

Strengthening Anti-Corruption Education Values among Millennials through Community-Based Civic Education: A Community Service Program in Lubuklinggau, Indonesia

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Abstrak

Program pengabdian kepada masyarakat ini bertujuan memperkuat nilai-nilai pendidikan antikorupsi bagi generasi milenial. Program ini disusun sebagai kegiatan PKM deskriptif-kualitatif melalui penyuluhan edukatif, ceramah, diskusi terbimbing, klarifikasi nilai, serta refleksi partisipatif. Kegiatan dilaksanakan di IAI Al-Azhaar Lubuklinggau, Sumatera Selatan, dengan melibatkan mahasiswa, unsur masyarakat, dan aktivis antikorupsi. Hasil kegiatan menunjukkan bahwa program ini memperkuat kesadaran konseptual peserta tentang korupsi sebagai persoalan hukum, moral, dan sosial; mengenalkan sembilan nilai antikorupsi sebagai pedoman praktis dalam perilaku sehari-hari; serta mendorong refleksi dialogis mengenai penyebab, risiko, dan upaya pencegahan praktik koruptif. Program ini juga memberi ruang bagi peserta untuk menghubungkan nilai antikorupsi dengan kehidupan mahasiswa, organisasi sosial, ruang digital, serta peran profesional di masa depan. Meskipun kegiatan ini terbatas karena dilaksanakan hanya satu kali, belum menggunakan instrumen pre-test dan post-test, serta belum memiliki dokumentasi kehadiran yang lengkap, program ini menawarkan model awal literasi antikorupsi berbasis nilai. Implikasinya, PKM antikorupsi perlu dikembangkan secara berkelanjutan, terukur, partisipatif, dan kolaboratif untuk memperkuat integritas serta tanggung jawab kewargaan pada generasi muda.

Kata Kunci: Pendidikan Anti Korupsi; Nilai Integritas; Milenial; Pengabdian Kepada Masyarakat; Tanggung Jawab Kewargaan

Abstract

This community service program aimed to strengthen anti-corruption education values among millennials. The program was designed as a qualitative-descriptive community engagement activity through educational outreach, lecture, guided discussion, value clarification, and reflective questioning. The activity was held at IAI Al-Azhaar Lubuklinggau, South Sumatra, and involved students, community members, and anti-corruption activists. The results show that the program strengthened participants' conceptual awareness of corruption as a legal, moral, and social problem; introduced the nine anti-corruption values as practical guides for everyday behavior; and encouraged dialogic reflection on the causes, risks, and prevention of corrupt practices. The program also provided space for participants to connect anti-corruption values with student life, social organizations, digital spaces, and future professional roles. Although the activity was limited by its one-time implementation, the absence of pre-test and post-test instruments, and incomplete attendance documentation, it offers an initial model of value-based anti-corruption literacy. The implication is that anti-corruption community service programs should be developed continuously,

measurably, participatorily, and collaboratively to strengthen youth integrity and civic responsibility.

Keywords: Anti-Corruption Education; Integrity Values; Millennials; Community Service; Civic Responsibility

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Introduction

Corruption remains a serious problem in public life because it erodes social trust, undermines the quality of governance, and hinders the development of a culture of integrity. In contemporary studies, corruption is understood not only as a violation of the law but also as a social problem rooted in norms, opportunities, power relations, and weak institutional control. Therefore, corruption prevention is not enough to be done through law enforcement, but needs to be strengthened through value education, the formation of ethical awareness, and the strengthening of community participation (Kubbe et al., 2024; Lehtinen et al., 2022).

Anti-corruption education has a strategic position in shaping participants' understanding, attitudes, and moral commitment to the values of honesty, responsibility, justice, discipline, courage, and social concern (He et al., 2023; Moriarty & Wilson, 2022). Anti-corruption education not only aims to introduce participants to the form and impact of corruption, but also fosters awareness that integrity deviations can start from habituation to unethical behavior, weak civic responsibility, and low character awareness in social life (Alqadri et al., 2026; Ardiansyah et al., 2026). Therefore, anti-corruption education needs to be directed toward an active, reflective, and contextual integrity-formation process. In the context of the younger generation, strengthening anti-corruption values is increasingly important because millennials are in the productive phase, active in the digital space, involved in social organizations, and have the potential to become agents of change in education, work, and community settings. However, the younger generation also faces challenges in the form of instant culture, low digital ethical literacy, normalization of minor offenses, and increasing opportunities for integrity deviations in academic and social spaces (Eaton, 2023; Perkins & Roe, 2024). Therefore, anti-corruption education for the millennial generation needs to be linked to their real experiences in campus life, organizations, social media, and civic activities.

In the context of community service, anti-corruption education can be developed as a form of non-formal education that bridges academic knowledge with social problems faced by the community. PKM activities provide space for universities not only to deliver material but also to foster dialogue, reflection, and critical awareness among participants regarding corrupt practices that often appear in daily life. Through a participatory approach, participants can relate the values of honesty, responsibility, discipline, courage, and fairness to their own social experiences. Thus, PKM serves not only as an extension activity but also as a medium for developing anti-corruption literacy and strengthening the integrity of the younger generation in this context.

Although studies on integrity education and corruption prevention have advanced, discussions on strengthening anti-corruption values through community-based PKM activities still need further development. Many anti-corruption studies emphasize institutional, policy, risk management, and academic integrity aspects. At the same time, the experience of service that positions the millennial generation as the subject of moral and civic education has not been

systematically elaborated. In fact, PKM activities can serve as an initial model for building anti-corruption literacy, strengthening moral reflection, and fostering social courage to reject corrupt behavior.

Based on this background, this article aims to describe the implementation of community service programs to strengthen anti-corruption educational values among the millennial generation. In particular, this article discusses the implementation process, participants' responses, the emphasis on anti-corruption values, and the implications of these activities for strengthening the younger generation's awareness of integrity. The contribution of this article lies in affirming that brief PKM activities can serve as a preventive educational medium that integrates anti-corruption literacy, moral reflection, and social participation within a single community learning space. This article also acknowledges the limitations of the activities because quantitative measures, such as pre- and post-tests, were not used; therefore, long-term impact evaluations need to be developed in subsequent service programs.

Method

Design of the community service program

This article is written as a qualitative-descriptive community service report. The program was not designed as an experimental study and did not employ pre- and post-tests. Instead, it documented the implementation process, participant engagement, and the immediate educational outcomes that emerged during the activity. This design is appropriate because the program's main purpose was educational outreach and public engagement, not statistical hypothesis testing.

The community service program used an educational outreach model comprising preparation, materials development, implementation, interactive discussion, reflection, and follow-up recommendations. The main pedagogical approaches were lecture, guided discussion, value clarification, and reflective questioning. These approaches were selected to introduce anti-corruption concepts while also encouraging participants to relate the material to everyday life.

Setting and participants

The activity was held on 9 December 2022 at the Religious Tourism Lake Hall at IAI Al-Azhaar Lubuklinggau, South Sumatra, Indonesia. The timing of the program aligned with the global commemoration of International Anti-Corruption Day and provided momentum for discussing corruption prevention among young citizens.

Participants included students, community members, and anti-corruption activists involved in the Millennial Anti-Corruption School activity, organized with community support. The original activity report did not retain a complete numerical attendance list; therefore, this article reports the participant profile based on the available documentation and avoids unsupported claims about exact attendance numbers.

Materials and implementation procedure

The educational material covered five main topics: the definition of corruption, the types of corruption, the legal consequences of corruption, the causes and motives of corrupt behavior, and anti-corruption values. The facilitator introduced corruption as a moral violation, a legal offense, and a social problem that causes broad public harm.

The facilitator also discussed theories explaining why people engage in corruption, including greed, opportunity, need, and exposure, as well as the fraud triangle, consisting of pressure, opportunity, and rationalization. These concepts helped participants understand corruption not

merely as individual moral failure but also as behavior shaped by opportunity structures and social justification.

Table 1. Implementation stages of the community service program

Stage	Main activity	Output
Preparation	Coordination with the committee, venue preparation, and participant profile identification.	Program agenda and technical readiness.
Material development	Preparation of anti-corruption concepts, types, legal consequences, causal theories, and integrity values.	Structured educational material.
Implementation	Delivery of lecture-based material for approximately two hours.	Shared conceptual understanding of corruption and prevention.
Interactive discussion	Question-and-answer session and participant reflection on daily examples of corruption.	Dialogic engagement and contextualization of values.
Follow-up recommendation	Reflection on continuity and possible collaboration with competent institutions.	Recommendations for sustainable anti-corruption education.

Data sources and analysis

The article uses data from the written community service report, program implementation notes, facilitator reflections, participant interactions during discussions, and activity documentation. The analysis was conducted descriptively by organizing the data into the implementation process, participant engagement, educational material, immediate outcomes, and follow-up expectations. Because the data were derived from a community service report rather than a formal research protocol, the findings are interpreted as immediate educational outcomes. The article does not claim long-term behavioral change, causal impact, or generalizability beyond the program context.

Results and Discussion

Results

Program implementation and participant engagement

The community service activity was implemented successfully and proceeded according to the planned agenda. The organizing committee prepared the venue, coordinated participants, and supported the delivery of the educational session. The program began with introductory communication between the facilitator and participants, followed by exploration of participants' basic understanding of corruption.

The core session lasted approximately two hours. During this session, participants received material on corruption as a moral violation, a legal offense, and a social problem. The discussion moved from basic definitions to more applied topics, including types of corruption, motives for corrupt behavior, legal risks, and the integrity values required for prevention.

Participant engagement was visible during the question-and-answer session. Participants asked questions about the meaning of corruption, examples of corrupt behavior in daily life, and the

role of young people in preventing corruption. This interaction shows that the program did not operate only as one-way socialization but also created space for dialogic learning.



Figure 1. Delivery of Anti-Corruption Education Material During The Community Service Program



Figure 2. Group Documentation After The Anti-Corruption Education Activity

Strengthening conceptual awareness of corruption

The first immediate outcome was the strengthening of participants' conceptual awareness. At the beginning of the activity, the facilitator explored participants' basic understanding of corruption. The discussion showed that corruption was generally associated with the theft of public money, but participants needed a broader explanation of legal categories, everyday practices, and systemic consequences.

Participants were introduced to several forms of corruption, including bribery, extortion, abuse of authority, procurement-related manipulation, embezzlement, money laundering, nepotism, and gratification. This broadened the participants' understanding that corruption is not limited to large-scale cases involving public officials but can also appear in smaller acts of dishonesty, manipulation, and misuse of trust.

Internalization of nine anti-corruption values

The second outcome was the introduction and reinforcement of nine anti-corruption values. These values were not presented as abstract moral slogans but as practical dispositions that should guide everyday behavior. Participants were encouraged to connect the values with student life, community activities, organizational participation, and future professional roles.

Honesty was emphasized as the foundation of integrity, especially in the avoidance of cheating, false reporting, and manipulation. Discipline was linked with obedience to rules and respect for procedures. Responsibility was connected with completing duties properly and being accountable for decisions. Courage was discussed as the moral strength to refuse wrongdoing, while fairness was explained as the ability to act without bias or personal gain.

Table 2. Nine anti-corruption values and practical indicators

Value	Practical indicator for millennials
Honesty	Avoiding cheating, manipulation, false reporting, and dishonest claims.
Care	Showing sensitivity to public harm caused by corruption and injustice.
Discipline	Following rules, procedures, schedules, and institutional norms.
Independence	Making ethical decisions without dependency on corrupt influence.
Responsibility	Being accountable for duties, resources, commitments, and decisions.
Hard work	Achieving goals through effort rather than shortcuts or bribery.
Simplicity	Avoiding excessive lifestyle pressures that may encourage unethical conduct.
Courage	Rejecting, questioning, or reporting corrupt practices when necessary.
Fairness	Treating others justly and rejecting favoritism, nepotism, and abuse of authority.

Dialogic reflection on causes and risks of corruption

The third outcome was the emergence of dialogic reflection on why people commit corruption. The facilitator introduced causal explanations, including greed, opportunity, need, exposure, pressure, and rationalization. Participants discussed how weak supervision, excessive lifestyle demands, low integrity, permissive environments, and rationalization can create conditions conducive to corrupt behavior.

This part of the session was important because it shifted the discussion from condemnation to prevention. Participants were invited to see that preventing corruption requires strengthening individual morality and improving social environments. Corruption prevention was therefore framed as a shared responsibility involving personal integrity, community norms, institutional accountability, and civic courage.

Sustainability expectations and follow-up needs

The fourth outcome was the emergence of expectations for program continuity. Participants and organizers expressed the view that similar activities should be conducted continuously, as anti-corruption education cannot be completed in a single session. This expectation indicates that participants perceived the program as relevant to youth development and civic responsibility.

The recommended follow-up includes regular seminars, school-based outreach, collaboration with anti-corruption agencies or competent experts, and the development of learning

materials tailored to young citizens. These recommendations reflect the need to transform one-time outreach into a more sustainable community education movement.

Table 3. Summary of results and implications

Result	Evidence from the program	Implication
Conceptual awareness	Participants discussed definitions, types, causes, and legal risks of corruption.	Anti-corruption literacy should include legal, moral, and social dimensions.
Value internalization	Nine anti-corruption values were explained through daily behavioral examples.	Integrity values should be translated into practical indicators for youth.
Dialogic reflection	A question-and-answer session allowed participants to relate corruption to everyday life.	Discussion strengthens reflective civic learning beyond lecture-based delivery.
Sustainability expectation	Participants and organizers expected similar programs to continue.	Future programs should include repeated sessions, evaluation instruments, and institutional collaboration.

Discussion

The findings indicate that the program functioned as a value-based preventive intervention by emphasizing moral foundations, ethical awareness, and everyday integrity practices rather than relying only on legal punishment. This orientation is relevant because anti-corruption prevention needs to address individual attitudes, family and social norms, ethical climate, accountability, and organizational culture, not merely formal rules and sanctions (Al-Fayez et al., 2024; Mengzhen et al., 2025). The nine anti-corruption values provided participants with a practical moral vocabulary for understanding honesty, responsibility, courage, simplicity, fairness, and other integrity values in relation to their daily behavior. This is important because corruption can be sustained through rationalization, moral disengagement, and social normalization, so integrity education must connect abstract anti-corruption principles with learners' everyday experiences and decision-making contexts (Morales-Álvarez et al., 2025; Takacs Haynes & Rašković, 2021). In the Indonesian context, value-based anti-corruption education should not stop at personal character formation. Still, it should also encourage critical reflection on structural, cultural, and social conditions that enable corrupt practices (Wijaya Mulya & Pertiwi, 2024). Therefore, the program helped narrow the gap between abstract anti-corruption discourse and concrete ethical practice among young participants.

Important findings from this program show that anti-corruption education needs to move from just knowledge transfer to reflective civic learning. Lectures provide a conceptual foundation, while discussions help participants relate the material to their social realities, so that integrity education not only conveys information, but also builds ethical awareness, moral reasoning, and anti-corruption behavior intentions (Brickhill et al., 2025; Kwarteng & Servoh, 2024). The use of the GONE theory and the fraud triangle also strengthened reflective learning, as participants not only understood that corruption is wrong but also recognized how it can occur through pressure, opportunity, rationalization, weak controls, and social tolerance (Kamaruddin et al., 2025; Mengzhen et al., 2024). Thus, this program encourages participants to reject the justification of

corrupt behavior, reduce the chances of irregularities, and place integrity as the basis of daily social behavior (Morales-Álvarez et al., 2025; Wijaya Mulya et al., 2022).

The program's focus on millennials is significant because young citizens can become agents of change in families, on campuses, in communities, in workplaces, and in digital spaces. However, civic agency does not emerge automatically; it requires civic knowledge, supportive learning environments, digital awareness, and repeated opportunities to participate in public life (Zhang et al., 2022). In the context of corruption prevention, youth participation is also shaped by moral obligation, collective efficacy, and shared identity, because anti-corruption action requires citizens to believe that their involvement can contribute to broader social change (Grigoryev et al., 2024). This is important because corruption is sustained not only by individual motives but also by descriptive and injunctive social norms that make dishonest practices appear common, acceptable, or difficult to resist (Kubbe et al., 2024; Prasetyo, 2026). Therefore, the program encouraged participants to understand anti-corruption values not merely as personal virtues, but as collective norms that strengthen trust, reciprocity, civic responsibility, and community engagement in controlling corruption (Cheeseman & Peiffer, 2023; Sreirejeki & Khairurrizqo, 2025).

The program also shows that education alone cannot solve corruption when institutional incentives and governance structures remain weak. Anti-corruption learning needs to be supported by transparent systems, accountable leadership, and public integrity mechanisms. This view is consistent with institutional perspectives that explain corruption as a problem shaped by weak accountability, informal practices, and limited control over the exercise of power (Marquette & Peiffer, 2018; Mungiu-Pippidi & Johnston, 2017). Therefore, community-based education should be understood as one component of a broader corruption-prevention ecosystem, rather than a standalone solution.

The program had several limitations. First, the activity was conducted as a one-time educational outreach session, so its long-term impact on participants' behavior could not be measured. Second, the implementation report did not include standardized evaluation instruments, pre-test and post-test data, or systematic participant interviews. Third, the number of participants was not documented in a complete attendance dataset. These limitations indicate that the findings should be interpreted as descriptive evidence of immediate educational outcomes, not as proof of causal impact.

Despite its limitations, the program offers an important model for initial anti-corruption literacy among young citizens by translating integrity values into accessible civic education. The activity shows that corruption prevention can be discussed from legal, moral, psychological, and social perspectives in ways relevant to participants' everyday lives. For future development, similar community service programs should include clearer learning outcomes, validated evaluation instruments, participant feedback, follow-up activities, and broader collaboration with anti-corruption agencies, schools, universities, youth organizations, and local communities to strengthen sustainability and public relevance.

For higher education institutions, schools, campuses, community organizations, and policymakers, this program demonstrates that community service can serve as a practical vehicle for strengthening civic integrity among young people. Anti-corruption outreach should not be limited to ceremonial activities. Still, it should be developed through continuous workshops, student forums, civic campaigns, peer education, and digital literacy initiatives that combine legal literacy, ethical reflection, and youth participation. To strengthen its impact, future programs need clearer learning outcomes, standardized materials, trained facilitators, stronger monitoring and evaluation

instruments, and measurable indicators. Through broader collaboration among universities, schools, youth organizations, public institutions, and anti-corruption stakeholders, local community service initiatives can translate national integrity frameworks into accessible, participatory, and sustainable anti-corruption education for young citizens.

Conclusion

This community service program confirms that anti-corruption education for millennials can function as a value-based preventive intervention when it integrates conceptual literacy, moral reflection, and participatory dialogue. The main findings show that the program strengthened participants' understanding of corruption beyond legal violations, introduced the nine anti-corruption values as practical guides for everyday behavior, and encouraged participants to reflect on the causes, risks, and prevention of corrupt practices. These findings align with the program's focus by showing that community-based anti-corruption education can translate integrity values into accessible civic learning for young citizens.

This program implies that anti-corruption community service should not be limited to one-time socialization or ceremonial outreach. Higher education institutions need to develop PKM programs that are continuous, measurable, and collaborative, supported by repeated learning sessions, clear learning outcomes, evaluation instruments, participant feedback, and partnerships with schools, youth organizations, public institutions, and anti-corruption stakeholders. In this way, anti-corruption PKM can help strengthen youth integrity, civic responsibility, and a broader culture of corruption prevention in society.

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