

# Anti-Corruption Education For Sunday School Children As A Form Of A Non-Penal Policy To Eradicate Corruption

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## **Abstract**

*Anti-corruption education for Sunday school children is a form of non-penal policy to eradicate corruption. The purpose of this study was to analyze how the form of non-penal policies to eradicate corruption committed through formal church education, namely Sunday school by instilling anti-corruption values in Sunday school children (ASM). The research method used is normative juridical research using a conceptual approach and a statutory approach. The data collection technique used was literature study and then analyzed qualitatively. The results showed that religious institutions through Sunday School Teachers (GSM) can play a role in tackling corruption through character education that contains anti-corruption values which are taught to Sunday school children every time they go to church. Anti-corruption values such as honesty, justice, discipline, responsibility, hard work, courage, independence, simplicity and care can be clearly explained to children through the method of telling stories about Bible characters, playing and singing together. By introducing and instilling anti-corruption values from the start to children, especially Sunday school children, through religious messages conveyed by GSM, children are expected to have anti-corruption characters from an early age so that they can form individuals with anti-corruption characteristics and high integrity.*

**Keywords:** *Education, Corruption, Children.*

## **1. INTRODUCTION**

The high quality of human resources is the main capital for development to achieve prosperity. Improving the quality of human resources can be done through increasing intellectuality, emotional intelligence and character education. These three elements can be obtained through educational facilities, because education is the key to the success of a nation. As soon as the importance of education is that education should be instilled from an early age. Including in solving the problem of corruption, character education greatly contributes by instilling anti-corruption values in children.

The church as part of society and becomes the spiritual fortress of the people can show its active role in overcoming the problems of the nation, including the problem of corruption as an extraordinary crime and has had a negative impact in all areas of life. There are several previous studies that discuss the role of the church in eradicating corruption, both the role of religious leaders and the role of church members. For example, research conducted by Hengky Hetharia and Samuel Mailoa which explains that aspects of religious teachings have a profound impact on corrupt behavior in Maluku. Eradicating corruption as a moral

problem is highly dependent on the role of religious institutions (the role of religious leaders) by providing guidance and strengthening of the spirituality of the people [1]. Furthermore, in the research conducted by Jermia Djadi, it was explained that church youths have a very important role in nation building, including actively participating in eradicating the culture of corruption by reforming the nation's morals which have been damaged by sin [2].

In fact, the prevention of corruption should start with the inculcation of anti-corruption values from an early age (children) so that knowledge and awareness of anti-corruption can grow which can create anti-corruption behavior and high integrity. Education is a means of implementing anti-corruption values through character education.

As stated by Sakinah & Bakhtiar in their research, anti-corruption education must be implanted in an integrated manner starting from basic education to tertiary education [3]. There are at least two goals to be achieved from this anti-corruption education. First, to instill the anti-corruption spirit in every child of the nation. Through this education, it is hoped that the spirit of anti-corruption will flow in the blood of every generation and be reflected in daily actions. Second, realizing that eradicating corruption is not only the responsibility of law enforcement agencies such as the KPK, the Police and the Attorney General's Office, but is the responsibility of every child of the nation [4].

In line with the above opinion, research on the forms of crime prevention policies or criminal policies on corruption, especially using non-penal means (not criminal law) such as character education, is very interesting to be investigated further. For this reason, the authors are interested in examining anti-corruption education for Sunday school children as a form of non-penal policy to eradicate corruption.

## **2. LITERATURE REVIEW**

### **1. *Anti-Corruption Education***

The Latin term for corruption, *Corruptio* or *corruptus*, comes from the word *corrumpere*, which is a word from an older Latin. Furthermore, the term corruption appears in various languages in Europe such as English, namely corruption and corrupt, French with the word corruption, and Dutch using the word *corruptie* which then becomes corruption in Indonesian [9]. Corruption becomes an extraordinary crime and causes enormous losses to the state. Indonesia Corruption Watch (ICW) noted that the state had suffered a loss of IDR 39.2 trillion from corrupt practices during the first semester of 2020 [10].

Efforts to prevent corruption crimes must be carried out as early as possible, and starting with children. One of the important issues that must receive attention in efforts to prevent corruption is instilling anti-corruption education among pre-school age children to students as well as students from the community and community organizations, State Civil Apparatus (Ministries / Institutions / Local Government), BUMN / BUMD / Private Sector, Political Society, and other General Public.

Anti-corruption education is instilled from an early age (at the age of children) with the main focus being that children are introduced to understanding moral and local values which are then introduced to the norms or values that exist in social life. Children are introduced to character education accompanied by examples so that they are expected to be able to apply these moral characters in their daily life.

Anti-corruption education that is introduced to children is expected to form a personality that is able to reject basic behavior that is not in accordance with the rules we have [11]. Anti-corruption education can be started from within the family where the child grows and develops, the environment around the child's residence and school as a formal educational institution for children. As stated by Nuzus Sakinah and Nuhasanah Bakhtiar that anti-corruption education can be done by applying the Anti-Corruption Education model in

elementary schools in realizing a clean and integrity generation from an early age [12]. However, anti-corruption education can also be introduced to Sunday school children who are children of primary school (SD) age.

## 2. *Criminal Policy*

Sudarto put forward three meanings of criminal policy, namely: in the narrow sense, the overall principles and methods that form the basis of reactions to violations of the law in the form of crimes. In a broad sense, the overall function of the law enforcement apparatus, including the workings of the courts and the police. In the broadest sense, the entire policy taken through legislation and official bodies which aims to uphold central norms in society. On another occasion, Sudarto argued that criminal policy is a rational attempt by society to tackle crime [13]. This is in accordance with Marc Ancel's statement that criminal policy is the rational organization of the control of crime by society [14]. The same thing is also expressed by G. Peter Hoefnagels, that criminal policy is the rational organization of the social reaction to crime [15].

According to G. Peter Hoefnagels, efforts to combat crime can be achieved by;

- a. Application of criminal law (criminal law application)
- b. Prevention without punishment (prevention a without punishment)
- c. Influencing people's views on crime and punishment through mass media (influencing views of society on crime and punishment / mass media)

Thus, efforts to combat crime can be divided into two, namely through the "penal" route (criminal law) and through the "non penal" route (not / outside the criminal law). If you look at the division of crime prevention efforts put forward by G. Peter Hoefnagels, then point a is the "penal" route, while points b and c are "non penal". The penal line is more focused on repressive efforts (action / eradication / crackdown) after the crime occurs. Meanwhile, the non-penal route focuses on preventive measures (prevention / deterrence / control) before a crime occurs.

## 3. **METHOD**

According to Soetandyo, legal research is all efforts to find and find the right answer and/or true answer regarding a legal problem [5]. This research is normative legal research. According to Noor Muhammad Aziz, normative legal research is research that analyzes the reciprocal relationship between legal facts and social facts. Legal facts as the independent variable and social facts as the dependent variable. So law functions as a tool of social order [6]. The approach used in this research is a statutory approach and a conceptual approach. the statutory approach or juridical approach is research on legal products [7], while the conceptual approach is an approach taken because there is no legal rule for the problem at hand, thus giving birth to legal notions and legal principles that are relevant to the problems that are faced [8]. The data collection technique used in this research is literature study and then analyzed qualitatively.

## 4. **RESULT AND DISCUSSION**

### 1. *Sunday School as a Church Formal Educational Institution*

At first, Sunday school was just an attempt by Robert Raikes to help educate children who came from poor families. However, his efforts in a small village have had an impact on children (church members) all over the world to date [16]. Sunday school has developed into a formal church education institution that has a noble duty.

As a formal education institution, the Sunday school has Sunday school teachers as educators / teaching staff, Sunday school children as students / learners, the Sunday school curriculum as a teaching guide / guidance. A Sunday school teacher must be someone who has been born again / saved, a Christian who is growing, a Christian who is loyal to the church, someone who understands that the ministry of education is God's calling, someone who likes the object he educates, someone who is good in his testimony of life, someone who has received basic training as a teacher, someone who serves relying on the power of the Holy Spirit [17]. In teaching Sunday school teachers must pay attention to the selection of appropriate learning methods, this is determined by various factors, namely the ability / skills of the teacher, how the ability / skills of the teacher to use the method, the needs of students and so on. The method we determine in teaching should be designed in such a way that it can generate certain skills [18].

From the above understanding, the authors believe that a Sunday school teacher is a person who is called to serve by educating / teaching Sunday school children who are equipped with a curriculum that has been structured in such a way as to provide a pleasant learning experience for children about the example of Jesus Christ. The curriculum referred to in Sunday school education is activities related to theoretical content that are guided or implemented by Christian leadership in order to bring students (children) one step closer to Christ [19]. A child who grows up in a Christian family will receive education from home (family), from PFG and the environment. So that these children who are part of the church members will grow up to be good church members who have an impact, so that they can serve themselves, others and the environment.

## *2. Anti-Corruption Education for Sunday School Children as a Form of Non-Penal Policy on Corruption Eradication*

Corruption is a serious problem because it can endanger the stability and security of society, destroy democratic values and morality, and endanger economic, socio-political development, and create massive poverty so that it needs attention from the government and society and social institutions. One of the efforts to reduce the high rate of corruption is prevention. The KPK's serious effort to eradicate corruption with a preventive approach is a smart effort. This approach shows that the KPK realizes that a better future for the nation needs to be prepared with people who understand the dangers of corruption for the nation's civilization.

Anti-corruption education through character education for Sunday school children is one way that can be done to instill anti-corruption behavior from an early age. This is in line with what the KPK leadership for the 2015-2019 period said, Saut Situmorang, said there are many ways that can be done in a religious context in eradicating corruption, one of which is through Sunday school children [20].

Agree with Saut Situmorang, Deputy Chairperson of the KPK for the 2019-2023 period Lili Pintauli Siregar in a virtual discussion "Learning Fun for Anti-Corruption Education in Sunday Schools", said the church can be an anti-corruption hero starting from Sunday school, namely teaching anti-corruption culture to children [21]. This was also conveyed by the Director of Dikyanmas of the KPK, Giri Suprapdiono, emphasizing that 9 anti-corruption values really need to be taught to children in Sunday schools. The 9 values referred to are honest, caring, independence, discipline, responsibility, courage, simplicity, hard work and fairness. So that one day people will not be corrupt, not because they are afraid, but because they don't want to (and) because they have the ability to lead themselves strong [22].

Anti-corruption education which contains 9 anti-corruption values can be taught to Sunday school children through stories of the life experiences of Bible characters, video

screenings, simulations and of course games that stimulate and train children not to commit illegal acts / laws. Sunday school teachers can enter 9 anti-corruption values in the learning curriculum in Sunday schools so that in each learning process, they can develop anti-corruption behavior for Sunday school children. Anti-corruption education (character education) for Sunday school children is one form of using non-penal (non-criminal law) facilities in the eradication of corruption.

## 5. CONCLUSION

Corruption as an extraordinary crime requires extraordinary handling as well. The church as a religious institution can play an important role by providing anti-corruption education through character education for Sunday school children, church members from whom the generation of anti-corruption will grow. Anti-corruption education for Sunday school children is a form of crime prevention policy or corruption crime policy using non-penal means. This can be in the form of providing material that includes anti-corruption values in the Sunday school curriculum, stories of the experiences of Bible characters, simulations and games that stimulate anti-corruption attitudes in children from an early age.

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