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Submission date: 06-Jul-2020 12:16PM (UTC+1000)

Submission ID: 1352887026

File name: 5-6-17-667.pdf (148.8K)

Word count: 3690

Character count: 19593



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Abstract

Anti-Corruption Education which is held today among students as outlined in the provisions of Kemenristekdikti Number 33 of 2019 is one of the programs that carried out to increase the concern and awareness of students about the dangers of corruption if it is carried out by the next generation of the nation in Indonesia and especially in Sibolga City Based on the provisions of the Permenristekdikti that Anti-Corruption Education is carried out by inserting (insertion) into relevant subjects, such as Civics, Citizenship Education and other relevant courses.

The research method used in the study: using legal research that is legal in nature is to find out the rules or legal regulations through various legal documents in this case the Ashamed Culture rules that exist in the local wisdom of the Malays allow as a learning model for Anti-Corruption Education in STIE Al Washliyah Sibolga. The analyzing data obtained through qualitative research, where the data collected has drawn conclusions that describe accurate research results.

From the research results, it can be stated that: Education in Higher Education is one of the solutions to prevent corruption which is a young generation. In 2019 the Ministry of Research and Technology issued regulation No. 33 of 2019 on September 3, 2019, concerning the Implementation of Anti-Corruption Education in Higher Education with the insertion pattern (insertion) to relevant subjects. Anti-Corruption Education is implemented in several relevant subjects. In STIE Al Washliyah Sibolga by inserting it in the Civics Education course. Local Wisdom Shame Malay culture is poured into proverbs and point to Malay teaching. The messages are in the form of taboos that are unrelated to law-abiding and law-abiding in Malay customary customs. The cultural aspects of shame in preventing corruption can be viewed from the cognitive aspects, facts, ways, and habits that are implemented in everyday life by STIE Al Washliyah Sibolga students. So it becomes a culture for anti-corruption.

Keywords: preventing corruption, cognitive habitual effects, students, proverbs and pointing teachings in malay

1 Introduction

Anti-Corruption Education is one of the government's programs to overcome the corruption that has occurred in Indonesia that is preventive. As it is known so far that this corruption crime is a national problem that is already in a concerned condition, this is due to the fact that corruption crime is an ordinary crime (extraordinary crime) for that it needs intensive treatment that is carried out especially against the next generation of the nation as a prospective future leader has a high commitment to anti-corruption. Along with this situation, the Menristekdikti since 2012 has included anti-corruption courses in Higher Education this matter is an effort to tackle the concept of Corruption Crime Prevention in the anti-corruption Education program in Higher Education^[1].

Learning from this Anti-Corruption course is a General Basic Course (MKDU), this is nothing but a commitment from the Ministry of Research, Technology and Higher Education as a basis for collaboration with the Corruption Eradication Commission (KPK (Corruption Eradication Commission)^[2]. However in 2019 referring to the provisions of Permenristekdikti Number 33 of 2019^[3] dated 3 September regulating that the implementation of Anti-Corruption Education in Higher Education is Insertion (insertion of several relevant courses such as Civics Education, Religious Education). To overcome this corruption crime, it needs support from all parties and with various elements as stated by Law Number 30 of 2002 which formulates that: A series of actions to prevent and

eradicate corruption is never successful without involving the participation of the community and the strategy to eradicate corruption consists of three main elements namely: Prevention, Enforcement and Community Participation^[4].

To combat corruption which is rife at the moment students as the next generation of the nation need to be fortified with corruption prevention, considering that this crime is common in North Sumatra and there are even some OTT officials from the KPK in 2019, one of whom is the Mayor of Medan as a Suspect in the Case of Allegations of Bribery related to projects and positions at the Medan City government in 2019^[5].

The student is a phase in life entering adulthood where the student phase must be prepared to be responsible for what is done. This phase is also a phase to adapt and practice to have responsibilities and comply with all the rules through the Ashamed Culture that exists because it has really entered in the subject of law. Daily life can be used as an exercise to strengthen self-integrity, such as the management of tuition or pocket money given by parents to be used in accordance with the allocation and can be accounted for. When the Semester Examination does not cheat from books. So that the value obtained is pure from the results of the hard work of learning where the value is purely the results of the thinking of the student concerned.

Ashamed culture actually has to be cultivated by all levels of society as long as we do not foster shame, as long as it also fails to create a better condition for this nation^[6] among adolescents today are starting to erode and fade. This

shame is nothing but the background of the factors of scientific development knowledge and technology that influence social behavior patterns. Ashamed Culture among Sibolga STIE Students when attending classes that are late coming to college only a few come late, but when taking the Semester examination in general Students tend to cheat (look good cheat books and mobile phones} this is based on the author's observations in his daily activities as a lecturer. These things need to be addressed through Character Education to cultivate Ashamed Culture for STIE Sibolga students not to cheat during exams unless there are several courses that are open book and inactivity daily.

Character education forms, habits, character and behavior for young people in general in Indonesia and especially in STIE Sibolga in a better direction. This can be done by getting students to behave in accordance with social ethics in daily activities^[7]

According to Megawangi Character Education is an effort to educate the nation's next generation to be able to make a wise decision and practice it in daily life and be able to provide positive things to their environment. Therefore Character Education is to educate the character and personality to behave wisely and positively in its environment.

Research methods

Research Locations In this study, Sibolga STIE is located in Sibolga City.

The research method used is a Qualitative Research Method is a research model derived from Social Sciences to conduct research that examines social problems and phenomena rather than socially in-depth with research areas or relatively small populations, but is more focused by analyzing the data with qualitative method, namely by not using numbers and statistical formulas, which are carried out by means of in-depth interviews, interviews and communication methods^[8] which aim to get a picture of the limits of shameful behavior in accordance with understanding and confidence from STIE Al Washliyah Sibolga students.

Results and discussion

A. Anti Corruption Learning Model in Higher Education

The phenomenon of the current corruption problem has shown something that is so alarming, the data shows that the number of corruption cases in Indonesia occur everywhere in the central, regional government to the tendency of corruptors with high education and young age in a large number of cases^[9]

Data in Kompas Research and Development revealed that in 2014-2015 there were 17 Governors and 49 Regents and Mayors in Indonesia who committed corruption crimes. In 2016 there were 8 Regional Heads caught in corruption by the Corruption Eradication Commission (KPK)^[10]. And in 2019 this is in October the Mayor of Medan OTT by the KPK.

All efforts were made by the government to overcome corruption, especially from law enforcement. Law enforcement carried out in this corruption case until now is still far fulfilling a sense of justice in the community. One of them is the judges who dropped are still light to the perpetrators of corruption crimes [11] Magnis Suseno argues that the practice of corruption in Indonesia has reached the most dangerous level in the life of the nation and state. Eradicating these criminal acts of corruption is not

as simple as eradicating conventional crime but also requires in-depth analysis to determine what type of therapy is appropriate to apply.

The steps for the prevention and eradication of corruption crimes are systematic and sustainable at both the central and regional levels, this is because the impact of corruption is large and serious problem for the welfare of society and is a shared responsibility of the nation.

Speaking about the problem of corruption, this is not merely a matter of crime, but it is also a value and a moral for everyone, therefore, to tackle this problem, effective prevention must be taken.

Efforts to eradicate corruption effectively now are very much in need of participation from all parties including the youth who are the nation's next generation. Thus the role of Youth in this case Students plays an important role in preventing corruption in Indonesia in general and especially in Sibolga City.

The role as stated by Soekanto (2009) that the role is a process that must be passed by subjects who have the position as actors who carry out the role, thus their interests can be achieved and every role carried out by someone must be an action that must be done well and carried out responsibly.

The concept of corruption prevention is one of the agendas for eradicating corruption. It is very necessary to do this, even though this program does not directly produce the results, but if this is intensive, it is planted and accustomed to not doing actions that are contrary to the norms in daily activities. It is as stated by the opinion of Evans (2009) that: By lending anti-corruption values, thus the process rather than prevention is very important in overcoming this problem of corruption, preventive actions will have a positive impact on the process rather than eradication corruption is strengthened by the opinion of Pradipto (2009), suggesting that prevention and actions rather than preventive measures will be more beneficial in overcoming problems than corruption by taking high legal sanctions. These actions prevent corruption can be done with three programs, namely: 1. Implementing Anti-Corruption Education 2. Conducting Anti-Corruption Socialization 3. Conducting Oversight of the government.

In this regard, the inculcation of anti-corruption values through Education in Higher Education is a solution to prevent corruption for the younger generation. Even for 2019, this refers to Kemenristekdikti Number 33 of 2019 on September 3, 2019, concerning the Implementation of Anti-Corruption Education in Higher Education with insert patterns (inserts) to relevant courses. Anti-Corruption Education implemented in several relevant subjects one of which is to insert in the course of Citizenship Education related to Character Education which forms the morals of students who are able to become rather than the main foundation in the formation of an honest identity and paradigm of five basic principles of the Republic of Indonesia and the 1945 Constitution in accordance with Law Number 20 of 2003 concerning the National Education System. The purpose of learning about Anti-Corruption Education is to cultivate honesty in daily activities both in campus and elsewhere, thus not only does the Campus give birth to the next generation of people who are intellectually intelligent, but emotionally and spiritually who have a personality rather than character, integrity and responsibility^[12].

For this reason, in the Higher Education Unit, namely the campus environment, students at the STIE Al Washliyah Sibolga have a role as the next generation to play an active role in preventing corruption that is of concern at this time in Indonesia in general and playing an active role in the midst of society as agents of change for the better towards an anti-corruption generation.

B. Implementation of Ashamed Culture in the Anti-Corruption Education Model at STIE Sibolga

In the concepts of learning in accordance with the Guide for Lecturers for Anti-Corruption Learning in 2016, develop the concept of Local Characteristics in Lectures. Local characteristics here are slogan, slogan or modern containing anti-corruption values contained in the culture of a culture. The area where a tertiary institution is located.

Embarrassment is a human need to cover up the disgrace that it does. Feeling shame means feeling seen by others. Embarrassment is present when someone is evaluated by the immediate environment and in the assessment, someone feels not displaying their self-standards and ideal values in its environment.

Gilbert and Irons suggest that the emotion of shame is related to the frequent emergence of self-evaluation when the social environment is contrary to the behavior displayed, related to resource constraints and related to the lack of supportive and caring behavior among members of social groups^[13].

The era of globalization has removed the boundary walls of a State. The most obvious thing is the effort of globalization which in this case does not mean uniformity. According to the originator of this term, namely the United States (US). In their tradition, the terms morality, virtue, value system, and ethics, from individuals give a separate meaning and culture of shame does not exist in them.

This is different from the understanding of Eastern Nations such as Japan, China, Korea, and the Association of Southeast Asian Nations (ASEAN), including Indonesia, which for centuries has emphasized that the culture of shame is fundamental. It is from this shame culture that good morals, harmonious interactions, noble ethics, and polite speech are born so that in the end a harmonious community of society and state will be formed.

In 2006 we were shocked by the news that could be a lesson for all nations in the world about the meaning of the culture of shame. Moreover (cf.oor, 2006), Toyota recalled more than 4 million of its product cars due to a slight technical error in production. No half-hearted, the amount they have to deal with is not expected to amount to billions.

Perhaps, that is the embodiment of a culture of shame and discipline that is responsible for them. The soul of a knight and upholds an honor. There are still other interesting stories. One year ago there was another story about South Korea. The Prime Minister, the foreign minister, the agriculture minister and his trade minister submitted their resignations to President Lee Myung-Bak. This was done following popular protests against the government's plan to import beef from the United States. They resigned because they felt they had failed in negotiations with the US. This had caused a political crisis.

In fact, there are still many exemplary stories of shame culture that have been practiced by Asian countries. Then, what about the culture of shame in Indonesia itself?

It is not too difficult to answer that question when we want

to see the reality and problems that are happening now. It's hard to say that the culture of shame in this country still exists or not. But, certainly, the indications have directed that the culture of shame in this country is getting messy.

We have known together through existing media. It seems that almost all parties in the sector of Indonesian life have lost their identity as someone who has a culture of shame.

In the midst of the rampant cases of corruption, collusion and nepotism, there have been many efforts to improve education and systems by the government and society. To make the culprit feel ashamed and then deterrent. There are no more perpetrators who have been investigated, investigated, even prosecuted on the court, Then ended in punishment. Does it make them ashamed, repent, and feel deterrent imposed on it?

Not a few suspects, defendants, convicts, who still had a chance to show a smile while undergoing the judicial process as if nothing had happened. They are not at all ashamed or at least uncomfortable. Despite acknowledging that they are guilty. The expression of a guilty taker's guilty sin is a little on his face.

Efforts to bring shame and repentance to the perpetrator did not end in court. The mass media also helped to expose the perpetrators' crime. In fact, now the mass media is not limited to mentioning the names only. Although it often reveals the true identity of the perpetrator. However, strangely there are still many who have not been deterred and ashamed of all the efforts of social justice. Instead of resigning they still pretend to feel innocent despite the mistake they recorded evidence.

So it is not surprising that Mochtar Lubis said in his book entitled *Manusia Indonesia* that this nation has a hypocritical spirit and is reluctant and reluctant to be responsible for his actions. Maybe. This is the root cause of the erosion of the shame culture of the Indonesian people. If we want to reduce this problem, we really have to have the cash roots.

It is fitting for all of us to ask this nation again while reflecting on ourselves. Is there still a 'culture of shame' in our nation's gap? Regardless of the quantity, we should be grateful that this country still has people who have a culture of shame in their lives. These people are still scattered in the political, business and social fields.

Let us break the chain of uncultured human beings who are still scattered on this motherland. It is time to be ashamed of being a culture that must be constantly guarded and nurtured. Either by individuals, groups, especially by this nation. We realize how unending disasters, disasters, which plagued this nation may be one of them caused by the loss of shame.

Officials feel ashamed if they abuse power related to their profession. His position is a mandate that must be carried. He became an official, not because of his prowess but his constituent's trust in him. An entrepreneur feels ashamed if he is late giving wages to his employees. The success of the business is thanks to the hard work of its employees.

Do not be ashamed of our own nation. Exactly what Taufiq Ismail said in his poem entitled *Shame I Become an Indonesian*:

The Malay phrasebook (Effendy, 1994) has collected Malay language and teaching benefits that use integrated language compositions that contain patterns of rhythm and rhyme (sound equality) that make it easier for a person to speak and speak in Malay rays.

Malay way of thinking about the rules of communication pays more attention to aspects of expression that can be traced to the proverbs and points of Malay teaching. The messages are in the form of taboos that are unrelated to law-abiding and law-abiding in Malay customary customs.

Therefore the cultural aspects of shame in preventing corruption can be viewed from the cognitive aspects, facts, ways, and habits implemented in daily life by STIE Al Washliyah Sibolga students.

Conclusion

Based on the provisions of [Permenristekdikti Number 33 of 2019](#) which regulates the [Implementation of Anti-Corruption Education in Higher Education](#) by inserting (insertion) into relevant subjects. Based on this, Anti-Corruption Education conducted at STIE Al Washliyah Sibolga by inserting in the course Citizenship Education is related to Character Education to form anti-corruption morals that are implemented in everyday life. Malay way of thinking about the rules of communication pays more attention to aspects of expression that can be traced to the proverbs and points of Malay teaching. The messages are in the form of taboos that are unrelated to law-abiding and law-abiding in Malay customary customs.

Therefore the cultural aspects of shame in preventing corruption can be viewed from the cognitive aspects, facts, ways, and habits that are implemented in daily life by students

Remark

This research is a team of UMN Al-Washliyah Lecturers in Medan, thanking the Ministry of Research, Technology and Higher Education, who have provided assistance in the Preferred Research Funding of Decentralized Higher Education, Fiscal Year 2019. STIE Al Washliyah Sibolga and The Rector of UMN Al Washliyah Medan. Hopefully, the existence of this research is very useful for Lecturers of UMN Al Wahsliyah in particular and generally in North Sumatra.

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