Ethical Dilemma of Consciousness of Intellectual Anti-Corruption

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Abstract: The study found that a high integrity to break away from the role of private and public roles, starting from the selection of them develop intellectual movement against corruption so that they choose a place that can accommodate thinking about their anti-mainstream and dare to get out of your comfort zone and into in a system to change the system, although the risk will become a person who alienated, unpopular and always in solitude space. For those who from the beginning select the area of power and politics raises two intellectual groups, ie groups who still choose to implement anti-corruption ideas and groups that merged into criminals.
Dilemma ethical for different groups in the area of anti-corruption movement is lighter because dilemma ethical in the role of his own, while a group in the area of power and politics is heavier because some can only see and experience the shock remarkable to stress but do not have the strength to report, some others even splashed in the world of corruption.

Keyword: Consciousness, Intellectual, corruption, phenomenology, interpretative

I. INTRODUCTION

The relation between the government, intellectuals and society in the life of the nation has long existed. The relation is meant here is the awareness of the role of intellectuals is very central, as it says Benda (1999: 27-51). Awareness of intellectual role here is more to its role as an agent of change in developing countries, with brilliant ideas, which can be beneficial for the community. While the other side can also be a source of problems and damage. In line with the above problems Kurzman and Owens (2002: 2-25), in his study of the sociology of intellectuals revealed that in society, intellectuals are always faced with the ethical dilemma in the choice in favor of power, conservative and allergic to change or choose the position to be always critical,

From all the previous studies, it seems only to see the role of intellectual from the perspective of the role when intellectual entering the system and intellectual tend to change and choose to become corrupt when dealing with the system or even become the main actor corrupt. Such studies have not been able to dive sharply to see why intellectuals can change or more specifically why intellectual awareness is changing. This is where the position of this study is very important to fill the space or the empty gap to see an awareness of the role of intellectual group dilemma.

II. IDEALISM INTELLECTUAL

The debate over the ethical dilemma in a discourse trigger a tension and a choice between elitism and egalitarianism in the role of an intellectual. In a social reality, the discourse is always doomed to clash in the ethical dilemma between theory and practice found. This difference raises ethical battle. Intellectuals difficulty escape pertarunag conduct, especially in Asia (east) intellectuals themselves more into the political elite of the intellectual who independent, this is where we see the intellectuals in the East (ASIA) faces a battle ethical dilemma between idealism science or enter into Elitism the ruling regime by Benda (1927: 3).

Studies conducted Pellagata (2012: 6) in Italy, Rose and Milsher (2010: 3) on Corruption and trust in Russia, Yadav (2012: 6) on corruption in 64 countries in Europe, Mūsila (2013: 5) on Corruption and democracy in Africa, Gomez (2014: 6) about corruption in Mexico and Quah (2008: 6) on Corruption in Singapore, showed that the involvement of intellectuals became the main actor behind some cases of corruption in these countries.

Meanwhile Mangunwijaya (1983: 102-106) also mentions several types of intellectuals in Indonesia, among others, there are 5 groups of intellectuals (1) Class of intellectuals have expressed awareness in honesty and truth in opinions that while dealing with death, (2) group of these intellectuals are the ones who have the awareness, to tell the truth, and honesty but do not dare to deal with death, when forced to not admit the truth of this group admit untruth, although behind the move and whispered against untruth, (3) class of intellectuals

awareness with the stream such as against untruth and honesty but do not have the desire and ambition to change the situation and keep a neutral course,(4) group of intellectuals often do mischief and riot and express things that are very critical of the ruling even though class these intellectuals felt uncomfortable or uneasy with the local authorities, but when given the powers and positions became the ruler of the "fat-headed bald "subject to the giver position, (5) intellectuals of this group did not able to think logically and critically in uncovering untruths and was not able to spearhead a change in the fight against untruth, as in the expression of class that the phrase referred to as the class of intellectuals" where a suit and tie waving in the wind ", then that is where intellectuals are anchored".

Heriyanto and Hadiz (2006: 5) conducted a study in developing countries ASIA covering Indonesia, the Philippines, and Thailand. There is mentioned that intellectuals in Indonesia, departing from the rise of the intellectual role of anti-corruption movement when the post-reform era, where after the post-1998 reforms, dramatic changes occur in many areas of social life in Indonesia. Strengthening the post-reform civil position (movement of the intellectuals) have pores that are large enough and a counterforce in the growth of the democratic process of a country. Meanwhile, Talshear (2008: 17) in his study, giving a picture of new intellectual Show up expected to bring shape agent of change. Meanwhile, studies conductedHeriyanto and Hadiz (2006: 5) points out that corruption, collusion, and nepotism continue to be prominent, but in practice, they become decentralized or multicentered post-reform.

Intellectual traits according to (Kurzman and Owens 2002: 55): First, Have science and theology are capable diteoriated and realized in society; Second, to speak the language of his people and capable of adapting to the environment; and Third, it has a social responsibility to change society is static to dynamic. Among those included in the intellectual elements are academics at the campus.

Then, in a study conducted Dakhidae' provide an analysis that New Order authoritarianism political system also does not turn off the activities of civil society organizations. Studies conducted by Saputra (2008: 5) reveals that the political system of the new order it gave birth to his own work outside the system because the system has become synonymous with the country itself. Even under the pressure of power, civil society movements (the Property) in this era continue to play its role. In fact, if I may say, the balance of power of the state in several ways, such as providing alternative views on a policy. Democracy in the post-reform period to trigger the growth of civil society engagement role. Civil society movement, especially intellectuals to the new era led to the overthrow of President Sukarno (old order).

Intellectuals who are actors inside or outside government is a manifestation of civil society who are concerned about corruption eradication efforts to complete the reform agenda in Indonesia (Parris, 2000: 51-56). The same thing is also dictated by the Faqih (1997: 25) that guard the democratic enforcement is the Intellectual Property where the group is always guarding the democratic process in order to run dynamic and full of vitality and achieve its objectives.

The urgency of strengthening the role of the intellectuals is as one of the motors in the strengthening of civil society is becoming more prominent while the less powerful countries and corrupt also require that people are not silent and idle but to work to fill the empty spaces left by the government. The question of how the role of intellectuals in building an awareness of anti-corruption movement, by holding the professional ethical dilemma when confronted with the anti-corruption movements. Meanwhile, according to Suseno (2001: 25-30) is in an ethical dilemma provides a selection of the most best and verbena in some of the most good and right choice, the individual key word in providing a selection of the best and most terminal should Bernanke in an awareness critical.

From the number of corruption cases in Indonesia Indonesia seems to be the State which qualifies as an emergency corruption because of corruption itself into the Extraordinary Crime (Special Crimes) that requires serious treatment. According to "Bambang Widjayanto", the former chairman of the Commission which dictated that the controversial mechanism of the crime was metamorphosed in parallel and very severe with drug crimes in Indonesia as revealed in the speeches of Culture organized by Transparency Indonesia. The rationale expressed by (Widjayanto, 2015) where the facts of corruption-related poverty from 2014 to 30.25 in 2013 to 28.28 earlier, (2) Country Indonesia amounted to 17 island archipelago.

III. INTELLECTUAL ANTI-CORRUPTION VS SOCIAL REALITY

Corruption is very dangerous consequences for human life, so it takes deterrence and a very systemic pattern is varied according to a network that Abbas (1975: 7-8) and Ackerman (2013: 55) says,. This study is based on approach aspects of social life, politics, bureaucracy, economic, and individuals. In line with the thinking in the above study by Hamzah (2007: 261) suggests, the eradication of corruption as defined in the strategy to combat corruption, pyramid-shaped, which at its height was prevention (enlightenment), while on either side of each is a public education (public education) and conviction (punishment) as in the countries of southern Africa.

While some studies about the power Oligarchic New Order regime in Indonesia proposed by Dhakidae (2012), Heriyanto and Hadith (2012), and Robinson and Winters (2014: 4-10), which focuses on the supervision and enforcement of the Civil Society among bureaucrats, businessmen and the military became an awareness movement against corruption which was passed on by the new Order regime. As the Corruption Perception Survey Report (2015) launched by Transparency International Indonesia.

The number of studies using the perspective of law enforcement, prosecution and corruption, and advocacy network approach, that all paradigm in the political economy, it still invites criticism, because it can not fall sharply provide a comprehensive solution. Even further, Faqih (1999: 125) says that these studies have not been able to see the role of autonomy and independence intellectuals who seem to be ignored, especially because it was considered too forward power structures that limit the role of intellectual awareness.

Sementera, the study of the role of Intellectual focus on the problem of corruption with the approach of political economy and power, performed by Heriyanto and Hadiz (2006: 10), just relying on a group of intellectuals more common and can be more specific about the role of the individual creative members in the Institution. This perspective seems to ignore this aspect of consciousness, the dynamic/creative intellectuals themselves that allows them to act in accordance independence and autonomy in ethical dilemmas. Political-economic perspective also more inclined to look at the macro-structure of a phenomenon, and ignore the detailed aspects of the phenomenon. In other words, this perspective tends to simplify the complexity of the role of intellectuals.

At this point, the study uses a theoretical perspective that can position the intellectual role as individuals in the ethical dilemma as creative actors who are able to have the power to be autonomous and independent, to be attractive to be appointed. Or in other words, look at the role of intellectuals was not solely not only as a "derivative" of the structure of economic and political power that surrounded him, Consciousness ethical dilemma intellectuals' role seems to be a debate that is very long, as expressed by Said (1998: 33) were introduced and used the concept of secularity, where the intellectual role should break away from the passion of nationality, race, and class, or in other words,

1.   How to form a diversity of experience on the consciousness of the intellectuals in the face of pressure ethical dilemma anti-corruption movement in Indonesia?

2.   Selection dilemma and what ways are taken by the Intellectual Craftsmanship in building awareness of anti-corruption in the face of political pressure and power dilemma?

Individual character expressed by C. Wright Mills called the Intellectual Craftsmanship which is referred to as a group with its brilliance and wit were able to hold the principle of the classical tradition, is able to apply the knowledge and the casting modifier in community conditions for the better. Meaning here when talking about the Intellectual Craftsmanship, then it would fit if we try to look at the meaning of the Intellectual Craftsmanship itself, and anyone else who deserves to be called intellectuals. According to Coser (1965), intellectuals are skilled people who are never satisfied to accept the reality as it is. They always think about the best alternative of all the things that the community is considered good. This is confirmed by Shils (1972), which looked intellectuals are always looking for the truth that limit is not endless. If departing from the terminology of the above should presumably we try to find new perspectives put forward by C. Wright Mills called the Intellectual Craftsmanship. Intellectual Craftsmanship as well as a change maker, that is, those who make the change. Then Intellectual Craftsmanship characteristics: First, have a science capable to be theorized and realized in society; Second, it can speak the language of his people and capable of adapting to the environment; and Third, it has a social responsibility to change society is static to dynamic.

III. CONCLUSION

The study found that there are a wide variety of experience that the intellectual, which is essentially the diversity it starts from when the intellectual of the "choose" where to move, the first group chose a place to move in the activities at the institution of anti-corruption and other group choose a place to move in power and politics.

Furthermore, both a place to move that gave rise to the diversity of others, namely: they are always faced with a choice where the most correct of the best, and which ones should take precedence between a personal interest in the family's subsistence or public role to work when they work in institutions anti Corruption. Ethical dilemma experienced by groups of anti-corruption activists, where they are always in a position estranged (alienated) in the social interaction in the community or even by members of his own family.

In terms of their ability to separate the roles of public and personal roles, the study found three (3) groups, namely: 1). group that is capable of maintaining its integrity very well when they enter the system of power and they do not perform as well as their corruption prevention and eradication of corruption; 20.kelompok were able to escape the pressure of ethical dilemma, in the sense that they do not do corruption in the community who are in power and political environment. They stress to see people in the neighborhood do corruption. So they do not perform corruption but can not prevent and eradicate corruption in the neighborhood,

so he is in a category that did the 'omission' the perpetrators of corruption because he was not able to take the fight against corruption,

Those findings, particularly the second and third variance resulted in encroachment of endemic corruption in all facets of life, especially the intellectual, and not one that was later named as 'Quovadis' the intellectual integrity. It is quite reasonable with the increasing number of intellectuals who become perpetrators of corruption, arrested and convicted, and fewer intellectuals who chose to follow and work on anti-corruption and anti-corruption institutions. The fear of alienation, unpopular and loneliness and fear of not being able to escape from the pressure of ethical dilemma is the reason for them.

Next is about the dilemma and the way how the options taken by the Intellectual Craftsmanship in building awareness of anti-corruption in the face of political pressure and power dilemma. With so many diverse experiences found in this study, there are many selection dilemmas and ways adopted by Intellectual craftmanship. The study found that a high integrity to break away from the role of private and public roles has ambitious or radical anti-mainstream thinking and the courage to get out of your comfort zone and into a system to change the system to risk being personally isolated,

However it should be remembered that the movement of awareness of anti-corruption that is owned by a group of intellectuals of anti-corruption is not solely a pure consciousness formed by the movement of ethics and morals of the individual in the sense grows out of self-personality, but in the form of consciousness that is built from the experiences intersubjectively starting from childhood, was also a period in which they are educated from elementary school to university. Awareness of anti-corruption movement and then growing as they enter and work in an institution that focuses on the anti-corruption movement. Along with the emergence of an awareness of the anti-corruption movement that idealism and the nature of their lives began to get in the institutional space in which these activists work.

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