

RECONSTRUCTION OF ANTI-CORRUPTION EDUCATION THROUGH THE ROLE OF CROSS-RELIGIOUS LEADERS IN BENGKULU

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Abstrak: The goal of this study was to learn more about the role of inter-religion leaders in Bengkulu's anti-corruption education reconstruction. Interfaith leaders can play a role not only in theology and worship, but also in imparting anti-corruption education, which is intended to mold anti-corruption behavior in society by planting such education. This study employed a qualitative, phenomenological approach as its methodology. The role of interfaith leaders in Bengkulu in shaping anti-corruption behavior in society is still limited to providing reinforcement to the congregation through the delivery of good teachings, according to the data from interviews with five participants where they are interfaith leaders. By referring to social learning theory it was known that the role of inter religion leaders in Bengkulu in forming anti-corruption attitude in the society was still limited in emphasizing the congregation through conveying goodness and sincerity. As a result, it is necessary to reconstruct anti-corruption education carried out by the inter-religion leaders by collaborating with the Religious Communication Forum and carrying out sustainable activities involving inter-religion communities.

Key Words: Anti-corruption; Education; Reconstruction.

INTRODUCTION

Indonesia's corruption perception index (GPA) fell from 40 to 37 in 2020, demonstrating that efforts to eradicate

corruption in the country are still far from successful, particularly during the present epidemic. In the context of dealing with the COVID-19 pandemic, rather than corruption disappearing, pandemic conditions have proven to be growing boosting the potential for political and collaborative corruption (Suyatmiko, 2021).

According to Sakti, et al (2021), massive corruption occurred during the COVID-19 pandemic, with as many as seven types of corruption being documented, including state financial corruption, bribery, embezzlement of positions, extortion, fraudulent acts, conflicts of interest, and gratuities.

Given that Indonesia is renowned as a religious community that always prioritizes religious aspects in all disciplines, it should have a society with a higher level of moral sensitivity than a secular country (Ayomi & Paramma, 2021)

Corruption, being one of the reasons of the Indonesian nation's moral decline, must be combated collectively. Corruption is currently a common enemy (Simangunsong, 2018), and it must be confronted as such. The establishment of a special body named the Corruption Eradication Commission is one of the government's efforts to eradicate corruption. The National Strategy for the

Prevention of Corruption has set the policy direction for dealing with corruption in Indonesia, with three main areas of focus, including licensing and trade administration, state finances, and law enforcement. However, the community's limited involvement in the three policy areas of the strategy is a limitation, even if without community involvement in the context of eradicating corruption, the agenda's implementation would not be ideal (Andriyansyah, 2021).

Furthermore, aside from the state of corruption during the COVID-19 pandemic, it is no longer a secret that corruption exists in practically every province in Indonesia. The province of Bengkulu is one of the most corrupt in Indonesia. Three governors were caught red-handed for corruption in a row, according to records. The first is the one who governed from 2005 to 2012 and was known at the time as the youngest governor in the country. In the 2006 working year. He was found to have committed acts of corruption involving the cost of Land and Building Tax (PBB) as well as the cost of revenue for land and building ownership rights. Second, the governor who was found guilty of committing a criminal act of corruption in 2011 when he issued a salary determination letter to the Supervisory Team of RSUD M Yunus, Bengkulu, for a project worth up to Rp. 5.4 billion. The last is the Governor who was assigned in 2016 (Purnamasari, 2017). If the region's leader is like this, it's worth questioning the infrastructure that supports him, therefore significant efforts in eradicating corruption are needed, particularly in Bengkulu Province.

The unusual corruption case in Bengkulu prompted the Bengkulu Provincial Government Inspectorate to do business on a regional level, specifically by organizing programs to improve anti-corruption awareness in the community, particularly among government officials. One of the items on the agenda that has been completed is the organization of Goes to School inspectors. A special team was dispatched to different schools in Bengkulu to carry out the exercise. The Middle Government Auditor and Supervisor are in charge of providing supplies to high school and vocational high school students. This practice can also be used to demonstrate community involvement in the fight against corruption.

Furthermore, as part of the government, the Ministry of Education and Culture contributes to the prevention of corruption through education. The strategy of the Ministry of Education and Culture is to develop materials relating to the importance of anti-corruption education as subjects at all levels of education. This plan has been in place since the start of the 2012/2013 academic year. Anti-corruption education is predicted to be a powerful instrument in the battle against corruption in the future. The instillation of anti-corruption educational attitude of students should begin at a young age and in the family setting. The anti-corruption spirit will be instilled in students if it is taught from a young age. It is hoped that instilling an anti-corruption mindset in young people will serve as a deterrent to them becoming corrupt as adults. Given the importance of the Ministry of Education and Culture's cooperation with the KPK, it is critical that

it be supported and implemented as quickly as possible (Suryani, 2015).

The goal of national education is to increase students' skills so that they can become new persons with piety and confidence in God Almighty, decent morals, a healthy body and spirit, knowledge, creativity, intelligence, independence, and democratic and responsible attitudes as Indonesian citizens. According to Hasan (2019), the basic purpose of anti-corruption education is the same as the goal of national education, which is to instill character in children so that they would always act honestly in society (Dwiputri et al., 2020)

The implementation of anti-corruption teaching in schools requires the support of all stakeholders, particularly principals and teachers. For the successful application of anti-corruption education, the word "exemplary" comes to mind. The instructor serves as a positive example for students, which means that the teacher must actively demonstrate to students how to avoid corrupt behavior (Hakim, 2012). The fight against corruption will be successful if all areas of the country work together to combat it. This is because including all segments of society will fail if the weight is placed solely on the ruling government and the educational system (Widyaningrum et al., 2020).

Because corruption has become a shared enemy, it is vital to integrate the community and anti-mainstream activities in developing anti-corruption behavior, namely through the role of interfaith scholars, as previously stated. Interfaith leaders' roles should not be limited to the realms of theology and liturgy, but should also extend beyond that. The role of interfaith leaders in preventing anti-

corruption activity is critical because, if done consistently, it will develop an anti-corruption social culture; no religion endorses corrupt behavior. As a result, corruption must be viewed as a shared adversary that must be combated by all professors of all religions, who must continue to teach their followers about the negative implications of corruption for life in this world and in the next life. It is intended that by doing so, corruption will be eradicated in every aspect of society, starting with the smallest environments, such as the family and community, and progressing to the most comprehensive or high-level environments, such as government.

KPK chairman Agus Rahardjo said, "KPK invites religious leaders or interfaith leaders to participate together to be actively involved in eradicating or preventing corruption, particularly in supervising the running of government, both at the center and in the regions". He also visited cross-denominational churches, temples, and monasteries to gain support for eradicating corruption. Even though more people have been caught in the hands of arrest operations recently, the chairman of the Corruption Eradication Commission stated that he will continue to endeavor to combat corruption (OTT). The *KPK* works with community organizations such as Muhammadiyah, Nahdlatul Ulama, KWI, and PGI to involve interfaith leaders in the fight against corruption (Arief, 2018).

Individual religious adherents' ideas and attitudes will have an impact on attempts to combat corruption through the role of interfaith leaders. A religion that teaches understanding in accordance with God's revealed principles of kindness, such

as Islam, can play the role in suppressing acts of corruption. Islam's theological precepts are sharia, faith, and Sufism. Similarly, other religions' teachings, like as Christianity, advise how to implant as many strong values as possible in each of its believers in order to prevent corrupt behavior, particularly in the family (Sunariyanti, 2020).

Religion is a teaching that encompasses a wide range of topics. One of these is the feature of religious conviction, loyalty to religious laws, love of obeying all regulations, never tired of committing *ijtihad* as an endeavor to carry out religious orders, and of course accompanied by social control in order to educate society. (Anam, 2016)

Because of the diversity of the community's opinions and attitudes toward religion and worship, religion has not played a large role in worshipping. Religion is considered by its devotees as an attraction for individuals or organizations, and it is frequently expected to be able to calm the soul, however religion may also become a legal instrument in a person's corrupt behavior, according to sociologists. In order to prevent corrupt behavior in society, people's attitudes and ideas on religion are sometimes overlooked. Calvin's thoughts and attitudes toward religion might encourage its adherents to always try hard, be austere, and thrifty in carrying out social life, according to Max Weber (1864-1920) in his *Protestant Ethic* (1958). This mindset has the potential to avoid illegal actions of corruption (Kristanto, 2020).

Religion undoubtedly teaches individuals about religion and instills in them the notion that it is never acceptable to illegally take and eat state assets,

particularly other people's assets (Hermawan, 2018). Religion has undoubtedly ingrained in someone the concept that God is always watching over his creatures, wherever, however, and whenever (Ilma, 2015). As a result, strengthening the participation of interfaith leaders is important in order to produce anti-corruption community behavior. All religious leaders, including religious organization leaders, must play a role and act, which will result in genuine and ongoing efforts to reduce and combat corruption, particularly in Bengkulu.

According to Purba et al., (2018), anti-corruption initiatives have been made not only in elementary schools, but also in universities. Why is it critical to provide anti-corruption education? Of course, the purpose is to raise public awareness about the dangers of corruption. After that, it is believed that this education will help people develop attitudes that will help them resist corruption. Of course, by demonstrating the value of honesty, refusing to be readily enticed, giving up easily, and being easily influenced by anything, they will eventually perform activities that violate the law known as corruption in order to obtain what they desire.

In his research, Harto (2014) describes a religious perspective on anti-corruption education using a social reconstruction model. Using a social reconstruction approach, we will be able to determine to what extent religious communities can fill all parts of anti-corruption education, such as the learning method section, the material section, assessment/evaluation, and so on. It is envisaged that this schooling will result in the development of a theoretical concept.

Religious-based anti-corruption education can be conducted in classroom learning activities and is likely to be successful when applied to everyday life. The majority of anti-corruption education in Indonesia focuses on students who are expected to become change agents in the fight against corruption.

Furthermore, Hartos point of view The above, which focuses on anti-corruption education from a religious perspective, is also supported by the findings of Simanjuntak & Benuf's research, which found that instilling human and religious values in religious teachings can produce humans who hate corruption because they believe that doing so can describe bad interactions between humans and their creators, as well as bad interactions between humans (Simanjuntak & Benuf, 2020).

In his article, Waluyo stated that fighting corruption should be done in a continual, thorough, and coordinated manner. Waluyo went on to say that the first strategy was to alter religious and cultural values. It supports the foundation that religion and culture must be involved in battling corruption in society (Waluyo, 2017).

The perspective that Waluyo presented was similar to that of Santoso and Meyrasyawati, who stated that while corruption in Indonesia today appears to have established a new culture, the strategy used must also be cultural (Santoso & Meyrasyawati, 2015). As a result, an anti-corruption education approach based on cultural psychology is required in order to form anti-corruption behavior in Indonesia.

Widana et al., (2020)) provide a module on anti-corruption education based

on Hindu-Balinese culture and religious beliefs in their book "Tri Kaya Parisudha-Based Anti-Corruption Education." The anti-corruption education provided is based on the "Tri Kaya Parisudha" philosophy, which emphasizes noble qualities in speaking, thinking, and doing in accordance with conventions, regulations, and societal standards. The values of the Tri Kaya Parisudha philosophy significantly support the government's anti-corruption education initiatives, which prioritize virtue and character values. In the KBBI, the word character is defined as "character, character, human morals that distinguishes one human from another." Character is sometimes interpreted as self-personality, which is the consequence of comprehending a variety of excellent deeds or values that are not only believed in, but also employed as a foundation in thinking, acting, and acting. In the KBBI, virtue is described as all good deeds that incorporate criteria like as honesty, courage to act, trustworthiness, and mutual respect. Individual relationships with other individuals can also shape the character of society, which in turn shapes the character of the nation.

Education is regarded as the most important pillar in the development of a nation's character. This, of course, includes developing the anti-corruption character of the next generation. Anti-corruption education should be implemented at all levels of school (Laksmana, 2015).

According to the foregoing argument, anti-corruption education must be conducted in a systematic, structured, continuous, and simultaneous manner. Anti-corruption education has high prospects of becoming a tool for raising

public awareness, particularly among the younger generation, so that they are aware of the negative consequences of corruption and the benefits that will result if the generation is anti-corruption. As a result, anti-corruption education should focus on three distinct psychological aspects: cognitive, emotional, and conative. When anti-corruption education focuses on the three psychological components of corruption, attitudes and behavior toward corrupt behavior will shift.

Apart from Pancasila and the Constitution, Indonesia is known as a diverse country with the motto *Bhineka Tunggal Ika*, so it would be interesting for the government and society to develop a new discourse in fighting corruption aside from education, namely focusing on the role of religion and culture, which has become a way of life for the Indonesian people. 45. (Harto, 2014) proposed the prior concept of religion's involvement in establishing anti-corruption education, as well as (Santoso & Meyrasyawati, 2015) proposed the concept of anti-corruption cultural engineering.

If the sole means of shaping the anti-corruption nation's character is through anti-corruption education provided by schools or other official institutions, then this is just a need. Even though various efforts have been taken, it has been established that corruption in Indonesia is on the rise. As a result, teachers, students, parents, and the community must maintain ongoing ties and cooperation, as well as the role of interfaith or religious leaders.

Suyadi et al. (2021) found that even at the time of Covid-19, a preacher (da'i) might act as an extension of the government's hand. they suggest that da'wah can be done virtually by employing

"Gending Da'wah Anti-corruption" and offering a deeper understanding to the da'wah community to enhance skills in using digital technology as a medium of da'wah.

According to several of the research mentioned above, it only focuses on one religion or one religion's function, such as Hinduism or Islam. As a result, researchers want to look at it from a different angle, specifically from the perspective of religious leaders, with a focus on the role of religious leaders as public trusts in gradually shaping anti-corruption behavior in society. This is a preliminary study that will be used to develop a model for interfaith leaders' participation as an extension of the government's arm in promoting anti-corruption behavior in society.

Since ancient times, the concept of feudalism and patrimonial culture has been inextricably linked to the social dynamics of Indonesian people's lives. This is what leads to the emergence of strong social support in the society, yet it can also lead to illegal behaviors such as corruption. The social solidarity of corruption perpetrators is one of the obstacles to eradicating corruption in Indonesia. Even though the bureaucratic system is extremely advanced now, eradicating corruption will be a pipe dream if society's thinking model and social structure are still packed with patrimonial nuances or always prioritize their own interests.

The goal of this study is to take action, not just on a conceptual level, but also on a practical and long-term basis. Before entering the social sector, namely society, it is necessary to first examine the individual realm, namely enhancing individual conduct through internal

strengthening of individuals in avoiding from corruption. No matter how strong external influences are, they will not be able to shake the individual's self-defense to commit acts of corruption if self-awareness of anti-corruption behavior is internalized. According to Bandura, behavior change does not just happen; it is influenced by a variety of circumstances. The habituation factor is one of the aspects that has already been addressed (Bandura & Hall, 2018).

Individual behavior is thought to be influenced by culture because culture becomes a way of life and a symbol of behavior for a group of people, manifesting itself in daily habits. Values are commonly found in culture, and these values are passed down to future generations through religious teachings, educational systems, and family structures. The goal of inheritance is to ensure that the current generation's cultural values are similar to those of the previous generation.

The researcher uses Bandura's theory of behavior change, namely Social Learning Theory, to observe the behavior change process. Because (1) human behavior is influenced by the environment through what is known as reinforcement or observational learning, (2) human behavior is influenced by the perspective and way of thinking of humans on the information obtained, and (3) human behavior will affect the environment and become a reinforcement or reinforcement for other people in the human environment, Social Learning Theory was chosen.

The role of interfaith leaders in giving or teaching good teachings about anti-corruption acts is referred to as reinforcement in this study, and it is also hoped that once anti-corruption behavior

has been formed from individuals, it will become a reinforcement for other individuals, forming a circle pattern that will create a new culture, namely an anti-corruption culture in society.

Corruption, as previously said, is regarded a deviant conduct. Not only the bureaucracy, which should be an example for the community, but also law enforcement officers, who should be aware of and comprehend the law, can be corrupt. This case demonstrates that corruption is not only a legal problem, but also a cultural mentality one. Corruption is a legal concern, although from a legal standpoint, it appears to be overly straightforward (Santoso & Meyrasyawati, 2015).

Because the problem of corruption can already be seen from a mental standpoint, it must also be considered from a theological standpoint. Of course, this is due to the Indonesian people's numerous religious beliefs, which necessitates the inclusion of religious leaders from many theological backgrounds. In general, all faiths teach and impart goodness, mental transformations, and positive behavioral changes in their followers. A religious leader plays a crucial and strategic role in persuading his followers to change their ways. It is thought that by approaching people's mentalities from religious perspective, religious leaders will be able to identify the root cause of corrupt behavior in society.

In light of the foregoing explanation and current societal conditions, the role of religious leaders, particularly in Bengkulu, has not been explained in an effort to instill anti-corruption behavior. As a result, researchers are motivated to conduct

research on "The Role of Interfaith Leaders in Shaping Anti-Corruption Behavior in Bengkulu." The goal of this research is to describe the role of interfaith leaders in influencing people's anti-corruption behavior in Bengkulu.

This research is necessary since corruption has become one of society's problems for which no definite remedy has yet been found, and which is becoming increasingly occult and ingrained day by day. Various attempts have been done, including the punishment of corrupt officials and outreach to educational institutions concerning anti-corruption education and counseling. Unfortunately, the efforts made have had no real impact. The punishment meted out to the corruptors only affects the corruptors, and new corruptors appear in a blink of an eye.

New discoveries are desperately needed to address Indonesia's growing corruption problem, which is particularly prevalent in Bengkulu. By involving interfaith leaders in this study, researchers propose a breakthrough in the establishment of an anti-corruption culture in society. According to the researcher, it is hoped that anti-corruption teachings or education conveyed by interfaith leaders will be able to reach the hearts of religious believers of various ages and social strata through a religious or theological approach. It is intended that through the lessons of ethical values imparted by interfaith leaders who have touched a person's heart, they can mould the character of religion believers, resulting in behavior change and the formation of an anti-corruption culture.

METHODS

This study took a qualitative approach and employed a phenomenological approach. Researchers used this strategy to try to gain explanations from interfaith leaders on their involvement in building an anti-corruption culture in the face of widespread corruption in society, particularly in Bengkulu.

Data Collection

A data gathering tool, often known as a key instrument, is the researcher. The research team actively went out into the field to collect data. Interviews, observations, and documentation are some of the methods used to acquire data.

Interview

The interviews were performed by two parties: the research team, who posed the questions, and the informant (interfaith figure), who served as the interviewer and answered the researcher's questions. The method of interview that was used was a direct interview. Researchers will record and record all answers from informants, while informants will immediately answer the questions posed by researchers.

Observation

The purpose of this study's observations is to gather research data on the role of interfaith leaders in fostering an anti-corruption culture in society. When each informant was performing his duties as a religious figure or religious leader, observations were made twice.

Documentation

Documentation in this study was in the form of notes, manuscripts, and books

relating to the research aims, as well as images of activities, including photos of observations made by interfaith leaders.

Research Participant

Purposive sampling was used to find research informants for this study, which means that the informants were chosen based on a set of criteria. The informants for this study were five religious leaders who met the following criteria: 1) Religious leaders who are recognized by the government. 2) Religious leaders are involved in the Religious Communication Forum and are members and 3) Willingness to act as a source of information.

Data Analysis

This study has been subjected to descriptive analysis (Leavy, 2014), which entails a thorough explanation of the research data in order to gain a comprehensive understanding. The goal of this study was to find a solution to the problem of interfaith leaders' role in instilling anti-corruption behavior in society.

The data analysis process began with data reduction and display, and then moved on to drawing conclusions and verifying data.

RESULT

The results of the study indicated that inculcating the values of anti-corruption behavior should be carried out early.

One of the informants, Protestant Priest mentioned:

"The transmission of God's word regarding the prohibition of taking other people's rights from an early age was given in Sunday schools as

well as other excellent teachings," the Protestant Pastor, said in the interview. It will build a positive mindset, the heart will become good so that it wants to enhance its life and is terrified of what is considered corruption if it is conveyed from an early age" (M, personal communication, 2021).

In line with the Protestant priest's informant, the Catholic priest also said that "teaching about anti-corruption is taught from an early age, even from the time in the womb, that is not to let the kid in the womb listen to things that are not good" (M, personal communication, 2021).

The Hindu religious leader informant said that:

"Anti-corruption education is supplied when youngsters are aware that they are 5 years old and above when their memory begins to be able to record well, starting at home and continuing at school and during worship," (PAH, personal communication, 2021).

Informants from Buddhist religious leader said that:

"The teaching on anti-corruption behavior should be imparted as early as possible in Sunday schools, but in Buddhism, religious education is carried out in stages relating to the *Pancasila Budis*" (PAB, personal communication, 2021).

The Islamic religious leader said that the introduction of anti-corruption behavior should be done from the smallest environment, namely the family. In more detail, the results of the interview are as follows:

"Anti-corruption conduct should be taught or introduced from the lowest scale, namely the home, with each family serving as the main pillar of anti-corruption behavior education." For instance, by developing a culture of honesty in children from an early age, parents can easily place their money anywhere at home without worry of it being taken by youngsters. Enter the community who are responsible with teaching anti-corruption behavior in this community, in this case the ustadz or cleric and community leaders, who always implant values according to age levels in their lectures or teachings. It is also said to be imparted from a young age by many parts of society" (PAI, personal communication 2021).

Furthermore, the researcher asked further about the special teachings and punishments contained in the teachings of each religion when the congregation in that religion committed acts of corruption. Some of the informants' answers include the following:

A Protestant religious leader informant said that:

"In the bible concerning corruption, it is in the instruction, don't desire the rights of others," a Protestant church leader remarked. There is no specific punishment for church corruption, although it will be acknowledged in front of the assembly during worship if it occurs within the church congregation. The church cannot penalize corruption that occurs outside the church community" (Manalu, Personal Communication, 2021).

The Hindu and Buddhist religious leaders agree that there is no specific

punishment in their religious teachings, the punishment obtained is in the form of social sanctions for believing in the existence of "Karma" which is expected to make someone think more deeply before committing a crime.

Regarding punishment for corruptors, there are different opinions on the teachings of Islam. As conveyed by an informant of Islamic religious leaders, as follows:

"Islam is a religion that is actually quite sensitive to corruption issues," according to an Islamic religious leader informant. This is demonstrated by the fact that the Qur'an and Hadith contain explicit warnings and depictions of punishment for those who commit corruption, as well as the implications for Muslims. anti-corruption" (PAI, personal communication, 2021).

The form of teachings on anti-corruption behavior from various religions based on the opinion of informants, among others, Protestant religious leader said that:

"Protestant religious leaders remarked. Religion serves as a tool for moral development. Because morality is taught or preached at every time of worship" (Manalu, personal communication, 2021).

Furthermore, the informant from Hindu religious leader conveyed further about their teachings on anti-corruption as follows:

"The lessons on corrupt behavior are incorporated in the teachings on Karmapala." Action is what karma refers to. The word pala (reward) literally means "outcome." So, if we're good, we'll get good outcomes;

if we're awful, we'll get bad results. The search for treasure is not forbidden in Hindu teachings; rather, we are encouraged to seek for as much wealth as possible, as long as it is based on Dharma and can be used for charity. In respect to the Law of Karma, if we obtain wealth in an unethical manner, religiously we will be disturbed, while legally people will complain" (PAH, personal communication, 2021).

In line with the teachings of Hinduism, based on information from an informant from the *Pandita* of Buddhism, it is stated that in Buddhism there is also a name called *Karma*.

"First, determined to train oneself to avoid killing; second, determined not to take what is not given; third, determined to train oneself not to commit immoral acts; fourth, determined to train oneself not to speak untruth; and fifth, determined to avoid consuming all substances that can cause loss of consciousness," according to Buddhism. If the Buddhist Pancasila is followed correctly, mankind will attain Moksha, or self-purity. The term Karma is also recognized in Buddhism. (PAB, personal communication, 2021).

As for the teachings of Islam about stealing according to Islamic Religious Leader Informant:

"All Islamic teachings are established on the foundation of monotheism. As a result, the importance of monotheism must be reinforced at a young age. If this principle is correctly ingrained,

future generations will be raised with a sense of piety and noble character. This is in line with the Prophet's hadith, "The objective for which you were sent was to form a generation of noble character." Honesty, responsibility, and simplicity are all excellent moral values. Because there are so many verses about honesty and lying in the Koran, it is clear that honesty is a major virtue in Islamic teachings and has a connection to other values and concepts". (PAI, personal communication, 2021)..

The researchers then inquired about how religious leaders communicated their beliefs to their followers.

"In the Protestant faith, teaching takes place not only on Sundays during church services, but also through going door to door or visiting congregational houses, particularly in rural areas. Women receive specific instruction on Wednesdays, and youths receive guidance on Fridays. During this coaching session, teachings regarding improving anti-corruption conduct are occasionally delivered, which includes "poor behavior, a mistake, and is a sin" (Manalu, 2021).

For Hindus, religious teachings are delivered through the lecture method when praying or doing *Purnomo* and *Tilem*, as stated by Hindu religious leaders:

"Worship or prayer is called *Purnomo* and *Tilem*, and when praying there is Dharma Wacana (Religious Lecture) when it is conveyed to the people that in Hinduism there is a Hindu Religious Purpose called *Catur Burusearte*." Kama Moksha, Kama Arta. Dharma (Truth), Wealth (Material), Lust

Satisfaction (Married), and Reunification with the Creator" (PAH, personal communication, 2021).

According to Buddhist religious authorities, the propagation of corrupt ideals can be indoctrinated during worship and even through the implementation of Sunday schools, similar to various earlier religions.

"Buddhist ideals are seeded based on the Chinese calendar, which is the 1st, 8th, 15th, and 23rd of each month," according to the interview's findings. Every Sunday is also known as Sunday school. Sunday school activities, however, were canceled owing to Covid-19. Anti-corruption lessons were occasionally integrated at the time" (PAB, personal communication, 2021).

Muslims, on the other hand, are taught about corruption not only during Friday prayers, but also in Islamic schools or Madrasas, according to Islamic religious leaders. The following are the outcomes of interviews with Islamic religious authorities in further detail.

"Besides, of course, every Friday prayer, anti-corruption attitudes have been ingrained in Muslims in various schools, particularly Islamic-based school. (PAH, personal communication, 2021).).

DISCUSSION

Based on the results of the analysis of the results of interviews, which includes data reduction and display of data on the results of interviews with five informants about the role of informants as religious leaders in shaping anti-corruption behavior, which is revealed by several questions, including when should anti-

corruption teachings be conveyed, the form of anti-corruption teachings, and the punishment for corruption in each religion.

According to the opinions of the five religious leaders listed above, there was no disagreement among the five elements of religious leaders that anti-corruption behavior should be instilled from a young age, preferably from childhood, and that it should begin with the smallest environment, namely the family. The goal is to establish moral principles such as honesty and the prohibition of taking other people's rights or property because these are not good activities and contravene religion beliefs.

Furthermore, based on some of the interviews above, the form of anti-corruption teachings from each religion and what kind of punishment will be given to corrupt perpetrators according to the five religions' point of view can be said that the form of anti-corruption teachings is to instill good values. At every occasion of worship, the delivery of good values and the prevention of immoral behavior such as corruption is always conveyed. Despite the fact that none of these interfaith leaders have stated that they impart lessons based on government rules or orders, the efforts made are nevertheless directed by the good and moral ideals acquired from each religion's literature.

The transmission of moral precepts varies little depending on the day of worship of each faith, and it is also carried out in religious schools. Islam follows in the footsteps of Protestant and Buddhist religious leaders. However, it remains focused on a single goal: to teach human beings to behave well by adhering to the moral standards given by each faith.

Especially the lessons on the importance of honesty.

The punishment for violating Islamic principles, which clearly provide for the punishment of corrupt people, is stated in the Qur'an. Other religions, on the other hand, tend to limit their penalties to societal sanctions. According to the study, however, if the social consequences are applied harshly, it will have a deterrent effect.

Based on the findings above, and according to Bandura's theory of behavior change, behavior change is influenced by three stages, interfaith leaders' role is still limited to stage one, namely, having an influence on the environment or congregation through the delivery of teachings about the value of kindness and honesty. In terms of the teaching that has influenced the congregation's viewpoint, more research is needed so that it can be determined whether the congregation's or community's perspective can impact the perspective of others.

Why hasn't it materialized until stages two and three, according to the author? Because the teachings aren't consistent and aren't accompanied by real action; they're still limited to giving lectures, and even then, they're only delivered during specific worship times with no additional activities outside of worship days.

As a result, religious leaders must work together to shape anti-corruption behavior because all religions' perspectives on corruption are essentially the same. For example, hosting discussion forums including congregations of many religions can help shape anti-corruption behavior.

Furthermore, there are no formal criteria for providing anti-corruption

education to religious groups that interfaith leaders can utilize as a guide while performing their roles as anti-corruption agents in religious communities.

CONCLUSIONS

The role of interfaith leaders was deemed to be necessary in the context of the rebuilding of anti-corruption education, particularly in Bengkulu City, based on the data collected in the field and the findings of the study. This position has been identified, but it has not been implemented optimally due to the lack of a constant and collaborative effort. In general, all religions teach that the best way to rebuild anti-corruption education is to form anti-corruption behavior, and that education should be delivered as early as possible, beginning at home as the smallest and first environment known to children, and then continuing in school and the community. Moral qualities, kindness, and honesty are all incorporated in the teachings against corruption. In all religions, however, precepts about goodness and honesty are only delivered when performing everyday religious tasks. As a result, numerous parties must contribute to complement and optimize the role of interfaith leaders in the framework of reconstructing anti-corruption education for moulding anti-corruption behavior in their congregations. The Religious Communication Forum, for example, receives government backing in this scenario (FKUB).

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