



ISLAMIC RELIGIOUS EDUCATION IN CORRUPTION PREVENTION AT PUBLIC UNIVERSITIES IN EAST KALIMANTAN

Khojir

UIN Sultan Aji Muhammad Idris Samarinda, Indonesia
Email: khojir@uinsi.ac.id

Agus Setiawan

UIN Sultan Aji Muhammad Idris Samarinda, Indonesia
Email: agus.setiawan@uinsi.ac.id

Siteehaya Maboh

Wittaya Mulnithi Sabayoi Songkhla, Thailand
Email: siteehaya1981@gmail.com

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Abstract

The purpose of writing this article is to find out the policies of general universities in preventing corruption, analyze the development of Islamic Religious Education materials in preventing corruption, analyze the methods of Islamic Religious Education learning and preventing corruption and find out the evaluation of learning and its impact on preventing corruption in general universities in East Kalimantan. This research is qualitative with a phenomenological-pedagogical approach. The data sources are university leaders, Islamic Religious Education lecturers and students. Data collection was carried out through interviews, observations and documentation. Data analysis used the Milles and Huberman model assisted by Nvivo 12 software. The results of this study are 1) The policies of general universities in preventing corruption are opening one-door cooperation, accountability for activities through reports, prohibition of gratification, Islamic Religious Education based on anti-corruption, forming an anti-corruption task force, forming an SPI, implementing statutes properly, providing an Anti-Corruption Education MK and unification of accounts. 2) Development of Islamic Religious Education material containing corruption prevention, namely the implementation of the pillars of faith and the pillars of Islam, honesty, trust, development of faith and piety material, honesty-based transactions, honest agricultural products, discussion of corruption in an Islamic perspective, modern shirk. 3) Islamic Religious Education learning methods in preventing corruption

include lectures, questions and answers, discussions, consistent with lecture contracts, peer studies, assignments (structured and independent), projects. 4) The types of evaluations used in preventing corruption are mid-term exams, final exams, observations, project assessments, FGDs, identification of commendable and uncommendable attitudes in lectures and reflections. In the evaluation, there is an impact on student attitudes, namely honest students in the lecture process, honest, trustworthy and have integrity in planning, implementation and reporting, students care about injustice and dare to voice academic injustice.

Keywords: *Islamic Religious Education learning, corruption prevention, learning policies*

1. Introduction

The year 2022 was an unexpected event in terms of corruption cases involving universities as educational institutions. The case disappointed the Minister of Research, Technology and Education because there was a corruption case involving the rector of the university.¹ Universities are supposed to be a noble place to educate students, but instead they are corrupted by individuals who commit corruption scandals. KPK has arrested one of its university rectors for corruption.² The rector of the University of Lampung (UNILA) was accused by the Corruption Eradication Commission (KPK) of bribery after accepting new students from the independent road after the arrest operation (OTT).³ KPK even named four suspects in connection with the corruption case.

The corruption incident damaged the reputation of the education sector. Educational institutions should prioritize improving the quality of education and teaching. The objectives of national education state that the development of human potential to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, and independent is a very significant urgency in the formation of national character, responsibility and developing into democratic and accountable citizens.⁴

This goal mandates the Indonesian people to live a religious, professional and responsible life. This means that all entrusted work must be carried out professionally and responsibly. The values of this goal are also in line with the goals of Islamic education, which considers all aspects of life.⁵ This means that education makes a very large contribution in overcoming life's problems.

¹ Reza Deni, "Minister of Education, Research and Technology Very Disappointed Unila Rector Prof. Karomani Arrested by KPK - Tribunnews.Com," August 2022, <https://www.tribunnews.com/nasional/2022/08/23/mendikbudristek-sangat-kecewa-rektor-unila-prof-karomani-ditangkap-kpk>. Accessed on August 17, 2022.

² Mediaindonesia, "Corruption, KPK Arrests One of the Rectors of State University in Lampung Province," August 20, 2022, <https://mediaindonesia.com/politik-dan-hukum/516224/korupsi-kpk-tangkap-salah-satu-rektor-ptn-di-provinsi-lampung>. Accessed August 17, 2022.

³ Aryo Putranto Saptohutomo, "Unila Rector Receives Bribe Arrested by KPK, This is the Salary Range of PNS Rectors," KOMPAS.com, August 22, 2022, <https://nasional.kompas.com/read/2022/08/22/14573701/rektor-unila-terima-suap-ditangkap-kpk-ini-kisaran-gaji-rektor-pns>. Accessed August 18, 2022.

⁴ Law No. 20/2003 on the National Education System Chapter II Article 3.

⁵ Hamka Abdul Aziz, *Heart-Centered Character Education: Noble Morals, Foundation for Building National Character* (Al-Mawardi Prima, 2011).

Every human being is given the responsibility to carry out their duties and mandates both in the formal and non-formal sectors. Various fields are undertaken such as government institutions from the center to the regions and others such as the TNI, Polri, DPR, MPR. Along with the task, there are several high-ranking state officials both central and conducting disgraceful actions, namely corruption. Based on records from "*Transparency International Indonesia* (TII)" that Indonesia is ranked 102 out of 180 countries.⁶

East Kalimantan as the provincial capital is an area rich in natural resources, and at the same time prone to corruption. Based on the survey results, the corruption perception index in East Kalimantan reached 56, 67.⁷ The survey results are work that must be taken seriously in order to reduce corruption. Not to mention seeing some major cases in East Kalimantan such as the Chairman of the East Kalimantan Sharia Cooperative which reached 3.4 M,⁸ Suspects in the Mahakam block GAS corruption case by confiscating 3 luxury cars,⁹ caught in a coal royalty fraud case with a total value of 4.5 M,¹⁰ and the Director of PT MGRM was arrested for misappropriating 10 percent *Participating Interest* (PI) funds.

Hearing this information is certainly very concerning to all. So it is not surprising, if the anti-corruption Civil Society group said "East Kalimantan is a Corruption Free Region".¹¹ This is because in addition to these cases, East Kalimantan is a region with a high level of corruption. The culture of corruption by various groups affects life, political life,¹² public welfare,¹³ economy¹⁴ and various other lives.

Based on the data, there is a need for mainstreaming in reducing the number of corruption or at least preventive education efforts. This cannot be done by the government alone, of course, it requires contributions from all groups, namely the government, law enforcement officials, the community, practitioners and academics. Educational institutions have a very strategic role in preventing corruption.¹⁵ Higher education institutions can educate the prevention of corruption, because institutions are

⁶ CNN Indonesia Editorial Team, "Indonesia's Corruption Index Ranking Slips, 102nd Out of 180 Read CNN Indonesia's Article 'Indonesia's Corruption Index Ranking Slips, 102nd Out of 180' More Here: <https://www.cnnindonesia.com/nasional/20210128134510-12-599524/ranking-indeks-ko>," 2021.

⁷<https://bappeda.kaltimprov.go.id/postingan/indeks-persepsi-korupsi-provinsi-kaltim-2016>. Accessed October 14, 2021.

⁸ <https://news.detik.com/berita/d-5686905/korupsi-rp-34-m-ketua-koperasi-syariah-di-kaltim-divonis-10-tahun-bui>. Accessed October 14, 2021.

⁹ Kompas Editorial Team, "No Title: Searching the House of a Suspect in Mahakam Block Oil and Gas Corruption, East Kalimantan Attorney General's Office Confiscates 3 Luxury Cars This Article Has Been Published on Kompas.Com with the Title 'Searching the House of a Suspect in Mahakam Block Oil and Gas Corruption, East Kalimantan Attorney General's Office Confiscates 3 Luxury Cars', Click To Read: Htt," 2021.

¹⁰ Merdeka.Com Editorial Team, "No Title: The Investigation Team from the East Kalimantan High Prosecutor's Office (Kejati) Confiscated Three Luxury Cars When Searching Suspect IR's House on Jalan Kemang Utara, Mampang Prapatan, South Jakarta, Wednesday (24/2/2021). IR is a former company director," 2021.

¹¹<https://www.antikorupsi.org/sites/default/files/dokumen/releaseICWPokja30KorsupKorupsiSamarinda8Okt2013.pdf>. Accessed October 14, 2021.

¹² Sri Nawatmi, "The Effect of Corruption on Economic Growth Empirical Study of Asia Pacific Countries," *Economic and Management Media* 31, no. 1 (2016).

¹³ Syahrul Hanafi, "The Effect of Corruption on Human Development in Indonesia," *Wahana Islamika: Journal of Islamic Studies* 4, no. 1 (2018): 108-126.

¹⁴ Fika Gumala and Ali Anis, "The Effect of Corruption, Human Development Quality and Foreign Direct Investment (FDI) on Poverty in ASEAN," *Journal of Economic and Development Studies* 1, no. 2 (2019): 541-552.

¹⁵ Putra Perdana Saifulloh, "The Role of Higher Education in Fostering an Anti-Corruption Culture in Indonesia," *Journal of Law & Development* 47, no. 4 (2017): 459-476.

quite effective means in order to sow the seeds of professionalism, honesty, responsibility, integrity and so on. Planting anti-corruption values in academic and non-academic activities.¹⁶ Moreover, universities through the Tri Dharma of Higher Education, namely Education and Teaching, Research and Community Service can contribute to overcoming the problem of corruption in Indonesia.

The involvement of universities in solving corruption cases is based on considerations, *First*, community colleges have high idealism in implementing good government. *Second*, universities are agents of change in society. *Third*, universities can provide recommendations on preventing corruption in their research and service.

The selection of the university location was based on several reasons: first, Muhammadiyah East Kalimantan University is a university that implements a fairly strict supervision system, and cultivates corruption prevention. *Second*, Kutai Kartanegara University, which is located in the heart of Tenggarong City, is a university that has sufficient experience in deepening corruption cases, because corruption cases often occur in the region. *Third*, the University of Balikpapan has a high concern for corruption prevention. *Fourth*, Balikpapan College of Technology is a university in Bontang that prioritizes the values of corruption prevention quite well. Fifth, STIPER Sangatta, is a strategic university in the East Kutai region and is a buffer in controlling corruption. Sixth, STIE Widya Praja is a university in Paser Regency that carries the value of honesty in carrying out the Tri Dharma of higher education.

Given the importance of the study of corruption prevention, in this article there are several important issues to be studied, namely corruption prevention policies in higher education, Islamic religious education material development, learning methods and evaluation. Islamic religious education has a very important role in preventing corruption in public universities in East Kalimantan. Through the integration of anti-corruption values in the curriculum, the active role of students, and the use of innovative learning methods, Islamic religious education can shape the character of anti-corruption students. Supportive policies and the internalization of a positive academic culture are also very important to create an academic environment free from corruption. Joint efforts from all parties, including lecturers, students, and university management, are needed to achieve this goal.

2. Literature Review

Research on corruption prevention is quite diverse and varied. Based on literature searches, there are several previous studies that are similar. Among these studies are: *First*, research conducted by Nadri Taja and Helmi Aziz. This study discusses anti-corruption values that contribute or can contribute to anti-corruption. The purpose of this study is to convey anti-corruption values in Islamic religious education. Islamic religious education is one of the key issues and has a strategic role in eradicating corruption. The type of research used is qualitative. The emphasis is on the internalization of anti-corruption values. This research topic is different from the author's research topic. The subject of this research is a university that focuses on the design, implementation and evaluation of PAI learning. According to her research, the

¹⁶ Ita Suryani, "Cultivating Anti-Corruption Values in Higher Education as a Preventive Effort to Prevent Corruption," *Journal of Communication Vision / Volume XII* 308 (2013).

values of anti-corruption learning are honesty, compassion, independence, discipline, responsibility, patience, simplicity, courage and justice.¹⁷

Next is the research conducted by Khalilur Rahman. The goal of this research is to describe the meaning of the value of academic culture in higher education in deterring corruption. The approach is qualitative with qualitative descriptive information analysis. The object is about the position and efforts of universities in deterring corruption. The results of this research are that there are two models carried out in avoiding acts of corruption, namely first, through the internalization of anti-corruption values. Internalization is carried out with academic culture, ethics and academic freedom. The academic community can synergize and work together to review anti-corruption values in education or study. Second, improve the position of the Tri Dharma of higher education, namely (learning and teaching, research and community dedication). Learning and teaching are tried with quality education, with anti-corruption themes both locally and nationally. Research contributes to the theme of deterrence and provides understanding to law enforcers and disseminates research results through dissemination, publish posts. Next, citizen dedication can be tried with assistance, consultation and campaigns on anti-corruption values to the public.¹⁸ The position of this research lies in academic culture, while from the author the difference is in the learning design. The author starts with the design and then looks at the practice in the field.

Furthermore, Ade Imelda Frimayanti's findings that anti-corruption education can be applied at all levels of education from kindergarten to university are harmonized and integrated into learning. Anticorruption education takes place through the development of an anticorruption culture: an anticorruption lifestyle, the negative impact of corruption, and religious values. The implication of anti-corruption education is that learning materials should be linked and associated with such anti-corruption values: B. Modeling the school community, providing adequate education about the dangers of corruption, and sensitizing students to anti-corruption actions and measures...¹⁹ The main difference of this research is that it lies in the way of preventing corruption in children through habituation, while the research to be carried out focuses on higher education with the target on PAI learning.

Similar research was conducted by Lukman Hakim. The background of this research is that anti-corruption education needs to be socialized in children's lives, meaning that as early as possible, anti-corruption values are introduced to children. Internalization of anti-corruption values in life, which is instilled continuously, can give birth to an anti-corruption spirit. Anti-corruption education can be instilled through informal (family) and formal education. In formal education, its implementation can be integrated with learning. Anti-corruption perceptions need to be given to students through the introduction of the forms of consequences of corruption, and then familiarize and instill the values of religious teachings that the importance of preventing corruption. from this anti-corruption life can become a lifestyle and embedded in students. As for the implementation in learning and habituation to students regarding anti-corruption, it is necessary to prepare a curriculum in Islamic religious education that

¹⁷ Nadri Taja and Helmi Aziz, "Integrating Anti-Corruption Values in Islamic Religious Education Learning in Senior High Schools," *Journal of Islamic Religious Education* 13, no. 1 (2016): 39-52.

¹⁸ Khalilurrahman Khalilurrahman, "Internalization of Academic Culture in Corruption Prevention in Higher Education," *Al-Izzah: Journal of Research Results* 11, no. 2 (2016): 91-108.

¹⁹ Ade Imelda Frimayanti, "Anti-Corruption Education in Islamic Religious Education," *Al-Tadzkiyyah: Journal of Islamic Education*, 8, no. 1 (2017): 83-98.

is linked to anti-corruption values in all subjects and teachers can also provide exemplary attitudes and information about the dangers of corruption to students.²⁰ There are significant differences, namely, the research conducted by Lukman Hakim focuses on curriculum integration in preventing corruption, while the author's research focuses on learning.

Next is Fadil's study. This study examines the efforts of Islamic religious learning in internalizing anti-corruption values. Corruption prevention strategies should not only be implemented through enforcement and eradication, but also through other methods such as learning. Therefore, we use learning forms and models as a proactive approach. Internalization of Moral Values in the Context of Corruption Eradication Paradigm. This study aims to master the integration of anti-corruption values into Islamic learning models. Not only that, this paper also examines the transformation of Islamic learning that integrates anti-corruption values to prevent the spread of corrupt attitudes and bring up corruption perception indicators in Indonesia. In this case, Islamic Religious Learning is expected to be able to carry out methodological transformation in the form of cognitive anti-corruption literacy in various educational activities for students.²¹ The difference is in the aspect of focus, the focus of Fadil's research is the internalization of anti-corruption values and prevention in Islamic Religious Education, while this author's research focuses on prevention related to Islamic Religious Education learning, especially in public universities.

Thus, Islamic Religious Education has great potential in preventing corruption in public universities, especially in East Kalimantan. However, there are still many research gaps that need to be explored further. More in-depth and specific research on the integration of Islamic Religious Education with anti-corruption education, the role of lecturers, implementation case studies, the impact of education on corruption behavior, as well as student perceptions will be very useful in developing effective strategies to prevent corruption in the academic environment. By conducting comprehensive research, we can create an educational environment that is more integrity and free from corruption.

Islamic Religious Education (PAI) has an important role in character building and individual morality, including in the context of corruption prevention. In Indonesia, corruption is a serious problem that has taken root in various aspects of life, including in the educational environment. Research on the role of PAI in corruption prevention efforts in public universities, especially in East Kalimantan, is still relatively few and not fully in-depth. In this paper, we will identify existing research gaps, analyze the studies that have been conducted, and note what has not been explored and requires further research.

3. Research Method

This type of research is qualitative with a *phenomenological-pedagogical* approach with a research focus on PAI learning in corruption prevention. The data sources are extracted from the Rector, chairman, vice rector, PAI lecturers and students. The universities that became the research subjects were Kutai Kartanegara University,

²⁰ Lukman Hakim, "Model of Integration of Anti-Corruption Education in the Islamic Education Curriculum," *Ta'lim: Journal of Islamic Religious Education* 10, no. 2 (2012): 141-156.

²¹ Moh Fadil, "Islamic Religious Education, Internalization of Anti-Corruption Values and Prevention of Corruption," *JRTIE Journal* 2, no. 1 (2019).

STITK Bontang, Balikpapan University, STIPER Sangatta and STIE Widya Praja Tanah Grogot). The data were collected using several techniques, namely *dept interview*, observation and documentation. To obtain the results, the data were analyzed using the Milles and Huberman model with the steps of condensation, display and conclusion with the help of Nvivo 12 *software*. While the data validity test is carried out through several techniques, namely *credibility*, *transferability*, *dependability* and *confirmability*.

4. Finding and Discussion

a. Corruption Eradication Policy

In preventing corruption, policies issued by universities are needed to be more effective. Each university's policy varies according to its own locality. Kutai Kartanegara University in preventing corruption makes a policy of requiring students to take Anti-Corruption Education courses which are integrated with PAI. Sudirman explained:

"The Anti-Corruption Education course is compulsory for all students, and this is a mandatory requirement to take the next lecture. In addition, corruption prevention through religious strengthening through Islamic teachings in PAI".²²

To solidify the policy, Unikarta also formed a Task Force and opened up to external parties to conduct audits. Sudirman emphasized:

"Another policy is to form a task force and provide opportunities for external parties such as BPK, BPKB and the like to conduct guidance including audits. With external audits, I think the prevention of corruption has been maximized".²³

External audits are very helpful for an agency in preventing corruption. Internal audit is more objective in the audit process by considering the available data. Furthermore, corruption prevention policies are also carried out with one account, as carried out by the Head of STIE Widya Praja Paser Regency:

"The policy that we do in an effort to prevent corruption is to apply the statute correctly. In addition, in order to control finances, we make a policy of only one account, no **other** accounts are allowed"²⁴.

Unification in one account is indeed quite effective in preventing corruption, because the entry and exit of funds can be controlled. Unlike the East Kutai Regency STIPER, the corruption prevention model. Another step in preventing corruption is the formation of a Task Force and a personal approach. On the sidelines of his busy schedule, La Sarido gave his statement"

"Corruption if left unchecked will get worse. Therefore, the policy taken at STIPPER is through meetings at the leadership level so that in organizing activities that use state money must be accounted for in the form of reports, persoanal and persuasive approaches with sarcastic language ²⁵

Corruption prevention can be done in any style, depending on the leadership style and conditions of the university. Including the Bontang College of Technology, the policy of overwriting and verifying each disbursement is one of its policies. Revealed in the interview:

²² Sudirman, Vice Rector for Academic Affairs, Kutai Kartanegara University, Tenggarang: Interview: July 7, 2023. (n.d.).

²³ Sudirman. Vice Rector for Academic Affairs, Kutai Kartanegara University, Tenggarang: Interview, July 7, 2023.

²⁴ Amir Hamzah, "Head of STIE Widya Praja Paser Regency, Tanah Grogot: Interview, July 17, 2023," n.d.

²⁵ La Sarido, Head of STIE Widya Praja Paser Regency, Tangah Grogot: Interview (n.d.).

"The prevention policy here goes through several ways. First, we verbally appeal to the entire academic community to be transparent and accountable in the use of funds. Second. Through verification in every disbursement of funds. Provide reports to the Foundation periodically on the implementation of activities and the use of funds ". Some of these activities are quite effective in preventing corruption. Here, the university is not that big, so the turnover of funds is also not that big".²⁶

Some of these activities are quite effective in preventing corruption. Here, the university is not that big, so the turnover of funds is also not that big. Prevention of corruption must be done systematically by involving all components in the university. This will be more effective because prevention efforts are made from the start.

b. PAI Materials in Corruption Prevention

Religious teachings contain noble values that govern all lines of life including education. These noble values such as honesty, trustworthiness. Islamic Religious Education in higher education in addition to strengthening the creed also conveys the value of honesty, trustworthiness. Revealed in an interview with Firman:

"Yes, of course learning begins with planning. In the RPS that we compile, PAI material does not specifically read corruption prevention. However, in the RPS, especially the design of the learning material, it is implied in the material such as honesty, trustworthiness, Qonaah, gratitude and so on. These values are necessary in life and are part of corruption prevention. Corruption prevention can be done by strengthening the creed and deepening the teachings of Islam."²⁷

The same thing was also conveyed by Eko Kurniawanto that PAI material related to corruption prevention is the development of faith material. Revealed in the interview:

"The material for Islamic Religious Education in the first semester consists of the Pillars of Faith, the Pillars of Islam, Ihsan, the Quran and Hadith, what their functions are and so on. While in the second semester it is more about the practice of prayer and wudlu. The material on corruption prevention is a development of the material on the pillars of faith and the pillars of Islam. Especially faith in Allah and faith in the last day. As an implementation of faith, we must be honest, fair and live life with and so on."²⁸

The development of corruption material in public universities is not limited to material on honesty and trustworthiness, but has developed into material on the implementation of piety in social life. In the interview Ahmad Riyadi gave his statement:

"The learning material for Islamic Religious Education in the faculty is different. The material content of Islamic education is different but the beginning of the entry is the same, like I teach at Febi, the teachings of Islam are implicitly part of devotion to the almighty god, the dimensions of oneself with society, and the state. In the piety section, there is a section if there are violations related to state relations, corruption and so on, it is included in the teaching. Including the attitude of courage to convey the truth. Especially in the economics study program, at the end of the PAI course, it discusses fiqh muamalah which covers

²⁶ Zulkifli, "Lecturer at Bontang College of Technology, Bontang: Interview," n.d.

²⁷ Firman, Lecturer of Islamic Religion, University of Balikpapan, Balikpapan: Interview, September 17, 2023 (n.d.).

²⁸ Eko Kurniawanto, Lecturer in Islamic Religion at Widyagama Mahakan University of Samarinda, Samarinda: Interview, September 22, 2023. (n.d.).

social, legal, political economic aspects and so on. The discussion is based on Islamic norms."²⁹

One of the causes of corruptive behavior is lack of gratitude. Therefore, the emphasis on gratitude material in PAI learning needs to be emphasized. This is as conveyed by Jony to the author:

"One of the materials that we instill in honesty is how they can be good at being **grateful**, and **Qan'ah** that indeed, when people with what they receive, with whatever atmosphere they can be strong, no matter how much they receive. This is related to honesty, if you do not accept and are not grateful, you can potentially make corrections. If a person is good at being grateful, his attitude will not vary".³⁰

PAI materials can be developed with examples that lead to the prevention of corruption, including modern forms of *muyrik*, by deifying wealth, which is part of corruption. Suharman told the author:

"Corruption prevention material can be developed that corruption behavior is a modern polytheist, because they believe that money can be power, not believing in Allah, but believing in money and deifying property. This can be included in PAIs that contain corruption prevention"³¹

Based on the data above, the revitalization of PAI materials in the eradication of corruption is one of the efforts in preventing corruption in higher education with a religious foundation.

c. PAI learning methods

Learning methods are very important in helping the process of understanding the material to students, and helping to achieve learning objectives. With the method something that has been planned will be easier to achieve. Cultivating integrity and providing trust is urgent. Eko Kurniawanto explained during the interview:

"Especially to instill the values of corruption prevention, our PAI learning methods are conventional such as lectures, questions and answers. In addition, some methods are instilling integrity values to students such as obeying academic rules, studying wholeheartedly. There is also something quite interesting I think, which is giving students the trust to handle religious activities."³²

Giving trust to students through activities is one method of providing real experience to students. Similarly, Mubarok said in an interview:

"In PAI learning such as at the Faculty of Agriculture, the learning strategy, whether it is a method, whether it is efforts related to corruption prevention, is to make sure that students can do their assignments with **high integrity**. One way is to **give students the trust to complete their assignments well**. So that

²⁹ Ahmad Riyadi, Lecturer in Islamic Religion, Kutai Kartanegara University, Tenggarong: Interview, July 7, 2023 (n.d.).

³⁰ Jony, Coordinator of Islamic Lecturers, STIPER East Kutai Regency, Sangtta: Interview September 18, 2023. (n.d.).

³¹ Suharman, Lecturer in Islamic Religion at Muhammadiyah University of East Kalimantan, Samarinda: Interview, September 23, 2023 (n.d.).

³² Kurniawanto, Lecturer in Islamic Religion at Widyagama Mahakan University of Samarinda, Samarinda: Interview, September 22, 2023.

doing the assignment is honest, this is really his own work and then this is indeed something that is done well without any elements of cheating on what is done.³³

Based on the interview, there are several important points, namely the cultivation of integrity by giving trust to students by involving students with activities related to Islamic Religion courses, and intra-campus activities. Involving students in religious activities is an effective method in training student integrity. A similar learning method is also carried out by Firman by inviting students to study abroad and being involved in zakat management. In an interview at his desk, Firman explained:

"Of course, the methods used must vary to meet the needs of CPL and CPMK. One method that leads to the prevention of corruption is a **field study**. We take students to the Tax Office to see the taxation system process. In addition, there is also a **practical** method of **zakat distribution**. Because in this distribution there are elements of trustworthiness, honesty and so on."³⁴

PAI material is very diverse in its characteristics, the learning methods are also required to vary. However, the selection of methods must be appropriate. One of them is the Basic Learning project. Ahmad Riyadi emphasized to the author:

"The learning methods of MK PAI that we do in order to prevent corruption are quite diverse. Conventional methods include lectures, questions and answers, discussions about national problems, discussions about fairness and trustworthiness. In addition, there is also a role-playing method, Project Basic Learning (PBL) is one of the alternative learning methods that provide real experience in preventing corruption. Ahmad Riyadi continued his explanation in the interview: "To provide real experience to students is with PBL (*Project Basic Learning*). Students are faced with problems related to cases of irregularities or in the familiar language is corruption, and are given the opportunity to identify, problems, root causes and offer solutions based on available theories."³⁵

Project Basic Learning is one of the methods used in PAI learning in order to provide corruption prevention values. In PBL, students gain experience in handling a problem and its solution based on theory. In the PBL process, integrity and honesty are needed in its implementation. On the other hand, Islamic Religion lecturers use the academic culture stated in the lecture contract as a means of preventing corruption. Ismail emphasized in the interview:

"One of our steps to educate students to stay away from corrupt attitudes is by emphasizing in the lecture contract. From there we agree on everything, starting from the material, assignment signs, assessment systems including attitudes or behaviors that can and cannot be done during lectures. The lecture contract automatically stays away from dishonest behaviors."³⁶

Tightening the lecture contract is one of the methods and strategies to reduce less commendable actions in lectures. Such as leaving absences, submitting assignments not on time, putting names on papers and so on.

³³ Mubaraok, Lecturer of Islamic Religion at Kutai Kartanegara University, Tenggarong: Interview, July 7, 2023. (n.d.).

³⁴ Firman, Lecturer of Islamic Religion, University of Balikpapan, Balikpapan: Interview, September 17, 2023.

³⁵ Riyadi, Lecturer in Islamic Religion, Kutai Kartanegara University, Tenggarong: Interview, July 7, 2023.

³⁶ Ismail, Lecturer in Islamic Religion at Widya Praja College, Paser Regency, Tanah Grogot: Interview: July 17, 2023 (n.d.).

d. Evaluation of PAI Learning in Corruption Prevention

Evaluation is an important part of learning. Each lecturer evaluates learning differently. Generally through the Midterm Examination and Final Examination of the semester and collaborate with observation. by Eko Kurniawanto explained during the interview:

"In general, the evaluation of lectures with UTS and UAS, which are carried out in writing. To support these results, we also make observation instruments, especially related to the assessment of honesty, because it will see the real behavior of students, to see the honesty and responsibility of students, evaluation by involving students in religious activities."³⁷

In the interview, it appears that the evaluation includes UTS, UAS and observation. In these observations, the implementation of piety can be seen. Furthermore, Eko Kurniawanto added his explanation:

"... eee students must report in written form from their involvement in activities. So document evaluation and observation. In the observation, it appears that student behavior, speech and actions lead to proof of faith and piety. Including honest behavior in doing assignments, honesty and so on"³⁸

The evaluation of honesty in corruption prevention is no different from that carried out at STIE Widya Praja. In an interview Amir Hamzah explained:

"So the evaluation is related to the realm of trustworthiness and honesty and forms of corruption prevention in PAI, through student activities involving several lecturers including PAI lecturers. Because there are funds, and reporting that must be accounted for"³⁹

In contrast to Sudirman's explanation, to assess student honesty, it is seen from the answer sheets for UTS, UAS and assignments. It was revealed in the interview that:

"The evaluation of each lecturer is different in incorporating the values of honesty, discipline in the assessment, there are several indicators that can be included when we correct the questions, usually matching the contents between student answer sheets. Usually there is an official report that records what the student did, there is also a penalty if the rule is that it does not pass the rule".⁴⁰

One of the tools to assess honesty is the minutes, the supervisor can report in the minutes about the conditions during the exam, including if the participants are cheating. The evaluation carried out at Unikarta is slightly different from that at STIPPER Sangatta. STIPPER utilizes Similarity check as an evaluation of honesty and integrity in the prevention of corruption. Jony as the Coordinator of Islamic Religion lecturers explained

"One way to evaluate students to see their honesty and integrity is through scientific work. To see this (honesty) we apply plagiarism checks (Similarity), related to assignments, citations and so on. On the other hand, it also sees student compliance in the application of thesis writing guidelines, that STIPPER upholds honesty. Lecturers also anticipate, we apply a similarity check of 20% for articles.

³⁷ Kurniawanto, Lecturer in Islamic Religion at Widyagama Mahakan University of Samarinda, Samarinda: Interview, September 22, 2023.

³⁸ Kurniawanto.

³⁹ Hamzah, "Head of STIE Widya Praja Paser Regency, Tanah Grogot: Interview, July 17, 2023."

⁴⁰ Sudirman, Vice Rector for Academic Affairs, Kutai Kartanegara University, Tenggarang: Interview: July 7, 2023.

Institutionally in writing there are regulations prohibiting students from copying and pasting and so on ".⁴¹

On the other hand, Firman tries to apply FGD (Focus Group Discussion) with students in evaluating the less commendable attitude during learning that leads to corruption. Firman told the author in the library of University of Balikpapan:

"We always evaluate learning at the end of the semester. The form of evaluation is religious, ranging from written to product form. Especially for evaluating anti-corruption values in learning, we have done FGD (*Focus Group Discussion*). Although the implementation is on a small scale, it has been done. In the FGD, various facts and confessions from students of bad behavior were revealed. So that it becomes one of the evidence for improvement in future learning ".⁴²

Based on the interview above, the values of preventing corruption can be done by tightening the scientific papers, namely through similarity checks. The evaluation affects the attitude of honesty and integrity of students. Learning evaluation also has an impact on student attitudes such as both cognitive and affective. Eko Kurniawanto told the author:

"The cognitive impact is clear, such as increased understanding of religious teachings about the importance of behaving honestly, avoiding disgraceful behavior and improving students' morals to lecturers. Students are more tolerant, honesty increases and cheating decreases. The impact we feel is that students are increasingly religious, shown by increased honesty, cheating has rarely been encountered, especially in lectures and have a fairly high awareness of the consequences of violating Islamic law.⁴³

Eko Kurnaawanto's explanation provides a fairly clear picture that the most visible impact of PAI learning containing corruption prevention values is on cognitive aspects and affective aspects. Eko Kurniawanto's statement was supported by Sudirman with a somewhat doubtful tone, Sudirman said:

"Students dare to reveal that the lecturer concerned is not in accordance with the lecture contract. Also convey criticism about meetings that do not match the facts. So they dare to convey that for example, if you come in once, you can sign 4 times 5 times now 5 times. PAI courses that are charged with preventing corruption are more or less these courses on the learning process, namely mutual control, lecturers control and students also control lecturers ".⁴⁴

It is different with Jony that he measures impact by looking at the lack of academic-related problems and corruption issues. Revealed in the interview:

"One of the indicators that this PAI lecture has a positive impact is the lack of negative problems, especially related to corruption, both officials, lecturers, education personnel. Educational services have never been misappropriated. So

⁴¹ Jony, Coordinator of Islamic Lecturers, STIPER East Kutai Regency, Sangtta: Interview September 18, 2023.

⁴² Firman, Lecturer of Islamic Religion, University of Balikpapan, Balikpapan: Interview, September 17, 2023.

⁴³ Kurniawanto, Lecturer in Islamic Religion at Widyagama Mahakan University of Samarinda, Samarinda: Interview, September 22, 2023.

⁴⁴ Sudirman, Vice Rector for Academic Affairs, Kutai Kartanegara University, Tenggarang: Interview: July 7, 2023.

far it is safe and sound, whether it is the effect of the course. We have no official research yet."⁴⁵

The size of the impact conveyed by the lecturers is different. Sudirman emphasized the standard of preparing digital student activity reports. This was revealed during the interview

"At least there is a **standard for preparing accountability reports**. There are several activities that have been by program so that funds are not directly given to students. In addition, the report is also application-based. At first it was a bit difficult, but gradually but surely, now it is quite normal".⁴⁶

Based on the information from these sources, the evaluation in PAI learning with the value of preventing corruption has an impact on understanding, attitudes and behavior in preventing corruption.

Discussion

1. Policy

In preventing corruption, there needs to be a policy issued by the university leadership. With policies, corruption prevention is well systemized. Corruption prevention policies are carried out with students' cognitive understanding of corruption, through Anti-Corruption Education courses and synergize with PAI courses that contain corruption prevention values. and internalization of PAI values.⁴⁷ Kutai Kartanegara University made a policy of separating Pancasila and Citizenship courses from Anti-Corruption Education. While other universities are included in the course. Meanwhile, the position of PAI MK supports the AntiCorruption and Citizenship Education MK, including the development of PAI materials in synergy with the two courses.

Corruption prevention policies in several public universities in East Kalimantan are carried out by forming Integrity Zones, Task Forces and Internal Supervisory Units (SPI). These institutions are tasked with mapping potential, and verifying report documents and the process of disbursing funds. In addition, the institution assists the rector in preventing corruption and saving the institution from fraud. Some universities that have implemented the policy are Kutai Kartanegara University, STPER East Kutai Regency and STIE Widya Praja Paser Regency.

In preventing corruption, especially training students' honesty in preparing scientific papers (theses), universities in East Kalimantan make a policy that every thesis submitted in the exam must pass a similarity check. Passing the *similarity check* for each university varies between 20-35%. With this policy, it means that universities care about honesty and integrity. This kind of policy is part of the internalization of academic culture in preventing corruption.⁴⁸ Among the universities that implement the policy are University of Balikpapan, Kutai Kartanegara University, STIPER Sangatta Regency and STIE Widya Praja Paser Regency.

Every university has a statute. Statute is the heart of higher education that regulates the pulse of higher education. The Tri Darma activities of higher education (Education

⁴⁵ Jony, Coordinator of Islamic Lecturers, STIPER East Kutai Regency, Sangtta: Interview September 18, 2023.

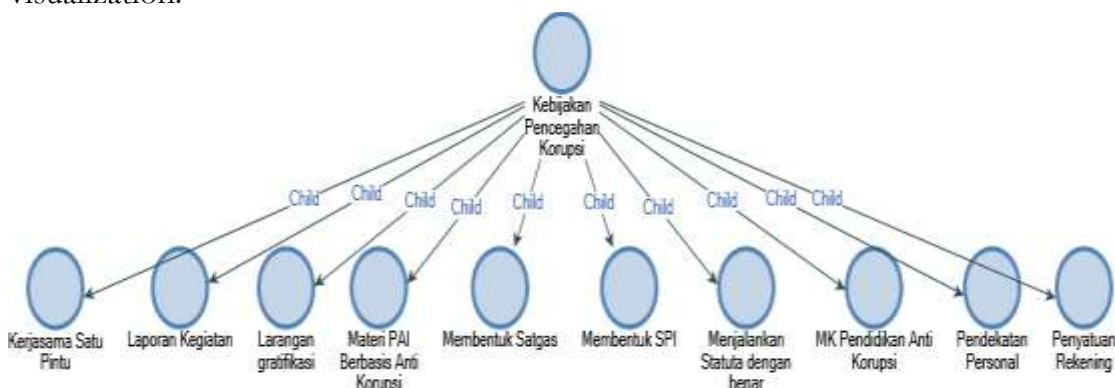
⁴⁶ Sudirman, Vice Rector for Academic Affairs, Kutai Kartanegara University, Tenggarang: Interview: July 7, 2023.

⁴⁷ Fadhil, "Islamic Religious Education, Internalization of Anti-Corruption Values and Prevention of Corruption."

⁴⁸ Khalilurrahman, "Internalization of Academic Culture in Corruption Prevention in Higher Education."

and Teaching, Research and Community Service) must refer to the statute. STIE Widya Praja Paser Regency is one of the universities in East Kalimantan that is committed to carrying out the mandate of the statute which is carried out properly, the university will run healthily, including being able to minimize activities that have the potential for corruption. The final study process such as mentoring, munaqasyah exams are vulnerable points for potential gratuities. Some university leaders make appeals with a ban on gratuities. This is done in order to ensure objectivity in the exam.

Looking at some of these policies, some are supplementary and acculturating.⁴⁹ Corruption prevention policies in higher education in general are as in the following visualization:



Based on this visualization, there are 10 (ten) policies regarding corruption prevention, namely opening one-door cooperation, accountability for activities through reports, prohibition of gratuities, anti-corruption-based PAI, forming an anti-corruption task force, forming SPI, implementing statutes correctly, providing Anti-Corruption Education MK and account unification.

2. Material

Material is the main component in learning. The material is compiled based on the CPL and CPMK. PAI courses in relation to corruption prevention are a supporting component of the spiritual foundation aspect based on the Qur'an and hadith. In general, PAI materials in higher education have similarities such as faith, piety, humanity, and technological development. In particular, Muhammadiyah University develops Islamic material that is progressive.

The discussion of the implementation of faith and piety touches on all lines of life. The development of faith material with examples in life is honest in everything, not hurting or harming others. This includes social and political matters. The development of other PAI materials is material about Gratitude and Qanaah with an active and creative dimension. In the social dimension of society, PAI material also presents muamalah. In this muamalah material, examples of honest muamalah are explained away from the nature of *gharar* (deception), must be honest with consumers. This kind of explanation is the contribution of PAI in preventing corruption. This includes the integration of values in the prevention of corruption carried out by universities.⁵⁰ Some universities that teach muamalah material are Kutai Kartanegara University, STIPER

⁴⁹ Siful Arifin, "Implementation Model of Anti-Corruption Education in Islamic Universities," *KARIMAN: Journal of Education and Islamic Studies* 01, no. 01 (2015): 1-16.

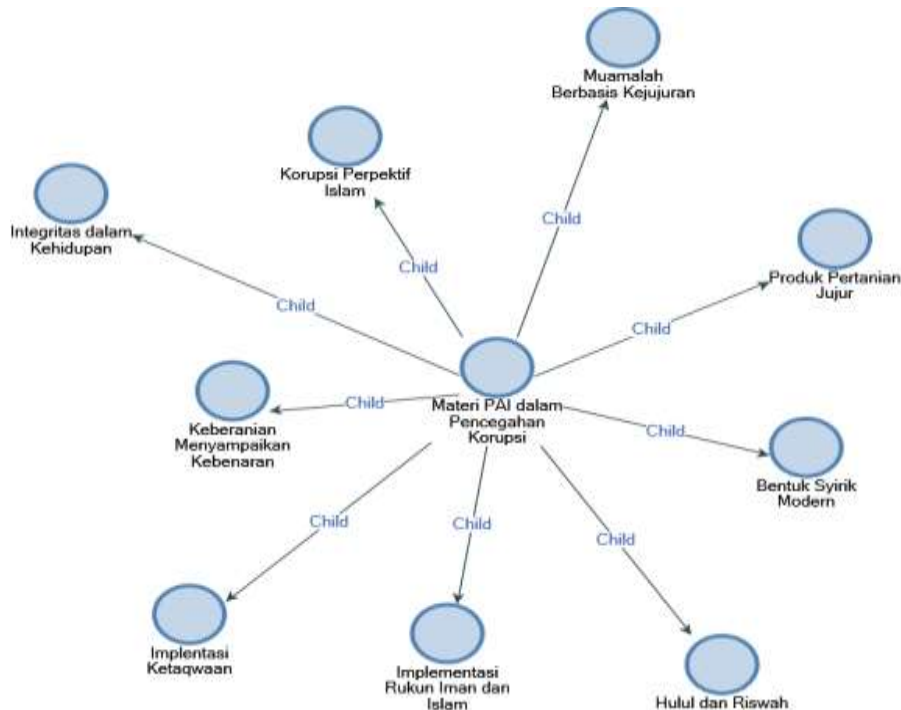
⁵⁰ Nadri Taja and Helmi Aziz, "Integrating Anti-Corruption Values in Islamic Religious Education Learning," *Journal of Islamic Religious Education* 13, no. 1 (2016): 39-52.

East Kutai Regency, Widyagama Mahakam Samarinda and STIE Widya Praja Paser Regency.

PAI material that is packaged specifically in the prevention of corruption is material designed by Ismail (Lecturer of PAI STIE Widya Praja Paser). The theme discussed was "*Corruption in Islamic Perspective*". The discussion of the material includes definitions, types, some terms of corruption in Islam, the law of corruption and the solutions offered in the issue of corruption. Looking at the PAI materials taught in public universities, it shows that public universities have revitalized PAI in preventing corruption.⁵¹

In addition, there is an interesting material in the prevention of corruption is modern shirk. This is a description of people who are corrupt, namely deifying or deifying "money". So it is called shirk. In general, PAI materials containing corruption prevention values are visualized in the form of a chart as follows:

VISUALIZATION OF PAI MATERIAL



Paying attention to the development of PAI materials in the context of corruption prevention is one of the efforts to integrate corruption prevention with the PAI curriculum.⁵² . Although this effort is not the only one, it is at least a first step in preventing corruption. The PAI curriculum is indeed normative with the content of faith and piety values, but linking it with an anti-corruption curriculum is a breakthrough.⁵³

3. Methods

Learning method is the main component in learning. The selection of learning methods is based at least on several considerations, namely paying attention to learning objectives, conditions of students, educators (teachers, lecturers), available

⁵¹ Hermawan Hermawan, "Islamic Religious Education Policies in Combating Corruption," *Tarbiyatuna* 9, no. 1 (2018): 47, <https://doi.org/10.31603/tarbiyatuna.v9i1.2062>.

⁵² Hakim, "Model of Integration of Anti-Corruption Education in the Islamic Education Curriculum."

⁵³ Sopian Lubis, "A Normative Review of the Islamic Religious Education Curriculum in Cultivating Anti-Corruption Values," *Murabbi: Scientific Journal in the Field of Education* 02, no. 01 (2019): 31-47.

infrastructure. With these considerations, at least the teacher in choosing the method approaches accuracy, so that learning objectives are easily achieved.

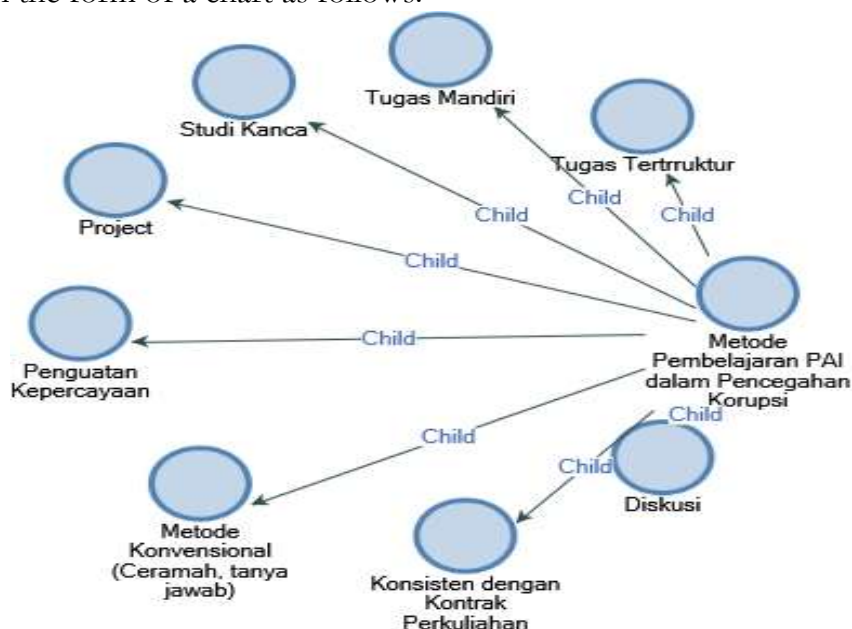
Some PAI learning methods in preventing corruption are conventional methods that are still used as needed, namely lectures and questions and answers. Because the method is at least to explain the theory and provide opportunities for students to confirm things that are not clear.

All public universities in their learning methods mostly use discussions. Discussion is used in order to solve academic problems, especially those related to corruption prevention. As Ismail designed a special material "*Corruption in Islamic Perspective*", of course this discussion becomes interesting because the discussion concerns actual problems and requires the right solution academically.

Students need reinforcement in understanding the real corruption and its prevention, therefore the PAI learning method related to prevention is that students are given structured assignments and independent assignments in the form of *projects*, namely compiling reports on their involvement in the zakat committee at mosques and mushalla as done by Zulkifli (STITB, Suharman (UMKT). The content of the report at least contains the progress of the activity, the root of the problem and its resolution. Based on the activity report, the lecturer can analyze competence, aspects of trustworthiness, honesty and integrity.

University of Balikpapan has another form of corruption prevention, which is through study abroad. Firman, as a lecturer of PAI, invited students to the Tax Office. The tax office was chosen as the location because taxation is often a problem of corruption. This method is in order to see the real process of tax management which is a source of state income.

In general, PAI learning methods in the context of preventing corruption can be visualized in the form of a chart as follows:



4. Evaluation

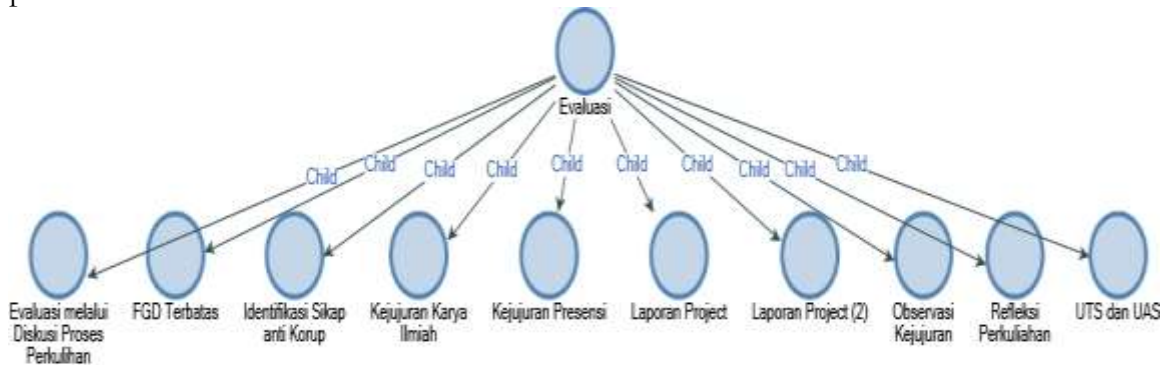
Evaluation is one of the main components in education. In general, the function for students is to see whether the CPMK has been achieved or not. Institutionally, evaluation also functions for program planning, curriculum updates and infrastructure

improvements. Specifically for students evaluation aims to assess mastery of competencies and changes in attitudes that exist in students. This attitude change is one of the focuses in this discussion. Because corruption is much related to attitudes.

In general, all universities use UTS and UAS as a means of evaluation. However, the technical implementation of UTS and UAS is different. Some are structured and completely left to their respective lecturers. The technical evaluation of PAI in preventing corruption is through observation during the lecture process. Lecturers observe student behavior with the available observation sheet. As done by Eko Kurnianto and Zulkifli, the assessment is also based on the results of observations of students. The aspects observed are attitude, honesty, integrity, ethics during lectures.

Some lecturers in the evaluation utilize project results. Project results reflect the competence, honesty, trustworthiness, cooperation, independence and skills possessed by students. Based on the project results, lecturers can assess various aspects, especially related to corruption prevention, namely aspects of trustworthiness, integrity and honesty. The lecturer confirms the *project* report.

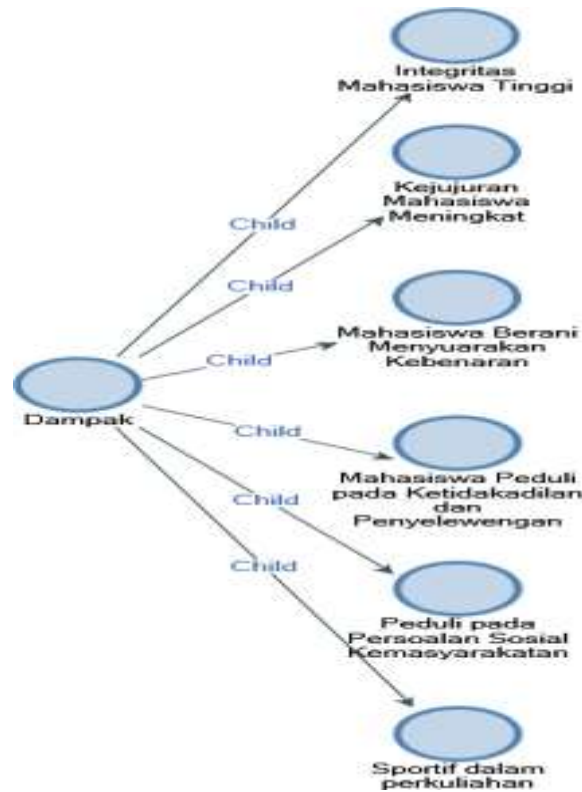
In addition to utilizing project results, some lecturers such as Firman (Uniba) utilize FGDs and lecture reflections as a means of evaluation. In FGDs and reflections, what is discussed is the lecture process and the disrespectful attitudes of students such as absenteeism, late attendance, attendance without information, cheating during exams and so on. The types and varieties of PAI evaluation in public universities can be presented in the form of visualization as follows:



PAI learning in corruption prevention has an impact on student attitudes and behavior. Students' attitudes have changed towards positive attitudes such as honesty, anamah, integrity and competence.

This impact measurement is only based on the results of interviews with university leaders and PAI lecturers. Based on the recognition of the informants that students with PAI are charged with preventing corruption, namely caring about social and community issues, including voicing injustice. In this case students contribute enough to the prevention of corruption.⁵⁴ The form of student concern is conducting fundraising activities for natural disasters, floods and so on. Another change in attitude is that students are honest in attendance, sportsmanship in exams and rarely found fraud in preparing activity reports. The most visible change is the courage of students in voicing injustice that reaches academic problems. Some of these attitudinal changes can be seen in the visualization in the form of the following chart:

⁵⁴ Achmad Asfi Burhanudin, "Student Contributions in Corruption Prevention Efforts," *El-Faqih: Journal of Islamic Thought and Law* 5, no. 1 (2019): 78–95, <https://doi.org/10.29062/faqih.v5i1.40>. Achmad Asfi Burhanudin.



Regarding anti-corruption education in educational institutions. KPK has implemented various ways to eradicate corruption. One of them is through education by releasing the Anti-Corruption Clearing House (ACCH) with the aim of providing anti-corruption education in schools. The introduction of anti-corruption education from an early age through darus with the aim of preparing an anti-corruption generation in Indonesia.⁵⁵ Particularly in higher education, the academic community perceives the implementation of anti-corruption character education in higher education.⁵⁶

The implementation of anti-corruption education is interpreted as an effort to educate generations (students) in developing a firm attitude to reject any acts of corruption, collusion and nepotism.⁵⁷ Educators also try to design interesting methods and media for learning anti-corruption education.⁵⁸ The integrative model by trying to internalize anti-corruption values is expected to provide understanding to students. Internalization of these values uses the methods of Small Group Discussion, Role-Play

⁵⁵ Sholahuddin Al-Fatih, "DARUS AS AN ANTI-CORRUPTION EDUCATION," *Asia Pacific Fraud Journal* 3, no. 1 (May 22, 2018): 117–23, <https://doi.org/10.21532/apfjournal.v3i1.66>.

⁵⁶ Dian Juliarti Bantam and Adlia Nur Zhafarina, "Academicians' Perception of the Implementation of Anti-Corruption Character Education in Higher Education," *Journal An-Nafs: Psychological Research Studies* 7, no. 1 (June 3, 2022): 88–101, <https://doi.org/10.33367/psi.v7i1.2150>.

⁵⁷ Aprillio Poppy Belladonna, "THE IDEA OF ANTI-CORRUPTION EDUCATION AS IT RELATES TO ISLAMIC EDUCATION IN INDONESIA," *Islamic Education: Journal of Islamic Education* 13, no. 03 (August 30, 2024), <https://doi.org/10.30868/ei.v13i03.6504>.

⁵⁸ Ahmad Asroni, "The Role Of Islamic Religious Education Teacher In Creating Anti-Corruption Generation | Al Qodiri: Journal of Education, Social and Religious," April 29, 2022, <https://ejournal.kopertais4.or.id/tapalkuda/index.php/qodiri/article/view/4300>.

and Simulation, Discovery Learning, Self-Directed Learning, Cooperative Learning, Collaborative Learning, Contextual Teaching and Learning, Project Based Learning.⁵⁹

Another study also mentioned that anti-corruption education in higher education is important.⁶⁰ Anti-corruption principles can be indoctrinated in individuals through various methods such as integration into subjects or courses, use of teaching techniques, extracurricular activities, and administration or management of education with an anti-corruption philosophy. Many parties have been active in anti-corruption prevention efforts. Therefore, these efforts are expected to support the government's plan to eradicate corruption.⁶¹ Through the regular implementation of religious projects and the establishment of a school culture that emphasizes integrity, this study contributes positively to the formation of a generation that is not vulnerable to corruption and is ready to contribute to a clean and just society.⁶²

Anti-corruption education is implemented through insertion into all relevant courses, especially the neuroscience of Islamic education. Lecturers investigate students' corrupt behavior to anticipate future corruption crimes. The most corrupt behaviors committed by students are plagiarism, crossing out names in group assignments, and skipping class with friends. The application of anti-corruption education with a neuroscience approach is applied in building integrity awareness that corrupt behavior is contrary to the way the brain works and even has the potential to damage reason.⁶³

The student anti-corruption movement is expected to be at the forefront as a driving force. Students are supported by their basic competencies, namely: intellectual intelligence, critical thinking skills, and the courage to state the truth. There are three models of anti-corruption education in PTKI (religious universities) in Indonesia, namely 1) integrated anti-corruption education in courses, 2) integrated anti-corruption education in student activities, and 3) habituation of anti-corruption culture and character in the academic community.⁶⁴

The integrative model for course formation and calculation of semester credit unit weights is mathematical and accountable, and accommodates the development of Islamic education, especially neuroscience and anti-corruption education.⁶⁵ Strategies in implementing anti-corruption education, namely separating courses, combining the anti-corruption education curriculum with related courses, such as fiqh, and state resilience.

⁵⁹ Junaidah Junaidah et al., "Internalization of Anti-Corruption Values at the University of Lampung: Integrative Curriculum," *AL-ISHLAH: Journal of Education* 14, no. 4 (September 19, 2022): 5637–44, <https://doi.org/10.35445/alishlah.v14i4.2110>.

⁶⁰ Nur Chanifah, "FORMULATION OF PROPHETIC CHARACTERS AS THE BASE FOR ANTI-CORRUPTION EDUCATION IN UNIVERSITY," *Waskita: Journal of Value Education and Character Building* 5, no. 2 (November 22, 2021): 89–100, <https://doi.org/10.21776/ub.waskita.2021.005.02.2>.

⁶¹ Zahrotun Salimah and Slamet Suyanto, "Systematic Literature Review: Implementation of Anti-Corruption Value Insertion in Educational Institutions," *Integritas: Journal of Anti-Corruption* 9, no. 2 (December 1, 2023): 257–70, <https://doi.org/10.32697/integritas.v9i2.957>.

⁶² Azizuddin Mustopa and Siti Saodah Susanti, "Integral and Anti-Corruption Generation: The Implementation of A Model of Citizenship for Social Projects Based on Religion and School Culture," *Jurnal Educative: Journal of Educational Studies* 8, no. 2 (December 23, 2023): 133–46, <https://doi.org/10.30983/educative.v8i2.7270>.

⁶³ Suyadi, Zalik Nuryana, and Anom Wahyu Asmorojati, "The Insertion of Anti-Corruption Education into Islamic Education Learning Based on Neuroscience," *International Journal of Evaluation and Research in Education* 10, no. 4 (December 2021): 1417-25.

⁶⁴ Firman Firman et al., "Anti-Corruption Education Model in Islamic Universities," *AL-ISHLAH: Journal of Education* 13, no. 3 (December 23, 2021): 2146–58, <https://doi.org/10.35445/alishlah.v13i3.843>.

⁶⁵ Suyadi, Nuryana, and Asmorojati, "The Insertion of Anti-Corruption Education into Islamic Education Learning Based on Neuroscience."

Anti-corruption education is also integrated with student activities that take place on campus. Internal and external factors, such as too much course load in the department and lack of support from the community, become obstacles in the implementation of PAK in PTKIN.⁶⁶

The anti-corruption education model in neuroscience-based Islamic religious learning has the potential to develop the characters of ritual, social, and constitutional piety integrally.⁶⁷ Islamic religiosity plays a role in moderating the relationship between e-government and corruption to suppress corruption.⁶⁸ Islamic education empowers individuals to resist the temptations and pressures of corruption, fostering moral character and ethical behavior. Consequently, integrating Islamic principles into the education system and societal framework fosters a culture of integrity and accountability, essential in combating corruption and cultivating a just and ethical society.⁶⁹

5. Conclusion

Based on the results of research and discussion in the previous chapter, this research can be concluded that: *First*, the policies of public universities in preventing corruption are opening one-door cooperation, accountability of activities through reports, prohibition of gratuities, anti-corruption-based PAI, forming anti-corruption task forces, forming SPI, running statutes correctly, providing Anti-Corruption Education MK and account unification. *Second*, Development of PAI materials in the prevention of corruption, namely the implementation of the pillars of faith and the pillars of Islam, honesty, anamah, development of faith and piety materials, honesty-based muamalah, honest agricultural products, discussion of corruption in the Islamic perspective, modern shirk, *Third*, PAI learning methods in the prevention of corruption include PAI learning methods in the prevention of corruption include lectures, questions and answers, discussions, consistent with lecture contracts, field studies, assignments (structured and independent), projects. *Fourth*, the evaluation of PAI learning in preventing corruption includes: UTS, UAS, observation, *project assessment*, FGD, identification of praiseworthy and disgraceful attitudes in recovery and reflection. PAI learning in corruption prevention also has an impact on student attitudes, namely honest students in the lecture process, honest trustworthiness and integrity in planning, implementation and reporting, students care about injustice and dare to voice academic injustice.

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⁶⁶ Mustafa A. Rahman, "The Discursive Construction of Strategies for Implementing Anti-Corruption Education at State Islamic Higher Educational Institutions," *Peuradeun Scientific Journal* 10, no. 3 (September 30, 2022): 555–78, <https://doi.org/10.26811/peuradeun.v10i3.737>.

⁶⁷ Suyadi Suyadi et al., "Constitutional Piety: The Integration of Anti-Corruption Education into Islamic Religious Learning Based on Neuroscience," *J-PAI: Journal of Islamic Religious Education* 6, no. 1 (December 30, 2019), <https://doi.org/10.18860/jpai.v6i1.8307>.

⁶⁸ Chrisna Suhendi, Abdul Rohman, and Agus Purwanto, "Corruption Prevention Based on E-Government with Islamic Religiosity as a Moderating Variable / Chrisna Suhendi, Abdul Rohman and Agus Purwanto," *Asia-Pacific Management Accounting Journal (APMAJ)* 15, no. 1 (April 2020): 134-50.

⁶⁹ Fatmawati Fatmawati, "Islamic Religious Education: Foundation for Resistance Against Corruption," *Scientific Journal of Education Profession* 8, no. 3 (August 30, 2023): 2048–54, <https://doi.org/10.29303/jipp.v8i3.2179>.

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