

Training: Anti-Corruption Educational and Cultural Communication Strategy with a Pragmatic and Approach *Communal Challenge*

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Abstract

Currently, corruption has permeated various levels of administration, including at the village level such as Selomarto Village, Giriwoyo District, Wonogiri Regency. Both village officials and the general public are involved in daily corrupt practices, posing significant challenges to the integrity of village fund management. To address this issue, Training on Communication Strategies for Anti-Corruption Education and Culture was conducted with a Pragmatic and Communal Challenge Approach as part of Community Engagement in the Village. The results of this engagement indicate that the implemented communication strategy successfully increased awareness, participation, and commitment of Selomarto Village community members in combating corruption. The community effectively implemented strict oversight of village funds and conducted sustained social campaigns, building a strong anti-corruption culture. The commitment of the PKK Empowerment and Family Welfare Community in Selomarto Village as a change agent in corruption prevention serves as an inspiration to other regions, although ongoing challenges such as continuous support from various stakeholders remain a primary focus. Therefore, efforts to sustain local governance integrity and continuity should be continuously promoted to ensure the positive effects of this engagement continue to grow and serve as a positive example for other communities in building a clean and transparent governance system.

Keywords: Educational Communication, Anti-Corruption Culture, Pragmatic Approach, Communal Challenge.

INTRODUCTION

Based on Pancasila and the 1945 Constitution, which respects human rights and ensures that all citizens have the same position before the law and government, and are obliged to uphold the law and government without exception. The law determines what must and may be done and what is prohibited. The target of the law is not only the person who breaks the law, but also the possible legal actions that occur and the state's tools for acting according to the law. This kind of law enforcement system is a form of law enforcement. The development process can bring progress in society, but it can also cause changes in social conditions that have negative impacts, especially in increasing criminal acts that disturb society. One of the criminal acts that is widely discussed today is corruption [1]

Corruption is a crime committed with full calculation by people who consider themselves educated and knowledgeable. Corruption can occur in situations where a person holds a position that involves the distribution of funds and has the opportunity to misuse them for personal gain. Corrupt practices include every action carried out by members or officials

(Nadiatus Salama, 2010). Seen from the perspective of the perpetrators of corruption, their reasons for carrying out these actions can come from internal drives, such as the desire, intention, or awareness to do so. A person with weak morals is more susceptible to being driven to commit corruption due to temptation. This temptation can come from superiors, co-workers, subordinates, or outside parties served by the employee. If a person's income is not sufficient for reasonable living needs, then he will try to find additional income. Efforts to seek additional income can be a form of corruption, such as corruption of time, thoughts and energy. For example, during working hours, time, thoughts and energy that should be used for official purposes are instead used for other purposes. Urgent needs such as family needs, paying debts, expensive medical expenses, and children's school fees can be an incentive for someone with a small income to commit corruption. Apart from that, the consumer lifestyle in big cities which requires luxury cars, luxury houses, expensive clothes and expensive entertainment makes the meager income increasingly insufficient. This

lifestyle can also encourage someone to commit corruption if the opportunity arises .

The large number of corruption cases in this country has caused unrest and anxiety among the public. Almost all government agencies in Indonesia have been involved in corruption cases. Corrupt practices have undermined the life of the Indonesian nation and state since independence. This crime continues to grow and becomes more rampant, destroying various aspects of national and state life [2].

Corruption has a detrimental impact on Indonesia in various aspects. In the economic sector, corruption hampers economic growth because funds that should be used for development are misused. This results in inadequate infrastructure and poor public services. In the social aspect, corruption increases injustice and social inequality. It is increasingly difficult for poor communities to access basic services such as education and health because allocated resources do not reach those who need them. Politically, corruption undermines public trust in the government and public institutions. This can cause political instability and reduce citizen participation in the democratic process. Apart from that, corruption hinders law enforcement because law enforcement officers who are supposed to take action against perpetrators of corruption actually get involved. Overall, corruption in Indonesia hinders the country's development, creates injustice, and undermines public trust in the government and state institutions [3]. Corruption always has negative consequences for the democratization and development process, because corruption has delegitimized and reduced public trust in the political process through money politics. Corruption has also distorted decision making on public policy, lacked public accountability and denied the *rule of law*. On the other hand, corruption causes various development projects and public facilities to be of low quality and not in accordance with proper needs, thus hampering long-term sustainable development [4].

Corruption law enforcement in Indonesia still faces many challenges and has not yet shown the clarity expected by society [5]. Even

though there are various laws and institutions tasked with eradicating corruption, their implementation is often inconsistent and seems half-hearted. Corruption cases involving high-ranking officials often drag on without a clear resolution, while the sentences imposed are often considered too light compared to the damaging impact caused by corruption itself [6]. Lack of coordination between law enforcement agencies, political intervention, and weak integrity at various levels of government further exacerbate this situation [7]. As a result, people lose confidence in the legal system and feel pessimistic about the state's ability to eradicate corruption effectively [8]. Without firm and transparent law enforcement, corruption will continue to be a chronic disease that hinders the nation's progress and prosperity [9].

Corruption is a crime that affects various interests, including human rights, state ideology, the economy, state finances and national morals, making it difficult to overcome. This is because many perpetrators of corruption go free from punishment or only receive light sentences that are disproportionate to the losses they cause. Corruption is difficult to uncover because the perpetrators often use sophisticated technology and is usually carried out covertly and organized by more than one person. In Indonesia, corruption continues to increase every year, both in terms of the number of cases, the magnitude of state losses, and the quality of crimes which are increasingly systematic and widespread in all aspects of people's lives [10].

In 2023, Indonesia recorded 791 corruption cases with the number of suspects reaching 1,695 people and state losses amounting to IDR 28.4 trillion. The most corruption cases occurred in the village sector, with 187 cases and state losses amounting to IDR 162.25 billion, most of which were related to the allocation of village funds in accordance with Law No. 6 of 2014 concerning Villages. The government sector is in second place with 108 cases, resulting in state losses of IDR 630.83 billion, followed by the utilities sector with 103 cases. This high number of corruption

cases shows that eradicating corruption is still a big challenge for Indonesia (Databoks, 2023).

Nowadays, corruption cases have begun to spread even to the village level [11]. including Selomarto Village, Giriwoyo District, Wonogiri Regency. This widespread corruption harms society because it hinders their access to the public resources and services they should enjoy.

Corruption cases are not only carried out by village officials, but also by the community in everyday life. This fact is one of the reasons why corruption is difficult to eradicate, coupled with weak law enforcement. Lack of coordination or disagreement in efforts to eradicate corruption between state institutions makes law enforcement in corruption cases increasingly difficult to resolve. Therefore, communication and a common perspective in eradicating corruption are very important [12].

Corrupt practices damage the country and prevent many Indonesian people from enjoying its natural wealth. This is clearly very detrimental to the nation. Unfortunately, not all people care about the rampant corruption in Indonesia; many are indifferent. Village communities actually have an important role in breaking the chain of corruption in Indonesia. However, until now, the right formulation for eradicating corruption has not been found [13].

One of the main challenges in eradicating corruption is the lack of public awareness and understanding of the bad impacts of corruption and effective ways to prevent it. Village communities, in particular, have a strategic role in breaking the chain of corruption, but are often trapped in an attitude of indifference. This is exacerbated by weak law enforcement and lack of coordination between relevant institutions in efforts to eradicate corruption.

Pragmatic and communal approaches become very relevant in this context. The pragmatic approach [14] emphasizes practical and direct solutions that can be implemented by the community, while the communal approach [15] mobilizes the strength of the community to work together to face the

challenges of corruption. An effective communication strategy is very necessary to convey anti-corruption educational and cultural messages to the public.

The Family Empowerment and Welfare Community (PKK) of Selomarto Village has great potential in supporting this effort. The PKK, with its network and influence among village communities, can be an effective agent of change in spreading the values of integrity and transparency, but to date, there has been no appropriate and structured formulation for utilizing the PKK's role for anti-corruption campaigns in this village. Therefore, an educational communication strategy and an anti-corruption culture that is based on a pragmatic and pragmatic approach is needed for the Selomarto Village PKK Community. This strategy is expected to increase community awareness, participation and commitment in eradicating corruption, as well as encouraging the formation of a strong and sustainable anti-corruption culture at the village level [16].

Community Service is very important because it can increase community awareness, participation and commitment in fighting corruption. Through effective communication strategies, the public can better understand the negative impact of corruption on their daily lives [17]. The pragmatic approach allows the implementation of concrete solutions that can be implemented immediately, while the approach of communal *challenge* strengthens a sense of togetherness and collective responsibility in eradicating corruption. Apart from that, this community service also increases the capacity and skills of the community, especially the PKK community, in recognizing, preventing and reporting acts of corruption. By strengthening networks and collaboration between various parties and building trust and credibility among community members, this community service will create a sustainable culture of integrity and eradicate corruption from the grassroots.

This Community Service offers significant innovation in the approach to preventing corruption. Compared to conventional

approaches, this training differentiates itself by adopting

a pragmatic approach that not only provides theoretical understanding, but also encourages the practical application of anti-corruption strategies in everyday life. Effective communication is the main focus, teaching participants how to convey anti-corruption messages clearly and persuasively in various social and cultural contexts. In addition, this training also integrates local cultural values, ensuring the relevance of corruption prevention strategies to the social context and values that are known and respected by the local community. Approach *Communal Challenge* is one of the most important aspects of this training, enabling participants to learn collaboratively and motivating active participation in joint efforts against corruption. Rewarding and recognizing participants' contributions is also an important part, strengthening motivation and social solidarity in building a more honest, transparent and dignified society. Thus, this training not only provides knowledge and skills, but also empowers participants to become effective agents of change in fighting corruption and building a strong culture of integrity in society.

IMPLEMENTATION METHOD

This Community Service Partner is Selomarto Village, Giriwoyo District, Wonogiri Regency. Participants in this Community Service program are the Family Empowerment and Welfare Community (PKK). The solution offered to partners is to provide direct education and training (Barda & Aryono, 2023). The methods chosen to carry out these activities include:

a. Pragmatic Approach

The pragmatic approach to communication emphasizes the importance of context in influencing the understanding and interpretation of meaning in conversation. In contrast to the semantic approach which focuses on the literal meaning of words, the pragmatic approach looks at how meaning can change based on the situation, background, and shared knowledge between the speaker and listener. This

approach pays attention to various aspects such as the context of the physical situation, social background, and shared knowledge held by the speaker and listener. In addition, the pragmatic approach also considers the intent behind the utterance and how this intent may differ from the literal meaning of the words used. Implicature, or information conveyed implicitly, is also an important concept in pragmatics. This includes information that is not stated explicitly but can be understood from the context or method of delivery. In addition, speech acts, namely the concept that speaking not only conveys information but also carries out actions, is another aspect that is considered in the pragmatic approach. Politeness, or the way of using language to demonstrate good manners and maintain social relationships, is also part of pragmatic analysis. The pragmatic approach is very useful in understanding everyday interactions and helps explain why communication can fail or be misunderstood. This approach provides a framework for analyzing how language is used in real contexts, not just according to grammar rules or dictionaries [14]. The pragmatic approach has a close relationship with communication strategy because both focus on how meaning is produced and understood in a particular context. In communication, understanding context is very important to convey messages effectively. The pragmatic approach emphasizes the importance of the situation, cultural background, and the relationship between speaker and listener in the interpretation of messages. The maxims of conversational principles from [18] consist of the maxim of quantity (give enough information), the maxim of quality (give correct information), the maxim of relevance (give relevant information), and the maxim of manner (give information in a clear way), can be used as an approach in delivering good communication strategies.

b. Approach *Communal Challenge*

Communal challenge is a challenge or activity carried out together by a group of people or community to achieve certain goals. This challenge is designed to motivate community members to work together, share experiences, and support each other in achieving the set targets[19].

Communal challenge This is nothing but a social challenge in implementing Pancasila values to prevent anti-corruption in the village. This challenge is very interesting, which starts with a game of swapping paper which has been filled with writing and pictures in turns. Then the Facilitator appointed several participants to come forward and be challenged to convey the meaning of the writing and pictures which were put together using poetry and songs. The important meaning of this game is the importance of togetherness amidst differences and imperfections. Next, participants are challenged within 1 (one) week to make changes in implementing an anti-corruption culture starting from the family and social levels. Participants were also given the challenge to disseminate information on social media about strategies to prevent corruption starting from themselves. Then the Facilitator gives *rewards* or gifts to participants like most.

Communal challenge is an innovation in social approach that integrates Pancasila values and legal principles to fight corruption at the village level. In this context, a community or group of people works together in a series of activities designed to motivate, support and form a collective awareness of the importance of integrity and compliance with the law. This approach not only explores the role of Pancasila as the moral foundation of the Indonesian nation, but also explores the contribution of legal science in encouraging compliance with regulations aimed at realizing social justice. Pancasila, as a philosophy of life and state ideology, places fundamental values such as Belief in One Almighty God, Just and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in

Deliberation/Representation, and Social Justice for All Indonesian People as the foundation in every social action. Communal Challenge uses these values as a guide in designing activities that can build solidarity and unity in facing social challenges, including corruption, which often poses a threat to the progress of society. In its implementation, a *Communal challenge* often begins with collaborative activities such as exchanging ideas through writing or drawing, which is then bridged with artistic expression such as poetry or song. This process is not only to build creativity but also to stimulate in-depth discussions about the social problems faced by the community, including the negative impact of corruption on daily life. Through this activity, participants are invited to reflect on the importance of togetherness amidst differences and acknowledge the imperfections that exist in efforts to prevent corruption. Furthermore, *Communal challenges* encourage participants to apply the values and principles learned in everyday life. Participants are given the challenge to take an active role in strengthening an anti-corruption culture in their respective environments, both from the family and social levels. They are encouraged to develop corruption prevention strategies that can be implemented in daily practice, such as increasing transparency, accountability and integrity in every action and decision.

Legal aspects are also an integral part of *Communal challenge*. This. Participants are not only invited to understand the legal concepts underlying anti-corruption regulations, but also to make compliance with the law a binding principle in every social interaction. In this way, they can internalize the importance of compliance with the rule of law as a concrete effort to fight corruption and build a more just and dignified society. On the other hand, collaboration in Communal challenges strengthens social solidarity. Through this activity, the community learns to support and motivate each other in joint efforts to

achieve goals that are bigger than just individuals. By harnessing collective power, they can overcome complex social obstacles, including resistance to change and rejection of the ethical values that underlie corruption prevention.

Lastly, awards or prizes given to participants with the best contributions can serve as a form of appreciation for their efforts in encouraging positive change. This prize is not only an award for individual creativity or hard work, but also as recognition of their commitment to the values of Pancasila and legal principles in maintaining integrity and overcoming corruption. Thus, *Communal challenge* which integrates the values of Pancasila and legal science not only as a social activity, but also as a concrete step in building collective awareness, strengthening social integrity, and encouraging compliance with the law in a joint effort to create a just and civilized society.

RESULTS AND DISCUSSION

The implementation of this community service activity was carried out by Lecturers at the Undergraduate Law Study Program and by the English Undergraduate Study Program at Duta Bangsa Surakarta University with the First Resource Person, namely Aris Prio Agus Santoso, SH., MH, and the Second Resource Person, Rhmadiyah Khadifa Abdul Rozzaq Wijaya, S, Pd., M. Li. The partners of this community service are Selomarto Village, Giriwoyo District, Wonogiri Regency. Participants in this Community Service program are the Family Empowerment and Welfare Community (PKK). The implementation of this community service was carried out on September 20, 2024 to October 20, 2024. *offline*. Participants in this Community Service are the Community Family Empowerment and Welfare (PKK) The village numbers 60 people.

When conducting a preliminary survey, the facilitator team received information from one of the village residents who did not wish to be named that in 2018 the Village did not

implement transparency in the use of Village assistance funds.

This is what underlies the facilitator team to carry out community service with an anti-corruption theme. Based on a questionnaire distributed to the Community Family Empowerment and Welfare (PKK), the average member of the community understands what corruption is and how to prevent it. Nevertheless, to strengthen the integrity of society in particular Community Family Empowerment and Welfare (PKK), the facilitator team held training: Anti-Corruption Educational and Cultural Communication Strategy with a Pragmatic and Pragmatic Approach *Communal Challenge*.



Picture. 1 Direction and Explanation of Material by Resource Person



Figure 2. Communication Simulation with a Pragmatic Approach



Picture. 3 Interaction *Communal Challenge*

Post-Training "Anti-Corruption Educational and Cultural Communication Strategy with a Pragmatic Approach and *Communal Challenge*" for the PKK Community in Selomarto Village, Giriwoyo District, Wonogiri Regency, which has been observed for 1 (one) week showing a significant impact in efforts to eradicate corruption at the local level, including:

- a. Through a pragmatic approach, the Selomarto Village community is able to implement concrete solutions in daily life to prevent corrupt practices, namely by strengthening supervision of village funds, transparency in budget use, and increasing accountability in every village development activity. These steps not only reduce opportunities for corrupt practices, but also build community trust in village government.
- b. Approach *communal challenge* has succeeded in building collective awareness and shared responsibility in fighting corruption. Through joint campaigns by the PKK Community on social media, it is able to create a strong and sustainable anti-corruption culture among the surrounding village communities. The Selomarto Village PKK community can discuss and exchange experiences about the importance of integrity and accountability in managing public resources.

After the training, the Selomarto Village Family Empowerment and Welfare Community (PKK) showed a strong commitment to jointly prevent, overcome and create an anti-corruption culture. From its beginning as part of an initiative to raise awareness of the importance of integrity and transparency in managing village funds, PKK members have been actively involved in various activities. They carry out strict supervision over the use of the village budget, ensuring that every rupiah is allocated appropriately and efficiently for the benefit of the community. Together, they hold regular

meetings to discuss corruption-related issues, share experiences, and seek practical solutions in prevention efforts. Apart from that, the Selomarto Village PKK has also initiated educational campaigns to increase public awareness of the dangers of corruption and the importance of playing an active role in maintaining the cleanliness of village administration.

These concrete steps not only build the foundation for preventing corruption at the local level, but also create a culture where every citizen feels responsible for maintaining integrity and accountability in all aspects of village life. With a strong commitment from the PKK and full support from the entire community, Selomarto Village is increasingly becoming an example for other regions in efforts to create a clean government with integrity.

CONCLUSION

In the discussion, it can be concluded that the anti-corruption educational and cultural communication strategy uses a pragmatic and *communal challenge* has provided positive results in increasing awareness, participation and commitment of the Selomarto Village community in fighting corruption. Through a pragmatic approach, the Selomarto Village community was able to implement stricter supervision of village funds, increase transparency and accountability in village development, and build trust in village government. Meanwhile, the communal challenge approach has succeeded in building collective awareness through social media campaigns and regular discussions, creating a strong and sustainable anti-corruption culture in society. The PKK's commitment in Selomarto Village in preventing corruption shows that community participation and active commitment are very important in fighting corruption, making this village an example for other regions in building clean government and integrity. The PKK community as an agent of change at the local level has succeeded in playing a strategic role in turning a blind eye. chains of corruption and promoting the values of integrity at all

levels of society. However, challenges still remain in maintaining this momentum and ensuring that efforts to eradicate corruption are sustainable and not just a passing activity.

SUGGESTION

The suggestions given for community service are: Continuous support is needed from various parties, including local government, community institutions, and all village residents to ensure that the positive results of this community service can continue to be improved and become an example for other regions in efforts to build a clean and transparent government structure.

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