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FIGHTING CORRUPTION THROUGH EDUCATION IN INDONESIA AND HONG KONG: COMPARISONS OF POLICIES, STRATEGIES, AND PRACTICES[1]

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Abstract

This study sought to compare the policies, strategies, practices and challenges of anti-corruption education (ACE) in formal education in Hong Kong and Indonesia. Data were collected through documentation, semi-structured interviews, and non-participant observations. The documents were analysed using Document Analysis tehnique, while data from interviews and observation were analyzed through the Constan Comparison method. The findings show that Indonesian ACE policies explicitly aim at formal education, while in Hong Kong they are part of prevention measures on educating the public of the evil of corruption. Both top-down and self-initiated ACE concurrently exist in Indonesia,while in Hong Kong it is mostly initiated by the Independendent Comission Against Corruption (ICAC). ACE in schools, in both contexts, includes curricular, extra and co-curricular strategies. The curricular ACE in Indonesia takes a considerable portion of the curriculum. Strong committment and preserverence for ACE seemed to characterize Indonesian informants of the institutions where ACE was self-initiated. Both Hong Kong and Indonesian informants expressed concern as regard the gap between ACE values taught to students in formal education and what they actually live in the society, and how best to present ACE in a way that appeals to the students.

Keywords: Anti-corruption Education, Qualitative-comparative Study, Tertiary Education, School System

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Introduction

Realizing that corruption should be attacked from multiple domains, the Government of The Republic of Indonesia through the Presidential Instruction Number 5, 2004, made a significant move by lauching an intitive to include anti-corruption education in the national curriculum. The primary target of the initiative is to provide anti-corruption education at all levels of education from kindergarten to university.[2] Nonetheless, the realization of the initiative was somewhat slow. This led to the issuence of the Presidential Instruction Number 9, 2011 that outlined the National Strategies for Prevention Against and Eradication of Corruption 2011-2025. The instruction urged all related parties to speed up the anti-corruption campaign and reemphasized the mandate to the Ministry of Culture and National Education to design an anti-corruption education curriculum and integrate it into the existing national curricula.[3]

With this mandate, the Ministry of Education came up with a national anti-corruption curriculum to be integrated into the school subjects; while higher education instutions were expected to design their own anti-corruption education curriculum. However, as anti-corruption education in Indonesia is relatively new, factual and actual learning from similar initiatives in other countries that are more experienced in carrying out such education is imperative. This is to minimize the risk of costing the nation unnecessary negative social and financial consequences.

In Asia, Hong Kong is leading in terms of anti-corruption education. Adopting a holistic approach to combating corruption, Hong Kong initiated its anti-corruption campaign in 1974 when it established the internationally recognized Independent Commission Against Corruption (ICAC). Anti-corruption education became part of the commision's comprehensive approach in combating corruption that comprised enforcement, prevention, and education strategies.[4]

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[2] Presiden Repubik Indonesia, Instruksi Presiden Nomor 5, 9 Desember 2004, *Percepatan Pemberantasan Korupsi*, (2004).

[3] Presiden Repubik Indonesia, Instruksi Presiden Nomor 9, 12 Mei 2011, *Strategi Nasional Pencegahan dan Pemberantasan Korupsi 2011-2025*, (2011).

[4] ABL Cheung. "One Country, Two Experiences: Administrative Reforms in China and Hong Kong," *International Review of Administrative Sciences* 78, no. 2 (2012):

The approach taken and hardwork put in by the ICAC has been remarkable and internationally recognized as a model for successful anti-corruption endeavour[5]. Used to be identified as a place where corruption is a way of life in 1970s[6], The Corruption Perception Index (CPI) released by Transparency International in 2016 shows that for the last two decades Hong Kong has been in the group of top fifteen "clean" countries worldwide. In fact, Hong Kong, together with Singapore, are the only two Asian countries in the group.[7]

Although a wealth of literature on Hong Kong's success story in eradicating corruption is available, none of them, as far as the researchers are concerned, specifically focuses on the educational aspect of it. The current study seeks to fill this gap. In addition, considering the infancy of anti-corruption education in Indonesia and Hong Kong's long experience in the field, a comparative study on anti-corruption education in both contexts would provide some useful lessons from which Indonesia can learn for designing, directing, and improving its own anti-corruption education. Specifically, this study seeks to answer the following guiding questions:

1. What policies and strategies are currently implemented in ACE in Indonesia and Hong Kong?
2. What are the practices of ACE in Indonesia and Hong Kong?

261-283.

[5] See M.F. Manion. "Lessons for Mainland China from Anti-corruption Reform in Hong Kong," *China Review* (2004): 81; A. Doig and S. Riley. "Corruption and Anti-corruption Strategies: Issues and Case Studies from Developing Countries," in *Corruption and Integrity Improvement Initiatives in Developing Countries* (New York, 1998), 45-62, accessed September 9, 2013, https://www.tib.eu/en/search/id/BLCP%3ACN031707057/Corruption-and-Anti-Corruption-Strategies-Issues/;
R.McCusker, *Review of Anti-corruption Strategies* (Canberra: Australian Institute of Criminology, 2006); H. Marquette, "Civic Education for Combating Corruption: Lessons from Hong Kong and the US for Donor-funded Programmes in Poor Countries," *Public Administration and Development: The International Journal of Management Research and Practice* 27, no. 3 (2007): 239-249.; J. Sorensen, "Ideals without Illusions: Corruption and the Future of a Democratic North Africa," *Nw. UJ Int'l Hum. Rts.* 10 (2011): i.

[6] A. Doig and S. Riley. "Corruption and Anti-corruption Strategies: . . ."

[7] Transparency International, "Corruption Perception Index (CPI) (2016)," accessed on May 19, 2013, http://www.transparency.org/cpi2012/in_detail

3. What challenges are faced by Indonesia and Hong Kong in the implementation of ACE?
4. What lessons and best practices could Indonesia learn from Hong Kong's experience in ACE?

Definition, Causes, and Types of Corruption

The most widely referred to definition of corruption is the one formulated by Transparency International, i.e. "*the misuse of entrusted power for private benefit*"[8]. However, McCusker argues that it is not easy to formulate a generic defininition for it.   This is because the understanding of corruption is, to some extent, linked to culture, and even religious beliefs. He maintains that corruption is much easier to be identified in a culture or religion that sets a clear distinction between personal and public properties than in a culture or religion that does not set such distinction[9]. Similar view is also shared by Gardiner who claims to have frequently found gaps between legal definitions and society's understandings of corruption. This, he argues, has a negative impact on anti-corruption initiatives.[10] Scholars also suggest that corruption is better identified through its nature than through its definition.[11]

It is believed that corruption has its root in human's egoism. Every human being has a tendency of egocentricism. This condition, coupled with the ever increasing comsumptive needs and behaviours and the widespread of preference for prioritizing personal welfare than the public one among the people, creates a greater tendency for corruption.[12] Utari identifies internal and external factors that cause corruption. The internal factor is related to qualities and attitudes, such as spirituality, honesty, integrity, and consumerism. While the external factor comprises unprefered conditions such as   low

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[8] Transparency International, "How do you define corruption?" accessed September 14, 2018, https://www.transparency.org/what-is-corruption.

[9] McCusker, *Review of Anti-corruption Strategies* . . .

[10] J. Gardiner, "DefiningCorruption", in *Political Corruption: Concepts and* Contexts, eds. Arnold J. Heidenheimer and Michael Johnston (New Brunswick, N.J.: Transaction Publishers, 2002), http://site.ebrary.com/id/10367649.

[11] Ministry of Education and Science of the Republic of Lithuania, *Anti-Corruption Education at School (*Modern Didactics Centre, 2006).

[12] Ibid.

income, political instability, absence of accountability and transparency in the management of public affairs, poor legislation and regulation, poor law enforcement, and little support from the society for anti-corruption actions.[13] In his extensive literature review on people's perceptions of the causes of corruption, McCusker summarizes three main causes of corruption:

1. Negligence of norms and values by politicians and civil servants.
2. Poor control, supervision, and audit.
3. Relation among business, politics, and governance.[14]

Bologne, cited by Utari, associates the causes of corruption to "greed", "opportunity", "needs", and "expose", which are abbreviated as "GONE". "Expose" refers to light punishment for corruptors that fails to act as a deterent. Thus, she argues, that the causes of corruption lie in the human being himself; in their egoism, consumerism, negligence of norms and values, and materialism. Therefore, anti-corruption actions should also aim at preventing individuals, including students, from corrupt behaviours through education.[15]

   As the understanding of corruption is, to some extent, linked to culture, and even religious beliefs, what could be classified as corruption tends to differ across different culture, beliefs, and societies. Keen argues that in many instances evaluation of whether or not a particular conduct is corrupt is often subjective in nature. This is reflected in the commonly refered to definition of corruption as "*the misuse of entrusted power for private benefit*" which, she claims, needs further detailed clarification and consensus.[16] McCusker proposes a general typology of the nature of corruption that falls into "*grand and petty corruption..., incidental, institutional and systemic corruption and between political and bureaucratic*

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[13] I.S. Utari, *Pendidikan Anti Korupsi untuk Perguruan Tinggi* (Kementerian Pendidikan dan Kebudayaan RI, 2011).

[14] McCusker, *Review of Anti-corruption Strategies . . .*

[15] I.S.Utari, *Pendidikan Anti Korupsi untuk Perguruan Tinggi . . .*

[16] E.Keen, "Fighting Corruption through Education," *COLPI Papers 1* (2000).

corruption".[17] However, despite the complexities in defining and classifying corruption, researchers agree on some main forms of corrupt conducts which include fovouritism, nepotism, cronyism,emblezzement, bribery, fraud, illegal commission, use of public funds as private capital, and asset-stripping in state-owned enterprises.[18] To a great extent, this list of corrupt conducts is also shared by the Indonesian anti-corruption commision or the Indonesia's Komisi Pemberantasan Korupsi (KPK).[19]

Policies, Strategies, and Challenges of Anti-Corruption Education

In many countries, for example; Lithuania, Cambodia, the Fiji Islands, Korea, Malaysia, Pakistan, Papua New Guinea, the Philippines, Singapore and Vanuatu, anti-corruption education is part of a larger anti-corruption policy that also comprises other domains such as law enforcement and prevention.[20] As such, anti-corruption education policies and strategis should be viewed in a synergic and mutually complementary framework with other anti-corruption policies and strategies in other domains.

Essentially, the literature on anti-corruption education policy have been uniform on the objective of the education. In Hong Kong, for example, it is to "*educate the public against the evils of corruption*".[21] In Lithuania it is to "*develop anti-corruption attitudes of citizens*".[22] In Indonesia, it is to inform the people about

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[17] McCusker, *Review of Anti-corruption Strategies* . . . , 4.

[18] See D.Chapman, Corruption and the Education Sector: Sectoral Perspectives on Corruption (Management Systems International.Washinton DC, 2002); J. Hallak and M. Poisson, *Corrupt Schools, Corrupt Universities: What Can be Done*? (Paris: International Institute for Education Planning, 2007).

[19] Komisi Pemberantasan Korupsi, "Laporan Tahunan 2006," accessed June 6, 2013, https://www.kpk.go.id/id/publikasi/laporan-tahunan.

[20] J. Jabes and F.Wehrle, *Anti-Corruption Policies in Asia and the Pacific,* ADB/OECD Anti-Corruption Initiative for Asia and the Pacific, 2004, accessed September 9, 2013 https://www.oecd.org/site/adboecdanti-corruptioninitiative/policyanalysis/35022355.pdf+&cd=1&hl=

[21] Manion "Lessons for Mainland China from Anti-corruption . . . , 86.

[22] Ministry of Education and Science of the Republic of Lithuania, *Anti-Corruption Education at School* . . . , 309.

corruption and ways to combat it and to instill anti-corruption values
among the people.[23] Discourses on anti-corruption education policy
show that it is mostly initiated by governments. Anti-corruption
education policies can be distinguished based on their scope and
focus, degree of formality, and the number of parties involved.
Anti-corruption education in Hong Kong, for example, is quite
extensive in its scope dan focus, encompassing both educating
students and the public in general, as well as involving many related
parties including higher education institutions and even the
community themselves.[24] Contrastingly in Indonesia, anti-corruption
education is currently more focused on educating students and mostly
carried out soley by the education sector. An anti-corruption
education policy can take either a very formal measure such as
integrating it in the national curriculum, as in the case of Lithuania
and Indonesia,[25] or informal ones, such as through campaigns or the
mass media.

    The literature also show that anti-corruption education
strategies accross different contexts may take different forms
depending on the nature of the policy. Policies that favour formal
anti-corruption education may include it in the national curriculum as
an independent subject, or integrate it into relevant subjects, or
implemented as extracurricular activities. While policies that also
focus on educating people in general may achieve their goals through
extensive campaigns in the media.[26]

    Just like any other education in general, anti-corruption
education is not problem-free. Formal anti-corruption education may
run the risk of becoming a mere cognitive discourse that discusses
corrupt conducts and aims at completing lesson units without any real
impact. In addition, without proper contextualization of the issues,

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[23] Kemendikbud, *Pendidikan Anti korupsi: Konsep dan Implementasi* (Kementrian
Pendidikan Dan Kebudayaan RI, 2012).

[24] Manion, "Lessons for Mainland China from Anti-corruption . . ."

[25] Ministry of Education and Science of the Republic of Lithuania, *Anti-Corruption
Education at School . . .* ; Kemendikbud, *Pendidikan Anti Korupsi untuk Perguruan
Tinggi* (Kementerian Pendidikan dan Kebudayaan RI, 2011).

[26] Ministry of Education and Science of the Republic of Lithuania, *Anti-Corruption
Education at School . . .*; Kemendikbud, *Pendidikan Anti Korupsi untuk Perguruan
Tinggi . . .* ; Manion, "Lessons for Mainland China from Anti-corruption . . ."

integration of anti-corruption education into the mainstream curricurum may not meet its targets. This neccesitates interdisciplinary knowledge to link various discourses in different subjects to the focus of anti-corruption education.[27]

Islamic View of Corruption

In Islam, we are commanded to be trustworthy, thoughtful and act responsibly in all spheres of life. *Al-amanah*, which can be translated as honesty, or more precisely as *"fulfilment of trust"*, *"...is a fundamental virtue associated with all aspects of human actions. Its fulfilment is a command of the Almighty Allah and His Messenger...al-amanah enables humans to eliminate ignorance, injustice, treason and so on from society..."*[28] Allah SWT command Man to establish justice on this earth. Surat An-Nahl, Verse 90 reads[29]:

$$ \text{إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ ﴿۞﴾} $$

$$ \text{عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿۞﴾} $$

(Allah commands justice, the doing of good and liberality to kith and kin and He forbids all shameful deeds and injustice and rebellion: He instructs you that ye may receive admonition).

Both the Holy Qur'an and the *Sunnah* of the Noble Prophet (S.A.W) provide examples of corruptive conducts and the punishment awaiting those who are corrupt in the hereafter. In *Surah Al-Baqarah*, Verse 188, Allah warned:

$$ \text{وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا} $$

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[27] Ibid.

[28] Md Sirajul Islam and Sofiah Samsudin, "Interpretations of Al-amanah among Muslim Scholars and Its Role in Establishing Peace in Society" *Social Change,* 48, no. 3 (2018): 437.

[29] *Surat An-Nahl*, Verse 90.

$$\text{فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ}﴿۞﴾$$

(And do not eat up your property among yourselves for vanities nor use it as bait for the judges with intent that ye may eat up wrongfully and knowingly a little of (other) people's property)[30]

The Prophet (S.A.W) is reported to have said, "Anyone who does an assignment for us and conceals even a needle, or anything bigger, acts dishonestly. He will be faced with his dishonesty on the Day of Judgment".[31] In another instance, the Prophet (S.A.W) is also reported to have warned that "The curse of Allah is upon the one who offers a bribe and the one who takes it."[32]

Clearly in Islam, corruption is against social, economic, and ecological justice and harmony.[33] It disrupts peace in the society.[34] As such, corruption in the Qur'anic perspective comprises any conducts of human beings that disturb other individuals, deteriorate social harmony, and endanger the society and environment.

Method

This study is qualitative-comparative in nature and was conducted in two contexts, in Hong Kong and Indonesia. Using *Data Sources Triangulation*,[35] data for this study were obtained through collection of relevant documents, semi-structured interviews with some key informants, and from non-participatory observations of the practices of anti-corruption education in both contexts. Relevant documents include laws, regulations, curriculum, syllabus, textbooks, and

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[30] *Surah Al-Baqarah*, Verse 188

[31] *Sahih Muslim*, "The Book on Government, Chapter: The Prohibition of Giving Gifts to Agents," accessed September 10, 2018. www.sunnah.com.

[32] *Sunan Ibn Majah*, "The Chapters on Rulings," accessed September 10, 2018. www.sunnah.com.

[33] Z. Iqbal and M.K Lewis, 'Governance and Corruption: Can Islamic Societies and the West Learn from Each Other?' *American Journal of Islamic Social Sciences* no.19, no. 2, (2002):1-33

[34] Md Sirajul Islam and Sofiah Samsudin, "Interpretations of Al-amanah . . ."

[35] J.W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, 3rd edn. (Upper Saddle River, 2012).

teaching notes related to policy, strategy, and practice of anti-corruption education officially published by relevant bodies in Hong Kong and Indonesia.

Informants for semi-structured interviews were purposively selected using the *Snowball Sampling* technique, involving anti-corruption agencies, schools and univeristies at the institutional level, and teachers, lecturers and students at the decision making level. The preliminary observations and document analysis show that at the time of the study ACE initiatives at schools and universities in Indonesia can be categorized into three types, namely: 1) self-initiated; 2) part of the 2013 curriculum pilot study; and 3) part of the government ACE grant receivers. Informants for the Indonesian part of the study were selected from these three contexts of ACE.

Table.1 Indonesian Informants

ACE Context	Institution	Number of Participant
Self-Initiated	Kanisius Junior High School Kudus, Central Java Province. Paramadina University, Jakarta Province. Bandung Institute of Technology, West Java Province Indonesian Education University, West Java Province.	2 Teachers 3 Students 2 Lecturers 2 Lecturers 1 Students 1 Lecturer
2013 Curriculum Pilot Study	Junior High School 1 Jakarta Junior High School 3 Pontianak, West Kalimantan Muhammadiyah Primary School 2 Pontianak, West Kalimantan	2 Teachers 3 Teachers 2 Teachers
ACE Grant Receiver	Senior High School 3 Padang, West Sumatra Senior High School 3 Sungai Penuh, Jambi	1 Teacher 2 Teachers
Total	**10 Institutions**	**19 Informants**

As the name implies, the self-initiated ACE was iniated by the educational institutions themselves, while the second type of ACE operated as a part of the 2013 curriculum pilot study in a number of schools accross the country. The third context of ACE in Indonesia examined in this study refers to ACE in some schools that received the government ACE grants.

Similar to that of Indonesia, the selection of the Hong Kong participants for this study was also suited to the nature of ACE in the Territory. The preliminary observations and document analysis show that ACE in Hong Kong is less explicit than Indonesia, and mostly initiated by the ICAC. In addition, most ACE policy documents and learning materials in Hong Kong are available online. The Hong Kong participants are mostly from the Community Relation Department (CRD) of the ICAC as well teachers and lecturers. The number of Hong Kong's institutions and informants involved in this study is summarized in the following table:

Table. 2 Hong Kong Informants

Institution	Number of Informant
ICAC	5 Officers
ICAC Club	2 Members
The Education University of Hong Kong.	4 Lecturers
Bonaventure Catholic Primary School	1 Teacher
Total: 4 Institutions	**12 Informants**

This qualitative study combines document analysis, semi-structured interviews, and non-participant observations as sources of data. Relevant documents were obtained directly from the institutions and informants as well as from relevant websites. All the interviews were conducted following the pre-prepared interview guide at the time and place convenient to the informants, and were audio-recorded. The non-participatory observations sought to examine the practices of anti-corruption education in some specific contexts in Hong Kong and Indonesia which comprised the mass media, anti-corruption agencies, schools and universities, and in other contexts deemed relevant and neccessary. Field notes and audio-video recording were used in the observations.

As the data for this study were from different sources and of different nature, the data analyses proceeded in two stages. In the first stage, the data were analized separately based on their characteristics. The documents were analysed using the *Document Analysis* technique[36], while data from interviews and observations were analyzed through procedures for *Thematic Analysis*[37]. In the second stage, the data from the three methods of data collection were collectively analysed using *Constan Comparison* method of *Grounded Theory* tradition.[38]

Refering to Creswell[39], truseworthiness in this study was ensured through the use of multiple and different sources, investigators, methods, and theories to provide corroborating evidence (triangulation), peer review of the research process, and soliciting participants' views of the credibility of the findings and interpretations as well as by recording and exploring the data in a detailed manner.

Policies, Strategies, Practices, and Challenges of Anti-corruption Education in Indonesia

Policies

The first institution mandated with the task of ACE in Indonesia is the *Komisi Pemberantasan Korupsi* (KPK).[40] Article 13(c) of Law 30/2002 clearly mandates the KPK with the task of *"running anti-corruption education programmes in every level of education".*[41] This indicates that, in the first place, ACE in Indonesia is meant to be carried out in the mainstream formal education, focusing on students as its main target. Organisationally, ACE programs are handled by

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[36] R.P. Weber, *Basic Content Analysis*, vol. 49 (Sage, 1990).
[37] M.B. Miles and A.M. Huberman, "Qualitative Data Analysis: A Sourcebook of New Methods," in *Qualitative Data Analysis: A Sourcebook of New Methods* (Sage publications, 1984); J.W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Tradition* (SAGE, 1998).
[38] Creswell, *Educational Research: Planning, Conducting . . .*
[39] Creswell, *Qualitative Inquiry and Research Design: . . .*
[40] In English: Corruption Eradication Comission.
[41] Undang-Undang Nomor 30 Tahun 2002, Tentang Komisi Pemberantasan Tindak Pidana Korupsi.

the Education and Community Services Department of the Prevention Division of the KPK.

The second institution mandated with ACE task in Indonesia is the Ministry of Education and Culture. Through Presidential Instruction No.5/2004, the Ministry was instructed to run ACE at every level of education, both formal and non-formal ones.[42] The KPK responded to this policy through its *Future Committment* outlined in its 2004 Annual Report that stressed the plan to work with the Ministry on ACE. In fact, the integration of ACE into the national curriculum had been conceptualized then.[43] In 2005, the plan was realized. KPK and the Ministry of Education started to develop ACE modules and curriculum for secondary schools.[44]

Later, in response to the presidential instruction 3 years earlier, in 2009, the National *Development* Planning Agency issued the National Strategy and Action Plan for Eradication of Corruption 2010-2025 that tries to syncronize the national actions against corruption in a more organized and coordinated manner. ACE is made a part of the grand strategy with the Ministry of Religious Affairs which shares the task to conduct ACE in schools and tertiary education institutions under its coordination. As for anti-corruption education for the public, the task is shared by a number of goverment institutions and agencies. These include, in addition to the prevention division of the KPK, the Ministry of Laws and Human Rights, the Supreme Attorney General, the National Agency of Law Enforcement, the National Police Department, and the Local Governments. In conducting the ACE agenda, all these institutions coordinate with the Prevention Division of the KPK.[45]

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[42] Presiden Repubik Indonesia, Instruksi Presiden Nomor 5, 9 Desember 2004, *Percepatan Pemberantasan Korupsi*, (2004).

[43] Komisi Pemberantasan Korupsi. "Laporan Tahunan 2004," accessed June 6, 2013, https://www.kpk.go.id/id/publikasi/laporan-tahunan.

[44] Komisi Pemberantasan Korupsi. "Laporan Tahunan 2005," accessed June 6, 2013, https://www.kpk.go.id/id/publikasi/laporan-tahunan

[45] "Strategi Nasional Pencegahan dan Pemberantasan Korupsi", *Badan Perencanaan Pembangunan Nasional*, accessed December 10, 2013, https://www.bappenas.go.id/id/berita-dan-siaran-pers/info/3221-strategi-nasional-pe ncegahan-dan-pemberantasan-korupsi/

Organisationally, since the KPK is an independent institution and has no hierarchical relationship with the above mentioned government agencies and institutions, it cannot directly task them with ACE programs. The mandate for these agencies and institution is provided by the President or relevant Coordinating Ministries.

In summary, ACE in Indonesia is under the coordination of the KPK and targeted at both formal and non-formal education sectors as well as the public. ACE in the educational sector is handled by the Ministry of Education and Culture and the Ministry of Relgious Affairs. Whereas, ACE for the public is shared by a number of government institutions mentioned above.

Strategies

The ACE strategies outlined in the National Strategy and Action Plan for Eradication of Corruption 2010-2025 come under the main strategic agenda of "*developing an integrated anti-corruption campaign mechanism involving all stakeholders which is supported by the process of anti-corruption education".*[46] These strategies are: 1) Enlisting active support from prominent public figures; 2) Conducting campaigns on the negative impacts of corruption, 3) Conducting campaigns on zero-tolerance against corruption 4) Implementation of anti-corruption education from elementary to tertiary levels of education, both in the formal and non-formal contexts. [47]

As one can clearly relate, the fourth strategy above re-emphasizes that ACE should go into the educational domain. However, ACE was not explicitly made part of the national anti corruption strategies until the issuence of the Presidential Instruction Number 17, released in December 2011, on Prevention and Eradication of Corruption for 2012 that listed Anti-corruption Education and Culture as one of the six strategies mentioned in the instruction.[48] Interestingly, in May of the same year there was another presidential instruction on the same subject, i.e. Presidential

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[46] Ibid., 24.

[47] Ibid.

[48] Presiden Repubik Indonesia, Instruksi Presiden Nomor 17, 19 Desember 2011, *Percepatan Pemberantasan Korupsi*, (2011).

Instruction Number 9, 2011, that also listed six strategies for the Prevention and Eradication of Corruption. However, *Anti-corruption Education and Culture* was not among the strategies then.[49]

After the Presidential Instruction Number 17/2011, the ACE agenda seems to be more focused and deliberated. Elaboration of Anti-corruption Education and Culture strategy in the National Stragies of Prevention and Eradication of Corruption 2012-2025 clearly states that, in essence, the mid-term and long term focus of ACE is on "Developing anti-corruption values through various curricular and non-curricular educational activities at schools, higher education institutions and societies in order to make integrity a national character through curricular and extra-curricular activities".[50]

At the school level, ACE can be either integrated into other subjects, made as a local content subject[51], or offered as student self-development activities[52]. For this purpose the Ministry of Education and Culture has identified nine anti-corruption values to be instilled; namely, honest, disciplined, responsible, hardworking, modest, independent, just, courageous and emphatic.[53]

The Ministry of Education also develops a conceptual model for the implementation of ACE at school level. This model is inspired by the structure of a building with its foundation, pillars, and roof. The foundation of the model is the "Nine Anti-corruption Values" on top of which stand three pillars, i.e. School-based Management, ACE Learning Process, and Public Support. On these pillars lies teachers' Role Model that supports the roof of the model: Integrity as School Culture.[54]

At universities, ACE takes two alternative forms. First, it is offered either as an independent course that can be compulsory, as in

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[49] President Repubik Indonesia, Instruksi Presiden Nomor 9, 12 Mei 2011, *Rencana Aksi Pencegahan Dan Pemberantasan Korupsi Tahun 2011*. (2011).

[50] Presiden Repubik Indonesia, Instruksi Presiden Nomor 17, 19 Desember 2011, 55.

[51] Subjects taught in schools based on selection and decision made by local education authority.

[52] Part of school extracurricular activities.

[53] Kemendikbud. *Pendidikan Anti Korupsi:Konsep dan Implementasi . . .*

[54] Ibid.

the Paramadina Univerisity; or elective, as in the Indonesia Education University. Second, in some other universities it is integrated in other subjects. Furthermore, as a sign of strong determination to seriously pursue the ACE, the Ministry of National Education has asked 434 higher education institutions to offer ACE starting from the academic year of 2012/2013.

Practices

In formal education, since 2004 KPK, The Ministry of Education and Culture, and The Ministry of Religious Affairs have been working together to design and implement anti-corruption education in schools and universities. ACE Learning materials, such as, teaching guidelines, syllabi and textbooks have been produced and distributed to educational institutions. Trainings are continously provided for teachers and lecturers. KPK reported that by the end of 2007, for example, it had organized 28 ACE *Training of Trainers (TOT)* program for students from 37 universities and signed ACE Memorandum of Understanding (MoU) with 67 universities across the country.[55]

As a follow-up to the TOT, university students facilitated ACE activities at senior high schools in Aceh Darussalam (NAD), Jakarta, Bandung and Subang, Pangkal Pinang, Bangka Belitung, Manado, Padang, Bukit Tinggi, Banjarmasin, Palembang, Garut, Surabaya, and other cities in Indonesia. The topics covered in the program included *Introduction to Corruption, the Impact of Corruption,* and *Fighting Corruption.* In addition, KPK also sponsored the *Honesty Kiosk* and *Role Model Student Contest* at schools; and together with the Ministry of National Education started producing ACE materials for kindergarden, elementary and junior secondary schools.[56] In 2008, KPK extended its ACE initiatives by providing ACE TOT for teachers.[57] In the years that followed, a number of new programs were added to KPK's ACE initiatives.

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[55] Komisi Pemberantasan Korupsi, "Laporan Tahunan 2007," accessed June 6, 2013, https://www.kpk.go.id/id/publikasi/laporan-tahunan.

[56] Ibid.

[57] Komisi Pemberantasan Korupsi, "Laporan Tahunan 2008," accessed June 6, 2013. https://www.kpk.go.id/id/publikasi/laporan-tahunan.

Overall, there are two scenarios of ACE in the formal educational sector in Indonesia. First, the contents of ACE are integrated into relevant school or university subjects such as Civic Education and Citizhenship, Religious Study, Indonesian Language, and others. ACE in schools is generally implemented this way. Second, Anti-Corruption Education is made as an independent subject. This is particularly implemented in a very limited number of universities. Integration is favoured by schools for it gives less extra curricular load to teachers and students.

Compared to its state run counterparts, private schools such as Kanisius Junior High School Kudus has less procedural constraints in policy making. This is because, structurally, it is not under a direct relation to the Ministry of Education. This seems to have made it possible for the school to make quicker and more varied educational innovations and policies, including those related to ACE.

Below are the findings observed in the current research from the three different contexts of ACE practices in Indonesia: Self-initiated, ACE Grant Receiver, and Part of the 2013 Curriculum Pilot Study.

(i) *Self-initiated ACE: S* Kanisius Junior High School Kudus *MPK Kudus, Paramadina University, Bandung Institute of Technology, and Indonesian University of Education.*

From the institutional policy perspective, ACE at Kanisius Junior High School Kudus was self-initiated with a moral obligation motive. However, the ACE initiative was constrained by curriculum regulation that limited the amount of learning time and number of subjects to be taught. This problem later found its solution by making ACE an extra-curricular activity while at the same time fulfilling the school foundation demand for more school learning time.[58]

Still from the institutional policy perspective, similar phenomena are also observed at Paramadina University. Its self-intiated ACE was born from its concern about the widespread of corruption in Indonesia. [59] The university anti-corruption

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[58] Anastasia (Principal, Kanisius Junior High School Kudus), in discussion with the author, October 2013.

[59] Haris. (ACE subject Lecturer, Paramadina University); in discussion with the

commitment is confirmed by the compulsory status of ACE course there. It seems that the wide autonomy and independence it enjoys, as both private and higher education institution, has made such a breakthrough policy making possible. In addition, the fact that almost all fulltime lectures have been trained in ACE and are involved in handling the ACE course on a voluntary basis further reflect its strategic and impartial yet self-driven approach to ACE.[60]

Both in the Indonesian Education University (IEU) and Bandung Institut of Technology (BIT) ACE is given as an elective course, and both had a concern on its status. In IEU, the informant reported that a great number of students were taking the course and he wanted it to be made a compulsory course. However, he also reported that in the 3rd year, the course was not offered due to the significant decrease in the enrolment of other elective subjects if ACE was also offered.[61] To some extent, this story indicates some kind of "flexibility" in the university's policy on ACE.

In BIT, where ACE was externally ingnited as a response to former KPK chairman's call for the subject, the move to make ACE course compulsory was constrained by scientific relevance issue. The BIT Senate members questioned the relevance of ACE to the Institute's focus on scientific stream and highlighted the redundancy of its contents with those of religious study and citizenship that are compulsory.[62]

An interesting observation seemed to be salient regarding the informants' responses in the interviews. Those of private schools and universities where ACE is self-initiated refered to their own policy, its process and constraints. While those from schools where ACE was part of the government top-down campaign refered to the national ACE policy and strategy, stressing on intergration issue. In addition, the elective and compulsory status of ACE arised in the state higher education institutions, but not in the private ones. These

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author, October 2013.
[60] Ibid.
[61] Muhammad Iqbal (ACE Lecturer, IEU), in discussion with the author, October 2013.
[62] Suryadi Siregar (ACE Lecturer, BIT), in discussion with the author, October 2013.

seem to suggest that there are committment, sense of ownership, and
regulation issues that need to be looked upon in the government
top-down ACE policy.

The Head master and teachers of Kanisius Junior High School
Kudus, where ACE is self-initiated, claimed that ACE practices in
the shool were simple, varied, student oriented and focused on
campaigns for the value of honesty. For that purpose, the school had,
among others, Honesty Kiosk[63] and Honesty Mobile Phones[64]. The
school strived to be consistent with their commitment to honesty as
the core value of ACE. ACE subject was given every Saturday as a
part of the school extra curricular activities. ACE contents were
delivered in a fun and student-centered approach through games,
drama, songs, reflective writing, discussions, etc. They believed that
ACE in school could be realized in a range of forms which need no
funding at all, starting from real and small things such as
anti-cheating campaigns.[65]

Overall the classroom learning part of ACE course in the three
higher education institutions was quite similar. It contained lectures
covering topics outlined in the syllabi, group presentations and
discussions.[66] The three higher education institutions also had
studium generale on ACE and visits to relevant anti-corruption
institutions as parts of their ACE subject. In addition, the students
also had to sit for mid-term and final exams for the subject.[67]

In Paramadina University, the ACE class was small in size
with around 20 to 30 students, and normally held in normal
classrooms. But in BIT, the ACE class was held in a theatre hall with
70 to 100 students.[68] The contents of the course were also similar to
those in Paramadina University, ranging from the understandings of

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[63] Unattended and self-service kiosk. Observation, October 2013.

[64] Unattended and self-service mobile phones provided by the school for its students
since they are not allowed to bring mobile phone to school. Observation, October
2013.

[65] Basuki Sugita (Teacher, Kanisius Junior High Kudus), in discussion with the
author, October 2013.

[66] Observations, October 2013.

[67] ACE lectures (Paramadina University, IEU, and BIT), in discussions with the
author, October 2013.

[68] Observations, October 2013.

corruption, the causes, legal aspects, efforts to combat corruption in Indonesia, international cooperation in combatting corruption, and the role of unversity students in eradicating corruption. The differences were mainly in the type of individual project or assigment the students had to do. In Paramadina University, the final project was a group investigation of a small corruption case of their choice. In IEU, it was visits to prison and interviewing corruption prisoners; while in BIT, it was designing an ACE-related project. In the project, students designed anticorruption initiatives based on their major discipline. For example, students majoring in architecture designed models of anticorruption building; electrical Engineering students designed "Skin Lie Detector"; Industrial Engineering students created a model simulation of corrupt behaviours in business; Mathematics Department students created a model for computing growth of corruption regeneration, etc.[69]

(ii) ACE in Schools Receiving ACE Grant: Senior High School 3 Padang and Senior High School 3 Sungai Penuh

In 2013, the Ministry of National Education and Culture launched ACE grants for 70 senior high schools accross the country. Each school received Rp.60.000.000 for ACE piloting for the period of 4 months, i.e. July to October 2013. Since ACE in their context was part of the national ACE funding scheme, the forms of ACE in the two schools that received the funding were quite similar. All the activities fell under the three main progams mandated by the Ministry of Education as the funder, i.e. socialization, action plan development, and creative activities. For socialization, for example, the schools held ACE trainings and workshops for teachers and students, produced AC flyers, phamplets, stickers, web, and pins. As for action plan development, the schools developed SOPs for five issues; i.e. school discipline, partnership, budgeting, new student intake, and state funded learning. The curricular related program in the ACE funding was ACE integration. While for creative activites, it included ACE Caricature Contest, ACE Poster contest, ACE poems

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[69] Suryadi Siregar (ACE Lecturer, BIT), in discussion with the author, October 2013.

wrtiting contest, ACE poem reading contest, ACE Debates, ACE Speech contest, ACE short movie contest, etc.[70]

(iii) ACE in the 2013 Curriculum Pilot Program

In SMPN 1 Jakarta, SMPN 3 Pontianak, and SD Muhammadiyah 2 Pontianak where ACE was part of the 2013 Curriuculum pilot program, the practices of ACE centered around integration issues. In these schools, as the new curriculum prescribes, ACE contents were integrated into the Citizenship and Religious Studies subjects. ACE contents were also instilled through the school rules and discipline. In adition, all these three schools also had honesty kiosks. But not all of these kiosks were successful. In SMPN 1 Jakarta and SD Muhammadiyah 2 Pontianak, for example, the kiosks had been inactive for some time. Only, in SMPN 3 Pontianak it seemed to survive.[71]

Challenges

When asked about problems they faced in carrying out the ACE program, the informants from the two schools receiving the ACE grants were similar in their answer. To them the time and amount of fund allocated for the program was not sufficient. This was because there were many ACE activities they had to conduct within a limited time and with the limited amount of grant provided. In addition, one of the schools mentioned that the media and NGOs were busy monitoring the program and scrutinizing the spending of the funds. This distracted their concentration and focus on the program. The other school mentioned that the rapid curriculum changes in the last couple of years, including the last change to the 2013 curriculum had caused some confusion. This, they claimed, had also contributed to some problems to the integration of ACE since the teachers had to get used to the new curriculum first before they can integrate anything else into it.[72]

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[70] Ahmadi (Vice-Head Master, SMUN 3 Sungai Penuh) and Wamukminin (Teacher, SMUN 3 Padang), in separate discussion with the authors, October 2013.

[71] Observations and in separate discussion with principal of the school, October 2013.

[72] Ahmadi (Vice-Head Master, SMUN 3 Sungai Penuh) and Wamukminin (Teacher,

Over all, the problems that were mentioned by most of the informants of this study were; first, the gap between the moral and ethical values the students learned at school and what they actually lived in the society. They claimed that in schools students were taught the moral and ethical values but they might find these values were hardly lived by the society. This situation undermines the meaningfulness of the values education at school. The second shared problem was the difficuty in featuring role models of undsiputable integrity from the public figures, as an example to the moral and values education. The third problem was the institutional readiness. Most of the informants believed that as a moral and ethical endeavour, for ACE to be fruitful, it needs to grow in an environment that is supportive to the growth. However, most of the respondents perceived that ACE in Indonesia was lacking that kind of environment. They believed that ACE should not only be pursued as a curricular endeavour. It should also be made a whole institution – from school to the ministry – cultural movement wherein the anti-corruption spirit is reflected in all aspects of its conducts.

The absence of monitoring and evaluation of ACE by the Ministry of Education was seen by the informants as another problem faced by both schools that participated in the 2013 Curriculum pilot project. Eventhough, the Ministry had trained some teachers in ACE integration and provided financial assistance for starting honesty kiosks or canteens in their schools, there had not been any monitoring or evaluation made on the programs. Thus, how ACE was actually implemented and what problems existed had not been recorded, let alone discsussed, solved, or improved. The honesty kiosks funding program, for example, had failed in most of the schools observed in this study. But it seemed that the schools did nothing about it and the Ministry had not made any evaluation on the program. This left an impression on the teachers that ACE was a once-off program without a real continuity, launched and then forgotten. This, according to the informants, showed the extent to which ACE was actually regarded as a serious issue.

In Kanisius Junior High School Kudus, where ACE had been the school's speciality since 2005, keeping the ACE commitment

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SMUN 3 Padang), in separate discussion with the authors, October 2013.

alive in the school was the biggest challenge for the teachers. They admitted that sometimes they felt tired of doing this moral movement and ran out of idea of how to present the ACE contents to the students in a fun, creative, and student-centered manner.They anticipated that doing the same things repeatedly might have caused this feeling of saturation. Therefore, they would be very grateful if there are supports for them in the form of new ACE learning materials or ideas. They also mentioned that the honesty kiosk usually experienced loss at the beginning of every new school year due to the fact that new students needed time to get accustomed to it. But so far they managed to keep it running. The extra curricular and non-credited status of the ACE subject at the school also presented the teachers with a challenge. With such status they had always expected that students' motivation to participate actively in the subject would be lower than that in the compulsory and credited subjects. However, they believed that when students opted to come to the school it is because they were aware of the ACE speciality of the school. Thus, at least they knew that the students were ready for ACE.[73]

Lack of human resource was another problem faced by the three universities. There was no lecturer that had formal ACE educational background. They only had short trainings on ACE before coming to ACE classes. This limited the scope and the depth of the ACE course.   They were unable to explore ACE contents that require specialised knowledge such as those related to laws, religious studies, etc. So far, to fill these gaps, experts in those fields were invited to deliver general lectures.[74]

Low student motivation was also an issue in ACE at the university level. In Paramadina University where ACE was a compulsory course the challenge was even greater due to the issue of academic relevance. The ACE lectures believed that most students came to classes with some sort of pessimism, and even sceptism of the subject due to the contiued widespread of corruption in the

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[73] Anastasia (Principal, Kanisius Junior High School Kudus), in discussion with the author, October 2013.
[74] ACE Lecturers (Paramadina University, BIT, IEU), in separate discussions with the authors, October 2013.

society. In BIT and IEU, where ACE was an elective subject, the students would opt for compulsary ones if they had to make a choice because of, for example, conflicting time schedule or learning credit overload. IEU was also having problems with scheduling visits to external ACE-related bodies. Very often, the planned visit had to be canceled. Therefore, they thought that a permanent cooperation has to be established with those bodies.[75]

Policies, Strategies, Practices and Challenges of Anti-corruption Education in Hong Kong.

Policies

The legal basis of ACE in Hong Kong came with the establishment of ICAC in 1974.   Section 12 (g) of the ICAC Ordinance, states that among the duties of the Commissioner is to "*educate the public against the evils of corruption*". Unlike Indonesia, the mandate has a wider focus; *the public,* rather than *level of education* as mandated to Indonesia's KPK.   This indicates the difference in whom to be targeted in ACE, at least in the eyes of the legislators. The ACE task is handled by the Community Relations Department (CRD) of the ICAC. More importantly, ICAC makes it clear that, *education* is a part of its three pronged approach in combatting corruption in addition to *investigation* and *prevention.*

The CRD provides its services in educating the public againts the evil of corruption through seven Regional Offices situated throughout the territory. They reach into public and bussiness sectors. To take ACE into formal education, the department works with Hong Kong Bureau of Education in developinng an ACE curriculum and learning materials for schools. The curriculum is part of a wider curriculum of general subject and is not compulsory. Schools may make it part of their general education subject or not. This policy is opted for mainly because the curriculum has a very limited space for more loads and time allocation (*Daniel So, ICAC Staff, Interview, 12 December 2013*). In addition, according to Professor Sony Lo, Hong Kong has a mature anticorruption system so that there is no need for

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[75] Ibid.

ACE to penetrate into the school curriculum. (*Sony Lo, Professor, HKIEd, Interview 27 January 2014*) Nevertheless, the CRD has always maintained its ACE access to schools through a number of initiatives and activities. These will be further detailed in the *strategies* and *practices* sections later.

Strategies

Even though ACE is introduced into formal education, ACE itself is not explicitly introduced and recognized as ACE *per se.* Rather, it comes in the forms of lesson topics and activities that are organized and conducted either by schools and higher education institutions themselves or by the ICAC through their various educational programs. This mainly operates under the coordination of CRD that actively and continuously reaches out to educational institutions from kindegardens to higher education institutions.

Kwok (2006) lists three strategies of Hong Kong's ACE that adresses corruption issues from outside and inside the formal education domain. These strategies are 1) Media publicity; 2) Media Eduction; and 3) School Ethics Program.[76]

Media Publicity, together with Media Education, carries ACE messages outside the formal education domain through publication of corruption cases, their prosecution and trial processes. These are covered in both printed and electronic media. The strategies goes further to the production and airing of radio and TV drama series based on sucessfully uncovered corruption cases as well as cartoon series. Among the purposes of this strategy is to keep the people aware and alert of corruption and its evil impacts on the society.[77]

School Ecthics Program carries ACE message directly into the school domain, starting from kindegardens to universities (Kwok, 2006). Although in this sense ACE does take a portion of the school or university curriculum, it is not made as a stand alone subject. Rather, some ACE related topics are made part of the contents covered by relevant subjects such as moral education, civic education, religious education etc. For this purpose, The CRD has

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[76] T. M. Kwok, *Recent Developmentin Anti-corruption Efforts in Hong Kong* (South Korea: Seoul Institute for Transparency, 2002).
[77] Ibid.

been continuously producing and distributing ACE education materials to schools and universities in the region. In addition, the department also provides regular and incidental assistance for teachers, schools and universities in mapping areas where ACE can be integrated into the curriculum.[78]

Practices

In accordance with the strategies described above, ACE practices in Hong Kong's formal education come in two forms, i.e. curricular and extracurricular practices. The curricular ACE practices refer to those practices that take some portion of school time to conduct and are deliberately integrated into the contents of school or university subjects. Extracurricular practices refer to ACE activities conducted outside school time and which are not part of the formal curriculum. These can be both internally or externally initiated. In fact, most ACE programs are extracuricular and externally or ICAC initiated in nature.[79]

Curricular ACE practices mostly take the form of integration of ACE contents into school or university subjects. But, again, its implementation depends on the individual school or university policy. Nevertheless, to faciliate ACE learning, the CRD made ACE materials available online. These can be readily accessed and dowloaded at www.edb.go.hk. The materials range from text books, lesson plans, teaching notes, modules, to short stories with questions of dilematic situations. In addition, the website also provides links to numerous other ACE-related websites where students can expand their search independently, including ones designed for interactive learning.However, most of the materials are in *Putonghua*; only very few of them are available in English. This, to some extent, has limited the depth of this study. But, still the extensive and well presented online ACE resources seems to function well for Hong Kong's high-rate internet user students. For example, www.iteencamp.icac.hk received over 520,000 visits by primary and junior secondary school students in 2011 alone.[80] From this

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[78] Daniel So (ICAC Staff), in discussion with the authors, December 2013.

[79] Ibid.

[80] Independent Commission Against Corruption, *Annual Report 2011* (Hong Kong

persperctive, it is strongly recommended that Hong Kong's online
ACE efforts be made as a model for Indonesia.

Besides the online materials, the CRD also periodically sends
ACE bulletin and other ACE related printed materials to schools and
universities. In 2012, for example, the department launched "Life &
Society Teaching Package" to support the teaching of the modules
'Personal and Social Development' and 'Social Systems and
Citizenship' in the new 'Life & Society' curriculum for secondary
schools. It also produced an English electronic book with brief lesson
plans to promote positive values among primary pupils. In addition, a
parenting guidebook was produced and distributed to parents through
primary schools, parent-teacher associations and parenting
workshops organised by the Department at the district level.[81]

As mentioned earlier that ACE does take some portion of the
curriculum in some schools depending on the schools' policy. At St.
Bonaventure Catholic Primary School, for example, some ACE
contents are integrated into the subject of Moral Education from
Grade 1 to Grade 6. The ACE contents are covered in one or two
lessons each semester. As a religious school, values integration is the
school's policy. In addition to in-school ACE program, a couple of
years before the school had organized student visit to the ICAC Head
Quarter.[82]

The extracurriular or externally initiated ACE programs at
schools and universities were mostly facilitated by the CRD. These
are usually in the form of student visit to the ICAC Head Quarters or
the CRD staff visiting school and universities to give talks and
present interactive dramas especially to school students. In 2000, for
example, the Department reached and talked face to face on
anticorruption issues to 110,000 secondary and tertiary school
leavers.[83] In 2012, the department staged interactive dramas at 242

Special Administrative Region, Independent Commission Against Corruption,
2011).

[81] Independent Commission Against Corruption, *Annual Report 2012* (Hong Kong
Special Administrative Region, Independent Commission Against Corruption,
2012).

[82] Ada Cheung, (Principal of Bonaventura Primary School), in discussion with the
authors, February 2014.

[83] Independent Commission Against Corruption, *Annual Report 2000* (Hong Kong

schools, in which the audience could interact with the actors, and introduced an anticorruption exhibition truck which visited 46 schools during the last three months of the year.[84]

In tertiary education, ACE is not formally part of the curriculum. It aims more at the institution's managerial issues than stressing on curricular aspects. For this purpose, ICAC sends guidelines, make visits, and give talks to univesity staff on good university management and the importance of avoiding conflicts of interest in the management. These practices are further enhanced by regular external auditing of university management and finance.[85] Furthermore, in 2011 ICAC reported that the CRD had worked with tertiary education institutions in developing modules on personal ethics for university students, and since the 2011-2012 academic year, seven tertiary education institutions have integrated the modules in their General Education courses or other relevant undergraduate programs.[86]

ICAC encourages and facilitates tertiary students in organizing anti-corruption activity programs. Since 2007, for example, ICAC has been organizing *ICAC Ambassador Program* in which selected university students are trained for them to later organize anti-corruption activities with their fellow students on campus.[87] By 2011, six tertiary institutions joined the program with 110 students recruited as ambassadors in the year.[88]

Challenges

According to Ms. Ada Cheung, the Principal of Bonaventura Primary School, the most challenging task for the teachers of the school in carrying ACE across its curriculum and school activities is to keep it

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Special Administrative Region, Independent Commission Against Corruption, 2000).

[84] Independent Commission Against Corruption. *Annual Report 2012.*

[85] Sony Lo (Professor, Education University of Hong Kong), in discussion with the authors January 2014.

[86] Independent Commission Against Corruption. *Annual Report 2012.*

[87] Independent Commission Against Corruption, *Annual Report 2008* (Hong Kong Special Administrative Region, Independent Commission Against Corruption, 2008).

[88] Independent Commission Against Corruption. *Annual Report 2011.*

relevant to the age of the students. To be more specific, the teacher should be able to select and present ACE contents that are actual and understandable as well as interesting to primary school students. The strategies and techniques to respond to these challenges are usually discussed among teachers in the weekly *Teacher Discussion Forum* along with discussions on areas in the curricula where values can be integrated. This is because value integration also serves as the school's hidden curriculum. Another challenge viewed by the school is the possible gap between the values the school promotes and practices what the students live in their society. Therefore, to keep parents informed and to enlist their support for the school's endeavour, the school maintain communication with them through *Parents Education Program* through email and face to face interaction.[89]

The ICAC admitted that not all ACE initiatives they conduct were sucessful although they claimed that there had not been major problems. One of the major hurdles they have been facing so far is the fact that some of the target institutions are not as receptive as the ICAC had expected. But as the initiative are external and not compulsory to the target institutions, the ICAC is not in the position to force them to be receptive. In addition, matching ICAC's schedule with that of the target institutions' for the programs has also not been an easy task.*[90]*

Discussion

On the policy level, one difference that can be readily identified in Indonesia's and Hong Kong's ACE regulation is one pertaining to the locus of the ACE. In Indonesia the law on ACE clearly states that it is to be delivered in the mainstream formal education with students as its targets. In Hong Kong, however, the law on ACE aims at a wider focus: *the public.* ACE in formal education is part of anti-corruption education for the public. No regulation in Hong Kong is found to specifically mandate that ACE should be part of the formal education curriculum. Hence, the claim made by one of the

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[89] Ada Cheung (Principal of Bonaventura Primary School), in discussion with the authors, Februari 2014.
[90] Daniel So (ICAC Staff), in discussion with the authors December 2013.

informants of this study that Hong Kong has a mature anti-corruption system so that there is no need for ACE to penetrate into school must be further reflected on for the Indonesian context. The clear message of the claim is that ACE through formal education alone will not be successful. It must be accompanied by development of a supportive and wider anti-corruption system and commitment involving all related parties. Nevertheless, both in Indonesia and Hong Kong, ACE is handled by a division of their anti-corruption agency designated with ACE responsibility.

Furthermore, although both the KPK and the ICAC work together with other government agencies, such as, the Ministry of Education or the Bureau of Education – and in Indonesia's case, also with the Ministry of Religious Affairs – the origin of such measure is somewhat different. In Indonesia, the cooperation is mandated by coordinating or higher government bodies such as the BAPPENAS (National Development Planning Agency) or the President through the issuence of regulations. In Hong Kong, however, such cooperation tends to be *agency-to-agency* initiative in nature. Hence, the effectiveness of the Indonesian top-down approach, as exemplified by the relative success and preserverence of ACE where it is self-initiated, should be reconsidered.

In essence, ACE strategies in Indonesia and Hong Kong are quite similar. To some extent, both reach into formal education as a part of a wider public ACE. However, in Indonesia, it takes an explicit framework termed as ACE, while in Hong Kong it comes as School Ethics Program. In addition, ACE in both contexts also resort to integration as one of their strategies. But, in Indonesia, some schools and universities do offer ACE as a subject which is not found in Hong Kong universities. Lastly, in cases where ACE is offered as an independent subject in Indonesian school and universities, they were all self-initiated.

In practice, ACE in Indonesia comes in two forms, i.e. government initiated and self-initiated. While in Hong Kong it is mostly government initiated. The government initiated ACE in Indonesia carries the compulsory meaning for the target educational institution. However, in Hong Kong, in most cases, it is voluntary. In addition, Hong Kong exceeds Indonesia in terms of ACE-Outreach

coverage where ICAC has reached out to a large number of educational institutions compared to KPK and other related bodies in Indonesia. This is clearly due to limited resources and the absence of KPK branch offices.

Interestingly, the problem of gap between the values students learn at school and what they actually live in their society mentioned by most Indonesian informants was also shared by their Hong Kong counterparts. However, as findings related to this issue show, Hong Kong schools do respond to the problem by maintaining communication with parents through the *Parents Education Program* via email and face to face interaction in order to keep them informed and to enlist their support for the school's endeavour. This is what is lacking in Indonesian schools. Another challenge shared by both Indonesian and Hong Kong Informants is how to present ACE in a way that appeals to the students. This calls for teachers' creativity and fresh ideas. Hong Kong teachers work out this challenge through their weekly teacher discussion which is absent among their Indonesian counterparts.

Furthermore, *institutional readiness* mentioned by the Indonesian informants as another barrier in the implementation of ACE seemed to be absent in the Hong Kong context. This may provide a reason to safely say that Hong Kong teachers are in a better position than most Indonesian teachers in spreading ACE and and its values. This again highlights the need for a comprehensive endeavour, rather than a focused and sporadic one.

Nevertheless, despite all the differences and similarities of ACE in Indonesia and Hong Kong, it would be unfair, as implied by Sony Lo, to blindly compare Indonesia and Hong Kong at least for two reasons; first, Hong Kong has a relatively longer and serious anti-corruption history than Indonesia. He suggests that Hong Kong has moved from the *education period* to the *consolidation period.* While Indonesia, he asserts, is still beginning the education period. Second, managing ACE in Hong Kong is a lot easier compared to Indonesia due to Hong Kong's small size territory. Therefore, he believes that Hong Kong model of ACE might not be fully compatible to be implemented in a larger context like Indonesia, with a lot of vested interests at local levels. He, furthermore, suggests that

Indonesia might need to devise its own indigenous model of ACE that may be in the form of current ACE scheme, or by combining it with the teaching of legal knowledge in order to link ethics to the legal aspects or laws.[91]

Furthermore, Hong Kong's success in fighting corruption should be understood as a result of a synergy of a number of factors and pre-requisites, rather than the ACE factor alone. These include: strong political will, adequate financial support, strong legislative support, professional investigation, and a comprehensive *three pronged* approach in fighting corruption, i.e. through investigation, prevention and education. Expecting a huge outcome from ACE without improving those factors would be inproportional and unrealistic.

Although ACE in Indonesia was initiated in 2002 along with the establishment of the KPK and was later re-emphasized by the Presidential Instruction in 2004, and the formulation of National Strategy and Action Plan for Eradication of Corruption 2010-2025 in 2009, the rate of the implementation of the program has been considerably slow. Only a few schools and universities are implementing ACE. Even though ACE teaching materials are available, attention is more focused on providing trainings for teachers and lecturers. This situation can be attributed to at least two factors:

First, the KPK has very limited human resource. By 2013, it only had around 700 staff working in one and the only headquarter office in Jakarta (No branch offices elsewhere) serving 241 million people of Indoneisa. In addition, the prevention division that manages the ACE program was staffed by only 134 personnel, while there were 2.92 millions teachers and thousands of lecturers needed to be at least informed of ACE, let alone trained. (Compared to Hong Kong's ICAC that had 1200 staff serving 7 million people, and had 7 regional offices)

Second, the ACE program receives insufficient funding. In 2012, the Prevention Division of the KPK was only provided 34 billion rupiah or around HK\$ 21,250,000 compared to HK\$

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[91] Sony Lo, (Professor, Education University of Hong Kong), in discussion with the authour, January 2014.

152,000,000 allocated to the ICAC's Community Relations Department, taking into account the scale of the work expected. In 2013, the Ministry of Education and Culture tried to make a breakthrough program in ACE by launching   the so called *Bantuan Sosial Pendidikan Antikorupsi* (Social Funding Assisstance for ACE) to secondary schools to help them in ACE and ACE campaigns, but the fund was only enough for 70 schools across the country.

Lessons and Best Practices from Hong Kong's ACE

It has been discussed in the previous section that there are some fundamental differences in legal and contextual characteristics that make full adoption of Hong Kong's policies, strategies, and practices of anti-corruption measures into the Indonesian context unsupportable. However, the following lessons and best practices of ACE in Hong Kong seem compatible with and worth adopting into the Indonesian context:

1. Hong Kong schools maintain intense communication with parents and keep the parents informed of their programs, including ones related to school ethics program, through various communication media. This way, parents actively follow what their children are learning at school. Furthermore, pertaining to the ethics program, parents are in a better position to align their own conducts to it in order to minimize the gap between the values their children learn at school and those of their own. Indonesian schools could adopt this approach since they also shared this gap.

2. Hong Kong school teachers hold regular meetings, usually weekly, to discuss and gather ideas on how to present lessons, including the ACE messages, across different subjects in a way that would appeal to their students. This sort of collaboration, develops their confidence and keeps their spirit high in getting the messages across since the task is shared by all, rather than being the sole endeavour of individual teachers. This collective sense of belonging to the ACE seems to be lacking in Indonesian schools now.

3. Hong Kong schools maintain a high ethical standard and commitent in every aspect of school life. This provides a fertile

environment for ethical movements to grow, materialize, and lived by the school's community. Hence, the problem of poor institutional readiness for ACE as mentioned by the Indonesian informants seemed to be absent in the Hong Kong context.

4. In a wider context, Hong Kong sees educating the public on ACE as important as implementing ACE through formal education. ACE campaigns in these two streams have been simultaneously conducted for a long period of time. In addition, the ICAC is adequately staffed and sufficiently funded. This enables the agency to reach out to the public and educational institutions to deliver the ACE mission effectively. At the same time, it indicates its government's determination and strong political will to combat corruption.

5. Undiscriminating law enforcement and intensive media publication of corruption cases, and active participation of goverment legal bodies, the societies and NGOs further strengthen the foundation for sucessful ACE in Hong Kong.

Conclusions and Recommendations

1. Indonesian ACE policies explicitly mention formal education as one of its targets, while Hong Kong's ACE policies are implicitly part of a wider corruption prevention measures that focus on educating the public of the evil of corruption. Top-down and internally initiated ACE concurrently exist in Indonesia, while in Hong Kong ACE activities were mostly ICAC (externally) initiated.

2. ACE in Indonesia and Hong Kong focus on instilling anticorruption values through various strategies. These include curricular, extra and co-curricular strategies. In Indonesia, the curricular strategies are realized by making ACE either as an independent subject (mostly at schools and universities where ACE is self-initiated) or integrated into other subjects. While in Hong Kong, ACE values are mostly integrated into relevant school subjects. Extra and co-curricular ACE activities in both contexts are quite similar.

3. In practice, the curricular ACE in Indonesia takes a larger portion of the curriculum than that in Hong Kong. However, the small gap between ACE values taught and the real life sitiuation has given Hong Kong teachers a better position to deliver ACE messages in their teaching than their Indonesian counterparts. Remarkably, strong committment and preserverence for ACE were found among Indonesian informants where ACE was self-initiated.

4. Both Hong Kong and Indonesian Informants worried about the problem of gap between ACE taught at school and what the students actually live in the society. They also faced challenges of how to present ACE in away that would appeal to the students. However, Hong Kong informants did not seem to worry about the problem of *institutional readiness* as their Indonesian counterparts did. In a wider anticorruption campaign context, ACE in Hong Kong is now at the consolidation period as a result of the long government commitment, adequate funding and staffing which, in contrast, are still the problems for ACE in Indonesia at present.

Recommendations

In addition to the ideas previously put forward in the Lessons and Best Practices from Hong Kong ACE, the followings are suggested to strengthen ACE in Indonesia:

1. In order to improve and accelerate the ACE program, KPK and other concerned agencies must be provided with sufficient resources. This call for unquestionable *political will*.

2. Stronger commitment and preserverence for ACE were found in contexts where it is self initiated. Thus, there should be strategies by the government to help schools develop a sense of belonging to the "externally initiated" ACE.

3. In schools, students also learn Religious Education and Civic /Citizenship Education that, to some extent, overlap with ACE. Alternatively, these subject can be optimized instead of pursuing ACE explicitly as an independent subject.

4. Research, including the current one, show that anti-corruption measures, including ACE, will only be successful when all

components of the nation take an active part in it. The same is also true for Indonesia. Therefore, it is imprudent to let KPK, the Ministry of Education, and the Ministry of Religious Affairs to do the job alone. All government agencies as well as the people of Indonesia must take part.

AL-SHAJARAH

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