

The Educational Values of Anti-Corruption in The Textbook of Poetry Appreciation

Chafit Ulya, Nugraheni Eko W., and Yant Mujiyanto

Department of Indonesian Language Education, Faculty of Teacher Training and Education,
Sebelas Maret University Indonesia

Corresponding email: chafit.u@gmail.com

ABSTRACT

This study aims to illustrate the educational values of anti-corruption in the textbook of poetry appreciation. The educational values of anti-corruption analyzed in the textbook of poetry appreciation consist of nine values, namely honesty, care, independence, discipline, responsibility, hardworking, simplicity, audacity, and justice. From those nine values, it can be found that there are six educational values which are care, independence, hardworking, simplicity, audacity, and justice. Among those six values, the social justice is the paramount value emerging in the book. It happens because critical poetries are tremendously displayed in the book. Apart of this result, it can be stated that the educational values of Anti-Corruption are the effort of putting anti-corruption character into college students in order to actualize the Republic of Indonesia which is clean and free from threat of corruption.

Keywords: Educational values of anti-corruption, the textbook of poetry appreciation, character of anti-corruption.

1 INTRODUCTION

Until now the case of corruption has been great horrible problem for Indonesia. From the lowest until the highest level, from the smallest until the biggest case, from individual until involving big parties, every single of them has been involved in the corruption case happening in Indonesia. Recently, the revealed corruption case is the operation of hand capture incriminating the chief of region house of representative and illegal money collection in the Ministry of Communication whose cost could be million Rupiah per day. This sample is not included other cases which are still in the process of investigation of in court session. Those cases proved that the effort of corruption eradication in Indonesia is still not optimum until today.

Although the endeavor indicates the increase from year to year, however the number of corruption practice also undergoes the same thing. *Tranparency International* (TI) discovered that the score of *Corruption Perception Index* (CPI) Indonesia in 2015 raised until 36 and took the position the 88th rank of 168 measured countries. The Indonesian score gradually increased 2 points and took 19 levels upgrading from the previous year (<http://www.ti.or.id>). Nonetheless, the happening corruption cases are getting more and more. Indonesian Corruption Watch (ICW) recorded that it handled 524 cases of corruption during 2015. Ironically, from numerous corruption cases most of the corruptors only got low

level punishment, which was 2 years 2 months in jail (<http://www.antikorupsi.org>). The punishment is not comparable with the tremendous national financial loss and not giving detriment impact towards the subjects.

Concerning about those things, *Tranparency International Indonesia* (TII) recommended nine points towards the efforts of corruption extermination. Those nine points especially targeted to several parties, such as government through presidents and his ministers, KPK, DPR, political parties, and Indonesian society as a whole. From those offered recommendations, the ninth point has great meaning in this research, that civil society is asked to continue the enforcement of social movement against corruption to various people groups as a monitoring act towards the government (<http://www.ti.or.id>).

Those recommendations indicates that the importance of the effort of corruption elimination through cultural approach by involving society in terms of preventive action towards corruption case. The public participation in this preventive action would become the prioritized alternative due to the powerless law in exterminating corruption. *United Nations Against Corruption* (UNCAC) also expressed that the strength of this preventive endeavor if compared with repressive action is because the repressive approach takes the track of law which is still vulnerable with the corruption.

Wijayanto (see Sofia, 2011: 3) proposed four approaches which could be done in mitigating the corruption case, among other things: law approach, business approach, market or economic approach, and cultural approach. From all approaches, the cultural approach could be the only approach which would have long lasting effect. This cultural approach will be underlying the emergence of anti-corruption education subject in the some universities.

The education becomes the chosen preventive action of corruption because education is referred to rebuild the true understanding for society about corruption, encouraging awareness towards any potential of corruption case which might happen, never do any corrupted things, and be brave to stand against any corruption cases (Sofia, 2011:4). The education of anti-corruption is a form of learning properly designed with educational learning design in Indonesia comprising the material of anti-corruption education which intended to provide the knowledge and its mitigation since the first time. The anti-corruption education not only stand alone as one field of subject, but also could be internalized into vaarious subjects at universities.

Therefore, the internalization of educational values of anti-corruption in subject of poetry study and appreciation is necessary to be carry out. It is due to the role of poetry as critical social media which is inevitably ignored. This big power of poetry will be effective if the social distress occurred from unhealthy government action. The statement was fully supported through several researches done on the behalf of examining the relationship between poetry and political social situation in a nation. Anedo (2011: 281) in his research found that poetry could be effective way to unify a

nation. Even, the poetries whose tones are critically protested could alter the political system in a country (Srestha, 2000: 259). In Indonesia, we know the poet W.S. Rendra who is able to disrupt the dictatorship era in New Orde through his poetries. "They only have weapon, but we have words", he said (Rendra, 1982: 538). In the context of Indonesia infected by corruption virus, the poetry could reexamine its power through Gerakan Puisi Menolak Korupsi (PMK).

To optimize the endeavor of internalizing educational values of Anti-Corruption in the subject of poetry study and appreciation, it requires supporting power. One of them is through the effort of arranging teaching book about poetry study and appreciation with anti-corruption education based. The early step to actualize that intention is to start analyzing the content of those values in the existing the textbook of poetry appreciation. Thus, this writing in particular will highlight the content of those values in the textbook of poetry appreciation.

In the learning process, the textbook has vital role. Arifin (2008: 58) stated that textbook is a handbook for a subject written and designed by the related experts. Also Obrazovni (2009) agreed that the textbook was a media in teaching designed with the basis of curriculum. Meanwhile, according to Sofyan (1997), the teaching material is one package of material of subject substance which is designed systematically, displaying the entire form of competence which will be mastered by students in the learning process.

2 RESULT AND DISCUSSION

This study is a small part of research entitled "The Development of The Textbook of Poetry Appreciation based Anti-Corruption Education by Scientific approach in the Middle Java and Yogyakarta". One of the stages in this research is exploration study. In this step, it investigates information about handbook which is used in the subject of poetry in classroom.

Based on the collected information from observation and interview, it obtained data about the handbook which is used in the subject of poetry study and appreciation. In some of study programs, book which is used as handbook has the similarity. Several similar book or mostly used by lecturers are being analyzed the content of educational values of anti-corruption. In this article, the analyzed book is *Pengkajian dan Apresiasi Puisi*, written by Herman J. Waluyo. This book was published by Widyasari Press. This book is used in the department of Indonesian Language Education at Sebelas Maret University and Muhammadiyah University of Purworejo. In accordance with the result of analysis, we can see that the data about this educational values of anti-corruption is part of the book, as follows:

Generally, *Pengkajian dan Apresiasi Puisi* comprises basic theories about poetry study and appreciation. There are number of poetries displayed and discussed in the book. From the numerous existing poetries, mostly it is found a poetry whose content is the educational values of anti-corruption, namely honesty, care, independence, hardworking, simplicity, audacity, and justice. From those values, the values of justice is mostly found. The critical social critics of chosen

poetries in this book frequently point out the case of social injustice or social disorder resulted from unhealthy government action. Below is its complete elaboration.

Care with peers, especially to the destiny undergone by marginal people who have indispensable role in mitigating the potential of corruption case. That's why, the imperative poetries with theme social care, its function is crucial in the poetry book. In the assessment book and poetry appreciation, the value of social care is displayed through the poetry sample "Gadis Peminta-Minta" created by Toto Sudarto Bachtiar (Page. 30). In that poetry, the reader is brought to feel the unfortunate fate undergone by the little begging girl. The painting about particular condition by this girl will bring the deep sorrow and impression inside the reader's self. The poet purposely create this feeling of sadness and impression as form of human solidarity. The value of social care taken from the poet book is actually quite diverse with the description of care in the book of anti-corruption education. In the book of *Pendidikan Antikorupsi*, the expected value of care is that the students have strong care towards the potential of corruption happening around us, around college or closest people (Bura dan Puspito, 2013: 76). Nevertheless, the obtained value of social care from sadness feeling is the foundation so that people will not get involved in the case of corruption.

The value of independence is addressed in the poetry "Surat dari Ibu" written by Asrul Sani (page. 47). The poetry demonstrates about a child's independence in determining his way of life and reaching his future ideas. Asrul Sani's poetry provides profound message so that we are eager to strive to reach the targeted ideas. The mother in the poetry said to her child, "*pergi ke dunia luas, anakku sayang / pergi ke hidup bebas!*". The mother wants her child has independence and audacity in crossing the true life.

Aside from the value of independence above, the value of hardworking could be one of characters owned by someone in order to be prevented by the trap of corruption. Somebody who is accustomed to work hard will have a strong commitment and effort to make his hopes come true. The value of hardworking is referred in the poetry "Perempuan-Perempuan Perkasa" written by Hartoyo Andangjaya (page. 49) and the poetry "Menyesal" created by Ali Hasjmi (page. 18). The poetry "Perempuan-Perempuan Perkasa" demonstrates about a hard life struggle of women in Madiun district in fulfilling her daily needs. The poetry states that *perempuan-perempuan yang membawa bakul dala kereta / ke manakah mereka / mereka berlomba dengan surya menuju ke gerbang kota / merebut hidup di pasar-pasar kota*. The spirit of hard struggle from that powerful women could be the model for young generation to strive their life harder than before. The message of life struggle also is also seemed in the poetry "Menyesal". The poetry believes that we are given lesson about our period of adolescent should be used to work hard. If it is not done, the regret will come to us the period of old age. The value of this struggle will make someone / student respect more about the process value rather than result alone and will prevent them from taking short way to

actualize their ambition (Bura dan Puspito, 2013: 79). The positive desire can be achieved by hardworking, not with short way (Nurinten, dkk., 2016: 140).

The simplicity is the most important value that should be invested in every single people in order to be prevented from the act of corruption. The value of this simplicity is seen in the poetry “Dari Seorang Guru kepada Murid-Muridnya” created by Hartoyo Andangjaya (page. 139). The poetry illustrates about a teacher’s simple life from his limitation which he owns. *Apakah yang kupunya anak-anakku/ selain buku-buku dan sedikit ilmu / sumber pengabdian kepadamu.* The poetry portrays about a teacher’s life with full limitedness. However, the poetry is not only about simplicity, but also social critics to government that is lack of attention to look after the teacher’s condition at that time.

Bravery is also become a prominent life principle to alter corruption virus. This courage to reject and fight against corruption is a primary weapon to avoid the unlawful act of corruption. This spirit of bravery revealed on the poem “Diponegoro” the masterpiece of Chairil Anwar (P.133). Readers may take the struggle of Diponegoro as an example of a heroic portrayal in the poem of Chairil Anwar. In the current context, the particular spirit may be transmitted to young generation, particularly in relation to the effort of combating and exterminating corruption.

Meanwhile, among the existing nine values of anti-corruption education, the value of justice is one of the most dominant value within the book of *Pengkajian dan Apresiasi Puisi*. However, justice right is not the main concern in this book. The majority of poems reflects the issues of social injustice. At least, there are twelve poems which storytell, portray and describe social injustice phenomenons as the impact of the unhealthy state system arrangement, among other things “Sajak Burung Burung Kondor” masterpiece of W.S Rendra (Page 34), “Kemis Pagi” masterpiece of Taufik Ismail (Page 44) “Sajak Sebatang Lisong” masterpiece of W.S Rendra (Page 45), “Nyanyian Angsa” the masterpiece of W.S Rendra (Page 126), “Bersatulah Pelacur Kota Jakarta” the masterpiece of W.S Rendra (Page 131), “Dari Seorang Guru kepada Murid Muridnya” the masterpiece of Hartono Andangjaya (Page 139), “Sajak Anak Muda” the masterpiece of W.S Rendra (Hal 281), “Pidato Sorang Demontran” the masterpiece of Taufik Ismail (Page 510), “Jenazah” the masterpiece of Mansur Samin (Page 311), “Catatan Harian Semorang Demontran”) the masterpiece of Slamet Sukimanto (Page 139), “Ibunda” the masterpiece of Widji Tukul (page 396), dan “ Tujuan Kita Satu Ibu” the masterpiece of Widji Tukul (Page 397).

The poetries above launch offensive criticism towards injustices which was experienced by the marginalized communities. Although it was not in direct speech, criticism towards the act of corruption is quite dominant in the voiced protest, among others revealed in the poetry “Kemis Pagi” such as this quotation. *Hari ini kita tangkap tangan-tangan kebatilan / yang selama ini mengenakan seragam kebesaran / dan menaiki kereta-kereta kencana / dan menggunakan meterai kerajaan.*

Criticism towards uncertain law enforcement was forwarded by Widji Tukul through piece of the following poetry *Tapi bukan cuma anakmu ibu / yang diburu dianiaya difitnah / dan diadili di pengadilan yang tidak adil ini*. Widji Tukul criticizes the treatment he received a number of his friends during the judicial process. He assumes the authorities hands plays their powers in a case that they befallen on. He was labelled by the authorities as dangerous person because his tremendous courate to criticise the government.

Among this nine values of anti-corruption education which was formulated in *Anti-Corruption Education* book, the values of honesty, diciplinary, and responsibility, are not shown in *Pengkajian dan Apresiasi Puisi* book. However, another nobel values which are not categorized into anti-corruption education can be found such as religious, mutuality in cooperation or togetherness and etc.

From here on, the values of anti-corruption education seems interconnected with the character and moral education values. The nine values of anti-corruption above are basically the foundation to put anti-corruption character into college students. Therefore, the other noble values may be asserted as a part of the efforts of anti-corruption character building to college students.

In the concept of Badan Penelitian dan Pengembangan (Balitbang) and Ministry of National Education (Kemendiknas) (2010: 9-10), there are eighteen characters which must be possessed by students, those are love peace, social care, responsibility, honesty, tolerance, dicipline, hardworking, creative, independent, democracy, curiosity, and the spirit of nationality. In line with the concept, Josephson (2007: 3-6) develops "The Six Pillars of Characters" which consists of trustworthiness, respect, responsibility, fairness, caring, and citizenship. Meanwhile, Lickona and davidson (2005: 84) explains 8 strenghts of character those are (1) long life learning and critical thinking; (2) perseverance and competent (3) social and emotional abilities; (4) ethical thinking; (5) the sense of respect and responsibility; (6) self-diciplinary; (7) democratic and contributive citizenship; and (8) owning spiritual strenght.

Those particular characters is an essential power which can be developed on human-beings to alter the growth of corruption, the anti-corruption character is being developed in line with formulation of the purpose of character of education, that is to planting habituation regarding good things hence, students can understand the right and the wrong, able to determine good value as well as an ability to implement it, good character of education (anti-corruption character) involves not only moral knowing aspect, but also loving good (moral feeling), and moral action (Lickona 1996: 96)

Anti-corruption character can be developed in line with the anti-corruption moral development, as the following statement of Berkowitz and Bier (2004: 73) "character (particularly anti-corruption character) is the complex set of psychological characteristics that enable an individual to act as a moral agent". If this matter can be addressed appropriately in students behaviour, that is to be a

diligent youngster, and to prioritize the values of wisdom in every deed (Battistich, 2011: 3). The formulation of the particular goal is actually in line with the goal that is expected during anti-corruption education course, that is to establish anti-corruption's trait in the personality of college student as well as raising the spirit and its competence as an agent of change in societal life and become clean and free of corruption threat in national life.

Henceforth, the limitation about anti-corruption education can be broadened. The primary foundation is anti-corruption education is not how much values of anti-corruption that is being taught but how solid the anti-corruption character that is possessed in the student. Starting from the the previous thought, poetries are being directed to anti-corruption development which can be used as a vehicle to enhance the understanding and the behaviour of college student towards corruption case in Indonesia, as well as skills in appreciating anti-corruption poetries in Indonesia. From here on, anti-corruption character is expected to be internalised on students so that they can be an exemplary figure forward in the life of nation and state which is clean and free from corruption's threat.

3 CONCLUSSION

From the above exposition, it can be gained as a conclusion that the book *Pengkajian dan Apresiasi Puisi* contains anti-corruption's value that can be inserted on students. Among anti-corruptions education values, the value of social justice is the most appeared value in the society. This happened due to the context of the particula book contains tremendous amount of social criticism poetries which highlights the matter of injustice as the impact of unhealthy governance.

Although it is not directly mentioned, the values of anti-corruption in the particular book can be set up as the vehicle to plant anti-corruption character on students. The selected poetries are chosen on the book of *Pengkajian dan Apresiasi Puisi* is dominant with the noble humanitarian values which are expected to give anti-corruption character empowerment. However, one of important notices in the study of particular book is the absence of direct connectivity between poetry and corruption case in Indonesia.

Therefore, suggestions to be forwarded from this study are among other things (1) lecturer is able to corelate noble values within the poetry with anti-corruption character empowerment on students; (2) the handbooks of poetry subject are expected to contain anti-corruption poetries to make the fighting spirits towards corruption through poetry can be planted on students; (3) college students are expected to have a deep attention towards corruption issue through empowering anti-corruption character on themselves.

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