

# Implementation of Anti-Corruption Values in Islamic Education Perspective

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*Abstract---* The purpose of this study is to analyze the implementation of anti-corruption education values in Islamic Religious Education subjects in Schools in Indonesia. This research uses a qualitative method by collecting data in the form of a literature study. The results of this study found that Islamic Religious Education can be used as a means of preventive and anticipatory efforts in developing anti-corruption values for the prevention and eradication of corruption. Islamic values embodied in anti-corruption education can be developed in the Islamic Religious Education curriculum.

*Keywords---* anti-corruption education, islamic religious education, value cultivation.

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## I. INTRODUCTION

Corruption is the most crucial problem facing the country and nation of Indonesia today. The criminal acts of corruption that ranged from petty corruption such as giving facilitation payments when dealing in the village to large-scale corruption involving the political elite. Corruption is universally interpreted as an abuse of public power for personal or private interests which harms the public in ways contrary to applicable legal provisions (Wijayanto & Zachrie, 2009). In essence, corruption is a very unjustified thing in any context, because the result is destruction.

Corruption in Indonesia is a "disease" that is difficult to cure and is a complex phenomenon. To eradicate corruption in Indonesia is not enough just to do a repressive action, but even more basic is to take preventive or preventive measures. One effort that can be done through preventive action is through education because education can foster concern to fight various acts of corruption, and at the same time educate the young generation by instilling ethical and moral values needed in social life (Khakim & Munir, 2007 ).

The involvement of formal education in efforts to prevent corruption is actually not new, instead, it has a strategic position. In line with the view of progressivism, schools are agents of social change whose task is to introduce new values to society (Pol, et al., 2005). The values of anti-corruption education that are carried out in a planned and systematic manner starting from informal family education at home, formal education in schools, and non-formal education in the community can prevent, reduce, and even eradicate corruption in Indonesia to its roots (Dalimunthe, 2019).

The school occupies a strategic position in instilling anti-corruption education, especially in cultivating anti-corruption behavior among students. At the level of basic education, anti-corruption education has been carried out in various countries, including countries in America, Europe, Asia, Africa, and Australia. A worldwide network of collaborations has also been established in the world to introduce anti-corruption education programs. One example of corruption education in China, namely through China online, all students at all levels of basic education are given

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anti-corruption education subjects whose purpose is to provide vaccines to students from the dangers of corruption. In the long term, the young generation of China can protect themselves in the midst of the onslaught of the influence of corruption crime (Suciptaningsih, 2014).

Since the reform era, to be exact around 2003-2004, several experts have initiated the need for anti-corruption education to be included in the Indonesian education curriculum, from elementary to tertiary level. The target is to create an anti-corruption young generation, not commit corruption and act decisively against corruption. However, until 2007, when the KBK curriculum revision rolled out and was called KTSP (Education Unit Level Curriculum), anti-corruption education had not been accommodated (Sumiarti, 2007).

One of the instruments from the curriculum component that can make a positive contribution to aspects of attitude change in students, namely through Islamic Religious Education subjects in schools. However, up to now Islamic education which is expected has not been able to shape the character of the participants for the better. This is due because the subject of Islamic Religious Education is still trapped in learning systems that are mechanistic, only dwelling on cognitive aspects alone. Religious education at present tend to be dogmatic and transfer of knowledge, not yet the transfer of value. This needs to be addressed and improved again so that the existence of Islamic Religious Education subjects in schools is expected to be able to have a positive impact on the formation of student character (Taja & Aziz, 2016).

Research on anti-corruption education has been carried out, including Komalasari & Saripudin (2015), Indawati, (2015); Frolova (2014), Judge (2012); Becker, et al. (2013), Swanda & Nadiroh (2018), Yjng (2012), Denisova-Schmidt, et al. (2016), and Suwanda, et al. (2018). But not many have highlighted the implementation of anti-corruption education values in the perspective of Islamic education in schools. Therefore, this study aims to analyze the implementation of anti-corruption education values which are then integrated into Islamic Religious Education subjects in schools in Indonesia.

## **II. METHODOLOGY**

The type of research used in this study is the Qualitative type (Patton, 1990; Cassell & Symon, 2004; Creswell & Poth, 2016; Bungin, 2007). This research data collection technique uses literature studies (Creswell & Miller, 2000). Data analysis is carried out inductively where the data obtained will be analyzed and developed into basic research assumptions, then other data continues to be collected and conclusions drawn. Data analysis in this study uses the model of Miles & Huberman (1984). The collected data is analyzed through several stages, namely data reduction, data presentation and drawing conclusions/verification so that conclusions can be drawn.

## **III. RESULTS**

The involvement of formal education in efforts to prevent corruption is actually not new, instead, it has a strategic position. In line with the view of progressivism, schools are agents of social change whose task is to introduce new values to society (Pol, et al., 2005). In general, the objectives of anti-corruption education are (1) the formation of knowledge and understanding of the forms of corruption and their aspects; (2) changing perceptions and attitudes towards corruption, and (3) the formation of new skills and skills aimed at fighting corruption. While

the long-term benefits are contributing to the sustainability of the national integration system and the anti-corruption program and preventing the growth of mental corruption in students who will later carry out the mandate in the joints of life.

Anti-corruption education referred to in this study is an anti-corruption education program that conceptually enables it to be inserted in subjects already in school in the form of expanding existing themes in the curriculum by using a contextual approach to anti-corruption learning. This choice is used because of consideration so as not to add to the burden of curriculum and student learning hours. On another aspect, anti-corruption education can also be implemented in the form of subjects for students' extra-curricular activities or local content (institutional).

To participate in the corruption eradication movement there are two models that can be done by schools. First, the educational process must foster social-normative awareness, develop objective reasoning, and develop a universal perspective on individuals. Second, education must lead to strategic seeding, which is the personal quality of individuals who are consistent and strong in engaging their social roles. Anti-corruption education is generally said to be a cultural correction education that aims to introduce new ways of thinking and values to students (Kesuma, 2004). Thus, anti-corruption education guides students to think about anti-corruption values in terms of a correction to a culture that tends to damage these values.

In anti-corruption education must integrate three domains, namely the domain of knowledge (cognitive), attitudes and behavior (affection), and skills (psychomotor). The implementation of anti-corruption education at the school level can use an integrative-inclusive strategy (inserted in existing subjects) and exclusive (special/separate subjects). This article tries to discuss the implementation of anti-corruption education values that are integrative-inclusive, namely with alternative anti-corruption material integrated in Islamic Religious Education subjects.

Islamic Religious Education in schools is one of the subjects that has a strategic position and is in accordance with the objectives of education, as contained in Law Number 20 of 2003. The function of Islamic religious education, which is to instill faith and devotion in God and have good morals, the guidance of the Koran and as-Sunnah as guidelines for achieving happiness in life in the world and the hereafter, mental adjustment of students to the physical and psychological environment through Islamic education.

In dealing with situations that are full of trials and crises that befall this nation, be it economic, political, and moral crises, Islamic Religious Education is expected to be a filter on information, culture, or social environment that is able to have a negative effect on the personality of students. Because in essence, Islamic Education becomes something inseparable from the National Education System that has been declared by the government.

The main objective of the presence of Islamic Religious Education in schools is to integrate religious values with behavior and to encourage the need to integrate religious values that are strategically sourced from the Qur'an and Sunnah with the cultural values of the people (Feisal, 1995). In Indonesia, Islamic Religious Education subjects get a strategic position, considering that most of the Indonesian population is Muslim. In addition, Islamic Religious Education subjects are very supportive of the development of the national education system. Because the contents of Islamic Religious Education subjects teach about ways of life that lay the foundations of Islamic ways of life, both in the context of *'ibadah* (worship), *muamalah*, and *siyasa* (Langgulung, 2004).

The importance of Islamic Education in schools to direct people to the path of piety and stay away from prohibitions. In Islamic Religious Education in Indonesia, there are three materials, namely *aqidah*, morals, and worship. The three terminals are given in schools with the ultimate goal of making a perfect Muslim. (Zuhairini, 2006). The three terms can be interpreted into three parts that are classified in Islamic education, including (a) an introduction to God, which is a human need to achieve peace and happiness, (b) human potential and function, four potentials possessed namely heart, mind, lust and taste. With these four potentials, humans are able to carry out the mandate accompanied by tremendous power when able to manage the four potentials, (c) morality, the content of moral values is expected to each student to be able to develop science and technology and culture with moral and ethical foundation (Rahman, 2012).

Anti-corruption values integrated into PAI subjects in schools more practically use an approach in learning units. One of them is by using a learning planning model developed by Glaser in Shah (2007). The basic patterns that must be considered by an educator when planning to learn, namely:

1. IO (Instructional Objectives) or teaching objectives
2. EB (Entering / Entry Behavior) or the study of the ability of students
3. IP (Instructional Procedures) or the Teaching / Teaching Process itself
4. PA (Performance Assessment) or assessment of teaching objectives.

More applicatively, the development of the Glasser model in Rusman (2013) in the learning process can be translated into the following steps:

The First Stage, Instructional Goal, namely the determination of learning objectives. The purpose of integrating anti-corruption values into PAI learning is to provide positive values in the human psyche and to leave behind types of petty corruption. More specifically, the objectives of anti-corruption education formulated by the Indonesian Ministry of Religion, namely (1) instilling anti-corruption values and attitudes to school residents (2) fostering anti-corruption behavior habits to school members, and (3) developing madrasa community creativity in socializing and civilizing anti-corruption behavior (RI Ministry of Religion, 2013).

Anticorruption values developed to consist of nine values that the KPK has formulated to instill in all individuals, the nine values include: (a) core values, which include honesty, discipline, and responsibility; (b) the value of attitude, which includes fair, brave, and caring; and (c) the value of the work ethic, which includes hard work, simple and independent.

After determining the learning objectives, namely, to internalize the anti-corruption values that are integrated into the learning of Islamic Religious Education, the second stage is entering behavior. Entering Behavior that is, how learning goals that have been set can be internalized well in students. In other words, entering behavior is more focused on the methods used so that learning objectives that have been set can be meaningful in students. In the learning process, to internalize the values in students must contain three basic things, namely knowing, doing, and becoming a person who has been known (being).

An explanation of these three things is as follows:

1. Knowing (knowing), the task of the teacher is to strive for students to know a concept;

2. Being able to carry out what is already known (doing), the teacher's task is to strive for students to be able to carry out the concepts that have been taught;
3. Being a person who has been known (being), concepts that have been known and implemented by students are able to become one with his personality (Tafsir, 2006).

All three learning objectives must be present in every subject. Based on the three basic things in the learning process, then to be able to internalize anti-corruption values into learning Islamic Religious Education, which can be done so that students know (knowing) using the lecture method, discussion, questions and answers, and other learning methods so that students know the values the anti-corruption value contained in the Islamic Religious Education learning materials. The method is carried out so that students are able to carry out what is known (doing) and become a person who has been known (being) through methods of habituation, rewards and punishment, and the example of all school members.

Every school citizen must display a figure that should be emulated by students. The few behaviors that are displayed indicate a small act of corruption, then it will become a seed that will be reaped by the results of those who imitate it so that it destroys their personalities. The problem of internalizing the values of corruption is not only at the academic level, but also included in criminal cases that are capable of delivering punishment from the state if the rules are violated.

In the third stage, Instructional Procedures, at this stage an educator is required to make a learning plan that is tailored to the material and learning objectives. The teacher simply makes a lesson plan that seeks to internalize the anti-corruption values integrated in the PAI subjects in high schools.

In the fourth stage, Performance Assessment (evaluation of learning), evaluation is the process of assessing something based on certain predetermined size criteria to determine a person's graduation in the learning process (Hasanah, 2013). Evaluation results are used by teachers and education supervisors to assess the effectiveness of learning experiences, learning activities and the learning methods used. In the evaluation process, there are several forms that can be used to see the achievement of internalization of anti-corruption values including paper and pencil, projects, products, portfolios, and performance.

#### **IV. CONCLUSION**

Efforts to prevent corrupt behavior can be done in two steps, namely repressive and preventive steps. Repressive measures are carried out by carrying out strict law enforcement by law enforcement officers. The preventive step through education is carried out by internalizing anti-corruption values towards students through Islamic Religious Education subjects. Islamic Religious Education can be used as a means of preventive and anticipatory efforts in developing anti-corruption values for the prevention and eradication of corruption. Islamic values contained in anti-corruption education can be developed in the curriculum of Islamic religious education. Curriculum review of Islamic education on anti-corruption education through curriculum development towards increasing faith and piety, increasing noble character, increasing potential, intelligence, and interest in accordance with the level of development and ability of students, contextual problems, national unity, and values nationality and religion.

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