

INTEGRAL AND ANTI-CORRUPTION GENERATION: THE IMPLEMENTATION OF A MODEL OF CITIZENSHIP FOR SOCIAL PROJECTS BASED ON RELIGION AND SCHOOL CULTURE

Azizuddin Mustopa*¹

Hukum Ekonomi Syariah, STAI Yamisa Soreang Bandung, Indonesia

E-mail : azizuddinmustopa@gmail.com

Siti Saodah Susanti²

Pendidikan Agama Islam, STAI Yamisa Soreang Bandung, Indonesia

E-mail : sitisaodahsusantiuninusb@gmail.com



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Abstract

Corruption has negative impacts on society, including economic, political, and social harm. Indonesia and other nations are plagued by corruption, which requires immediate action. Education, as the foundation of society, is an ideal platform for teaching anti-corruption values from an early age. The purpose of this study is to examine how religious programs and school culture can combat corruption in schools. The study was a descriptive qualitative analysis that involved 23 participants, including the principal, vice principal, PAI teacher, and students. The participants were observed, interviewed, and documented, and the data analysis used Miles-Huberman triangulation. The results show that the implementation of the religious and school culture-based Social Project Citizen model at Sapta Dharma High School, Soreang, is effective in strengthening anti-corruption values among students. The religious program has a clear goal of inculcating anti-corruption values, while the school culture provides concrete examples of actions that support these values. Through the regular implementation of religious projects and the establishment of a school culture that emphasizes integrity, this research positively contributes to the formation of a generation that is less susceptible to corruption and ready to contribute to a clean and just society.

Keywords: Anti-corruption Values, Religious Program, School Culture

Abstrak

Korupsi memiliki dampak negatif terhadap masyarakat, termasuk kerugian ekonomi, politik, dan sosial. Indonesia dan negara-negara lain mengalami masalah korupsi yang membutuhkan penanganan secara serius. Pendidikan, sebagai fondasi masyarakat, merupakan wadah yang ideal untuk mengajarkan nilai-nilai antikorupsi sejak dini. Tujuan dari penelitian ini adalah untuk melihat bagaimana program keagamaan dan budaya sekolah dapat mencegah perilaku korupsi di sekolah. Penelitian ini merupakan penelitian kualitatif deskriptif yang melibatkan 23 partisipan, termasuk kepala sekolah, wakil kepala sekolah, guru PAI, dan siswa. Para partisipan diobservasi, diwawancarai, dan didokumentasikan, dan analisis datanya menggunakan triangulasi Miles-Huberman. Hasil penelitian menunjukkan bahwa implementasi model Social Project Citizen berbasis agama dan budaya sekolah di SMA Sapta Dharma, Soreang, efektif dalam memperkuat nilai-nilai antikorupsi di kalangan siswa. Program keagamaan memiliki tujuan yang jelas untuk menanamkan nilai-nilai antikorupsi, sedangkan budaya sekolah memberikan contoh konkret tindakan yang mendukung nilai-nilai tersebut. Melalui pelaksanaan proyek keagamaan secara rutin dan pembentukan budaya sekolah yang menekankan integritas, penelitian ini berkontribusi positif terhadap pembentukan generasi yang tidak rentan terhadap korupsi dan siap untuk berkontribusi pada masyarakat yang bersih dan adil.

Kata Kunci: Nilai-Nilai Anti korupsi, Program Keagamaan, Budaya Sekolah

Introduction

Corruption has been a major problem in various sectors of the Indonesian society, including the government. This phenomenon not only disrupts social order but also jeopardizes the development of religious, educational, economic, and social fields. According to data from Indonesia

Corruption Watch (Tempo.co, 2022), law enforcement in corruption cases only achieved 18% of the target, receiving a grade of E or 'Very Bad'. According to data from the Corruption Eradication Commission (KPK), Indonesia prosecuted 579 corruption cases in 2022, an

increase of 8.63% compared to the previous year's 533 cases¹. From these cases, 1,396 individuals were identified as suspects for domestic corruption. The perpetrators of corruption have violated state laws and societal morals that have been upheld by Indonesian society, especially since the time of our ancestors². Sanctions must have a deterrent effect and discourage the perpetrator from repeating the act. Corruption is the abuse of power or public position by an individual or group for personal gain. Gura³ identifies three broad meanings that are most often used in various discussions about corruption. 1) Corruption centered on public offices (public office-centered corruption), 2) Corruption centered on its impact on the public interest (public interest-centered), and 3) Market-centered corruption, which is based on corruption analysis using public and social choice theory, and an economic approach within the framework of political analysis.

The issue of corruption is particularly urgent in the field of education. Various efforts are being made to prevent corrupt behavior in the future⁴. In the school environment, corruption is defined as activities that violate established norms and rules⁵. The form of corruption in the school environment, especially students, can be categorized into two, namely direct corruption carried out by means such as cheating, buying answer exams, and asking for good grades⁶. While

corruption is indirectly such as cheating in doing assignments and violating school rules⁷. In 2022, a survey conducted by the Corruption Eradication Commission (KPK) showed that 88.3% of students had committed academic cheating, such as cheating, copying assignments from the internet, or using communication tools in exams.⁸ While a survey conducted by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) showed that 43.6% of students had cheated in exams.⁹ In the same year, the Financial and Development Supervisory Agency (BPKP) showed that in 2022, there were 1,226 cases of fraud in the management of education funds¹⁰. Based on the explanation of the data above, the instillation of character values in students through religious and school cultural projects is an alternative to be implemented.

The inculcation of anti-corruption values in schools through religious projects can be done through methods that integrate religious values with character education¹¹. This method involves a curriculum that integrates religious teachings and morality in everyday subjects, so that students gain an in-depth understanding of the honesty, integrity, and responsibility taught in their religion¹². In addition, religious projects are carried out through the habituation of positive activities in schools such as congregational prayer activities, alms and so on¹³. In addition to religious projects, school culture

¹ Dimas Bayu, 'Increase in Corruption Cases in 2022', *DataIndonesia.Id*, 2023.

² Anisah Alfada, 'The Destructive Effect of Corruption on Economic Growth in Indonesia: A Threshold Model', *Heliyon*, 2019 <<https://doi.org/10.1016/j.heliyon.2019.e02649>>.

³ Gura, (2022)

⁴ Syarifah Gustiawati Mukri and Hidayah Baisa, 'The Anti-Corruption Education on the Basis of Religion and National Culture', *Journal of Legal Mind*, 2020 <<https://doi.org/10.15408/jch.v8i2.16503>>.

⁵ Baharuddin Baharuddin and Ita Sarmita Samad, 'Developing Students' Character through Integrated Anti-Corruption Education', *Edumaspul: Journal of Education*, 2019 <<https://doi.org/10.33487/edumaspul.v3i2.146>>.

⁶ Inayati Nuraini Dwiputri and others, 'Anti-Corruption Education Program for Senior High School (SMA) Students', *ETHOS: Journal of Research and Community Service*, 2020 <<https://doi.org/10.29313/ethos.v8i2.5407>>.

⁷ Suyadi and others, 'Early Childhood Education Teachers' Perception of the Integration of Anti-Corruption

Education into Islamic Religious Education in Bawean Island Indonesia', *Elementary Education Online*, 2020 <<https://doi.org/10.17051/ilkonline.2020.734838>>.

⁸ Anti-Corruption Education Center, 'KPK Survey 2022: Education Ecosystem Does Not Support Internalization of Integrity Values', *Acl. Kpk. Go.Id*, 2023.

⁹ (Central Bureau of Statistics (BPS) Indonesia, 2022)

¹⁰ (BPKP, 2022)

¹¹ Jagad Aditya Dewantara, Yudi Hermawan, and others, 'Anti-Corruption Education as an Effort to Form Students with Character Humanist and Law-Compliant', *Civics Journal: Media for Civic Studies*, 2021 <<https://doi.org/10.21831/jc.v18i1.38432>>.

¹² Jennifer Bleazby, 'Fostering Moral Understanding, Moral Inquiry & Moral Habits through Philosophy in Schools: A Deweyian Analysis of Australia's Ethical Understanding Curriculum', *Journal of Curriculum Studies*, 2020 <<https://doi.org/10.1080/00220272.2019.1650116>>.

¹³ Abd Misno and others, 'Development of Islamic Education (PAI) Curriculum Based on Anti-Corruption

also influences how anti-corruption values are instilled in students¹⁴.

The inculcation of anti-corruption values in schools through a positive school culture can be achieved through methods that combine character education approaches, social awareness, and active participation of students¹⁵. One effective method is to implement character education programs that are integrated into the school curriculum¹⁶. Through lessons and extracurricular activities, students can be taught values such as honesty, integrity, responsibility, and ethics¹⁷. Furthermore, the positive cultural integration of the school requires the active role of the entire school community, including teachers, staff, students, and parents¹⁸. This includes the implementation of positive rules and norms that respect integrity and reject corrupt practices. School teachers and staff should be role models in honest behavior and integrity in their daily actions. Through active participation in identifying corruption problems and working to address them, students can feel a sense of responsibility in creating a clean and integrity school culture¹⁹.

Previous research conducted by²⁰ stated that integrating anti-corruption values into Islamic religious education materials can shape students' morals and ethics, as well as encourage anti-corruption movements.²¹ Highlighting the effectiveness of anti-corruption counseling with a psycho-religious approach in developing students' integrity character, which can be implemented

offline or online. While²² focusing on improving students' anti-corruption behavior through an investigative report learning model by integrating religious education subjects and anti-corruption education. These studies focus on instilling anti-corruption attitudes in students through implementation in certain subjects, while in this study, anti-corruption values are instilled through habituation to religious projects carried out on daily, weekly, monthly projects, and at certain religious-related events. In addition, cultivation through school culture has not been specifically described. The research²³ emphasizes the role of example, habituation, and dialogue in fostering anti-corruption attitudes in students but focuses more on elementary school students. Therefore, this study focuses on efforts to instill anti-corruption values at Sapta Dharma Senior High School, Soreang, through school religious and cultural programs. The purpose of this study was to evaluate the effectiveness of religious and school cultural programs at Sapta Dharma Senior High School in instilling anti-corruption values to students. This study reviewed the extent to which the religious and school culture programs at Sapta Dharma Senior High School succeeded in instilling anti-corruption values. This research is expected to contribute in understanding how education can function as a corruption prevention tool, as well as provide recommendations for improving character education programs in schools. In addition, the problem of corruption is increasingly urgently

Figih', *International Journal of Psychosocial Rehabilitation*, 2020 <<https://doi.org/10.37200/IJPR/V24I3/PR201891>>.

¹⁴ Nelvitia Purba, Sri Sulistyawaty, and Yulia Arfanti, 'Utilization of Film Technology for Anticorruption Learning among Students in Law Education Subject', *Systematic Reviews in Pharmacy*, 2020 <<https://doi.org/10.31838/srp.2020.12.51>>.

¹⁵ Maria Montessori and others, 'Dialogue Method in High School Anti-Corruption Education', *Journal of Social Studies Education Research*, 2021.

¹⁶ Busiri, 'Implementation of Anti-Corruption Values in Islamic Education Perspective', *International Journal of Psychosocial Rehabilitation*, 2020 <<https://doi.org/10.37200/IJPR/V24I4/PR201623>>.

¹⁷ Hesti Widyaningrum and others, 'Anti-Corruption Education for Students', *UBJ Journal of Community Service*, 2020 <<https://doi.org/10.31599/jabdimas.v3i1.53>>.

¹⁸ Hendro Widodo, 'The Role of School Culture in Holistic Education Development in Muhammadiyah Elementary School Sleman Yogyakarta', *Dynamics of Science*, 2019 <<https://doi.org/10.21093/di.v19i2.1742>>.

¹⁹ Jagad Aditya Dewantara, Efriani Efriani, and others, 'Optimization of Character Education Through Community Participation Around The School Environment (Case Study in Lab School Junior High School Bandung)', *JED (Journal of Democratic Ethics)*, 2020 <<https://doi.org/10.26618/jed.v5i1.3017>>.

²⁰ Muallif, (2022)

²¹ Bustan and Mailani, (2022)

²² Istiqamah and Asmar, (2022)

²³ Arwiyah, Machfiroh, and Rahmansyah (2020); Komalasari and Saripudin (2015); Suharto and Fajar (2015); Waskito (2018)

discussed in Indonesia, when associated with the phenomenon of Muslims who predominantly inhabit Indonesia, the phenomenon of increasing the waiting list for Hajj every year, increasing mosques, the emergence of faith-based local regulations, but so strange that corruption instead of decreasing it has increased / massive. Thus, this research also contributes to providing anti-corruption value instillation for future leaders.

Research Method

This study uses a qualitative approach with a qualitative descriptive research design to provide an in-depth picture of the implementation of instilling anti-corruption education values in schools²⁴. The reason for choosing descriptive qualitative methods is because it allows researchers to dig into information in depth and provide a broader context to the phenomenon under study. This research was conducted at Sapta Dharma Senior High School, a private school located on Jln. Cidalima No. 8, Pamekaran Village, Soreang District, Bandung Regency. This school is located in a pesantren environment and is a focus because the inculcation of anti-corruption education values in schools is at the core of this research. A total of 23 research subjects were interviewed in this study, including the principal as the implementing supervisor of the anti-corruption education program, the deputy principal as the person in charge of the anti-corruption education program, the curriculum field as the implementer as well as curriculum development of the anti-corruption education program, Islamic Religious Education (PAI) teachers as the implementer of the anti-corruption education program, and students of various levels selected based on the criteria: 1) active students who follow the program in terms of attendance, and 2) students involved in program design.

Table. 1 Research Participants

No	Participants	Code	Σ
1	Class IX Students	S.IX.1	6
2	Class X Students	S.X.1	6
3	Class XII Students	S.XII.1	6

²⁴ Sugiono, *Quantitative, qualitative and R&D research methods*, Bandung: Alfabeta, 2016.

No	Participants	Code	Σ
4	Principal	KS	1
5	Vice Principal	WKS	1
6	Curriculum Areas	K	1
7	Islamic Religious Education Teacher	G1	2
Total			23

Note:S.IX.1 : Students of Class IX to 1S. X.1 : Students of Class X to 1

S. XII.1 : Students of Class XII to 1

KS : Principal

WKS: Vice Principal

K: Curriculum Areas

G1: 1st Islamic Education Teacher

Data collection techniques are carried out in 3 ways, namely 1) Field observations carried out directly to understand student activities and interactions in the school environment. 2) Interviews, using a semi-structured list of questions, interviews are conducted to gain perceptions from principals, teachers, and students. 3) Documentation, for review of related documents such as syllabus, subject matter, and records of extracurricular activities relevant to the cultivation of anti-corruption values. Data analysis in this study used models from miles and huberman and data triangulation.

Finding and Discussion

Finding

Based on the results of research obtained through observation, interviews, and documentation, there are various activities at Sapta Dharma Senior High School that provide strengthening of anti-corruption education values. This strengthening mainly occurs through two main channels: religious programs and school culture.

1. Religious Programs

The religious program at Sapta Dharma Senior High School plays an important role in building students' character. The program is implemented both inside and outside of formal learning, and is reinforced by religious extracurricular activities through the IRMA organization.

Table 2. Recap of Anti-Corruption Value Strengthening Project Based on Religious Programs

Program Type	Routine Activities	Event Description	Purpose	Instilled anti-corruption values
Daily	Tadarus al-Quran	Tadarus Al-Qur'an is performed every day before starting learning	Forming a strong student character with religion as the foundation of student personality	Discipline, independence and responsibility
	Asmaul husna recitation	Asmaul Husna recitation is done after tadarus and every day before starting learning	Forming a strong student character with religion as the foundation of student personality	Discipline, independence and responsibility
	Dhuhr prayer in congregation	Congregational dhuhr prayers are performed every day on a predetermined schedule	Forming a strong student character with religion as the foundation of student personality	Discipline, independence and responsibility
Downloads	Prayer dluha congregation	Congregational dluha prayers are performed once a week on Fridays before starting learning	Strengthening religion and character through worship activities	Discipline, independence, honesty and responsibility
	Tadarus together	Tadarus together is performed after performing dluha prayers in congregation	Strengthening religion and character through worship activities	Discipline, independence, honesty and responsibility
	Friday infak	Friday infak is carried out every Friday. Officers will go around each class	Strengthening religion and character through worship activities	Discipline, independence, honesty and responsibility
	Extracurricular activities.	Extracurricular activities are carried out once a week on Fridays after completion of KBM. Some extracurriculars include: extracurricular activities IRMA (Nasyid, Calligraphy and Studies), Paskibra, Scouts, English Club, Hockey, Football, Theatre etc.	Train and strengthen students' religious understanding and creativity	Courage, responsibility, simplicity and independence
Monthly	Muhadoroh together,	Muhadoroh together is carried out every month, as a school religious program by scheduling each class in turns to be an officer in several activities such as: <ol style="list-style-type: none"> 1. MC Officer 2. Officers reading the Qur'an 3. Tawasul reading officer 4. Greeting from Homeroom 5. Speech Appearance 6. Appearance Art creations according to class creativity for example: Poems, rhymes, dramas, religious songs etc. 7. Prayer Reader 	Train and strengthen students' religious understanding and creativity	Courage, responsibility, simplicity and independence
	Mabit	School sleepovers with students are scheduled in turns. This activity will later emphasize the habituation of tahajud prayer and praying together	Deepen religious knowledge and strengthen practice through worship activities	Discipline, Reliability, Responsibility and Simplicity
	Commemoration of religious holidays	Activities to commemorate Islamic holidays such as the Birthday of the Prophet Muhammad SAW, Isro-Walmi'raj, Hijri New Year (Muharram). This activity was filled with religious competitions and grand tabligh	Deepen religious understanding and implement it through religious activities	Discipline, responsibility, courage

Program Type	Routine Activities	Event Description	Purpose	Instilled anti-corruption values
Annual	Ramadan Islamic boarding school,	Activities carried out every year, by deepening knowledge and amalaih in the month of Ramdhan. This activity was carried out by bringing asatidz from pesantren as class facilitators in guiding ramdhan pesantren activities.	Deepen religious understanding through daily worship practices in the month of Ramadan.	Discipline, simplicity, honesty, independence and responsibility
	Halal-bihalal,	Halal-bihalal as a place for friendship and a moment to forgive each other after Eid al-Fitr between teachers, students and all school residents	Strengthen ties and increase familiarity among teachers, students and school residents	Honesty, courage and responsibility
	Implementation of Eid al-Qurban,	Animal slaughter activities in schools and students are positioned as officers who assist the slaughter process to the distribution of sacrificial meat to the local community	Deepen knowledge through the implementation of direct worship practices	Responsibility, honesty, independence and simplicity
	Giving infak/soda qoh to orphanages	Sodakoh distributed to orphanages is carried out every year, after the completion of Ramadan pesantren activities. This is done as a form of concern and a sense of responsibility as fellow Muslims to help each other	Strengthening religious understanding through the implementation of direct worship	Responsibility, honesty, independence and simplicity
	Baz district	Sodakoh distributed to BAZ districts is carried out every year, after the completion of Ramadan pesantren activities. This is a form of school support and participation to religious institutions.	Strengthening religious understanding through the implementation of direct worship	Responsibility, honesty, independence and simplicity

Through this religious program, Sapta Dharma Senior High School not only provides religious education but also instills anti-corruption values such as discipline, responsibility, and independence.

One of the school cultures that is carried out is dhuha prayer activities which are carried out regularly.



Figure 1. Religious-based habituation and naming through dhuha prayers

In addition, other activities carried out are sharing programs with the surrounding environment.



Figure 2. Program sharing with the surrounding environment.

This program is carried out to train honesty, responsibility, care, and foster empathy and simplicity so that students at Sapta Dharma Senior High School have anti-corruption behaviors and attitudes. The program involves a series of activities or initiatives designed to spread positive benefits or contributions into the surrounding environment. Through this program, entities or individuals are involved in providing support, resources, or information that can improve the condition or quality of the surrounding environment. These programs may include activities such as counseling, infrastructure

development, social assistance, or projects that support sustainability and community welfare.

In the context of anti-corruption education, the program may include counseling, training, and other activities aimed at increasing students' understanding of anti-corruption concepts, as well as encouraging them to play an active role in realizing a corruption-free environment. By sharing the values of integrity and involving the surrounding environment, the program can contribute to forming a generation that is more aware of the importance of anti-corruption and ready to participate in building a just and integrity society.

2. School Culture

The school culture at Sapta Dharma Senior High School is formed from a collection of values, traditions, and habits that are actively practiced by all parties in the school. This culture is also in line with the pesantren environment, which places a strong emphasis on religious values.

Some examples of school culture applied are 1) The rules of conduct for teachers and students and school residents, 2) Emphasis on teachers, staff and school residents to be role models for students, 3) The literacy movement of reading and memorizing the Quran, 4) Mandatory greetings when meeting with teachers, fellow students or school residents, 5) Mandatory to perform congregational prayers, 6) Visiting teachers or students who are sick, 7) Requiring female students to wear Muslim clothing, 8) Establishing togetherness with teachers and students as well as school residents through various activities, 9) Commemoration of Islamic holidays, 10) Commemoration of National holidays, and 11) Loving cleanliness and caring for the environment.

The school culture described above, is a top priority that must be implemented together and full of commitment. The principal and teachers and staff in the school environment become role models who must set an example and invite all students to be able to implement the culture applied in the school. Directly or indirectly there

are values resulting from this culture towards the prevention of anti-corruption education.

Based on the results of interviews conducted by researchers on 23 people including school principals, vice principals for curriculum, Islamic Religious Education (PAI) teachers, and students from various levels. The results of the interview included positive responses from the implementation of the program.

Table 3. Item Statement of Interview Results on anti-corruption in schools

No	Anti-Corruption Statement	Respondents
1	Habituation and instillation of anti-corruption values in the school environment	5
2	Provision of activities correlated with anti-corruption values in the school environment	5
3	Formation of student understanding to instill anti-corruption values in schools	13
Total		23

The interview results in table 2 above, show some emphasis on habituation through school culture at Sapta Dharma Senior High School, including:

- a. Habituation and inculcation of anti-corruption values in the school environment
Habituation and instillation of anti-corruption values are carried out in the school environment. This is according to the results of the interview:

"Habituation of anti-corruption values is necessary, especially if in schools, it can usually be done with activities in learning, extracurricular and others" (G1).

The statement was clarified by the student.

"Habituation in anti-corruption character behavior in daily activities at school develops students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, creative, independent, and become democratic and responsible citizens" (S.XII.3).

In addition, the principal also said that habituation is a program that is encouraged so that later it can form a positive personality in students.

"Habituation in school must indeed be patented, especially now that students if they are accustomed -to doing small things such as sharing, they will later realize, even the attitude of sharing will be attached to him, so that he is not neko-neko" (KS).

- b. Provision of activities correlating anti-corruption values in the school environment
 Sapta Dharma Senior High School applies anti-corruption values through various activities, such as daily, monthly and even weekly activities. In addition, social programs, programs in schools such as honesty canteens to counseling are carried out regularly to promote the importance of instilling anti-corruption values in students. This was revealed by the Islamic Education teacher.

"There are indeed many activities in schools, especially those with elements of corruption values. In fact, almost all exist. For example, there are routine activities of dbuha prayers, if in terms of religious habituation, there is tadarus, there is also sharing..." (G2).

The emphasis on anti-corruption activities was also expressed by one of the class X students, namely

"If the form of activity is for example the canteen honesty sis, then there are also routine activities such as praying dbuha, reciting, and sharing together. It's all routine in our school" (S.X.5).

Based on the statement above, it can be concluded that activities in Sapta Dharma Senior High School are carried out habituation through various activities. This is also clarified by the

school curriculum field, namely "We design our own school curriculum, especially those that instill anti-corruption values. Daily, weekly, and even non-scheduled activities must also be followed by all students, because it is part of the program that we encourage to form a positive environment for students" (K).

- c. Formation of student understanding to instill anti-corruption values in schools

The formation of student understanding at Sapta Dharma Senior High School starts from counseling conducted by teachers at the beginning of entering school, especially for new students. The programs promoted by the school are then introduced to the students. After that, students can take part in a series of anti-corruption programs at the school. This was conveyed by the vice principal, namely:

"Usually, we always do the introduction of the initial program at the beginning of the new school year, when we socialize the introduction of schools, that's where we explain what mandatory programs must be followed by students, one of which is this anti-corruption program" (WKS).

The vice principal's statement was also supported by the students' argument, namely

"That's right, brother, we got socialization related to the anti-corruption program in schools during the new school year, during PPDB" (S.X.3).

"Yes, sis, we usually provide simulations also related to anti-corruption programs when introducing programs through drama, usually sis" (S.XII.2)

Based on the results of the interview above, it can be concluded that understanding the value of anti-corruption in schools begins with socialization carried out by teachers to students.

Discussion

1. Implementation of Religious Programs to Instill Anti-Corruption Values in Students

Based on the results of the study, it shows that religious programs carried out at Sapta Dharma Senior High School have been implemented using various effective mechanisms in efforts to prevent corruption. This can be seen from the existence of various positive activities that emphasize the values of corruption instilled such as discipline, sustainability, responsibility and simplicity. The results of this study are supported by research

conducted ²⁵ finding that anti-corruption counseling with a psycho-religious approach is effective in developing students' integrity values. In addition, ²⁶ highlighting the implementation of anti-corruption education through habituation and Civics learning to build student character. ²⁷ discusses the formation of religious character through habituation-based extracurricular activities in Madrasah. While ²⁸ emphasizing the integration of anti-corruption values into Islamic religious education materials to shape students' morals and ethics. These findings collectively support the idea that faith-based habituation programs can contribute to the development of anti-corruption values and student character. However, in the research described above, researchers focus more on instilling anti-corruption character values in certain activities. This means that the habit of instilling anti-corruption values is not carried out every day, while the results of this study show that anti-corruption values are instilled through habituation to scheduled activities, be it daily, weekly or monthly. Therefore, students are accustomed to doing positive things in their activities. For example, anti-corruption counseling activities are carried out to provide understanding to students.

Anti-corruption counseling is an activity that has a strategic role in providing knowledge and encouraging the community, especially students, to apply anti-corruption culture and behavior from an early age ²⁹. Adolescents are the next generation of the nation who have an important role in helping to eradicate corruption, so it is important

for adolescents to have intellectual competence and have high morality and integrity ³⁰. These integrity values include honesty, caring, independence, discipline, responsibility, hard work, simplicity, courage, and justice. The implementation of these integrity values must be carried out by all school residents, which means that all school residents, from leaders to students, ranging from principals, teachers, education staff, students, and school guards must be able to demonstrate this integrity.

Habituation through faith-based programs in schools has great potential to improve and instill anti-corruption values in students ³¹. When the program is well designed, religion can be a strong moral foundation for students ³². This program not only provides an understanding of the sin of corruption in a religious context, but also teaches how to deal with it with courage and honesty ³³. Thus, students can internalize anti-corruption values as an integral part of their lives, thus forming a generation that is more resistant to the temptations of corruption and able to contribute positively to society.

2. *Habituation of Anti-Corruption Values through School Culture*

In addition to religious programs, school culture-based programs are also one alternative that can be applied to form habits and also instill anti-corruption values in students. The results of this study show that a positive school culture can shape the character of good students as well. This is shown by the habituation carried out in school, the integration of character values through various

²⁵ Bustan and Mailani (2022)

²⁶ Gandamana (2018)

²⁷ Muhammad Hasyim and Afifatun Najibah, 'Formation of Religious Character of Students Based on Habituation in Extracurricular Activities in Madrasa', *Journal of Education and Religious Studies*, 2022 <<https://doi.org/10.57060/jers.v2i02.62>>.

²⁸ Muallif.

²⁹ Moh Najih and Fifik Wiryani, 'Perspectives on Integrating Anti-Corruption Curriculum In Indonesian Secondary School Education', *Eurasian Journal of Educational Research*, 2021 <<https://doi.org/10.14689/EJER.2021.93.20>>.

³⁰ Aleksey V. Minbaleev and Kirill S. Evsikov, 'Anti-Corruption Information Technologies', *Journal of Siberian*

Federal University - Humanities and Social Sciences, 2022 <<https://doi.org/10.17516/1997-1370-0849>>.

³¹ Vina Kurnia Sari, 'Implementation of Character Education Based on Anti-Corruption Values Through Extracurricular and Habituation in Elementary School', *International Conference on Elementary Education*, 2021.

³² Alfurkan Alfurkan and Marzuki Marzuki, 'Strengthening the Value of Honesty through Anti-Corruption Education in Schools', *Scientific Journal of Pancasila and Civic Education*, 2020 <<https://doi.org/10.17977/um019v4i2p221-231>>.

³³ Mukodi, 'Anti-Corruption Education Model for Millennial Generation in School', 2019 <<https://doi.org/10.2991/icesre-18.2019.3>>.

activities, and also providing student understanding through socialization activities. This is in accordance with research conducted by ³⁴ shows that habituation instills positive values in students can shape their good personalities as well. Research ³⁵ focuses on the influence of Islamic values in teaching and how it contributes to building good student character. The results of the study show that the habit of instilling positive values in students can indeed form a good personality.

One of the programs promoted at Sapta Dharma Senior High School is through social programs. This program aims to strengthen religious understanding through the implementation of direct worship. Through this activity, anti-corruption values such as responsibility, honesty, independence and simplicity are formed in students. This is also applied to research that ³⁶ states that through social activities including sharing with the community can build anti-corruption attitudes in students. The research conducted by ³⁷ discussed the implementation of socialization activities to instill anti-corruption values and promote integrity and anti-corruption movement among students. ³⁸ Highlights the importance of early education on anti-corruption behaviour for students and the need for involvement from the academic community.

School culture that covers various aspects such as discipline, values, and daily activities can play an important role in increasing anti-corruption scores in students. First, the discipline of teachers, students, and school residents creates a disciplined and orderly environment ³⁹. In a disciplined school

culture, students are taught to respect rules and social norms, including integrity and honesty. This helps them understand that violations of these norms, such as corruption, are not accepted and have a negative impact on society ⁴⁰. Second, the emphasis on teachers, staff, and school residents to be role models for students is important ⁴¹. Students learn from the examples they see. If they see that educators and school residents practice the values of honesty and integrity in daily life, they are more likely to internalize these values.

Furthermore, activities such as the literacy movement of reading and memorizing the Quran, compulsory greetings, congregational prayers, and forging togetherness through various activities, all reinforce social, moral, and spiritual values that can resist the temptation of corruption. Loving cleanliness and caring for the environment also teaches responsibility towards shared assets, which is closely related to integrity. In addition, the commemoration of Islamic and national religious holidays helps students understand the identity and values underlying their societies, including the importance of maintaining integrity in their actions. Finally, the obligation to visit a teacher or student who is sick and dressed in Muslim clothing provides an understanding of empathy, concern for others, and the importance of behaving well in various contexts of life.

By combining all these elements of the school's culture, students can grow in an environment that fosters values of anti-corruption and integrity, helping to create a generation committed to distancing themselves from corrupt practices and contributing to a cleaner and fairer

³⁴ Goddess & Nature, (2020)

³⁵ Amzat and others (2021)

³⁶ Suyantiningsih Suyantiningsih and Sisca Rahmadonna, 'Addie Model: Development of Anti-Corruption Education Materials in Elementary School', *KuE Social Sciences*, 2019 <<https://doi.org/10.18502/kss.v3i17.4664>>.

³⁷ Dewantara, Efriani, and others.

³⁸ Widyaningrum and others.

³⁹ Choirul Anwar, 'Anti-Corruption Education Strategy at Primary School Level', *ASANKA: Journal of Social Science And Education*, 2021 <<https://doi.org/10.21154/asanka.v2i2.2990>>.

⁴⁰ Evania Yafie and others, 'The Combination of Imaginative Teaching Methods and Multimedia Learning in Early Childhood Education during COVID Pandemic: Social-Emotional and Language Development', *AL-ATHFAL: JOURNAL OF CHILDREN'S EDUCATION*, 7.1 (2021), 1-14 <<https://doi.org/10.14421/AL-ATHFAL.2021.71-01>>.

⁴¹ Evania Yafie and others, 'The Combination of Imaginative Teaching Methods and Multimedia Learning in Early Childhood Education during COVID Pandemic: Social-Emotional and Language Development', *Al-Athfal: Journal of Children's Education*, 7.1 (2021), 1-14 <<https://doi.org/10.14421/AL-ATHFAL.2021.71-01>>.

society. In addition, social projects in the school environment can also include advocating anti-corruption values through a clean and transparent school culture. Schools can educate students about how corruption affects society and create a culture that encourages reports of corruption. Creating a secure and confidential reporting mechanism can give students the confidence to report the corrupt practices they witness. In this way, social programs or projects in the school environment not only teach anti-corruption values, but also create an environment that supports integrity practices and helps students become agents of change who are able to fight corruption in society.

Conclusion

From the results of the discussion, it can be concluded that efforts to strengthen anti-corruption values at Sapta Dharma Senior High School, Soreang, are carried out through two main mechanisms: religious programs and school culture. Religious programs are designed with 4 time schemes—daily, weekly, monthly and yearly as well as on Islamic holidays. Based on the results of the study shows that 1) routine religious projects carried out indirectly can instill anti-corruption values in students. Projects carried out can help students to get used to doing positive things in their school environment; and 2) The school culture that includes discipline, example, activities, and values that promote integrity is that it has an important role in increasing the value of anti-corruption in students. In a disciplined environment, where students are taught to respect social norms and internalize the value of honesty, they are more likely to reject corrupt practices. A school culture that emphasizes positive role models, moral values, and togetherness also helps students understand the importance of integrity in their daily actions. Thus, religious projects and school culture based on these values can shape a generation that is less protected from corruption and better equipped to contribute to a cleaner and fairer society. This research is expected to provide examples to school institutions, especially at the secondary level, related to instilling anti-corruption values in

students. Although both initiatives are considered quite effective, there is still room for improvement, both in religious programs and school culture. His next research is expected to see firsthand how anti-corruption values can be formed through concrete actions.

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