

# MULTI-STRATEGIES FOR TREATING THE ROOTS OF CORRUPTION BEHAVIOR IN INDONESIA

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**Abstract:** Massiveness of corrupt behavior throughout the history of the Republic of Indonesia has had a bad impact on national life and the nation's generation, so it requires comprehensive handling. The purpose of this article is to identify and analyze the root causes of corrupt behavior and determine strategic methods of handling them. The discussion is carried out using a qualitative analysis method, with the support of primary and secondary data. The results of the discussion found that the root of the problem of corrupt behavior is in two influencing factors, namely individual problems and system problems. The individual problem is the loss of awareness of religious values and spiritualism. The system problem is influenced by two factors, namely: civilization dominated by materialism values and the feudal nature of past power. The root of the problem of corrupt behavior can be handled with a multi-strategy approach in the fields of education, culture, politics and law. The fields of education and culture are for the long-term vision and the fields of politics and law for the medium-short-term mission in dealing with the root causes of corrupt behavior. In conclusion, corruption occurs because of weak religious beliefs and individual spiritualism due to the influence of material civilization and feudal character. The replanting of religious and spiritual bases for the nation's generation is very important and forms the basis of a multi-strategy approach to dealing with the root causes of corrupt behavior in Indonesia.

**Keywords:** Corrupt Behavior; Multi-Strategy; Education-Cultural Strategy; Political-Legal Strategy.

**Abstrak:** Masifitas perilaku koruptif sepanjang sejarah negara republik Indonesia telah berdampak buruk bagi kehidupan nasional dan generasi bangsa, sehingga membutuhkan penanganan komprehensif. Tujuan artikel ini untuk mengetahui dan menganalisa akar masalah perilaku koruptif dan menentukan metode strategis penanganannya. Pembahasan dilakukan dengan Metode Analisa kualitatif, dengan dukungan data primer dan sekunder. Hasil pembahasan menemukan bahwa akar masalah perilaku koruptif terdapat dalam dua faktor pengaruh, yaitu masalah individu dan masalah sistem. Masalah individu adalah hilangnya kesadaran nilai religius dan spritualisme. Masalah sistem dipengaruhi oleh dua faktor yakni: peradaban yang didominasi nilai materialisme dan sifat feodalisme kekuasaan masa silam. Akar masalah perilaku koruptif dapat ditangani dengan pendekatan multi-strategi bidang pendidikan, kebudayaan, politik dan hukum. Bidang pendidikan dan kebudayaan untuk visi jangka panjang dan bidang politik dan hukum untuk misi jangka menengah-pendek dalam penanganan akar masalah perilaku koruptif. Kesimpulannya, korupsi terjadi karena lemahnya keyakinan religius dan spritualisme individu akibat pengaruh peradaban material dan karakter feodalisme. Penanaman kembali basis religius dan spritualisme bagi generasi bangsa sangat penting dan menjadi dasar dari pendekatan multi-strategi penanganan akar masalah perilaku koruptif di Indonesia.

**Kata kunci:** Perilaku Koruptif; Multi-Strategi; Strategi Pendidikan-Kebudayaan; Strategi Politik-Hukum.



## Introduction

Massive corruption crimes in the country that have not been handled properly, point to an indication that the roots of this corrupt behavior have not been touched. The main source of this crime has not been able to be eliminated in such a way, so that the losses for both the state and society continue to this day. Institutions with great authority such as the Corruption Eradication Commission (KPK) have also not been able to answer the high expectations of the public in preventing and taking action to eradicate these types of crimes of abuse of power.

The phenomenon of corruption has historically occurred since the beginning of the founding of this republic until now. There have been dynamics over a fairly long period of time, relating to corruption in all its forms and strategies for dealing with it, both in the context of prevention and legal action.

One of the urgent indicators of serious handling of corrupt behavior of state officials institutionally is, when the KPK was formed in 2003. A state institution in the form of a commission with great legal authority to deal with corruption which has been the main problem of the nation and state since the New Order era. The existence of this anti-racism agency has been around for almost 20 years. However, in the midst of its existence, corrupt behavior appears more shrewd with more sophisticated modes. And it happens on a massive scale in various types of cases.

Data introduced by the KPK<sup>[1]</sup> shows that bribery is the most significant type of crime in terms of operations compared to other types of cases, during the last 18 years,

since the KPK was founded. There were around 775 bribery cases out of a total of 1,194 cases handled. The rest are divided into other types of corruption cases, such as procurement of goods and services, budget abuse, money laundering, extortion or extortion, licensing and investigation obstacles. These cases occurred from 2004 to 2021.

Mahfud Md, when explaining *grand-corruption* in Indonesia, used the terminology of *vampire state* or the land of Dracula. That Indonesia is feared to be a *vampire state*. Dracula state is a country where officials who are bribed will obey the briber so that they forget their constitutional obligations for the welfare of society.<sup>2</sup>

In Dracula's land, corrupt state officials are no longer aware that they are Dracula. They operate in broad daylight, shamelessly baring their fangs in bright places, on television and on the pages of newspapers. They are not afraid of the cross, of incantations or of prayer; they even include those who faithfully fill mosques, visit churches and pray at temples. Dracula is not only evil but also transmits the disease. The big Dracula becomes a predator for the little Dracula. And the smaller ones pass the disease on to the smaller ones and so on.

When the phenomenon of corrupt behavior takes place like that, the level of difficulty of prevention and prosecution will be so complex. Even at a certain level, it tends to no longer be handled under normal conditions. So it requires a progressive, even revolutionary form of handling. If the entire state 'system' is infected with a corrupt mentality and attitude, as has happened in the New Order era, the system for preventing and prosecuting crimes of abuse

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<sup>1</sup> Cindi Mutia Annur, *KPK Sudah Tangani 1.194 Kasus Korupsi, Mayoritas Penyuapan*, <https://databoks.katadata.co.id/datapublish/2022/01/10/>, diakses 14 Mei 2022

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<sup>2</sup> Mahfud MD, *Grand Corruption di Negara Drakula*, <https://law.uui.ac.id/blog/2016/06/15/grand-corruption-di-negara-drakula/>, diakses 13 Mei, 2022

of office will be deadlocked. A corrupt government 'system' will protect its crimes, so it is difficult to see any correct (ideal) law enforcement against officials who commit these crimes.

In a country like this, inherent supervision can no longer work because the superiors are so corrupt that it is impossible to prevent the corruption of their subordinates. Subordinates are afraid to criticize corrupt superiors because they themselves enjoy the corrupt system created.

terminology *vampire state* corruption has changed from just a legal crime, to an acute moral or mental illness, where the perpetrator no longer realizes his crime is a crime, but the crime is carried out as if carrying out a 'good'. So in a corrupt government system, to distinguish between procedural truths, laws or regulations, administrative truths, office or professional ethics and substantial truths with crimes that spread due to misuse of these elements, is very impossible or very difficult. Evil has been identified in 'good'.

The concept *vampire state* can be referred to the idea of the *rule of law* which is no longer powerless in a state government system facing an acute problem of corruption. As in Kate Germano's thesis, *The Hippo Generation and the Vampire State: The Impact of Corruption on Failing Nations*, which confirms that corruption is a destabilizing force, and shows the failure of the state. A country without the *rule of law* is a *vampire state*. Where John Locke's idea of a social contract is deconstructed, and the state is dominated by patronage, collusive and nepotistic relationships. There are no awards for *good governance* and competitive achievements.<sup>3</sup> This is the process by which

the state and society are trapped in corrupt behavior. Legal and moral truths are being pushed aside.

Another fact that hurts the feeling of truth is that this drastic process does not stop among government bureaucrats. Draculanization also spreads to all professions that are seen as pillars of morality and justice, such as judges, lawyers, religious leaders, legislators, intellectuals and journalists. Corrupt behavior occurs massively in almost all professions of society.

Historically, the symptoms of a *vampire state* appear under a tyrannical system, the power of an authoritarian government. People have little chance to protect their rights. Because of its position as a subordinate of power. So small that they don't care and think that the best way, they can do is to join in corrupt behavior. "An immoral government is matched by a morally corrupt people," says a priest in *El Filibusterismo* (the rampant greed). "My servant is a reflection of his God. Citizens reflect the government".<sup>4</sup>

In reality, the crime of corruption does not stop only in an authoritarian government system, but also becomes a ghost in a democratic government. After the fall of the New Order because of its KKN (collusion, corruption and nepotism), it was replaced by the era of reformation government with a more real democratic value system: for almost half a century of its journey, corruption remained an unstoppable phenomenon.

This article intends to re-question the main roots of corruption crimes. Why is corruption still ongoing, not only in authoritarian systems, but also fertile in democratic governments? The extent to

<sup>3</sup> Major Kate Germano, "The Hippo Generation and the Vampire State: The Impact of Corruption on Failing Nations", *Semantic Scholer: Political, Science, Economics*, Published 13 April 2011, diakses 10 Juni 2022

<sup>4</sup> Joze Rizal, *El filibusterismo : Merajalelanya Kesenakahan*, (Jakarta: Dunia Pustaka Jaya, 1994), p. 89

which the value system influences the corrupt attitudes and behavior of state officials so that these crimes can occur in all forms or types of government.

If it is assumed, this crime is mentally rooted in humans, then it can be justified that this corruption can appear in all state governments, both based on authoritarian values and democratic values. And the problem of corruption is no longer merely a legal, political problem but also education and culture. So handling it also requires a multi-strategy approach to not only narrow the space for corruption crimes, which are not only at the level of state officials but also at all levels of society, but also to be able to tackle these crimes at a controlled level, so that the minimization of cases can appear consistently. . Given the fact that corruption throughout the history of state power or government has never completely disappeared.

Many issues are interrelated in preventing and eradicating corruption. Efforts to eradicate corruption do not actually make this nation free from the various negative consequences caused by corrupt behavior. The prolonged economic crisis that creates poverty and unemployment, rising prices of basic necessities and taxes makes social life uneasy; are other sides that arise due to the actions of corruptors.

Therefore, this corruption eradication movement must find a formula that is not only pragmatic but also paradigmatic. Because the problem of corruption is not limited to the fact of the theft of state/people's property by certain individuals or institutions, but in it there are more sublime problems, namely the issue of moral values, ethics and religiosity.

As complex as the problem that surrounds corrupt behavior, it must be approached with a comprehensive

perspective. This means that the eradication of corruption is not only limited to legal, political or economic solutions. However, all possible problem solving doors must be utilized and maximized. Corruption has been proven in history as one of the causes of the destruction of the glory, greatness and success of a nation's civilization in this world. So as far as possible the crime of abuse of power is minimized to the point that it allows the life of the nation and state to run normally and ideally without being damaged by the system and its values by corrupt behavior.

## Method

Description in this paper is based on primary and secondary data sources based on literature or literature. The data collected is then categorized based on the problem that has been determined. The data collected is documented data, both manual and electronic.

Qualitative analysis method is the choice used in unraveling (description and analysis) the subject matter. The basic concepts used, such as corrupt behavior, multi-strategy, cultural-educational strategy, political-legal strategy, were analyzed qualitatively with a paradigmatic-comprehensive approach.

## Discussion

### The Roots of the Problem of Corrupt Behavior

The issue of the method of tracing the roots of corruption becomes important. It is popularly believed that corruption is more than just a legal problem, and its main root is morality, a methodological strategy is needed to understand these roots.<sup>5</sup>

Several previous studies related to the

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<sup>5</sup> Mihkael Dua, dkk., *Etika Antikorupsi: Menjadi Profesional Berintegritas*, (Jakarta: Komisi Pemberantasan Korupsi, 2019), p. 45.

problem side by side with the problem in this paper are the Renewal of Corruption Eradication Strategy in Indonesia<sup>6</sup> by Fadli Alfarisi, which mentions the urgency of reviewing corruption eradication policies from time to time to formulate reforms of corruption eradication strategies to be more effective and efficient. . Lasmauli Noverita Simarmata, also mentioned in her research on Corruption Now and in the Future,<sup>7</sup> that handling corruption problems requires three strategic pillars in eradicating corruption, one of which is to encourage cultural values in the form of morals so that they can be revived in the system of people's lives. . In another study on the issue of corruption in Indonesia,<sup>8</sup> Wicipto Setiadi said that there are obstacles in eradicating corruption, in the form of structural, cultural, instrumental, and management barriers.

Corruption is a human problem with all the complexity of its existence. Humans consist of spiritual / soul and body, live in a certain system, humans are also part of nature, involved in the social, political, economic, legal and cultural environment as well as religious life or spiritualism. These are the basic elements that shape human behavior.

Dealing with corruption according to Romli Atmasasmita is dealing with a human figure who is seriously ill, namely a psychopathic human being, not just a

kleptomaniac because the sick person is very happy or gets his pleasure above the suffering of other people (societies), most of whom are in the poverty line. Do not expect shame on the figure because the shame has been wrapped up by the pleasure sickness.<sup>9</sup>

In the context of corruption as 'fun', eradicating corruption is not an easy job to trim the hedges that grow wild in the yard. Because what we want to eradicate is a kind of social disease, which has manifested like a vicious virus and has killed the ideals of people's lives.

The term corruption itself comes from the Latin word "corruption" or *corruptus*, which means damage or depravity. The meaning of corruption develops from time to time as a reflection of people's lives from the negative side. From these other words, the terms "corruption, corrupt" (English), "corruption" (France), and "corruptie/korruptie" (Dutch). So literally, the meaning of the word corruption is rottenness, ugliness, depravity, dishonesty, bribery, immorality, deviation from chastity. In the Big Indonesian Dictionary, the terms corrupt and corruption mean bad; damaged; rottenness and misappropriation or misuse of state money for personal or other people's interests. So based on this, the act of corruption relates to something immoral, rotten nature and circumstances, involving the position of government agencies or apparatus, abuse of power in office due to giving, involving economic and political factors and placing families or groups into service under the authority of the office.<sup>10</sup>

From the thermological meaning of the concept of corruption, it can be drawn

<sup>6</sup> Fadli Alfarisi, "Pembaharuan Strategi Pemberantasan Korupsi di Indonesia", *Fairness and Justice: Jurnal Ilmiah Ilmu Hukum*, Vol. 17, No. 2, 2019, <http://jurnal.unmuhjember.ac.id/index.php/FAJ/article/view/2798/2199>, diakses 6 Juni 2022

<sup>7</sup> Lasmauli Noverita Simarmata, "Korupsi Sekarang Dan Yang Akan Datang", *Jurnal Ilmiah Hukum Dirgantara-Fakultas Hukum Universitas Dirgantara Marsekal Suryadarma*, Vol. 11, No. 2, 2021, <https://journal.universitassuryadarma.ac.id/index.php/jihd/article/view/770>, diakses 6 Juni 2022

<sup>8</sup> Wicipto Setiadi, "Korupsi Di Indonesia (Penyebab, Bahaya, Hambatan dan Upaya Pemberantasan, Serta Regulasi)", *Jurnal Legislasi Indonesia*, Vol. 15, No. 3, 2018, <https://doi.org/10.54629/jli.v15i3.234>, diakses 7 Juni 2022

<sup>9</sup> Romli Atmasasmita, *Sekitar Masalah Korupsi; Aspek Nasional dan Aspek Internasional* (Bandung: Mandar Maju, 2004), p. 52

<sup>10</sup> Agus Mulya Karsona dan Indah Sri Utari, *Korupsi dan Integritas, dalam Pendidikan Anti Korupsi Untuk Perguruan Tinggi*, (Jakarta: Kemeristekdikti, 2018), p. 3

several categories whose meanings ideally provide basic knowledge about corrupt behavior, namely: (1) the paradigmatic category, this relates to the meaning of immorality, rotten nature/state, deviation from chastity, (2 ) pragmatic category, relating to agency positions, abuse of power, political and economic interests.

**Table 1. Categories of Meaning of Corruption Terminology**

CATEGORY	OF BASIC
<b>MEANINGS</b>	
<b>Paradiqmatic</b>	a. Immoral b. Rotten nature/state, c. Deviation from the sanctity
<b>Pragmatics</b>	1. Abuse of power 2. Regarding the position of the agency 3. Political interests 4. Economic interest

Based on the table, it can be seen that the root of corrupt behavior has a paradigmatic and pragmatic dimension. These two sources of corrupt behavior are related to each other without being separated. This means that at the paradigmatic level, corruption is 'manifested' in the mental or individual consciousness of humans. Therefore, at a paradiqmatic level, this corruption is related to sublime values that exist in the consciousness of the individual human being. Paradiqmatic conditions are more internal-subjective from the individual.

While pragmatically, corruption is related to human external life. The political, social and economic systems along with the value orientations that develop in them, become an inseparable part of human existence, giving influence to the human mentality in making decisions. And at the same time it becomes a place for human activity both in the context of positive and negative activities.

So based on this view, the problem of corruption can be mapped into two broad categories. Namely:

#### 1. Individual Problems Individuals

have an important role in socio-political life. The ideal life is always a collection of individuals whose majority think and behave ideally as human beings. A non-ideal life is also made up of individuals whose majority think and behave not as ideal as humans who have been influenced by their animal desires.

The essence of the individual man is his spiritual side. The spiritual dimension of man becomes a place for values, ideas, desires, ideals or hopes and dreams. All of these spiritual elements branch into two human orientations, namely: good and bad, right or wrong, noble or blameworthy.

In Frithjof Schoun's view, the human spirit/spirit is distinguished between function and potential. For the first category, which is more basic, a distinction is made between discrimination and contemplation, then between analysis and synthesis. In the second category, a distinction is made between theoretical and practical intelligence, then between spontaneous and reactive intelligence, or between constructive and critical intelligence. It is also distinguished between potential, real and effective cognitive: the former is present in all people, thus the most limited; the second is found in people who are not educated but able to learn and the third is paired with knowledge.<sup>11</sup>

Human spiritual construction is the arrangement or layer of intelligence or intelligence. High human intelligence is filled with knowledge. Humans who have knowledge have effective cognitive, meaning that humans can move their

<sup>11</sup> Frithjof Schuon, *Hakikat Manusia*, (Jogyakarta: Pustaka Pelajar, 1997), p. 4.

common sense in their lives. The mind is effectively able to distinguish between human and animal actions, good and bad deeds, proper and inappropriate behavior and civilized and uncivilized habits, and is able to distinguish what is sin and not sin.

The main key in the context of individual human intelligence is greatly influenced by the extent to which education affects the individual from childhood to adulthood, which then allows him to become part of society and become part of a good individual, for the formation of an ideal social life system, or at least close to the ideal level.

The main content of knowledge that can shape human intelligence ideally is knowledge of spirituality or religiosity. Because the type of content of this knowledge corresponds to the nature of the tendency of human intelligence, namely true humanity with the characteristics of divinity.

Other contents of knowledge, such as modern sciences, only touch the technical side of human cognition to face the challenges of the human natural environment. However, it does not touch the sublime side of human intelligence on the intrinsic moral layer that can encourage human nature to be ideal.

The evil behavior of corruption in general is the behavior of individuals who are controlled by their bad character or nature. Individuals with various social layers have two basic characteristics that have the potential to influence behavioral tendencies. These characters are Good which is associated with rationality, ethics, morals, and religiosity, and Evil as the embodiment of animal lust, shallow emotionality, worldly desires and egoism.

Most corruption occurs because these individuals have been influenced by this basic evil character. Individuals with their

freedom can choose the wrong character with full awareness without ethical, moral and religious considerations. So that it has a fatal impact on people's lives, even more so causing damage to the soul for themselves.

The intelligence factor in the spiritual dimension of the individual becomes a substantive variable in solving or dealing with corruption problems in Indonesia. Individuals are subjects or actors of the existing system, of structures and public positions, so that their existence needs to be seriously considered for the idealization of the life of this nation and state.

## 2. The problem of the system

Corruption can also be sourced from the cause of a system that basically directs bureaucratic actors (public and private) to take these actions. The system in question is a unity of a certain perspective on the reality of life and a pragmatic mechanism in which the practice of that perspective is realized systematically, in this context is a civilization system. Especially civilizations that prioritize materialism. In the category of this system, it can be further divided into two factors, namely: the value of civilization factors and cultural-structural factors.

### a. *The value factor of civilization*

*The value of civilization* in question is materialism promoted by modernism. Indonesia as a developing country and is climbing the level as a developed country, the process of modernizing all lines of people's lives is a top priority. The process of industrializing all lines of the national field is unavoidable for the sake of achieving the economic achievements of the people and the state, so that the predicate of a developed country can be achieved. This industrialization certainly involves the private sector to massively invest, both for local investors and especially foreign parties. The regulation provides a great opportunity

for the entry of foreign funds to be managed in Indonesia and with various profit-sharing mechanisms. This industrialization process, administratively has become a source of corrupt behavior by state and private administrators.

The most substantial problem of corruption in the context of the system is the value of civilization in the system. The modern value system oriented to materialism dominates the latest (modern) civilization. Materialism is a view that states: atoms of matter move and develop are the initial formations of nature, reason and

consciousness are physical material processes.<sup>12</sup> Materialism rejects immaterial entities such as spirituality, thus denying the existence of divinity. Materialism is a way of looking at reality as a truth that comes solely from the physical/material as the main basis of human truth.

The main values contained in modernism are worldly values or materialism. Life with all its elements is seen materially. The goal of life is seriously and strictly directed towards material prosperity and well-being. Therefore, the process of modernism and its development often excludes the role of moral, ethical and religious values and norms. This type of norm is practically considered to hinder future achievements in modernism. The tendency of modern society to experience secularization is also getting higher, so that moral values, religious ethics gradually no longer function effectively in social life. Material values have replaced these sacred values as the main patrons of life.

In a value system like this, there are not a few negative consequences, because the orientation of materialism is material or material glory and overrides spiritual

orientation. Therefore, the value of modern civilization can become an essential element that pragmatically influences human behavior to enrich themselves, families or groups, for the sake of wealth itself, because humans have lost their religious orientation and/or spiritualism.

#### b. Cultural-structural factors

Corruption is also heavily influenced by the model of power that has been the spirit of previous political cultures. As a nation with a traditional historical background, this nation has a legacy of the power system of kings from the past. The traces are thick in the political regime that once ruled in this republic after independence. Such is the nature of the feudal government; This reflection of the traditional culture of power contributes significantly to the rampant corruption of state officials. The practice of corrupt behavior does not seem to be a disgrace but is considered part of the culture of political power, where those who are under power (the community) must serve the holders of power both with their soul, body and property.

This is the cultural practice of the feudal power structure that influences the modern political culture of this republic's political power, both in the old and new order eras. Especially in the era of power with the militaristic character of the New Order, citizens became uncritical due to their position as objects of power, in political structures that were overshadowed by feudalism. In a subordinate position, society considers it a political destiny that must be accepted. So that the practices of corruption, collusion and nepotism spread widely without any impression of guilt on the part of the authorities and feelings of being harmed as citizens.

The nature of the feudal power inherent in the political power structure of the country made this country a shadow country

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<sup>12</sup> Atang Abdul Hakim, Beni Ahmad Subaeni, *Filsafat Umum Dari Metologi Sampai Teofilosofi*, (Bandung: Pustaka Setia, 2008), p.363

of the kingdom. Although the form of the structure shows a modern picture, the spirit that encourages it is feudalism. So that oligopoly practices carried out by the ruling family become a natural thing, even though they are carried out through corruption, collusion and nepotism. The practice of service carried out by the people to be considered as serving the ruler takes place as a legitimate culture. Corruption also spread to all networks of power.

This corrupt, collusive and nepotistic character then becomes a habit in the bureaucracy (public and private). In its development, this bad habit is able to make adjustments to conditions.

During the New Order era this destructive practice was carried out in the name of power. During the reformation period, the operandi changed in the name of the people or democracy, in the name of independence or regional autonomy and even in the name of a law that had been engineered. The practice of corruption then shifted from the executive in the New Order era to the legislature in this reform era.

Overall the root cause of corrupt behavior can be described in the following scheme:

**Table 2 . Schematic of Roots of Corrupt Behavior Problems**



## Multi-strategy Handling the Roots of

## Corrupt Behavior Problems

Mapping and analysis of the root problems of corrupt behavior carried out previously led to the determination of problem solving strategies that could be taken. The choice of this strategy is comprehensive, considering that the roots of corruption are complex. Comprehensive means that it involves multi-fields and multi-disciplinary disciplines that are relevant to the root of the corruption problem, so it is hoped that the results will be more complete in efforts to eradicate this socio-political disease.

Stephanie K. Marrus defines strategy as a process of determining a plan by top leaders and focusing on the long-term goals of an organization, as well as developing ways or efforts on how the desired goals can be realized or achieved.<sup>13</sup> In a plan, usually bound by a period of time, for example long term, medium term and short term.<sup>14</sup>

Fundamentally, problem solving in terms of strategic design tempo is built in 2 strategic times, namely: long-term strategy and medium-short-term strategy.

The long-term strategy, the main vision is the formation of mental, attitude, personality and character of the nation's generation based on the values of religiosity and/or spirituality equipped with the capacity of modern science in various fields, so that they become complete human resources (HR), to fill the future of the political structure of the government and/or become part of the color of a new country that has noble modalities to contribute to the life of the nation and state.

Medium-short-term strategy, the main

<sup>13</sup> Husein Umar, *Desain Penelitian Manajemen Strategik*, (Jakarta: Rajawali Pers, 2010), p.16

<sup>14</sup> Soedjono Abipraja, *Perencanaan Pembangunan di Indonesia: Konsep, Model, Kebijakan, Instrumen dan Strategi*, (Surabaya: Airlangga University Press, 2002), p.16

vision: to encourage the political field to show the implementation of government power that is oriented to the basics of government that is responsible for society, with the values: selflessness, integrity, objectivity, accountability, openness, honesty and leadership.<sup>15</sup>

And encourage the legal sector to prevent and prosecute corruption cases or cases based on the interests of the state ideology (Pancasila) and with integrity by upholding institutional authority in their rights and obligations under the law as an order from the constitution. By upholding the principles of law enforcement to eradicate corruption with a high moral commitment, namely: legal certainty, openness, accountability, public interest, and proportionality.<sup>16</sup>

#### 1. The Long-Term Strategy

main target of the long-term strategy for dealing with the roots of corrupt behavior is the individual. These individuals are mainly actors and candidates for government bureaucrats, law enforcers, private officials, and individuals involved in practical politics, public policy makers, also including the younger generation who are the successors of the history of the nation-state and citizens in general.

This long-term strategy is focused on efforts in the field of Culture and Education. Culture is important to be used as a strategic method of handling corrupt behavior considering that this nation has a distinctive personality as an Eastern nation with a dominant religious culture. Even though the values of religiosity in the shutter of modern life have become shallow because they have

been displaced by the values of materialism. However, this does not mean that the values of the nation's religious culture and spiritualism have completely disappeared.

While the field of education is very useful for the creation of a generation that is completely different from the previous generation. The new generation will cut off the old generation who have left many problems in their future, namely the practice of immorality in corrupt behavior.

##### a. Cultural

Strategy The cultural strategy referred to here is the utilization of cultural elements that have religious or spiritual, ethical and moral functions in the context of a fundamental change of individuals as human beings so that they are able to have a direct influence on real life. This fundamental change is nothing but a change in perspective, attitude and way of dealing with power, including how to manage that power.

According to Sidarta, in the phase of cultural development, humans have alternatives to formulate the most appropriate policies in attitude. This is a cultural strategy. Which by Peursen, mentions cultural strategy is broader than just policy formulation (policy).<sup>17</sup> Whereas policies are often normative-formal in nature, cultural strategies can go beyond them by emphasizing sublime values.

This cultural strategy is oriented towards cognitive targets and individual and social mentalities so that its role is very basic. It is intended that this cultural strategy will be able to uproot the roots of corruption in the country. Behavioral research shows that individuals who act in accordance with their moral commitments

<sup>15</sup> Jeremy Pope, *Pengembangan Sistem Integritas Nasional*, (Jakarta: Grafiti-Transparansi Internasional-Pact, 1999), p.38

<sup>16</sup> Undang-undang RI No. 30 Tahun 2002 tentang Komisi Pemberantasan Tindak Pidana Korupsi, <https://www.dpr.go.id/djh/index/id/1750>, diakses 20 Mei 2002

<sup>17</sup> Shidarta, "Functionalization of Law as a Cultural Strategy", *Journal: Era Hukum*, No.4, Thn. 5, 1999, <http://dx.doi.org/10.24912/era%20>, accessed 7 July 2022

behave in a systematic and meaningful way, different from those who act to increase their pleasure.<sup>18</sup>

This cultural strategy includes, among others, maximizing the role of institutions that have ethical, moral, religious and spiritual roles as part of the existence of human culture to keep human life in harmony. The steps in this cultural strategy are:

- 1) The institutions of the internal code of ethics of every state and private institution must be revived by giving them a cultural function. This cultural function is intended as a guardian of the moral image of the institution concerned by not only providing disciplinary sanctions if there are violations but also conducting coaching and learning moral, ethical and religious values to all members of the agency.
- 2) Religious institutions, both formal and non-formal, create special religious broadcast programs on corruption that are paradigmatically and practically able to reduce the turmoil of individuals with a tendency to corruption. This is done by establishing institutional cooperation with government and private agencies.
- 3) Non-governmental organizations that are think-tank make cognitive empowerment programs with quality concepts on the anti-corruption paradigm. So as to create the spirit of implementing a bureaucracy that is responsible, transparent, professional and committed to community service.
- 4) Existing traditional institutions are involved in eradicating corruption. Many of the noble values of the past can serve as models of values that can be socialized through traditional meetings.

<sup>18</sup> Amitan Atzioni, *Moral Dimension*, (Bandung: Rosda Karya, 1992), p. 72

These traditional institutions also continuously hold traditional meetings to traditional heart-to-heart greetings to remind each other how important a simple, dignified and civilized life is. This meeting took topics about the phenomenon of corruption in the country.

#### b. Education

Strategy This strategy in the education sector is very important, especially in the context of creating or forming a new generation of the nation that is truly detached from the problems of the past. A generation with a vision and mission that is oriented towards the life of the nation and state that puts forward authentic values in a rational, ethical and professional attitude to answer the challenges of future civilization in general and in particular the challenges of problematic future corrupt behavior.

Education is essentially a process of extracting and processing experience continuously. The essence of education is an effort to continually reconstruct and reorganize the life experiences of students.<sup>19</sup> Cultivating and rearranging good experiences, such as honesty, obedience in worship, compassion and respect, can be done through education.

The basic principles of this strategy are as follows:

- 1) The education curriculum is based on the True and Universal Truth by making the paradigm of moral, ethical and religious/spiritual values as the main and basic knowledge for each student.

<sup>19</sup> Wasitohadi, "The Nature of Education in the Perspective of John Dewey Theoretical Review", *Journal: Satya Widya*, Vol. 30, No.1, June 2014, accessed 8 June 2022. <https://doi.org/10.24246/j.sw.2014.v30.i1.p49-61>, accessed 8 June 2022

- 2) Professionalism education in science and technology in all fields, standing on moral and religious ethics and spiritualism, in order to achieve the ideal goal of an enlightened generation humanly and divinely.

The principle of educational strategy is applied to all types and levels of education from basic education to higher education. From the formal education system to the non-formal education system. A government that is sensitive and committed to the progress of the nation's civilization can seize this valuable opportunity.

## 2. Medium-Short-Term Strategy This medium-short-

term strategy is to deal with the high level of pervasiveness of corrupt behavior with an increasingly sophisticated modus operandi. Facing the phenomenon of corruption, which from time to time increases both in quantity and quality, a medium-short-term strategy is needed. The massiveness of this corrupt behavior requires a firm, consistent and consistent handling through political institutions and state law which are constitutively given the role or authority to deal with corrupt behavior.

These state institutions are obliged to maintain the dignity and image of the nation and state in a pragmatic manner, by suppressing as low as possible the quantity and quality of corrupt behavior that occurs at all levels of the bureaucracy (public and private). To eliminate the crime rate of corrupt behavior, two strategic steps can be taken as follows:

### a. Political Strategy

The political field has strategic urgency in dealing with the root causes of corruption because of the power that lies within it. Political officials essentially have a vital role in creating good conditions for society,

especially in the patriarchal nature of society. Leaders generally have authority by which they are obeyed by the people. In the context of modern politics, the role of the president is very basic in preventing and eradicating the latent disease of corruption.

The essence of politics as human behavior, either in the form of activities or attitudes with the intention of influencing or maintaining order by using power. The constitutional implementation of power includes the division of political power which includes the following issues: sources of political power, the legitimacy process, the holder of the highest power, the administration of power, functions of power/light tasks and easy-to-achieve political goals.<sup>20</sup>

So in the political strategy, the government in this case the president as the holder of the highest power authority must do:

- 1) Making political formulations as a pattern of controlling the behavior of government officials. The form of the recruitment system for prospective government officials is strictly enforced which ensures the election of officials who are morally and professionally capable of convincing to maintain the image of individual humanity and the real good image of the country in the eyes of the people.
- 2) The President sets an example in political behavior and formulates policies that support the independence of independent institutions that specifically deal with corruption. The human resources (HR) of this institution have revolutionary commitment and integrity

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<sup>20</sup> Abdulkadir B Nambo, Muhamad Rusdiyanto Puluhuluwa, "Understanding Some Political Concepts (A Study of Political System)", *Pulpit: Journal of Social and Development*, Vol. 21, No. 21, 2005, <https://doi.org/10.29313/mimbar.v21i2.177>, accessed 9 June 2022

to uphold the truth in criminal acts of corrupt behavior, not human resources entrusted by the political authorities.

- 3) The president is the main driver and initiator for the inspiration for eradicating corruption in his cabinet. By not making his position as a tool of power and being used by his political residents for real.

This strategic step is important to strive for considering the character of our culture is patriarchal, all changes have a large and widespread influence if the layers of the power elite show a real commitment to their service to the people. Culturally, structural subordinates and the lower community will accept and participate in making changes if they see real examples from their leaders or structural superiors.

#### b. Legal Strategy

One of the elements in the legal system that was conceived by Lawrence M. Friedman is the legal structure. As the legal system is defined as a legal entity consisting of three elements, namely the legal structure, legal substance and legal culture.<sup>21</sup> So in the context of legal strategy, what is meant here is the juridical role of existing legal institutions as part of the legal system, in a structural context.

The role of legal institutions is very important in preventing and eradicating corruption. So fundamental are the juridical roles of existing legal institutions that make their existence absolute. This institution is better able to provide legal certainty against a violation of laws, laws, work ethics, morals and public trust committed by state officials.

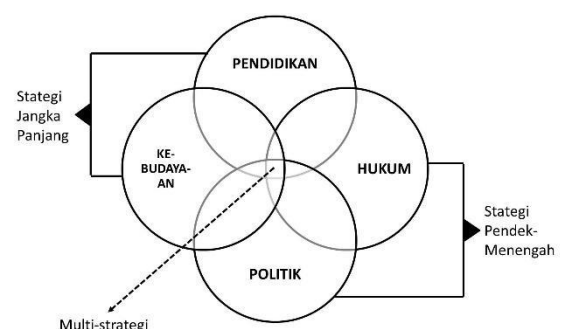
The main task of these institutions is to ensure the existence of corrupt behavior, ensure the process of investigation until the

law is handed down to the corruptor concerned, by following the substance and applicable legal procedures. So the steps in the legal strategy of institutions with the most potential to carry out these roles are:

- 1) State institutions that are specially formed and given great juridical authority to deal with the root causes of corrupt behavior. Its basic function is to make government and private organizations clean from corrupt behavior. This institution is truly independent in carrying out its duties and free from certain political interests.
- 2) Special institutions for judicial corruption cases must be able to complete their tasks with a high target to restore public confidence in the law enforcement process.
- 3) Institutions of inquiry and investigation, whose role has become a technical rarity at the beginning shows the constitutional commitment of law enforcement in eradicating corruption.
- 4) The judiciary has demonstrated its constitutional commitment to show the community's sense of justice, not to injure it.

From all the descriptions of strategies for dealing with the root causes of corrupt behavior, both in the long term and in the medium-short term in 4 main areas, it can be seen in the following scheme:

Table 3. Multi-strategy Scheme for Handling the Roots of Corrupt Behavior Problems



<sup>21</sup> Lawrence M. Friedman, *The Legal System, A social Science Perspective*, (New York: Russel Sage Foundation, 1975), p. 40

The strategy in the education and culture sector is included in long-term time frame, because it concerns the cultivation of values and the habituation of the practice of divine, moral and ethical values extracted from sources of religiosity and spiritualism. At the same time, provision of modern science from rational scientific sources in various fields, with religious morals and ethics and spiritualism as the basis for character and personality for the younger generation.

Thus, complete human resources as an achievement in the long-term strategy can be the basic modality of government and private structures in particular and in general become a modality for citizens who will contribute positively to the nation and state process.

The political and legal strategy, in the medium and short term, is an option to strongly suppress the high quantity and quality of corrupt behavior to a controllable level. The potential for power in the form of political and juridical authority in political and legal institutions can be a strong basis in the medium-short term to improve public trust in state officials and law enforcement in dealing with the root causes of corrupt behavior.

## Conclusion

Corruption is a human problem with the complexity of its existence. The root of the problem of corrupt behavior stems from two things, namely individual problems and system problems. The loss of religious values and spiritualism of the individual is the main root of corrupt behavior. The influence of civilization, which puts forward the values of materialism and the practice of feudal power, systemically contributes to the emergence of the root causes of corrupt behavior.

A comprehensive approach, both

paradigmatically and pragmatically, is needed in addressing the root causes of this corrupt behavior. Multi-strategy from the fields of education, culture and politics is a method of solving this problem of corrupt behavior.

The strategy in the field of education and culture is an option for resolving corrupt behavior in the long term. The main target of this strategy is the establishment of a new generation that has complete human resources, namely the basis of religious values and spirituality that underlies the modern sciences of this new generation.

The strategy in the political and legal fields is to target the mission of preventing and prosecuting corruption cases or cases in the medium and short term. This strategy is top, the highest political structure is the leader and the main model of a bureaucracy that is free of corruption, collusion and nepotism. With the above structural model, it is easy for subordinate structures and the general public to follow the ideal model.

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