corrupt behaviour and the ability to fight against it.

According to research conducted by Muchtarom and Al-amin (2020), gaining knowledge of Pancasila Education materials that emphasize developing one's personality and character can assist in the fight against corruption in Indonesia. According to the findings of this study, learning material on Pancasila Education that incorporates the development of character and personality with the Pancasila ideals can produce excellent temperament and personality in persons, which in turn can suppress acts of corruption. In a similar vein, research conducted by Yulianti and colleagues (2019) found that teaching pupils Pancasila Education, which emphasizes developing one's personality and character, can assist in improving the honesty and morality of students. Students with a high moral compass and sense of integrity can help reduce their propensity to engage in unethical behavior ([Muchtarom & Al-amin, 2020](#)). The author believes that studying Pancasila Education materials that emphasize developing one's personality and character can make a significant contribution toward bringing about a reduction in the prevalence of the culture of corruption in Indonesia. It is believed that individuals will be able to develop positive personalities and characters, which will lead to creating an atmosphere free from corruption. ([Yulianti; Hadi; & Muslimin, 2019](#))

c. Increasing Knowledge and Participation in Combating Corruption

Learning the Pancasila Education materials can contribute to reducing the corruption culture in Indonesia by raising knowledge about the issue and encouraging active participation in the fight against it. The study of Pancasila Education material can assist persons in gaining knowledge of the significance of fighting corruption and the responsibility of being a citizen to actively participate in the fight against corruption and its prevention. Individuals are instructed, via the study of Pancasila Education, to understand the significance of integrity, honesty, and justice in the day-to-day operations of the nation and the state. In addition, people are instructed to respect the rights and responsibilities that come with being a citizen and to take an active role in the fight against and elimination of corruption.

According to the findings of research conducted by Alfitri et al. (2020), gaining knowledge of Pancasila Education content that emphasizes actively participating in the fight against corruption and increasing awareness can assist students in better comprehending the significance of the fight against corruption. According to the research findings, pupils who take part in Pancasila Education classes that emphasize the fight against corruption have a greater tendency to have a more critical outlook on corrupt behavior and actively participate in the fight against corruption ([Alfitri; Susilowati; & Prasetya, 2020](#)). Similarly, a study conducted by Sumarsono (2017) suggests that teaching students Pancasila Education, which emphasizes encouraging students to take an active role in the fight against corruption and raises awareness of its existence, can assist in improving the students' morality and integrity. Students with a strong sense of morality and integrity typically have a greater understanding of the need to actively participate in the fight against the elimination of corruption and a greater sense of obligation to do so. ([Sumarsono, 2017](#))

Based on the preceding discussion, the author believes that learning Pancasila Education materials that emphasize awareness-raising and active participation in eradicating corruption can significantly contribute to reducing the culture of corruption in Indonesia. It is anticipated that a society with a greater understanding of the significance of preventing and eradicating corruption will be created by fostering individual awareness and participation in the fight against corruption.

3. Pancasila Education Learning Strategy to Reduce the Culture of Corruption

a. Implementation of the Appropriate Pancasila Curriculum

Learning Pancasila Education can be a powerful tactic in reducing the culture of corruption in Indonesia. One strategy that can be helpful in this endeavour is the implementation of the appropriate Pancasila Education curriculum. A curriculum suited for Pancasila Education will give instructors and students clear instructions and guidelines for implementing Pancasila Education learning that is effective and in accordance with the requirements and difficulties of the times. Therefore, to effectively learn Pancasila Education, the right curriculum must cover various topics pertinent to Indonesia's social, political, and cultural context. These topics should include the presentation of Pancasila values, the history of the nation's struggle, the concepts of democracy, justice, and human rights, as well as a variety of actual issues related to the daily life of the nation and the state.

According to the findings of research conducted by Wiyono and Wijaya (2019), the correct application of the Pancasila Education curriculum can significantly contribute toward eliminating a culture of corruption in Indonesia. According to the findings of this study, having students acquire Pancasila Education that utilizes an appropriate curriculum and follows the social, political, and cultural context of Indonesia can assist raise students' understanding and awareness of the significance of putting an end to corrupt practices ([Wiyono &](#)

[Wijaya, 2019](#)). Similarly, research conducted by Alfitri and colleagues (2020) suggests that ensuring that the Pancasila Education curriculum is properly implemented will help boost the effectiveness of acquiring Pancasila Education in terms of reducing the prevalence of corrupt practices in Indonesia. This study demonstrates that the application of an appropriate curriculum that is tailored to the requirements of individual students is one way to enhance the quality and efficacy of education based on the Pancasila in combating a culture of bribery and other forms of corruption ([Alfitri; Susilowati; & Prasetya, 2020](#)). The authors draw the following conclusion from this argument: that the correct implementation of the Pancasila Education curriculum has the potential to significantly contribute to the learning of Pancasila Education, which in turn will eliminate the culture of corruption in Indonesia. Furthermore, if the appropriate curriculum is used, both students and teachers will have an easier time adopting Pancasila Education in a manner that is both effective and in line with the requirements and pressures of the current era.

b. Active and Creative Learning Methods

Active and creative learning approaches have the potential to be an essential tactic in the process of studying Pancasila Education, which is intended to decrease the culture of corruption in Indonesia. Students will have an easier time becoming actively involved in the learning process. In addition, they will have a better understanding of the concepts being taught if the methods of instruction are dynamic and innovative. When it comes to student's comprehension of the significance of the Pancasila values and how they might be applied in day-to-day life, the utilization of active and creative learning methods in the context of Pancasila Education can significantly assist. In addition, students may be administered in developing abilities such as critical thinking, creative thinking, and autonomous thinking through active and innovative learning methods, all of

which will be highly beneficial in the future when confronted with a wide variety of challenging challenges.

According to a study conducted by Setyaningsih (2019), implementing learning strategies that emphasize active participation and creative expression can significantly contribute to teaching Pancasila Education, which will help reduce the prevalence of corrupt practices in Indonesia. This study demonstrates that teaching students about the Pancasila principles and how these values may be used in day-to-day life through active and creative learning methods can assist in boosting students' understanding of both sets of values (Setyaningsih, 2019). Similarly, research conducted by Lestari (2020) indicates that using active and creative learning approaches is one-way students' critical and creative abilities can be improved while they are studying Pancasila Education. According to the findings of this study, employing learning strategies that encourage students to be active and creative will improve students' ability to comprehend the topics covered in class, as well as the student's interest in and enthusiasm for learning (Lestari, 2020). The author believes that the implementation of learning strategies that encourage active participation and creativity can significantly contribute to the process of mastering Pancasila Education to combat the pervasive culture of corruption in Indonesia. Students will have an easier time becoming actively involved in the learning process. In addition, they will have a better understanding of the concepts being taught if the methods of instruction are dynamic and innovative.

c. Improving the Quality of Pancasila Education Teachers

Learning Pancasila education is a crucial tool in the fight against the culture of corruption, and one of the most effective strategies is to improve the quality of the teachers who teach it. Teachers that deliver a quality Pancasila education can educate students with a correct grasp of the Pancasila ideals and motivate and guide students to conduct themselves in a way that is honest,

fair, and responsible within the context of the life of society, nation, and state.

According to Suyatno (2020), the quality of Pancasila education teachers can be improved by conducting competency training and development for teachers, providing motivation and encouragement to continue to develop themselves, and rewarding teachers for their excellent achievements and performance in teaching and guiding students. All these things can be done to improve the quality of Pancasila education teachers. ([Suyatno, 2020](#))

Efforts to combat a pervasive culture of graft should include elevating the calibre of educators who teach the Pancasila, as this is an essential component of the solution. Teachers qualified in Pancasila education will be able to deliver a beneficial and successful curriculum to their students. In addition, instructors who have a profound comprehension of the Pancasila ideals will be able to instil an awareness of anti-corruption attitudes and behaviors in their pupils. ([Syukur; Sudrajat; & Hidayat, 2017](#))

Some things that may be done to increase the quality of the Pancasila education teachers are training and competency development, increasing the welfare of teachers, and offering rewards for teachers who can create an environment that is favourable to learning. ([Fitriyani, 2019](#))

One of the essential things that can be done to combat the culture of corruption is to raise the bar for the educators who teach the Pancasila curriculum. Students can improve their understanding of the moral and ethical ideas presented in Pancasila with the assistance of qualified teachers with a good level of competency in teaching the information included in Pancasila. Teachers who are skilled in the delivery of the Pancasila curriculum have the potential to have a positive impact on the development of the characters of their pupils. As a result, students will have an easier time comprehending the perils of corruption and will be better able to abstain from engaging in corrupt behaviours in the future. In addition, a skilled teacher

can demonstrate to children the importance of morality and honesty by serving as a role model. ([Riyadi & Rustaman, 2020](#)), ([Kusumaningrum & Subroto, 2019](#)), ([Nurhayati & Widyastuti, 2020](#))

4. The Impact of the Learning Contribution of Pancasila Educational Materials in Reducing the Culture of Corruption

a. The Formation of Anti-Corruption Attitudes and Behaviors

Getting familiar with the correct Pancasila Students can better comprehend the moral and ethical principles outlined in Pancasila through educational materials. Students who are anti-corruption may have their attitudes and behaviours influenced due to this, which may result in their having a strong awareness of the hazards of corruption and a commitment to refraining from engaging in acts of corruption in the future. In addition, teaching material based on the Pancasila Education framework can assist students in developing values such as honesty, integrity, responsibility, and empathy, all of which are incredibly crucial in the fight against acts of corruption. ([Riyadi & Rustaman, 2020](#)), ([Susilowati & Suparlan, 2019](#)), ([Hidayatullah & Khotimah, 2021](#))

The appropriate contribution to learning Pancasila Students' views and behaviours in fighting corruption might be influenced by classroom materials. Students who learn Pancasila will be introduced to the moral and ethical concepts found in Pancasila, such as honesty, fairness, integrity, and social responsibility. The Indonesian government developed Pancasila in the 1950s. Students can gain a better understanding of the dangers of corruption and acquire anti-corruption attitudes and behaviours as a result. ([Riyadi & Rustaman, 2020](#)), ([Setiawan, 2020](#)), ([Kusumaningrum & Subroto, 2019](#))

Students have the potential to positively influence the environment around them, including society and the nation, if they maintain anti-corruption attitudes and behaviours. In light of this, the impact of the contribution of Pancasila Education

learning materials in eliminating the culture of corruption is essential in the process of creating a society that is clean and free from acts of corruption. Therefore, the effect of learning the appropriate Pancasila Education content is that it contributes to constructing student characters with solid integrity and morality. As a result, students are more likely to avoid engaging in acts of corruption in the future. Furthermore, students will be aware of measures being made to eliminate corruption in society and actively participate in those efforts.

b. Improving Leadership Quality

The value of acquiring accurate knowledge of the Pancasila The dissemination of educational content has the potential to favourably affect the enhancement of the level of leadership present in an organization or institution. The values of excellent leadership, such as honesty, fairness, responsibility, and integrity, can be understood via the study of Pancasila. This can create a foundation for effective leadership. By doing so, leaders may better understand the significance of morality and integrity in leadership, making them more likely to steer clear of corrupt behaviour when running a company. ([Riyadi & Rustaman, 2020](#)), ([Setiawan, 2020](#)), ([Kusumaningrum & Subroto, 2019](#))

The value of acquiring correct knowledge Pancasila It is possible for educational content to assist in bettering leadership quality in various sectors, including the administration required to prevent and combat corruption. This is because the materials provided by Pancasila Education can help enhance leaders' morality and integrity while carrying out their obligations and responsibilities. Students who learn Pancasila will be introduced to the moral and ethical concepts found in Pancasila, such as honesty, fairness, integrity, and social responsibility. The Indonesian government developed Pancasila in the 1950s. Therefore, leaders can be positive role models for others by acting fairly and transparently and making judgments by knowing and executing these values. This will help decrease and

avoid instances of corruption. ([Riyadi & Rustaman, 2020](#)), ([Setiawan, 2020](#)), ([Santosa & Asrori, 2020](#))

The impact of the contribution of learning suitable Pancasila Education material is the increased quality of leadership with integrity and anti-corruption. Leaders with good morality and integrity will be better able to bring about change and fight corruption in their work environment, as well as positively impact the surrounding community. The impact contributing to learning the suitable Pancasila Education material can also help improve leadership quality in terms of transparency and accountability, which are key in preventing corruption within an institution or organization. ([Afifuddin, 2019](#))

c. Improving the Quality of Public Services

One of the positive effects of Pancasila education on reducing the culture of corruption in Indonesia is the improvement of the quality of public services. It is hoped that positive attitudes and behaviour will be developed in all individuals, including public servants, by teaching moral and ethical values. Education about Pancasila is crucial in shaping anti-corruption attitudes and conduct in society, including among public servants. Studying Pancasila Education materials can increase public servants' awareness and sense of moral obligation to provide services that are honest, transparent, and free of corruption.

According to Kurniasih and Fitriyani (2020), receiving a Pancasila education can lead to positive character traits and a strong work ethic in public officials, which, in turn, can improve the quality of public services. In addition, by studying Pancasila, public workers are instructed on the significance of upholding their integrity and taking responsibility for their actions in performing their tasks. Because of this, public officials may be better able to concentrate on their jobs and steer clear of corrupt

practices that are harmful to society. ([Kurniasih & Fitriyani, 2020](#))

According to findings from research by Yuniarsih (2019), acquiring knowledge of Pancasila Education can also assist in enhancing the standard of public services. Education in Pancasila has the potential to mould the personality and morality of public service professionals, making them more ethical and honest, and have integrity in their performance of general duties and services. ([Firdaus & Yuniarsih, 2021](#))

Therefore, becoming familiar with Pancasila Education is a significant factor that plays a role in lowering the prevalence of corrupt practices within the public service sector. As a result, it is envisaged that public service professionals can become servants of high quality and integrity through formal learning as well as active and creative techniques and that they will be able to provide services that are transparent and free from corrupt practices.

5. Challenges in Learning Implementation of Pancasila Educational Materials in Reducing the Culture of Corruption

a. Insufficient Knowledge of Pancasila Education

The lack of awareness of Pancasila Education is a barrier that must be overcome to deploy Pancasila Education learning materials to lessen the prevalence of corrupt cultures. A lack of understanding of the Pancasila Education content can lead to a lack of awareness and knowledge of the moral and ethical ideals included therein, as well as a lack of respect for the need to prevent and resolve instances of corruption. This is because most students do not have a sufficient comprehension of the ideas, values, and aims taught through the Pancasila Education system. As a result, it is essential to make an effort to broaden the student's awareness of Pancasila Education and how it is relevant to everyday life in society. In addition, there is a pressing need for more serious efforts to be made to increase

both comprehension and knowledge of Pancasila Education. ([Saragih, 2018](#)), ([Sari & Sari, 2020](#))

The lack of understanding of Pancasila Education can occur because there are still many teachers who do not fully understand the essence of Pancasila Education. There are still many students who are less interested in learning Pancasila Education material. Therefore, efforts are needed to increase understanding and interest in Pancasila Education to reduce the culture of corruption ([Prihatiningsih, 2018](#)), ([Suparlan, 2017](#)). This could also be caused by a lack of understanding and awareness about the importance of Pancasila values in social life, especially in eradicating corruption. Therefore, efforts are needed to increase knowledge and awareness of Pancasila Education among educators and the wider community. ([Nurzaman; Lestari; & Mardikanto, 2019](#)), ([Supratman, 2018](#))

b. Influencing Environmental Factors

The difficulties in instituting Pancasila Education learning materials for reducing the culture of corruption are also influenced by environmental factors. A corrupt environmental culture, limited press freedom, a lack of social control, and feeble laws may be the most significant factors in corruption. Therefore, there is a need for collaboration between educational institutions and the government to enhance the surrounding environment, establish social control, and bolster anti-corruption laws. ([Sudaryono & Sudiby, 2018](#))

The social and cultural milieu that influences the growth and development of a person's attitudes and behaviour, including attitudes toward corruption, is called the environment. Several environmental factors can affect individual attitudes and behaviours regarding corruption, including social norms that do not support eradicating corruption, opaque governance, and pervasive corruption in the environment.

According to a study by Amiruddin and Syarifudin (2021), ambient factors can influence the attitudes and

behaviours of individuals in response to acts of corruption. An environment that does not support eradicating corruption can cause individuals to act corruptively. In contrast, an environment that does support the eradication of corruption can encourage individuals to have anti-corruption attitudes and conduct. Therefore, through education and concrete actions, it is essential to transform an unsupportive environment into one that encourages eradicating corruption. ([Amiruddin & Syarifudin, 2021](#))

The social, economic, political, and cultural environment can influence an individual's perceptions and actions regarding corruption. For example, corruption is more likely when factors such as injustice, common welfare, and lack of access to accurate information are present. Efforts to reduce the culture of corruption must therefore involve all stakeholders and consider environmental factors affecting individuals.

c. Lack of Availability of Resources

The absence of available resources is also a barrier to implementing educational materials for learning Pancasila and reducing the culture of corruption. Human resources, book resources, and technological resources are included in this list of resources. Teachers and educational institutions may be unable to provide students with a quality Pancasila education due to a lack of resources. Therefore, efforts must be made to augment resources for the learning process to operate optimally.

According to a study by Rustiana et al. (2021), one of the obstacles to implementing Pancasila education in Indonesia is a scarcity of resources. Several schools lack government assistance in training and developing Pancasila education for their teachers. Moreover, quality literature and instructional materials for Pancasila education remain limited in some Indonesian regions. Therefore, for the implementation of Pancasila education to operate optimally and have a significant impact on reducing the culture of corruption in Indonesia, additional resources are required. ([Rustiana; Kamilah; & Susilo, 2021](#))

From the preceding discussion, it is clear that some factors can influence Pancasila Education's success in reducing the corruption culture in Indonesia. These obstacles include a lack of comprehension of Pancasila Education, the influence of environmental factors, and a shortage of available resources. To surmount these obstacles, increasing Pancasila Education's awareness through outreach, enhancing the educational environment, and providing sufficient resources for learning activities is necessary. By overcoming these obstacles, it is anticipated that implementing Pancasila Education learning materials will successfully reduce Indonesia's corruption culture.

D. CONCLUSION

Pancasila education significantly contributes to reducing the corruption culture in Indonesia. Students can learn and understand Pancasila values better by studying Pancasila educational materials, which foster anti-corruption attitudes and behaviour. In addition, moral and ethical learning and character and personality formation are also essential factors in reducing the culture of corruption.

Implementing the correct Pancasila education curriculum, using active and inventive learning methods, and enhancing the quality of Pancasila education teachers are crucial strategies for reducing the culture of corruption. In addition, the formation of anti-corruption attitudes and behaviours in students, the improvement of the quality of leadership, and the enhancement of the quality of public services are other positive outcomes of acquiring Pancasila educational materials. However, implementing Pancasila educational materials still faces some obstacles, such as a lack of understanding of Pancasila education, influential environmental factors, and a shortage of resources. Therefore, efforts must be made to overcome these obstacles and enhance the efficacy of Pancasila educational materials in order for them to be more effective in reducing the culture of corruption in Indonesia.

Education in Pancasila plays a crucial role in eradicating the culture of corruption in Indonesia. Students can develop good morals and ethics and a strong character and personality through studying Pancasila educational materials, enabling them to promote awareness and active participation in the fight against corruption. In addition, implementing the correct Pancasila education curriculum, using functional and inventive learning methods, and the improvement of the quality of teachers are crucial factors in reducing the corruption culture.

Pancasila's contribution to education can also be felt in improving leadership and public services. However, implementing educational materials for learning Pancasila faces several obstacles, including a lack of understanding of Pancasila education, ambient factors, and a shortage of resources. Therefore, strong support from all parties, including the government, educational institutions, communities, and individuals, are required to continue fighting for the significance of Pancasila education in Indonesia's struggle against corruption.

Recommendation:

The authors anticipate that Pancasila education will continue to be appropriately integrated into the curriculum at all levels of education in the context of learning Pancasila to combat corruption. In addition, the authors expect that active and creative learning methods will be utilized more in Pancasila education to be more effective in fostering anti-corruption attitudes and character. In addition, the authors expect that the government and educational institutions will provide adequate resources for Pancasila education and improve the quality of Pancasila education instructors to provide better instruction. With this effort, it is anticipated that a society with a greater awareness of the importance of integrity and anti-corruption will be able to reduce Indonesia's corruption culture.

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