

INTERNALIZING ANTI-CORRUPTION PRINCIPLES AND ORGANIZATIONAL INTEGRITY THROUGH ADVANCED CADRE TRAINING PMII MATARAM

Irpan Suriadiata^{1*}

¹Universitas Nahdlatul Ulama Nusa Tenggara Barat, Indonesia

Email Penulis: irpan.suriadiata@ununtb.ac.id

Abstrak

Korupsi masih menjadi tantangan struktural dalam kehidupan organisasi kepemudaan di Indonesia, termasuk dalam proses kaderisasi Pergerakan Mahasiswa Islam Indonesia (PMII). Kegiatan pengabdian kepada masyarakat ini bertujuan untuk menginternalisasikan prinsip-prinsip anti korupsi dan nilai integritas berorganisasi ke dalam Pelatihan Kader Lanjut (PKL) Pengurus Cabang (PC) PMII Kota Mataram. Metode yang digunakan adalah pendekatan kualitatif deskriptif melalui observasi partisipatif, wawancara mendalam dengan pengurus dan peserta, serta dokumentasi kegiatan pelatihan. Materi disampaikan melalui ceramah interaktif, diskusi kelompok terfokus, studi kasus, dan simulasi pengambilan keputusan yang berpijak pada sembilan nilai integritas Komisi Pemberantasan Korupsi. Hasil kegiatan menunjukkan peningkatan pemahaman kader terhadap makna kejujuran, tanggung jawab, kemandirian, dan keberanian moral dalam praktik keorganisasian, serta tumbuhnya kesadaran akan risiko penyalahgunaan wewenang dalam pengelolaan program dan keuangan organisasi. Kader juga menunjukkan sikap reflektif terhadap budaya permisif terhadap kecurangan administratif yang selama ini dianggap lumrah dalam dinamika organisasi mahasiswa. Kegiatan ini menegaskan bahwa organisasi kemahasiswaan berbasis keislaman seperti PMII memiliki posisi strategis sebagai ruang pembentukan karakter antikorupsi generasi muda sebelum mereka memasuki dunia birokrasi, politik, dan profesional. Disarankan agar materi antikorupsi dijadikan modul tetap dalam jenjang kaderisasi PMII secara berkelanjutan, disertai pendampingan pascapelatihan untuk memastikan keberlanjutan internalisasi nilai.

Kata Kunci: antikorupsi, integritas, kaderisasi, PMII, pengabdian masyarakat

Abstract

Corruption remains a structural challenge within youth organizational life in Indonesia, including the cadre formation processes of the Pergerakan Mahasiswa Islam Indonesia (PMII). This community service activity aimed to internalize anti-corruption principles and organizational integrity values into the Advanced Cadre Training (Pelatihan Kader Lanjut/PKL) organized by the Branch Board (Pengurus Cabang/PC) of PMII Mataram City. A qualitative descriptive approach was employed, involving participatory observation, in-depth interviews with organizers and participants, and documentation of the training process. Materials were delivered through interactive lectures, focus group discussions, case studies, and decision-making simulations grounded in the nine integrity values formulated by Indonesia's Corruption Eradication Commission (KPK). The results indicate an improved understanding among cadres of honesty, responsibility, independence, and moral courage in organizational practice, along with heightened awareness of the risks of authority misuse in program and financial management. Participants also demonstrated a more reflective attitude toward permissive administrative cultures that had previously been normalized within student organizational dynamics. The activity confirms that Islamic-affiliated student organizations such as PMII occupy a strategic position in shaping the anti-corruption character of young people before they enter bureaucratic, political, and professional careers. It is recommended that anti-corruption content be institutionalized as a standing module across PMII's cadre formation levels, supported by post-training mentoring to sustain the internalization of values.

Keywords : anti-corruption, integrity, cadre training, PMII, community service

I. INTRODUCTION

Corruption continues to be one of the most persistent obstacles to good governance and social justice in Indonesia. Beyond its manifestation in state institutions, corrupt practices and permissive attitudes toward dishonesty often begin to take root much earlier, in the everyday culture of youth and student organizations

where future public officials, professionals, and community leaders are first formed (Sujatmiko, 2018; Wibowo, 2013). Organizational life among students frequently involves the management of funds, programs, and mandates with minimal external oversight, which makes cadre organizations an important, though often overlooked, arena for anti-corruption character formation.

Pergerakan Mahasiswa Islam Indonesia (PMII) is one of the largest Islamic student organizations in Indonesia, historically affiliated with the Nahdlatul Ulama tradition. Its cadre formation system proceeds through hierarchical stages, from the introductory Masa Penerimaan Anggota Baru (MAPABA) to the intermediate Pelatihan Kader Dasar (PKD) and the advanced Pelatihan Kader Lanjut (PKL). PKL is designed to sharpen the analytical, managerial, and leadership capacities of cadres who are expected to take on strategic organizational and public roles (Alfin et al., 2024; Hasanah, 2023). However, as several observers of PMII's internal dynamics have noted, cadre formation has tended to emphasize ideological and intellectual dimensions while giving comparatively little structured attention to integrity and anti-corruption values, even though cadres frequently manage organizational budgets, event funding, and public mandates well before they enter formal careers (Hasan et al., 2024).

The Corruption Eradication Commission (Komisi Pemberantasan Korupsi/KPK) has formulated nine core integrity values intended to serve as a shared ethical foundation for anti-corruption education across sectors: honesty, care, independence, discipline, responsibility, hard work, simplicity, courage, and fairness. These values have been widely adopted as a pedagogical framework in character education and anti-corruption training programs in Indonesian higher education (Pradana, 2019; Murdiono, 2017). Embedding this framework into a non-formal, organization-based setting such as PMII cadre training offers an opportunity to reach young people at a formative stage of their leadership development, before organizational habits harden into unreflective norms.

Based on this background, the Universitas Nahdlatul Ulama Nusa Tenggara Barat carried out a community service activity in partnership with the Pengurus Cabang (PC) PMII Kota Mataram, integrating anti-corruption principles and organizational integrity content into the cadre organization's Pelatihan Kader Lanjut. The activity was intended not merely to transmit normative knowledge about corruption, but to stimulate critical reflection among cadres on the small, often normalized practices within their own organizational culture that resemble the seeds of corrupt behavior, such as manipulating attendance records, inflating activity budgets, or treating collective funds as personal entitlements. This article documents the design, implementation, and outcomes of that activity, framed as a contribution to the broader discourse on anti-corruption education within youth and civil society organizations in Indonesia.

II. METHOD

This community service activity employed a qualitative descriptive approach, chosen for its capacity to capture the meanings, attitudes, and lived experiences of cadres as they engaged with anti-corruption and integrity material, rather than merely measuring quantifiable outcomes (Sugiyono, 2019). The activity was carried out in three stages: preparation, implementation, and evaluation/reflection.

In the preparation stage, the service team coordinated with the leadership of PC PMII Kota Mataram to map the organization's existing cadre formation curriculum and to identify entry points where anti-corruption content could be integrated into the Pelatihan Kader Lanjut agenda without disrupting its established structure. A short pre-training discussion was also held with several senior cadres to understand recurring administrative and financial practices within the organization that could serve as contextual case material.

In the implementation stage, the team facilitated a full-day session within the PKL agenda consisting of four components: (1) an interactive lecture introducing the concept of corruption, its social and religious dimensions, and the nine KPK integrity values; (2) a focused group discussion in which cadres identified organizational practices they considered ethically ambiguous; (3) case study analysis drawn from anonymized, composite scenarios of financial and administrative irregularities typical of student organizations; and (4) a decision-making simulation in which small groups were confronted with dilemmas involving program funds, attendance manipulation, and conflicts of interest, requiring them to reach and justify a collective decision.

Data were collected through participatory observation of cadres' engagement during discussions and simulations, semi-structured in-depth interviews with the PKL steering committee and a purposive sample of eight participating cadres, and documentation of training materials, discussion notes, and photographic records of the activity. Data analysis followed the interactive model of Miles and Huberman, comprising data reduction, data display, and conclusion drawing/verification, with triangulation across observation, interview, and documentary sources used to strengthen the credibility of findings.

III. RESULTS AND DISCUSSION

The Pelatihan Kader Lanjut attended by this activity was held over two days and involved 34 cadres from various commissariats under PC PMII Kota Mataram. The anti-corruption and integrity session was placed on the second day, following sessions on organizational strategy and social analysis, so that cadres approached the material with an already-activated sense of organizational responsibility.

A. Baseline Understanding of Cadres Prior to the Session

Prior to the session, informal interviews and the opening discussion indicated that most cadres possessed a normative, textbook-level understanding of corruption as an act committed by state officials involving large sums of money, but had rarely connected the concept to the micro-practices of their own organizational life. Practices such as inflating proposal budgets for personal benefit, marking absent members as present to satisfy quorum requirements, or treating leftover event funds as informal compensation were widely described by participants as "common" (*biasa*) or "understandable" (*wajar*) rather than as ethically problematic. This finding is consistent with prior studies noting that character education interventions are most needed precisely where corrupt or dishonest practices have become culturally normalized rather than consciously chosen (Sujatmiko, 2018; Taja & Aziz, 2016).

B. Implementation of Anti-Corruption and Integrity Content

The interactive lecture component introduced corruption not solely as a legal category but as a moral and social phenomenon rooted in the erosion of *amanah* (trust) and *shiddiq* (truthfulness), values with strong resonance in the Islamic tradition that underpins PMII's organizational identity. Framing anti-corruption values through this religious-ethical lens, rather than purely through legal-punitive language, appeared to increase cadres' receptiveness, echoing findings that Islamic educational framing strengthens the internalization of anti-corruption norms among students in faith-based institutions (Saputra, Samsuri, & Ansori, 2026; Taja & Aziz, 2016).

The focused group discussion surfaced a range of organizational practices that cadres themselves identified as integrity risks, including opaque reporting of sponsorship funds, informal "reward" cultures for committee members drawn from event budgets, and pressure on newer members to comply with senior cadres' instructions without question. Facilitators used the nine KPK integrity values as an analytical lens, asking cadres to classify each practice according to which value it violated. This exercise, consistent with approaches used in prior anti-corruption training for university students, helped translate an abstract ethical framework into a vocabulary cadres could apply directly to their own experience (Pradana, 2019; Maheka, 2021).

In the case study and simulation components, small groups were asked to resolve dilemmas such as whether to report a fellow cadre's misuse of transportation funds, or how to respond when a senior figure requested that attendance be falsified to meet an administrative target. Observation notes recorded that early group discussions tended toward loyalty-based reasoning, prioritizing organizational harmony and seniority over transparency. Facilitator intervention, prompting cadres to weigh short-term organizational comfort against long-term institutional credibility, shifted several groups toward integrity-consistent resolutions by the end of the simulation, suggesting that structured moral reasoning exercises can meaningfully shift default responses even within a single session, in line with Kohlberg's (1984) account of moral development as a process that can be scaffolded through guided reflection rather than assumed to be fixed.

C. Shifts in Attitudes and Organizational Practice

Post-session interviews indicated a discernible shift in how cadres articulated the boundaries of acceptable organizational conduct. Several participants explicitly reframed practices they had earlier described as normal, such as attendance manipulation, as forms of dishonesty with the same underlying character flaw as large-scale corruption, differing only in scale rather than in kind. Cadres also reported greater willingness to imagine themselves voicing objections to questionable financial practices, describing this as a form of moral courage (*keberanian*) consistent with the KPK integrity framework. These shifts align with Bandura's (1977) social learning theory, which holds that ethical behavior is substantially shaped through modeling, guided practice, and social reinforcement within a reference group, in this case the peer cadre community itself rather than an external authority.

At the organizational level, PC PMII Kota Mataram's leadership expressed intent to formalize simple financial accountability practices, including written expenditure reports for training activities and a rotating internal audit role among senior cadres, as a direct follow-up to the discussion. While modest, these are precisely the kind of concrete, low-cost integrity mechanisms that anti-corruption education literature

identifies as necessary complements to values-based training, since values internalization without accompanying structural safeguards tends to erode over time (Rose-Ackerman & Palifka, 2016; Klitgaard, 1988).

D. Supporting Factors and Challenges

Several factors supported the effectiveness of the activity. First, the religious-ethical framing of anti-corruption values resonated strongly with PMII's Islamic organizational identity, lowering resistance that a purely legalistic presentation might have triggered. Second, embedding the session within an existing, mandatory training agenda (PKL) ensured a captive and organizationally motivated audience rather than requiring a separate voluntary activity. Third, the use of case material drawn from the cadres' own organizational context, rather than generic national-level corruption cases, made the material immediately relevant and difficult to dismiss as irrelevant to student life.

Nonetheless, the activity also faced constraints. The single-session format limited the depth of behavioral change that could realistically be expected, given that character formation is a cumulative rather than a one-time process (Wibowo, 2013; Murdiono, 2017). Some senior cadres also displayed initial defensiveness when organizational practices they had long overseen were framed as integrity risks, indicating that hierarchical organizational cultures can complicate open discussion of internal wrongdoing. These constraints reinforce the recommendation, echoed throughout the anti-corruption education literature, that single interventions be embedded within a sustained, multi-stage strategy rather than treated as a standalone activity (Hasan et al., 2024; Agustina, Ratih, & Artika Diningrum, 2026).



IV. CONCLUSION

This community service activity demonstrates that anti-corruption principles and organizational integrity values can be meaningfully internalized within the non-formal setting of youth cadre training when delivered through participatory, contextually grounded methods rather than one-directional moral instruction. Cadres of PC PMII Kota Mataram showed measurable shifts in recognizing everyday organizational practices, previously normalized as harmless, as forms of dishonesty warranting reflection and correction, and organizational leadership took initial concrete steps toward stronger financial accountability. As a strategic incubator for Indonesia's future bureaucrats, politicians, and professionals, PMII and similar student organizations occupy a uniquely valuable position for early anti-corruption character formation. It is recommended that anti-corruption and integrity content be institutionalized as a standing module across all levels of PMII's cadre formation system, complemented by simple structural safeguards such as routine financial reporting, and supported by post-training mentoring to sustain the internalization of values beyond a single training session.

ACKNOWLEDGEMENT

The author expresses sincere gratitude to the Universitas Nahdlatul Ulama Nusa Tenggara Barat for institutional support, and to the leadership and cadres of Pengurus Cabang PMII Kota Mataram for their openness and active participation throughout this community service activity.

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