

Anti-Corruption Education for Catechumens

Delorens Lorentje Naomi Bessie

Faculty of Law, Universitas Persatuan Guru 1945 East Nusa Tenggara, Kupang, Indonesia

Corresponding Author: naomybsi@gmail.com

doi: <https://doi.org/10.37745/bjmas.2022.04218>

Published January 19, 2025

Citation: Bessie D. L.N. (2025) Anti-Corruption Education for Catechumens, *British Journal of Multidisciplinary and Advanced Studies* 6 (1), 26-41

Abstract: *Research with the theme of anti-corruption education for catechumens examines two things, namely why anti-corruption education material is given to catechumens and how catechumens view this material considering that they are only preparing themselves to fulfill the requirements for the sacrament of holy communion. The research method used is qualitative research. The data used are primary and secondary. The results showed (a) that the church seeks to empower and prepare church members to play an active role in the life of the nation and state. The church is called to convey its prophetic voice to realize the welfare of society. (b) Anti-corruption education for catechumens is urgent and relevant because they are part of society that has a role in preventing and eradicating corruption. As agents of change in society, Catechumens can show their existence as bearers of good news. This means that catechumens must endeavor to be part of the solution to the problems experienced by the people, nation, and state of Indonesia. The church is not a corruption-free area and can even be a safe area for corruption because of the forgiving character of the church. So, this material is very urgent and relevant to help create an attitude of concern for the impact caused by anti-corruption, and (c) The catechumens' view of the anti-corruption education material provided to them as a step forward because the impact of corruption is felt by the whole community including the church and catechumens so that apart from increasing knowledge, they also actualize anti-corruption values in their daily lives.*

Keywords: anti-corruption, education, catechumens, confirmation

INTRODUCTION

Corruption in Indonesia has long colored various dimensions of people's lives. For decades, this phenomenon has been a national problem that has been very difficult to overcome. There was even a cynical comment in a foreign journal that reviewed the condition of corruption in Indonesia by saying that "corruption is a way of life in Indonesia," which means that corruption has become the outlook and way of life of the Indonesian people (Sayuti ed, 1999). However, long before

Muhammad Hatta, one of the proclaimers of Indonesia's independence, had made the same assessment, saying that corruption tends to be cultured or has become part of the culture of the Indonesian people (Mubyarto, 1995). What Muhammad Hatta feared around the end of the 60s has now become a fact that cannot be denied. The scale of corruption has become increasingly "pervasive." Corruption in Indonesia has become culturised and institutionalised. This deviant behavior has undergone a process of institutionalization so that almost no state institution is sterile from such deviant behavior (Danil, No year). Corruption in Indonesia is a complex problem. Various efforts have been made to eradicate it, this problem is still a serious challenge for the country's development. Special indices or surveys are usually used to measure the level of corruption in a country. The most commonly used is the corruption perception index published by Transparency International. Indonesia's corruption perception index has not experienced significant development or increase. This is still evident in the corruption perception index launched by Transparency International on 30 January 2024, Indonesia scored 40 in 2019 and then plunged freely to 34 in 2022. In 2023, the score was 34/100 and ranked 115th out of 180 countries surveyed." said Wawan Suyatmiko, Deputy Secretary General of Transparency International Indonesia. (<https://ti.or.id/corruption-perceptions-index-2023>)

The Corruption Eradication Commission presents data on corruption cases handled in 2018-2024:

Table 1. Corruption Handling by the Corruption Eradication Commission 2022-2024

Enforcement	2018	2019	2020	2021	2022	2023	2024	Total
Investigation	164	142	111	119	113	39	16	704
Investigation	199	145	91	108	120	161	68	892
Prosecution	151	153	75	88	133	40	44	684
Inkracht	109	142	92	87	141	42	34	647
Execution	113	136	108	89	101	33	27	605

Table 2. Perpetrators of corruption offenses by position in 2018-2023

No.	Position	2018	2019	2020	2021	2022	2023	Total
1	Members of the House of Representatives and Parliament	103	10	22	29	35	1	200
2	Head of Institution/Ministry	1	2	4	1	2	4	14
3	Ambassador	0	0	0	0	0	0	0
4	Commissioner	0	0	1	0	0	0	1
5	Governor	2	1	0	1	1	2	7
6	Mayor/Regent and Deputy	30	18	8	13	15	8	92
7	Echelon I/II/III	24	26	18	20	47	61	196
8	Judge	5	0	0	1	6	2	14
9	Attorney	0	3	0	0	1	2	6
10	Police	0	0	0	1	1	0	2
11	Lawyer	4	1	0	1	3	2	11

Published by the European Centre for Research Training and Development UK

12	Private	56	59	31	18	27	57	248
13	More	31	33	20	28	10	22	144
14	Corporate	4	1	0	1	1	0	7
	TOTAL	260	154	104	114	149	161	942

Data from Indonesia Corruption Watch states that state losses due to corruption cases reached Rp238.14 trillion over the past 10 years (2013-2022). Indonesia Corruption Watch recorded this data based on corruption verdicts issued by courts of first instance to cassation. 2013: Rp 3.46 trillion, 2014: Rp 10.69 trillion, 2015: Rp 1.74 trillion, 2016: Rp 3.08 trillion, 2017: Rp 29.42 trillion, 2018: IDR 9.29 trillion, 2019: IDR 12 trillion, 2020: IDR 56.74 trillion, 2021: IDR 62.93 trillion, Year 2022: IDR 48.79 trillion (<https://aclc.kpk.go.id/aksi-informasi/Eksplorasi/20240229>) and in 2023 the state losses incurred reached IDR 29.9 trillion (<https://goodstats.id/article/berapa-jumlah-kerugian-negara-akibat-pejabat-yang-korupsi-6lcwg>).

This data shows that there is an increasing trend in the number of corruption offenses. It has even penetrated various government institutions, not only involving officials in the executive sector but also the legislative and judicial branches, including law enforcement officials. At the national level, efforts to tackle the problem of corruption through legislation and criminal law enforcement policies have long been carried out. However, it turns out that corruption still exists, grows, and develops in line with the development of society so that it is increasingly difficult to eradicate. Corruption does not only affect one aspect of life. Corruption has a widespread domino effect on the existence of the nation and state. For example, in corruption cases in the Ministry of Religious Affairs of the Republic of Indonesia, the former Minister of Religious Affairs, Said Agil Husin Al Munawar, for the period 2001-2004, was found guilty of corruption in the main endowment fund and the Hajj organizing fund. During his time as minister, he received 4.5 billion. On 7 February 2006, Said was sentenced to five years in prison and a fine of 200 million in lieu of three months imprisonment, and must pay restitution for state losses of 2 billion instead of one year in prison. (Koran Tempo, 8 February 2006).

Procurement of Qur'ans and Madrasah Laboratories was procured in fiscal years 2011 and 2012. A total of four people were named as suspects, including Zulkarnaen Djabbar (Member of the Budget Committee of the House of Representatives of the Republic of Indonesia 2009-2014), Dendy Prasetya and Ahmad Jauhari (Employees of the Directorate of Islamic Guidance of the Ministry of Religious Affairs), and Fahd El Fouz alias (Golkar politician). Djabbar, his son Dendy Prasetya, and Fahd El Fouz (broker) were proven to have received 14.3 billion from the Director of PT Sinergi Pustaka Indonesia, Abdul Kadir Alaydrus. Fahd received 3.4 billion. Furthermore, in the 2012 budget year, they influenced the procurement of the Quran to be won by PT Sinergi Pustaka Indonesia. In the Ministry of Religious Affairs corruption case, Djabbar was sentenced to 15 years in prison and a fine of 300 million instead of a month's imprisonment, Dendy to 8 years in prison and a fine of 300 million instead of 4 months imprisonment. Both must also pay state reimbursement of 5.7 billion each within a month. Ahmad Jauhari was sentenced to 8 years and a fine of 200 million instead of six months

imprisonment, and Fahd El Fouz was to 4 years and a fine of 200 million instead of three months imprisonment. Fahd's sentence was lighter because he cooperated and returned 3.4 billion in corruption funds. The church is also a place where corruption occurs. Case example: Alleged Corruption of Church Grant Funds in Sintang Regency Loses the State 241 Million (Cipta & Aprian, 2021), Embezzlement of funds of the Indonesian Christian Church Serpong, South Tangerang The Public Prosecutor's team read out its demands for the defendant HS with eight years imprisonment and a fine of IDR 800 million for embezzling funds worth 2.3 billion. (Liestia & Ramadhan, 2016). Because corruption penetrates various fields, including religion, the government carries out various preventive and repressive measures to eradicate corruption. There are laws and regulations; there are institutions and legal apparatus that serve to implement the regulations (police, prosecutors, and courts); there is an independent 'super body' called the Corruption Eradication Commission, which was formed to eradicate corruption. In schools and campuses, students are given subjects, subjects of Religious Education, Civic Education, and Pancasila Education; the reality is that corruption still thrives and grows rapidly. The reflection question is what is wrong? Of course, there is nothing wrong; it only requires the synergy of all components of the nation according to their respective roles. One of the efforts to eradicate corruption is the anti-corruption movement in society. This movement is a joint effort that aims to foster an anti-corruption culture in society. The anti-corruption movement is a long-term movement that must involve all relevant stakeholders, namely the government, the private sector, and the community. In this context, the role of catechumens as an important part of society is highly expected. Emaus Liliba Church Congregation, East Kupang City Clasis, the Evangelical Church in Timor has a Ministry Assistance Unit that has the task of preparing catechumens to undergo Confirmation catechism education, be confirmed as Confirmation members and then participate in the sacrament of holy communion. The catechumens are equipped with various materials. Before 2021, the material provided to catechumens was related to the teachings of Christianity, according to the guidelines issued by the Synod Council of the Evangelical Church in Timor, Book I was published in 2013, and Book II was published in 2019. In 2023, the material provided to catechumens not only refers to this guide but also other materials such as public speaking, hoaxes, narcotics, and anti-corruption education. Anti-corruption education for catechumens is interesting to discuss because Confirmation catechisation for catechumens is a pre-condition that is prepared to fulfil the requirements to be confirmed as a Confirmation member.

Regarding the state of the art, there have previously been studies with the theme of anti-corruption education, for example, anti-corruption education as character education in schools (Montessori, 2012), anti-corruption education for adolescents through Youth Organisations in Wirogunan Village, Kartasura Sub-District, Sukoharjo Regency (Rahayu, 2020), anti-corruption education assistance for Youth Organisations in Karangsewu Village, Galur, Kulon Progo, Yogyakarta Special Region (Sumaryati et.al, 2023), anti-corruption education as a preventive measure of corruptive behaviour (Setya, et.al, 2021), anti-corruption education as a long-term investment in efforts to realize national goals (Antari, 2022), Church against corruption: construction of anti-corruption spirituality values in the context of Batak society. (Simangunsong, 2018).

In accordance with the title, the main theme of the author's study is corruption, but from different perspectives and respondents by raising the problem: What is the urgency and relevance of anti-

corruption education given to catechumens, and what are the catechumens' views on this material. The purpose of this study is to find and examine the urgency of anti-corruption education material given to catechumens and how the catechumens view it, considering that they only prepare themselves to fulfill the requirements for the sacrament of holy communion.

METHOD

The author uses qualitative descriptive research methods. Qualitative research is a research process to understand human or social phenomena by creating a comprehensive and complex picture that can be presented in words, reporting detailed views obtained from informant sources, and conducted in a natural setting (Walidin & Tabrani, 2015). Qualitative research has a descriptive nature and tends to use an inductive approach analysis so the process and meaning based on the subject's perspective are more highlighted in this qualitative research (Fadil, 2020). This research focuses on the urgency and relevance of anti-corruption education material given to catechumens, the response of catechumens regarding this material, and the impact of anti-corruption education on catechumens' behavior. This research was conducted on 10 out of 54 catechumens of the class of 2023, or 20% aged 16 years and educated at least Senior High School / Vocational High School grade 10, and 2 catechists (teachers). The results of the research were analysed descriptively.

RESULTS AND DISCUSSION

Confirmation Catechism and Confirmation Catechism Education

The term catechisation comes from the Greek verb *katekhein* which means to inform, explain or give instruction. Teaching according to the word *katekhein* is not only emphasised in an intellectual sense but more in a practical sense, namely teaching or guiding someone so that he does what is taught to him and also experiences meeting and communion with God properly and correctly. (Situmorang, 2016). From this explanation, it can be concluded that the emphasis of catechisation is the understanding of the word of God taught to prospective Confirmation to be applied practically in everyday life (Telaumbanua, 1999). The word "Confirmation" comes from Sanskrit, which means full or perfect. When this term is used in the church, it is more about the status of membership. When someone has received "Confirmation Affirmation" it means that ecclesiastically his membership is full. Confirmation Affirmation means that the faith formation or teaching process carried out during catechisation has been completed and can be accounted for. Confirmation is a ceremony of acceptance as a full church member (Pesireron, 2019).

Confirmation catechism education is one of the forms of Christian education services carried out by the church. Confirmation catechism education is also a process of guiding and teaching the Christian faith. Confirmation catechism education is one of the church's Christian education services. Confirmation catechism functions as a means to develop and mature the faith of citizens and prospective congregation members in actualising the teachings of Christ in everyday life (Abineno, 2010). The purpose of catechisation according to Johanes Lewar: 1) to help participants build an inner relationship with God and always be open to the guidance of the Holy Spirit so that they can read the signs of the times; 2) to help participants to contemplate and live the Word of God and make it a source of strength and inspiration for life in their vocational duties (Kock, 2014). Assisting participants in self-awareness efforts for life renewal towards true conversion; 4) Helping participants always to be open to dialogue and cooperation with others in various Church and community activities; 4) Helping participants always to appreciate life and strive to preserve the surrounding natural environment; 5) Helping participants always to have an awareness of church life, especially actively participating in church liturgical activities and charitable social activities; 6) Helping participants build ecumenical dialogue with other religious communities to foster harmony and tolerance among religious communities (Lewar & Wolor, 2008).

In the Confirmation Regulation issued by the Evangelical Church in Timor in 2023, Article 1 point (3) reads: Confirmation catechisation is a learning process that must be followed by members of the Evangelical Church in Timor after passing the process of children's, youth and youth services, or pre-confirmation catechisation, including members of the congregation with special needs (disabilities) and members of the Evangelical Church in Timor transferring from other religions or denominations before being confirmed as a Confirmation member of the Evangelical Church in Timor.

Catechumen

In ecclesiology, the term *catechumen* comes from Latin: *catechumenus*; Greek: *κατηχομενος*, *katekoumenos*, meaning "one who is given guidance" i.e. one who receives guidance and counselling on the principles, teachings of Christianity from a catechist as a preparatory step before baptism (<https://id.wikipedia.org/wiki/Katekumen>). "Catechumen" is a term that originated in the early Church, given to an adult who is learning to know, enter and live the Catholic faith. Catechumens undertake a series of preparatory programmes called the catechumenate. Upon completion of the catechumenate, catechumens will then receive the sacraments of initiation (baptism, confirmation and Eucharist) into the Catholic Church. "Catechumens" should be distinguished from "Audientes." "Audientes" are those who are just beginning to be interested in the Catholic faith, as opposed to "Catechumens" who have made an initial commitment to the Catholic faith (Indonesian Papist Pax et Bonum, 2013.).

The Evangelical Church in Timor uses the term catechumen according to the Confirmation Regulation of the Evangelical Church in Timor article 1 number 5, which is a person who follows the learning process in the Confirmation catechism class or is called a Confirmation catechism

participant. After this process is completed, the catechumen undergoes Confirmation confirmation, becomes a Confirmation member, and is entitled to participate in the sacrament of holy communion.

Confirmation Catechism Education Materials

In contrast to school education, which is regulated by the government and has undergone several changes, Confirmation catechism education in the church is determined by the Synod of the Evangelical Church in Timor. At the same time, some are the responsibility of individual churches. This has led to the development of different teaching curricula for each church. Based on the concept of catechisation, it is intended to teach the doctrines and faith of the Church to prospective Confirmation members of the congregation. Catechisation education material according to the guidelines of the Synod of the Evangelical Church in Timor, namely:

Book I: The contents are: The Bible, Worship of God, Sacraments, Lord's Prayer, Greek Feast Days, Church Discipline, Ten Words, Apostles' Creed, Descent of the Holy Spirit and the First Church, Morning Star of the Reformation and Marthin Luter, History of the Evangelical Church in Timor. Book II The contents are: Adolescents and Self-Image, Adolescent Development and Problems, Character Development, Goals and the Future, Adolescents and Manners, Friendship, Love and Dating in Adolescence, Sex Education for Christian Adolescents, Adolescents, and HIV AIDS, Adolescents and the Environment, Social Media and Technology, Entrepreneurship, Adolescents and Christian Leadership and Human Trafficking.

In the Emaus Liliba Church congregation, the material presented to catechumens apart from those in this guide, the Confirmation Catechisation Service Assistant Unit adds anti-corruption education material. The results showed that (a) This is possible because based on Article 14 of the Confirmation Regulation of the Evangelical Lutheran Church in Timor in 2023 concerning teaching materials for Confirmation catechisation, in the explanation, it is stated that in addition to the teaching materials published by the Synod Assembly of the Evangelical Lutheran Church in Timor, the Congregation Assembly can add other teaching materials according to the context and needs of each Congregation, but the added teaching materials must not increase the burden on catechumens or extend the time of Confirmation catechisation. (2) The Pastor's sermon related to actions that are not pleasing to God, one of which is corruption. Indeed, the community/congregation is the most disadvantaged if corruption occurs, so it is the responsibility of the Church, apart from educating the congregation from an early age, to prevent or eradicate corruption but to build an anti-corruption culture.

Corruption, Types, Causes and Impact

Corruption

The basis or foundation for eradicating and tackling corruption is understanding the meaning of corruption itself. In this section, we discuss the meaning of corruption based on general definitions and experts' opinions. The term corruption comes from the Latin "*Corruptio*" or *Corruptus*,

meaning corruption or depravity (Is, et al, 2024). Then copied into English "*corruption, corrupt,*" "*corruption*" (French) and "*corruptie/corruptien*" (Dutch). It is from this Dutch language that the word came down to the Indonesian language, namely "Corruption" (Hamzah, 1991). In Dutch "*corruptie/corruptien*" means corrupt acts, bribery (Wojowasito, 1999). Corruption means misappropriation or embezzlement of state or company money as a place of work for personal gain or others (Kamus Besar Bahasa Indonesia, 1989). Corruption is simply defined as abusing the power of trust for personal gain (Senturia, 1993).

Corrupt means bad, rotten, like to use goods (money) entrusted to him, and can be bribed (using his power for personal gain). Corruption is misappropriating or misusing money (state, company, foundation, etc.) for personal or other people's benefit. (Kamus Besar Bahasa Indonesia, 2000). Corruption Eradication Law Number 31 of 1999, amended by Law Number 20 of 2001, states that corruption is an unlawful act to enrich oneself / others (individual or corporation), which can harm the state's finances/economy.

Types of corruption and their causes

According to Law Number 31 of 1998, as amended by Law Number 20 of 2001, corruption is categorized into 30 types, ranging from *petty corruption* to *grand corruption*. These 30 types are further grouped into 7 forms, namely: state financial losses, bribery, embezzlement in office, extortion, fraudulent acts, conflict of interest in procurement, and gratuities.

Corruption is a criminal offence that harms many parties. There are various causes. Jack Bologne argues that the factors that lead to corruption include:

1. *Greeds*, relates to the greedy behaviour that potentially exists in everyone.
2. *Opportunities*, relating to the circumstances of the organization or agency, or society, which are such that there are opportunities for someone to commit fraud.
3. *Needs*, relates to the factors individuals need to support a reasonable life.
4. The greed and needs factors relate to individual perpetrators of corruption, namely individuals or groups both within the organization and outside the organization who commit corruption that harms the victim. Meanwhile, the opportunities and exposures factors are related to the victims of corruption, namely organizations, agencies, and communities whose interests are harmed (Rasyid, 2019).

Ansari Yamamah details the causes of corruption as internal factors that cause corruption that come from the self. External factors, due to external causes. When the materialistic and consumptive behavior of society and the political system still "deifies" the material, it can "force" the occurrence of money games and corruption (Yamamah 2009). Corruption will continue as long as there are still mistakes in how wealth is viewed. The more people misperceive wealth, the more likely people are to make mistakes in accessing wealth.

Corruption occurs because if these 3 (three) things are fulfilled:

- a. A person has the power to determine public policy and administer that policy.
- b. The existence of economic rents, namely the economic benefits that exist due to the public policy.
- c. The existing system opens up opportunities for violations by the public officials concerned (Wijayanto & Zachrie, 2009).

Impact of Corruption

Corruption does not only affect one aspect of life. Corruption has a widespread domino effect on the existence of the nation and state. The impact of corruption formulated in detail is:

- a. Economic impacts, such as sluggish economic growth and investment, decreased productivity, low quality of goods and services for the public, decreased state revenue from the tax sector, and increased state debt.
- b. Social impacts and poverty in the community, such as high prices of services and public services, slow poverty alleviation, limited access for the poor, increased crime rates, scarce social solidarity, and demoralization.
- c. The impact of the collapse of Government authority, such as the demise of socio-political ethics, ineffective legislation, and inefficient bureaucracy.
- d. The impacts of politics and democracy include the emergence of corrupt leadership, the loss of public trust in government, the strengthening of plutocracy, and the destruction of popular sovereignty.
- e. The impact on law enforcement, for example, is that government functions are barren, and people lose confidence in state institutions.
- f. Impacts on defense and security include national defense and security vulnerability due to weak defense equipment and human resources, weak national borders, and increased societal violence.
- g. Impacts on environmental damage such as decreased environmental quality, decreased quality of human life
- h. The impact on cultural resilience and religiosity, for example, the destruction of logical thinking, the fading of cultural values, the shift in religiosity (Team of Authors of Anti-Corruption Education Books for Higher Education, 2018)

Corruption has a serious negative impact on national development, which includes (a) national political and economic life, (b) budget leakage in government organizations or administration, and (c) coupled weaknesses in national development monitoring (Nurdjana, 2010).

Anti-corruption education and its urgency for catechumens

Anti-corruption education is the socialisation of anti-corruption values so citizens can accept and implement them. Anti-corruption education substantively involves the socialization, dissemination, actualization, and implementation of anti-corruption systems, values, concepts, and practices through education. Anti-corruption education aims to prepare citizens to behave and act anti-corruption through the activity of instilling in the younger generation anti-corruption knowledge, understanding, and values. Anti-corruption education builds an anti- corruption culture.

The urgency of anti-corruption education given to catechumens:

- a. Corruption is an *extra ordinary crime* with tremendous negative impacts. Corruption in Indonesia is already very worrying and has a negative impact on almost all aspects of life. It takes synergy between all elements of the nation, including the church, as an agent of change to foster awareness in the community of the importance of understanding corruption and its latent dangers. Corruption is a common enemy and social concern in Indonesia.

b. The government is trying hard to fight corruption in various ways. The cheapest and most effective way to eradicate corruption is through preventive measures such as anti-corruption education and instilling integrity values in children from an early age (Remarks by Ainun Na'im, Secretary General of the Ministry of Research, Technology and Higher Education in the Anti-Corruption Education Book for Higher Education, 2018).

c. The church is a religious institution that not only focuses on the spiritual aspect of human beings, but also on the relationship between fellow human beings. The church is expected to be an agent of change in society by instilling Christian values and teachings on ethical and moral behaviour. The church in Indonesia, as part of civil society and an agent of change, has the duty and responsibility to bring God's shalom into the world. The church is obliged to contribute to efforts to end the practice of injustice that occurs in society. The church is responsible for overcoming corrupt practices by maximizing its potential, such as formulations of theology, ecclesiology, ethics, and the ability to build networks and negotiations to influence all elements of society to be actively involved in fighting corruption (Simangunsong, 2018). The good and bad of human morals are determined by the extent to which religious institutions teach moral values to their respective followers (Wijayanto & Ridwan, 2009).

d. Catechumens, as agents of change in society, should ideally be able to demonstrate their existence as bearers of good news. This means that catechumens should strive to be part of the solution to the problems experienced by the Indonesian people.

e. Eradicating corruption offenses requires a strategy, and the strategy adopted by the Church relates to values and attitudes.

Catechumens' views on anti-corruption education materials.

The catechumens are of the opinion that after the learning process is over, they will return to the congregation and the community and continue their lives with increased knowledge and the responsibility to actualize it in their daily lives.

Catechumens' responses on anti-corruption education materials:

1. Very relevant, in addition to increasing knowledge, getting used to anti-corruption behaviour (70%).
2. Relevant, but not necessarily given as learning material only in the form of counselling (10%).
3. Irrelevant, catechisation is only the preparation of the conditions for being confirmed as a Confirmation member and taking communion (10%).
4. No opinion (10%).

70% of catechumens believe that the church needs to provide other materials besides the teachings of the Christian faith because the church is responsible for preparing its congregation to enter the wider life of society, nation, and state. The church is not a corruption-free area and can even be a safe area for corruption because of the forgiving character of the church. So this material is very relevant to help generate anti-corruption attitudes, starting from oneself and raising concerns about the impacts caused. In order to eradicate corruption according to catechumens, anti-corruption values are needed as a reference, reference, and guideline. The anti-corruption values taught are as listed in the Anti-Corruption Education for Higher Education book of the Ministry of Education and Culture of the

Republic of Indonesia, Directorate General of Higher Education (2018) and the Bible published by the Indonesian Bible Institute (2018), namely:

1. Honesty

According to the Big Indonesian Dictionary (2014), honesty is defined as straightforward, not lying, not cheating, sincere, sincere. According to the Bible, the value of honesty according to catechumens in congregational life in society; Ephesians 4 verse 25 reads: "Therefore, put away lying and speak the truth, one to another, for we are fellow members." Psalm

50 verse 23b: "He who walks uprightly, I will show him the salvation of God." Examples of the value of honesty according to catechumens in congregational life, managing donations in Church activities transparently. At school or on campus, catechumens can realize it in the form of not committing academic fraud, for example, not cheating during exams.

2. Caring

The value of care is very important for a catechumen in the life of the congregation and society. Catechumens can realize the value of care in forms such as caring for sick friends, praying, and helping. Galatians 6 verse 2 reads: "Help each other bear your burdens. Thus you fulfil the law of Christ." Hebrews 13 verse 16: "And do not forget to do good and to help, for such sacrifices are acceptable to God." Example: Caring for the learning process of the catechisation Confirmation, caring for friends who are in trouble or sick. Caring for the teaching and learning process at school and college.

3. Independence

Independence means the thing or state of being able to stand alone without depending on others (*Kamus Besar Bahasa Indonesia*, (2014)). Ephesians 6 verse 10 reads: "Finally, be strong in the Lord, in the power of His might." The value of independence can be manifested, among others, in the form of organizing Church service activities independently, doing cassation Confirmation assignments independently, doing exam questions, and academic assignments independently.

4. Discipline

The benefit of a disciplined life for catechumens is that they can achieve their life goals by obeying and complying with the rules and regulations that apply to religious teachings, such as attending worship regularly and reading the Bible daily. In 2 Timothy 3 verse 16: "All scripture is God-breathed and profitable for teaching, for reproof, for correction, and training in righteousness." Proverbs 3 verses 11 and 12 reads: "My son, do not reject the chastening of the Lord, nor grow weary of His admonition, for the Lord instructs those he loves, as a father does a son whom he loves." Discipline for catechumens includes using time more efficiently, attending worship activities on time, managing a job diligently and responsibly obeying and complying with rules at school and on campus, doing everything on schedule.

5. Accountability

Responsibility is the state of being obliged to bear everything (if anything happens, you can be sued, blamed, and litigated (Dictionary of Indonesian Language, 2014). Deuteronomy 11 verse 1: "You must love the Lord your God and do your duty to Him faithfully by always keeping all His statutes, His rules and His commandments. "Catechumens who have a sense of responsibility will tend to complete tasks better than those who do not have a sense of responsibility. Having a sense of responsibility will do the task wholeheartedly because if the task is not completed properly, it can damage the self-image. The application of the value of responsibility, among others, can manifest in the form of diligent study to complete the learning process of confirmation catechisation for one year of service.

6. Hard work

Hard work is an effort that shows a sense of earnestness in overcoming various obstacles to complete the task (study, work) as well as possible (Gunawan, 2022). 2 Thessalonians 3 verses 7 and 8: "For you know how you ought to follow our example, for we did not neglect to work among you, nor did we eat bread for nothing, but we laboured and toiled day and night, so as not to be a burden to any of you." Hard work can be embodied by catechumens in their daily lives, for example, in doing something, appreciating the process rather than the result, not taking shortcuts, studying, and doing assignments properly.

7. Simplicity

Simplicity means being modest and not extravagant (Kamus Besar Bahasa Indonesia, 2014). Romans 12 verse 16: "Be of the same mind in your common life; do not think about high things, but aim for the simple things. Do not consider yourselves clever." Hebrews 13:5: "Do not be slaves to money, but be content with what you have. For God hath said, I will never forsake thee, neither will I forsake thee." Lifestyle is important in the interaction with the surrounding society. A simple lifestyle should be developed early on, so that catechumens can live within their means, according to their needs, not their wants.

8. Courage

Courage is very important in a person's life because courage is not only needed to fight or overcome fear but to face challenges and difficulties and accept risks. Courage can help a person to remain steadfast in values that he believes are true and valuable and act in accordance with those values. The word courage (Kamus Besar Bahasa Indonesia, 2014) means a steady heart and great confidence in the face of danger, difficulty, etc.; not afraid (trepidation). 1 Corinthians 15 verse 58: "Therefore, my beloved brethren, stand firm, do not waver, and always be active in the work of the Lord, for you know that in fellowship with the Lord, your labor is not in vain." Isaiah 41 verse 10: "Do not be afraid, for I am with you; do not be dismayed, for I am your God; I will strengthen you, I will even help you; I will uphold you with my right hand of victory." The value of Courage for catechumens is a moral attribute that reflects determination, strength of faith, and readiness to face challenges with confidence in God. Courage to live according to Christian teachings, courage, admit

mistakes, dare to reprimand those who make mistakes, dare to defend the weak, to argue, and be critical.

9. Justice

In the Big Indonesian Dictionary (2014), Fair means equal weight, not one-sided, impartial. Jhon Rwals states that justice is the primary virtue in all social institutions (Rwals, 2000). Jeremiah 22 verse 3: "Thus says the Lord, do justice and righteousness, deliver from the hand of the oppressor the oppressed, do not oppress, do not deal harshly with the stranger, the fatherless and the widow, and do not shed innocent blood in this place." For catechumens, this just character must be nurtured early, learning to consider and make decisions fairly. Give sincere praise to friends who excel, give suggestions for improvement, and encourage friends who do not excel, carrying out rights and obligations in a balanced manner. According to the author, these values can be used as a paradigm and a catechumens reference to cultivate an anti-corruption life.

Catechumens' Understanding of Corruption.

The author summarises research results related to this topic: Catechumens argue that:

- a) Corruption, the act of taking state money for oneself (20%)
- b) Corruption committed by officials (30%)
- c) Corruption, the act of stealing public money (10%)
- d) No opinion (40%)

According to the author, catechumens' views on corruption are different and limited because they do not have adequate information related to corruption. Eradicating corruption requires the participation of the community according to Article 1 point 3 of Law Number 30 of 2002. The formulation of the law implies that efforts to eradicate corruption require community participation. In the strategy to eradicate corruption, there are 3 (three) main elements, namely: Corruption will never succeed without involving the role of the community. Involving the community requires legal awareness. In relation to the catechumen's view of corruption, Otje Salman Soemandiningrat explained that a person has legal awareness if they have :

- a) Legal knowledge, a person knows that certain behaviours are regulated by law. The legal regulations referred to here are written and unwritten laws; these behaviors involve behaviors that are prohibited by law and behaviors that are allowed by law.
- b) Legal understanding, the amount of information a person has regarding the contents of the regulations of a particular law. Legal understanding here is an understanding of the content and purpose of a regulation in a particular law and its benefits for the parties whose lives are regulated by the regulation.
- c) Legal attitude, a tendency to accept the law because of the appreciation of the law as something useful or beneficial if the law is obeyed. Someone here who will tend to make certain judgements about the law.
- d) Patterns of behaviour, where a person or in the community the citizens comply with applicable regulations. This is the most important indicator because it can be seen whether a regulation applies

or not in society, so how far legal awareness in society can be seen from the pattern of legal behavior (Soemandiningrat, 1993).

According to the author, the catechumen's view of corruption must be renewed, namely knowledge and understanding; then it impacts attitudes and behavior. Renewal is a conscious effort to change what is happening from a level considered troublesome to another condition at a level of quality that is "considered" better (Syamsarina et al, 2017).

The author supports what the Liliba Emmaus Church Congregation Auxiliary Unit is doing, building legal awareness of the congregation starting from the catechumen because efforts to improve, and renew human behavior, among others, can be started by instilling values that support the creation of anti-corruption behavior.

Impact of Anti-Corruption Education on Catechumens' Behaviour

The renewal of knowledge, understanding, and the formation of attitudes and behaviour are very important in the educational process of confirmation catechisation so that catechumens can behave in accordance with the anti-corruption values taught. The process of forming attitudes and behaviour requires a strategy, according to H Wina Sanjaya, namely (1) habituation (conditioning) forming attitudes through habituation, (2) modeling, attitude formation can be done through assimilation or the process of imitating, the process of imitating others (idols, people who are respected). formation strategy of attitudes and behaviour is not always successful, Sanjaya reveals the difficulties that can be encountered in an educational process, the attitude formation process, namely:

1. So far, the educational process by the curriculum tends to be directed towards intellectual formation, and intellectual ability is synonymous with mastery of material.
2. It is difficult to control the development of a person's attitude, as many factors influence it.
3. The success of attitude formation cannot be evaluated immediately because it requires a long time.
4. The influence of technology that offers various programs affects the formation of children's character. (Sanjaya, 2006).

According to the author, anti-corruption education has an impact on catechumen behaviour or not, it cannot be evaluated immediately or cannot be clarified immediately after learning ends. Especially when it comes to values, attitudes are difficult to measure because they involve a person's awareness that grows from within himself. Assessment to arrive at a conclusion that can be accounted for requires accuracy or continuous observation; this is not simple because assessing changes in attitude as a result of the learning process (Sanjaya, 2006). According to the author, Sanjaya conveys that this is true if applied to students and students in educational units. However, if applied to Confirmation catechism education, it is different because the learning gives practical messages. Based on the study's results, catechists (teachers) revealed behavioral changes in catechumens, namely discipline in entering and leaving class and discipline in doing and collecting assignments on time.

CONCLUSION

1. The church, as a civil society force, seriously seeks to empower and prepare church members to play an active role in the life of the congregation, society, nation and state. The church is responsible for overcoming corrupt practices by maximising all its potential. The way the Church prepares Church members, is to integrate anti-corruption education materials into the learning materials for Confirmation catechisation.
2. Anti-corruption education for catechumens is urgent and relevant because catechumens are part of society who have a role to play in preventing and eradicating corruption, starting from themselves.
3. The impact of corruption is felt by the whole society including churches and catechumens.

REFERENCES

- Abineno, J.L.C. (2001).*Sekitar Katekese Gerejawi*. Jakarta : BPK Gunung Mulia
- Antasari, M.M. (2022).*Pendidikan Antikorupsi Sebagai Investasi Jangka Panjang Dalam Upaya Mewujudkan Tujuan Nasional*. Bali :Jurnal Ilmu Hukum Sui Generis. Vol. 2 No Universitas Pendidikan Ganesha.
- Cipta, H & Aprian, D.(2021) *Dugaan Korupsi Dana Hibah Gereja di Kabupaten Sintang Rugikan Negara 241 Juta*. <https://regional.kompas.com/read/2021/10/05/114010678/>
- De Kock, A. J. (2014). *Catechists' Conceptions Of Their Catechetical Learning Environments*. International Journal For The Study Of The Christian Church.
- Danil, Elwi, 2012.*Korupsi, Konsep, Tindak Pidana dan Pemberantasannya*, Edisi I, Cet.2, Jakarta :PT Raja Grafindo.
- Departemen Pendidikan Nasional.(2014) *Kamus Besar Bahasa Indonesia*,Pusat Bahasa. Cet.ke Tujuh.Edisi IV Jakarta: PT Gramedia Pustaka Utama.
- Fadli. M.R .(2021) *Memahami desain metode penelitian Kualitatif*. Jogyakarta :Jurnal Humanika. Vol 21 No.1.
- Gunawan, H. (2022) *Pendidikan karakter: konsep dan implementasi*. Jawa barat : CV.Alpabeta.
- Hamid, E. S & Sayuti,M.(1999).*Menyikapi Korupsi,Kolusi dan Nepotisme di Indonesia*, Yogyakarta :Aditya Media
- Hamzah, A.(2005) *Pemberantasan Korupsi*. Jakarta :PT Raja Grafindo Persada
- Is, M.S.*et.al*.(2024) *Pengantar Hukum Indonesia*. Jakarta :Prenada Media
- Kementerian Riset,Teknologi dan Pendidikan Tinggi,(2018) *Pendidikan Anti Korupsi untuk Perguruan Tinggi*,Edisi Revisi.Jakarta :KEMENRISTEKDIKTI
- Lewar,J.,& Wolor, J.(2008).*Pastoral Katekese Kategorial:Panduan Cerdas Pendalaman Iman Kristen*. Surabaya :Prestasi Pustaka Kasih.
- Lembaga Alkitab Indonesia,(2018) *Alkitab dan Kidung Jemaat*. Jakarta : Lembaga Alkitab Indonesia
- Liestia,C & Ramadhan,B.(2016) *Terdakwa Penggelapan Dana Gereja Dituntut Penjara Delapan Tahun*.<https://news.republika.co.id/berita/o9g9b8330/>

- Montessori, M.(2012) *Pendidikan Antikorupsi Sebagai Pendidikan Karakter Di Sekolah*. Padang :Jurnal demokrasi, Vol. 11 No. 2.
- Mubyarto, 1995. *Ekonomi dan Keadilan Sosial*, Aditya Media, Yogyakarta.
- Nurdjana, I.G.M. (2010).*Sistem hukum Pidana dan bahaya laten Korupsi, perspektif tegaknya keadilan melawan mafia hukum*.Jogyakarta :Pustaka pelajar.
- Pesireron, D (2019). *Hakekat Sidi*. <https://www.diana-pesireron.com/2019/02/artikel-hakekat-sidi.html>
- Rahayu, M. H.S. (2020) *Pelaksanaan Pendidikan Anti Korupsi Bagi Remaja Melalui Karang Taruna Di Desa Wirogunan Sub-District Kartasura Kabupaten Sukoharjo*. Jakarta : Civics Education And Social Science Journal(Cessj) Vol. 2 No. 2.
- Rasyid al, H.H. (2019). *Fikih Korupsi*.Jakarta :Prenada Media.
- Rawls, J. (2000). *A Theory of Justice*.Oxford: Oxford University Press.
- Sanjaya.H.W. (2006). *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* Jakarta: Kencana Prenadamedia Group.
- Sumaryati, et.al. (2023). *Pendampingan Edukasi Antikorupsi untuk Karang Taruna Kalurahan Karangsewu, Galur, Kulon Progo*, Yogyakarta : Universitas Ahmad Dahlan Yogyakarta. Unri Conference Series: Community Engagement. Volume 5
- Senturia, J.J. (1993) *Encyclopaedia Of Social Sciences*. Vol. VI.
- Simangunsong, B. (2018). *Gereja Melawan Korupsi: Konstruksi Nilai-Nilai Spiritualitas Anti Korupsi dalam Konteks Masyarakat Batak*. Toraja :Jurnal Teologi Dan Pendidikan Kristen Kontekstual. Vol 1 No 2 IAKN Toraja.
- Situmorang, J.T.H. (2016). *Ekklesiologi :Gereja Yang Kelihatan & Tak Kelihatan : Dipanggil Dan Dikuduskan Untuk Memberitakan Karya Penyelamatan Kristus*. Yogyakarta : Andi.
- Soemandiningrat, O.S. (1993).*Kesadaran Hukum Masyarakat Terhadap Hukum Waris*.Bandung :Alumni.
- Suwojo, W. (1999). *Kamus Umum Belanda Indonesia*.Jakarta :PT. Ichtiar Baru.
- Syamsarina, et al.(2017). *Kesadaran Hukum Dan Kepatuhan Hukum: Analisis Faktor Yang Mempengaruhi Kesadaran Hukum Dan Kepatuhan Hukum Masyarakat.*"Jurnal Keadilan,Volume 6.No.1.
- Telaumbanua, M. (1999). *Ilmu Kateketik:Hakekat, Metode Dan Peserta Katekese Gerejawi*. Jakarta: Obor
- Walidin,W.&Tabrani (2015).*Metodologi penelitian kualitatif & grounded theory*.Banda Aceh : FTK Ar-Raniry Press.
- Setya, D, et. al.(2021).*Pendidikan Anti Korupsi sebagai Tindakan Preventif Perilaku Koruptif*, MUQODDIMA.Jurnal Pemikiran dan Riset Sosiologi 2 (1)
- Yamamah,A .(2009).diunduh dari *Perilaku- Konsumtif-Penyebab-Korupsi*. <http://dellimanusantara.com/index.php>
- Zachrie, R & Wijayanto.(2009).*Korupsi mengorupsi Indonesia*.Jakarta : PT Gramedia Pustaka Utama