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Integration of Islamic-based anti-corruption education in Al Qur'an and hadith study courses

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ABSTRACT

Anti-corruption education from an Islamic perspective for students is an alternative in eradicating Corruption. integration education anti-Corruption in the Qur'an and Hadith courses is education anti-Corruption merges in Al-Qur'an and Hadith courses through development Theory because of course part the material contain payload score and behavior anti-Corruption, as well as through development learning methods and media. Based on data processing obtained for category moral knowing It was found that the ICP PAI students of UIN Maliki Malang class of 2020 reached 82%. For category moral feeling by 86%, and for category moral action as much as 84%. Then the students of ICP PAI UIN Maliki Malang batch of 2020 are more put forward heart conscience and empathy for anti-corruption actions with percentage which enough tall that is as big as 86%. In other words, the integration of anti-corruption education from an Islamic perspective in Al-Qur'an and Hadith courses contribute positively to the internalization of anti-corruption educational values in students.



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Introduction

Indonesia is a developing country, but it is not yet developed because of people's welfare, the trigger is because people who are influential in the country commit acts of corruption. As a developing country, Indonesia is still not completely out of the trap of criminal acts of corruption. While developed countries have a low case rate of corruption, developing countries that do not yet have an anti-corruption institutional system and culture have a high case rate (Mumtahanah & Suyuthi, 2021). In Indonesia, Corruption has become one of the extraordinary crimes that is very concerning. Corruption is the unlawful abuse of authority, position, or trust to obtain personal and/or certain group benefits that can harm the public interest (TRI WIDIASTUTI, 2015). Various reports by media many highlight corruption case which involve power in this country. Even according to (Dharin, 2018) that existence signal which say that Corruption now this is cultured and destroy national character.

The negative impact caused by criminal acts of corruption can distort various aspects of national and state life in a country, even life between countries (Maryanto, 2012). Efforts to prevent and eradicate Corruption are not only the responsibility institutions anti Corruption like KPK (Commission Corruption Eradication) and so on. but, it can also be through sector education, especially higher education institutions. In this context, education is an important component in efforts to penetrate and transform human consciousness, attitudes and behavior. Besides that, according to Syamsu in (Faizin, 2018), it states that integration is a combination so that it becomes a unified whole. Especially education in the sense of a conscious and planned learning process.

Because through a well-planned education and teaching process, efforts to develop constructive potential can be achieved. According to (Sukadari et al., 2018) corruption is caused by two factors: external factors and internal factors. Internal factors include morality, attitude or behavior, and social aspects, while external factors that cause corruption can be seen in economic, political, management, organizational, legal, and social aspects.

The problem of Corruption that continues to increase makes our society skeptical, including students. Students as the next generation are expected to be able to play an active role in eradicating Corruption in Indonesia. As an educated society, the role of students in society is quite large. Providing knowledge and skills to work and serve in society is not enough, but what is more important is how to use the knowledge and methods properly without committing Corruption, including tips on fighting Corruption and the spirit of playing an active role in eradicating Corruption. Therefore, collaboration and synergy are needed as well as efforts to equip students in understanding the ins and outs of Corruption, the consequences of Corruption, and efforts to eradicate it. Among the efforts that can be done are anti-corruption education and internalization of non-corrupt behavior to students in the form of integrity values.

A person's character and low integrity are one of the main factors causing action corruption. Linguistically, integrity comes from " integration " which means perfect. In addition, integrity is also defined by moral consistency, personal perfection, and honesty. One of the efforts that we must make to eradicate corruption is to increase the anti-corruption movement (Suryani, 2013). Anti-corruption education is part of the strategy to eradicate Corruption outside of prevention and prosecution. Indeed, this education is part of Islamic education, because anti-corruption education can be extracted from the main legal sources, namely the Koran and hadith. As explained in QS Ali-Imran verse 161 regarding the obligation to convey the mandate regarding property affairs and the threat of retaliation due to the misuse of other people's property with a recompense in the afterlife. Anti-corruption education is a combination of character education and value education. That is character based on honesty, integrity and noble attitude. Anti-corruption education from an Islamic perspective for students is an alternative to eradicating Corruption through internalizing Islamic values in anti-corruption education. To foster an anti-corruption culture in society and create clean and good-government for a more prosperous, civilized and integrity Indonesia tomorrow.

So, it has become a shared responsibility, especially Islamic educational institutions, to realize anti-corruption education from an Islamic perspective, especially for students. Anti-corruption education is the process of forming knowledge and understanding of forms of corruption and its aspects, changing perceptions and attitudes towards corruption, and developing skills and abilities to fight corruption (Putra et al., 2018). According to (Suryani, 2013) anti-corruption education does not only provide knowledge; it also changes the mindset, paradigm, and behavior of students to apply the principles of a good life. Anti-corruption education is an action to control and reduce corruption in its entirety, as an effort to encourage future generations to develop an attitude of firm refusal against any form of corruption (Muhaidir, 2019). Anti-corruption education is actually very important to prevent criminal acts of corruption. If the KPK and several other anti-corruption agencies catch corruptors, then anti-corruption education is also important to prevent corruptors. Such as the importance of moral lessons, morals, and so on. Moral lessons are important to prevent crime (Albab, 2019).

As an Islamic university that has the motto *ulul albab* with three main characters, namely, *dhikr*, *fikr* and good deeds . So, UIN Maulana Malik Ibrahim Malang, is considered to have a strategic role to print generations of the nation who are anti-corruption and have good character. Moreover, students majoring in Islamic Religious Education are academics of Islamic sciences. In addition, if you look again at the purpose of Islamic education, it is to print generations into people of faith, piety and noble character that lead to the values of truth and virtue. Therefore, PAI students should be at the forefront of efforts to prevent and eradicate Corruption.

To equip PAI students with the values of integrity, it is necessary to integrate anti-corruption education in courses that contain value content and behavior Anti-corruption courses such as the Qur'an and Hadith courses. The Qur'an Hadith material in the Islamic Religious Education (PAI) study program is a main course that examines beliefs (*tawhid rububiyah* and *uluhiyyah*), worship (ritual, spiritual), and social, as well as several themes concerning commendable morals, as identified by the Qur'an as the characteristics of *ulul albab*, *al-mu'minun*, *al-muttaqun*, *'ibadurrahman*, *al-muhsinun*, *al-shalihun* and so on. and the Hadith's postulates about commendable morals, such as optimism and patience in (al-Baqarah: 153/al-Imran: 186/an-Nahl:127), honesty in *mu'amalah* in (al-Muthaffifin:1-6/al-An 'am:152), the relationship between the life of the world and the hereafter (al-Qashash:77/al-Hadid:20), responsibility in the family (at-Tahrim: 6/Taha:132), guarding oneself from people who are lulled by the world (an-Nisa': 36). From this course, students are expected to be able to appreciate and have anti-corruption values and attitudes based on the arguments of the Qur'an and Hadith which will be useful later when they take part in the life of society, nation and state.

Research conducted by (Yaqin, 2015) states that anti-corruption education strategies in madrasas can be carried out through integrating anti-corruption materials into subjects, developing student activities, and habituating student behavior. Furthermore, research conducted by (Efendi, 2015) stated that two methods were found for instilling anti-corruption values: first, in the classroom by providing material to students using lecture learning methods such as question and answer, discussion, review, and analyzing problems in the field; and second, outside the classroom by giving assignments to carry out an observation in the field by looking for problems related to corruption and then analyzing them from various perspectives. Anti-corruption education in Al-Qur'an and Hadith courses is the development or implementation of anti-corruption education that is integrated into Al-Qur'an and Hadith courses through theory development because, of course, some of the material contains content values and anti-corruption behavior, as well as through the development of learning methods and media. So based on the description above, the authors want to conduct research with the aim of knowing the integration of Islamic-based anti-corruption education in Al-Qur'an and Hadith study subjects.

Method

This research includes *field research* or field research that is included in the type of qualitative research using descriptive methods. The location of this research is the Department of Islamic Education, Faculty of Tarbiyah and Teacher Training, UIN Maulana Malik Ibrahim Malang). Data sources include primary and secondary data. PAI Study Program FITK UIN Maulana Malik Ibrahim Malang, PAI lecturers, students and staff, PAI major documents and observations. The secondary data comes from books, dissertations, theses, articles, journals, and other sources related to this study. Data collection techniques in this study are in the form of documentation review, observation, and interviews. The number of samples used in this study were 30 students of ICP PAI UIN Maliki Malang batch 2020. The technique for analyzing qualitative data used data analysis techniques. theory from (Miles et al., 2014) that is analyzewith three steps, namely: condensing data (*data condensation*), presenting data (*data display*), and draw conclusions or verification (*conclusion drawing and verification*).

This research procedure also uses the technique of data collection in the form of questionnaires,so that data which obtained later will conducted analysis which based to theory Thomas Lickona in (Idris, 2018) concept moral (*morals knowing*), attitude moral (*morals feeling*), andmoral behavior (*moral behavior*). Furthermore, the results of the questionnaire which are still in the form of letters are converted into scores with provision *Stanfive* (scale five) with provision as following:

In the scoring of each question is for a question positive given score 5, 4, 3, 2, 1, for answer SS, S, R, TS,STS, like which listed in the table at lower this:

Table 1. Question Assessment Score

Information Score	Score
SS (Strongly Agree)	5
S (Agree	4
R (Doubtful)	3
TS (Not Agree)	2
STS (Very No Agree)	1

Recapitulate Score

Recapitulation score conducted based on results evaluationrespondent to details question in something questionnaire. Score entered in table tabulation data results study for searching foraverage (*mean*). From every component which rated, searching for averagewith the formula (Ali, 1992).

Results and Discussions

Integration of anti-corruption education according to Islam in Al-Qur'an and Hadith courses

Integration education anti Corruption In this study, anti-corruption education is not a separate subject, it will but its development is integrated into the Qur'an and Hadith courses both through material development, method, and source study. In this case, the lecturer chooses the values that will be instilled through the subject matter. Values anti Corruption could implanted through tree or sub tree discussion in the form of highlighting, sharpening, or expanding learning materials related to the content of anti-corruption values and behavior.

Integration as combination so that it becomes a unified whole, then anti-corruption education in Al-Qur'an and Hadith courses must be viewed as a unit from upstream to downstream starting with the following stages:

planning in the form of development values anti-corruption education in the syllabus and RPS (Lecture Plans Semester) and design implementation learning which developed for dig potency which owned by student and internalisation values anti Corruption inthe implementation of the learning of the Qur'an and Hadith courses (implementation stage) and the evaluation stage in the form of the extent to which students' knowledge and understanding of the criminal act of Corruption is formed, changing attitudes towards Corruption; and the formation of new skills alleged to fight Corruption.

Steps development values educationanti Corruption in the syllabus and RPS (Lecture Plans Semester) taken through the following ways the following: (1) identify Standard Competence (SK) and Competence Base(KD) which will Becomes Theory integration education anti Corruption, (2) add indicator about Corruption in indicator column, (3) add Theory tree about Corruption on column Theorytree according to the indicator, (4) inserting instruments related to Corruption forevaluate implementation of anti-corruption education, (5) add learning resources (SB) about Corruption. While the steps for integrating education anti Corruption into the RPS, including: (1) Add material indicator education anti Corruption, (2) insert anti-corruption educational materials on purposelearning, (3) outlining indicator Theory education anti Corruption on Theorylearning, (4) Plan gift Theory education anti Corruption insteps learning, (5) add source study, (6) Insert instrument about Theory education anti Corruption inevaluation lesson.

In addition to the steps above, the lecturer also performs the integration of anti-corruption education by using step like case in education character, including: (1) reviewing Competency Standards (SK) and Basic Competencies (KD) atStandard Contents (SI), for determine is values education anti Corruption already included in it, (2) using table 1 which shows the relationship between SK andKD with score and indicator for determine value which will developed, (3) include values anti Corruption in table 1 that to in syllabus, (4) include the values that have been listed in the syllabus into the RPS, (5) developing an active student learning process that allows participant educate have opportunity To do internalisation score and show it in good behavior in accordance, (6) give help to student, good which experience difficulty internalizing values and showing themin behavior. The main purpose of the presence of Al-Qur'an and Hadith courses is to integrate religious values that are strategically sourced from the Qur'an and Hadith with the cultural behavior of Muslims who have commendable character, as identified by the Qur'an. 'an as a characteristic of ulul albab, al-mu'minin, al-muttaqun, 'ibadurrahman, al-muhsinun, al-shalihun.

From various material in the Qur'an and Hadith courses, integration implementation education anti Corruption more strengthened in material about optimism and patience (hard work), honesty in mu'amalah (honesty), responsibility in the family (responsibility) and justice in the Qur'an and Hadith and linked with issues the latest education and politics so that learning with values anti Corruption could touching reality which there is in Indonesia moment this. The development of anti-corruption values material that is integrated in the Al-Qur'an and Hadith courses is carried out through the development of learning materials and methods based on the three processes of mental development according to Lickona in (Febriandari, 2018) which are built from the process of *moral knowing*, *moral feeling*, up to *moral action* through internalization in the form of instilling values into the soul of students so that these values are integrated/integrated in themselves and are reflected in the attitudes and behaviors that are shown in everyday life. Here's the method internalization of values integrated anti-corruption in Al-Qur'an and Hadith courses:

First, the Problem Based Learning Method

The use of *problem based learning* method deemed suitable for the insertion of anti-corruption education in the Qur'an and Hadith courses in an integrative manner considering the following benefits: (1) the problem of Corruption, which has become a hot and viral issue on social media, has at least given basic knowledge to students about the real problems, (2) problems regarding the phenomenon of criminal acts of Corruption used as the beginning of learning usually presented in a floating manner, giving students the opportunity to construct their own knowledge, (3) problems usually demand multiple perspectives. The solution requires students to use and get concepts from several sciences that have previously been taught or cross science to other fields, especially Islamic views (the perspective of the Qur'an and Hadith) regarding the prevalence of Corruption, (4) the problems that are highlighted make students challenged to get learning in new learning areas, (5) strongly prioritizes self - *directed learning* and utilizes varied sources of knowledge, not only from one source, (6) the learning is collaborative, communicative, and cooperative. students work in groups, interact, teach each other (*peer teaching*), and make presentations, (7) learning materials These verses of the Qur'an and Hadith about optimism and patience are part of the reference values in anti-corruption education.(Kemendikbud) is hard work. Hard work is defined as something effort which Keep going conducted in complete profession which Becomes task to completion (never give up). Hard working person also called a tenacious and persistent person. Some hard work behavior what can be done in realizing anti-corruption behavior on campus one of them is to study or carry out the task seriously. The following are the stages of learning the integration of anti-

corruption education in the Al-Qur'an and Hadith courses through the *Problem Based Learning method* with learning materials verses of the Qur'an and Hadith about optimism and patience (hard work).

Table 3. Provides Learning Material for Verses Of The Qur'an And Hadith About Optimism And Patience (Hard Work)

Learning Stage	Lecturer Activities
Stage 1 Student orientation on problems	Lecturers explain learning objectives, propose phenomena or demonstrations or stories to raise problems, motivate students to engage in problem solving activities
Stage 2 Organizing students	Lecturers divide students into groups, help students define and organize learning tasks related to the problem
Stage 3 Guiding individual and group investigations	Lecturers encourage students to collect needed information, carry out experiments and investigations to get explanations and problem solving
Stage 4 Develop and present results	Lecturers assist students in planning and preparing reports, documentation, or models, and helping them share assignments with their peers
Stage 5 Analyze and evaluate the process and results of problem solving	Lecturers help students to reflect or evaluate the process and results of their investigations

Second, *Collaborative Learning Method*

Furthermore, the integration learning process of anti-corruption educational values in al-Qur'an and Hadith courses is presented through *collaborative learning methods*. The collaborative method is one of the " *Student Centered Learning* " (SCL) methods. In this method, students are required to play an active role in the form of joint or group learning that is beneficial for understanding student concepts in solving problems in groups, where each student in the group contributes ideas, attitudes, opinions, abilities, and skills they have, to together improve mutual understanding of the entire division of the discussion (Hasannudin, 2011).

Table 4. Learning material for verses of the Koran and Hadith about honesty in mu'amalah (honesty)

Learning Stage	Student Activities
Stage 1 Organizing students	Students are divided into groups, set learning goals and divide tasks individually.
Stage 2 Observing group discussion	All students in the group read, discuss, and write.
Stage 3 Observing group investigation	Collaborative groups work in synergy to identify, demonstrate, research, analyze, and formulate answers to tasks or problems found by themselves.
Stage 4 Observing the presentation of results	After the collaborative group agrees on the results of problem solving, each student writes his own complete report.
Stage 5 Record the process of problem solving results	The lecturer appoints one group at random to present the results of their collaborative group discussion in front of the class, students in other groups observe, observe, compare the results of the presentation, and respond.
Stage 6 Observing group performance	Each student in the collaborative group elaborates, inferences, and revises (if necessary) the reports to be collected. Reports of each student on the tasks that have been collected, compiled per collaborative group
Stage 7 Lecturer evaluates the results of problem solving	Student reports are corrected, commented on, assessed, returned at the next meeting, and discussed.

This *collaborative learning method* is oriented to the discussion of actual problems in Public. Student by active look for and find theme which is developing and is becoming a common concern, such as the rampant OTT (hand arrest operation) cases of Corruption that have ensnared several regional officials. It is expected so that grow attitude think logical, analytical, systematic, and argumentative to be able to take the values of life from the problem processed together then could apply it in lifiedaily. In addition, students also invited to critically analyze the causes result of the problems that arise. Students are invited not to hurry conclude let alone take a stand, but carefully and carefullyThe heart looks at the problem to arrive at a decision. student invited to see reality not only in black and white, but more large again that is on the possibility of a gray reality.

Learning materials These verses of the Qur'an and Hadith about honesty in mu'amalah are part of the reference values in anti-corruption education.(Kemendikbud) namely honesty. Behavior which based on effort make herself as person which always could be trusted in words, actions, and profession. In view religion lie is sin the law. Honest is attitude which showed with deed and words which actually, no lie, and no To do deed cheating. The following are the stages of learning the integration of anti-corruption education in the Qur'an and Hadith courses through the *Collaborative Learning method* with learning materials verses of the Qur'an and Hadith about honesty in mu'amalah (honesty)

Third, the value clarification learning model (*Value Clarification Technique*)

Technique of clarifying values (*Value Clarification Technique*) often abbreviated as VCT can be interpreted as a teaching technique to assist students in finding and determining a value that is considered good in dealing with a problem through the process of analyzing values that already exist and are embedded in students. This value-clarifying technique is important given the background behind social life, education, and experience could give difference understanding and application values life (Sanjaya, 2008). Appearance various view life in Public confuses a student about which grade he should get apply in life. If this confusion can't be revealed well and do not get good assistance, then a student will experience a change in the value of life (Kementerian Agama Republik Indonesia, 2015).

Cleaning score (value clarification) in life is very important. When biased about the values and attitudes of life are left, it will misleading. If something that is wrong is left and as if it is justified it will happen chaos view on in living together. Learning materials the verses of the Qur'an and Hadith about this are part of the reference values in anti-corruption education(Kemendikbud) is the responsibility of answer . Attitude and behavior somebody for doing Duty and his obligations, which should he do, to self alone, Public, environment(natural, social, and culture), country, and God Which great One. Not quite enough answer is must for somebody for carry out what is required of him. Qur'an and Hadith courses through the Value Clarifying Technique (VCT) model with learning materials verses of the Qur'an and Hadith about responsibility in the family (responsibility):

Table 5. Responsibilities in the Family

Learning Stage	Lecturer Activities
Stage 1	Provide a stimulus that is a dilemma Presenting a stimulus through demonstration, reading, or asking students for help to demonstrate, which gives birth to activities that include: revealing the problem, identifying the facts contained in the stimulus, determining the common understanding needed, determining the main problem to be solved.
Stage 2	determination of position/choice/opinion through: determining individual choices, determining group and class choices, classification of these choices, testing reasons, including activities: asking students/groups/class arguments, strengthening arguments through: contradicting argument for argument, applying events analogously, examining the consequences of the application, examining possibilities from reality, conclusions and directions, through: conclusions of students/groups/classes, conclusions and teacher direction.
Stage 3	follow-up, in the form of: improvement or enrichment activities, extra activities/exercises/implementation trials.

Fourth, the Exemplary Method

The example of the lecturers is an important key to the success of the anti-corruption behavior culture development program on campus. Like school-age children in general, their behavior is largely determined by "what is seen", not "what is heard". No matter how great the lectures and indoctrination carried out by the lecturers to students, in the end students will see how the behavior of principals and teachers in terms of implementing the values of anti-corruption behavior. If lecturers can provide good examples, and are supported by positive campus policies and culture, students' anti-corruption behavior will slowly form. Of course, exemplary requires determination and high commitment. That is why, there needs to be a special instrument

that ensures that the example is really implemented, including through school policies including the provision of rewards and punishments.

Lecturers' example of the ability to implement anti-corruption behavior is the most effective and successful way considering they are role models or idols. anti-corruption behavior is not just an idealistic discourse but becomes a joint movement to build a generation of high integrity starting from the simplest things, namely justice and discipline during the learning process, for example attending class on time, commitment to all things that have been agreed at the beginning such as lecture contracts, regulation of judgment and discipline. Students will follow and imitate the behavior of their educators. Even the words and actions of educators will be imprinted on students and become part of their perceptions.

In addition to the development of learning methods, the integration model of anti-corruption values in al-Qur'an and Hadith courses can also be applied through media and source learning that contains value and behavior anti Corruption certain conducted good for Theory learning which directly contain material learning which meant nor no. A number of media and source study such as pictures, photos, videos, mass media news, poetry, poetry, short stories, prose, poetry, and the like. After explaining the main material, the lecturer then linked the main material with the reality of the many crises of hard work, honesty, responsibility and justice which have an impact on the rampant acts of Corruption that are almost common in various parts of the world. Several clips of film videos, footage/photos and mass media news regarding corruption scandals are shown to explain the definition of Corruption, the history of Corruption, the factors that cause Corruption, the forms of Corruption, and the values and principles of anti-corruption.

In this context, to build *experiential* learning for students regarding the urgency of anti-corruption education, it starts from the process of *moral knowing*, *moral feeling*, to *moral action*. So, student individually, they are asked to *review current issues* or analyze journals or make papers or papers that review material about hard work, honesty, and responsibility from the perspective of Al-Qu'an Hadith and the urgency of the values of hard work, honesty and responsibility as important capital formation. anti-corruption character and the impact that occurs if these values are eroded. Each review paper must be based on factual problems based on concrete data such as the rampant corruption cases that occur both in Indonesia and abroad. Or it could be based on drama or film reviews about corruption scandals, whether they are fictional or non-fictional stories.

Contribution of the Integration of Anti-Corruption Education from an Islamic Perspective in Al-Qur'an and Hadith Courses

Meanwhile, for measure knowledge, motivation, as well as PAI student practice in apply values Anti-Corruption is based on three processes of mental development according to Lickona in (Nasution, 2016) which is built from the process of *moral knowing*, *moral feeling*, to *moral action* through internalization in the form of instilling values into students' souls so that these values are integrated/integrated in themselves and are reflected in the attitudes and behaviors shown. in daily life.

From results questionnaire we share result Becomes 5 value in scale ordinal, which explain level moral on each category, which spelled out as following:

- 1 = Very Bad
- 2 = Bad
- 3 = Medium
- 4 = OK
- 5 = Very Well

After deployment questionnaire obtained results from data the, which could seen on table under this:

Table 6. Total Value of Each Category

Category	Score					Total
	1	2	3	4	5	
<i>Moral Knowing</i>	0	0	7	12	11	30
<i>Moral Feeling</i>	0	0	5	10	15	30
<i>Moral Action</i>	0	0	7	10	13	30

Based on with results processing data on obtained that whole respondents, namely 30 students of ICP PAI UIN Maliki Malang class of 2020 already fill in answers for each category. From the data above, it is obtained that for the category of *moral knowing*, it is found that in feeling students' anti-corruption morale is quite good related to anti-corruption moral knowledge where for a value of 3 (medium) of 7%, a value of 4 (good) 12%, and score 5 (very good) 11%. While for category *moral feeling* obtained that students' anti-corruption moral

principles are quite good related with heart conscience and empathy where for value 3 (medium) by 5%, 4 (good) by 10%, and for 5 (very good) by 15%. And to category *moral action* obtained that implementation of student anti-corruption values is sufficient good related with action which character moral where for score 3 (currently) as big as 7%, score 4 (good) 10%, and score 5 (very good) 13% .

Table 7. Percentage of Each Category to Total Maximum

Category	Total Score	Total Maximum	Percentage
<i>Moral Knowing</i>	124	150	82%
<i>Moral Feeling</i>	130	150	86%
<i>Moral Action</i>	126	150	84%

Based on the processing of the data obtained in category *moral knowing* it was found that the 2020 ICP PAI UIN Maliki Malang students had understood feelings anti-corruption morale up to 82% of the maximum total value which should. For category *moral feeling* obtained by students have understood the related anti-corruption moral principles with heart conscience and empathy by 86%, and final for category *moral action* obtained by students with action which character anti-corruption morale by 84% of the total value maximum. And based on from results Therefore, the ICP PAI students of UIN Maliki Malang class of 2020 are more put forward heart his conscience and empathy are anti with percentage which enough tall that is as big as 86%. In other words, the integration of anti-corruption education from an Islamic perspective in Al-Qur'an and Hadith courses contribute positively to the internalization of anti-corruption educational values for ICP PAI students at UIN Maliki Malang class of 2020 covering cognitive, affective and psychomotor aspects.

This research is in line with research conducted by (Efendi, 2015), who stated that two methods were found for instilling anti-corruption values: first, in the classroom by providing material to students using the lecture learning method, question and answer, discussion, review, and analyzing problems in the field; and second, outside the classroom by giving assignments to carry out an observation in the field by looking for problems related to corruption and then analyzing them from various perspectives. As well as recommendations for further research, namely forming a team by involving people at the KPK, police, prosecutors, and other institutions related to anti-corruption education to formulate an anti-corruption education curriculum so that all lecturers who teach anti-corruption education are on the same page and understand that the internalization of anti-corruption values through the curriculum is an effort to prepare the nation's generation or students in advancing the character, thoughts, and actions to fight against corruption.

Conclusions

Integration education anti Corruption integrated into the Qur'an and Hadith courses through the development of learning methods. Among the methods internalization of values integrated anti-corruption in Al-Qur'an and Hadith courses are: Problem Based Learning Method, Collaborative Learning Method , Value Clarification Technique , Exemplary Method. In addition to the development of learning methods, the integration model of anti-corruption values in al-Qur'an and Hadith courses can also be applied through media and source learning, namely through media and learning resources which could used for push happening internalisation and growing anti-corruption attitudes and behavior such as video clips, pictures/photos and mass media news regarding corruption scandals. Based on data processing obtained for category moral knowing It was found that the ICP PAI students of UIN Maliki Malang class of 2020 reached 82%. For category moral feeling by 86%, and for category moral action as much as 84%. Then the students of ICP PAI UIN Maliki Malang batch of 2020 are more put forward heart conscience and empathy for anti-corruption actions with percentage which enough tall that is as big as 86%. In other words, the integration of anti-corruption education from an Islamic perspective in Al-Qur'an and Hadith courses contribute positively to the internalization of anti-corruption educational values in students.

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