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Reconstruction of Anti-Corruption Education Materials with Islamic Law in Indonesia

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Abstract

This research departs from academic anxiety that, so far, anti-corruption education materials in Indonesia only contain positive legal coverage. Besides, the definition of corruption in the existing anti-corruption education material is still minimal, namely detrimental to state finances. This research answers how corruption is in Islamic law, anti-corruption education materials in Indonesia, and how the concept of integration of Islamic law in anti-corruption education in Indonesia. This study's results are as follows: first, corruption in Islamic law understood as including façade deeds that destroy the order of life, and the perpetrator categorised as committing a major sin. Islam views corruption as a criminal act (*Jarimah*) which in fiqh jinayah includes elements that cause others to suffer losses. The forms of corruption in Islam include *al-ghulul*, *al-rishwah*, *al-ghashb*, *al-khiyanah*, *al-sariqah*, *al-hirabah*, *al-max*, and *al-ikhtilas*. Second, anti-corruption education is a conscious and planned effort to realise a critical teaching and learning process. An anti-corruption education material should not be limited to transfer of knowledge (cognitive) but emphasises efforts to form character (affective) and moral awareness (morality consciousness) in fighting (psychomotor) against corruption because it is substantially against the principle of justice (*al-'is*), accountability (*al-Amanah*), and responsibility.

Keywords: *Integration, Islamic Law, Anti-Corruption Education*

INTRODUCTION

Corruption in Indonesia is a problem that paralyses the progress of the nation. Corruption is like the tip of the iceberg above sea level (Abdullah, 2019). Corruption has an impact on the decay of the democratic system and the rule of law and damages the joints and structure of people's lives, unfair competition, and the persistence of a high-cost economy (Abdul & Hanna, 2020). Other literature records that corrupt behaviour has indeed been going on since ancient Egypt, Babylon, Rome, the Middle Ages, until now. As old as the history of human civilisation itself (Abu & Noor, 1994).

The research of the two largest mass organisations in Indonesia, Muhammadiyah and Nahdlatul Ulama, determined that corruption was not only a form of disbelief but an act of shirk because it made money an ally of God. Even the corruption problem in Indonesia is often juxtaposed with significant cases such as drugs and terrorism, often referred to as extraordinary crime and crimes against humanity (Arifin, 2000). Eradicating corruption in Indonesia cannot easily ignore its complex cultural dimensions. Something very ironic and worrying (Asroni & Yusuf, 2016).

The enemy of democracy that we are facing is not a foreign party who deliberately destroys, undermines and then overthrows democracy. They are none other than members of this nation's family who have the heart to eat their brother's carcass: the corruptors (Aseegaf, 2015). They are destroyers of the foundations of democracy that can destroy and drown the Unitary Republic of Indonesia, not other people (Aseegaf, 2008).

Even though many corruptors in this country have been imprisoned, new corruptors always emerge as long as the root problems of corruption are not destroyed and are not appropriately handled (Asy'arie, 2005). As noted earlier, even though it has succeeded in destroying its surface, new icebergs have appeared again because, under the sea surface, there are still larger chunks of ice. The iceberg consists of corruption vulnerability, including (locations, human resources, goods or assets, and activities prone to corruption) and potential problems causing deterioration, consisting of inadequate systems, the low moral integrity of officials, irrational remuneration, weak control and a weak law-abiding culture (Aziz, 2009).

Meanwhile, according to the Law of the Republic of Indonesia Number 31 of 1999 concerning Eradication of Corruption, what is meant by corruption is something that is against the law by making acts of enriching oneself or another person or a

corporation that can harm the state finances or the country's economy AS Hornby stated that someone who commits acts of corruption includes behaving immorally (immoral), depraved (evil deeds), and dishonest (dishonest). In the book Political Order in Changing Societies, Samuel Huntington defines corruption as the behaviour of public officials with deviates from accepted norms to

Corruption is behaviour that deviates from a state office's official duties because of the benefits of personal status or money (individual, close family, own group) or violates the rules for implementing specific personal behaviour (Bambang, 2010). Corruption is a legal issue and a social, economic, political, cultural and religious problem. The unbalanced social reality, widespread poverty of the people and inadequate wages and wages received by a worker, the spread of political appetite for power, a culture of shortcuts, and the depoliticisation of religion which increasingly denounces faith all of have made corruption more fertile and challenging to eradicate, in addition to because many layers of society and components of society are involved in criminal acts of corruption (Bibit, 2009). Therefore, social deconstruction cannot be ignored to create a new anti-corruption organisation (Bolatito, 2016).

In the perspective of Islamic law, corruption is very contrary to the principles of honesty, justice and trust. Islam, through several verses and hadiths, provides severe criticism for corruptors.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنتُمْ

O you who believe, do not betray Allah and Rasul (Muhammad) and (also) do not betray the messages entrusted to you while you are knowing.

The essence of religious teachings as contained in the Al-Qur'an and Hadith, apart from being understood and lived, but the most important thing is to be practised (Creven & Englebert, 2018). Religious teachings are not only to be memorised but to practised in earnest. In Islamic law literature, there are at least six terms of corruption: *ghulul* (embezzlement), *rishwah* (bribery), *ghasb* (plunder), *ikhtilas* (pickpocketing), *hirabah* (robbery), and *sariqah* (theft) (Chene & Hodess, 2007).

Education has a strategic role in supporting and even accelerating a civilised society's formation (Harman, 2012). There are several subjects within the school institution, including citizenship and religious education, regardless of the school base. For example, in the citizenship subject, it has been taught about state defence, good and despicable behaviour, not breaking the law, and so on (Grodeland, 2013). In religious education, they taught about goodness, the concept of maintaining trust, and so on. However, it is not enough to be a preventive effort for the Indonesian people to fight against corruption (Craven, 2018).

Efforts to educate, empower, and raise awareness about how crucial the problem of corruption is urgent. Education should be one of the preventive measures against corrupt behaviour from an early age (Hunington, 1968). If the KPK and several other anti-corruption agencies succeed in arresting corruptors, then anti-corruption education is also essential to prevent corruptors' birth (Kamil, 2013). Such as the importance of moral and moral lessons in preventing crime, so is anti-corruption education, which has essential values in preventing corruption (Harto, 2014).

The facts in the field are that the anti-corruption education material taught in schools and colleges has not yet touched the side of Islamic law, even though Indonesian people are mostly Muslims (Muslims) (Klitgaard, 2001). It felt that it is not comprehensive in touching students' religious side and students related to corrupt behaviour (Kirya, 2020). This results in anti-corruption education that is not maximal in the education process, prevention, let alone eradicating corruption in Indonesia. It proven that the practice of crime and criminal acts of crime is not decreasing day by day, but on the contrary (Mansar & Minin, 2017).

Anti-corruption education still focuses as a medium for transferring knowledge (cognitive) only, has not emphasised efforts to build character (affective) and moral awareness in fighting (psychomotor) against corruptive behaviour deviations. Anti-corruption education should focus on providing insight and understanding, but it hoped that it could touch on the affective and psychomotor domains, namely shaping anti-corruption attitudes and behaviours in students. This is where it is essential to make new anti-corruption education materials that integrate Islamic law with anti-corruption education in Indonesia (Muhaimin & Abdul, 1993). A necessity to combine the two (Kemendikbud, 2011).

METHOD

The research method used in this research is descriptive analysis with a deductive pattern. The method used in this research is library research. Data is taken from various scientific writing sources such as books, journals, online media reports, and official government websites.

RESULT AND DISCUSSION

Direction and Principles of Islamic Law in Anti-Corruption Education

In principle, an education process will not achieve the target it wants to accomplish if it does not have a precise orientation, even with anti-corruption education (Musofiana, 2017). To understand the direction of anti-corruption education orientation, as in Law No. 20 of 2003 concerning the National Education System regarding the basis, function, and objectives, which states that: "National education based on Pancasila and the 1945 Constitution of the Republic of Indonesia." Whereas article 3 it says:

National education has the function of developing capabilities and shaping noble national character and civilisation order to educate the nation's life, aiming to create the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (Mursyid, 2012).

Whereas in Chapter III Article 4, it is stated that the principles of implementing anti-corruption education are:

1. Education is carried out in a democratic and just manner and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism.
2. Education is held as a systemic unit with an open system and multiple meanings.
3. Education is held as a lifelong process of cultivating and empowering students.
4. Education is held by modelling, building willingness, and developing students' creativity in the learning process.
5. Education is held by developing a culture of reading, writing and arithmetic for all members of society.
6. Education is held by empowering all society components through participation in the implementation and quality control of educational services.

From the law, the direction and orientation of anti-corruption education are implicit in the functions, objectives, and education delivery principles. *First*, primary education, the implementation of anti-corruption education must refer to Pancasila and the 1945 Constitution because the two bases are ideology, philosophy and source of rules that contain noble regulations and values of life as a nation and state. If an Indonesian citizen commits corruption, then he is an Indonesian citizen. Because, in essence, when he lives his life based on these two principles, he can't commit immorality. Corrupt behaviour is an extraordinary crime and is incompatible with the values and culture of the Indonesian people.

Second, anti-corruption education function. When an institution can carry out these functions, the essence of the anti-corruption education process has been fulfilled, namely in the term "shaping character." Character is the essence of students' personality who must be formed by educational institutions (Nasir, 2006). If this can adequately developed, it will become a solid foundation when he assumes the mandate and responsibilities assigned to him. Third, the aim of anti-corruption education. The term "having faith and fearing the Almighty God, having noble character, and being a democratic and responsible citizen" is the ideal goal of anti-corruption education. When they commit corruption, they experience a crisis of faith and piety, and they have a character that is not commendable because they only care about themselves and their groups (Najih & Wiryani, 2020).

Fourth, the principle of education. The implementation of anti-corruption education must pay attention to these six principles. Many educational institutions do not pay attention to these principles; some of the indications are as follows: This situation is common in society. Namely, several educational institutions still prioritise the rich over the poor, so indirectly, these educational institutions teach ethical ethics. Not suitable for students. This has become a bad habit and must corrected by academic institutions (Thoha, 1996).

In the delivery of education, open management, especially in transparency and financial accountability, has not yet fully occurred in educational institutions. They sometimes only coordinate with school committees, and ironically, many of the school committees also come from academic institutions' elements. Until now, the author has still not seen any educational

institutions that openly make financial transparency through online media, both when he builds and uses funds even though there are very few (Wibowo, 2003).

According to Anwar Hamdani, The direction of anti-corruption education orientation can be seen in the general objectives of anti-corruption education, namely: (1) forming knowledge and understanding of forms of corruption and its aspects; (2) changing perceptions and attitudes towards corruption; and (3) forming new skills and skills needed to fight crime. If referring to Law no. 20 of 2003 concerning the National Education System, Article 4 paragraph (3) states that education is held as a lifelong process of cultivating and empowering students. From this basis, the significance of implementing anti-corruption education through education cannot be ignored its potential as a way to cultivate anti-corruption in Indonesia.

The aim of integrating Islamic legal values in anti-corruption education

Several anti-corruption educational values can be inferred from the Al-Qur'an surah al-Baqarah verse 188 and Surat an-Nisa 'verse 58. These values are summarised in religious matters, namely, the value system or moral system used as a reference frame for behaving physically and spiritually in Muslim humans. The values and morality taught by Islam are revelations from God Almighty. Which was revealed to the Prophet Muhammad. In this case, the emphasis is on the attitude and behaviour of obeying the teachings of the religion that is followed. In detail, it can be explained as follows:

1. The Value of Honesty

The value of honesty is in Surah al-Baqarah verse 188, namely, "And do not eat some of the assets of some of you evilly." The meaning is a prohibition to eat property that is not their right, namely not to eat other people's property illegally because it is not justified by law. Something vanity means not Haq. Of course, when taking, possessing, eating, or using improperly, there is an element of lying, cheating, harming others. The opposite of these elements is getting property positively or honestly (Yunahar, 2011).

Honesty is behaviour that is based on an effort to make himself a person who can always be trusted in his words, actions and work. The references or characteristics of the value of honesty are honesty, not cheating, sincerity, trustworthiness, say and act correctly, express something following reality (don't lie), and have the right intention of every action. In this verse's discussion, we get an important lesson, how we must be careful in obtaining and using the property.

In Surah an-Nisa 'verse 58, Allah commands to fulfil various mandates mandated to anyone who gives the order. Honest is one of the characters that is formed from the trust. This can be intended as an essential element, namely morality. Because the ingredients contained in this verse are the attitude not to abuse the mandate, this element is automatically related to someone's perspective of approval. A Muslim is required to always be in a state of mind and spirit, including correctness, speech and deeds. Faithful in all three cases will lead to behaviour following the "truth" of the Islamic religion. Islam is a religion that teaches honesty and truth.

One of a righteous person's characteristics is always telling the truth, keeping promises, carrying out the mandate, and presenting themselves as the actual situation. Thus, an honest person can't commit corruption because there must be lies or untruth in corrupt behaviour, either in heart, word or deed. In the Islamic view, the attitude of misappropriation or dishonesty is considered a despicable act that will only lead to Munkar and evil. Lies are a trait that tends to justify all means and tends to harm others.

If someone professes faith and love for the Prophet, honesty is the most potent weapon that adorns the Prophet's life. Honest in speaking, acting, even in thinking, is a mirror of personal wholeness so that it is highly obeyed by his followers and respected by his opponents. Humans, especially Muslims, can imitate these morals. However, honesty is now a rare item in politics, commerce, and everyday life.

2. The Value of Responsibility

The value of responsibility in surah an-Nisa 'verse 58 is shown in its content that Allah commands to fulfil various mandates entrusted to anyone who gives the commission. The characteristic that emerges in this discussion is trust. Someone is said to be trustworthy when that person can be responsible for what entrusted to him. Responsibility is a person's attitude and behaviour to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social and cultural), the country and God Almighty.

Characteristics of the value of responsibility, namely the condition of being obliged to bear everything (if something happens, they can be sued, blamed, sued, etc. For example, being brave and ready to accept risks, trusting, not evading, and

doing their best), the right to function to bear the burden as a result of the attitude of one's party or other parties, carrying out and completing tasks in earnest.

Often we hear several statements, such as "don't run away from responsibility," "You have to take responsibility for all your actions," or "I ask your responsibility." Responsibility is a duty or obligation to perform or complete a task with total satisfaction (given by someone or on one's promise or commitment) which must be fulfilled by someone and which has a consequent punishment for failure.

It is not easy to be someone who can be trusted by others, especially to maintain the mandate given to us who may be dealing with personal desires which are sometimes inversely proportional to what is mandated. Therefore, carrying the order is seen as the most challenging character to materialise than the other characters.

3. Value of Justice

The value of justice is found in a cut of the letter an-Nisa 'verse 58, which contains the mandate to rule, then carry out the mandate power with complete fairness. Judges must be fair, but all believers must maintain justice in all forms of handling family and social problems. Fair, namely equal weight, impartiality, impartiality/impartiality, partiality/adherence to the truth, rightly, not arbitrarily, balanced, neutral, objective and proportional.

In anti-corruption education, a responsible attitude and acting fairly are closely related. One example of the mandate is to do justice. When humans have denied justice and do not act somewhat in life in this world, it will cause other humans to be sanctified due to some humans' injustice. The tyranny of some humans by some others results in suffering, misery for others and excess or space (both property, position and opportunity) for others by their unfair actions, as well as violation of the rights of others against some others (who do unfair or do not hold the mandate).

The value that a person has can express what he prefers. Thus, it can be said that values cause attitudes. Value is a determining factor for attitude formation. However, a person is determined by the amount of value a person has. The goal of value education is the cultivation of noble values in students. To achieve the goals and objectives effectively, various approaches, models and methods can be used in the value education process. It is important to provide variety to the educational process to attract and does not bore students.

These values will only become theoretical knowledge which is only conveyed as a subject matter if they are not accompanied and supported by habituation and role models. Things that can maintain understanding so that it grows into a sense (character) can then be manifested in behaviour (psychomotor), namely the need for the development of spiritual attitudes in children ranging from family to their educational environment.

Integration of Islamic Law Values in Anti-Corruption Education

According to JR Franckel quoted by Chabib Thoha, value is "a value is an idea about what someone thinks is important in life." Value is an idea, the concept of what a person thinks is essential in life. Value is believed to be accurate and encourages people to make it happen. In other words, value is a standard of conceptual truth that is believed to be accurate by individuals or social groups in making decisions about something that is needed as an objective to be achieved.

Besides, value determines a person's stance on how he should act and fight for his goals or objectives. Meanwhile, according to Muhaimin and Abdul Mujib, expressing value determines the quality of an object involving a type of appreciation or interest. Values can also be interpreted as abstract conceptions in humans or society about things that are considered good, right, and felt terrible and wrong. Value is a set of beliefs or feelings that are believed to be an identity that gives a particular style to patterns of thought, feeling, attachments and behaviour.

From the various opinions above, it can be concluded that the value in question is something that is believed to be true and can be helpful and valuable for humans as a reference for behaviour. Values can influence a person's feelings, thought patterns and behaviour.

1. Source of Value

According to Abu Ahmadi and Noor Salimi, mentioning the source of the value consists of:

- a. Religious values consist of the Koran and the Sunnah. Values derived from the Koran such as the commandments for prayer, zakat, fasting, and hajj, as well as values derived from the sunnah, which are obliged to consist of procedures for implementing taharah and strategies for performing prayers

- b. Worldly values are consisting of ra'yu (thoughts), customs and natural facts. The value that comes from ra'yu is to provide interpretation and explanation of the Koran and the sunnah, related to society and are not regulated by the Koran and the sunnah. Values that come from customs, namely communication procedures, human interaction. As well as the value that comes from natural facts, namely the way to dress and eat.

2. Various Values

According to Abdul Aziz, there are at least 3 kinds of values. These values include; logical values, ethical values and religious values. The explanation is as follows:

- a. Logical value
Logical values are values that include knowledge, research, decisions, narrative, discussion, theory, or stories. This value boils down to the truth.
- b. Ethical values
Ethical value is the value of a person or group of people who are composed of a system of values or norms taken from (generalised from) the natural symptoms of the group's society.
- c. Religious value.
Religious value is a value system or moral system which is used as a frame of reference that becomes a reference for how to behave physically and spiritually by Muslim humans. The values and morality taught by Islam are revelations from God Almighty, which was revealed to the Prophet Muhammad.

Added by M. Arifin, values in Islam contain two categories of meaning, from a normative perspective and an operative perspective. Value in the normative aspect, namely the consideration of good and bad, right and wrong, haq and bathil, blessed and cursed by Allah. From an operative perspective, this value contains 5 categories: the principles of standardising human behaviour, namely obligatory or fardhu, sunnah or mustahabb, mubah or jaiz, makruh and haram.

According to Abu Ahmadi and Noor Salimi, values are a set of beliefs or feelings that are believed to be an identity that gives an exceptional style to patterns of thought, feeling, attachment, and behaviour. As for the definition of anti-corruption education, as explained above, anti-corruption education is a conscious and planned effort carried out as a cultural correction to introduce a way of thinking and instill anti-corruption values which include the transfer of knowledge (cognitive), efforts to build character (affective) , and moral awareness in fighting (psychomotor), against corrupt behaviour.

Whether we realise it or not, the implementation of regional autonomy (today) has positive implications for community participation. If society's role was almost absent in the past, then the public space, which is now so vast, must be maximally utilised by every component of society in supporting the implementation of sound and clean governance. Anti-corruption public education is intended to raise awareness and empower the community so that they have knowledge and abilities, both theoretically and practically, in dealing with and following up on allegations of corruption and abuse of power by public officials.

So from that, it can be concluded that the values of anti-corruption education are believed to be accurate; in this case, it is about the elements of anti-corruption education to influence thoughts, feelings, and behaviours that can shape the whole human being. There are a lot of anti-corruption values in Islam, both in the Koran, Hadith and the opinions of experts, as follows:

1. Prohibition of bribes and gifts for officials.
2. Prohibition of phase > d and ghulu > l.
3. The need to be honest and trustworthy for leaders or public officials.
4. The necessity to uphold justice and meritocracy.
5. Prohibition of eating haram property and not being greedy for the world.
6. Transparent advice and control over policies.
7. Salary eligibility instructions.

According to the Ministry of Education and Culture, in Agus Wibowo's book, some values are internalised in anti-corruption education.

Table 1 Reference Values in the Ministry of Education and Culture's Version of Anti-Corruption Education

No.	Score	Description
1.	Honesty	Behaviour that is based on efforts to make himself a person who can always be trusted in words, actions, and work.
2.	Concern	Attitudes and actions that always want to help others and society in need.
3.	Independence	Attitudes and behaviours that are not easily dependent on others in completing tasks.
4.	Discipline	Actions that show orderly behavior and comply with various rules and regulations
5.	Responsibility Answer	Attitudes and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social and cultural), the country and God Almighty.
6.	Hard work	Behaviour that shows a genuine effort to overcome various obstacles to learning and assignments and to complete tasks as well as possible.
7.	Simplicity	Being unpretentious, attitudes and behaviours that are not excessive, not many details, not many knick-knacks, straightforward, what they are, thrifty, as needed, and humble.
8.	Bravery	Have a solid heart and great confidence in the face of dangers, difficulties, and so on (not afraid, afraid, scared) and never back down.
9.	Justice	Equal weight, impartiality, impartiality/impartiality, taking sides / holding on to the truth, rightly, not arbitrarily, balanced, neutral, objective and proportional.

The translation of these values into various dimensions, namely politics, economics, sociology and law, can be seen as follows:

Table 2 Elaboration of Reference Values in Anti-Corruption Education

ANTI CORRUPTION EDUCATION		
No.	Dimensions and Indicators	Reference Value
1.	POLITICAL: a. Making policies based on public/shared interests (fair, courageous) b. Implement policies based on upholding the truth (honest, brave) c. Carry out policy oversight in a non-selective manner (fair, brazen)	1. SPORTIVE: chivalrous, honest, upright (still standing, still upholding justice). 2. RESPONSIBILITY: the condition of being obliged to bear everything (if anything happens, they can be prosecuted, blamed, sued, etc. For example, being brave and ready to accept risks, trusting, not evading, and doing their best), the right to function agrees with the burden as a result of attitude parties themselves or other parties, carry out and complete the task in earnest. 3. DISCIPLINE: order, obedience (compliance) to the rules, be on time, orderly, and consistent.
2.	SOCIOLOGY a. Keep promises (responsibility) b. Not discriminatory in providing (fair) services c. No nepotism (fair, independent) d. Not collusive (honest, independent)	4. HONEST: upright, not cheating, sincere, trustworthy, say and act correctly, reveal something following reality (not lying), and have righteous intentions for every action. 5. SIMPLE: unpretentious, attitudes and behaviours that are not excessive, not many details, not many knick-knacks, straightforward, as is, thrifty, as needed, and humble. 6. HARD WORK: the activity of doing something seriously, never giving up / tenacious and enthusiastic in doing business. 7. MANDIRI: in a state of being able to stand alone, not dependent on

3.	<p>ECONOMIC:</p> <ul style="list-style-type: none"> a. Conduct healthy competition (responsibility, honesty, hard work) b. Not bribing (honest) c. Not wasteful in using resources (simple, responsibility) d. Do not commit allocation and distribution deviations (honest, care, responsibility) 	<p>others, trusting in one's abilities, organising themselves, and taking the initiative.</p> <ul style="list-style-type: none"> 8. FAIR: equal weight, impartiality, impartiality / impartiality, side / hold on to the truth, rightly, not arbitrarily, balanced, neutral, objective and proportional. 9. DARE: have a steady heart and a lot of confidence in facing dangers, difficulties, etc. (not afraid, afraid, scared) and never back down. 10. CARING: heeding, paying attention (empathy), ignoring, helping, tolerant, loyal friends, defending, understanding, respecting, and treating others as well as possible.
4.	<p>LAW:</p> <ul style="list-style-type: none"> a. Not embezzling funds, taxes, goods, etc. (honest, responsibility) b. Do not falsify documents, letters, signatures, and so on (honesty, responsibility) c. Do not steal funds, goods, time, measurements that are detrimental to other parties, etc. (honesty, responsibility, discipline) d. Do not commit fraud against other parties (honest) e. Not conspiring in making decisions (responsibility) f. Not destroying state property/facilities (responsibility, care) g. Not giving or receiving gratuities (simple, straightforward) h. Not violating/breaking the rules (discipline, responsibility) 	

Whereas for educational institutions under the auspices of the Ministry of Religion of the Republic of Indonesia, anti-corruption values and behaviour references that are integrated into subjects can be identified as follows:

Table 3 Anti-Corruption Values and Behaviors Version by the Director-General of Islamic Education, Ministry of Religion of the Republic of Indonesia

No.	Anti-Corruption Values and Behaviors	Characteristic features Anti-Corruption Values and Behaviors
1	Identify corrupt behaviour to be avoided.	<ul style="list-style-type: none"> a. Identify the characteristics of corrupt behaviour that need to be avoided. b. Accustomed to doing tasks on time c. Show examples of known cases of corrupt behaviour at home, in madrasah and in the community. d. Show examples of behaviour cases that do not contain elements of corruption committed by students.
2	Be honest, disciplined, responsible and fair in daily life.	<ul style="list-style-type: none"> a. Dare to put forward something following the actual situation. b. Accustomed to doing things on time. c. Accustomed to carrying out tasks on time. d. Accustomed to acting impartially to anyone in taking action

3	Only receive something given according to what is due.	a. Refusing something that is not in accordance with their rights. b. Do not want to take something that is not right.
4	Respect and fulfill the rights of others	a. Give something to others according to their rights. b. Never give someone else something that is not their right.
5	Able to analyse the causes and effects of corrupt behaviour in social and state life.	a. Able to identify the causes that encourage the emergence of corrupt behaviour in society and the state. b. Able to identify the consequences of corrupt behaviour in the life of society and the state. c. Able to state the reasons for the need to avoid corrupt behaviour in society and the state.
6	Have pride in behaving anti-corruption.	a. Proud of anti-corruption behaviour. b. Anti against corrupt behaviour.
7	Cultivate anti-corruption behaviour in the family and society	a. Disseminate ideas and wishes to avoid corrupt behaviour. b. Demonstrate a commitment to rejecting corrupt behaviour. c. Become an example of anti-corruption behaviour.

CONCLUSION

Anti-corruption education is a conscious and planned effort to realise a teaching and learning process critical of anti-corruption values. Anti-corruption education is not limited to the transfer of knowledge (cognitive), but emphasises efforts to form character (affective) and moral awareness (morality consciousness) in fighting (psychomotor) against corrupt behaviour. In instilling anti-corruption education, there are two patterns: (1) this model puts forward two things; make it an independent course "Anti-Corruption Education" and include other course material courses. (2) Learning models emphasise several approaches, such as student centre, moral learning, contextual learning, experiential and exemplary practices, emotional, rational systems.

The integration of Islamic law in anti-corruption education is an effort to bring closer and closer dialogue between religious and general science, namely as a progressive step to develop specific theories. This can support the formulation of anti-corruption education based on Islamic law to address the problems faced by society and the nation. PTKI and other educational institutions have a significant role in encouraging integrating the two disciplines to not single entities and dichotomous. This can even generate ideas to develop new sciences included in Islamic studies, such as anti-corruption fiqh, APBN fiqh, anti-bribery fiqh, and national fiqh.

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