



Eco-Digital Citizenship: The New Frontier of Pancasila Anti-Corruption Education

Kadek Ayu Ariningsih¹, Soma Surya Persada², Krisnanda Theo Primaditya³

^{1,2}*History Education Department, Faculty of Teacher Training and Education, Universitas Mahasaraswati Denpasar, Indonesia*

³*History Department, Faculty of Humanities, Universitas Jember, Indonesia*

Email: ¹ayuari@unmas.ac.id, ²suryapersada@unmas.ac.id, ³krisnandaprimaditya@unej.ac.id

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Abstract

Anti-corruption education within Pancasila education has largely been framed as part of character education, emphasizing individual morality such as honesty, responsibility, and discipline. While this approach provides an important ethical foundation, it tends to reduce corruption to a matter of personal conduct and overlooks its broader structural and ecological consequences. This article addresses this limitation by examining how anti-corruption education can be reconsidered beyond an individual moral framework. Using a critical literature review, this study analyzes the intersections between anti-corruption education, Pancasila education, and environmental education. The analysis identifies a dominant tendency to frame corruption as a moral issue, alongside a conceptual disconnection between anti-corruption discourse and ecological concerns. At the same time, emerging perspectives in environmental ethics and civic education suggest the need to understand corruption in relation to its systemic and ecological impacts. Based on these findings, this article proposes a reframing of anti-corruption education through the lens of ecological responsibility. Rather than treating corruption solely as a moral violation, it is conceptualized as a relational phenomenon with broader social and environmental consequences. This perspective positions anti-corruption education as part of a civic-ecological framework that connects integrity with ecological awareness. By doing so, the study offers a conceptual direction for rethinking value-based education within Pancasila education in a way that is more responsive to contemporary challenges.

Keywords: *Pancasila education, Ecological citizenship, Civic education*

INTRODUCTION

Corruption remains a social issue with far-reaching consequences, affecting not only economic development and governance but also environmental sustainability. In many cases, corrupt practices facilitate the abuse of authority in the management of natural resources, contributing to environmental degradation through activities such as irregular licensing, weak regulatory enforcement, and the exploitation of ecological resources.¹ Despite these broader consequences, corruption is commonly understood as a violation of individual morality, associated with dishonesty, abuse of power, and unethical behavior. The Corruption Perceptions Index report highlights the relationship between corruption, mining permits, deforestation, and ecosystem damage, demonstrating that the impacts of corruption extend beyond administrative and financial losses.² These consequences not only affect local communities but also pose broader threats to environmental sustainability.³⁴ Furthermore, ecological losses resulting from corruption are rarely recognized as part of formal state losses, making their impacts less visible within conventional anti-corruption discourse. Furthermore, ecological losses resulting from corruption are rarely recognized as part of formal state losses, making their impacts less visible within conventional anti-corruption discourse. Therefore, corruption should be understood not only as a matter of individual ethics but also as a structural phenomenon with significant social and ecological consequences.

Studies on anti-corruption education, Pancasila education, and environmental education have grown significantly over the past decades. However, these fields generally remain fragmented and are often developed independently of one another. Research on anti-corruption education predominantly emphasizes character formation through values such as honesty, responsibility, discipline, and integrity.⁵⁶⁷ Similarly, within the framework of Pancasila education as the foundation of civic education, value

¹ Ellie McDonald, Matthew Jenkins, and Jim Fitzgerald, *Defying Exclusion: Stories and Insights on the Links between Discrimination and Corruption* (Berlin: Transparency International and Equal Rights Trust, 2021).

² Transparency International, "Corruption Perception Index 2023" (Berlin, 2024).

³ Sara T Thompson, "The Convergence of Environmental Crime and Corruption : An Operational Typology," *International Criminology* 3 (2023): 133–48, <https://doi.org/10.1007/s43576-023-00093-2>.

⁴ Rob White, "Corruption and the Securitisation of Nature," *International Journal for Crime, Justice and Social Democracy* 6, no. 4 (2017): 55–70, <https://doi.org/10.5204/ijcjsd.v6i4.449>.

⁵ Tim Penulis, *Pendidikan Antikorupsi Untuk Perguruan Tinggi*, ed. Nanang T. Puspito, Hibnu Nugroho, and Yusuf Kurniadi (Jakarta: Kementerian Riset, Teknologi, dan Pendidikan Tinggi Jl., 2018).

⁶ Choirul Anwar, "Strategi Pendidikan Anti Korupsi Pada Jenjang Sekolah Dasar," *ASANKA : Journal of Social Science and Education* 2 (September 30, 2021): 195–202, <https://doi.org/10.21154/asanka.v2i2.2990>.

⁷ Adistia Nurwahyuni, Harizatun Najibah, and Indri Maulani, "Penguatan Nilai Kejujuran Melalui Pendidikan Anti Korupsi Di SD Negeri Kotakulon 1 Bondowoso Strengthening the Value of Honesty through Anti-Corruption Education at SD Negeri," *Takuana: Jurnal Pendidikan, Sains, Dan Humaniora* 4, no. 4 (2026): 1229–38, <https://doi.org/10.56113/takuana.v4i4.306>.

inculcation is primarily directed toward shaping morally grounded citizens with strong personal integrity.⁸⁹ Several studies have also extended anti-corruption education to environmental issues by promoting ethical responsibility and pro-environmental values.¹⁰¹¹¹²¹³ Nevertheless, these approaches continue to focus largely on individual morality and behavior, while giving limited attention to the structural dimensions of corruption and their contribution to environmental degradation. As a result, the existing literature has yet to adequately explain how corruption operates as a systemic phenomenon that connects governance failures, ecological injustice, and broader social consequences.

This limitation highlights the need to re-examine the position of anti-corruption education within the broader framework of Pancasila education. As the normative foundation of civic education in Indonesia, Pancasila education is not only concerned with the cultivation of personal virtues but also with the development of responsible citizenship oriented toward social justice, collective responsibility, and the common good. From this perspective, anti-corruption education should extend beyond the formation of individual integrity to foster critical awareness of the social and structural consequences of corruption. Such an orientation enables citizens to recognize corruption not merely as a personal ethical failure but also as a public issue that affects governance, environmental sustainability, and social welfare. Accordingly, anti-corruption education requires a broader civic framework capable of connecting moral values with active civic responsibility in addressing contemporary societal challenges.

This article argues that in contemporary society, civic responsibility can no longer be separated from ecological and digital realities. The environmental consequences of corruption demonstrate that citizens need not only moral integrity but also ecological awareness to understand how corruption contributes to environmental degradation and ecological injustice. At the same time, the rapid development of digital technologies has transformed the ways citizens access information, participate in public discussions, and engage with social and political issues. Digital platforms increasingly serve as spaces for public

⁸ Yadi Ruyadi et al., “Challenges and Strengthening the Role of Pancasila Ideology in the Reform Era through Increasing Literacy,” *Jurnal Civics: Media Kajian Kewarganegaraan* 20, no. 2 (October 31, 2023): 313–21, <https://doi.org/10.21831/jc.v20i2.63991>.

⁹ Mustari Mustari et al., “Integration of Anti-Corruption Education in Civics Learning: A Case Study at SMPN 12 Makassar,” *JED (Jurnal Etika Demokrasi)* 10, no. 2 (May 31, 2025): 207–20, <https://doi.org/10.26618/jed.v10i2.17994>.

¹⁰ Alan Reid, “Climate Change Education and Research: Possibilities and Potentials versus Problems and Perils?,” *Environmental Education Research* 25, no. 6 (2019): 767–90, <https://doi.org/10.1080/13504622.2019.1664075>.

¹¹ Wendy Griswold, “Sustainability Adult Education: Learning to Recreate The World,” *Journal of Sustainability Education*, 2016.

¹² Paul Robbins, *Political Ecology: A Critical Introduction* (3rd Ed.) (Wiley, 2020).

¹³ Keisha Alea Sarah et al., “Dampak Korupsi Sektor Pertambangan Terhadap Kerusakan Lingkungan Dan Hak Asasi Masyarakat Lokal,” *Media Hukum Indonesia* 2, no. 6 (2025): 214–18, <https://ojs.daarulhuda.or.id/index.php/MHI/article/view/1588>.

accountability, civic participation, and collective responses to environmental and governance challenges. These developments suggest that anti-corruption education should integrate ecological responsibility with digital civic engagement in order to prepare citizens to respond critically and responsibly to the complex challenges of the contemporary era.

LITELATURE REVIEW

Anti-Corruption Education

Anti-corruption education is generally understood as an effort to cultivate integrity and prevent corrupt behavior through value formation. In many studies, it is closely associated with character education, emphasizing honesty, responsibility, and discipline as core virtues.¹⁴¹⁵ This perspective is grounded in the assumption that corruption primarily stems from weaknesses in individual morality and can therefore be addressed through moral development and ethical education.¹⁶ Consequently, education is positioned as a preventive mechanism aimed at shaping individuals who are resistant to corrupt behavior.¹⁷ However, this understanding has increasingly been questioned by scholars who argue that corruption cannot be reduced solely to a matter of personal ethics. Rather, corruption is often embedded within broader institutional arrangements, governance structures, and power relations.¹⁸ From this perspective, anti-corruption education that focuses exclusively on individual morality risks overlooking the wider social consequences of corruption.

n practice, anti-corruption education encompasses several orientations, each reflecting different assumptions about the causes and nature of corruption. The most dominant approach emphasizes individual character formation, treating integrity as a personal attribute that can be cultivated through moral instruction. Other approaches focus on legal awareness, institutional accountability, and

¹⁴ Heri Cahyono, "Pendidikan Karakter: Strategi Pendidikan Nilai dalam Membentuk Karakter Religius," *Ri'ayah* 01 (2016): 230–40.

¹⁵ Siti Malikhah Towaf, "Pendidikan Karakter Pada Mata Pelajaran Ilmu Pengetahuan Sosial," *Jurnal Ilmu Pendidikan* 20, no. 1 (2014): 75–85.

¹⁶ Yorman Yorman, Suwarni Suwarni, and Selamat Jalaludin, "Internalisation of Anti-Corruption Education Values in Public Elementary Schools in Mataram City, Indonesia," *International Journal of Social Learning (IJSL)* 5, no. 3 (2025): 541–557, <https://doi.org/10.47134/ijsl.v5i3.434>.

¹⁷ Mursidin Mursidin, "Character Education and Student Morality : An Analysis of Personal Commitment, Goal Orientation, and Self-Efficacy," *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran* 9 (2023): 1301, <https://doi.org/10.33394/jk.v9i4.9338>.

¹⁸ L W J C Huberts, "Integrity: What It Is and Why It Is Important," *Public Integrity* 20, no. sup1 (January 18, 2018): S18–32, <https://doi.org/10.1080/10999922.2018.1477404>.

transparency within public governance.¹⁹ More recent perspectives have attempted to situate corruption within broader social and political structures, drawing attention to issues of inequality, power, and systemic injustice.²⁰²¹ Nevertheless, educational practices continue to be largely shaped by the individual-moral approach. As a result, anti-corruption education often remains limited in its capacity to explain how corruption operates as a structural phenomenon and how its consequences extend beyond governance failures to include broader social and environmental impacts.

Pancasila Education

Pancasila education is fundamentally a form of value-based education aimed at shaping citizens who are morally grounded and socially responsible. In broader academic discourse, it is closely associated with civic education, which seeks to develop civic knowledge, civic dispositions, and active participation in public life.²² Core values such as justice, humanity, responsibility, and the common good constitute important elements of this educational framework. Within the Indonesian context, these values are rooted in Pancasila as both a philosophical foundation and a source of public ethics.²³²⁴ Ideally, Pancasila education extends beyond the transmission of moral norms by preparing citizens to understand and engage with social realities and public challenges. However, in practice, it is often delivered in a predominantly normative and prescriptive manner, emphasizing value internalization more than critical civic engagement.

In the literature, civic education has been conceptualized through various orientations that shape how citizenship is understood and practiced. Some approaches emphasize moral development and the internalization of shared values, while others focus on democratic participation and civic engagement. Critical perspectives further encourage citizens to examine social inequalities, governance issues, and

19 OECD, OECD Regulatory Policy Outlook 2021, OECD Regulatory Policy Outlook, vol. 2021 (Paris: OECD Publishing, 2021), <https://doi.org/10.1787/38b0fdb1-en>.

20 Susan Rose-Ackerman and Bonnie J Palifka, *Corruption and Government : Causes, Consequences, and Reform*, Corruption & Government, Second edi (Cambridge: Cambridge University Press, 2016).

21 Zuzana Smidova, Agnès Cavaciuti, and Jesper Johnson, “Anti-Corruption and Public Integrity Strategies - Insights from New OECD Indicators,” OECD Economics Department Working Papers (OECD Publishing, August 8, 2022), <https://econpapers.repec.org/RePEc:oec:ecoaaa:1725-en>.

22 Hugh Starkey, “Diversity and Citizenship Education: Global Perspectives,” *London Review of Education* 6 (January 1, 2008), <https://doi.org/10.18546/LRE.06.1.12>.

23 Fatimah and Dedy Nugroho, “Strengthening Digital Citizenship Values in Pancasila Dan Civics Learning in the 21st Century,” 2023, 948–54, https://doi.org/10.2991/978-2-38476-096-1_99.

24 Theodorus Pangalila and Siti Fatimah, “The Influence of Civic Education Learning and the Pancasila Student Profile Program on Improving Ideological Values Understanding,” *Jurnal Civics: Media Kajian Kewarganegaraan* 20, no. 2 (2023): 359–369, <https://doi.org/10.21831/jc.v20i2.61511>.

power relations that influence public life.²⁵ In the context of Pancasila education, however, the normative orientation continues to dominate, often prioritizing value transmission over critical reflection on contemporary social problems.²⁶ This tendency limits its capacity to address complex challenges that require citizens not only to possess moral integrity but also to understand the structural dimensions of public issues. Recent discussions in civic education have therefore called for broader forms of citizenship that integrate social responsibility, ecological awareness, and active civic participation.²⁷ Such developments indicate the potential for reorienting Pancasila education toward more context-responsive and transformative forms of citizenship.

Environmental Education

Environmental education has emerged as a response to growing ecological concerns and the need for sustainable ways of living. It is generally understood as a process that fosters awareness, knowledge, and responsibility toward the environment.²⁸ Over time, this field has evolved into education for sustainable development, which emphasizes the interconnectedness of environmental, social, and economic dimensions. Alongside this development, ecological ethics has gained increasing attention as a perspective that reconsiders the moral relationship between humans and nature.²⁹ rather than viewing nature merely as a resource for human use, ecological ethics recognizes the interdependence of human and non-human life within shared ecological systems.^{30,31} Consequently, environmental education is concerned not only with knowledge acquisition but also with cultivating ethical responsibility toward environmental sustainability.

Contemporary approaches to environmental education increasingly seek to integrate knowledge, values, and action. While some approaches focus on raising environmental awareness and promoting sustainable behavior, others encourage critical reflection on the social and structural causes of

²⁵ Joel Westheimer and Joseph Kahne, "What Kind of Citizen? The Politics of Educating for Democracy," *American Educational Research Journal - AMER EDUC RES J* 41 (June 20, 2004): 237–69, <https://doi.org/10.3102/00028312041002237>.

²⁶ Joseph Kahne and Joel Westheimer, "The Limits of Political Efficacy: Educating Citizens for a Democratic Society," *PS: Political Science and Politics* 39, no. 2 (April 17, 2006): 289–96, <http://www-jstor-org.ezproxy.ugm.ac.id/stable/20451737>.

²⁷ Andrew Dobson, "Environmental Citizenship: Towards Sustainable Development," *Sustainable Development* 15, no. 5 (September 19, 2007): 276–85, <https://doi.org/10.1002/sd.344>.

²⁸ Marja Järvelä, "Dimensions of Cultural Sustainability—Local Adaptation, Adaptive Capacity and Social Resilience," *Frontiers in Political Science* 5 (2023), <https://doi.org/10.3389/fpos.2023.1285602>.

²⁹ Griswold, "Sustainability Adult Education: Learning to Recreate The World."

³⁰ Robbins, *Political Ecology: A Critical Introduction* (3rd Ed.).

³¹ Kadek Ayu Ariningsih, Lasiyo, and Iva Ariani, "Ecological Wisdom of Wayang Kamasan: A Thought for Climate Change Education," *International Journal of Education & the Arts* 26, no. 8 (2025).

environmental problems. This development reflects a gradual shift from anthropocentric perspectives toward more ecocentric understandings of human–nature relationships.³² Despite these advances, environmental education is rarely connected to discussions of corruption. This omission is significant because many forms of corruption are closely associated with environmental exploitation, particularly in the governance and management of natural resources. As a result, environmental degradation is often addressed as an ecological problem without sufficient attention to the governance structures and corrupt practices that contribute to it. This gap suggests the need for a more integrated educational perspective that connects ecological responsibility with broader civic and anti-corruption concerns.

Digital Citizenship

Digital citizenship generally refers to the ability of individuals to participate effectively in society through digital technologies. Beyond technical skills, digital citizenship encompasses the capacity to access information, engage in civic life, and participate in democratic processes within digital environments.³³ Contemporary discussions further emphasize that digital citizenship is not limited to responsible online behavior but also includes active civic engagement and participation in addressing public issues through digital platforms. In educational contexts, digital citizenship has often been associated with digital literacy, ethical technology use, and responsible online conduct. However, recent developments have expanded its scope toward civic participation and public engagement in digitally mediated spaces. Digital technologies provide citizens with opportunities to access information, express opinions, participate in public discussions, and engage in collective actions related to social and political concerns^{34,35}

The increasing role of digital media has transformed the way citizens respond to contemporary challenges, including environmental and governance issues. Through digital platforms, citizens can disseminate information, monitor public policies, raise awareness of environmental problems, and advocate for greater public accountability. In this context, digital citizenship is increasingly understood as a form of civic engagement that enables citizens to participate actively in public affairs within digital

³² Wahyu Andriana, “The Impact of Anthropocentrism on Human–Nature Relations and Its Implications for Environmental Ethics,” *Journal of Language and Literature* 25 (October 11, 2025): 625–37, <https://doi.org/10.24071/joll.v25i2.10876>.

³³ Karen Mossberger, Caroline J. Tolbert, and Ramona S. McNeal, *Digital Citizenship* (The MIT Press, 2007), <https://doi.org/10.7551/mitpress/7428.001.0001>.

³⁴ Mossberger, Tolbert, and McNeal.

³⁵ Budi Mulyono et al., “Digital Citizenship Competence: Initiating Ethical Guidelines and Responsibilities for Digital Citizens,” *ICHESS: International Conference on Humanities, Education, Law, and Social Sciences* 1, no. 1 (2021): 165–175, <https://journal.unj.ac.id/unj/index.php/hispisi/article/view/22188>.

spaces.³⁶ This broader understanding of digital citizenship provides an important foundation for the development of eco-digital citizenship. Consequently, digital citizenship provides an important perspective for understanding how citizens can contribute to public accountability, environmental awareness, and collective action in the digital era.

Eco-Digital Citizenship

Recent discussions on citizenship have increasingly emphasized the need to connect ecological responsibility with digital participation. This development reflects the recognition that contemporary environmental challenges are not only shaped by ecological conditions but also by information flows, public communication, and civic engagement within digital spaces. As environmental issues become more visible through digital technologies, citizenship is increasingly understood as involving both ecological responsibility and digital participation.³⁷ The concept of eco-digital citizenship can be traced to the convergence of ecological citizenship and digital citizenship. Ecological citizenship emphasizes citizens responsibilities toward environmental sustainability and ecological justice beyond formal political obligations.^{38,39} Meanwhile, digital citizenship highlights the capacity of individuals to participate effectively and responsibly in society through digital technologies, including access to information, civic participation, and democratic engagement.⁴⁰

The integration of these perspectives suggests that environmental responsibility in contemporary society increasingly depends upon citizens' ability to engage with environmental issues through digital platforms. Digital technologies enable citizens to access environmental information, disseminate public concerns, participate in civic discussions, and advocate for environmental accountability. Previous studies have shown that digital media can play an important role in fostering ecological awareness and encouraging public participation in environmental issues.⁴¹ Consequently, eco-digital citizenship has

³⁶ Budi Mulyono et al., "Online Civic Engagement: Fostering Citizen Engagement through Social Media," *Jurnal Civics: Media Kajian Kewarganegaraan* 19, no. 1 (May 21, 2022): 75–85, <https://doi.org/10.21831/jc.v19i1.49723>.

³⁷ Luke Gooding and Robert Phillips, "Aligning Digital Futures with Ecological Citizenship for Sustainability," *Sustainability* 17, no. 18 (September 9, 2025): 8102, <https://doi.org/10.3390/su17188102>.

³⁸ Andrew Dobson, *Citizenship and the Environment* (Oxford University Press/Oxford, 2003), <https://doi.org/10.1093/0199258449.001.0001>.

³⁹ Helen Pallett, "Environmental Citizenship," in *International Encyclopedia of Geography* (Wiley, 2017), 1–10, <https://doi.org/10.1002/9781118786352.wbieg0474>.

⁴⁰ Karen Mossberger, Caroline J Tolbert, and Ramona S McNeal, "Excerpts from Digital Citizenship: The Internet, Society, and Participation (Cambridge, Mass.: MIT Press, 2007)," *First Monday* 13, no. 2 (2008), <https://doi.org/10.5210/fm.v13i2.2131>.

⁴¹ Gooding and Phillips, "Aligning Digital Futures with Ecological Citizenship for Sustainability."

increasingly been associated with forms of citizenship that combine ecological responsibility, civic participation, and digital engagement in responding to contemporary environmental challenges.

Despite its growing relevance, eco-digital citizenship remains underexplored within anti-corruption education. Existing studies generally examine ecological citizenship, digital citizenship, and anti-corruption education as separate domains. As a result, limited attention has been given to how anti-corruption values, ecological responsibility, and digital civic engagement can be integrated within a broader framework of civic education. This limitation highlights the need for a more comprehensive conceptual framework capable of addressing corruption not only as a matter of individual morality but also as a structural issue with ecological and civic implications.

RESEARCH METHODS

This study focuses on a conceptual examination of anti-corruption education within the framework of Pancasila education, particularly in relation to ecological responsibility. This approach is adopted because the object of analysis is not empirical phenomena, but rather the construction of ideas and values within academic literature. Anti-corruption education, Pancasila education, and environmental education are positioned as three interrelated domains. These domains are analyzed as representations of evolving perspectives in value-based education discourse. Accordingly, the unit of analysis consists of concepts, arguments, and perspectives presented in scholarly sources. Therefore, this study does not investigate individuals or institutions, but instead examines the underlying frameworks of thought shaping anti-corruption education.

This study employs a critical literature review combined with conceptual analysis. This design is chosen because the research aims not only to summarize existing literature but also to critically examine and reconstruct its underlying assumptions. A critical literature review enables the identification of dominant patterns, particularly the tendency to reduce anti-corruption education to individual morality. Meanwhile, conceptual analysis is used to establish new connections between anti-corruption education and ecological responsibility. This approach also allows for a reinterpretation of Pancasila values in a more contemporary context. In this sense, the research design goes beyond description and moves toward argumentation and conceptual development. Therefore, the study is both analytical and constructive in nature.

The sources of information in this study include scholarly journal articles, academic books, institutional reports, and relevant policy documents. These sources are selected based on their relevance to anti-corruption education, Pancasila education, and environmental education. Priority is given to recent publications to ensure alignment with current academic discourse. In addition, reports from international organizations are included to provide a broader perspective on the relationship between corruption and

environmental issues in digital age. These sources are chosen because they offer both theoretical insights and practical considerations. As a result, the data corpus reflects a balanced and focused range of perspectives.

Data collection was conducted through a systematic literature search using academic databases and credible online sources. The process began with the identification of key search terms such as “anti-corruption education,” “Pancasila education,” “civic education,” “environmental education,” “digital citizenship,” and “eco-digital citizenship.” The search results were then filtered based on relevance, publication year, and academic quality. Selected sources were subsequently organized according to thematic categories aligned with the research focus. This process ensures that the collected data are both relevant and academically reliable. Therefore, data collection was carried out in a structured and purposeful manner to support in-depth analysis.

The data were analyzed using qualitative content analysis combined with a critical interpretive approach. The analysis involved several stages, including identifying key concepts, categorizing themes, and synthesizing findings. Initially, the study examined how anti-corruption education is framed within existing literature, particularly its emphasis on individual morality. This was followed by a comparative analysis with literature on environmental ethics and ecological responsibility. The next stage focused on identifying conceptual gaps and disconnections between these domains. Finally, a process of conceptual reconstruction was undertaken to propose a shift toward ecological responsibility within Pancasila education. Through this approach, the study develops a more integrated and comprehensive understanding of anti-corruption education.

RESULT

Dominant Pattern in Anti-Corruption Education

A review of recent literature reveals a consistent pattern in the way anti-corruption education is conceptualized and implemented. Most studies place anti-corruption education within the broader domain of character education, emphasizing values such as honesty, responsibility, discipline, and integrity as the primary means of preventing corrupt behavior.⁴² This orientation is also reflected in policy documents and educational guidelines, which frequently present corruption as a problem of individual morality and ethical conduct. Consequently, anti-corruption education is largely framed as a moral project aimed at cultivating ethical individuals capable of resisting corrupt practices. The recurrence of this perspective

⁴² Yorman, Suwarni, and Jalaludin, “Internalisation of Anti-Corruption Education Values in Public Elementary Schools in Mataram City, Indonesia.”

across different studies indicates the continued dominance of the individual-moral approach within anti-corruption education.

This dominant framing implies that corruption is primarily understood as a failure of personal ethics rather than a phenomenon shaped by broader social and institutional contexts. Educational initiatives often translate integrity into a set of individual virtues while giving limited attention to governance structures, institutional arrangements, and power relations that enable corrupt practices. As noted by Transparency International,⁴³ corruption is deeply embedded in systemic and institutional processes; however, these dimensions remain insufficiently reflected in many educational models. As a result, anti-corruption education tends to prioritize moral conduct and personal responsibility over critical understanding of how corruption operates within wider social systems.

The findings suggest that this dominant orientation creates an important conceptual limitation. By concentrating primarily on individual morality, anti-corruption education risks overlooking the structural dimensions of corruption and its broader consequences. Several scholars have argued that corruption cannot be adequately understood without considering governance structures, social dynamics, and relations of power. When these dimensions are absent, learners may develop a simplified understanding of corruption as merely an ethical problem rather than a complex public issue. Consequently, the prevailing individual-moral paradigm narrows the educational scope of anti-corruption initiatives and limits their capacity to address the wider social, political, and environmental implications of corruption..

Disconnection Between Anti-Corruption and Environmental Perspectives

A second pattern identified in the literature is the limited integration between anti-corruption education and environmental education. While environmental education has increasingly focused on sustainability, ecological awareness, and environmental responsibility, anti-corruption education continues to concentrate on ethics, integrity, and governance.⁴⁴ Although a number of studies and global reports acknowledge that corruption contributes significantly to environmental degradation, particularly in the management of natural resources, these insights are rarely incorporated into educational frameworks^{45,46}. However, anti-corruption education and environmental education tend to develop as separate domains despite addressing interconnected social problems.

⁴³ Transparency International, “Corruption Perception Index 2023.”

⁴⁴ Colin Bangay and Nicole Blum, “Education Responses to Climate Change and Quality: Two Parts of The Same Agenda?,” *International Journal of Educational Development* 30, no. 4 (July 1, 2010): 359–68, <https://doi.org/10.1016/j.ijedudev.2009.11.011>.

⁴⁵ OECD, *OECD Regulatory Policy Outlook* 2021.

⁴⁶ Smidova, Cavaciuti, and Johnson, “Anti-Corruption and Public Integrity Strategies - Insights from New OECD Indicators.”

This separation is reflected in the ways educational issues are framed. Corruption is commonly presented as a legal, ethical, or governance problem, whereas environmental degradation is often approached as an ecological or technical issue. As a result, the relationship between corrupt practices, governance failures, and environmental harm receives limited attention within educational discourse.⁴⁷ Yet many environmental problems are closely linked to corruption through the misuse of authority, weak accountability mechanisms, and the exploitation of natural resources. The findings therefore indicate that educational approaches rarely address corruption and environmental degradation as interconnected phenomena.

The persistence of this separation creates an important conceptual limitation. When corruption is detached from its ecological consequences, learners may struggle to understand the broader impacts of corrupt practices on environmental sustainability and public welfare. Such a perspective also limits the capacity of anti-corruption education to respond to contemporary challenges, including ecological degradation and climate-related concerns.⁴⁸ Accordingly, the findings suggest the need for a more integrated educational framework that connects anti-corruption values with ecological responsibility and environmental awareness.

Toward a Broader Civic Responsibility Framework

Despite the limitations identified in previous findings, the literature also reveals emerging perspectives that offer possibilities for a broader understanding of anti-corruption education. Recent discussions in environmental ethics, sustainability studies, and governance increasingly highlight the role of corruption in enabling environmental degradation.⁴⁹ Scholars in political ecology have demonstrated how corrupt practices contribute to the exploitation of natural resources and the intensification of ecological crises. At the same time, concepts such as ecological citizenship emphasize responsibilities that extend beyond human society to include environmental sustainability and ecological justice.⁵⁰ Although these perspectives are not always directly connected to anti-corruption education, they provide an important conceptual foundation for expanding its scope.

This emerging perspective challenges the tendency to view corruption solely as a moral or legal issue. Instead, corruption is increasingly understood as a phenomenon with significant ecological consequences that affect both present and future generations. Within this framework, responsibility extends beyond individual behavior to encompass broader forms of environmental accountability. Such an understanding

⁴⁷ White, "Corruption and the Securitisation of Nature."

⁴⁸ Mark Q Sutton and E.N. Anderson, "Cultural Ecology," in *Encyclopedia of Archaeology* (Second Edition) (Elsevier, 2024), 1–9, <https://doi.org/10.1016/B978-0-323-90799-6.00148-8>.

⁴⁹ Robbins, *Political Ecology: A Critical Introduction* (3rd Ed.).

⁵⁰ Dobson, "Environmental Citizenship: Towards Sustainable Development."

aligns with contemporary discussions on sustainability, citizenship, and social responsibility.⁵¹ The findings therefore suggest that ecological responsibility can serve as an important extension of the integrity-based orientation that has traditionally characterized anti-corruption education.

The emergence of ecological responsibility creates new possibilities for rethinking anti-corruption education within the framework of Pancasila education. By incorporating ecological concerns, anti-corruption education can move beyond a narrow focus on individual morality toward a broader understanding of civic responsibility in addressing public issues. This shift also enables Pancasila values to be interpreted in relation to contemporary environmental challenges and questions of sustainability. Consequently, the findings indicate the need for a conceptual expansion of anti-corruption education that connects integrity, civic responsibility, and ecological awareness within a more comprehensive educational framework.

DISCUSSION

The dominance of an individual moral approach in anti-corruption education indicates that corruption is still primarily understood as a matter of personal ethics. While this perspective is not entirely incorrect, it becomes reductive when treated as the sole framework for understanding corruption. By focusing on the individual, education tends to overlook how corruption operates within broader relational networks involving institutions, power structures, and the distribution of resources. As a result, corruption is reduced to a matter of character failure rather than being recognized as a structured social phenomenon. This not only simplifies the problem but also narrows the horizon through which corruption is interpreted. Consequently, anti-corruption education risks limiting learners' understanding of the wider social, political, and environmental consequences of corrupt practices.

This reduction carries significant epistemic implications. When corruption is framed primarily as a moral failure, the solutions proposed tend to focus narrowly on improving individual behavior and ethical conduct. Such an approach implicitly separates corrupt actions from their broader consequences, treating corruption mainly as a violation of normative standards. In practice, however, corruption frequently functions as a mechanism that enables systemic resource exploitation, weakens public accountability, and sustains unequal power relations. As a result, the moral-individual approach fails to adequately explain how corruption is embedded within broader structural contexts and how its effects extend beyond individual misconduct. This limitation becomes particularly evident when considering the social and

⁵¹ Robert B Stevenson, Jennifer Nicholls, and Hilary Whitehouse, "What Is Climate Change Education?," *Curriculum Perspectives* 37, no. 1 (April 18, 2017): 67–71, <https://doi.org/10.1007/s41297-017-0015-9>.

environmental consequences of corruption, which cannot be fully understood through the lens of personal ethics alone.

The disconnection between anti-corruption education and environmental education further exposes this limitation. When these two domains develop separately, the relationship between corruption and environmental degradation rarely becomes part of educational awareness. Yet in practice, many forms of ecological damage are mediated by corrupt practices in the governance and exploitation of natural resources. Without acknowledging this connection, education fails to reflect the complexity of contemporary social and environmental challenges. This fragmentation suggests that the issue lies not merely in educational content, but in the way knowledge itself is conceptually framed and compartmentalized. Consequently, addressing corruption requires a broader perspective that connects ethical responsibility with ecological awareness and public concerns.

From a broader perspective, corruption can be understood as a mechanism that redistributes ecological harm in unequal ways. It enables forms of exploitation that benefit certain actors while transferring environmental burdens to others, including future generations. In this sense, corruption cannot be sufficiently understood as a legal or moral violation alone, but must also be seen as a form of ecological injustice. This shift is significant because it moves the focus from identifying wrongdoing to understanding its consequences. Attention is thus redirected from perpetrators alone to the broader relations of impact that corruption produces. Such an understanding calls for forms of civic responsibility that extend beyond personal integrity to include awareness of the social and ecological consequences of corruption.

Within this framework, ecological responsibility should not be treated as a mere extension of moral values, but as a reconfiguration of ethical reasoning. It requires a shift from an individual-centered ethics toward a relational perspective that connects human actions with broader ecological systems. Responsibility is no longer confined to personal obligation, but entails an awareness of how actions are embedded within social and environmental structures. Through this lens, anti-corruption education is no longer limited to cultivating “good individuals,” but becomes a means of developing the capacity to interpret the systemic implications of social practices. At the same time, contemporary digital technologies provide new opportunities for citizens to access information, monitor governance processes, participate in public discussions, and advocate for accountability. In this context, anti-corruption education can be reconceptualized through the framework of eco-digital citizenship, which integrates anti-corruption values, ecological responsibility, and digital civic engagement. Eco-digital citizenship therefore represents a broader form of civic responsibility that enables citizens to understand corruption as a social, ecological, and governance issue within contemporary digital society.

The implications of this framework extend to the way anti-corruption education is positioned within Pancasila education. Rather than functioning primarily as a vehicle for transmitting moral values, anti-corruption education can be understood as a form of civic education that prepares citizens to engage

critically with contemporary social, environmental, and governance challenges. Through the perspective of eco-digital citizenship, values such as integrity, responsibility, and justice are not only cultivated at the individual level but are also connected to ecological awareness and active participation in public life. This broader orientation expands the role of learners from passive recipients of moral instruction to active citizens who are capable of interpreting the systemic consequences of corruption and responding to them through civic engagement. In this way, Pancasila education can become more responsive to the complexities of the digital era while strengthening public accountability, environmental sustainability, and democratic participation.

CONCLUSION

The main finding of this article indicates that anti-corruption education within the framework of Pancasila education has largely been constructed on a reductive understanding of corruption as a matter of individual morality. While this approach remains important as an ethical foundation, it is insufficient to explain how corruption operates within broader social, institutional, and environmental contexts. The analysis presented in this study suggests that corruption is not only related to personal ethical failure but also functions as a structural phenomenon that produces wider social and ecological consequences. Therefore, anti-corruption education needs to move beyond a narrow focus on individual integrity toward a broader framework of civic responsibility that connects personal conduct with public, social, and environmental concerns.

From an academic perspective, this article contributes by offering a reconceptualization of anti-corruption education within the framework of Pancasila education through the lens of eco-digital citizenship. Rather than focusing solely on individual moral formation, this study highlights the importance of understanding corruption as a structural phenomenon with social and ecological consequences. Its main contribution lies in integrating anti-corruption education, Pancasila education, ecological responsibility, and digital civic engagement into a broader framework of civic responsibility. This approach does not seek to replace existing perspectives but to expand the scope of value-based education so that it becomes more responsive to contemporary environmental and governance challenges. In this sense, the concept of eco-digital citizenship provides a conceptual direction for strengthening anti-corruption education by connecting integrity, ecological responsibility, and active civic participation in the digital era.

However, this study has several limitations that should be acknowledged. As a conceptual study based on literature, it does not examine how the proposed eco-digital citizenship framework can be implemented in educational practice. In addition, the analysis is limited to the available and selected literature, meaning that other relevant perspectives may not have been fully captured. Therefore, future research is needed to

explore the application of this framework in empirical contexts, including curriculum development, pedagogical practices, and educational policy. Further studies may also examine how anti-corruption values, ecological responsibility, and digital civic engagement can be integrated across diverse social and cultural settings. Such efforts would contribute to a more comprehensive understanding of Pancasila-based anti-corruption education in responding to contemporary social, environmental, and governance challenges.

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