

ANTI-CORRUPTION EDUCATION BASED ON STORYTELLING AND THE TREE OF HOPE AT SDI 1 RIUNG, NGADA REGENCY, EAST NUSA TENGGARA

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Abstract:

This community service aims to describe the implementation and impact of an anti-corruption education program for sixth-grade students at SDI 1 Riung, Riung District, Ngada Regency, East Nusa Tenggara, who still have a low understanding of integrity values and have not integrated anti-corruption education into learning activities. The activity was carried out by three facilitators in three sessions: interactive storytelling on the theme of honesty; the delivery of anti-corruption material in a dialogic manner based on students' experiences; and the hope tree activity as a medium for reflection and commitment. The results of observations and analysis of students' writings on the hope tree showed a significant shift in perception. Students who initially viewed corruption as a problem of officials and state money began to understand it as the accumulation of small, dishonest habits, as reflected in the concrete commitments they voluntarily wrote. This activity emphasizes that effective corruption prevention must start from early character formation through a creative and participatory approach. It shows that students and local communities can play an active role in the corruption eradication ecosystem.

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INTRODUCTION

Transparency International (2025) data show that Indonesia's Corruption Perceptions Index (CPI) in 2024 reached only 37 on a scale of 0-100, placing Indonesia 99th out of 180 countries. This stagnant state indicates that the current approach to eradicating corruption, which relies on legal instruments and enforcement, has failed to produce significant change.

This stagnation can be understood through a political science perspective, based on the theory of political culture developed by Almond & Verba (1963), which explains that citizens' political behavior, including tolerance for corruption, is not solely determined by the legal system, but rather by the values, attitudes, and orientations embedded in a society's political culture. Corruption has now become a "culture" that has been unconsciously normalized in everyday life through dishonest practices.

Almond and Verba argue that families and schools are the earliest and most influential agents of political socialization in shaping a citizen's political orientation. That theory underpins the argument that anti-corruption education must begin at the elementary school level. In its published anti-corruption education guidelines (KPK, 2022), the KPK emphasizes that sustainable corruption prevention must begin with instilling the values of integrity: honesty, responsibility, independence, discipline, simplicity, courage, and caring in the younger generation as early as possible. Students aged 11-12 are an ideal group for anti-corruption education. They are mature enough to understand the concept of integrity, but are still in the optimal character-building phase.



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This program is being implemented at SDI 1 Riung, Riung District, Ngada Regency, East Nusa Tenggara. Anti-corruption education at SDI 1 Riung has not been optimally integrated into learning activities. Students do not yet fully understand that corrupt behavior occurs not only in the halls of power but also stems from everyday habits such as cheating, dishonesty, being late for school, and irresponsibility. This understanding forms the basis of the anti-corruption education program at SDI 1 Riung.

The anti-corruption education program was designed within the framework of the Student Community Service Camp (KKBM) and used three complementary approaches: storytelling, dialogic delivery of anti-corruption materials, and the Tree of Hope activity. Storytelling was chosen because narratives have proven effective as a medium for socializing values to children. Through storytelling, students learn to recognize moral choices naturally without feeling patronized (Anggrainy, 2022). Dialogic delivery of materials allows students to connect anti-corruption concepts to their own experiences, so that understanding does not stop at the level of mere knowledge. The Tree of Hope activity was designed as a medium for public commitment. When students write and voice their hopes in front of their peers, social accountability is fostered, strengthening the internalization of values (Bety et al., 2024).

This paper presents the implementation process, results, and reflections on anti-corruption education activities at SDI 1 Riung, while emphasizing the relevance of the school-based political socialization approach as a strategy for long-term change in political culture.

METHODS

This community service activity was held at SDI 1 Riung, Riung District, Ngada Regency, East Nusa Tenggara, and was attended by 38 sixth-grade students aged 11-12, accompanied by three class teachers. The activity was conducted over a single day and divided into several sessions as follows:

Storytelling, in which the facilitator presented a story on the theme of honesty and integrity expressively and interactively, interspersed with prompting questions to encourage active student reflection. The anti-corruption material was delivered through a dialogic approach, covering the definition of corruption, examples of corrupt behavior in everyday life, and the nine anti-corruption values formulated by the Corruption Eradication Commission (KPK). The Hope Tree project involved students writing down the values they aspire to uphold, their concrete commitments, and their hopes for Indonesia, which were then presented as a Hope Tree.

Evaluation of the activity was conducted through direct observation, assessing students' active participation, verbal responses, and nonverbal expressions as indicators of engagement and understanding. In addition, a qualitative analysis of students' writings on the Hope Tree was conducted as an instrument for assessing the internalization of the values.

RESULTS AND DISCUSSION

The KKBM (Student Learning Group) activity was held on May 5th, 2026, in the sixth-grade classroom of SDI 1 Riung and proceeded smoothly with full support from the school administration, including the principal, who attended the opening and closing sessions.

a. Storytelling Session

The storytelling session lasted approximately 10 minutes. The facilitator presented the story "Two Princesses and the Shadow of the Past: Small Choices That Change Everything," which



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new concepts (anti-corruption values) with the students' existing knowledge and experiences (everyday experiences of honesty). The facilitator successfully "bridged" students' understanding from what they already know to more complex concepts in a supportive social atmosphere.

c. Tree of Hope Session

The Tree of Hope session culminated in a 15-minute series of activities. The session began with the distribution of blank sheets of paper, and each student was instructed to write down their hopes for the future. The students enthusiastically wrote their hopes, accompanied by the facilitator.

Figure 4 Tree of Hope Session



The various hopes written by students reflect the internalization of values that occurred throughout the activity. Some expressed hopes such as "I will not cheat or be late again," and "I promise not to ask for anything in return when asked to go to the kiosk." Others expressed broader hopes, such as "I hope corrupt people can repent."

The depth of the hopes written down indicates that the process of internalizing values has gone beyond the cognitive level and touched a deeper affective dimension.

Figure 5 Students writing their hopes and messages



Figure 6 Students attaching pieces of paper containing their hopes



Figure 7 SDI 1 Riung Hope Tree



Finally, the presentation of the tree of hope was conducted by reading the wishes written and pasted by the students on it at the front of the class.

The storytelling narrative opened students' awareness, followed by material that sparked small discussions to build conceptual understanding, and culminating in the tree of hope that consolidated students' commitment. Substantively significant was the shift in perception. Before the activity, corruption was perceived as a problem of elite officials, state funds, and areas remote from students' lives. Through discussions linking corruption to everyday behavior, students began to understand that corruption is not a sudden anomaly, but rather the accumulation of small habits that have never been corrected.

Corruption has become a cultural and character issue, no longer solely a matter of law and enforcement. Consequently, the most sustainable approach to prevention is not solely through legal instruments and institutional oversight but also through early character development, as

emphasized by the Corruption Eradication Commission (KPK) in its national strategy for eradicating corruption (Komisi Pemberantasan Korupsi, 2022)

The limitation of this program lies in its incidental nature. A single day of activities can raise awareness, but it is not enough to form a habit. Without follow-up from the school, for example, integrating anti-corruption values into daily learning or making it part of the school culture, the impact of this activity will stop at the surface.

CONCLUSION

The anti-corruption education program at SDI 1 Riung demonstrates that grassroots anti-corruption education is possible, urgent, and effective when designed with the right approach. Beyond simply disseminating values, this activity emphasizes that effective corruption prevention cannot rely solely on legal instruments and institutional oversight, but must address a deeper level: the development of awareness and character from an early age.

This program is certainly not a single solution, but rather an intervention point demonstrating that students, schools, and local communities can be part of the anti-corruption ecosystem, rather than simply waiting for policies from above. For a sustainable impact, follow-up from schools and support from regional policies that enable the systematic integration of anti-corruption values into the curriculum and school culture are required.

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