

The integration of psychoeducation, anti-corruption education and christian family education for the fathers of GMIT Laharoi

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Abstract: Gender, religion and race are becoming important considerations in corruption cases. Various management initiatives must be explored to counter corruption, particularly prevention strategies that originate within the family as the cornerstone of religious, moral and anti-corruption values education. This study discusses anti-corruption education at Evangelical Christian Church in Timor GMIT in the context of religion, Christian families and church. The research focuses on integrating anti-corruption education and Christian family education by including fathers in anti-corruption education. The purpose of the study is to integrate Christian family education and psychoeducation programs as part of an effort to prevent corruption cases involving GMIT Laharoi's fathers. The quasi-experimental design with The Posttest Only Design and Nonequivalent Groups was used as the primary method, and the narrative qualitative approach was used as the complementary method. The Mann-Whitney non-parametric test was employed for quantitative analysis. Participants in the quasi-experiments were 16, with eight subjects in the experimental group and eight in the control group. The Mann-Whitney test findings indicate an Asymp Sig. (2-tailed) of 0.005 0.05, indicating a difference between the experimental and control groups' post-test outcomes. As a result, the study found that integration of anti-corruption education and Christian family education can affect GMIT Laharoi fathers' understanding and involvement in educating their children.

Keywords: Anti-Corruption; Christian; Father; Family; GMIT (Evangelical Christian Church in Timor)

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Introduction

Corruption exists in every province and city in Indonesia regardless of profession, gender, religion or ethnicity. Bribery cases are the most prevalent, accounting for 52% of all instances, according to data on corruption collected by the Corruption Eradication Commission (KPK) from 2004 to 2016. The offenders in bribery cases hold a variety of positions, with 22% being upper-level authorities, 25% being private business owners and 20% being members of the DPR/ DPRD; governors, regents, mayors, commissioners and other officials (Prabowo & Suhernita, 2018). According to KPK data on corruption cases as of May 2020, there were 417 cases, including 274 DPR/DPRD members and 21 governors, as well as 122 regents, mayors and deputy regents/mayors (Suyatmiko, 2021). This implies that businesspeople who illegally circumvent the bureaucracy are also involved in corruption, particularly bribery and gratification, as are officials who influence how rules are made (Mapuasari & Mahmudah, 2018).

Furthermore, statistics from 2016 in Indonesia reveal that 97% of fraudsters (including corrupters) are male. According to information from the Religious Courts, there were 721 corrupt individuals, with 92% of them being men; 150 women made up the remaining 8%. Data on state losses as a result of fraud by gender reveals that male fraud perpetrators contributed, with losses ranging from Rp 100 million to Rp 500 million. Conversely, female fraudsters caused fewer losses (ACFE Indonesia Chapter, 2017). The Center for Political Studies FISIP, University of Indonesia (2014) reported fewer female politicians being implicated in corruption charges

than male politicians, though this could be due to the more significant proportion of male legislators.

According to research published in 2015 by Indonesia Corruption Watch (ICW), East Nusa Tenggara (NTT) was among the provinces with the highest number of corruption cases in Indonesia during the first semester of that year (Republika news online, 2021). In 2017, ICW published a trend of corruption cases, and NTT Province was able to leave the top nine provinces with the highest corruption (ICW, 2017). However, the ICW report (2021) revealed that in the first semester of 2021, the Province of NTT had again increased the number of corruption cases that were discovered, leading to a ranking as one of the top two provinces with the highest number of corruption cases and a loss of Rp. 1.361,000 trillion. Additionally, it was discovered in the ICW report (2021) that the land sector incurred the biggest losses to the state while the village fund sector was most vulnerable to corruption. The predominant method of corruption in these cases is fictitious activities or projects. The state lost Rp 7,250,288,518 as a result of 11 corruption cases in 2018, according to statistics from ICW and the Alliance of Independent Journalists (AJI) Kupang. These cases involved 24 suspects. In contrast, there were eight cases in 2019 with 21 suspects and a state loss of Rp. 12,118,091,388. In 2020, there were 55 suspects involved in 18 cases of corruption which cost the state Rp1,378,575,559,054 in losses (Petrus, 2021).

This research is urgent because it aims to comprehend how corruption affects all facets of national and state life by having diverse and destructive effects. The effects of fraud on seven aspects of national and state life are discussed (in Kurniadi, 2011), including the economy, politics and democracy, social and communal poverty, the breakdown of governmental authority, law enforcement, defence and security, and environmental harm. Human selfishness is the root of most corruption incidents. A group's culture, mindset, and customs significantly impact the level of corruption within that group (Bakonis et al., 2006). Therefore, it is crucial to figure out other methods of preventing corruption by eradicating or minimising the two factors that contribute to it.

The Role of Family Education and Christian Religious Education in Preventing Corruption Cases

The family is the cornerstone of anti-corruption and religious value education because corruption is an extraordinary crime and a systematic fraud. Therefore, it is necessary to implement a variety of efforts when addressing the issue of corruption, with a focus on how to prevent it from the source, namely the family level. As a result, the methodology of this study adopts both a psychological and a Christian theological perspective. According to Bakonis et al. (2006), while corruption is recognised as a sin in the Christian religious community, it is acceptable (legal) in the political community because it is considered to be a consolidation process. Countries with low literacy rates and inadequate public awareness of anti-corruption education are suitable settings for corruption to take effect.

Following Thoomaszen and Tameon (2018) findings, individuals from generations X and Y believed that corruption cases in NTT (Kupang city) were severe. Thoomaszen and Tameon (2018) conducted a more in-depth analysis of 103 parents in Kupang City and discovered that 67.96% were unaware of the KPK's anti-corruption values. Both families (2.91%) and religious leaders (0%) shared very little information about anti-corruption education. The percentage of parents still unaware of the Bible's anti-corruption-related verses was 32.03%. Therefore, children should obtain anti-corruption education to educate their families and spiritual leaders better.

Family education is a non-formal education recognised by the national education system. It occurs through conscious or unconscious daily interactions with family members and other members of the community, from birth to death (Hatimah, 2016). Parents are the responsible individuals who are crucial to the growth of their children. The parenting method used by parents in the family transfers moral and educational principles entirely (Tameon et al., 2020). According to Yi, Chang and Chang's research (Lestari, 2016) parents' behaviour when raising their children will be influenced by their own values and these values will subsequently be

transmitted to the next generation (i.e. their children) in a continuous cycle that defines human life. These results have led the researcher to believe that creating a father-targeted anti-corruption Christian family psychoeducation program is becoming ever more crucial. If parents have a firm understanding of anti-corruption principles, then the values they transmit to their children will be ingrained into their personalities.

Following HIMPSI (2010), psychoeducation is a practice that aims to increase knowledge, experience; and skills as a way to anticipate the signs of psychological dysfunction in a community, group, or society and to deepen understanding or knowledge of the environment (especially in families) about the disorders experienced by a person after undergoing psychotherapy.

The study's focus on family education also connects to the religious instruction that Christian parents deliver to their children. The findings of The Gallup study (Seymour, 2016) that reveal that 87% of the American population believes that religion is essential, but 67% say that the impact of religion has declined, are the basis for researchers' association of education in the family with Protestant Christian pedagogical approaches. According to researchers, similar circumstances exist in Indonesia, precisely in Kupang City, NTT. According to BPS data from the Province of NTT (2016), Protestant Christianity has the greatest rate of follower in Kupang City at 63.26%. When it comes to the research site, GMIT Laharoi Klasis Central Kupang, which is close to the line between the City and Regency of Kupang, Protestant Christianity is the predominant religion, with a follower rate of 85.28% (BPS Province of NTT, 2016).

Given the current statistics, which reveal high levels of corruption in this region, it can be concluded that religion no longer has a significant impact on people's behavior, especially with regards to corruption. Carter (in Seymour, 2016) adds that our culture is a culture of disbelief, in which God is excluded from public discussion and typical situations of family and work. God becomes a part of a private conversation in life exclusively. Proper action to address this gap between belief (thinking) and action must be considered, starting with the minor educational institution, namely the family. The Bible guides Christian families on the purpose of their lives and how to lead a righteous life following the principles of Christian theology. Many Christian families experience their faith as they practice it. Life and faith are interconnected (Seymour, 2016). Similar reasoning can be applied to the relationship between Christian family education and anti-corruption behavior.

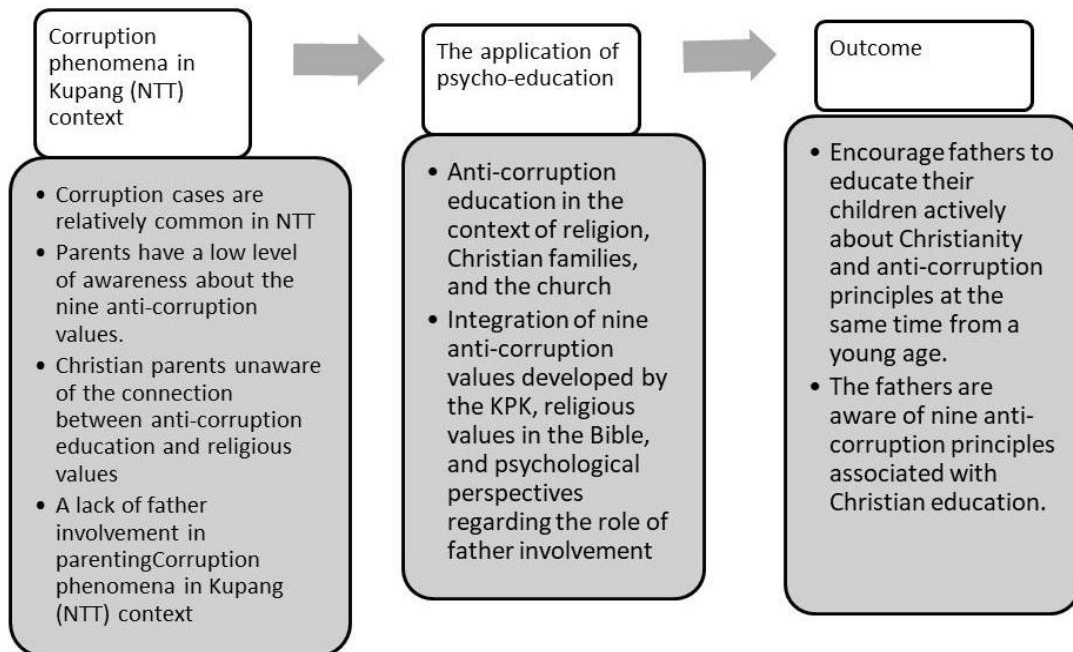


Figure 1. Framework of Research

Additionally, the research by Soge et al. (2016) in Kupang City revealed that the presence of a father figure in the form of spending time with children is relatively low when compared to

mothers. These results are the fundamental justification for the researcher's focus on fathers, who serve a crucial role in addition to being the family's role model. The father's contribution to a child's development and education has traditionally been lacking due to a lack of collaboration and parenting knowledge (Sailana et al., 2016). Sailana also states that Kupang City has a modest level of father involvement and willingness toward raising children.

Based on the findings of previous studies, the researchers decided that the primary goal of this study is to integrate psychoeducational Christian family education and anti-corruption education at GMIT Laharoi Kupang as a preventive measure for corruption instances.

Methods

The primary methodology used by the researcher in this paper is a quantitative, quasi-experimental technique. In the qualitative method, a descriptive narrative is also used as a supplement to demonstrate the module implementation process. The Post-test Only Design with Nonequivalent Groups (Cook et al., 2002) is the quasi-experimental design applied, and the model is as follows:

EG	X	O
CG		O

Information:

EG : Experimental group

CG : Control group

O : The Post-test is the father's involvement scale applying nine anti-corruption values

X : The treatment is the integration of psychoeducation, anti-corruption education and Christian family education

The group of fathers from the Laharoi Lasiana Klasis Congregation, Central Kupang, NTT, of the Evangelical Christian Church in Timor (GMIT) is the subject of the study. The fathers' UPP (Service Assistant Unit) acts as the research subject for this paper. Categorical worship and other extra-religious activities are features of the UPP for fathers. The purpose of these initiatives is to involve fathers in more significant endeavors.

Fathers who had children already and were willing to participate in the study process and the application of psychoeducation were the only candidates for the research subjects category. The selection of the experimental group was made at random. The experimental group received instruction through lectures, roundtable discussions and question-and-answer sessions. Fathers who were absent or unwilling to follow the module implementation process make up the control group. Forty-two fathers were the initial participants of a quantitative survey (descriptive) method that was used to determine the requirement for materials and modules before the application of psychoeducation. Eight subjects were chosen to participate in the experimental group based on their criteria and willingness to participate in the anti-corruption and Christian family psychoeducational program.

This study used the Father's Involvement Scale, which combines nine anti-corruption values. The KPK defined nine anti-corruption values based on this scale (Bura & Puspito, 2011; Listianingsih & Rosikah, 2016). A scale reliability test was conducted on 36 fathers and the findings revealed an alpha coefficient of 0.897.

The psychoeducational integration module for fathers' anti-corruption and Christian family education is an essential tool. The module's organisational principles are derived from the KPK's nine anti-corruption values, biblical religious principles, theological perspectives and father involvement-related psychology. Direct psychoeducation without training is possible through lectures or verbal information delivery. This type of intervention is consistent with the study's goal, which is to promote knowledge of anti-corruption education and avoid pervasive corruption behavior from a young age. The final item of instruments is the observation sheet that focuses on the subject and their interactions when applying the module.

Due to the respondent's busy schedule, the activities were shortened to one day, lasting two hours and 30 minutes, instead of the two days initially scheduled for psychoeducation implementation. Five sessions contributed to the stages of applying psychoeducation: presenting the

findings of prior research (field phenomena), the influence of fathers on children's characters and psyches, nine anti-corruption values, the role of fathers concerning Christian values and how to teach children these values, discussion, and a question-answer session. Following the implementation of psychoeducation, participants were requested to transfer the information to other fathers in the community. Afterwards, a follow-up activity was conducted by speaking with the activity participants about the materials they had given to other fathers one month later.

Descriptive statistics were used in the preliminary survey's quantitative analysis. The Mann-Whitney non-parametric test was employed using the SPSS 20 Version tool to examine the differences between the experimental group's and the control group's post-test scores from the experimental group's post-test scores, the independent variable, to the dependent variable.

Results and Discussion

An adequate approach to problem-solving and prevention is necessary to effectively address the issue of corruption. Widjojanto and Puspito (Lestari, 2016) assert that there are four methods for imparting anti-corruption education: the business method, the market or economic method, the lawyer method and the cultural method. The cultural approach is the most successful of the four strategies. This strategy starts by establishing, constructing and strengthening personal anti-corruption attitudes through various models, approaches and forms of education. The success of this strategy requires much time, has a lasting effect and is inexpensive. The researcher decided to employ a cultural approach in this study linked with religious values, nine anti-corruption values and psychological ideas on family education.

The research hypothesis (H1) is accepted based on the quantitative data findings. These results indicate that the integration of anti-corruption psychoeducation and Christian family education can improve the understanding of anti-corruption education connected to psychological and religious perspectives in educating the children of GMIT Lahairoi Kupang fathers, specifically on eight subjects in the experimental group. These results are consistent with Cahyani (2017) findings, which imply that psychoeducation influences parents' development of favourable views when providing their children with family education. Psychoeducation is utilised as a treatment, as well as a preventative or rehabilitative approach. Individual or group psychoeducation sessions are intended to support people at their stage of development and prevent them from minimising issues.

The Results of Quantitative Data

Quantitative data consist of descriptive statistical computations based on the findings of the initial survey (pre-experimental) and quasi-experimental. An assessment of the GMIT Laharoi fathers' eligibility and requirements for this psychoeducation was done using a pre-experimental questionnaire. The data in Table 1 and Table 2 were acquired using descriptive statistics processing the distribution of results from the questionnaire on forty-two fathers of GMIT Laharoi before the introduction of the psychoeducation program.

Table 1 depicts that the individuals' responses fell into four categories: good (26.2%), sufficient (33.3%), less (10%) and bad (16.7%). These indicate that the father (i.e. the subject) is quite active teaching their children the nine anti-corruption virtues. There is a gap in the father's ability to teach their children about anti-corruption.

Table 1. Categories of responses by subject

		Categories			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Good	11	26.2	26.2	26.2
	Sufficient	14	33.3	33.3	59.5
	Less	10	23.8	23.8	83.3
	Bad	7	16.7	16.7	100.0
	Total	42	100.0	100.0	

The researcher first gave the pre-psychoeducational questionnaire to the fathers at GMIT Lahairoi Kupang. Then, the researcher applied a psychoeducation program to eight participants in the experimental group and eight in the control group who did not receive any intervention. The results are presented in Table 3. Asymp Sig. (2-tailed) = 0.005 < 0.05 is the value based on the Mann-Whitney test results. Therefore, it shows that the research hypothesis (H1) is accepted. As a result, it can be concluded that the experimental and control groups' post-test outcomes differ from others. In other words, integrating anti-corruption education, psychoeducation and Christian family education can improve comprehension of anti-corruption education, religious values and psychological perspectives when educating children of the fathers of GMIT Lahairoi, specifically the eight subjects included in the experimental group.

Table 2. Hypothesis test

Test Statistics	
	post-test
Mann-Whitney U	5.000
Wilcoxon W	41.000
Z	-2.836
Asymp. Sig. (2-tailed)	.005
Exact Sig. [2*(1-tailed Sig.)]	.003 ^b
a. Grouping Variable: kelompok	
b. Not corrected for ties.	

The Results of Qualitative Data

Eight participants from the experimental group were observed and interviewed as supplementary data to the quantitative results. Qualitative information was gathered throughout the psychoeducation application session, including the first question and response phase and the final discussion session. Observational data shows that every subject was enthusiastic, engaged and aware of the information delivered. The eight participants were fathers' club members who consistently took part in all of the fathers' activities. According to data from church leaders, there are 381 fathers at GMIT Lahairoi. Around thirty participated actively in the fathers' joint communion instead of the overall population. The GMIT Lahairoi congregation's fathers were divided into three zones and each region's attendance at religious events was quite limited, exceeding 20 people.

Participants actively took notes on each bible verse discussed during the section that connected anti-corruption education, Christian religious principles and psychological perspectives while the information was explained. One participant even brought a bible, which he opened and read as soon as each verse was discussed. It indicates that the participants learned new information. It implies that this information may increase fathers' awareness levels and encourage them to take a more active role in promoting and enhancing anti-corruption principles in their children.

Additionally, it was discovered that the eight members of the experimental group took an active role in providing for their children throughout the day. Instances included dropping off and picking up their kids from school, making breakfast for them and maintaining open lines of communication with all of their child's teachers and lecturers. Each participant acknowledged that they were unaware of the nine anti-corruption values created by the KPK; but after learning about them they recognised that the values had been implemented with their children in daily life. The fathers' weakness was simply that they lacked consistency in their application at home. This result is in line with descriptive statistical data demonstrating that the application varies depending on the fathers' educational level. The experimental group respondents identified a second issue in religious values related to anti-corruption ideals that were still mainly delivered and explained to children through traditional approaches like lecturing or dictating. As a result, in this psychoeducational program, academics discussed various anti-corruption education strategies that were more participatory and simple for children to learn, particularly at a young age. These included playing games (snakes and ladders), storytelling and roleplaying. The

participants acknowledged that they had not extensively employed the three approaches to teaching children.

At the end of the discussion, all participants agreed that the anti-corruption education process for family members' children must relate to and emphasise Christian religious principles, such as the fear of God. As a result of their lack of faith and fear of God, many corrupt individuals, in the subject's opinion, come from educated backgrounds and have material prosperity that is more than adequate or even excessive.

Following the application of psychoeducation to the fathers, the study's last phase involved a follow-up. Each father who participated in psychoeducation was asked to speak at the local worship gathering or to impart the knowledge he had learned to the other fathers in the three focus areas of each participant. Fathers that were unable to attend when the psychoeducation program was conducted at the church participated in regional worship. During the sharing process, each father showed enthusiasm. The researcher expects that by having other fathers share the anti-corruption lessons they had learned, the lessons will become more ingrained in their memories and be used more frequently with their children. Furthermore, the participants unconsciously took on the role of agents for spreading anti-corruption education material to other fathers who were absent when the psychoeducation was conducted.

Discussion

According to Gunarsa (2012), fathers enact a variety of responsibilities, including those of teachers, role models, parents and managers. The eight experimental group subjects were quite actively involved in the daily care of their children, including dropping them off at and picking them up from school, preparing breakfast and actively communicating with each of their children's teachers and lecturers, according to qualitative data. Unconsciously, the subject had attempted to instil the nine anti-corruption ideals established by the KPK; nevertheless, the application of these values in the home was inconsistent and the delivery technique was still primarily traditional, such as dictating or lecturing the children. This result is consistent with descriptive statistical data demonstrating the diversity in fathers' educational levels and how this varies in the amount and type of application in the family. Additionally, the description of Mustian (2015) research demonstrates that parents' entertaining delivery strategies involving children are packaged attractively, for example by including games and singing when providing material, which can increase retention amongst the children.

This study demonstrates that a crucial component of anti-corruption value education connected to religious beliefs is the father's engagement in the parenting process. The findings of Flouri and Buchanan's research (Partasari et al., 2018) can result in a child having a poor degree of life satisfaction as they get older if there is little to no fatherly engagement. According to Culpin et al. (2015), 11% of girls may develop depression by the time they are teenagers if fathers are not involved in their development. Therefore, in addition to the mother's primary obligation, teaching anti-corruption values in parenting also requires the father's active participation.

Anti-corruption principles, especially with regards to internal corruption, can be firmly established in every child with the guidance of the family (father and mother). The nine anti-corruption values fostered in the fathers in this study are divided into three primary categories (i.e. core values, attitudes values and ethical values). Three more indicators of core values (e.g. honesty, discipline and responsibility) are included. Justice, courage and care are the three indicators of attitude value. The three indices of ethical value are diligence, independence and simplicity (Bura & Puspito, 2011; Listianingsih & Rosikah, 2016).

The primary challenge parents, particularly fathers, face in instilling anti-corruption principles in children is enabling them to internalise and integrate them with religious principles. Kusnoto (2017) asserts that the movement for character values internalisation can be implemented in the family through good parental behavior. One thing parents can do for their children, especially children in the imitation age stage, is to instil good habits that develop through time with the family. The most crucial aspect of educating children about religious values and anti-corruption education is providing a model they can follow.

Qualitative data reveals that all research participants believe that the family's anti-corruption education approach needs to relate to and emphasise Christian religious values such as integrity and the fear of God. According to Dassanayake et al. (2017), the Bible is the cornerstone of the Christian faith. The Bible serves as the primary source for Christian morality, the foundation for Christian revelation, the fundamental guide for Christian worship, pastoral care, and the church's missionary work that is done for fellow humans in the family, workplace, church and elsewhere.

The Post-test Only Design with Nonequivalent Groups was selected as the type of quasi-experimental design because it addresses this research's constraint, which is that it only included a small number of participants due to the busy schedules of the fathers. Cook et al. (2002) recommended an excellent quasi-experimental that combined a pre-test and post-test design with an untreated control group design. This restriction manifests under the routines and circumstances that demonstrate the fathers' lack of involvement throughout all acts of community service. It indicates that fathers are not frequently involved in church services or other activities. Moreover, the time needed to implement psychoeducation should ideally be split into two days and then compressed into one day with a meeting running two hours and thirty minutes and focusing on psychoeducation that can increase fathers' awareness and offer new insight. The practice and roleplay phases of the nine anti-corruption values approaches have not been used in the experimental process. The study's limitations provide a further reflection that the father-related experimental research presents unique difficulties that require careful planning and preparation.

Conclusion

Based on the findings of the quantitative study, the Mann-Whitney test was used to determine whether the Asymp Sig. $0.005 < 0.05$ (2-tailed). Therefore, there are differences between the experimental and control groups' post-test findings. In other words, the fathers of GMIT Lahairoi Kupang can better comprehend the relationship between anti-corruption education, religious values and psychological perspectives in raising children by integrating anti-corruption education, psychoeducation and Christian family education.

Moreover, based on qualitative analysis, it can be concluded that the fathers of GMIT Lahairoi Kupang benefited positively from the integration of anti-corruption education psychoeducation and Christian family education because the eight experimental group subjects showed enthusiasm and full involvement during the psychoeducation process. The participants believed that to be practical, anti-corruption principles needed to be connected to Christian religious principles, since a person's fear of God can prevent them from engaging in corrupt behavior. According to the child's age and developmental stage, this fear of God needs to be fostered in children as early as feasibly possible and continually and consistently taught through interactive approaches.

Researchers can further strengthen the integration of psychoeducational anti-corruption programs and Christian family programs by employing qualitative research methods, particularly action research. Future studies considering the intricate issues of anti-corruption education may employ mix-method research and quasi-experimental quantitative techniques with an untreated control group design and pre-test and post-test designs.

This psychoeducation program can be utilised more widely by incorporating it with all of the volunteer work that the GMIT Church in Kupang City does, with a particular focus on the Christian father, mother group, youth group, children group and elderly group during a meeting with the GMIT Service Assistant Unit (UPP). These findings can also be utilised as a foundation for the government when emphasising efforts to prevent corruption that can begin with the family.

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