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## INTERNALIZATION OF ANTI-CORRUPTION CHARACTER IN GENERATION Z STUDENTS

Fazka Khoiru Rijal<sup>1</sup>, Mahmutarom HR<sup>2</sup>, Muh. Syaifuddin<sup>2</sup>, Ifada Retno Ekaningrum<sup>2</sup>

<sup>1</sup>Doctoral Student at Wahid Hasyim University, Semarang

<sup>2</sup>Lecturer at Wahid Hasyim University, Semarang

[riejal93@gmail.com](mailto:riejal93@gmail.com)

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### Abstract

Riset ini bertujuan untuk menganalisis nilai-nilai anti korupsi yang diajarkan di SMA Islam Sultan Agung 1 Semarang. Perihal tersebut terdiri dari nilai kejujuran, kepedulian, kemandirian, disiplin, tanggung jawab, kerja keras, kesederhanaan, kebenaran, serta keadilan. Penanaman nilai-nilai tersebut dalam kurikulum di sekolah bisa menanamkan jiwa anti korupsi semenjak masih sekolah. Tata cara yang digunakan dalam riset ini merupakan tata cara kualitatif dengan pendekatan fenomena sosial. Hasil dari riset ini menampilkan kalau Perencanaan kurikulum pembelajaran nilai-nilai anti korupsi Sekolah berbentuk terdapatnya visi, misi, serta tujuan sekolah (tanggung jawab) serta Keadaan, dalam keadaan yang gimana partisipan didik bisa menggapai tujuan. Keadaan tertib serta taat dalam peraturan partisipan didik bisa menjajaki aktivitas sekolah. Tata tertib semacam yang dilansir dalam novel tata tertib siswa (tanggung jawab). Implementasi kurikulum pembelajaran nilai-nilai anti korupsi di Sekolah meliputi aktivitas belajar mengajar, pelaksanaan shalat berjamaah, serta gerakan sedekah (kepedulian). Penilaian kurikulum pembelajaran nilai-nilai anti korupsi di Sekolah meliputi tahapan pengamatan (observation), tahapan penyelidikan lebih lanjut dari hasil pengamatan (inquiry), serta tahapan tindak lanjut revisi persoalan-persoalan yang terdapat (explanation).

Keywords: *curriculum, anti corruption, islamic education*

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### Introduction

Corruption occurs in various fields and at the community level, so eradicating it is not only the responsibility of the government, especially law and justice enforcement agencies but must also be supported by the community. Moreover, it is not uncommon for citizens to give bribes, whether in the form of money, modules or services, as an expression of gratitude or to facilitate a program that the community wants to run. For

example, making a driving license (SIM), not infrequently, people often use the fast and instant method by paying more money to pass the SIM test. This has become commonplace in Indonesian society and a form of corruption.<sup>1</sup>

Why is corruption sometimes considered normal? Based on Wyrostkiewics research, some economists and business theorists, based on "quantifiable" premises, believe that corruption is an acceptable, or even positive, phenomenon. Their value system is based on the fact that they stimulate economic development by introducing non-standard competition that forces innovative thinking and action.<sup>2</sup>

Based on the results of Transparency International Indonesia (TII) records on the Corruption Perception Index (CPI), Indonesia has continued to experience increases since 2009. With details for 2009 and 2010, it found a score of 2.8. In 2011 with a score of 3.0. In 2012 and 2013, with a score of 3.2, in 2014, it increased to 3.4. With the reflection of regional officials as perpetrators of corruption from 2005 to 2014, there were 331 regional heads, 3169 DPRD members, and 1211 ASN (State Civil Apparatus).<sup>3</sup>

The Transparency International Institute defines corruption by: The abuse of entrusted power for private gain (abuse of entrusted power for personal gain).<sup>4</sup> Also on its website (<https://www.transparency.org/country/IDN>), Indonesia is ranked 90th in terms of corruption problems with a score of 37, the higher the score, the better the country will be in eradicating corruption problems, and so should it. More details are in the following picture.

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<sup>1</sup> Juli Hantoro (Ed.), "Korupsi Simulator SIM, Negara Rugi Rp 121,8 Miliar" 20-1-2023 <https://nasional.tempo.co/read/498017/korupsi-simulator-sim-negara-rugi-rp-1218-miliar>

<sup>2</sup> Michal Wyrostkiewics, "Corruption As An Anthropological Problem. Reflections Based On The Papal Document on Transparency, Control And Competition In Public Life," *Journal for the Study of Religions and Ideologies* 19, no. 57 (2020): 257.

<sup>3</sup> Chatrina Darul Rosikah and Dessy Marliani Listianingsih, *Pendidikan Anti Korupsi* (Jakarta: Sinar Grafika, 2016), 12.

<sup>4</sup> Enang Hidayat, *Jihad Melawan Korupsi* (Bandung: Remaja Rosdakarya, 2016), 78.

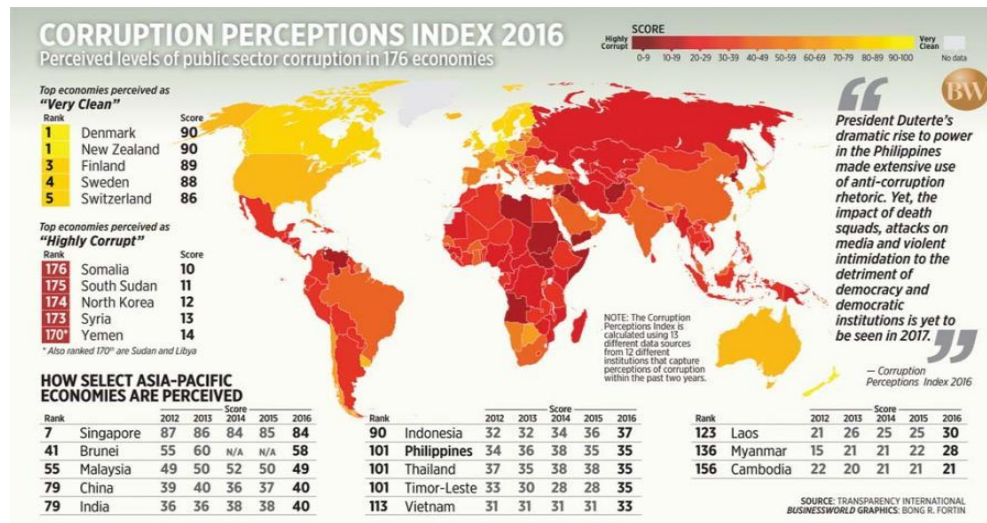


Figure 1  
Corruption Perceptions Index Map

According to Kemdiknas, corruption negatively impacts various fields such as political, social, economic and so on.<sup>5</sup> For example, in the economic area, corruption complicates economic development and reduces the quality of government services and high inefficiencies. There are still many illegal levies in various government institutions, such as in handling correspondence and at the security apparatus's level in giving ransom money to pass the practice of driving a driver's license (SIM) exam. Research in China shows that the role of religion in reducing corrupt crimes through the detention of public officials from carrying out unfair and inappropriate search activities and increasing surveillance laws are the main channels to fight corruption.<sup>6</sup>

The curriculum contains ideas and thoughts that are related to one another and have explicit goals. Such as the relationship between teaching strategies and learning materials that must be bound, how to teach effectively for each material so that the learning process becomes fun and can make it easier for students to understand the material being taught.<sup>7</sup>

Curriculum internalization should correctly enter the 3 aspects of student intelligence. That is the aspect of intellectual intelligence (cognitive), behavioral intelligence (affective), and attitude intelligence (psychomotor). Internalization of the cognitive aspect, among others, through the provision of various data on KKN, legal

<sup>5</sup> Agus Wibowo, *Pendidikan Anti Korupsi Di Sekolah* (Yogyakarta: Pustaka Pelajar, 2013), 23.

<sup>6</sup> Xixiong Xu et al., "Does Religion Matter to Corruption? Evidence from China," *China Economic Review* 42 (2017): 26, <https://doi.org/10.1016/j.chieco.2016.11.005>.

<sup>7</sup> Desfa Yusmaliana, "Reconstruction Of Islamic Education Curriculum In The Disruption," *IJISH (International Journal of Islamic Studies and Humanities)* 2, no. 1 (2019), <https://doi.org/10.26555/ijish.v2i1.748>.

consequences and negative consequences for the life of the nation. Affective aspects include the growth of attention (interest), behavior (attitude), values (values) and appreciation (appreciation) of anti-KKN in life. The psychomotor aspect is marked by the perspective of the students who avoid all things that approach KKN in small or large forms (cheating, value manipulation and so on).<sup>8</sup>

Systemic anti-corruption education at all levels of educational institutions is expected to improve the nation's mindset about corruption.<sup>9</sup> Education should not only emphasize aspects of theory, memorization or indoctrination but must provide opportunities to make decisions and choices for themselves (students). So that a teaching model that can improve students' thinking skills and can build dialogic communication must be prioritized, the trick in learning is to avoid rote procedures in which students memorize readings or certain sentences from the textbooks they study.

Classroom education can be an alternative in preventing corruption from an early age. Learning in schools can indirectly link educational modules with the messages you want to convey regarding corruption because the learning in the student textbooks does not discuss much about corruption issues. Preventive efforts / prevention of a culture of corruption in society can first be done by preventing the development of a corruption mentality in Indonesian children through education.<sup>10</sup>

Anti-corruption education is carried out by instilling anti-corruption values in children, students, students, and the younger generation, to form an anti-corruption attitude and eliminate opportunities for the development of criminal acts of corruption and other corrupt behavior. 9 anti-corruption values will be explained in the discussion on corruption, which consist of the values of honesty, caring, independence, discipline, responsibility, hard work, simplicity, truth and justice.<sup>11</sup>

These anti-corruption values are formally taught in schools and universities through a developed curriculum. According to Handoyo, learning methods that can be chosen to instill anti-corruption values include in-class discussions, case studies, improvement system scenarios, general lectures, film discussions, investigative reports, thematic exploration, prototypes, prove the government, education tools, integrated writing, and social problem solving.<sup>12</sup>

With this, it is very clear that Islamic Religious Education, as part of national education certainly has an important role in developing anti-corruption education. Islamic Religious Education, which also contains the order of life and norms in life, can be used as a preventive and anticipatory effort in developing anti-corruption values to prevent and

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<sup>8</sup> Wibowo, *Pendidikan Anti Korupsi Di Sekolah*, 11.

<sup>9</sup> Muhammad Nurdin, *Pendidikan Anti Korupsi* (Yogyakarta: Ar-Ruzz Media, 2014), 101.

<sup>10</sup> Wyrostkiewics, "Corruption As An Anthropological Problem. Reflections Based On The Papal Document on Transparency, Control And Competition In Public Life."

<sup>11</sup> Eko Handoyo, *Pendidikan Anti Korupsi* (Yogyakarta: Ombak, 2015), 47.

<sup>12</sup> Handoyo, 48.

eradicate corruption. The importance of Islamic education as mentioned by Mudzakkir, that Islamic education maintains students to avoid heinous acts.<sup>13</sup> In this case, namely corruption. Because humans who receive education are uphold the values of truth, faith, noble character, competence and professionalism and have an attitude of responsibility.

### **Methodology**

The method is a way of approaching or taming so that the nature of the object can be revealed as clearly as possible. The approach plays a central role in qualitative research with the consideration that the object is the real abstraction of reality. This research uses a qualitative method to understand social phenomena through a holistic picture and increase the deep understanding of meaning. The research locus took place at Sultan Agung 1 Islamic High School Semarang. By using qualitative methods, the researcher aims to find as much relevant data as possible so that this research is of high quality. They are also trying to uncover and answer qualities that cannot be quantified, such as feelings, thoughts, experiences, and others. The critical idea is that researchers go out into the field to make observations about a phenomenon in a scientific setting. This type of phenomenology describes the structure of experience as it is and with awareness without any source of theory, deduction, or assumptions from other disciplines. Researchers want to find phenomena that occur in schools as a form of anti-corruption education that has been implemented.

### **Results and Discussions**

#### **Anti-Corruption Curriculum in School**

##### **1. Curriculum Definition**

Curriculum and learning are two things that are tied to each other. It is like two sides of a coin, which is very important between the sides. A curriculum is a collection of objectives, material/content, strategies and evaluations when carrying out learning. Everything must be explained clearly so that learning in the classroom can run effectively and as it should.

The term curriculum was used first in the world of sports in ancient Greece, which comes from the words *curir* and *curere*, which means the distance a runner must travel.<sup>14</sup> *Curere* in English is defined as *running* the course (organizing teaching) and subsequently, the understanding of the curriculum develops into the *course of study* (the material studied). Then in the world of education, several subjects must be taken by students from the beginning to the end of the lesson program to obtain awards in the form

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<sup>13</sup> Mudzakkir Ali, *Science Islamic Education* (Semarang: PKPI2 Wahid Hasyim University, 2016), 27.

<sup>14</sup> Blame Sanjaya, *Curriculum And Learning* (Jakarta: Prenadamedia Group, 2013), 3.

of diplomas. According to Law No. 20 of 2003 SISDIKNAS article 1 paragraph 9, the curriculum is a set of plans and arrangements regarding the objectives, content, learning materials and methods used as guidelines for the implementation of learning activities. The curriculum is a teacher's guideline, therefore, the curriculum regulates the course of learning, starting from planning which includes the objectives, content, materials and methods used in learning.<sup>151617</sup>

## 2. Anti-Corruption Values

Corruption *in* Islamic law terms can be understood from the word *al-ghulul* which means to hide something. In other term, *al-suht* means eating and taking advantage of something bad . Bribery in Arabic is known as <sup>18</sup> *risywah*, a gift that a person gives to a judge, official or other to win his case unjustifiedly or gain a position. Corruption is a term that comes from the Latin language, namely <sup>19</sup> *corrupts*. The term is copied into various European languages, such as English, which calls it *corruption* or *corrupt*. The French call it *corruption*. Dutch calls it *corruptive*<sup>20</sup> .

*In the journal The Journal of Development Studies*, corruption is defined as “the abuse of public office for private gain”, which means *the abuse of public office for private interests* . That's where Indonesian named it with a language sieve became <sup>21</sup> *corrupt*.

According to Bahri, acts of corruption with various repercussions and consequences are categorized as unlawful acts with a high level of mafsadah and danger . The introduction of anti-corruption values in the educational path is essential to be realized so that children know what corruption is. If the education unit in the process of providing its education instills and fosters an anti-corruption attitude, a generation will be born that can say “no” to corruption.<sup>22</sup>

Anti-corruption education is a *preventive* effort that can be done for the younger generation through 3 channels, namely: 1) education in schools, called formal education, 2) education in the family environment, called informal education; and 3) education in society, called non-formal education. This means that after knowing and understanding what corruption is, there is an awareness that you must protect yourself from everything that can lead to corruption.

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<sup>15</sup> Oemar Hamalik, *Manajemen Pengembangan Kurikulum* (Bandung: Remaja Rosdakarya, 2008), 91.

<sup>16</sup> Tim Developer MKDP, *Curriculum And Learning* (Jakarta: King Grafindo Persada, 2011), 2.

<sup>17</sup> Hamalik, *Manajemen Pengembangan Kurikulum*, 91.

<sup>18</sup> M. Pearl Umam, “View Islamic About Corruption,” *Theosophy: Journal Sufism And Thought Islamic* 3, no. 2 (2013): 469.

<sup>19</sup> Nurdin, *Pendidikan Anti Korupsi*, 63.

<sup>20</sup> Hidayat, *Jihad Melawan Korupsi*, 77.

<sup>21</sup> Grant W. Walton, “Defining Corruption Where the State Is Weak: The Case of Papua New Guinea,” *The Journal of Development Studies* 51, no. 1 (2015): 16.

<sup>22</sup> Shamsul Bahri, "Corruption In the Study of Islamic Law," *Law: Journal Science Law* 17, no. 3 (2015): 611.

According to Wibowo, anti-corruption education is a conscious and planned effort to realize a teaching and learning process critical to anti-corruption values. Building the character of students from an early age to know what corruption is and the right attitude towards corruption so that it is ingrained from an early age that corruption is a prohibited act and must be eradicated.<sup>23</sup>

Anti-corruption education should not revolve around providing insight and understanding alone. But it is also expected to touch the affective and psychomotor realms, namely by clashing anti-corruption attitudes and behaviours of students. With the hope that from this understanding, students can protect themselves from things that smell of corruption. Allah says in QS Al-Baqarah verse 188, which reads:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ

لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

It means: “and do not eat up the property of some of the others among you by way of the bathil, and bring it to the judge, that you may eat some of the other people’s possessions with sin, while you know.” (QS al-Baqarah/ 2:188).

Theoretically, corruption is a criminal act (*jinayah* or *jarimah*). The principle of legality of Islamic law on corruption is very clear and unequivocal. According to Hadziq, corruption can occur because the perpetrators do not practice Islam.<sup>24</sup> Especially in terms of material strongly encouraged by Islam not to overdo it. Islamic Sharia entirely shows people the truth. The principle of *humility* always has to be upheld to be a Muslim who practices the teachings of Allah and the Sunnah of His Prophet.<sup>25</sup>

### 3. Instillation of Anti-Corruption Character Education Curriculum in Schools

In realizing anti-corruption education, education in schools must be oriented to the level of *moral action*.<sup>26</sup> So that students do not only stop at competence but also have the will and habits to realize values in everyday life. It is not appropriate to only get material about anti-corruption values without practice in everyday life, like a tree without fruit, so that education results can be seen from students’ behaviour in their daily lives. Among the ways of embedding the anti-corruption character education curriculum in schools include:

#### a. Curriculum Planning for Anti-Corruption Values in Schools

<sup>23</sup> Wibowo, *Pendidikan Anti Korupsi Di Sekolah*, 38.

<sup>24</sup> Abdullah Hadziq, “Conception Anti-Religious Education Corruption Of School Basic,” *Journal Elementary* 5, no. 2 (2017): 223.

<sup>25</sup> Munawar Fuad Noeh, *Kiai Di Republic Paint* (Jakarta: Republic, 2005), 19.

<sup>26</sup> Andika Primary and Sumaryati, “Strategy School Deep Embed Anti Soul Corruption At SMA 5 Muhammadiyah Yogyakarta,” *Journal Citizenship* 4, no. 2 (2015): 162.

Planning is the first step in starting an activity, and the action runs smoothly and orderly if the planning is careful and by the expected goals. Curriculum planning is a satisfactory way that is accompanied by anticipatory steps to elaborate the school curriculum into learning activities in the classroom through reasoning about specific learning goals and objectives, namely behavior change and achievement of learning objectives.<sup>27</sup>

The planning components include: first, Goals, what goals must be achieved, in terms of goals, plans to be performed by the school, namely as stated in the vision, mission and purposes, the plans of which there are 13 are expected to be completed and obtained by students. Applying anti-corruption values in the school's vision and mission is integrated into the *hidden curriculum*.

How unwritten anti-corruption values are integrated into the implementation of the vision, mission, and objectives of the school program. . The nine anti-corruption values are taught spontaneously by teachers when carrying out the vision and mission, such as the responsibility of teachers and students to realize the school's vision of producing cadres who are *khaira ummah*. Another value is hard work, the efforts of the entire school community to realize the school's goal of organizing the educational process to build a generation of *khaira ummah*.<sup>28</sup>

*Second*, Conditions, in the conditions of which the learner can achieve the goal. Orderly and obedient conditions the rules students can participate in school activities. Rules of conduct as contained in the student code of conduct book. In planning, several steps are needed for curriculum objectives to be achieved. The components of curriculum planning include goals. The formulation of learning objectives is necessary to improve the ability of students as members of society to carry out reciprocal actions with the surrounding social, cultural and natural environment. In its formulation, SMA Islam Sultan Agung 1 Semarang introduced all school activities through MOS. This momentum is a good start in teaching, directing, and then moving to carry out school programs such as motto, goals, vision, mission, etc.<sup>29</sup>

Among the five responsibilities (responsibility towards oneself, family, community, nation, and God), obeying school rules is a responsibility towards oneself because it is responsible for one situation oneself when he is in school. How he obeys the rules, how to avoid arriving late, and so on.<sup>30</sup>

The responsibility as a student is nothing but studying. Inseparable from that, the school's regulations must also be obeyed so that the responsibility in addition to studying

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<sup>27</sup> Andi Prastowo, *Pile up Plan Implementation Implementation Learning (RPP) Thematic Integrated* (Jakarta: Prenadamedia Group, 2015), 38.

<sup>28</sup> Ahmad Calam and Amnah Qurniati, "Formulate Vision and Mission of Educational Institutions," *Journal SAINTIKOM* 15, no. 1 (2016): 67.

<sup>29</sup> Rosikah and Listianingsih, *Pendidikan Anti Korupsi*, 76.

<sup>30</sup> Rosikah and Listianingsih, 78.



is to obey all the rules that have been given at school. MOS activities are an introduction to regulations that students in schools must know.

#### **b. Implementation of Anti-Corruption Values Education Curriculum in Schools**

Curriculum implementation is the process or activity of actualizing the curriculum transforming the ideal (potential) curriculum into an authentic (actual) curriculum in learning. Implementation as a form of application, idea, concept, policy or innovation in action and action so as to have an impact, both in the form of changes in knowledge, skills, as well as values and attitudes.<sup>31</sup> Curriculum implementation can be interpreted as the process of actualizing a written curriculum in the form of learning, both inside and outside the classroom.<sup>32</sup>

The form of implementation can be in the form of all activities for the application of teaching/learning designs, guidance, exercises, co- and extracurricular activities, *field trips*, research, and exams up to graduation. Some of the actions that take place in schools that contain anti-corruption values include:<sup>33</sup>

*First*, Concerning the anti-corruption values curriculum, all teachers teach nine anti-corruption values during the learning process. The process of integrating learning is defined as an effort to unify, the process of changing the behavior and governance of a person or group to mature people through teaching and training efforts in the area of families, schools and residents to achieve learning goals. The initial activity on the scientific approach is in the educational step of observing/ observing. Observation procedures are one of the educational strategies that use a contextual approach and original media to teach students who prioritize the meaningfulness of the learning process.<sup>34</sup>

Teachers who work professionally must understand science as a process of cultivation through the education of learners who are fully known by the teacher, both his way of thinking, his socioeconomic development, and his moral development; Teachers need to look at the conditions and ways of learning of students, various ways to know can be done. For example with questions at the beginning of the lesson, such as:<sup>3536</sup>

1. What do you guys know about corruptors?
2. What if you guys find money in front of the class? With this kind of question, the teacher can know the conditions and ways of learning of students.

*Secondly*, worship in schools, according to Maragustam worship, consciously or unconsciously will develop life attitudes, traits, wills, behaviors, and praiseworthy morals

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<sup>31</sup> Ahmad Yusuf et al., "The Role of Personality Psychology in Islamic Religious Education," *Islam Transformatif: Journal of Islamic Studies* 5, no. 1 (August 29, 2021): 46, <https://doi.org/10.30983/it.v5i1.4271>.

<sup>32</sup> Nurdin, *Pendidikan Anti Korupsi*, 67.

<sup>33</sup> Abdul Rohman, *Pengembangan Kurikulum: Teori Dan Praktek* (Semarang: Cv. Karya Abadi, 2015), 124.

<sup>34</sup> M. Hosnan, *Pendekatan Scientific And Contextual Deep Learning 21st century* (Bogor: Publisher Ghalia Indonesia, 2016), 39.

<sup>35</sup> Only Cholid, *Become Guru Professional* (Semarang: CV. Precision Copyright Media, 2007), 27.

<sup>36</sup> Mahfud Junaedi and Mirza Mahbub Wijaya, "Islamic Education Based on Unity of Sciences Paradigm," *Ulul Albab* 22, no. 2 (2021): 5, <https://doi.org/10.18860/ua.v22i2.12031>.

and reduce despicable morals . In the anti-corruption curriculum, daily worship can take the form of associations (separation of male and female classes) maintained, clothes worn (prohibition of entering the school area using jackets), and manners are also a concern for students. The content in planning is contained in the regulations, and proper strategic planning as in the example above, is very good, namely with congregational *dhuha* prayers, and an almsgiving is a form of gratitude for the blessings of God and not excessive, so as to make students live in responsibility and discipline.<sup>37</sup> Anti-corruption values are reflected in the field of prayer times and the responsibility as a Muslim for congregational prayers, discipline in the timing of the implementation of pilgrim prayers, and concern for others for congregational prayers lined up neatly.<sup>38</sup>

*Third*, Almsgiving, The value of concern in the alms movement is the implementation of anti-corruption values. Students also feel what others feel, empathy, selfishness, and forms of help. With this sense of care, selfishness and greed (corruption) can be shunned. Almsgiving can straighten morals, cleanse the soul, and educate the soul to be above the noble and ultimate morals. Almsgiving trains learners to be generous, accustomed to giving, sacrificing and caring for others, exalting degrees, purifying possessions, and forms of gratitude for God-given favors. Allah says in QS at-Taubah (9): 103,<sup>39</sup>

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

It means: “take zakat from some of their possessions, with that zakat you cleanse and purify them...”

### c. Evaluation of the Anti-Corruption Values Education Curriculum in Schools

Evaluation plays an important role, because the effectiveness of a curriculum will be known if an evaluation is carried out. Evaluation is a benchmark for the extent to which the planning and implementation program runs. With evaluation, you can also find out the disadvantages and advantages of the planned program and can be used as an effort to improve (<sup>40</sup>*diagnostic*) and develop.

All 9 anti-corruption values are positive, good, true, and okay. Familiarized and already cultivated and integrated with various school activities, students indirectly get used to anti-corruption behavior. There is an evaluation to see whether all school activities integrated with the values incorporated in anti-corruption have gone well. According to

<sup>37</sup> Mirza Mahbub Wijaya and Ahmad Yusuf, “Character Education Management: Analysis of Character-Building,” *Ta’adibuna: Jurnal Pendidikan Agama Islam* 4, no. 1 (2021): 1–11.

<sup>38</sup> Mirza Mahbub Wijaya and Mamdukh Budiman, “Character Development Based on Hybrid Learning in the Post-Pandemic Era,” *At-Ta’adib* 16, no. 2 (2021): 170–79, <https://doi.org/10.21111/at-tadib.v16i2.6736> Available.

<sup>39</sup> Faishol bin Ali Al-Ba’dani, *Bersedekahlah* (Only: Al-Qowam, 2007), 54.

<sup>40</sup> Rohman, *Pengembangan Kurikulum: Teori Dan Praktek*, 173.

Kunandar, five types of assessment can be used to measure attitudes (*affective*) including observation, self-assessment, assessment between learners or between friends, journals, and interviews.<sup>41</sup>

The evaluation model refers to when a problem is found, according to the observation of problems in schools such as, it is mentioned that it is asked why it is late, whether there are obstacles, there are oversleeping, transportation etc., then giving directions to get up early, prepare books in the evening etc. It is these stages of observation, further investigation and clarity that correspond to the evaluation of the illuminative model, the stages of illuminative evaluation include:<sup>42</sup>

*First*, the Stages of observation. The observation stage is the main step that needs to be done when evaluating or improving. In the observation, various events will be found that need to be addressed, according to what is found in the field. The regulations made by the school are solely to maintain the conduciveness and comfort of the school environment. All have been systematically written in the guidebook regarding the rights and obligations of students. Whether in the form of school entrance time, uniforms, regulations, etc. Everything is written in the book and every student already has it.

*Second*, The stages of inquiry. In the stage of inquiry or further investigation of the results of observations. From the observed data, deepened by knowing the causes and consequences of the actions of the mistakes made. In this stage, the cause of the problems in the school was found until it was concluded that no more new problems arose.

*Third*, The explanatory stage or further action is the third stage carried out by law enforcement in schools. This stage is a stage of consideration and follow-up decisions to improve existing problems. The policies that schools will provide are all based on education, sanctions and reprimands are educational and beneficial without corporal punishment

### Conclusions

From the discussion and analysis, the results show that the educational curriculum's planning of the school's anti-corruption values in the form of the school's vision, mission, and goals (responsibility). The conditions, under the conditions of how students can achieve goals. Orderly and obedient conditions the rules students can participate in school activities. Rules of conduct as contained in the student code of conduct (responsibility) book. Implementing the anti-corruption values education curriculum in schools includes teaching and learning activities, the application of congregational prayer (simplicity), and the alms movement (concern). And the evaluation of the anti-corruption values education curriculum in schools includes the observation

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<sup>41</sup> Kunandar, *Valuation Authentic* (Jakarta: King Grafindo Persada, 2015), 121.

<sup>42</sup> Zainal Arifin, *Concept And Models Development Curriculum* (London: Adolescent Rosdakarya, 2011),

stage, the stage of further investigation of the results of the observation (inquiry), and the follow-up stage of improving existing problems (explanation).

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