

## INITIATING AN ANTICORRUPTION CULTURE-BASED FAMILY EDUCATION MODEL USING HUMANISTIC COMMUNICATION

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### ABSTRACT

*This research aimed to describe the anticorruption culture-based family education model using humanistic communication. This study was a descriptive qualitative research. The methods of collecting data used were interview, observation, and documentation. Technique of analyzing data used was an interactive technique consisting of 3 steps: data reduction, data display, and data verification. The result of research showed that anticorruption culture-based family education model using humanistic communication should build on the family members' awareness by means of emphasizing on the mutual consciousness to appreciate and to respect each other thereby creating the harmonization of collective life. In such the context, there should be: family members' attitude, behavior and deed reflecting on anticorruption culture including honesty, discipline, justice, transparency, compactness, cooperation, and care all of which is manifested into role model starting from parents to other members of family. The family order should not apply discriminatively meaning that the family order should be the collective reference in living within family. Mutual trust, responsibility, and wish to create the orderly, comfortable, safe and peaceful mutual life should be implanted within family. The attitude of utilizing each other should be implanted earlier because it can be the solution to the conflict within family. From the result of interview, it could be found that to maximize the realization of anticorruption culture in the family using humanistic communication could be supported by the utilization of both printed and non-printed media, in which printed media included figures and writing containing anticorruption culture message while non-printed one could be carried out by watching TV program with anticorruption culture theme jointly. Conclusion: anticorruption culture-based family education model could be accomplished maximally using humanistic communication, building on mutual consciousness and commitment, the feelings of respecting and appreciating each other and emphasizing on commonness and care about living within the family.*

Keywords: Family Education, Anticorruption Culture, Humanistic Communication

### Introduction

The Article 3 of Law Number 20 of 2003 about national education system explains that National education serves to develop ability and to create the nation character and civilization with dignity in the attempt of intellectualizing the nation life, aiming to develop the students' potency in order to be human being believing in and having piety to The One and Only God, having noble character, healthy, smart, competent, creative, independent, and to be a democratic and responsible citizen. The attempt of bringing the national education objective into reality becomes the responsibility of three education pillars including government through formal education, family through informal education and society through non-formal education. Each of education channels can play its play corresponding to its own potency, ability and characteristics.

Particularly, in informal education channel based on the Article 27 of Law Number 20 of 2003, it is explained that: (1) Informal education activity held by family and environment is in the form of independent learning activity, (2) education outcome as mentioned in clause (1) is recognized as equal to formal and nonformal education after the students have passed successfully the examination corresponding to standard national education, and (3) the stipulation concerning the recognition of informal education outcome as mentioned in clause (2) is regulated further with Government Regulation.

Informal education is the one within family proceeding since the child was born. In the family understanding the importance of family education, the child will be educated consciously in order to create a good personality. Meanwhile, in the family understanding poorly the importance of family education, daily behavior becomes education for the child unconsciously.

Informal education is not organized structurally at all, with no chronological hierarchy, no diploma identified, lifetime learning period, and constituting the result of independent individual experience and education not occurring in artificial teaching-learning interaction field (Aini, Wirdatul. 2006). Dr. Philip H. Coombs says that informal education is the education acquired consciously or unconsciously by an individual from daily experience since an individual was born until die. The substances of informal education are: Religion, Noble Character, Etiquette, Moral and Socialization. Considering such the perspective, informal education has the following characteristics: Education runs continuously regardless place and time, the teacher is parents, it is unstructured, and no clear management is available. The characteristics of education process in the family functioning for children development is as follows: (a) Education process is not bound by time and place. It means education process conducted in informal education does not determine when and where the learning process occurs. b) Education process can run without teacher and students, and otherwise, social learning process or socialization proceeds between one member and another, without determining who the teacher is and who the students are. Nevertheless, social learning process and socialization will be conducted by parents, sibling and close relative. Thus, this education is natural corresponding to the actual condition. c)

Education can run without study level and continuation; in education process in informal education, there is no level determining the ability to continue to higher level. Because of its informal nature, the result of education process in family can be seen from self quality or the personality of family members in daily life. d) The process can run between family members; this education process runs from parents, sibling, uncle, aunt, or closest relative in the family. Thus, it does not regard age, physical, and mental requirement; there is no curriculum, schedule, methodology and evaluation.

So far, there is a less appropriate perception that parents submit education completely to the school, so that what their children want to be is the school's responsibility. The worse thing is that when the children break the norms existing, the school is always blamed for it. This mindset should be changed in order to make the parents aware of their large contribution to creating their own children's character and personality.

This phenomenon results because the head of family and housewives are preoccupied with their own job affairs so that they interact with their children less intensively. More severely, during holidays they are not willing to spend time with their children. In such the condition, the children become less sympathetic to their father and mother and as a result, there is no communication between parents and children in the family. As such, suspicion, distrust, and prejudice result.

The field experience from the result of observation we conducted shows that in fact the condition of family contributes considerably to the creation of children's personality and character; the child raised in a broken home family in fact affects the child's personality and character. The result of study conducted by Aisyiah (2011: 56) explained that the children raised in broken home environment have character tending to deviate from the existing norm. Similarly, the result of research conducted by Suwarno (2013: 21) showed that the children not receiving attention from their parents because of their parents' working preoccupation tend to have poor personality and character, because there is role model from their parents. Ruba'i (2014) stated that the children existing in non-conducive family environment tend to release their disappointment out of family environment. Those phenomena result due to the absence of respect and appreciation with each other so that disharmony is created in the family life.

Considering the result of some previous studies, the author was interested in studying more in-depth the importance of family in creating the children's personality and character. This research focuses more on family model that can be a medium of creating anticorruption cultural character through humanistic communication. The problem formulated in this study is how is the anticorruption culture-based family education model using humanistic communication?

## Method

This study was a qualitative research. Creswell (in Herdiansyah, 2010: 8) mentioned that: "*Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, report detailed views of information, and conducts the study in a natural setting*". Moleong defines that qualitative research is a scientific research, aiming to understand a phenomenon in social context naturally by emphasizing on in-depth communication interaction process between the author and the phenomenon studied (Herdiansyah, 2010: 9).

The respondents of research consisted of the people in Wirogunan Village, Kartasura sub district selected using proportional random sampling and 40 respondents were selected randomly (5 respondents from each of villages) with the family characteristics: broken home parents, family with dead parents, family with busy parents, and children taken care of not by their family, and children living in Islamic boarding school. In Wirogunan Village, Kartasura Sub District, there are 8 neighborhood association (*Rukun tetangga*, thereafter called RT), and 5 respondents were selected from each of RTs, so that the total number of respondents was  $5 \times 8 = 40$  respondents.

The methods of collecting data used were interview, observation, and documentation conducted on 40 respondents distributed in 8 RTs.

Technique of analyzing data used was an interactive technique of analysis encompassing data reduction, data display and data verification.

## Result and Discussion

### 1. Result

In Informal education environment, an individual acquires a number of valuable experiences since he/she was born until dies, consciously or unconsciously, and planned or not. Family institution is the smallest institution experienced first by an individual that can teach a variety of role and social values. In socialization process, family plays an important role, particularly in introducing the following matters: a) self-control. The society requires self-control and self-harmonization with any existing norms and values. This self-control develops from physical to emotional aspects. Children should learn to control their anger to their parents and siblings. Self-control is very important intended for the mental stability of children in daily intercourse. Without self-controlling ability, the children's mentality will not be stable, and disturbs its development process. b) Values Socialization and Values Embedment can be done along with self-controlling practice, how the children can lend their game to their friends, and how to cooperate with them. For example, while teaching the students with self-control, the students are also taught about successful value in working in order not to play before doing their homework. These values play an important role for the process of internalizing good habit to children. c) Role Socialization – The Social role of Introducing and Learning the social roles may occur through interaction within family. After the embedment of self-control and social values among the children that

can distinguish them from others, they start to learn the social roles consistent with their self-representation. They learn it as children, as siblings (elder/little brother/sister), as man and woman.

Family environment is a place where an individual begins his/her life. Family creates a very close relationship between mother, father and children. such the relationship occurs because the members of family interact with each other. From this environment, children experiences initial education and socialization processes.

Family gives the first education to children. Children's character and predisposition is largely taken from their parents, in other words children's personality and characteristics is the reflection of their parents' behavior or education. However, sometimes parents do not know what their role is as the family in educating children as the first education institution. For that reason, my article is entitled "the role of family in educating children as the first education institution" to find out the role of family, how the family's role is and what the benefit of family's role in educating children as the first education institution. The role of family is so urgent in creating the children's personality and character. Nevertheless, many parents are not aware of this role. Considering the finding in the field, it can be found that many families do not care about their children. It is because of the family's wrong perception that their children's personality and character are created at school, so that the family is unnecessary to be preoccupied with the activity of creating their children's personality and character. This perception should be corrected to give an in-depth awareness in every family in creating their children's character and personality. Skinner's theory concerning an active interaction between stimulus and response is likely appropriate to apply and to underlie the interaction between parents and their children in the family. What the children see in the family will inspire their attitude, behavior and deed. Therefore, the parents' role modeling becomes the main key to creating the children's character and personality at home.

Family environment is also the determinant of family members' comfort. It is the family building on the feeling of appreciating and respecting each other, transcending the mutual interest, transparency, and mutual trust. These indicators can create life in the safe, comfortable, peaceful and harmonious family.

On the other hand, we face the proliferation of corruption virus, the distribution of which can be seen directly at both small scale and national scale and even it becomes the daily menus in Television program, in which it is committed by the officials that should be our role model. So many corruption cases are not dealt with completely thereby not resulting in vary effect on the perpetrators.

There are two counterproductive conditions here: the wish to create a peaceful and harmonious family, and the representation of corruptor's attitude, behavior and deed always seen daily on Television and printed media.

This research is limited to describe the anti corruption culture-based family education model. The author raises anti-corruption culture deliberately based on a reality that corruption phenomenon becomes a virus that can threaten the personality of youth. Corruption is a very popular problem within society so that many definition arising according to individual aspects. As a result, we find a sufficiently complete and perfect definition in explaining corruption.

Corruption action is not something standing alone. Corruptive behavior pertains to many things that are complex in nature. The factors causing it include internal factor from the corruption perpetrator and environment situation conducive for an individual to commit corruption. The followings are the aspects making an individual committing corruption. Dr. Sarlito W. Sarwo says that there is no certain answer, but there are two things clearly encouraging an individual to commit corruption: Internal factor (want, desire, will, and etc) and external stimulus (friend's support, the presence of opportunity, inadequate control, and etc). Then, Andi Hamzah inventories some causes of corruption: civil servant's salary incomparable to the higher need, cultural background or Indonesian culture constituting the source or the cause of corruption proliferation, poor management and less effective and efficient control giving the opportunity of committing corruption, and modernization of corruption proliferation. A more detailed analysis on the causes of corruption are suggested by Financial and Development Supervision Board (BPKP) in its book entitled: "Corruption Eradicating Strategy" including: Individual perpetrator aspect; human greediness, weak moral, wage and salary level of workers in public sector, urgent life need, consumptive lifestyle, laziness, and no religion tenet applied.

Departing from the description on the causes of corruption above, the keywords are mentality and personality of individual encouraging the corruption action. For that reason, the attempt of dealing with it is to create mental attitude to restrain ourselves from doing corruption. The attempt of growing uncorrupt mentality should be built earlier, meaning that since they were young, the children should be educated not to do corruption. The attempt of educating the children about anticorruption should be done within the family, by individual parents. Therefore, anticorruption culture should be built in individual families using humanistic communication.

From the result of interview with 40 respondents about building anticorruption culture in the family, it can be found the data as illustrated in table 1 below.

Table 1 data of interview result about building anticorruption culture through family in Kartasura Sub District.

No.	Question/Statement	Respondents' answer
1.	In your opinion, does family education have contribution to building anticorruption culture?	All of the 40 respondents answer "yes it does"
2.	If the answer yes, why?	Out of 40 respondents, 36 give the following answer. Because the students are educated first in the family and they spend more time in the family,

		the family is responsible for building their good mentality, while 4 respondents answer that basically the family plays a part in building anticorruption culture among children.
3.	Do you understand corruption and anticorruption cultures?	Out of 40 respondents, 25 give the following answer. Corruption culture is a bad habit harmful to nation, state, society and others. Meanwhile, anticorruption culture is attitude, behavior, and deed not harmful to nation, state, society and other. Fifteen (15) respondents answer that corruption is defined as deceiving others, injuring others, while anticorruption culture helps others and is not harmful to others.
4.	Are your house exposed to corruption culture?	Out of 40 respondents, 37 answer yes, it is indicated from my husband giving his salary dishonestly to me. Meanwhile the men answer yes, because my wife asks for much money but provides the meal inconsistent with the salary I have given. Children answer yes because their mother and father often come home late. While 3 respondent answer I do not know certainly whether or not it is belongs to corruption culture when I was given money by my husband and did not give the residue back to him, or when I reduce my children's pocket money.
5.	What do you do to build anticorruption culture among the children at home	Out of 40 respondents, 23 answer I have made family regulation that should be obeyed by all members of family without exception, I give model in attitude, behaving, and acting to keep reflecting anticorruption culture, I build openness and honesty within family, I always give reward and punishment when any member of my family does corruption culture, I post anticorruption culture message and pictures in every room of my house including dining room, living room, guestroom and bedroom. Meanwhile, 17 respondents answer basically I always create harmonious, secure, convenient and conducive circumstance in my family.
6	Can you develop the attitude of respecting and appreciating each other in communication?	Out of 40 respondents, 6 answer "yes", 24 answer "sometimes" and 10 answer "I don't know".
7	Can you communicate intensely and transparently with the members of family?	40 respondents answer "never because we are so busy with our job"
8	Are the attitudes of transparency (openness), caring, and commonness implanted within your family?	Out of 40 respondents, 30 respondents answer "not sure", and 10 answer "it depends on situation and condition".
9	Do you emphasize on the attitude of forgiving each other	Out of 40 respondents, 35 answer "yes" and 5 answer "uncertainly"
10	Do you give reward and punishment to the members of family complying or not complying with the family order?	Out of 40 respondents, 17 answer "yes", 23 answer "uncertainly, dependent on situation and condition.

## 2. Discussion

Considering the result of interview, it can be confirmed that basically the families of communities in Wirogunan Village of Kartasura Sub District have not understand completely what corruption and anticorruption cultures are. Nevertheless, the families in Wirogunan Village of Kartasura Sub Districts understand that family education contributes considerably to building anticorruption culture character. From the result of interview, it can be described as well the attempt the family should take in building anticorruption culture, one of which is to establish humanistic communication thereby generating the feeling of appreciating, respecting, believing in, empathetic to, and caring about each other so that the commonness results to create a safe, comfortable, orderly, peaceful and harmonious family life. Family order should be enforced not discriminatively, meaning that it should apply to all members of family. Intensive socialization should be made about the family order and it should be internalized into every member of family. Parents' role model culture is the key to the implantation of anticorruption culture among other members of family.

Meanwhile, the result of observation the author conducted on the respondents about daily attitude, behavior and deed, can be described as follow. The family with broken home condition is potentially failed in building anticorruption culture among their

members of family, it is because their belief in family has faded away. Similarly, parents preoccupied with their own work tending to corrupt their time at home in fact can not build anticorruption culture among the family members at home because from the result of observation it can be seen that the children living in a busy family environment will come home late, play as they want because no role model given at home. Furthermore, the children whose parents have died, in fact also have psychological burden, their character reflects on their intercourse environment so that it is difficult to build anticorruption culture among the children. Additionally, the children educated not by their parents tend to have character consistent with the figure educating them; for that reason, when the figures educating them not corrupted, the children will not be corrupted. The children living in Islamic boarding school tend to be disciplined. Moreover, the selfish parents who cannot establish humanistic communication in the family cannot realize and implant the anticorruption culture character value among other members of family.

### Conclusion

Considering the result of research above, the following conclusions could be drawn:

1. The condition of family members who cannot establish communication, in fact, plays a central role in the incapability of realizing the anticorruption culture in the family maximally.
2. Otherwise, the parents who can interact intensively based on and transcending the feelings of appreciating, respecting, believing in, openness, forgiving each other will be able to create the safe, comfortable, composed, orderly, peaceful, and harmonious family thereby becoming the seeds of anticorruption culture implanted in the family maximally.

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