Implementing the Anti-Corruption Education Curriculum in State Islamic Senior High Schools (Madrasah Aliyah) in East Java

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ABSTRAK

antikorupsi menjadi aspek penting dalam membentuk karakter generasi muda yang berintegritas dan berkepribadian kuat. Penelitian ini bertujuan untuk menganalisis model insersi kurikulum pendidikan antikorupsi yang diterapkan di tiga madrasah, yaitu Madrasah Aliyah Negeri (MAN) 2 Malang, MAN Kota Surabaya, dan MAN Model Bojonegoro. Fokus utama penelitian ini adalah mengidentifikasi tiga model insersi yang diterapkan di madrasah tersebut: insersi dalam mata pelajaran, kegiatan ekstrakurikuler, dan situasi lingkungan sekolah. Penelitian ini menggunakan pendekatan kualitatif dengan teknik analisis deskriptif untuk menggambarkan dan membandingkan pelaksanaan model insersi di ketiga madrasah tersebut. Hasil penelitian menunjukkan bahwa setiap madrasah menerapkan pendekatan yang berbeda dalam insersi kurikulum antikorupsi. MAN Kota Surabaya menerapkan insersi hanya pada mata pelajaran yang berfokus pada pengajaran nilai-nilai antikorupsi. MAN 2 Malang menggabungkan insersi pada mata pelajaran dan situasi lingkungan madrasah, sementara MAN Model Bojonegoro menerapkan ketiga model insersi secara bersamaan untuk menciptakan pendekatan yang lebih holistik dalam pembentukan karakter siswa. Meskipun ketiga madrasah berhasil mengintegrasikan nilai-nilai antikorupsi dalam kurikulumnya. Penelitian ini juga menemukan kendala yang serupa, seperti kurangnya pembaruan kompetensi guru, minimnya seminar dan sosialisasi terkait implementasi insersi dalam mata pelajaran keagamaan, serta keterbatasan sumber daya dan fasilitas yang memengaruhi efektivitas kurikulum.

ABSTRACT

Anti-corruption education is a crucial component in shaping a young generation with integrity and strong moral character. This study aims to analyze the models of curriculum insertion for anti-corruption education implemented in three state Islamic senior high schools (Madrasah Aliyah Negeri) in East Java: MAN 2 Malang, MAN Kota Surabaya, and MAN Model Bojonegoro. The main focus is to identify three models of curriculum insertion applied in these schools: integration into subjects, extracurricular activities, and the school environment. A qualitative approach with descriptive analysis was used to explore and compare the implementation of these models across the three institutions.

The findings reveal that each school adopts a different approach to integrating anti-corruption education. MAN Kota Surabaya limits its efforts to subject-based insertion, emphasizing the teaching of anti-corruption values within specific lessons. MAN 2 Malang combines subject-based insertion with efforts to foster a school environment that supports integrity. Meanwhile, MAN Model Bojonegoro employs all three models simultaneously, aiming for a more holistic approach to character development. Despite their varying strategies, all three schools face similar challenges: limited teacher training and professional development, a lack of seminars and outreach on how to integrate anti-corruption values into religious education, and constraints in resources and facilities that affect the overall effectiveness of the curriculum.

A. Introduction

One of the main problems faced by the Indonesian people is the practice of corruption, collusion and nepotism (KKN) in various fields of national life. Corruption occurs in various sectors and levels of society, so its eradication is not only the responsibility of the government and law enforcement agencies, but also of all levels of society. In fact, the public is often involved in corrupt practices in the form of bribery, for example in the making of driving licences (SIM). The culture of paying more to pass the driving licence exam has become a form of corruption that is considered normal.[1]

Transparency International Indonesia (TII) has reported a gradual improvement in Indonesia's Corruption Perception Index (CPI) since 2009. The country scored 2.8 in both 2009 and 2010, followed by slight increases to 3.0 in 2011, 3.2 in 2012 and 2013, and 3.4 in 2014. Despite this upward trend, corruption remains a serious issue. Between 2005 and 2014, official data indicates that 331 regional heads, 3,169 local legislative council (DPRD) members, and 1,211 civil servants were involved in corruption cases. Transparency International defines corruption as the abuse of entrusted power for personal gain. As of the latest data available, Indonesia ranks 90th globally in terms of corruption, with a CPI score of 37—on a scale where higher scores reflect more effective anti-corruption efforts.[2]

Effective corruption eradication requires consistent monitoring and the imposition of strict sanctions on perpetrators. However, education plays a crucial role in fostering anti-corruption values from an early age. An ideal curriculum should integrate three key dimensions: cognitive—developing an understanding of the consequences of corruption; affective—shaping attitudes that reject corrupt behavior; and psychomotor—encouraging the application of anti-corruption principles in everyday life. To shift societal mindsets, anti-corruption education must be implemented systemically across all levels of education. Furthermore, learning approaches should prioritize interactive and discussion-based methods rather than rote memorization, enabling students to grasp the real-world implications of corruption and make more ethical decisions.[3]

In addition to its direct role, education can also contribute indirectly to building anti-corruption awareness by integrating anti-corruption content across various subjects. Preventive efforts are made by fostering an anti-corruption mindset among the younger generation through formal classroom learning. Anti-corruption education emphasizes the internalization of nine core values: honesty, empathy, independence, discipline, responsibility, hard work, simplicity, truthfulness, and justice. These values are conveyed through a variety of pedagogical methods, including classroom discussions, case

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[1] Ary Patria Sanjaya Dan Irena Trifena, "The Role Of Education In Curbing Corruption: A Comparison Of Indonesia And Hong Kong," *Integritas: Jurnal Antikorupsi* 9, No. 2 (2023): 241–56.

[2] Dan Aprina Nugrahesthy Sulistya Hapsari Syahputra, Yesaya Brian, Gracella Theotama, "Anti-Corruption Education, Is It Important?," *Asia Pacific Fraud Journal* 9, No. 2 (2024): 197–210.

[3] Nuzus Sakinah Dan Nurhasanah Bakhtiar, "Model Pendidikan Anti Korupsi Di Sekolah Dasar Dalam Mewujudkan Generasi Yang Bersih Dan Berintegritas Sejak Dini," *El-Ibtidaiy:Journal Of Primary Education* 2, No. 1 (2019): 39.

studies, system improvement scenarios, public lectures, film analyses, investigative reporting, thematic learning, and collaborative problem-solving on social issues.

The curriculum should incorporate effective teaching strategies that make learning both engaging and accessible. The internalization of anti-corruption values should address three dimensions of intelligence: intellectual (cognitive), attitudinal (affective), and behavioral (psychomotor). The cognitive aspect focuses on developing students' understanding of corruption and its broader consequences.[4] The affective aspect aims to cultivate interest in and commitment to anti-corruption principles. Meanwhile, the psychomotor aspect encourages the practice of integrity in daily actions—such as refraining from cheating or manipulating academic grades.[5]

Anti-corruption education, when implemented across all educational institutions, is expected to contribute to a transformation in the nation's collective mindset. Learning should go beyond theoretical or rote-based instruction by creating opportunities for students to engage in independent thinking and ethical decision-making. Teaching methods should be interactive and dialogical, moving away from conventional approaches that rely solely on textbook memorization and instead fostering critical reflection and open discussion.[6]

School-based education can serve as a preventive tool against corruption by embedding anti-corruption messages within learning materials. These efforts aim to instill core values from an early age, including honesty, empathy, independence, discipline, responsibility, hard work, simplicity, truthfulness, and justice. Such values are conveyed through a range of instructional methods, including classroom discussions, case studies, system improvement scenarios, public lectures, film analysis, investigative reporting, thematic learning, and collaborative problem-solving related to social issues.[7]

A study conducted in China found that religion can play a significant role in curbing corrupt behavior, particularly through the strict supervision of public officials and strengthened legal regulations. In the Indonesian context, Islamic Religious Education holds a vital role in anti-corruption education by promoting ethical teachings and moral norms that nurture individuals with integrity and a strong sense of responsibility.[8] As an integral part of the national education system, Islamic Religious Education contributes meaningfully to the development of anti-corruption values. Its emphasis on ethical living and social norms serves as both a preventive and anticipatory strategy in combating corruption. Education rooted in Islamic principles encourages individuals to uphold values such as truth,

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[4] Balya Ziaulhaq Achmadin, Indah Aminatuz Zuhriyah, and Ahmad Barizi, "Evaluation Model of Islamic Religious Education Learning Program at Madrasah ' Aliyah Level in East Java," *Al-Riwayah : Jurnal Kependidikan* 16 (2024): 185–212.

[5] Oana Borcan, "Fighting Corruption In Education," *American Economic Journal: Economic Policy* 9, No. 1 (2017).

6 Borcan.

[7] Richo Andi Wibowo, "Mencegah Korupsi Pengadaan Barang Jasa (Apa Yang Sudah Dan Yang Masih Harus Dilakukan?)," *Integritas: Jurnal Anti Korupsi* 1, No. 1 (2015).

[8] K Firdaus, "Evaluation of Several Factors That Affect the Learning Outcomes of Physical Education," *International Journal of Human Movement and Sports Sciences* 11, no. 1 (2023): 27–36, https://doi.org/10.13189/saj.2023.110104.

faith, noble character, competence, professionalism, and accountability—qualities essential for fostering a corruption-resistant society.[9]

The researcher selected five State Islamic Senior High Schools (Madrasah Aliyah Negeri) in East Java Province as research sites based on several considerations. These madrasahs are among the most in-demand, offering three academic tracks—language, science, and social studies. Additionally, they are known for their active engagement in a wide range of extracurricular and religious activities, which are conducted regularly each year.

B. Counteracting Corruption: Building Anti-Corruption Values in Society

Corruption often originates from unconscious habits, such as the routine acceptance of gifts or privileges by public officials on various occasions. While such practices may initially appear harmless or socially acceptable, over time they can influence decision-making processes and contribute to a culture of permissiveness toward corruption. Gratuities—which may include money, goods, travel tickets, or other forms of benefit—can become a form of bribery when they are linked to the recipient's official position and conflict with their duties and responsibilities. Corruption is broadly defined as the abuse of public power for personal gain through unlawful means. Its consequences extend beyond financial losses to the state; it also erodes public trust in government institutions and fosters systemic injustice across many areas of social life.[10]

Corruption can be driven by three primary factors: the authority to make policy decisions, the economic benefits derived from those decisions, and the existence of a system that enables irregularities. In many instances, corruption manifests as bribery, where individuals offer money or other benefits to officials in exchange for preferential treatment—or conversely, where officials solicit rewards in return for overlooking regulations that should otherwise be enforced.[11] Corruption is generally categorized into two main types: grand corruption and petty corruption. Grand corruption is typically perpetrated by high-ranking officials and has significant implications for public policy and the economy. In contrast, petty corruption occurs at lower bureaucratic levels and is often linked to inadequate employee compensation. While seemingly minor, petty corruption poses a serious threat, as it normalizes dishonest practices and fosters a permissive mindset within society. If left unaddressed, such behavior can escalate into grand corruption as individuals grow increasingly accustomed to exploiting systemic weaknesses for personal gain.

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[9] Syafrudin Nurdin Dan Andrianto, *Kurikulum Dan Pembelajaran* (Bali: Pt. Rajagrafindo, N.D.).

[10] Erjati Abas, "The Effect of Madrasah Principal's Leadership and Teachers' Work Motivation on Learning Effectiveness in Bandar Lampung," *Jurnal Ilmiah Peuradeun* 7, no. 2 (May 30, 2019): 305, https://doi.org/10.26811/peuradeun.v7i2.271.

[11] E Mahmudiah, A Suhandi, and A Samsudin, "Learning Progression of Madrasah Aliyah -Students in Remedial Teaching about Interaction of an Electrically Charged Object with a Neutral Object Concept Using CSCCText," *Journal of Physics: Conference Series* 1157, no. 3 (February 2019): 032067, https://doi.org/10.1088/1742-6596/1157/3/032067.

The eradication of corruption requires the active participation of all sectors of society. The business community must uphold ethical and transparent practices; educators are responsible for instilling anti-corruption values in students; the media should report corruption cases objectively and responsibly; and the general public must be encouraged to report violations they witness in their surroundings.[12] Three primary approaches can be employed in the fight against corruption. The first is a legal approach, which emphasizes the strict enforcement of laws to create a strong deterrent effect. The second is an economic approach, which involves providing incentives and rewards for individuals who maintain integrity in their professional duties. The third is a cultural approach, which seeks to build public awareness that corruption is a morally reprehensible act and should not be tolerated under any circumstances. School-based education serves as one of the primary instruments for cultivating an anti-corruption culture from an early age. Through quality education, young people can develop a strong sense of integrity and adopt honesty as a core value in their daily lives. This moral foundation equips them to become future leaders and responsible citizens who actively contribute to the establishment of a transparent, clean, and just system of governance.

In Indonesia, corruption is regulated under Law No. 31 of 1999 in conjunction with Law No. 20 of 2001. These legal provisions define 30 types of corruption offenses, which are categorized into seven main groups. First, state financial loss, which refers to unlawful acts committed to enrich oneself, others, or a corporation, resulting in financial harm to the state or its economy. Second, bribery, which involves offering or promising something of value to a civil servant or state official with the intent to influence their official actions or inactions. Third, embezzlement in office, which includes falsifying records or documents used for administrative audits by or for civil servants or state officials. Fourth, extortion, defined as coercing or requesting individuals to give money or other benefits, or to accept payments at a reduced rate under pressure. Fifth, fraudulent acts, such as misreporting or inflating payments and expenses in public projects. Sixth, conflict of interest in procurement, where individuals participate in contracts, procurements, or leasing arrangements while simultaneously holding an official position with oversight or influence over the process. Seventh, gratuities, which encompass a broad range of gifts, including money, goods, discounts, commissions, interest-free loans, travel tickets, lodging, leisure trips, medical services, and other forms of benefits.[13]

Effective oversight and strict enforcement are essential, particularly in areas where the risk of corruption is high. Monitoring these vulnerable sectors and analyzing the broader impacts of corruption are crucial components of prevention strategies. In this context, education plays a vital role in fostering anti-corruption awareness and promoting ethical behavior. In addition, community involvement is

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[12] P M Mutohar, "The Effectiveness of Madrasah: Analysis of Managerial Skills, Learning Supervision, School Culture, and Teachers' Performance," *Malaysian Online Journal of Educational Management* 8, no. 3 (2020): 21–47, https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85087446232&origin=inward.

[13] A. G Abidin, Z., & Siswadi, *Psikologi Korupsi* (Bandung: : Pt Remaja Rosdakarya, 2025).

equally important—citizens are encouraged to actively participate by seeking, obtaining, and providing data or information related to corruption cases, thereby strengthening collective efforts to combat corruption.[14]

C. Anticorruption Education in Schools: Instilling Integrity from an Early Age

The anti-corruption movement can be pursued through two complementary approaches. First, the repressive approach, which involves handling corruption as a criminal offense that must be legally prosecuted. This approach relies on legal frameworks and the work of law enforcement agencies. Although legal measures alone have not been sufficient to eradicate corruption, the punishment of offenders is expected to create a deterrent effect—instilling fear of both physical consequences (such as imprisonment) and social repercussions (such as public shame). Second, the preventive approach, which can be implemented in two key ways: (a) System reform in both public and private sectors by promoting principles of good governance. [15] This is expected to minimize or eliminate opportunities for corrupt practices. However, a strong system alone is not enough—without individuals of high moral integrity, even the best systems can be undermined. (b) Moral development through education, which aims to strengthen individual character and ethics as a long-term strategy to prevent corruption.[16]

The Corruption Eradication Commission (KPK) has formulated a set of core values aimed at cultivating an anti-corruption character. This initiative is grounded in the belief that corruption arises from a lack of consistency in upholding key moral principles—such as honesty, discipline, and responsibility—as well as from a weak work ethic, materialistic tendencies, dependence on others, and a reluctance to take responsibility. These negative traits often give rise to apathy, arbitrary decision-making, and a mindset focused on shortcuts and personal gain. In response, the KPK has identified nine key anti-corruption values to be instilled through education and civic engagement, as outlined in Table 4.[17]

Anti-corruption education serves as a preventive measure that can be directed toward the younger generation through three key channels: (1) formal education, delivered in schools; (2) informal education, provided within the family environment; and (3) non-formal education, which takes place in broader community settings.[18] Effective anti-corruption education must integrate three domains of learning: cognitive (knowledge and understanding of corruption), affective (attitudes and values), and psychomotor (skills and behavior). This holistic approach ensures that once individuals are equipped

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[14] Borcan, "Fighting Corruption In Education."

[15] Zulfatmi Zulfatmi, "Learning the Values of Religious Moderation in Madrasah Aliyah: Model Analysis," *Jurnal Ilmiah Peuradeun* 11, no. 2 (May 30, 2023): 551, https://doi.org/10.26811/peuradeun.v11i2.1006.

[16] Amrin Sofian, "Peran Pendidikan Agama Islam Dalam Menumbuhkan Karakter Anti Korupsi," *Jurnal Pigur* 1, No. 1 (2017).

[17] Dkk Saim Aksinudin, "Instilling Anti-Corruption Characters In Civic Education For College Students," *Jurnal Civics: Media Kajian Kewarganegaraan* 19, No. 1 (2022).

[18] Borcan, "Fighting Corruption in Education."

with a clear understanding of corruption and its consequences, they also develop a personal sense of responsibility and the internal awareness needed to guard themselves against corrupt practices.

According to Wibowo, anti-corruption education is a conscious and structured effort to create a teaching and learning process that critically engages with anti-corruption values. It aims to shape students' character from an early age by fostering an understanding of what corruption is and cultivating appropriate attitudes toward it. This early internalisation helps instil the belief that corruption is a prohibited and unacceptable act that must be eradicated. The ultimate goal of anti-corruption education is to prepare the younger generation to embrace a culture of integrity. This is achieved through a variety of school-based initiatives, including the implementation of school-based management, classroom learning, and daily habituation practices. Through these efforts, students are expected to develop the capacity to avoid, reject, challenge, and prevent all forms of deceit and actions that lead to corruption.

More specifically, anti-corruption education aims to: (1) Foster school life as a microcosm of society by cultivating a learning environment grounded in a culture of integrity—promoting values such as honesty, discipline, responsibility, hard work, simplicity, independence, fairness, courage, care, and dignity; (2) Develop students' inner moral compass through the affective domain, nurturing individuals with emotional sensitivity who uphold cultural values as an expression of patriotism, supported by a strong sense of national identity; (3) Encourage virtuous attitudes, behaviours, and habits that align with universal principles and the nation's religious and cultural heritage; (4) Instil a spirit of professional and responsible leadership in students as future leaders of the nation; and (5) Implement school management that is open, transparent, professional, and accountable.[19]

The primary goal of anti-corruption education is to cultivate a culture of integrity among all members of the school community. This involves fostering a high level of awareness and commitment to values such as honesty, discipline, responsibility, cooperation, simplicity, independence, fairness, courage, and concern for upholding established rules. As a component of character education, anti-corruption education contributes to the overall personality development of each individual. These efforts reflect the broader educational process, which aims to produce competence in thinking, attitudes, and actions. In line with Bloom's taxonom, the intended outcomes of education encompass three domains: cognitive (knowledge and understanding), affective (values and attitudes), and psychomotor (skills and behaviors).[20]

In this light, anti-corruption education can be understood as a conscious and systematic effort to equip students with the knowledge, values, attitudes, and skills necessary to both prevent and eliminate opportunities for corrupt behavior. Given the importance of instilling these principles from an early age, education must take proactive steps to internalize anti-corruption values and strengthen

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[19] Syahputra, Yesaya Brian, Gracella Theotama, "Anti-Corruption Education, Is It Important?"

[20] S Tambak, "Strengthening Islamic Behavior and Islamic Psychosocial in Developing Professional Madrasah Teachers," *Cakrawala Pendidikan* 39, no. 1 (2020): 65–78, https://doi.org/10.21831/cp.v39i1.26001.

students' moral foundations for the future. These values are intended to take root during their formative years and later be expressed in their actions as they mature and engage with society. Ideally, this foundation will protect them from behaviors that could damage their personal integrity and harm themselves or those around them.

The core objectives of anti-corruption education are threefold. First, to develop knowledge and understanding of the various forms and dimensions of corruption; second, to shift perceptions and attitudes toward corruption; and third, to cultivate the skills and competencies necessary to actively combat corrupt practices. These goals correspond to the three key domains of education: cognitive (knowledge), affective (attitudes), and psychomotor (skills).[21] According to Nurdin, anti-corruption education aims, first, to instil an anti-corruption spirit in every child of the nation; and second, to promote the understanding that eradicating corruption is not solely the responsibility of law enforcement bodies such as the Corruption Eradication Commission (KPK), the police, or the attorney general's office. Rather, it is a shared responsibility that must also be embraced by educational institutions and all elements of society.

The formation and internalisation of life values within learning activities requires the active involvement and collaboration of all stakeholders. In particular, teachers play a central role in this process, as the cultivation of values demands consistent exemplary behaviour from educators. Teachers serve not only as facilitators of knowledge but also as role models, whose actions are closely observed and often emulated by their students. Therefore, consistency in demonstrating integrity and ethical conduct is essential for teachers if they are to effectively guide students toward meaningful personal and moral development.[22]

According to Khusna, anti-corruption education in schools can be implemented through a variety of practical strategies. These include encouraging students to perform the five daily prayers on time, recognising and rewarding honesty, and applying learning methods that promote anti-corruption attitudes—such as information markets, group discussions, and experiential learning. Students can also be trained in responsibility through initiatives like "honesty stalls," punctuality routines, outdoor learning activities, and the consistent enforcement of appropriate sanctions. These efforts, however, are only effective when supported by all members of the school community, particularly teachers and students. Teachers, in particular, play a crucial role as behavioural models; their actions are often

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[21] A. Ramdani et al., "Analysis of Students' Critical Thinking Skills in Terms of Gender Using Science Teaching Materials Based on The 5E Learning Cycle Integrated with Local Wisdom," *Jurnal Pendidikan IPA Indonesia* 10, no. 2 (June 30, 2021): 187–99, https://doi.org/10.15294/jpii.v10i2.29956.

[22] Rizka Ayu Fadhillah, "Peran Guru Dan Orang Tua Dalam Penilaian Nilai-Nilai Agama Pada Anak Di Mi Dawung Tegalrejo Magelang" (, Uin Sunan Kalijaga, N.D.).

mirrored by students, making it essential that they consistently demonstrate the values they seek to instil.[23]

Islamic Religious Education plays a strategic role in combating corruption through three key policy directions. First, the revitalisation of Islamic Religious Education and character development, which focuses on strengthening students' moral foundations by integrating ethical teachings and raising awareness of anti-corruption values within the school setting.[24] Second, the internalisation of character education and anti-corruption principles, aimed at shaping students' understanding and attitudes toward rejecting any behaviours associated with corrupt practices. Third, the optimisation of the role of government and society in supporting anti-corruption efforts, particularly by promoting institutional integrity and accountability. These three strategies work together to develop a generation that not only understands the dangers of corruption but is also morally equipped to resist and prevent it.

In this context, schools have a crucial role in training students to recognize early signs and behaviours related to corruption, thereby fostering a generation that is both aware of and understands the dangers, forms, and legal consequences of corrupt acts.[25] The goal is to nurture a morally upright generation and develop exemplary character from an early age, so that children grow up with a clear rejection of corrupt behaviour. Schools can introduce anti-corruption education as a means of familiarising students with the concept of corruption and related issues. However, instilling positive habits—especially those rooted in integrity—requires time, consistency, and sustained efforts. Embedding anti-corruption values in students through daily routines and moral habituation is a long-term process. Rosikah and Listianingsih identify several core values essential to this process, including:

First, the value of honesty. Honesty is the opposite of deceit and is demonstrated through truthful words and genuine actions. An individual who upholds honesty is more likely to avoid engaging in corruption, as they possess an inner fear of being dishonest or being deceived by others. Honesty involves speaking the truth, acting ethically, being transparent, and maintaining self-respect. According to the Indonesian Heritage Foundation (IHF), honesty—along with independence—is a fundamental aspect of character education that must be instilled in students as a foundation for integrity and ethical behaviour.[26]

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[23] Nidhaul Khusna, "Peran Guru Pendidikan Islam Dalam Menumbuhkan Karakter Anti Korupsi," *Mudarrisa: Jurnal Kajian Pendidikan Islam* 8, No. 2 (2016).

[24] H Jubba, "Reorienting Moral Education for Millennial Muslims: The Changing Role of Islamic Boarding Schools in Indonesia," *Islamic Quarterly* 65, no. 3 (2021): 423–41, https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85136086010&origin=inward.

[25] Sekar Aulia Prameswari and Ira Suryani, "The Effectiveness of Group Guidance Based on The Value of Islamic Education in Reducing Academic Procrastination Behavior in Madrasah Aliyah," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 2 (March 29, 2023): 226–39, https://doi.org/10.31538/nzh.v6i2.3178.

[26] Adang Hambali Ari Nuryana, Asep Hermawan, "Perbedaan Pendekatan Kontekstual Dengan Pendekatan Tradisional Dan Penerapannya Di Kelas (Analisis Pendekatan Pembelajaran Pai)," *Jurnal Inovasi Pendidikan Agama Islam* 1, No. 1 (2021): 45.

Second, the value of care. Care refers to actions rooted in empathy and concern for the well-being of others. This value manifests in attentiveness to the needs of oneself, one's family, the broader community, and the nation. A person who possesses a strong sense of care for their country will be more conscious of national ideals, particularly the pursuit of social welfare and justice. Such awareness can serve as a deterrent to corruption, as individuals who genuinely care about the public good are less likely to engage in actions that harm society.

Third, the value of independence. From a normative perspective, independence involves adherence to the moral principles upheld by one's reference group or community. An independent individual is someone who has the courage to make decisions based on a clear understanding of the potential consequences of their actions. When the value of independence is deeply rooted in a person's character, it helps them resist external pressures and avoid engaging in corrupt practices that could damage state finances and undermine the future of the nation.

Fourth, the value of discipline. A disciplined lifestyle offers numerous benefits, one of which is building trust in one's performance, as tasks are completed punctually and responsibly. Discipline in small matters forms the foundation for discipline in larger, more complex responsibilities—including fulfilling mandates and adhering to laws and regulations, particularly those related to corruption. According to Lickona (2004), discipline is a core element of character education, and many schools have adopted character education in response to the decline in students' respect and sense of responsibility. Mulyasa (2012) also emphasises that teachers play a crucial role in fostering student discipline by helping them develop behavioural patterns, enhance moral standards, and implement rules as instruments to cultivate self-discipline.[27]

Fifth, the value of responsibility. According to the *Kamus Besar Bahasa Indonesia* (KBBI), responsibility refers to the obligation to bear the consequences of one's actions, including being held accountable, blamed, or prosecuted if necessary. Responsibility encompasses a range of qualities, including a sense of duty, readiness to take risks, trustworthiness, courage to face consequences, accountability, and a commitment to doing one's best. Upholding responsibility, especially when entrusted with tasks or resources, is essential in preventing acts of corruption. When individuals recognise the weight of their responsibilities, they are less likely to misuse authority or engage in corrupt behaviour that could ultimately harm themselves and others.

Sixth, the value of hard work. Hard work refers to persistent and continuous effort in completing assigned tasks, without giving up in the face of obstacles. Individuals who are diligent and determined are more likely to achieve their goals and realise their aspirations through legitimate means. In the context of anti-corruption education, the value of hard work encourages individuals to pursue success through their own capabilities rather than resorting to dishonest shortcuts such as bribery. By

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[27] T Lickona, "Educating for Character. How Our Schools Can Teach Respect and Responsibility.," 1991, https://www.semanticscholar.org/paper/d1c11a6802d3c6bd53675ba6b70267296bbe2476.

recognising and developing their potential, individuals can achieve their objectives with integrity, thereby contributing to the prevention of corrupt practices.[28]

Seventh, the value of simplicity. Simplicity refers to a lifestyle that is modest, not excessive, and guided by needs rather than desires. It reflects humility and a conscious effort to live within one's means, prioritising the functional value of goods and services rather than their prestige. Embracing a simple way of life fosters contentment and reduces the desire for material excess, which often becomes a trigger for corrupt behaviour. By cultivating simplicity, individuals are less likely to be tempted by greed, thereby promoting integrity and reducing the inclination to engage in corrupt practices.

Eighth, the value of courage. According to the Indonesian Dictionary (KBBI), courage is defined as possessing a steadfast heart and strong self-confidence in facing danger, hardship, or adversity. Courage manifests in various forms, including the moral strength to uphold integrity in challenging situations. In the context of anti-corruption education, courage is reflected in the ability to reject unethical behaviour, speak out against wrongdoing, and stand firm in one's principles. Refusing to engage in or tolerate corrupt practices is a concrete expression of this value, demonstrating personal strength and a commitment to justice.

Ninth, the value of justice. Justice refers to the act of giving or allocating something in accordance with one's rights. It encompasses impartiality, fairness, and the principle of placing matters in their proper context without bias. A just person upholds the rights of others and refrains from arbitrary or self-serving actions. In the context of corruption, the violation of justice occurs when individuals receive benefits or resources they are not entitled to—an act that constitutes a criminal offense. Such practices are frequently observed in Indonesia, where individuals often obtain advantages or privileges that rightfully belong to others, thereby undermining the principles of fairness and justice.

According to Taja and Aziz, the nine anti-corruption values can be categorised into three main groups: (a) core values, which consist of honesty, discipline, and responsibility; (b) attitudinal values, including fairness, courage, and care for others; and (c) work ethic values, which encompass hard work, simplicity, and independence. These values are essential to be internalised by students in order to shape their character and equip them with a strong moral foundation, thereby enabling them to resist and avoid corrupt practices in the future.[29]

D. **Integration of Anticorruption Curriculum in MAN 2 Malang, MAN Kota Surabaya, and MAN Model Bojonegoro**

At MAN 2 Malang, the anti-corruption education model is implemented through both curricular integration and the broader school environment. Selected subjects—Fiqh, Aqidah Akhlaq, and Civics

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[28] Rio Idam Chalid, "Implementation Of Discipline And Responsibility Character Cultivation In Limited Face-To-Face Learning Systems In Elementary School," *Tekno-Pedagogi: Jurnal Teknologi Pendidikan* 7, No. 2 (2017).

[29] Nadri Taja Dan Helmi Aziz, "Mengintegrasikan Nilai-Nilai Anti Korupsi Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah Menengah Atas," *Jurnal Pendidikan Agama Islam* 13, No. 2 (2016).

(Citizenship Education)—serve as platforms for embedding anti-corruption values. In addition to formal lessons, these values are reinforced through the school's integrity zone program, which has been in place since 2020 and involves students, teachers, and staff. The introduction of anti-corruption education aligns with the 2013 curriculum reform, which formally incorporated character education into the national framework. The implementation of this policy in madrasahs is considered crucial, not only for guiding the behaviour of educators and staff but also for shaping students' character. The goal is to foster qualities such as honesty, discipline, and a rejection of cheating, thereby reducing the likelihood of unethical conduct in both academic and future professional settings. [30]

In the implementation of anti-corruption curriculum insertion, several challenges have been identified. First, there is a lack of renewal or enrichment of religious education materials that incorporate anti-corruption values, which limits their relevance and effectiveness. Second, there is insufficient socialization and guidance for madrasah teachers on how to integrate anti-corruption content into subjects beyond Civics, as well as how to assess student understanding of these values. As a result, the responsibility for integration is often left to individual teachers, who are expected to determine how best to embed anti-corruption principles into their respective subjects. To ensure alignment with intended learning outcomes and core student competencies, lesson plans are subject to review and evaluation by a curriculum team, providing oversight while allowing some flexibility for teacher innovation.

In line with the approach implemented by MAN 2 Malang, MAN Kota Surabaya also applies anti-corruption education using a curricular insertion model in selected subjects. The primary subjects that incorporate anti-corruption values are Civics (PPKn) and Aqidah Akhlaq. However, unlike MAN 2 Malang, the integration of anti-corruption values through extracurricular activities or broader school environmental practices has not been implemented, mainly due to limited human resources. This constraint hinders the expansion of anti-corruption education beyond the classroom and restricts its reach to more holistic character-building initiatives within the school setting.

The anti-corruption policy at MAN Kota Surabaya is reinforced through the implementation of an Integrity Pact, which includes a Performance Agreement and a Joint Commitment. This pact serves as a formal declaration or promise by individuals to carry out their duties, functions, responsibilities, and authorities in accordance with applicable laws and regulations. It also affirms their commitment to refrain from engaging in corruption, collusion, and nepotism (KKN). The Integrity Pact and Performance Agreement act as ethical and professional work guidelines, providing a clear framework for expected outcomes, setting performance targets, and serving as a reflective tool to evaluate past actions. In doing so, they help foster a culture of accountability and continuous improvement within the institution.

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[30] Muhammad Nasir, "Curriculum Development and Accreditation Standards in the Traditional Islamic Schools in Indonesia," *Journal of Curriculum Studies Research* 3, no. 2 (June 24, 2020): 37–56, https://doi.org/10.46303/jcsr.2020.3.

The signing of integrity pacts and performance agreements serves as a strategic effort to strengthen collective commitment in the prevention and eradication of corruption.[31] These instruments aim to cultivate a culture of transparency, honesty, and to enhance the quality of performance that is both effective and accountable. Ultimately, the goal is to support the realization of a clean, service-oriented bureaucracy that is free from corrupt practices and dedicated to providing the best public service. In terms of the implementation of anti-corruption education through curriculum insertion, madrasahs have not encountered significant obstacles. This is largely due to the fact that the subjects containing anti-corruption values—such as Islamic ethics and civics—have been well-integrated into the learning process, from lesson planning to evaluation.[32]

At MAN Model Bojonegoro, the implementation of the anti-corruption education curriculum is carried out through three main models. First, curricular insertion, where anti-corruption values are integrated into subjects such as Civics (PKn), Aqidah Akhlaq, and Fiqh, which inherently contain ethical and moral teachings. Second, extra-curricular integration, in which activities such as Scouting and Red Cross Youth (PMR) are used as platforms to instill values such as discipline, responsibility, and simplicity. Other extra-curricular options—such as student music groups, school broadcasting, and sports—also serve to support character development, including the internalization of integrity-based values. Third, the integration is carried out through the school environment itself. The madrasa has plans to build a ma'had (boarding facility) alongside a mosque renovation, and also intends to establish an honesty canteen—a self-service canteen without a cashier or attendant—as a practical exercise in integrity for students. Furthermore, visual reminders in the form of banners with motivational and ethical messages such as *"DARE TO BE HONEST IS GREAT"* and *"I AM A GREAT STUDENT, I DON'T WANT TO COME TO SCHOOL LATE"* are displayed in strategic areas around the school to reinforce anti-corruption messages in students' daily routines.

The policy implementation of the anti-corruption education curriculum insertion at MAN Model Bojonegoro is carried out in stages. The first stage focuses on the curricular domain, where anti-corruption values are integrated initially into Civics (PKn) subjects, followed by Fiqh and Aqidah Akhlaq. These subjects are seen as strategic entry points for character formation and ethical understanding. The second stage involves the incorporation of anti-corruption values into extracurricular activities and the broader school environment. This gradual approach ensures that the values are not only taught conceptually in the classroom but are also reinforced through practical experiences and the school's cultural setting. The main obstacle encountered thus far lies in the limited capacity of teachers, particularly the lack of updated knowledge or competencies regarding the integration of anti-corruption

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[31] Nurcholis Panji Bayu Astra, Erwin Hafid, and Alwan Suban, "Scout Extracurricular Curriculum Management in Improving Student Discipline in Madrasah," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 2 (March 8, 2024): 161–72, https://doi.org/10.31538/munaddhomah.v5i2.810.

[32] A Saefudin, "Curriculum Control and Lesson Planning: History Teacher Autonomy in Different School Contexts," *Kasetsart Journal of Social Sciences* 45, no. 2 (2024): 391–400, https://doi.org/10.34044/j.kjss.2024.45.2.05.

curriculum within religious subjects, such as *Fiqh* and *Aqidah Akhlaq*. This gap in understanding affects the effectiveness of curriculum insertion and the achievement of intended learning outcomes. To address this issue, a collaborative learning approach has been proposed and implemented. Teachers who have already mastered the concept and methods of curriculum insertion—especially in lesson plan development and evaluation techniques—are encouraged to share their expertise with newer or less experienced teachers. This peer-learning model fosters professional development and ensures a more uniform implementation of anti-corruption education across subjects.

E.   Conclusion

Anti-corruption education in madrasahs plays a pivotal role in shaping students' character and fostering a culture of integrity. The implementation models vary across the three madrasahs studied— MAN 2 Malang, MAN Kota Surabaya, and MAN Model Bojonegoro—each adopting different strategies for curriculum insertion. MAN Kota Surabaya integrates anti-corruption values exclusively through selected subjects, focusing on formal classroom instruction. In contrast, MAN 2 Malang employs a dual approach by combining subject-based insertion with reinforcement through the school's environmental context, such as institutional programs and behavioral norms. MAN Model Bojonegoro adopts the most comprehensive strategy by utilizing all three insertion models: integration into subject matter, incorporation into extracurricular activities, and embedding within the broader school environment. These differences reflect the varying institutional capacities, priorities, and strategies for embedding anti-corruption education in the madrasah system.

The model implemented by MAN Model Bojonegoro demonstrates a more holistic and comprehensive approach to anti-corruption education. By integrating values into subjects, extracurricular activities, and the school environment, students are not only introduced to anti-corruption principles but are also given practical opportunities to internalize and apply them in their daily lives. This multidimensional strategy facilitates experiential learning and reinforces character development across different settings. In comparison, MAN 2 Malang excels in bridging theoretical understanding with practical application through the integration of anti-corruption values in both curriculum and school culture. This linkage enhances students' ability to contextualize and embody the values learned in class. Meanwhile, although the model applied in MAN Kota Surabaya is more limited— focusing primarily on subject-based integration—it nonetheless reflects a committed effort to embed integrity within the formal education process. Each model contributes to the broader goal of fostering an anti-corruption mindset, albeit with varying degrees of scope and intensity.

However, all three madrasahs face a common obstacle: the limited enhancement of teacher competencies in effectively delivering anti-corruption education. A significant challenge lies in the absence of ongoing training, seminars, and structured socialization efforts that specifically address methods of integrating anti-corruption values into religious subjects such as *fiqh* and *akidah akhlaq*.

Without adequate professional development, many teachers lack the pedagogical strategies needed to contextualize anti-corruption content meaningfully within their subject areas. Furthermore, limitations in institutional resources and supporting facilities also hinder the optimal implementation of anti-corruption education programs. To address these challenges, coordinated support from various stakeholders—including educational authorities, curriculum developers, and community partners—is essential. This support should focus not only on capacity building for teachers but also on providing schools with the tools and environments necessary to foster a strong culture of integrity.

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