



## Strengthening Anticorruption Character at Elementary Schools in Indonesia: Study on Instructional Practices by In-Service Islamic Education Teachers

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### Abstract

The corruption phenomenon in Indonesia must get all parties' attention, including education. The failure to resolve it seriously will lead to the nation's destruction. This study aimed to explore how anti-corruption characters were integrated into Islamic education instruction at elementary schools. This study used a qualitative descriptive method focusing on Islamic education instructional practices of 10 in-service teachers involved in the Professional Teacher Education Program Universitas Islam Negeri Walisongo Semarang. Data were collected through documentation and observation and were analyzed using descriptive analytical techniques. The results of this study proved that Islamic education subjects could be a good medium for strengthening anti-corruption characters through integrating anti-corruption values in Islamic education instruction. Hence, to become a massive movement, it is necessary to formulate more operational and binding policies to conduct anti-corruption education at all levels of education, especially at elementary school levels.

Keywords: *anti-corruption characters, Islamic education, integration, professional teacher education program, instruction.*

### Abstrak

Fenomena korupsi di Indonesia harus mendapatkan perhatian dari semua pihak, termasuk dunia pendidikan. Kalau tidak diselesaikan secara serius, korupsi di Indonesia dapat membawa negara Indonesia menuju kehancuran. Penelitian ini bertujuan untuk mengetahui bagaimana karakter antikorupsi diintegrasikan dalam pembelajaran Pendidikan Agama Islam (PAI) Sekolah Dasar. Penelitian ini menggunakan metode kualitatif deskriptif yang berfokus pada praktek pembelajaran PAI 10 guru yang terlibat dalam Pendidikan Profesi Guru (PPG) Dalam Jabatan Universitas Islam Negeri Walisongo Semarang. Data dikumpulkan melalui dokumentasi dan observasi, dan selanjutnya dianalisis dengan teknik deskriptif analitis. Hasil penelitian ini membuktikan bahwa mata pelajaran PAI dapat menjadi media yang baik bagi penguatan karakter antikorupsi melalui integrasi nilai-nilai antikorupsi dalam pembelajaran PAI. Sehingga, agar menjadi gerakan yang massif perlu dirumuskan kebijakan yang lebih operasional dan mengikat untuk

menyelenggarakan pendidikan antikorupsi pada semua jenjang Pendidikan, khususnya pada jenjang sekolah dasar.

Kata kunci: *karakter antikorupsi, Pendidikan Agama Islam, integrasi, Pendidikan Profesi Guru, pembelajaran.*

## **INTRODUCTION**

The endemic corruption phenomenon in Indonesia has endangered the nation's sustainability (Zaidan, 2017; Nasution, 2018; Listyorini, 2021). Based on survey data in 2020, Indonesia ranked 102 out of 180 countries, with a corruption perception index score of 37 (Transparency International, 2021). Corruption undermines democracy, reduces accountability in policy-making, and threatens law supremacy, leading to social inequality (Collins & Gambrel, 2017; Van der berg, 2017). Various studies have proven that corruption is a source of the emergence of major problems in the country (Umam, Whitehouse, Head & Khan, 2020). Hence, studies on anti-corruption are still highly required.

The government has tried to eradicate and prevent corruption since 1999 (Law No. 31 of 1999 in conjunction with Law No. 20 of 2001 on Corruption Crimes). Commitment to enforcing the corruption law is carried out by forming the Corruption Eradication Commission (KPK) (Choi, 2011; Schutte, S. 2012; Umam et al., 2020). The government also uses anti-corruption education to prevent the spread of a corruptive mentality and build an anti-corruption character in society (Kadir, 2018; Zuber, 2018; Zakiyah et al., 2021). Anti-corruption character is a mental condition attached to exemplary traits, with at least six fundamental anti-corruption values: honesty, independence, justice, discipline, responsibility, and courage (*syajaáh*). It is formed through an educational process oriented towards awareness of the latent dangers of corruption, the formation of a 'non-corruption' attitude, and the courage to fight corruption. This process is expected to make people feel ashamed if they are tempted to commit corruption and angry when they witness it (Kadir, 2018).

Experiences from various countries prove that anti-corruption education is one of the factors for changing a country to be cleaner. Hong Kong has implemented anti-corruption education since 1974, transforming from a highly corrupt country to one of the countries with a very high Corruption Perception Index of 8.3 and ranks 15th out of 158 countries in the world (Choi, 2011; Kwok, 2012, Montessori; 2012). Thus, anti-corruption education becomes a policy that cannot be postponed. If implemented properly, it will be able to contribute to preventing corruption, as other countries have experienced.

In line with the Gerakan Penguatan Karakter or GPP (Character Strengthening Movement) launched by the Ministry of Education and Culture of the Republic of Indonesia in 2017, reinforcing anti-corruption characters through education is a non-negotiable necessity (Komara, 2018). In addition to the condition of the 'corruption emergency' in Indonesia requiring systematic efforts for prevention through formal education, the program is also connected to the Nawacita program in education (Lubis, 2019; Solehat & Ramadan, 2021). President Joko Widodo's 'mental revolution' program must be described as an 'educational revolution' movement oriented towards building up the character of the younger generation. Hence, it should be a priority program for the national education system. According to Ki Hajar Dewantara, education must be managed by synergizing the mind,

heart, body, affection, and intention (Komara, 2018; Solehat & Ramadan, 2021). Learning should be oriented more than just on cognitive and psychomotor aspects. Instead, it should also emphasize attitude formation (Alifah, 2019; Chanifah et al., 2021). Affective components in learning need to be directed to the formation of anti-corruption characters either through anti-corruption subjects or the integration of anti-corruption values in all subjects taught (Judge, 2012). Anti-corruption education enables the instillation of anti-corruption values from an early age (Hakim, 2012; Akbar & Vujic, 2014) which then creates a young generation that is intolerant of corruption and dares to fight corruption. Therefore, anti-corruption education is urgently needed to create a clean culture (Gusnardi, 2014).

Islamic Education (PAI) is one of the subjects that must be taught from elementary to university level (Law No. 20/2003; PP No. 19/2005). Based on the National Education System Law, Article 37 (1), it is stated that religious education is intended to shape students into human beings who believe and are devoted to God Almighty and have noble character (Law Number 20/2003). The position of PAI, together with other subjects, is intended to create a human being who has quality in all dimensions of human life, physical, psychological, mental/moral, spiritual and religious (Nurmadiyah, 2014; Kurniawan, 2018). Therefore, PAI emphasizes character building by integrating religious values without ignoring national (Indonesian) values.

One strategy to strengthen anti-corruption characters can be done through PAI instruction in elementary schools. PAI in the national education system allows the instillation of faith and devotion to Allah, and noble character (Law Number 20/2003). Logically, if an individual has strong faith and *taqwa* while upholding good morals, he is less likely to commit corruption. Through PAI instruction, students are exposed to religion-based anti-corruption values, such as honesty, discipline, responsibility, fairness, courage, caring, hard work, simplicity and independence (Taja & Aziz, 2016; Hasanah, 2018; Sakinah & Bakhtiar, 2019). Such values are integrated through various branches of PAI, such as *aqidah*, *fiqh*, *muamalah*, and *akhlak* (Nurmadiyah, 2014). Therefore, appropriate learning strategies are needed to internalize anti-corruption values through PAI instruction to students. With the right strategy, there will be evolutionarily formed individuals who are immune to corruption, have anti-corruption character and dare to fight corruption.

The anti-corruption character building through PAI instruction is considered a strategy for solving the problem of the 'corruption crisis' problem in Indonesia. Therefore, PAI learning must be structured systematically with instruments oriented to inculcating anti-corruption values through religious instruction taught by teachers. Teachers can choose anti-corruption values to be integrated into the religious material. However, value integration in the material alone is insufficient. Methods, media, or student activities should be carefully selected. The question is, how to effectively do so?

Many researchers have carried out studies on anti-corruption education. Nurhayana (2019) studied the media 'finding box' to foster anti-corruption values such as honesty, caring, and discipline in elementary school students. Another researcher, Widodo (2019), found that anti-corruption education in elementary schools needs to be carried out as a preventive measure by integrating anti-corruption values into all subjects. Then, Sakinah & Bakhtiar (2019) also examined anti-corruption education models in elementary schools, while Suyitno et al. (2021) investigated the integration of Islamic values in anti-corruption education in primary schools; The other researchers who conducted the study in the field

were Nur (2021) and Ulfa (2022). These studies focus on how anti-corruption values can be taught to elementary school students through integration with existing subjects. However, one crucial aspect that previous researchers did not explore, i.e. the discussion on strengthening anti-corruption characters through PAI instruction, especially involving the teacher in the Professional Teacher Education Program (Pendidikan Profesi Guru/PPG) . It has been widely acknowledged that the role of professional teachers is crucial for the success of anti-corruption education as it will influence to what extent they can internalize anti-corruption values in learning. In this case, research on integrating of anti-corruption values in PAI learning, especially involving PPG teacher participants, is still very limited.

This study complements the shortcomings of existing studies by exploring the PAI instructional practices of PPG participants at Universitas Islam Negeri (UIN) Walisongo in 2022. In particular, this study aims to answer how to strengthen anti-corruption characteristics through the integration of anti-corruption values in PAI instruction. This research was conducted in response to the government's policy to institutionalize anti-corruption behavior by managing anti-corruption education subjects. A deep understanding of the building of anti-corruption character in PAI at the elementary school level can provide a model for problem-solving and lessons learned for preparing action plans for handling corruption cases in Indonesia. This study is expected to be a milestone for a cultural revolution towards an anti-corruption cultural ecosystem in Indonesia.

This research is based on an argument that the competence of teachers influences the effectiveness of anti-corruption education as facilitators and mentors of students in learning (Schunk, 2012). Teachers who have an anti-corruption vision can create a good learning environment to instil and integrate anti-corruption values in PAI instruction, which is shown in their ability to manage classes and develop learning tools such as lesson plans, methods, media, student activities, and accentuation of anti-corruption values during class interactions. Thus, strengthening the anti-corruption character in the PAI subject will only succeed if the teacher has the ability and creativity to integrate anti-corruption values into learning.

## **METHODS**

This study used a qualitative method to describe the strengthening of anti-corruption character values in PAI instruction at elementary schools through the integration of anti-corruption values. The collected data consisted of primary data obtained from observations of PAI instructional practices uploaded on YouTube, while secondary data was gathered from library data and documentation.

Further, the instructional practices carried out by ten in-service teachers involved in the PPG of UIN Walisongo were used as the unit of analysis for this research. The selection of this sample was based on various considerations. First, the representation of participants' school origin from various regions in Central Java; Second, the representation of PAI materials consists of competency of Al Quran, Hadith, Akidah, Akhlaq, and Fiqh.

In summary, the instructional practices used as the unit of analysis for this research are shown in the following link in table 1:

Table 1. Respondent List

No	Responden	Tema	Link
1.	R1	The exemplary Lukman Hakim	<a href="https://www.youtube.com/watch?v=C9BLHPKtfcU">https://www.youtube.com/watch?v=C9BLHPKtfcU</a>
2.	R2	The exemplary Walisongo	<a href="https://www.youtube.com/watch?v=eidiMi1Tclc">https://www.youtube.com/watch?v=eidiMi1Tclc</a>
3.	R3	Belief in the Allah's angels	<a href="https://www.youtube.com/watch?v=TTz2cZ1OOxo">https://www.youtube.com/watch?v=TTz2cZ1OOxo</a>
4.	R4	Qur'anic learning: Surah Al-Ma'un	<a href="https://www.youtube.com/watch?v=x8XiYeZ3XdY">https://www.youtube.com/watch?v=x8XiYeZ3XdY</a>
5	R5	The exemplary Prophet Sulaiman	<a href="https://www.youtube.com/watch?v=PwIZqRqL2_k">https://www.youtube.com/watch?v=PwIZqRqL2_k</a>
6	R6	The Beauty of Mutual Respect (The content of Q.S. Al Kafirun)	<a href="https://www.youtube.com/watch?v=Rlp5pVHLC_8">https://www.youtube.com/watch?v=Rlp5pVHLC_8</a>
7	R7	Let's perform ablution	<a href="https://www.youtube.com/watch?v=smhdD1KFpbg">https://www.youtube.com/watch?v=smhdD1KFpbg</a>
8	R8	<i>Asmaul Husna (Al Mumit: The Destroyer)</i>	<a href="https://www.youtube.com/watch?v=_KkCvG87iR8">https://www.youtube.com/watch?v=_KkCvG87iR8</a>
9	R9	The Beauty of Ramadan (The Message behind Fasting Month)	<a href="https://www.youtube.com/watch?v=ZJIF4-FbV1o">https://www.youtube.com/watch?v=ZJIF4-FbV1o</a>
10	R10	Prophet Muhammad, My Role Model: Confidence	<a href="https://www.youtube.com/watch?v=T3V4r1IUDNw">https://www.youtube.com/watch?v=T3V4r1IUDNw</a>

The data obtained were then analyzed using descriptive techniques by organizing them into a pattern or category and interpreting the data that gave the possibility to draw conclusions.

## RESULTS AND DISCUSSION

### Strengthening Anti-Corruption Characters in PAI Instruction: Aspects of Material Development

Strengthening the anti-corruption character in PAI instruction can be done through material development. Learning materials describe the curriculum prepared to support the completion of predetermined basic competencies. They contain integrated anti-corruption values such as justice, honesty, courage, simplicity, and responsibility. Data on character strengthening in PAI subjects from the aspect of material development is described in table 2 below.

Table 2. Strengthening Anti-Corruption Characters through Material Development

No.	Theme	Learning Objectives	Characters
1	The example of Lukman Hakim	<ol style="list-style-type: none"> <li>1. Proving the truth of Luqman's story as stated in Qur'an.</li> <li>2. Showing a humble attitude as an implementation of understanding the story of Luqman's example.</li> <li>3. Telling the story of Luqman's example.</li> </ol>	<ul style="list-style-type: none"> <li>- Religious</li> <li>- Humble</li> <li>- Modest</li> <li>- Honest</li> <li>- Responsible</li> <li>- Independent</li> <li>- Fair</li> </ul>
2	The example of Walisongo	<ol style="list-style-type: none"> <li>1. Describing the meaning behind the existence of Walisongo</li> <li>2. Analyzing Walisongo's level of faith and</li> </ol>	<ul style="list-style-type: none"> <li>- Religious</li> <li>- Modest</li> <li>- Honest</li> </ul>

		<i>taqwa</i>	<ul style="list-style-type: none"> <li>- Fair</li> <li>- Brave</li> <li>- Independent</li> <li>- Responsible</li> </ul>
3	Belief in the Allah's angels	<ol style="list-style-type: none"> <li>1. Believing that the angels of Allah SWT exist</li> <li>2. Showing obedience</li> <li>3. Explaining the meaning of faith to the angels of Allah SWT.</li> <li>4. Showing proof of faith in the angels of Allah SWT</li> </ol>	<ul style="list-style-type: none"> <li>- Religious</li> <li>- Responsible</li> <li>- Self-control</li> <li>- Honest</li> </ul>
4	Qur'anic learning: Surah Al-Ma'mun	<ol style="list-style-type: none"> <li>1. Reciting Q.S. Al Maun with tartil</li> <li>2. Explaining the content of Q.S. Al Maun.</li> <li>3. Demonstrating a helpful attitude as an implementation of the understanding of Q.S.Al-Ma'un</li> </ol>	<ul style="list-style-type: none"> <li>- Religious</li> <li>- Independent</li> <li>- Cooperation</li> <li>- Integrity</li> </ul>
5	The example of Prophet Sulaiman	<p>Setelah pembelajaran, siswa dapat :</p> <ol style="list-style-type: none"> <li>1. Menjelaskan kebenaran ajaran Nabi Sulaiman</li> <li>2. Membiasakan sikap rendah hati.</li> <li>3. Menyajikan cuplikan kisah-kisah keteladanan Nabi Sulaiman a.s.</li> </ol>	<ul style="list-style-type: none"> <li>- Religious</li> <li>- Discipline</li> <li>- Wise</li> <li>- Humble</li> </ul>
6	The Beauty of Mutual Respect (The content of Q.S. Al Kafirun)	<ol style="list-style-type: none"> <li>1. Reciting Q.S. Al Kafirun with tartil</li> <li>2. Explaining the content of Q.S. Al Kafirun</li> <li>3. Demonstrating mutual respect as a form of implementation of the Q.S content. Al Kafirun</li> </ol>	<ul style="list-style-type: none"> <li>- Religious</li> <li>- Respectful</li> <li>- Integrity</li> </ul>
7	Let's perform ablution	<ol style="list-style-type: none"> <li>1. Explaining the message about ablution</li> <li>2. Explaining the procedure for ablution</li> <li>3. Practicing ablution</li> </ol>	<ul style="list-style-type: none"> <li>- Religious</li> <li>- Discipline</li> <li>- Responsible</li> <li>- Independent</li> </ul>
8	<i>Asmaul Husna</i> (Al Mumit: The Destroyer)	<ol style="list-style-type: none"> <li>1. Reciting Asmaul Husna Al Mumit correctly</li> <li>2. Analyzing the values of discipline and responsibility as the implementation of Asmaul Husna Al Mumit</li> <li>3. Showing behavior reflected from the values of Asmaul Husna Al Mumit in everyday life</li> </ol>	<ul style="list-style-type: none"> <li>- Religious</li> <li>- Discipline</li> <li>- Responsible</li> <li>- Fair</li> <li>- Brave</li> </ul>
9	The Beauty of Ramadan (The Message behind Fasting Month)	<ol style="list-style-type: none"> <li>1. Explaining the benefits of fasting in Ramadan to form noble character</li> <li>2. Performing Ramadan fasting to form noble character</li> <li>3. Applying the wisdom of fasting during Ramadan to shape good morals in everyday life</li> </ol>	<ul style="list-style-type: none"> <li>- Religious</li> <li>- Independent</li> <li>- Honest</li> <li>- Discipline</li> <li>- Responsible</li> </ul>
10	Prophet Muhammad, My Role Model: Confidence	<ol style="list-style-type: none"> <li>1. Understanding the hadith related to self-confidence</li> <li>2. Following the story of the Prophet's exemplary attitude</li> <li>3. Exemplifying the attitude of self-confidence as the implementation of the hadith about self-confidence.</li> <li>4. Telling the story of the Prophet Muhammad's attitude.</li> </ol>	<ul style="list-style-type: none"> <li>- Religious</li> <li>- Brave</li> <li>- Fair</li> <li>- Honest</li> <li>- Responsible</li> <li>- Independent</li> <li>- Modest</li> </ul>

Based on the table 2 above, it is known that the strengthening of anti-corruption characters in material development in PAI instructional practices carried out by the participants can be described as follows: *first*, although none of the PAI materials raised the

theme of anti-corruption or corruption prevention in Indonesia, these materials contained anti-corruption character values such as discipline, responsibility, justice, honesty, simplicity, and courage. *Second*, the development of PAI material contained a connection of values that were not singular. In addition to religious values as the basis for PAI material components, there were also values such as discipline, self-control, tolerance, mutual support, responsibility, justice, honesty, simplicity, and courage. *Third*, not all PAI materials contained the same anti-corruption character values. Each PAI material contained different values in terms of number and type, as it aligned with the content and tendency. However, these values were oriented towards the goal achievement of PAI, that is, the formation of a person having faith, being devoted to Allah SWT, and having good morals.

To conclude, although PAI materials were not developed directly in the context of preventing corruption in Indonesia, the strengthening of anti-corruption character through the integration of anti-corruption values in the development of PAI materials themselves have been oriented towards the formation of a personal character who is faithful and devoted to Allah SWT and his morality.

### Strengthening Anti-Corruption Characters in PAI Instruction: The Aspects of Class Habituation and Methods

Another aspect that can be done to strengthen anti-corruption character in PAI instruction is through classroom habituation and learning methods. It is important to highlight that they heavily depend on the teacher's creativity, skill, sincerity and perseverance (Permana, 2021). The result of observation on the instructional practices conducted by PPG participants is presented as follows.

Table 3. Strengthening Anti-Corruption Characters in PAI Instruction through Class Habituation and Methods

No.	Theme	Class Habituation	Method	Characters
1	The example of Lukman Hakim	<ol style="list-style-type: none"> <li>Forming a line led by the class leader</li> <li>Praying led by the class leader</li> <li>Reciting short surah in Al Qur'an (Al Fatihah)</li> <li>Singing the national anthem (Indonesia Raya)</li> </ol>	<ol style="list-style-type: none"> <li>The teacher delivered the material (who is Lukman Al Hakim)</li> <li>The teacher distributed cards containing questions &amp; answers</li> <li>Students looked for pairs to match questions and answers</li> <li>The teacher distributed worksheets</li> <li>The teacher led students to answer the questions.</li> </ol>	<ul style="list-style-type: none"> <li>- Discipline</li> <li>- Leadership</li> <li>- Religious</li> <li>- Nationalism</li> <li>- Responsible</li> <li>- Fair</li> <li>- Brave</li> </ul>
2	The example of Walison go	<ol style="list-style-type: none"> <li>Forming a line and taking the shahada led by the class leader</li> <li>Praying led by one of the students</li> <li>Checking attendance</li> <li>Reciting the short Surah of Qur'an (Q.S al Fiiil)</li> </ol>	<ol style="list-style-type: none"> <li>Students watched the video (K.H. Maemun Zubair character)</li> <li>QnA session</li> <li>The teacher divided the class into two groups to discuss the topics prepared by the teacher.</li> <li>Presentation of discussion results</li> <li>QnA session</li> </ol>	<ul style="list-style-type: none"> <li>- Discipline</li> <li>- Religious</li> <li>- Nationalism</li> <li>- Brave</li> <li>- Modest</li> <li>- Generous</li> <li>- Responsible</li> </ul>

		5. Singing the national anthem (From Sabang to Merauke)	6. Concluding the discussion	
		6. Doing focus pats game		
3	Belief in the Allah's angels	1. Preparing the class and praying together led by the class leader. 2. Reciting the short Surah of Qur'an (Q.S. al Lahab) 3. Checking attendance 4. Clapping hands to boost spirit	1. Apperception, the teacher asked about the weather (Who makes it rain?) 2. The teacher explained learning material 3. The teacher gave the opportunity to students who dared to recite Quranic verses written on the board. 4. Students conveyed the meaning of believing in angels. 5. Students worked on the assignment.	- Religious - Discipline - Leadership - Brave / confident - Faithful - Skillful - Honest
4	Qur'anic learning: Surah Al-Ma'un	1. Forming a line before entering class. 2. Checking attendance 3. Praying led by the class leader 4. Checking tidiness 5. Singing the national anthem (dari Sabang sampai Merauke)	1. Apperception by asking questions 2. Students observed the recitation of Q.S. Al Ma'un. 3. Students demonstrated the recitation of Q.S al Ma'un. 4. Students observed the picture and analyzed it by linking the meaning of Q.S Al Ma'un. 5. Students matched verse pieces. 6. Students worked on evaluation worksheets. 7. Teacher invited students to do a reflection on the given topic.	- Discipline - Religious - Leadership - Brave - Responsible - Tolerant
5	The example of Prophet Sulaiman	1. Praying led by the class leader 2. Singing the national anthem (Garuda Pancasila) 3. Checking attendance 4. Reciting the short Surah of Qur'an (Q.S. Annas) 5. Clapping hands to boost spirit	1. Apperception by asking previous week's lesson (Story of the Prophet Sulaiman) 2. Observation: literary activities by reading books (The Story of the Prophet Sulaiman). 3. Watching learning videos 4. Discussing the results of observation (4 groups) 5. Role-playing: The story of Prophet Sulaiman's Da'wah to Queen Bilqis 6. Presenting discussion results 7. Reflection and closing	- Religious - Leadership - Discipline - Cooperative - Responsible - Modest
6	The Beauty of	1. Checking attendance 2. Praying led by one of	1. Apperception by asking previous week's lesson	- Religious - Discipline



	Mutual Respect (The content of Q.S. Al Kafirun)	the students 3. Habituation by reciting short Surah (Q.S al Kafirun) 4. Singing the national anthem (Halo-Halo Bandung) 5. Performing chants to increase enthusiasm for learning	2. QnA session 3. Literary activity: students read the material. 4. Watching learning videos 5. working on the worksheets in the form of group discussions. 6. Presentation of discussion results 7. QnA session 8. Summing up	- Nationalism - Respectful /tolerant - Cooperative - Brave - Responsible
7	Let's perform ablution	1. Praying 2. Singing the national anthem (Indonesia Raya) 3. Checking attendance	1. Apperception through Q&A 2. Singing 3. Watching learning videos 4. Singing a song about ablution 5. Group discussion 6. Presentation 7. Practice	- Religious - Leadership - Cooperative - Enthusiastic - Brave - Responsible
8	Asmaul Husna (Al Mumit: The Destroyer)	1. Praying 2. Checking attendance 3. Singing the national anthem (Garuda Pancasila)	1. Apperception by asking questions related to the previous material. 2. Watching learning videos. 3. QnA about the videos 4. Group discussion 5. Presentation of discussion results 6. Working on the worksheet	- Religious - Responsible - Honest - Respectful - Generous - Brave - Cooperative
9	The Beauty of Ramadan (The Message behind Fasting Month)	1. Temperature checking 2. Class preparation 3. Praying 4. Checking attendance 5. Habituation on Qur'an recitation 6. Singing the national anthem (Dari Sabang Sampai Merauke) 7. Motivation to explore knowledge	1. Question and answer (apperception) 2. Watching videos 3. Group discussion 4. Two-stay (exploration of information) 5. Group-group visiting 6. Presentation of group discussions 7. Assignment	- Religious - Discipline - Nationalism - Responsible - Cooperative - Brave
10	Prophet Muhamad, My Role Model: Confidence	1. Praying 2. Habituation on Qur'an recitation (short Surah) 3. Checking attendance 4. Clapping hands to boost spirit 5. Checking attendance	8. Asking about who Prophet Muhammad is (apperception) 9. Watching videos 10. QnA on video content 11. Asking about the meaning of the hadith: Al haya'uminal iman 12. Exploration: group work (discussion) 13. Presentation of discussion results 14. Praying	- Religious - Discipline - Optimistic - Confident - Cooperative - Responsible

Based on Table 3, it is known that: *first*, class habituation in PAI instruction generally included activities to reinforce values such as religion, nationalism, discipline and leadership, which were introduced through activities before learning activities began. These values can be the foundation for the formation of an anti-corruption character. *Second*, the selection of methods determined how learning activities could be used to build the values of responsibility, independence, courage, and cooperation. These values are generally developed through student activities such as discussions, assignments, presentations, and asking or answering questions by teachers and students. *Third*, the values developed through classroom habituation and PAI learning methods, were not directly developed to strengthen anti-corruption character values but were oriented towards achieving the goals of Islamic education, namely the formation of a personality who believes and is devoted to Allah SWT and his morality.

Derived from the discussion above, it can be understood that anti-corruption character values were developed through classroom habituation and PAI learning methods, including discipline, responsibility, honesty, independence, and courage. In addition, religiosity and nationalism were the values that could be the foundation for strengthening the anti-corruption character.

### Integration of Anti-Corruption Characters in PAI Instruction

The integration of anti-corruption characters in instruction is understood as an effort to integrate, incorporate, and apply anti-corruption values to shape, develop and foster students' anti-corruption personality learning activities (Permana et al., 2021). The values such as discipline, responsibility, fairness, honesty, independence, simplicity and courage were embedded in teaching through material development, classroom habituation or learning activities according to the method determined by teachers. Based on the observation results of the PAI instructional practices of PPG participants, it was found that anti-corruption values were integrated into teaching and learning activities. The data is presented as follows.

Table 4. Anti-corruption Character Integration in PAI Instruction

No.	Value	Material Development	Class Habituation	Methods
1	Discipline	<ul style="list-style-type: none"> <li>- The example of Lukman Hakim</li> <li>- The example of Prophet Sulaiman</li> <li>- Let's perform ablution</li> <li>- Asmaul Husna (Al Mumit: The Destroyer)</li> <li>- The Beauty of Ramadan</li> <li>- Prophet Muhammad, My Role Model</li> </ul>	<ul style="list-style-type: none"> <li>- Students came to school on time</li> <li>- Temperature checking</li> <li>- Forming a line before entering class</li> <li>- Checking attendance</li> <li>- Praying before starting the lesson</li> </ul>	<ul style="list-style-type: none"> <li>- Students were encouraged to be discipline during learning process</li> <li>- Students worked on assignments.</li> <li>- The teacher collected students' assignment on predetermined time.</li> </ul>
2	Responsibility	<ul style="list-style-type: none"> <li>- The example of Lukman Hakim</li> <li>- The example of Walisongo</li> <li>- Belief in the Allah's angels</li> <li>- Let's perform</li> </ul>	<ul style="list-style-type: none"> <li>- The class leader led the line</li> <li>- The class leader led the prayer</li> <li>- Students carried out classroom duty roster</li> </ul>	<ul style="list-style-type: none"> <li>- The group leaders led the discussion</li> <li>- The discussion groups compiled the results of discussion</li> <li>- Students learned the material</li> </ul>

	ablution		
	- Asmaul Husna (Al Mumit: The Destroyer)		
	- The Beauty of Ramadan		
	- Prophet Muhammad, My Role Model		
3 Justice	- The example of Lukman Hakim	- The teacher offered students who were willing to lead the prayer	- The teacher gave equal attention to all students.
	- The example of Walisongo		- The teacher explained the material
	- Asmaul Husna (Al Mumit: The Destroyer)	- The teacher offered students who wanted to lead in singing the national anthem	- The teacher gave students the same opportunity to ask questions.
	- The Beauty of Ramadan		- The teacher gave assignments to all students.
	- Prophet Muhammad, My Role Model	- The teacher took attendance and asked about students who did not attend	- The teacher gave punishment for students who violated the rules
		- The teacher greeted all students before entering the classroom	
4 Honesty	- The example of Lukman Hakim	- The teacher asked about students' condition	- Apperception by asking a figure admired for his/her honesty.
	- The example of Walisongo		- The teacher gave answers to students' questions.
	- Belief in the Allah's angels		
	- The Beauty of Ramadan		
	- Prophet Muhammad, My Role Model		
5 Independence	- The example of Lukman Hakim	- The teacher checked on students' cleanliness and tidiness	- Students took notes on the given material
	- The example of Walisongo		- Students worked on the questions or assignments
	- Qur'anic learning: Surah Al-Ma'µn	- Starting the class by praying	- Students asked questions
	- Let's perform ablution		- Students answered questions
	- The Beauty of Ramadan	- Starting the class by clapping hands	
	- Prophet Muhammad, My Role Model		
	- Qur'anic learning: Surah Al-Ma'µn		
6 Modesty	- The example of Lukman Hakim	- The teacher dressed modestly	- Performing role play with simple characters
	- The example of Walisongo	- Students were encouraged not to overdo when dressing	- Practicing learning materials
	- Prophet Muhammad, My Role Model		

7 Bravery	<ul style="list-style-type: none"> <li>- The example of Walisongo</li> <li>- Asmaul Husna (Al Mumit: The Destroyer)</li> <li>- Prophet Muhammad, My Role Model</li> </ul>	<ul style="list-style-type: none"> <li>- The class leader led the line before entering the class.</li> <li>- One of the students led the prayer</li> <li>- One of the students led others to sing the national anthem</li> </ul>	<ul style="list-style-type: none"> <li>- Students dare to answer questions both by the teacher and other students.</li> <li>- Students had the courage to present the results of discussion.</li> <li>- Students had courage to practice the material in front of the class.</li> <li>- Students had courage to perform role playing.</li> </ul>
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Information in Table 4 above can be elaborated as follows: *first*, the integration of anti-corruption values in PAI instruction was an interconnection that linked the values in the material content, class habituation, and class activities based on the method used. Each part coexisted to convey the same particular 'value' message. For example, the value of discipline was conveyed through the material message "Prophet Muhammad My Role Model", strengthened through class habituation by "lining up before entering class" and "collecting student assignments in predetermined time". *Second*, the integration of anti-corruption character values was determined by teachers' creativity and ability to develop materials and manage the classroom. Teachers could develop material by accentuating parts of the material to convey messages of certain values to students. Teachers could vary classroom habituation activities or use various methods to instill certain values. Teacher creativity determined the integration of anti-corruption values in PAI instruction.

This research illustrated that the strengthening of anti-corruption characters was carried out by integrating anti-corruption values in PAI instruction through material development, class habituation, and method selection. Hence, although PAI materials do not overtly embed anti-corruption theme or synthesize the conditions of corruption in Indonesia, they can still contain an anti-corruption character values. It is also possible that anti-corruption values are developed through repeated classroom habits before the lesson begins and the selection of methods to frame student activities in class. As the initial purpose of character building is to encourage an individual to believe and be devoted to Allah SWT and have morality (Nurmaidah, 2014; Spawi, 2022), it also serves another aim, i.e. to instill anti-corruption characters: those who are immune to corruption and dare to fight it.

Integration is one strategy for increasing the effectiveness of learning (Katzman & Stanton, 2020; Li & Mendoza, 2022; Zhou, 2022). However, such a mission can only be accomplished if teachers prepare a good lesson plan. An ideal lesson plan should can explain all processes that will occur in the classroom, including the assessment process and the objectives to be achieved (Susilo, 2012; Komara, 2018; Tuna, 2022). In the context of this study focus, teachers should be able to integrate the targets requested in the national curriculum with anti-corruption values in their lesson plans.

The inter-values network developed in the framework of Islamic education has an ideal formation because they are built on the foundation of religious values and nationalism. Religious values are related to faith and devotion to Allah SWT (Yulianti et al., 2018; Umar, 2019), and the value of nationalism is related to love for the homeland (*hubbu al wathan*), which grows from awareness of being united in one nation (Lestari et al., 2018). Anti-corruption values built on religious foundations and nationalism will result in essential

behaviors grounded in aqidah (faith in Allah SWT) (al Ghazali, t.th.), which can benefit to the surrounding community.

The effectiveness of internalizing anti-corruption values through PAI instruction is influenced by teacher, student and learning environment factors. First, The teacher is one of the determining factors for learning success (Cooper, 2011; Pathy, 2011). Professional teachers, namely those with pedagogic, professional, personality and social competencies (Raibowo et al., 2019; Budianti, 2022) can develop activities conducive to internalizing anti-corruption character values in students. They are expected to have creativity in managing the classroom, innovate in designing learning activities, have a good mastery of subject matter, be a good model, and have good social skills in interacting with students. Second, students also play prominent role in the success of anti-corruption character internalization. Their readiness and ability to learn in the subject will influence the extent of value instillment. In this context, it is significant that teachers generate motivation to stimulate students' mental readiness in internalizing anti-corruption values embedded in PAI learning activities. Third, Environmental factors are also very influential, in the school and family contexts. The environment must be a conducive place to disseminate anti-corruption values received in the classroom. What is received in class must be in sync with what is in the environment. Therefore, building an ecosystem of anti-corruption culture both in the school environment and the family becomes equally important.

The results of this study prove that PAI learning can be a medium for strengthening children's anti-corruption characteristics from an early age by integrating anti-corruption values in PAI instruction. This study also strengthens previous studies that focus on the integration of anti-corruption values in the subject, such as Sakinah and Bakhtiar (2019), Suyitno et al. (2019), and Mualif (2022). They examined the integration of anti-corruption values in PAI instruction using the database of some educational institutions. This study offered different novelty by exploring instructional practices of in-service teachers involved in the professional teacher development program as the unit of analysis. Considering that research in this area is still very limited, this study can complement previous research focusing on anti-corruption character education, especially at the elementary education level.

Based on the results of this study, the threat of corruption to national sustainability is real. This threat is evidenced by its high corruption perception index, which positions Indonesia as one of the most corrupt countries. If systematic prevention and action are not taken immediately, it will likely destroy the nation. Therefore, preventive efforts need to be carried out, one of which is through education. Some ways that should be operated include (1) embedding Anti-Corruption Education subject in the National Education curriculum; (2) encouraging teachers to integrate anti-corruption values in every subject. (3) building an anti-corruption cultural ecosystem in the family, school, and other social communities.

## **CONCLUSION**

This study found that PAI could be a medium for strengthening anti-corruption characteristics by integrating of anti-corruption values in PAI instruction. Teachers' role is a determining factor for the success of learning. Therefore, the teacher must have competence and creativity in preparing the design of learning and be able to be a good example for students. On the other hand, it was also significant that the internalization of anti-corruption values must include moral knowing, feeling, and actuating. As this research had limited

sampling data, it could not be used to draw a conclusion about anti-corruption character building in PAI instruction as a whole. Another limitation of this research was that it only examined the aspects of anticorruption character building in elementary schools, without looking at a wider perspective, for example, about the anti-corruption education ecosystem in the school environment where the research samples were taken. Based on these limitations, it is necessary to conduct further studies by taking a broader object or reviewing the anti-corruption education ecosystem in educational institutions.

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