Integration of Anti-Corruption Education in The Development of Islamic Education in Indonesia

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Integration of Anti-Corruption Education in The Development of Islamic Education in Indonesia

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ABSTRACT: Corruption has become a deep-rooted problem in Indonesia. If this is not resolved soon, then the people will be the victims and the existence of this country will be at stake. For this reason, the problem of corruption needs to find the best solution to overcome it and one of the efforts that can be done is through anti-corruption education that is integrated with Islamic education. This paper aims to provide an offer to readers to find alternative solutions for solving corruption problems in Indonesia through the integration of anti-corruption education in the development of Islamic education. This research is a literature study with a *systematic review approach* through searching for references that are related to the research theme. The results of this study indicate that the integration of anti-corruption education in the development of Islamic education can be carried out through the development of a curriculum which can focus on objectives, materials, and learning methods that are directed at anti-corruption values.

KEYWORDS: Integration, Anti-Corruption Education, Islamic Education.

I.   INTRODUCTION

The term corruption is certainly not a new thing for the Indonesian people, in fact it is like a mushroom that thrives in the rainy season. This action is not only carried out by state officials but has also penetrated to the regional level. There should be concern for this country. If this matter is not immediately taken seriously, it seems that destruction is not an impossible word for this nation. Several survey results of transparency agencies indicate a high level of corruption in Indonesia, because Indonesia itself, compared to other countries, is in the sixth most corrupt position in the world according to a survey by Transparency International (TI) in 2012. Indonesia's Corruption Perception Index (CPI) is 22 on par with Azerbaijan, Cameroon, Ethiopia, Iraq, Liberia and Uzbekistan, and only better than Congo, Kenya, Pakistan, Paraguay, Somalia, Sudan, Angola, Nigeria, Haiti and Myanmar (http://id/wikipedia .org/wiki/korupsi , March 2, 2023).

In addition, this matter also received special attention from the Ulama community, namely with the results of the National Ulama Ijtima at the Cipasung Islamic Boarding School on 29 June 2012 to 2 July 2012. One of the decisions in the ijtima' was regarding the permissibility of confiscating assets resulting from corruption by country. Hundreds of ulemas from all over Indonesia decided in a plenary session as well as the closing of the IV Ijtima Ulama at the Cipasung Islamic Boarding School, Tasikmalaya Regency that assets owned by corruptors from the proceeds of corruption could be confiscated by the state and fully utilized for the benefit of society. Secretary of the Fatwa Commission of the Indonesian Ulema Council (MUI), Asrorun Niam said that the problem of confiscating corruptor assets, the ijtima participants agreed, corruptor assets that were legally proven to be the proceeds of corruption must be taken by the state and intended for the public good. Confiscation of corruptor's assets is permissible if it is legally proven sourced from the results of acts of corruption by the person concerned. Unless the assets or property of a pure corruptor are not the result of corruption and receive a legal verdict, the state may not take them as inheritance which essentially belongs to him and may not be confiscated. However, when the corruptor's assets are not legally proven to be the result of corruption, but the corruptor cannot prove that the legality is not the result of corruption, then based on the agreement and study of the scholars, the state has the right to take them (http://.republika.co.id., February, 21 2023) .

The Ulama's direct involvement in overcoming this act of corruption is an indicator that Indonesia has experienced a corruption emergency which, if not addressed immediately, could become a new culture that could destroy the existence of this country.In addition, another interesting thing is the findings of the Republic of Indonesia's Supreme Audit Agency (BPK) in 2011 stating that the biggest corruption in this country actually occurred in the Ministry of Religion, followed later by the Ministry of National Education which is full of people who should be role models. morals for the wider community (Moh. Asror Yusuf, 2006). Therefore, it is not surprising that the Hong Kong *Retting Political and Economic Risk Consultancy* (PERC) organization

joined reported the survey results he obtained that Indonesia is the most corrupt country in Asia (Ridlwan Nasir, 2011). This is of course a concern for this nation. Government institutions that should be able to guide and serve as role models for improving people's morals instead tarnish their own faces with actions that are not commendable. Another thing to watch out for is that corruption should not become a part of the lives of the younger generation. If the younger generation, which incidentally is the foundation for the progress of the nation, participates in these actions, then who else can be expected to become pioneers for the progress of the nation. Therefore, concrete action to fight corruption is an urgent matter to be carried out in all fields, including education.

The involvement of formal education in efforts to prevent corruption is actually not a new thing, in fact it has a strategic-anticipatory position. Efforts to prevent a culture of corruption in society can first be done by preventing the mental development of corruption in the nation's children through education. The spirit of anti-corruption that deserves to be studied is the planting of anti-corruption mindsets, attitudes and behavior through schools, because school is a civilizing process. The formal education sector in Indonesia can play a role in meeting the need for corruption prevention, including by designing anti-corruption education in educational institutions. This idea is intended to eradicate corruption through a cross between character education and civic education. Besides that, education to reduce corruption takes the form of value education, namely education to encourage each generation to rearrange the inherited value system (Kompas, February, 21 2023). education in Indonesia is an important sector in meeting the need for corruption prevention, including by using preventive steps, namely first *by* targeting students and *second* by using student empowerment to suppress the environment so that it is not *permissive to corruption*. Therefore, Islamic education needs to develop anti-corruption values. This is because in the Indonesian education system, material on corruption issues in Indonesia has not been explicitly published directly. Education can play a role in eradicating corruption indirectly by linking learning materials contextually with messages to be conveyed regarding corruption. Apart from that, the learning media in the form of textbooks that are used in the teaching and learning process contain material directly on corruption issues.

Efforts to prevent a culture of corruption in society can first be done by preventing the development of a mental corruption in Indonesian children through education, especially value education. Thus, it is clear that Islamic education as an integral part of Indonesian education certainly has an important role in developing anti-corruption values. Islamic education can be used as a means of preventive and anticipatory efforts developing anti-corruption values for the prevention and eradication of corruption. Because humans who are born through the education sector are at least human beings who uphold the values of truth, have faith, have noble character, have competence and professionalism as well as responsible and respected citizens. when other institutions are powerless to fight against corruption, educational institutions (Islam) can be used as the last bastion for spreading anti-corruption values.

For this reason, this paper seeks to present an anti-corruption education model that is integrated with the Islamic education curriculum as an alternative solution to prevent and eradicate the increasingly widespread culture of corruption in this country.

RESEARCH METHODS : This research is a type of qualitative research which is library *research*. With *systematic review* as a research approach. This approach was chosen to obtain relevant literature related to anti-corruption education and the development of Islamic education. From the various finding obtained from the literature and references, they were compiled and analyzed to finally obtain a discourse on the integration of anti-corruption education in the development of Islamic education in Indonesia.

II.   RESULT AND DISCUSSION

Integration of Anti-Corruption Education in Islamic Education : Anti-corruption education is an action to control and reduce corruption in the form of a whole effort to encourage future generations to develop an attitude of resolute rejection of every form of corruption. This anti-corruption mentality will materialize if we consciously foster the ability of future generations to be able to identify various weaknesses in the value system they inherited and renew the inherited value system with new situations. In the context of education, "eradicating corruption from its roots" means carrying out a series of efforts to produce generation that is unwilling to accept and forgive an act of corruption that has occurred (Sumiarti, 2007).The involvement of formal education in efforts to prevent corruption is actually not a new thing, it actually has a strategic position. In line with the view of progressivism, schools are agents of social change whose job is to introduce new values to society (M. Hlouskova, 2005).

In general, the objectives of anti-corruption education are (1) Formation of knowledge and understanding of forms of corruption and its aspects; (2) Changing perceptions and attitudes towards corruption; and (3) Formation of new skills and abilities 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 a corruption mentality in students who will later carry out the mandate in all aspects of life. As an Islamic education effort to participate in the corruption eradication movement, there are at least two models that can be implemented. *First,* the educational process must foster socio-normative awareness, build objective reasoning and develop a universal perspective on individuals. *Second,* education must lead to strategic seeding, namely individual personal qualities that are consistent and solid in their social role involvement. Anti-corruption education is generally said to be a cultural correction education which aims to introduce new ways of thinking and values to students (Dharmawan, 2005) . Thus, anti-corruption education guides students to think about anti-corruption values within the framework of correcting a culture of corruption that tends to undermine these values.

Anti-corruption education must integrate three domains, namely the domain of knowledge (cognitive), attitude and behavior (affective), and skills (psychomotor). The implementation of anti-corruption education at the school level can use an integrative strategy, namely by inserting it into existing subjects, in this case, the subject of Islamic education. In addition, it can also be inserted in the subjects of Citizenship Education (PKn) and Social Sciences (IPS). The three subjects were chosen because they are considered close to the study materials for anti-corruption education which are more oriented towards building citizens, instilling values and morals, as well as efforts to raise awareness among the younger generation about the dangers of corruption for the life of the nation and state. An integrative anti-corruption education model in Islamic education has a more applicative position as an approach to learning. This will appear in the design or Learning Plan of each selected subject (Islamic education). As a learning approach , the implementation of anti-corruption education will very much depend on the teacher's ability to carry out teaching and learning activities.

Therefore, the implementation of anti-corruption education that is integrated with Islamic education in schools to be effective in developing anti-corruption education needs to pay attention to the following matters:
1. Material; that is anti-corruption learning materials need to cover three domains: cognitive, affective, and psychomotor.
2. Methodology; educators can use various teaching methods and models that are appropriate to the problems and maturity of students such as the use of multimedia to make learning more interesting.
3. Learning Resources; the need to use various learning resources such as print and electronic media (newspapers, magazines, CDs, the internet) or with sources such as law enforcers (police, judges, prosecutors or KPK).
4. Evaluation; educators can use authentic forms of evaluation that not only measure the verbal and cognitive aspects of students but also measure the character, skills, awareness and way of thinking in overcoming problems and providing problem solving.

Systematically the anti-corruption education model that is integrated into Islamic education can be seen in the following table: 1) Al-Qur'an-Hadith. Verses/ Hadiths relating to treason offenses, embezzlement of state finances; 2) Aqidah. Integration of faith in aspects of property ownership; 3. Morals. Corruption and human rights, corruption and society, the moral obligations of citizens; 4. Fiqh (Islamic) law on confiscation of non-physical property; and 5. Date / History. Delict assumptions and practices of corruption at the time of the Prophet, companions/ caliphs.

The domain of the Anti-Corruption Education Model in the Islamic education Curriculum includes: 1. Cognitive, giving insight into the nature of corruption; 2. Affective, anti-corruption character building; and 3. Psychomotor, anti-corruption behavior. Learning methods that can be used in the Anti-Corruption Education Model in the Islamic education Curriculum include Lectures and assignments; Involve students actively and creatively in learning activities; Providing exemplary; Reviewing the various modus operandi of corruption; Case or field studies and problem solving; Honesty and discipline training.In addition, learning media that can be used in the anti-corruption education model that is integrated into the PAI curriculum include: a) Audio; b) Visuals; and c) Audio-visual recordings/shows of trials of corruption cases. As for learning resources that can be utilized, namely: Print media, electronic media, resource persons and environmental sources, legal product documentation, newspapers, magazines, books, annual reports, books, internet, police, prosecutors, judges, scholars and laws relating to corruption cases.

Then, to find out the learning outcomes of integrating anti-corruption education with the Islamic education curriculum, evaluations can be used in the form of a) Written test; b) Performance, skills; c) Collection of student work; and d) The portfolio contains various experiences and thoughts on the problem of corruption. The integration of anti-corruption education into Islamic education if the red thread is taken can be understood as follows:

Educational Goals : The aim of anti-corruption education is to instill anti-corruption understanding and behavior. If referring to Law No. 20 of 2003 concerning the National Education System Article 4 paragraph (3) states that education is organized as a process of cultivating and empowering students that lasts a lifetime. On this basis, the significance of the implementation of anti-corruption education through educational channels cannot be ignored for its potential as a way of cultivating anti-corruption in Indonesia. The purpose of national education in Azyumardi Azra's view has relevance to the objectives of national education for the following reasons: *First*, the essence of the purpose of education is the absorption of as much knowledge information as possible and in-depth study and trial and application in everyday human life and also includes the essence of the purpose of Islamic education, which is an effort to help humans to become educated humans. *Second,* that Azyumardi Azra's thoughts on the concept of the purpose of Islamic education are *ethical-religious*. That Azyumardi Azra's view of the concept of the purpose of Islamic education lies on a footing that bases the Qur'an and Al-Hadith. and instilling morals in students for the realization of a whole person in Islamic education, which later education in Indonesia will produce individuals with a national spirit and responsibility. *Third*, overall, the concept of the purpose of Islamic education offered by Azyumardi Azra is still relevant to the goals of Indonesian national education and is also still acceptable to continue to be applied and developed in Indonesia, it's just that there needs to be a comprehensive study and serious attention to the concept offered by Azyumardi Azra. So that in planting and grounding the concept can be in line and in accordance with our common expectations (nation and ummah worldwide). Because no matter how good the concept is, without seriousness and maturation it will produce something that is not in accordance with his expectations and ideals (Moh. Afnan, 2020; F. Firmansyah, 2022).

Broadly speaking, Islamic education has two objectives, namely general goals and specific goals. The general goal of Islamic education is to achieve happiness in the Hereafter (*Ukhrawi*) which is the ultimate goal of human life. Although there are many definitions for the specific purpose of Islamic education, these efinitions are tailored to the needs of a particular place and time. Usually, this particular purpose is to benefit the life of the world (N. Nabila, 2021; Siddik, 2022). The management of education in achieving the goals of Islamic education is education that is able to make people who believe and have piety, educate pious individuals by paying attention to spiritual, emotional, social, intellectual, physical development, educate members of pious social groups, both in the family and Muslim community (Andi Warisno, 2021). As for al-Kilani and Ahmad Dahlan, both have similarities as well as differences in viewing the purpose of education. The purpose of Majid Irsan al-Kilani's education is to emphasize the aspect of harmonious relations between students and God, fellow humans and the universe by educating good Muslim individuals, cadres of Islamic families, producing people carrying prophetic treatises and creating universal human brotherhood. While the purpose of Ahmad Dahlan's education is to produce a generation of Muslims who are noble in ethics, pious in religious science, and have extensive knowledge of general science, and are ready to fight and serve the community. The educational objectives of Majid Irsan al-Kilani and Ahmad Dahlan have a point of similarity, namely their emphasis in the aspect of the background of the formulation of goals and the basic foundation of educational goals. While the difference in educational objectives of Majid Irsan al-Kilani and Ahmad Dahlan is in the aspect of educational background and intellectual heritage (Ossi Marga Ramadhan, 2020).

Curriculum: Etymologically, the curriculum comes from the Latin word "*curir*" which means runner, and "*currere*" which means a place to run. The initial understanding of the curriculum is a distance that must be traveled by runners starting from the *start line* to the *finish line*. Thus, the initial term curriculum was adopted from the field of sports in ancient Rome in Greece, only then was it adopted into the world of education. Which is interpreted as plans and arrangements regarding student learning in an educational institution (Suparlan, 2018)? Whereas in Arabic it is translated by the word *Manhaj* (curriculum) which means the bright path that humans go through in various fields of their lives (Abd' ullah Idi, 2019). Operationally the curriculum can be defined as follows: 1. A written material containing a description of a school's educational program implemented from year to year, 2. Written materials intended to be used by teachers in carrying out teaching to their students, 3. An attempt to convey the most important principles and characteristics of an educational plan in such a form that teachers can implement it in schools, 4. Teaching objectives, learning experiences, learning tools and assessment methods planned and used in education, 5. An educational program that is planned and

implemented to achieve certain educational goals (Development Team, 2011). A good curriculum is a curriculum that is compiled from educational experiences is experimental in nature and has regular plans and arrangements. Educational experience is any experience that is compatible with the goals according to the principles outlined in education, every existing learning process helps the growth and development of students. A good curriculum is the type of "*core curriculum*" which is a number of learning experiences around general needs. Due to the absence of universal standards, the curriculum must be open to the possibility of being reviewed and refined (Muis Sad Imam, 2004).

There are at least three main curriculum items that must be considered in developing an anti-corruption curriculum at all levels. *First,* the goals, nature, and needs of students who ideally should avoid corruption. *Second,* the nature and needs of society where students are part of a society that opposes corruption. *Third,* the main issues addressed to students to develop themselves as mature individuals and able to establish relationships with the community. Islamic education itself is rarely directed to answer such problems. Textbooks tend to be taught normatively, the spirit of thinking is not taken and developed, especially when it is correlated with the current contextualization, such as why there is a culture of corruption, nepotism and so on. While educators themselves are only self-sufficient by referring to these books, without ever teaching students how to think methods and strategies to solve problems that may arise.

For this reason, the Islamic education curriculum needs to experience "educational contextualization". Contextualization of the educational curriculum must be pursued so that it can build a critical, more just, more humane civilization of society, a *sense of crisis, a sense of responsibility,* for example on issues of humanity, the environment, the defense of the values of truth and justice, human rights, etc. In short, the current and future Islamic education curriculum system must be more anticipatory towards developing problems, the correlation between ideals and reality is more significant.With these various curriculum improvements, it is hoped that education will be able to experience significant changes. Indeed, the ideal curriculum should come from the community. Various approaches are needed to assist the preparation of a comprehensive curriculum.

Teaching Method : The teaching method is one of the determinants of success in the world of education. The current teaching methods still tend to be monotonous and textual, with only reference to textbook guidelines as teaching materials, such as the teaching model which is dominated by 'memorization' which must also be limited and endeavored to be replaced by developing students' thinking skills and building communication. dialogue through question and answer and discussion.In addition, the examples used in teaching an educator should be by presenting contemporary issues into the subject matter, insights and horizons so that students' thinking broadens, their critical attitude grows, and their creative power develops. Therefore, methods that can be developed in anti-corruption education materials in Islamic education include the dialogue method. The dialogue method is a method based on dialogue or in other words discussions with questions and answers to arrive at facts that cannot be doubted, criticized or refuted (Omar Muhammad Al-Thoumy Al-Syaibani, 1979) .

Subjects that are fixated on the conventional model, which emphasizes more on the lecture method (verbalistic), tend to be monologue and doctrinal. So that in practice, religious awareness is not felt by students, and this should be developed in the form of discourse familiarity through a process of deep contemplation and a productive, critical and analytical dialogic process.The dialogue method is a development of the lecture method, which is dominated by one-way communication patterns, namely from the teacher to the students so that participatory teaching is needed which gives freedom to students to be creative and creative. Freedom is an expression of experiences, feelings, attitudes and skills that emphasize critical, responsive and creative thinking in dealing with something, without certain ties or dogmas that are centered on the context of reality.Creativity is a mental process and a certain ability to create. Creativity is also an interactive pattern between individuals and their environment. A person who is creative can be seen from his ability to solve problems *(problem sensitivity)* is able to create alternative ideas to solve problems *(idea fluency).* and being able to move ideas from one mindset to another (idea flexibility). This can be realized if the dialogue method (two-way communication) in teaching and learning process is implemented. With participatory teaching methods, it can open up opportunities for students to think critically and creatively in developing abilities (Abd. Rahman Assegaf, 2004).

Therefore, to produce optimal anti-corruption learning, both educators and students must jointly create a conducive learning atmosphere, educators feel free, and students feel free from pressure to voice their consciences, feelings and opinions about perceptions of corruption. Things like this need to be implemented in the process of teaching anti-corruption in Islamic educational institutions such as Islamic boarding schools, madrasas,

Islamic universities and educational institutions affiliated with Islamic institutions/ foundations/ mass organizations so that students become more critical and creative in facing the problems and challenges of the global world that have penetrated into all sectors of life.In addition to using the Dialogue Method or the Participation Method, learning Anti-Corruption Education in the PAI curriculum can also use the Discussion Group Method. As social beings, students from childhood naturally play in pairs or groups. This behavior can be done in organizing learning on anti-corruption material. In discussing the problem of corruption and finding solutions, students can work in pairs or groups, either by means of discussions, demonstrations, and so on.

With this method, learning becomes more meaningful because of the interaction between students and the environment so that conceptually, anti-corruption education is not articulated as just reading books or news about corruption, but also transforming the relationship between students, educators, schools and society. Because the learner will be more meaningful if he is not just learning, he must be able to know and observe it so that he has the enthusiasm to change reality. Students have to "read" a lot seriously the reality around them. Because the environment (physical-social-cultural) is a very rich source of learning materials for students.The use of the environment as a learning resource often makes students feel happy in learning. Learning using the environment does not always have to leave the classroom. Materials from the environment can be brought into the classroom to save costs and time. Utilization of the environment can develop a number of skills such as observing (with all the senses), taking notes, formulating questions, hypothesizing, classifying, writing, and making pictures/diagrams.

Students must be able to really understand the existence of other people with the situations and problems around them. By being faced with social reality, students can develop social human values. So, they realize that in the real world there is a dichotomy even a contradiction between theory and reality. Thus, they realize that human existence is part of the mandate carrier in making changes, so that they are able to think critically.Thus, the discussion method emphasizes aspects of interpersonal communication that are academic in nature with subjects that are practical in nature, which are applied in life. The function of the school is to make effective adjustments to a transformative environment, and the transformation of life must always be viewed in anticipation of negative transformations.Furthermore, the success of a nation in developing education is also a barometer of the level of progress of the nation concerned, while Muslims are the largest part of the Indonesian nation. Problems and the education system are becoming increasingly important and strategic because they can be used as social foundations to drive the process of societal transformation. Indirectly, anti-corruption education is related to crucial issues such as poverty, welfare, health, social inequality and democracy. Again Islamic education has a significant contribution to the progress of a nation. In other words, Islamic education has a great responsibility to jointly instill good seeds, especially for the nation's younger generation so that they have a strong foundation in facing various kinds of temptations that lead to acts of corruption.

For this reason, it is deemed necessary to integrate anti-corruption education with the Islamic education curriculum. However, it should also be noted that the flexibility of the nature of the curriculum, in this case PAI, can open up the possibility for education to pay attention to each student with their individual characteristics and needs so that the directions in curriculum development can be clearly structured and can be applied according to the conditions of the students. Due to the nature of the curriculum, which is not standard and can be revised, the types of curricula that can be an alternative include a curriculum that is centered on experience and to lead to the integration of anti-corruption education with the PAI Curriculum towards efforts to prevent corruption through education, creative efforts are needed. Because there are many obstacles and challenges in corruptive situations that have lasted and even tend to become entrenched, critical reflection is certainly needed and the creation of a curriculum that can produce anti-corruption people. In other terms, the anti-corruption education curriculum that is integrated into Islamic education is in the form of a curriculum "*hidden curriculum*".Another thing that needs to be considered in integrating anti-corruption education with the PAI Curriculum is its implementation. Educators should not only explain theoretically what corruption means, what are the effects of corruption and so on. But educators also invite students to carry out and practice an honest culture in every activity both at school and at home so that students get used to being honest wherever they are, maybe even after they grow up and become officials, they will not be tempted by various offers that lead to corruption. For this reason, the anti-coupition education included in the PAI Curriculum remains and must be oriented towards the formation of noble character and personality. As emphasized by Mohd. Athiyah Al-Abrasyi (2013) that the main purpose of an education is to form high morals, namely humans who have noble morals both towards themselves, others and towards nature and the environment including towards their nation.

In addition, the provision of anti-corruption education in schools should pay attention to the needs and maturity of students. The need in question is that anti-corruption education should not become a field of study that stands alone so that it will increase the number of hours of study of students while it is adjusted to the level of maturity, namely the weight or level of difficulty of anti-corruption education should be adjusted to students' thinking abilities. Thus, the anti-corruption education can run effectively and have a positive impact on students.

III.   CONCLUSION

Integrating anti-corruption education in the development of the Islamic education curriculum is an alternative solution that can be used in overcoming the corruption emergency in Indonesia. Not only are students the center of attention for education, but educators should also be able to act and set an example in the form of honesty in various matters so that the anti-corruption education that is voiced is not only limited to the box room called class, but also has an impact on real life. the students. The discourse on the development of an Islamic education curriculum based on anti-corruption education requires commitment from all relevant parties, both in the area of the education unit to policy holders. For this reason, this will only be a discourse without any seriousness and sincere intention to eradicate corruption in this country.

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