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Anti-Corruption Education in the Indonesian School and Social Context: An Integrative Review

Luluk Siti Jariyah✉[1], Endah Binti Munawaroh[2], M.Ma'rifani[3]
[1,2] Pancasila and Civic Education, Universitas Nusantara PGRI Kediri, Kediri City, Indonesia
[3] Teacher Professional Education, Universitas PGRI kanjuruhan Malang, Malang, Indonesia

✉ luluksiti10@gmail.com

Abstract. Corruption in Indonesia is a systemic issue affecting political, bureaucratic, and educational spheres. Anti-Corruption Education (ACE) is recognized as a key non-penal strategy to foster integrity and prevent corruption in the long term. However, research often separates pedagogical effectiveness from critical discourse analysis, creating a gap in integrative understanding. This study employs an integrative review approach to synthesize empirical and conceptual literature on ACE in Indonesia. Data were drawn from 29 national and international journal articles published between 2016-2025, selected based on criteria related to policy, curriculum design, implementation, and evaluation. Thematic analysis identified patterns across curriculum models, pedagogical strategies, assessment practices, and socio-political discourse. Findings indicate that ACE implementation spans all educational levels, integrating values through Civics and Islamic Education, experiential learning, and digital media. Empirical evidence shows a positive correlation between ACE and integrity attitudes, yet practices remain dominated by individual-moral approaches with limited attention to structural and ideological dimensions. ACE has evolved into systematic policies but risks becoming symbolic morality without critical pedagogy and governance reform. Strengthening ACE requires ecosystem-based integration across family, school, and community, standardized curricula, educator training, and synergy with legal enforcement to ensure transformative impact.

Keywords: Anti-Corruption Education; Education; Indonesia; Integrative Review; Social Context.

1. INTRODUCTION

Corruption in Indonesia is a structural problem that encompasses the political, bureaucratic, economic, and even educational and religious spheres. The low Corruption Perception Index shows that a law enforcement approach is not sufficient, so anti-corruption education (ACE) is seen as an important non-penal strategy for long-term prevention (Trisiana et al., 2024; Zaelani & Aini, 2024). This strategy is one of the pillars of the "trident" approach to eradicating corruption, which includes enforcement, prevention, and education. In the context of Indonesia's religious, communal, and hierarchical culture, ACE is interpreted as a process of shaping values, character, and social habits of integrity, not merely a transfer of knowledge about criminal acts of corruption (Kurniawan & Setiyowati, 2018; Mualif, 2022). Its implementation has been widespread, ranging from integration into Civics and Islamic Education subjects in schools through habit-forming programs such as honesty canteens, to special courses and digital

Corresponding author
*E-mail addresses: luluksiti10@gmail.com (Luluk Siti Jariyah)

campaigns in universities that show a positive correlation with the anti-corruption attitudes of the academic community (Bhandesa et al., 2023; Ginanjar & Purnama, 2023; Lituhayu et al., 2023). Recent developments even show a trend toward strengthening digital technology and contextual learning models to enhance the internalization of these values (Dari et al., 2025; Mustari et al., 2025; Trisiana et al., 2024).

However, ACE research in Indonesia currently stands at a crossroads between pedagogical approaches oriented toward classroom effectiveness and critical approaches that highlight discourse construction, ideology, and power relations. These two lines of research tend to develop separately and have yet to complement each other. Empirical studies on the effectiveness of ACE are rarely linked to the socio-political context that frames educational practices, while discourse studies that criticize moral-individual orientations are often not accompanied by a systematic synthesis of pedagogical practices (Mulya & Pertiwi, 2025). In addition, there is still limited research that maps the relationship between the policy level, micro implementation in the classroom, the role of the family and community, and the construction of anti-corruption discourse in various social spheres (Budiyono, 2026; Paranata, 2025). Critical studies even highlight the tendency towards individual-moral reductionism in the implementation of current policies (Dewantara et al., 2021; Mulya & Pertiwi, 2025).

These gaps highlight the need for an integrative review that not only summarizes empirical findings but also critiques and contextualizes the design, practice, and discourse of ACE within Indonesia's complex social ecosystem. Therefore, fundamental questions arise regarding how ACE is conceptualized and debated amidst the dominance of certain discourses that may overlook structural factors.

Based on these issues, this study aims to provide a comprehensive mapping of how ACE is conceptualized, implemented, and debated in Indonesia. By combining empirical approaches and discourse analysis, this study aims to offer a more transformative conceptual framework for developing ACE policies and practices that can address the systemic roots of corruption.

2. METHOD

This review uses an integrative review approach to combine various types of studies related to anti-corruption education in Indonesia (Snyder, 2019). The main data sources were national and international indexed journal articles, as well as policy documents and educational modules relevant to ACE in the Indonesian social context. The literature search was conducted using the Google Scholar scientific database. The inclusion criteria were: (1) a primary focus on ACE in Indonesia; (2) discussion of policy, learning design, implementation, or evaluation; (3) publication between 2016 and 2025. Studies that only mentioned ACE very marginally or outside the Indonesian context were excluded. Of the many studies,

29 studies were selected as suitable for analysis.

The analysis was conducted thematically through several steps: (1) repeated reading to identify the focus, context, and main findings; (2) initial coding related to themes: the conceptual framework of ACE, forms of curriculum integration, pedagogical strategies, assessment approaches, actors and social contexts, effectiveness and obstacles; (3) grouping codes into cross-study themes; (4) integrative synthesis by comparing, contrasting, and connecting empirical findings with discourse analysis and normative approaches.

3. DISCUSSION

Conceptual Framework of Anti-Corruption Education in the Indonesian Context

Conceptually, ACE in Indonesia operates between three main poles: values and character education, a normative legal approach, and structural social criticism. First, many studies position ACE as a continuation of character education and religious/civic education, with a focus on instilling the values of honesty, responsibility, discipline, hard work, caring, simplicity, courage, and justice (Kurniawan & Setiyowati, 2018; Mualif, 2022). The list of nine anti-corruption values formulated by the KPK is often explicitly referenced in the design of syllabi and lesson plans, particularly in Islamic Education and Civics Education subjects (Kurniawan & Setiyowati, 2018; Mualif, 2022; Ramadhan, Kusumaningrum, et al., 2024). In this perspective, corruption is understood primarily as a moral disease and a weakness of individual character, so that the main solution is the formation of character and ethical awareness in students.

Second, ACE is also linked to the legal and policy framework. Various regulations and guidelines from ministries and the Corruption Eradication Commission (KPK) encourage higher education institutions to offer ACE courses, lecturer training, and anti-corruption campaigns (Bhandesa et al., 2023; Ginanjar & Purnama, 2023; Lituhayu et al., 2023; Trisiana et al., 2024). Corruption is considered an extraordinary crime that threatens governance and development, so ACE is seen as a systemic national prevention tool. The model of "anti-corruption education as a formal policy" is emphasized as a long-term investment to reduce corruption rates (Ginanjar & Purnama, 2023; Pasya, 2023; Trisiana et al., 2024; Zaelani & Aini, 2024).

Third, recent critical studies show that the discourse on ACE in Indonesia is not ideologically neutral. Analysis of policies, modules, textbooks, and anti-corruption campaigns reveals the dominance of neoliberal discourse and individual morality/heroism: corruption is positioned as a failure of rational and personally responsible self-control, while structural, political, and historical factors are given less attention (Mulya & Pertiwi, 2025). Education is geared toward producing disciplined, efficient, and achievement-oriented subjects, in line with the logic of neoliberal capitalism, rather than encouraging critical analysis of power relations and systemic injustice (Lituhayu et al., 2023; Mulya & Pertiwi, 2025). The decolonial

perspective offered challenges the assumption that anti-corruption curricula can be imported from the global agenda without considering the context of coloniality and inequality in the Global South.

The integration of these three poles has not yet fully occurred. Most practices remain focused on the moral realm of individuals and legal compliance, while the dimensions of social structure, patronage culture, and political oligarchy are less addressed in classrooms and learning materials (Kurniawan & Setiyowati, 2018; Mualif, 2022; Mulya & Pertiwi, 2025; Ramadhan, Mahastuti, et al., 2024). This integrative review argues that effective ACE development in Indonesia needs to move towards critical anti-corruption education that not only shapes character, but also structural awareness and the collective ability of citizens to correct institutions.

Implementation of Anti-Corruption Education at Various Levels of Education

At the elementary school level, ACE is generally integrated into Civics Education (PKn) as part of learning about values and citizenship. Research at SD Al-Faiz Medan found that although ACE is included in the PKn curriculum, its implementation tends to be one-way "verbal information" and does not provide space for students to develop moral reasoning and reflection on the immorality of corruption (Pasya, 2023). As a result, the impact on the formation of anti-corruption attitudes and character is still limited.

Another study examining ACE from an early age through a literature approach emphasizes the importance of learning models that are appropriate for child development: democratic methods, joint inquiry, role modeling, and live-in experiences that place children in real-life situations that demand honesty and responsibility (Suradinata et al., 2020). Learning resources based on the natural and socio-cultural environment, storybooks, audiovisual media, and the internet are proposed to make ACE more concrete and meaningful for children (Suradinata et al., 2020).

These findings indicate that at the elementary level, experiential and habitual approaches are more important than simply lecturing about "corruption is wrong." ACE needs to be designed to address the cognitive, affective, and conative (behavioral intention) domains, for example through simulations, role-playing, class projects, and reward systems for honest behavior.

At the junior high and high school levels, ACE is often integrated into two main areas: Civics and Islamic Education. Research at Muhammadiyah Boarding School Yogyakarta shows that anti-corruption values are instilled holistically through classroom learning, extracurricular activities, and habits formed in the dormitory, with an emphasis on the exemplary behavior of teachers, extracurricular advisors, and dormitory supervisors (Kurniawan & Setiyowati, 2018). The values of honesty, discipline, responsibility, and simplicity are fostered through daily rules, a system of sanctions and rewards, and a school culture that demands consistent integrity 24 hours a day because students live in a boarding

environment (Kurniawan & Setiyowati, 2018). This exemplary habitus model is effective in shaping a small "anti-corruption culture" in the school environment.

Another study on anti-corruption-based PAI in junior high schools found that learning objectives were formulated with reference to anti-corruption values and focused on the affective and psychomotor domains. Implementation was carried out through contextual, dialogic, and integrative learning, supported by practical media such as honesty stalls/minimarkets that functioned as laboratories of ethical honesty for students (Mumtahanah & Suyuthi, 2021). Learning evaluation relies on authentic assessment that measures not only knowledge, but also behavior and attitude, through continuous observation and problem-solving tasks (Mumtahanah & Suyuthi, 2021). This approach emphasizes that ACE cannot be assessed solely through cognitive tests.

In the context of Civic Education, a case study at SMPN 12 Makassar shows the integration of anti-corruption values through active learning approaches (discussions, case studies, value-based projects) and teacher role modeling. Supporting factors include educator commitment, principal support, and curriculum development flexibility, while the main obstacles are time constraints and a lack of specialized teacher training (Mustari et al., 2025). The impact is evident in changes in student behavior: increased honesty, responsibility, discipline, and courage to speak out against injustice in the school environment. (Mustari et al., 2025). This study indicates that at the intermediate level, consistent value-based + school social environment-based integrative learning design is key. However, limitations in teacher capacity and curriculum load require policy support and ongoing training programs.

In higher education, ACE occupies a strategic position because students are considered the intellectual generation that will fill important positions in the bureaucracy and private sector. Various implementation schemes have been found: a special 2-credit ACE course in each study program, the introduction of anti-corruption values during new student orientation, ACE lecturer training, module development, social media campaigns, and the integration of anti-corruption themes in research and seminars (Bhandesa et al., 2023; Ginanjar & Purnama, 2023; Lituhayu et al., 2023; Trisiana et al., 2024).

A correlational study at ITEKES Bali found that the academic community's knowledge of anti-corruption was in the fairly good category, while their attitudes and behavior toward anti-corruption were in the very good category. There was a strong positive correlation between anti-corruption education and attitudes and behavior toward anti-corruption ($r = 0.739$, $p < 0.05$) (Bhandesa et al., 2023). This indicates that systematic implementation of ACE on campus can contribute significantly to the formation of integrity behavior.

Another study that used the Theory of Planned Behavior to evaluate the output of ACE policies among students showed that perceived behavioral control, attitudes, and subjective norms had a significant effect on students' anti-

corruption intentions, and that perceived behavioral control had a direct effect on anti-corruption behavior; attitudes themselves did not have a direct effect on behavior (Lituhayu et al., 2023). Overall, the effectiveness of the ACE policy is considered quite good, but the author recommends strengthening anti-corruption awareness in the community, ideological education, and consistent law enforcement to reinforce the educational effect (Lituhayu et al., 2023).

A survey of student perceptions at a private university showed that the majority of students understood the issue of corruption and considered ACE to be very important, even though the integration of ACE into the new curriculum was implicit and not yet a specific course (Syahputra et al., 2024). On the other hand, normative legal studies confirm that the integration of anti-corruption courses in universities has great potential to shape students' anti-corruption attitudes and values, and therefore needs to be positioned as an important preventive legal strategy, not merely an optional initiative (Ginanjar & Purnama, 2023).

However, institutional and structural obstacles remain. A study of PTKIN in Aceh found that ACE implementation was carried out through three strategies: as a separate course, integrated into related courses (fiqh, national security), and in student activities. Challenges that arose included course overload, the lack of clear technical guidelines, and insufficient community support (Rahman, 2022; Zaelani & Aini, 2024). ACE is often still treated as an addition, not an integral part of curriculum design.

Other Social Spaces: Family, Community, and Digital Media

Although most studies focus on formal educational institutions, several studies highlight the role of families and communities as important arenas for anti-corruption literacy. Literature research on the role of parents finds that anti-corruption literacy that begins in the family through the habit of honest behavior, dialogue about integrity, and daily role modeling can shape children's mindsets to reject corrupt practices in the future (Akbar et al., 2024). Parents who are actively involved in their children's moral education play a major role in building critical awareness and a strong anti-corruption attitude, despite facing obstacles such as limited knowledge and environmental influences (Akbar et al., 2024).

At the community level, socialization activities promoting anti-corruption movements among young people through seminars, discussions on corruption cases in Indonesia, and thematic literature can broaden young people's knowledge and shape their global perspective on corruption (Hakim & Siagian, 2025). Other studies emphasize the importance of involving young people in concrete actions such as persuasive campaigns in their local communities, as part of a "real anti-corruption education movement" that goes beyond theory (Anggriawan et al., 2024).

The development of digital technology has also opened up new opportunities. The integration of ACE through digital media such as Smart Mobile Civic in civic education provides an enjoyable and interactive learning

experience, encouraging deeper exploration of anti-corruption issues (Trisiana et al., 2024). Other studies show that the use of digital technology and quiz applications (such as Kahoot) can improve students' understanding and soft skills in ACE (Bhandesa et al., 2023; Trisiana et al., 2024). Digital media-based ACE is also considered effective in reaching young people who are familiar with gadgets and social media (Dari et al., 2025; Trisiana et al., 2024).

Curriculum, Pedagogy, and Assessment Strategies

The literature shows several key strategic patterns in the development of a more integrative ACE. First, at the curriculum level, there are three main models: (1) specific ACE subjects/courses; (2) cross-subject integration (civics, Islamic education, Indonesian language, etc.); (3) thematic and co-curricular approaches through school and campus activities. Effective integration models require the formulation of objectives and competencies (both for subjects and graduates) that explicitly refer to anti-corruption values, so that integrity is not merely an addition, but is internalized in the graduate profile (Mualif, 2022; Mumtahanah & Suyuthi, 2021). At the same time, legal studies highlight that the absence of a standardized ACE curriculum and technical guidelines for implementation is an obstacle to the integrated application of ACE at various levels (Zaelani & Aini, 2024).

Second, in terms of pedagogy, there has been a shift from normative lectures towards contextual, dialogic, and experience-based learning. Studies in PAI and PPKn emphasize the importance of case study methods, field studies, value-based projects, and simulations of situations that present moral dilemmas (Mualif, 2022; Mumtahanah & Suyuthi, 2021; Mustari et al., 2025). The habitus of good role models, whether through teachers, dormitory managers, or facilities such as honesty shops, has emerged as an effective strategy for teaching honesty and responsibility in a practical way (Kurniawan & Setiyowati, 2018; Mumtahanah & Suyuthi, 2021; Putri & Wiranata, 2025). In higher education, the use of digital media and social media campaigns adds a new dimension to ACE pedagogy (Afrilia et al., 2024; Bhandesa et al., 2023; Ginanjar & Purnama, 2023; Trisiana et al., 2024).

Third, in the area of assessment, ACE encourages the use of authentic assessment that evaluates cognitive, affective, and psychomotor aspects in a balanced manner. Research on anti-corruption PAI shows that qualitative assessment based on observation, creative tasks, and problem solving is more appropriate for measuring students' understanding, appreciation, and anti-corruption behavior (Mumtahanah & Suyuthi, 2021). This is in line with the character of ACE as education in values and character, which requires tangible behavioral indicators, not merely the ability to define corruption (Mualif, 2022; Mumtahanah & Suyuthi, 2021; Pasya, 2023).

Effectiveness and Limitations of Anti-Corruption Education

Empirical evidence on the effectiveness of ACE in Indonesia shows a

combination of positive findings and limitations. On the positive side, quantitative studies in higher education show that ACE has a strong relationship with improving students' anti-corruption attitudes and behavior (Bhandesa et al., 2023; Lituhayu et al., 2023). In terms of policy, the evaluation of ACE output based on the Theory of Planned Behavior concluded that ACE was quite effective in shaping students' intentions and some anti-corruption behaviors, especially through an increased sense of control and social norm support (Lituhayu et al., 2023). At school, qualitative research reported changes in student behavior towards honesty, discipline, and the courage to speak out against injustice after the integration of ACE into Civics and school culture (Kurniawan & Setiyowati, 2018; Mumtahanah & Suyuthi, 2021; Mustari et al., 2025).

However, there are a number of structural and conceptual limitations. First, many ACE programs are still optional, short-term, and fragmented, putting them at risk of becoming temporary "moral projects" without mainstreaming into the overall education system (Pasya, 2023; Rahman, 2022; Zaelani & Aini, 2024). Second, the capacity of teachers and lecturers to design and implement ACE in an innovative and critical manner is still limited, compounded by the absence of detailed technical guidelines (Irianto, 2023; Mustari et al., 2025; Rahman, 2022; Ramadhan, Mahastuti, et al., 2024; Zaelani & Aini, 2024). Third, as criticized by discourse analysis, ACE often fails to link moral criticism of corruption with structural criticism of the practices of power, oligarchy, and neoliberal policies that enable corruption (Mulya & Pertiwi, 2025).

Outside of educational institutions, the effectiveness of ACE is also greatly influenced by inconsistent law enforcement and bad examples set by political elites, which can undermine the anti-corruption message taught in schools and universities (Ginanjar & Purnama, 2023; Irianto, 2023; Lituhayu et al., 2023; Pasya, 2023). When children and young people witness impunity or lenient punishment for corruptors, the credibility of the Anti-Corruption Commission (KPK) can be eroded. This shows that the ACE cannot stand alone; it must be supported by institutional reform, the legal system, and government transparency.

Towards a More Integrative and Transformative Anti-Corruption Education

There are several directions for strengthening ACE in the Indonesian social context. First, multi-level and multi-actor integration. ACE needs to be designed as an ecosystem that connects families, schools/campuses, communities, and the state. The instilling of values in families and early childhood education, curriculum integration in elementary through high school and higher education, youth social movements, and exemplary law enforcement must reinforce each other (Akbar et al., 2024; Anggriawan et al., 2024; Kurniawan & Setiyowati, 2018; Pasya, 2023; Trisiana et al., 2024). This ecosystem approach positions ACE not only as a matter for the Ministry of Education or the Corruption Eradication Commission, but as a broad social movement.

Second, a critical and decolonial pedagogical approach. ACE does not

simply stop at the moral appeal to "not engage in corruption." Students need to be encouraged to analyze how corruption is related to power structures, colonial history, and economic policies, as well as how collective strategies of citizens can challenge these practices (Mulya & Pertiwi, 2025). The curriculum needs to make room for local experiences, narratives from communities affected by corruption, and citizen participation practices, rather than simply copying global modules that focus on individual self-control.

Third, strengthening the capacity of educators and learning infrastructure. Training for ACE teachers and lecturers should emphasize contextual learning design, the use of digital media, authentic assessment, and ethical dialogue facilitation skills. Facilities such as honesty shops, community service projects, and digital platforms need to be developed as "integrity laboratories" that enable the practical application of values (Kurniawan & Setiyowati, 2018; Mumtahanah & Suyuthi, 2021; Nugraheni, 2016; Trisiana et al., 2024).

Fourth, synchronization with legal and governance reforms. ACE will be more credible and effective if accompanied by consistent law enforcement, transparency in public policy, and reduced opportunities for corruption in the bureaucracy. Policy recommendations emphasize the importance of synergy between anti-corruption awareness in society, ideological education, and strict law enforcement to increase the success of anti-corruption policies (Ginanjar & Purnama, 2023; Lituhayu et al., 2023; Zaelani & Aini, 2024).

Fifth, more equitable and in-depth follow-up research. Many ACE studies are still concentrated in certain cities and institutions, while the context of rural areas, marginalized schools, and non-formal education has been less explored. Longitudinal research on the long-term impact of ACE on behavior is needed, as well as comparative studies between implementation models (special courses versus cross-curricular integration, regular schools versus boarding schools, etc.).

Overall, the literature shows that ACE in Indonesia has evolved from sporadic initiatives to more systematic policies and practices at various levels of education. However, to truly "break the cycle of corruption," ACE must move towards an education that not only shapes moral individuals, but also critical, empowered citizens who are capable of changing the structures that perpetuate corruption.

4. CONCLUSION

Anti-Corruption Education in Indonesia has been widely implemented at various levels of education and has a positive correlation with attitudes of integrity, but its effectiveness is still hampered by an approach that focuses too much on individual morality without addressing the root causes of structural and power issues. These findings indicate that simply teaching the value of "honesty" is not enough to combat systemic and bureaucratic corruption; without integration with legal governance reform and critical pedagogical change, ACE risks becoming a program of "symbolic morality" that fails to change collective behavior in the

face of a corrupt political reality. As a key non-penal strategy, ACE must transform from a mere transfer of knowledge into a transformative ecosystem that harmonizes family values, school practices, and consistent law enforcement to truly break the chain of structural corruption in Indonesia. This requires standardizing the ACE curriculum to adopt critical-decolonial pedagogy, intensive training for educators in contextual learning design, and policy synchronization between educational institutions and legal authorities to ensure that educational messages are not undermined by legal impunity in the field.

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