

PARENTAL PARTICIPATION IN PROVIDING ANTI-CORRUPTION EDUCATION TO CHILDREN AS AN EFFORT TO PREVENT CORRUPTION IN THE CITY OF KUPANG¹

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ABSTRACT

Corruption is a very complex problem experienced by the Indonesian people. Compared to other provinces, Nusa Tenggara Timur (NTT) Province was the second most corrupt province in Indonesia. Therefore, this study focuses on cases of corruption that occur in Kupang, the capital of NTT province. There are many factors that support the spread of corruption cases in NTT. One of the factors highlighted in this study is the lack of understanding of the community, especially the family, in providing anti-corruption value, which is integrated with Protestant values, to children. The general purpose of this study was to find out the extent of parental participation in providing anti-corruption education to late childhood, as an effort to prevent corruption cases in Kupang. This study used a quantitative approach with descriptive survey research methods. Sampling was done using random sampling techniques. Data analysis was performed using descriptive statistics and cross-tabulation. Research subjects were 103 Protestant parents having children and living in Kupang City. The results show that parents' understanding of corruption is 93.20%. This means that most parents have a correct and accurate understanding of corruption. However, the parents' understanding of anti-corruption education is only 53.39%. 67.96% or 70 parents do not understand about nine (9) anti-corruption values, and only 32.03% or 30 parents understand them. Different levels of parents' education lead to differences in parental activity in providing anti-corruption education, especially in the depth of value and the material.

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Introduction

A Norwegian researcher says that corruption is a complicated phenomenon. Therefore, it needs to be tested and analyzed in multidisciplinary context using various theoretical models, such as displaying various survey results and analyzing every case and scandal of corruption separately, deeply, and thoroughly (in Bakonis et al, 2006). According to Hartanti (2007), there are nine factors that cause corruption behavior. The two most influential factors are weak religious education and lack of anti-corruption education. This study is interested in analyzing corruption cases from two interrelated viewpoints, namely psychology (education, family, and children) and religious values, especially Christian Protestant.

According to a report from Transparency International (TI), Indonesia is still ranked bottom in the category of the cleanest countries of corruption. This is seen from the Corruption Perception Index data. In 2015, Ilham Saenong, the Program Director of Transparency International Indonesia said that Indonesia was ranked 88th with a CPI score of 36. The score increased by two points from 2014 which was ranked 107th (Prasetyo, 2016). In the 2016 report, there were 176 countries observed. The countries in the top ranks in a row were Denmark, New Zealand, Finland, Sweden and Switzerland. Indonesia was ranked 90th with a CPI score of 37. The score was up one point, but rank down two ratings from 2015 (Transparency International Indonesia, 2017). From this data, it can be interpreted that there have been no significant changes from 2015 to 2016. According to Ilham in Tempo online (Prasetyo, 2016), CPI is not an instrument that can measure corruption significantly because the assessment is only limited to perception. According to Ilham, it is absolutely impossible to measure corruption because it is done in disguise.

In retrieving data for Kupang, the Capital of NTT province, the researchers used the results of the Indonesia Corruption Watch (ICW) study as a guideline. ICW, through its research, found that North Sumatra and NTT were the regions with the most corruption cases in Indonesia during the first semester of 2015 (Republika news online, 2015). ICW released that the corruption trend in NTT province in 2010-2016 was still classified as productive. The corruption trend in NTT shows 132 cases and a total of 328 suspects. The total value of state losses due to these cases reached IDR 971 billion. Then, from a total of 132 cases, statistics on corruption cases based on the top 5 sectors, regional finance sector dominated with 27 cases, followed by the sector of social funds with 16 cases, transportation sector with 16 cases, agriculture and plantations with 12 cases, and health sector with 11 cases. From the existing data, corruption practices were still committed in four institutions or agencies. The four institutions were the Government Agencies with 36 cases, the Regional Clean Water Company (PDAM) with 4 cases, the Regional General Hospital with 3 cases, and the Regional People's Representative Council with 2 cases (VoxNTT, 2017). In 2017, ICW issued a trend of corruption cases in every province in Indonesia and the results showed that NTT Province succeeded in getting out of the top 9 provinces with the most corruption (ICW, 2017). However, with the release of NTT from the top position of the province with the most corruption cases, it does not necessarily mean that corruption cases no longer occur or disappear significantly. Djohan (2018) found that NTT was ranked fifth for regional heads and / or deputy regional heads involved in corruption cases.

One of the reasons why corruption cases still occur in NTT lies in mistakes in efforts to eradicate corruption cases that still focus too much on fighting the corruptors alone (curative) and ignore the preventive efforts.

Therefore, the Government and the Corruption Eradication Committed (KPK) are developing efforts to improve and prevent corruption cases by conducting anti-corruption education in schools. The purpose of anti-corruption education (in Komalasari & Saripudin, 2015) is to instill anti-corruption understanding and attitudes. The idea of including anti-corruption material in the curriculum has received a positive reaction from educators. Of the 400 respondents, 87% agreed that anti-corruption material needed to be included in the curriculum. 200 respondents stated that anti-corruption education would have a more effective effect on controlling the attitude of corruption (ICW, 2008).

Based on the observations, prevention programs conducted within the family, in the form of anti-corruption education, have not been widely applied in Kupang. Education in the family is the main foundation before a child starts learning at school (formal education). Therefore, there should be a preventive action that moves from the basis of the problem by providing anti-corruption education that starts from within the family. According to Riana (in Hatimah, 2016), the family has an important role as the primary and first educator to provide basic education, attitudes and skills, such as religious education, manners, courtesy, aesthetics, compassion, security, the basis for complying with regulations and to instill good values and habits. However, the phenomenon occurring in the community shows that there are still many families that give all of their children's education responsibilities to school. Leiber et al (in Lestari, 2016) states that the process taking place in the family has a greater influence on children's self-development, such as reducing the number of problematic behavior and having life satisfaction.

The way of parents educate their children was determinant success factor of the developing character and values education in the family (Sukiyani & Zamroni, 2014). One

of the causes of the rampant corrupt behavior in Protestant culture and families in NTT lies in the way parents educate and instill the character, religion and anti-corruption values in their children. This can be seen from the results of research conducted by Bunga and Ekowarni (2010) that children in Kupang are very familiar with authoritarian parenting patterns, for example, every decision are regulated and determined by adults (parents and teachers), children have no right to ask questions, violence becomes the last choice when resolving a conflict, and children must obey all the adults want without being able to argue. All that conditions was eventually become accustomed and do not consider as wrong parenting style.

Researchers conducted a preliminary study by interviewing seven parents in Kupang. From the interview, it is found that parents in Kupang have sufficient understanding of corruption behavior. Parents assume that anti-corruption education is important, but it is not good to be discussed in depth especially to late childhood stages. Parents consider that children are still too young to understand corruption and anti-corruption education. In addition, parents still give more priority to earning a living rather than providing quality time to educate to children about anti-corruption values associated with Protestant teachings. Then, the researchers also interviewed the children of the 7 parents. The results obtained are that children do not understand deeply any form of corruption behavior. Children only know that corruption is not good and is related to stealing money.

Anti-Corruption education is one of the bottom-up approaches developed by the World Bank to increase public awareness of the dangers of corruption (in Simanjuntak, 2011). The main target of anti-corruption education is to create public awareness. Anti-corruption education not only teaches values but also provides information that supports the improvement of the people's understanding, especially

parents, by emphasizing important concepts and values using a two-way communication method. The aim of anti-corruption education is to build value and develop the capacity of the community (family) to be able to fight against corruption even their position as a layman (in Bakonis et al, 2006).

Based on that explanation, the focus of this research is to describe the level of parents' participation in implementing anti-corruption education which is integrated with the Christian Protestant values to their children. This is because education starts and lasts the longest in the family. The reasons of this research focuses on parents who are Christian Protestant, because based on the data from NTT Provincial Statistics Center (BPS) (2016), the highest percentage of religion followers in Kupang is Christian Protestant as much as 63.26%. As corruption is included in the extraordinary crime, it is necessary to do various ways to prevent the effect starts from the root of the corruption problem, which is the family as the foundation of anti-corruption and religious values education. The religious values contained in the Bible are mentioned in 1 Timothy 6:10 "For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs".

The general purpose of this study is to find out the parents participation in providing anti-corruption education to late childhood as an effort to prevent corruption cases in Kupang. The specific objectives of this study are to describe the parents' understanding of the corrupt behaviors and anti-corruption education; how to apply anti-corruption education in the family, and how the parents associate it with religious values. This research is preliminary research as a basis for further research in determining and implementing appropriate interventions to prevent corruption cases in Kupang.

Methodology

This study uses quantitative descriptive approach, with descriptive survey research method. Morissan (2014) states that survey research is one of the best methods available to social researchers who are interested in collecting data to explain too large population to be directly observed. Descriptive surveys attempt to explain or record conditions or attitudes happening at this time. Creswell (2015) states that in the survey design, researchers describe the tendency, behavior, or opinion of a population quantitatively by examining the sample population. Data analysis is conducted using descriptive statistics and cross tabulation. The questionnaire used in the study is an anti-corruption education questionnaire on parents using open and contingency questions. Morissan (2014) adds that contingency questions are sequential and related series of questions. This means that a question will be answered or not depending on the answer to the previous question. Research subjects are 103 parents who have children at late childhood stages, live in Kupang and Christian Protestant. Sampling is done using random sampling technique.

Results

Based on data obtained from 103 subjects, the researchers will describe the table of the average subject opinions and other tables that show parents' understanding and participation in providing anti-corruption education to their children.

Table 1. The whole opinion of subjects

No	Parents Opinion	Average Correct Answer	Percentage (%)
1	Understanding of corruption	95.6	93.20
2	Teaching on children about corruption and associated with Protestant values	88.4	85.43
3	Understanding of anti-corruption education	51.5	53.39

The table above shows that parents' understanding of corruption is 93.20%, which means that most parents have a correct and accurate understanding of corruption. The percentage of teaching to children about corruption and associated with Protestant

values is 85.43%, which means that parents have taught children about corruption from the view point of Protestant values. The percentage of understanding of anti-corruption education is 53.39%, which means that only half of the subjects understand anti-corruption education.

Table 2. Source of Information about Corruption

No	Source of Information about Corruption		Number	%
1	Mass Media	Newspaper, magazine	30	29.12
2	Electronic media	TV, news, radio	67	65.04
3	Socialization from the government	Campaign, KPK	4	3.88
4	School and campus	Teacher, lecturer	11	10.67
5	Close related person	Neighborhood, community, family	11	10.67
6	Social media	Facebook, Internet	17	16.50
7	Workplace	Investigator, office	4	3.88
8	Religious leaders	Priest	1	0.97
Total subject			103	100

From the table 2, it can be seen that the highest source of information about corruption is obtained from electronic media (TV and radio) as many as 67 subjects (65.04%), followed by mass media (newspapers and magazines) as many as 40 subjects (29.12%), social media (Facebook , Internet) as many

as 17 subjects (16.50%), schools or campuses and close related people get the same portion 10.67% with 11 subjects each, socialization from the government (KPK) gets 3.88%, campaigns and workplaces gets 4 subjects each and information from religious leaders gets the smallest percentage 0.97% or 1 subject.

Table 3. The Level of Biblical Understanding Associated with Corruption

No	The Level of Biblical Understanding Associated with Corruption	Number	%
1	Do not know	33	32.03
2	Remembering the Bible only	3	2.91
3	Remembering the theme of the Bible story only	26	25.24
4	Remembering the Bible and the theme	7	6.79
5	Remembering the Bible, chapter and verse completely	34	33

From table 3, it can be seen that 34 (33%) subjects can relate corruption with the teachings of the Bible completely and clearly. 26 (25.24%) subjects remember the theme of the Bible story which is related to corruption. 7 (6.79%) subjects only remember the Bible and the theme. 3 (2.91%) subjects remember the Bible. Then, 33 (32.03%) do not know the biblical understanding in relation to corruption.

Table 4. Sources of Information about Anti-Corruption Education

No	Source of Information		Number	%
1	Mass Media	Newspapers, magazines, books	14	13.59
2	Electronic Media	TV, news, radio	28	27.18
3	Socialization from the government	campaign, KPK, demonstration, village office	8	7.76
4	School and campus	teacher, lecturer	21	20.38
5	Close related person	neighbors, community, home, children	3	2.91
6	Social media	Internet	9	8.73
7	Workplace	Office	1	0.97
8	Religious leaders	Priest	0	0
Total subject			103	100

From Table 4, it can be seen that 27.18% of subjects get information about anti-corruption education from electronic media, 20.38% from school and campus, 13.59% from mass media, 8.73% from social media, 7.76% from the socialization from the government either through KPK or through campaign, 2.91% from close related people, 0.97% from workplace or office, and 0% from religious leaders.

Table 5. Anti-Corruption Values

No	Anti-Corruption Value	Number	%
1	Do not know	70	67.96
2	Answering 1-3 values	3	2.91
3	Answering 4-6 values	5	4.85
4	Answering 7-9 values	25	24.27
Total		103	100

From Table 5, it can be seen that 70 (67.96%) subjects do not know about anti-corruption values, 25 (24.27%) subjects know 7-9 anti-corruption values. 5 (4.85%) subjects know 4-6 anti-corruption values, and 3 (2.91%) subjects know 1-3 anti-corruption values.

Table 6. Cross Tabulation of the Percentage of Parents' Education and Opinions

Parents Opinion	Education (%)								
	No School	Primary School	Junior High School	Senior High School	Vocational School	Associate Degree	Bachelor's Degree	Master's Degree	Doctoral Degree
Explaining corruption to children <i>% of Total</i> <i>% within education</i>	0 0	3.88 80	2.91 42.85	41.74 70.49	3.88 80	1.94 100	16.50 94.44	0.97 33.33	0.97 100
Understanding the ban on corruption in the Bible <i>% of Total</i> <i>% within education</i>	0.97 100	3.88 80	3.88 57.14	35.92 60.65	3.88 80	0.97 50	16.50 94.44	1.94 66.66	0 0
Teaching the link between corruption and the ban on corruption in the Bible to children <i>% of Total</i> <i>% within education</i>	0.97 100	3.88 80	6.79 100	49.51 83.60	3.88 80	0.97 50	15.53 88.88	1.94 66.66	0.97 100
Knowing the term anti-corruption <i>% of Total</i> <i>% within education</i>	0 0	0 0	2.91 42.85	42.71 72.13	2.91 60	1.94 100	14.56 83.33	1.94 66.66	0.97 100
Understanding of 9 anti-corruption values <i>% of Total</i> <i>% within education</i>	0 0	0 0	0.97 14.28	21.35 36.06	1.94 40	0.97 50	6.79 38.88	0 0	0 0

From Table 6, it can be seen that the explanation of corruption in children is mostly carried out by parents with senior high school education (41.74%), followed by parents with Bachelor's Degree (16.50%), parents with elementary and vocational education (3.88%), parents with junior high school education (2.91%), parents with Associate Degree (1.94%), parents with Master's Degree and Doctoral Degree (0.97%), and parents who do not go to school do not explain to children about corruption at all.

In relation to indicators about the explanation of corruption in children, the highest percentage of 100% is obtained by parents with Master's and Doctoral Degrees, 94.44% by parents with a Bachelor's Degree,

80% by parents with elementary and vocational education, 70.49% by parents with senior high school education, 42.85% by parents with junior high school education, and 0% by parents who do not attend school, which means that they do not provide an explanation.

In terms of understanding of the ban on corruption in the Bible, the highest percentage of 100% is obtained by parents who do not attend school, 94.44% by Bachelor's Degree, 80% by elementary and vocational schools education, 66.66% by parents with Master's Degree, 60.65% by parents with senior high school education, 57.14% by parents with junior high school education, 50% by parents with Associate Degree, and 0% by parents with Doctoral Degree.

Regarding the question of teaching the link between corruption and the ban on corruption in the Bible to children, the highest percentage of 100% is obtained by parents who do not attend school, 94.44% by parents with Bachelor's Degree, 80% by parents with vocational and elementary education, 66.66% by parents with Master's Degree, 60.65% by parents with senior high school education level, 50% by parents with Associate Degree, and 0% by parents with Doctoral Degree.

Regarding the term anti-corruption, the highest percentage of 100% is obtained by parents with Doctoral and Associate Degrees, 83.33% by parents with Bachelor's Degree, 72.13% by parents with Senior High School education level, 66.66% by parents with Master's Degree, 60% by parents with vocational education, 42.85% by parents with Junior High School education level, and 0% by parents with Elementary School education level and no school.

With regard to the understanding of 9 anti-corruption values, the highest percentage of 50% is obtained by parents with Associate, 40% by parents with vocational education, 38.88% by parents with Bachelor's Degree, 36.06% by parents with Senior High School education level, 14.28% by parents with Junior high School education level, and 0% by parents with Doctoral Degree, Master's Degree, Elementary School, and those who do not attend school.

Discussion

Based on indicators of parental understanding of corruption, most subjects understand the term corruption properly. This can be seen clearly that corruption is an action or behavior that should not be done. With regard to teaching children about corruption associated with Protestant values, parents have done this by providing an understanding of corruption from the standpoint of Protestant values where one of the verses in Exodus 20:15

“do not steal”. Parents provide a fundamental understanding that corruption is contrary to God's will and command. The survey results, relating to understanding about anti-corruption, show that not all parents understand it correctly.

Based on the indicators of the sources of information on corruption, it is obtained the data that electronic media, mass media and social media ranked highest. This means that the rapid development of technology makes everyone able to access information very quickly, so it is not surprising that information about corruption is obtained more from the media than from parents. News about corruption always becomes the main consumption of news hunters. Information relating to corruption cases is always aired and reported every hour. Meanwhile, sources of information from the school, campus, workplace, family, and community get very little portion. From this data it can be seen that discussions and explanations about corruption are still rare to be taken and discussed in the family, education, and work area. This finding is in line with Juditha's opinion (2013) that society (parents) educates millennial (multimedia) generation who are affected by the digital era. If there is an imbalance between information sourced from the media and the social environment, the parents need to be guided to have media literacy skills. This means that they are intelligent in processing all information from the media, without forgetting information from the social environment.

Based on indicators of the level of biblical understanding associated with corruption, 32.03% of subjects answer that they do not know. This means that parents do not fully understand that instilling Protestant values to children will affect children's lives in the future and prevent children from engaging in the acts of corruption. Based on indicators of the sources of information about anti-corruption education, most subjects get the information from electronic media, mass

media, and school or campus environments. They get less information from the family environment, even though anti-corruption education should be obtained by the child first from the family, and then from other parties such as schools, campuses, church, government and society. The first institution responsible for anti-corruption education is parents, because parents are God's representatives on earth, so parents must be serious in educating children. When God entrusts children to be educated, this is an extraordinary trust because the children are personal property of parents who must be accountable to God and this is an eternal obligation. By being aware of this, parents should take a large portion of educating children including anti-corruption.

In Proverbs 22: 6, it is stated "educate young people according to the way that is right for them so that in their old age they will not deviate from that path". The word "educate" in Hebrew uses the imperative verb, *chanak* or *hanak*, which means begin or initiate. Thus this verse can be interpreted that God commands parents to educate their children in such a way when they are still young, so that children can start their lives on the right path (start a boy on the right road) (Proverbs: 1991). Children are a gift from God. A child is a sweet burden (Tong, 2000). A child gives meaning to the future of the parents, so that the parent's struggle is for children. Because there are children, the future of parents is guaranteed. Because there are children, the community has a future. Therefore, it is important to give anti-corruption education to children from an early age so that this becomes provision later on when children become adults.

In addition, it is obtained data that religious leaders (priests) have not been maximal in providing information related to anti-corruption education. Whereas the task of religious leaders (priests) is to carry out teaching to the congregation through understanding the Bible, praying and blessing, admonishing and

directing, strengthening and entertaining. This task is carried out with the aim that God's people get a good life both spiritually and physically (Borrong, 2015). It must be admitted that despite efforts by the church to teach anti-corruption to the congregation through sermons, the result is very minimal and not profound. Based on the observation, on July 5th, 2018 the entire Masehi Injili Churches in Timor (GMIT) in NTT preached the story of Ananias and Sapphira in the Story of 5 Apostles as a form of teaching to the congregation to fight against corruption. However, this discussion is still in general and less applicable for children and families. In addition, the church just begins to build awareness of the congregation to fight corruption through the simplicity values. The application starts from church activities that are made in simple way and do not incur large costs by appealing to priests not to live in luxurious lifestyle, cutting costs that are not in accordance with church rules and serving local food at church events.

Based on indicators of anti-corruption values, it is found that 67.96% or 70 subjects do not know about nine (9) anti-corruption values, and only 32.03% of subjects know them. This means that parents' understanding of these 9 values is still minimal. Family is the basis of children's intellectual and moral development. Educating and nurturing children properly will have an impact on children who grow up with strong characters (Lickona, 2016). Dimmerman (2009) adds that family is the first school of life in which children learn about love, commitment, sacrifice, faith, and other positive values as the basic foundation of social institutions. However, the reality in the community shows that not all parents are aware of these important tasks and roles. Therefore, Baumrind & Thompson (in Brooks, 2011) expect parents to make investments and lasting commitment to all periods of long development in a child's life. From this data, it can be seen that, in terms of understanding, only few

subjects who understand, much less to the stage of implementation of 9 anti-corruption values to children. Thoomaszen (2016) adds that cognitive factors (knowledge / mindset) have an important role in behavioral and environmental changes. This process is often called mental revolution or change in mindset. So, within the family (parents) also need to experience a mental revolution in providing anti-corruption education to children in order to prevent the spread of corruption cases.

Based on the cross tabulation between education and parents' opinions, it is found that parents, who have an educational background from elementary to post-graduate (S1, S2 and S3), have played a role in providing understanding of corruption to children and providing anti-corruption education to children. Regarding the level of education, the parents' activities in providing anti-corruption education also differ in the depth of the value and material. This can be seen in the indicators of parents' understanding of the prohibition of corruption in the Bible. From this data, it is found that parents with education levels from elementary to Master's Degree have a good understanding, while parents with Doctoral Degree do not know each verse and articles in the Bible directly related to corruption. But parents with doctoral education keep trying to link corrupt behavior with the prohibition in the Bible. This can occur due to a lack of understanding of corruption from the perspective of the Bible. In general, Protestant parents give fully obligation to the church to give understanding to children about the Bible, so children assume that religion is only a routine. As a result, when they grow up they have no strong faith not do improper behavior.

According to the Protestant view, parents need to know and understand that their success in educating children is the result of collaboration between parents and God. Children must be told about the truth of God's Word, given good faith education, Sunday

school and pray. Parents must try to do their best, but do not forget that God, through the work of the Holy Spirit, is able to move and foster faith in the hearts of children. With strong faith, there will grow a child who is obedient, lives right, and is able to show anti-corruption behavior. The important role that parents must play in educating their children is to become a role model for their children. Parents must remember that the character starts from the encounter of children with the Christ. Therefore, parents must bring children to Christ from an early age (Hendra, 2015). This opinion can also be used as a practical solution that can be applied by parents in Protestant families in Kupang.

From the results, it is obtained data that parents with higher education level understand corruption properly, but their understanding of anti-corruption education is still minimal, because parents are not aware of the dangers that will threaten their children when they grow up. Meanwhile, parents with lower education, such as elementary schools and those who never go school, do not provide anti-corruption education to children because of their lack of knowledge. This finding is in line with the results of the research conducted by Wu (in Sengga, Koten, & Kiling-Bunga, 2017) that higher level of parental education does not have a direct effect on the quality of involvement and care for children, but the lower parental education have a direct effect on childcare.

This research is preliminary research as a basis for further research and determination of appropriate intervention programs to reduce corruption cases from an early age. From various descriptive data and cross tabulation result, it can be concluded that the level of parents' understanding of corruption is good, but the parents' understanding of anti-corruption education integrated with Protestant values is still considered poor. In addition, the topic of discussion on corruption is also more widely obtained from various media.

Meanwhile, the roles of families, educators, and religious leaders are still less active. Therefore, prevention efforts in the form of socialization, seminars, workshops, and discussions about anti-corruption education need to be carried out by various parties such as government, educators, religious leaders, and NGOs related to anti-corruption.

Conclusion

Cases of corruption are the most dangerous and difficult crime to deal with at this time. There are many losses suffered by the state due to corruption cases. Therefore, various collaborative efforts need to be made from various disciplines such as psychology and theology to prevent this corrupt behavior from appearing in a person. One of the preventive action is by providing anti-corruption education that is integrated with Protestant values. Before the implementation of corruption prevention, the researchers describe the role of parental participation in providing corruption education to children from an early age in Kupang. The results show that the parents' understanding of anti-corruption education is still very low.

From these findings, it is suggested that there be cooperation among various parties such as government, educators, religious leaders, NGOs, and the whole community to eradicate and prevent corruption cases from the roots, that is, the family. The parties concerned, such as religious leaders, educators, and the government, need to conduct socialization, seminars, workshops, and discussions about anti-corruption education to parents as a form of prevention. It is suggested that further researchers develop this research by using qualitative approaches and experiments to get richer and more useful data.

As a preventive measure, it is suggested Protestant parents in Kupang involve their children in family worship consistently and continuously. During the worship, parents can give understanding of anti-corruption through

the God's word. In addition, parents can teach how to pray and instill the value of fear of God so that the children will not commit the slightest act of corruption. Moreover, parents can teach children practical ways not to engage in corrupt behavior by not taking friends' property, not cheating on tasks, speaking honestly, and taking simple life that can be seen from lifestyle, dress and eat simple meals. Parents need to instill a diligent attitude, willingness to try, enjoy every difficult process and to work hard on children so that there is no instant or fast-paced desire.

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