The Role and Involvement of Student Organizations in the Anti-Corruption Movement at Islamic Higher Education Institutions: A Case Study of STAIN Bengkalis

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	ABSTRAK
Kata Kunci: *Gerakan Antikorupsi, Organisasi Mahasiswa, Kompetensi Antikorupsi, Whistleblowing, STAIN Bengkalis.* .	*Penelitian ini menganalisis peran organisasi mahasiswa STAIN Bengkalis dalam gerakan antikorupsi berdasarkan standar kompetensi Keputusan Dirjen Pendis Nomor 5783 Tahun 2019. Menggunakan metode deskriptif kuantitatif dengan teknik sensus terhadap 29 organisasi, hasil penelitian menunjukkan adanya kesenjangan kompetensi yang signifikan. Kompetensi individual (mencegah diri sendiri) sangat tinggi mencapai **98.6%**, namun menurun pada kompetensi sosial (mencegah orang lain) sebesar **82.8%**, dan terendah pada kompetensi mendeteksi serta melaporkan korupsi (whistleblowing) sebesar **75.9%**. Temuan ini mengindikasikan bahwa gerakan antikorupsi mahasiswa masih bersifat defensif-personal (kesalehan individu) dan belum bertransformasi menjadi gerakan ofensif-sistemik, sehingga memerlukan penguatan aspek advokasi dan perlindungan pelapor.*
	ABSTRACT
Keywords: *Anti-Corruption Movement, Student Organizations, Anti-Corruption Competence, Whistleblowing, STAIN Bengkalis*	*This study analyzes the role of STAIN Bengkalis student organizations in the anti-corruption movement based on the Decree of the Director General of Islamic Education Number 5783 of 2019. Employing a quantitative descriptive method with a census of 29 organizations, the results reveal a significant competency gap. Individual competence (self-prevention) is very high at **98.6%**, but declines in social competence (preventing others) to **82.8%**, and is lowest in detection and whistleblowing competence at **75.9%**. These findings indicate that the student anti-corruption movement remains defensive-personal (individual piety) rather than offensive-systemic, highlighting the urgent need for stronger advocacy and whistleblower protection mechanisms*
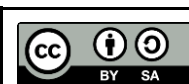
INTRODUCTION

Corruption in Indonesia is still categorized as an *extraordinary crime* that requires comprehensive handling, not only through law enforcement but also through systematic prevention efforts. Although Indonesia's *Corruption Perception Index* (CPI) score has shown fluctuation—standing at 38 in 2018—this figure indicates that corrupt practices remain a fundamental challenge hindering national development. Over time, corruption eradication has undergone a paradigm shift that no longer relies solely on law enforcement agencies but emphasizes public participation and preventive strategies

through education, as mandated in Presidential Regulation Number 54 of 2018 concerning the National Strategy for Corruption Prevention.

Higher education institutions play a central role in breaking the chain of corruption through Anti-Corruption Education. Students, often referred to as *agents of change*, are expected not only to act as watchdogs of public policy but also to possess strong personal integrity [1]. However, empirical reality shows a gap between student idealism and daily behavior on campus. Various studies indicate that academic dishonesty, such as plagiarism, cheating, and data falsification, is still prevalent among Indonesian students and has the potential to become the seed of corrupt behavior in the future[2]. This phenomenon confirms that cognitive knowledge about the dangers of corruption has not been fully internalized into anti-corruption character.

In the context of Islamic Higher Education Institutions (PTKI), the Ministry of Religious Affairs has responded to this urgency through the Decree of the Director General of Islamic Education Number 5783 of 2019 concerning Guidelines for the Implementation of Anti-Corruption Education. This regulation establishes specific competency standards that PTKI students must possess, which include individual competence (preventing oneself), social competence (preventing others), and the competence to detect corrupt acts. The implementation of this regulation is crucial at STAIN Bengkalis, given its strategic position in a border area prone to integrity challenges.

However, preliminary observations at STAIN Bengkalis indicate behaviors that are counterproductive to the anti-corruption spirit, such as dishonesty in exams, manipulation of lecture permits, and indications of misuse of student activity funds. Student Organizations (Ormawa), which are supposed to be laboratories for integrity-based leadership, are instead vulnerable to exposure to maladministration practices that resemble corrupt behavior. Previous research conducted by Hasan and Daniel emphasized the importance of active student roles in corruption prevention, but few have specifically measured the effectiveness of student involvement based on the competency standards of Dirjen Pendis No. 5783 of 2019[3].

Based on this urgency, this study aims to analyze the role and involvement of STAIN Bengkalis student organizations in the anti-corruption movement. The analysis focuses on three main dimensions of competence: the ability to maintain self-integrity, the courage to prevent others from committing corruption, and the ability to detect potential corruption. This research is expected to provide an empirical evaluation of the extent to which anti-corruption values have been institutionalized within the culture of student organizations in the PTKI environment.

METHOD

This study employs a quantitative approach with a descriptive research design. This approach was selected to explain current phenomena by collecting numerical data and

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[1] Abdul Karim, "Peran Mahasiswa Dalam Pencegahan Korupsi Melaui Pendidikan Antikorupsi Di Perguruan Tinggi," *JPeHI (Jurnal Penelitian Hukum Indonesia)* 4, no. 2 (2024): 25–49.

[2] Herdian Herdian and Itsna Nurrahma Mildaeni, "Academic Dishonesty Based on Religiosity among Muslim Students in Indonesia," *Cultura Educación Sociedad* 13, no. 1 (2022): 9–18; Arum Prastiwi, Sari Atmini, and Hisky Ryan Kawulur, "Fraud Hexagon and Dark Personality Traits in Academic Dishonesty: Evidence from Indonesian Accounting Students," *JIA (Jurnal Ilmiah Akuntansi)* 10, no. 1 (2025): 55–69.

[3] Luh Putu Swandewi Antari, "Peran Mahasiswa Dalam Upaya Pencegahan Korupsi," *Jurnal Hukum Saraswati* 4, no. 1 (2022): 70–84.

analyzing it using mathematical or statistical methods [4]. Specifically, the descriptive design is used to provide a systematic, factual, and accurate description of the facts and relationships between the investigated phenomena—in this case, the role and involvement of students in the anti-corruption movement [5].

This study is a field research project conducted at the State Islamic College (STAIN) Bengkalis. The research was carried out over a period of six months, from May to October 2022.

The population in this study comprises all Student Organizations (Ormawa) within the STAIN Bengkalis environment, totaling 29 organizations. Given the relatively small population size (under 30 subjects), the sampling technique used is saturated sampling (census sampling), where all members of the population are included as research samples without exception. This is done to avoid bias and ensure that the data obtained is representative of the actual population conditions [6].

Primary data were collected through the distribution of closed-ended questionnaires (*angket*) structured based on a Likert scale to measure the respondents' attitudes, opinions, and perceptions. The instrument was distributed online via Google Forms to 29 student organization representatives. Additionally, documentation techniques were employed to gather secondary data, such as organizational profiles, regulatory documents, and relevant activity archives, to support the validity of the primary data.

Data analysis was performed using descriptive statistics to process the quantitative data from the questionnaires, which are presented in the form of percentages and frequency distribution tables. To deepen the interpretation, the data were also analyzed using the interactive model as developed by Miles, Huberman, and Saldana[7]. This model consists of three concurrent flows of activity: (1) Data Condensation, which involves the process of selecting, focusing, and simplifying data; (2) Data Display, which is the organized assembly of information to permit conclusion drawing; and (3) Conclusion Drawing/Verification.

RESULT AND DISCUSSION
Pendidikan Anti Korupsi dan Penyebab terjadinya Korupsi

According to Prof. Dr. H. Andi Hamzah, SH, corruption comes from the Latin *"Corruptus"* or *"Corruptio,"* which means badness, damage, rottenness, inappropriateness, depravity, and immorality.[8] Furthermore, Syed Hussein Alatas explained that acts that can be classified as corruption include extortion, bribery, abuse of trust or position for personal gain, and nepotism [9]

According to Sakinah, corruption is the abuse of authority and power to enrich oneself, others, a group, or a faction. All of this constitutes a betrayal of one's trust and

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[4] J. W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage Publications, 2014).

[5] Sugiyono, *Metode Penelitian, Kuantitatif, Kualtatif Dan R&D* (Bandung: Alfabeta, 2017).

[6] Pendidikan Pendekatan Kuantitatif, *Metode Penelitian Kunatitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2019).

[7] A. Huberman, M. B. Miles, and J. Saldana, *Qualitative Data Analysis a Methods Sourcebook* (California: Sage publications, 2019).

[8] A. R. Sriwijayanti et al., *Konsep Dan Komitmen Pemberantasan Korupsi. PACIVIC: Jurnal Pendidikan Pancasila Dan Kewarganegaraan, 2 (2), 91–106* (2022).

[9] Sriwijayanti et al., *Konsep Dan Komitmen Pemberantasan Korupsi. PACIVIC: Jurnal Pendidikan Pancasila Dan Kewarganegaraan, 2 (2), 91–106*.

oath of office. Betraying trust is a characteristic of hypocrites and is a sin hated by Allah, and is therefore forbidden.[10]

According to Syed Hussein Alatas [11], the factors causing corruption in a nation are as follows: 1) The absence or weakness of leadership in key positions capable of providing inspiration and behavior that tames corruption. 2) Weakness of religious and ethical teachings. 3) Colonialism, a foreign government does not inspire the loyalty and obedience necessary to stem corruption. 4) Lack of education. 5) Poverty. 6) The absence of strong legal action. 7) The scarcity of a fertile environment for anti-corruption behavior. 8) Government structure. 9) Radical change, when a value system undergoes radical change, corruption emerges as a transitional disease. 10) The state of society, corruption in a bureaucracy can provide a reflection of the state of society as a whole

Jack Bologne further [12] divides the causes of corruption into four as the GONE theory (Greed, Opportunity, Need, and Exposes). According to Bologne , *Greed* is related to the greed and gluttony of corruptors. Corruptors are people who are dissatisfied with their situation. *Opportunity* is related to a system that provides opportunities for corruption. A poor supervisory system allows someone to work poorly. This is an opportunity for deviations to arise. *Need* is related to a mental attitude that is never enough. Salary is not a guarantee that humans are satisfied with their life needs. Needs never end and are never enough if consumerism is too dominant. *Exposes* are related to low penalties for corruptors. Punishments that do not provide a deterrent effect on perpetrators or others are the cause.

Meanwhile, Onnie S Sandi [13] differentiates the causes of corruption in an organization into three factors, namely: (1) Ability, (2) Will, (3) Opportunity.

Implementing anti-corruption education in educational institutions will prepare a generation of the nation with anti-corruption characteristics. This implementation is intended to address various indications of corruption that have occurred in higher education institutions.

According to the Guidelines for the Integration Model of Anti-Corruption Education in the Curriculum of Islamic Higher Education Institutions of the Directorate of Islamic Higher Education, Directorate General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia in 2013, the objectives of anti-corruption education are divided into two, namely as follows: First , in general, the objective of anti-corruption education is to provide a common and integrated understanding and guidance in order to reduce state losses caused by acts of corruption.

Second , specifically, anti-corruption education aims to shape the personality of students who are anti-corruption as individuals and to build their spirit of competence as agents of change for a clean and national life that is free from the threat of corruption

Student Understanding of Anti-Corruption Concepts

The qualitative data analysis reveals that students within the STAIN Bengkalis organizational environment possess a uniform and robust understanding of corruption. There is a strong consensus defining corruption not merely as a financial crime, but as a fundamental abuse of power and position for personal or group gain that significantly

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[10] Sakinah Sahal, *KORUPSI DALAM PERSPEKTIF HUKUM ISLAM*, 1, no. 1 (2014).

[11] Mokodi, *Pendidikan Anti Korupsi; Rekonstruksi Interpretatif Dan Aplikatif Di Sekolah* (Yogyakarta: LPPM Press, 2014). Hal. 39-40

[12] Mokodi, *Pendidikan Anti Korupsi; Rekonstruksi Interpretatif Dan Aplikatif Di Sekolah*.

[13] "G Resmi H Onnie S Sandi SE. Assalamualaikum, Selamat Datang Di Blo," accessed September 28, 2022, http://onniesandi.blogspot.com/2012/06/jenis-dan-penyebab-korupsi-oleh-h-onnie.html.

harms the public interest. Furthermore, the students' conceptualization of anti-corruption is comprehensive, extending beyond mere legal enforcement. They perceive it as a collective endeavor that must encompass strict legal action against offenders, the rigorous implementation of transparency and accountability in public fund management, and continuous education to instill integrity. Notably, the students also emphasized the critical need for independent oversight bodies to investigate alleged irregularities, indicating their awareness of the systemic nature of corruption control

The quantitative assessment of the 29 Student Organizations (Ormawa) provides a detailed insight into how these concepts translate into actual competence. The analysis is categorized into three distinct dimensions: individual competence, social competence, and detection competence.

a. Individual Competence:

The Strength of Personal Integrity The data indicates that the strongest defense against corruption among students lies within their personal integrity. On the dimension of preventing oneself from engaging in corruption, the results were overwhelmingly positive. Every single respondent (100%) affirmed that they possess high integrity and morality, and they are committed to adhering strictly to principles of transparency and accountability. Furthermore, nearly all respondents (28 out of 29) demonstrated a high level of cognitive competence, stating they fully understand the devastating impact of corruption and are capable of identifying situations that potentially lead to corrupt practices. This near-unanimous agreement suggests that the internal ethical framework of the students is solidified; they have successfully internalized anti-corruption values as a personal code of conduct, creating a formidable barrier against personal involvement in corrupt acts.

b. Social Competence:

The Gap Between Influence and Activism In contrast to the uniformity of individual competence, the dimension of social competence—which measures the students' capacity to prevent others from committing corruption—reveals a significant anomaly. On the surface, the commitment appears strong; all 29 organizations agreed that they are capable of serving as role models and upholding integrity values to inspire others. Additionally, a large majority (28 organizations) expressed a commitment to influencing their peers through social awareness, and 26 organizations felt confident in their ability to build collective awareness about the dangers of corruption.

However, a critical disconnect emerges when examining practical involvement. Despite their willingness to be role models, the majority of respondents (18 out of 29 organizations) admitted that they are not actively involved in specific social organizations or structured anti-corruption movements. Only 11 organizations claimed active participation. This finding highlights a phenomenon where the student role is dominant in the passive and persuasive domain—such as inviting friends to act ethically—but has not yet fully translated into organized, structural activism. Students prefer a "soft approach" of exemplary behavior rather than engaging in the hard work of organized social movements.

c. Detection Competence

The Crisis of Courage in Whistleblowing The third dimension, which assesses the ability to detect corruption and the courage to report it, proves to be the weakest link in the student anti-corruption movement. Intellectually, the students are capable; 28 out of 29 respondents stated they could successfully identify discrepancies or

injustices that indicate corruption, and 25 respondents were familiar with the specific indicators and symptoms of corrupt behavior.

Yet, this intellectual capability is not matched by the courage to act. The data exposes a concerning "silence," where more than half of the organizations (16 out of 29) explicitly stated that they do not dare to report their suspicions or findings to the authorities. Only 13 organizations expressed the courage to become whistleblowers. This significant drop suggests that while students know *how* to spot corruption, they are inhibited by external factors—likely fear of retaliation, a lack of trust in the legal system, or the absence of witness protection mechanisms. This reluctance to report is a critical vulnerability in the campus anti-corruption ecosystem.

Overall Assessment

Synthesizing the data across all variables, a clear pattern of declining confidence emerges as the scope of action moves from the self to the system. The role of student organizations is most effective at the individual level, with an aggregate approval rating of 98.6%, reflecting a high degree of self-confidence in personal integrity. This confidence decreases to 82.8% at the social level, reflecting the gap between being a role model and being an activist. Finally, the role is weakest at the detection and enforcement level, dropping to 75.9%. This downward trend confirms that the anti-corruption movement at STAIN Bengkalis is currently characterized as a defensive-personal movement—focused on maintaining personal purity—rather than an offensive-systemic movement capable of actively challenging and reporting corrupt practices in the broader society.

Comparative Analysis of Student Anti-Corruption Competencies

1. Disparities in Competency Levels

Table 1
Recapitulation of the Role of Student Organizations at STAIN Bengkalis
Against Anti-Corruption

| No	Statement	Agree	Don't agree
Ability to prevent oneself			
1	Integrity and morality	29	-
2	Understanding corruption and its impacts	28	1
3	Ability to identify actions or situations that have the potential for corruption	28	1
4	Adhering to the principles of transparency and accountability	29	-
5	The ability to prevent oneself from being involved in corruption	29	-
The ability to prevent others			

6	Prevent others from corruption	24	5
7	Committed and have social awareness to influence others not to commit corruption	28	1
8	Building collective awareness about the dangers of corruption	26	3
9	Providing examples and upholding the values of integrity	29	-
10	Actively involved in social organizations and anti-corruption movements	11	18
11	Inviting others to stay away from corruption	26	3
Ability to detect acts of corruption			
12	Have knowledge of corruption indicators and be able to recognize signs or symptoms that indicate the presence of corruption.	25	4
13	Have the ability to identify discrepancies or injustices that may indicate the presence of corruption.	28	1
14	Dare to report suspicions or findings related to corruption to the authorities	13	16

Source: Recapitulation STAIN Student Organization Research Questionnaire Results 2023

The data recapitulation presented in Table IV.20 reveals a distinct variation in the students' capacity to act against corruption, depending on the domain of action. While the commitment to integrity appears uniform at the abstract level, a granular analysis of the three competency dimensions—individual, social, and detection—exposes a significant gap between internal values and external actions. This phenomenon indicates that the institutionalization of anti-corruption values at STAIN Bengkalis is currently at a transitional stage: strong in personal belief but challenged in social enforcement.

2. Analysis of Individual Competence (Self-Prevention)
Diagram 1
Self-Prevention Ability
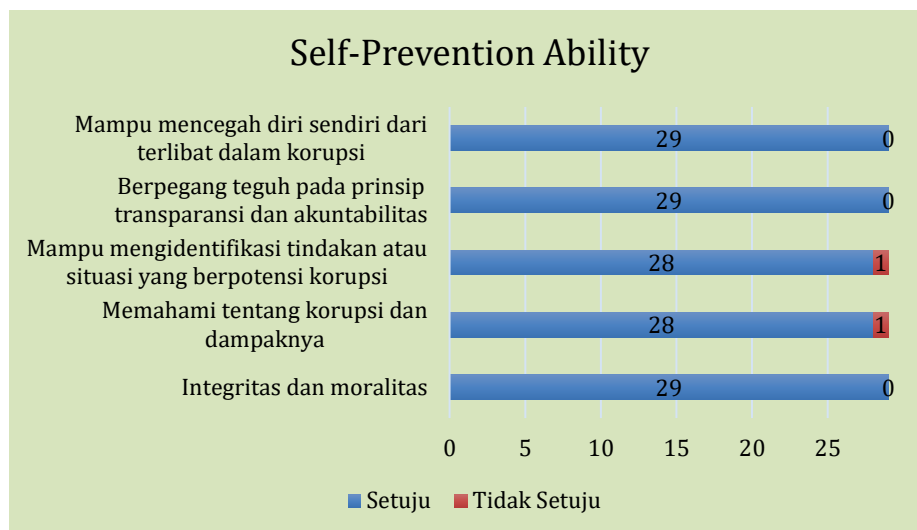
As illustrated in Diagram IV.1 (Ability to Prevent Oneself), the student organizations demonstrate an exceptionally high level of confidence in their ability to maintain personal integrity. The aggregate data shows that 98.6% of respondents affirmed their capability to prevent themselves from engaging in corrupt practices. This near-perfect score suggests that the internal moral compass of the students is robust. They view themselves as incorruptible agents who fully understand the moral weight of corruption. This high percentage reflects the success of educational internalization, where students have successfully adopted anti-corruption principles as a non-negotiable part of their personal identity.

3. Analysis of Social Competence (Preventing Others)
However, confidence begins to wane when the locus of control shifts from the self to others. Diagram IV.2 (Ability to Prevent Others) indicates a decline in competence, with the approval rating dropping to 82.8%. While still a majority, this decrease of nearly 16 percentage points compared to individual competence is significant. It suggests that while students are confident in their own purity, they feel less equipped or empowered to intervene when they witness corruption in their surroundings. This gap highlights the difficulty of translating personal morality into social influence; students may feel hesitant to confront peers or lack the specific advocacy skills required to effectively actively prevent others from committing corrupt acts.

Diagram 2
Ability to Prevent Others

Ability to Prevent Others

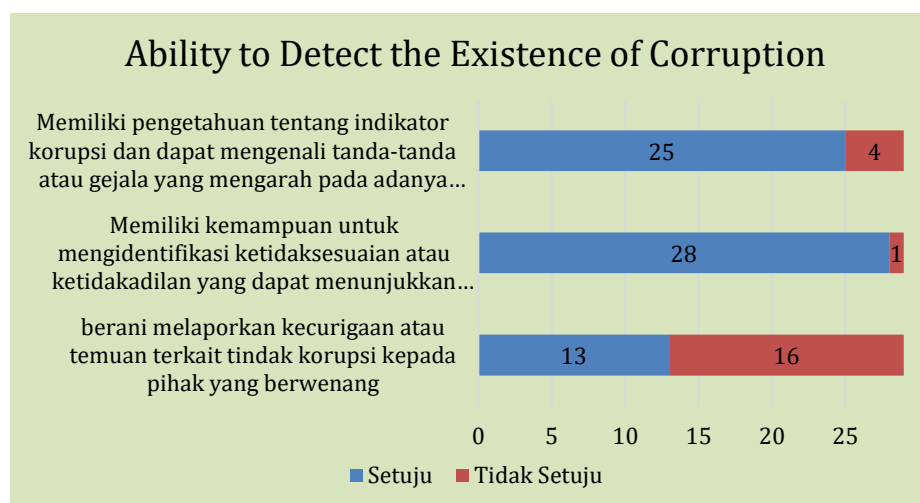| Category	Setuju	Tidak Setuju
Selalu mengajak orang lain untuk menjauhkan diri dari tindak korupsi	26	3
Terlibat aktif dalam organisasi sosial dan gerakan anti-korupsi	11	18
Memberikan teladan dan menjunjung tinggi nilai-nilai integritas dengan tidak…	29	0
Mampu menciptakan kesadaran kolektif tentang bahaya korupsi melalui…	26	3
Berkomitmen dan mempunyai kesadaran sosial untuk memengaruhi orang lain…	28	1
Dapat mencegah orang lain dari tindak korupsi dengan memberikan edukasi…	24	5

Source: Data processed by researchers

4. Analysis of Detection Competence (Whistleblowing)

The most critical vulnerability in the student anti-corruption movement is revealed in Diagram IV.3 (Ability to Detect Corruption). The data shows that competence in this area is the lowest among all dimensions, standing at 75.9%. This figure represents the "action paralysis" often found in hierarchical environments. Although students theoretically understand what constitutes corruption, their confidence in detecting specific irregularities—and more importantly, their courage to report them—is significantly lower. This suggests a systemic barrier: students may fear the social or academic repercussions of becoming whistleblowers, or they may lack faith that their reports will be followed up by authorities.
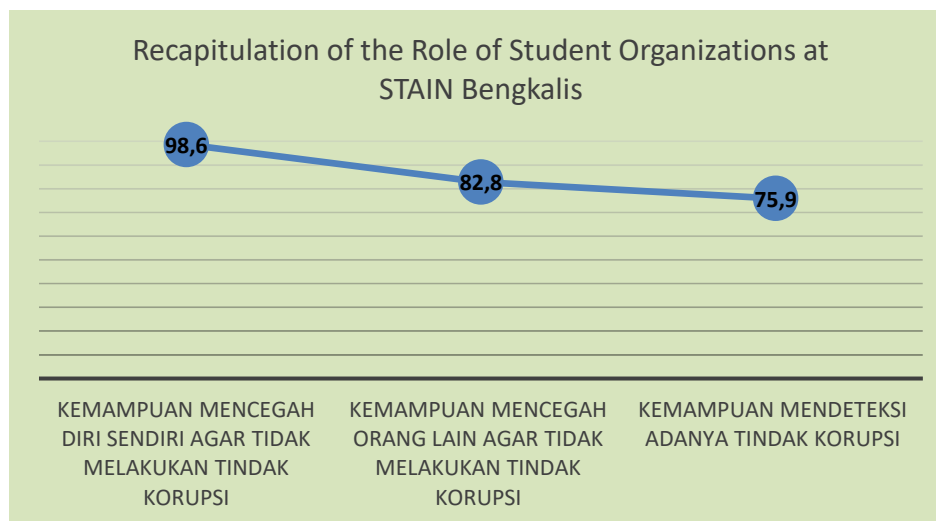
Diagram 3
Ability to Detect Corruption

Ability to Detect the Existence of Corruption

Category	Setuju	Tidak Setuju
Memiliki pengetahuan tentang indikator korupsi dan dapat mengenali tanda-tanda atau gejala yang mengarah pada adanya…	25	4
Memiliki kemampuan untuk mengidentifikasi ketidaksesuaian atau ketidakadilan yang dapat menunjukkan…	28	1
berani melaporkan kecurigaan atau temuan terkait tindak korupsi kepada pihak yang berwenang	13	16

Source: Data processed by researchers

5. Overall Trend and Strategic Implications

Diagram 4
The level of role of student organizations at STAIN Bengkalis
against corruption

Source: Data processed by researchers

The overall trajectory of student engagement is clearly visualized in Diagram IV.4 (Level of Student Organization Role). The trend line demonstrates a consistent downward slope: starting from a peak of 98.6% in self-prevention, falling to 82.8% in social prevention, and bottoming out at 75.9% in detection and reporting.

This gradation leads to a fundamental conclusion: the anti-corruption character of STAIN Bengkalis students is currently "Inward-Looking." The movement is highly effective as a moral shield for the individual (defensive) but loses its potency when it needs to function as a sword against systemic corruption (offensive). For the anti-corruption movement to be truly effective, future interventions must move beyond mere character building and focus on technical training in investigation, advocacy, and safe whistleblowing mechanisms to empower students to bridge the gap between knowing what is right and fighting for it.

CONCLUSION

Based on the data analysis and discussion, this study concludes that the role of STAIN Bengkalis student organizations in the anti-corruption movement exhibits a hierarchical gap between personal integrity and social courage. Students possess a very solid moral foundation in individual competence, with a confidence level of 98.6%, demonstrating a robust understanding of corruption and the capability to shield themselves from corrupt behaviors. However, this role declines in the aspect of social competence (82.8%), where students tend to prefer a passive role as role models rather than actively engaging in structured anti-corruption organizational movements. The weakest point of the student movement lies in the ability to detect and the courage to report corruption (*whistleblowing*), reaching only 75.9%. This phenomenon indicates that the character of the anti-corruption movement at STAIN Bengkalis is still "Inward-Looking," focused on personal piety (defensive), and has not yet transformed into an effective "Outward-Looking" movement capable of systemic resistance (offensive) against corrupt practices in their environment.

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