Islamic-based anti-corruption education to build integrity zones among ma'had al-jami'ah students at islamic university

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Article Info

ABSTRACT

This research aims to analyze the implementation of anti-corruption education at Ma'had al-Jami'ah UIN Maliki Malang. This research includes field research, which is included in the type of qualitative research using descriptive methods. Data collection techniques in this research include documentation review, observation, and interviews. The number of samples used in this research was 100. Qualitative data analysis techniques use three-step data analysis technique theory, namely condensing data, presenting data, and drawing conclusions or verification. The research results show that the anti-corruption education center at Ma'had al-Jami'ah UIN Maliki Malang implemented the insertion of relevant learning material. Apart from that, ma'had culture is an important instrument for building students' clean character and integrity. Positioning the integrative-inclusive anti-corruption education model based on Qami' al-Thughyan's book material more applicatively as a learning approach.

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Introduction

In the Preamble to the 1945 Constitution, the second paragraph states that the ideals of Indonesia are an independent, united, sovereign, just, and prosperous country. But unfortunately, the portrait of justice and prosperity of this nation has been tarnished by various acts of Corruption, which are increasingly worrying. Throughout 2020, defendants in corruption cases in Indonesia reached 1,298, according to data from Corruption Watch (ICW). In addition, Rp 56.7 trillion in state losses were caused by Corruption (Hestaria et al., 2022). Among the roots of Corruption is its low level of Integrity and knowledge about It (Ayuningtyas, 2020; Sihombing, 2018). Therefore, it is necessary to penetrate and transform awareness, attitudes, and behavior in a conscious and planned manner to develop productive potential in preventing acts of Corruption. This can be done through deliberate and systematic education.

According to Lukman Hakim (2012), simplistic sector education formal in Indonesia can indeed play a role in meeting the prevention needs of Corruption (Wutsqah, 2019). These preventive measures (prevention) can be indirectly through two approaches, first: making students targets and second: using the empowerment of students to suppress the environment so as not to be permissive to Corruption. Therefore, Islamic religious education is needed to develop anti-corruption values. As mentioned by Endrise Septina Rawanoko (2019), the religious dimension of education plays a crucial role in fostering an anti-corruption society, as corruption stems from both internal and external reasons. Internal factors refer to the underlying reasons of corruption that derive from an individual or oneself, whilst external elements arise from the surrounding environment or system.

Because in the education system, Indonesia has not published material on the problem of Corruption in Indonesia direct. Education could play a role in eradicating Corruption by no explicit attribution Theory learning by contextual with the messages to be conveyed regarding Corruption.

In the context of the world of education, universities are currently being challenged to restore the function of education, namely to shape the character of the nation (Dahliyana et al., 2022; Rosmadi, 2018), which not only acts as a medium for transferring knowledge and technology, mastery of skills and arts but also participates in framing the spirit and competence to become agents of change in social life. Nation and state that are clean and free from the threat of Corruption. Anti-corruption education is part of the strategy to eradicate Corruption outside of prevention and prosecution (Hudiarini, 2021; Suryanto et al., 2018). Indeed, this education is part of Islamic education because anti-corruption education can be extracted from primary legal sources, namely the Koran and hadith. Attention to the dangers of Islam-based Corruption, including preventive and repressive measures, has been raised by the Qur'an and hadith, both implicitly and explicitly. As explained in QS An-Nisa's verse 58 regarding the obligation to convey the mandate to those entitled to receive it, behave pretty, and prohibit the abuse of authority (Frimayanti, 2017; Siregar, 2014). To realize a clean and good government for a more prosperous, civilized, and Integrity future in Indonesia. So, it has become a shared responsibility, especially in Islamic educational institutions, to realize anti-corruption education early. The purpose of Islamic education is to increase noble character (Komariah & Nihayah, 2023; Nursanti, 2018). Indicators of improving morals are reduced lousy behavior, one of which is corrupt behavior.

Ma'had al-Jami'ah is one of the strategies of UIN Maulana Malik Ibrahim Malang in institutional development to realize biah Islamiyah with ulul albab character by building the academic community to become human beings who can apply the values of purity, both individually and socially. Among the character education that can be developed at Ma'had al-Jami'ah is to form a prominent personality in understanding and practicing the values of religious teachings, which are faithful, pious, noble character, knowledge, and independence. Ma'had al-Jami'ah, during the first two semesters, is considered to have a very strategic role in developing anti-corruption education to build a zone of Integrity among students and produce future leaders who are free from Corruption. Anti-corruption education in the context of this research is the development of integration of Islamic-based anti-corruption education in learning and in the culture of life at Ma'had al-Jami'ah UIN Maulana Malik Ibrahim Malang. Among the urgency of this research is, first, anti-corruption education provides students with the opportunity to learn about sensitivity to corrupt practices around their lives. Second, from an early age, students are trained to understand the intricacies of corrupt practices and the legal consequences that target the perpetrators. Third, educate students about character or morals that are in line with religious teachings to print the next generation that is clean from deviant behavior.

The research further delves into the role of Islamic boarding schools in character education, stressing their historical contribution to Indonesia's struggle for independence. It explains the functions of pesantren, including education, da'wah, and community empowerment, and highlights the success of pesantren in shaping students' character through values like ukhuwah, obedience, simplicity, and plurality. Establishes character education as a conscious effort to understand, love, and practice virtuous values in everyday life, emphasizing its role in fostering ethical, responsible, and caring individuals. This research aims to analyze the implementation of anti-corruption education at Ma'had al-Jami'ah UIN Maliki Malang. Although existing research, for example, by Puspito et al. (2011), highlights the potential of anti-corruption education to empower students as agents of change who are actively involved in eradicating corruption, research gaps emerge when considering the findings of Dirwan (2019) and Qolbi (2011). Dirwan's research shows that although education has the desired impact on anti-corruption efforts, the actual impact of education is still small.

This is in line with Qolbi's statement, which said that the government's current anti-corruption strategy does not integrate education enough. However, there are unexplored dimensions regarding the specific mechanisms through which anticorruption education influences students' activism and effectiveness as supervisors. Furthermore, the temporal dynamics and time period of cultivating an anti-corruption culture among students at Islamic universities have not been widely studied, despite Wibowo (2013) emphasizing the long-term nature of eradicating corruption through education. The research gap revolves around the need for a different understanding of the path and duration of anti-corruption education and how to implement anti-corruption education in Islamic higher education to foster active student involvement in eradicating corruption and fostering a lasting anti-corruption culture in the context of Islamic higher education. Therefore, we conducted this research to analyze the implementation of anti-corruption education at Ma'had al-Jami'ah UIN Maliki Malang.

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 center of Ma'had Al-Jami'ah UIN Maulana Malik Ibrahim Malang. Data sources include primary and secondary data. The primary data in this study were the central leadership of Ma'had Al-Jami'ah, murrobi/ah, mjusyrif/ah, mua'lim/ah, mahasantri, mahad 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 were in the form of documentation review, observation, questionnaire, and interviews. The number of samples used in this study was 100 students, both male students and female students of the academic year 2022-2023 at the ma'had al-Jami'ah center of UIN Maulana Malik Ibrahim Malang. Techniques for qualitative data analysis using data analysis techniques theory from Miles (2014) that is analyze with 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 questionnaire, s so data which obtained later will conducted analysis which based to theory Thomas Lickona (concept moral (morals knowing), attitude moral (morals feeling), and moral 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:

Tabel 1. the scoring of each question

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.

$$\% = \frac{n}{N} \times 100$$

Information
n   = Score which obtained by respondents
N   = amount score maximum respondents
%   = percentage

Results Analysis descriptive percentage interpreted with table percentage descriptive criteria, then interpreted with the sentence which character qualitative. Results analysis they could see on the table below:

Tabel 2. Results Analysis descriptive percentage interpreted

Percentage	Level CriteriaEvaluation
80% - 100%	Very High
66%- 79%	Tall
56%- 65%	Enough Tall
40%- 55%	Low
40%	Very Low

Results and Discussions

Education Anti-Corruption Islamic based in Cultural Center Ma'had al-Jami'ah UIN Maulana Malik Ibrahim Malang
In this study, the object of research is the ma'had al-Jami'ah center of UIN Maliki Malang, which is located on Jalan Gajayana no. 50 Dinoyo Malang City. The ma'had al-Jami'ah center consisted of male ma'had and female ma'had with a capacity of 3,831 students. The female ma'had consisted of mabna Umm Salamah, mabna Fatimah Az Zahrah, mabna Asma' bint Abu Bakr and mabna Khodijah. Meanwhile, the son's ma'had consisted

of Mabna Al-Ghazali, Mabna Ibn Rushdi, Mabna Ibn Sina. Mabna Al-Muhasibi, Mabna Ibn Kholdun, and Mabna Al-Farabi. Based on the researcher 's observations obtained through observations, in-depth interviews and direct entry into the community of research subjects. The following are forms of Islamic-based anti-corruption values education in the culture of the Ma'had al-Jami'ah Center of UIN Maliki Malang:

First, honesty canteen

The honesty canteen is one way to get used to not doing Corruption, because in the canteen there is no guard who will charge or remind the buyer regarding the payment. Buyers are really required tobe honest with yourself by putting the payment money in the box or the space provided. If the money has excess, buyer even must take it alone. Security of course there is but only to check the availability of food and drinks, not fortake care of purchase. At the ma'had al-jami'ah center, each mabna has a canteen that sells a variety of food and soft drinks with operating hours starting at 21.00 WIB. The canteen only operates after the entire series of ma'had activities and student lectures ends. The canteen itself is guarded by the musyrifah in turn with the principle that students can buy and make payments directly at the place provided. If the money has excess, they even must take it alone. This honesty canteen helps internalize an honest, disciplined and independent attitude. The existence of an anti-corruption canteen with a *self-service system service* technique can be used as a good medium in planting students' honesty character because it can give birth to anti-corruption attitudes and actions. The goal is that students are always not easily tempted by money that is not their right and make mistakes in weak laws

Second, the Management of Ma'had Activities Supporting Elements (UPKM)

Development of Anti-corruption Education in management activities supporting the activities of *ma'had al-jami'ah* is intended to encourage the internalization of values and the growth of anti-corruption attitudes and behavior through activities and real experiences of students. In principle, all of these activities intrinsically contain different levels of anti-corruption values and behavior. However, if it is not developed intentionally and planned, it will not be able to grow and develop effectively. The supporting elements for Ma'had's activities consist of three UPKMs, namely UPKM *Halaqah Ilmiah* (HI), UPKM *Jam'iyyah Dakwah wal_Fan al-Islami* (JDFI), and UPKM *El-Ma'rifah* (EM). Meanwhile, anti-corruption values and behaviors are instilled through the development of the management of Ma'had activities supporting elements (UPKM).

Can be identified as follows: (1) Demonstrate an objective attitude, oriented to personality qualities and professional abilities in selecting prospective administrators or leaders. The selection of the management of the UPKM organization is carried out democratically and objectively in accordance with the provisions of the regulations by prioritizing the ability and quality of students without being influenced by subjective elements that lead to Corruption. (2) Carry out tasks or work in accordance with the functions and responsibilities full of sincerity and a sense of devotion. Not quite enough responsibility is the embodiment of one of the nine main values of anti-corruption education in the form of: embodiment awareness of the obligation to accept and resolve all problem which has in do. Not quite enough answer also is something devotion and sacrifice it means devotion is deed good which in the form of thought, opinion or energy as an embodiment of loyalty, love affection, norms, or one bond of it all done with sincere. (3) Demonstrate an open attitude in planning and carrying out joint activities. All results of meeting decisions, every plan, implementation process, and results of student activities are announced in writing on the Mabna/ma'had al-Jami'ah Activity Information Board openly. For this reason, each process and the results of the meeting decisions are written in the minutes which are signed and ratified by the management or activity committee. (4) Demonstrate an open attitude in managing the financial budget of activities. Each activity must be accompanied by a detailed activity budget plan, and after each activity is completed as soon as possible or as soon as possible, a financial report is written in accordance with what it is that contains complete details of all types of receipts and expenditures accompanied by valid evidence. This is the practice of being honest and responsible. (5) Have high motivation and creativity in putting forward anti-corruption ideas.

Third, the competition containing anti-corruption content on the Commemoration of National and Religious Holidays

Ma'had al-Jami'ah as a fairly large social community has dense and complex activities. The activities that started in the morning until the evening clearly drained the students' energy and minds. Various competitions in commemoration of National and Religious Holidays. deliberately held to restore the spirit of students and to strengthen the relationship between the people of *ma'had.* As effort formation character(affective), and moral awareness in the fight (psychomotor) to deviation behavior corruption. *Ma'had al-Jami'ah* held various competitions containing anti-corruption content. such as anti-corruption speech contest, anti-corruption drama competition, making anti-corruption posters, and so on. This activity is expected to foster a sense of pride in preserving anti-corruption memories in students.

Fourth, **Giving Rewards to Outstanding Students**

Ma'had al-Jami'ah designed a learning program to achieve the quality of academic competence and the quality of professional competence by reconstructing and developing science through the integration of higher education traditions and pesantren traditions. In addition, to support the smooth running of all activities that have been proclaimed, Ma'had Al-Jami'ah also has binding rules to be obeyed by all students. Meanwhile, Ma'had Al-Jami'ah also gave rewards or awards as an effort to improve student achievement. The form of appreciation can be in the form of praise or a certificate of appreciation. Giving this reward is based on the principle that the reward will motivate students to improve and strengthen behavior that is in accordance with the rules and norms, and strengthen students to avoid things that are not commendable. The implementation of the reward method given to these students is a form of appreciation *for ma'had al-Jami'ah* for the hard work, responsibility, honesty and discipline of students in doing good and guarding the soul from things that are not commendable, obeying the rules and racing to achieve according to learning targets that have been set. Among the forms of reward given are exemplary students who always obey the rules and rarely get *punishment* and can be used as role models for other students and students who have completed memorizing *verses / poems.* book *Qami' al-Thughyan.*

Fifth, **Job Discrimination between Murobbi/ah and Musyrif/ah in building students who obey the law and regulations**

The management of Ma'had al-Jami'ah UIN Maliki Malang is carried out with a structural organizational system led by *m udir* appointed by the Chancellor, are under and responsible to the Vice Chancellor for Student Affairs and Cooperation. Mudir as the leader of Ma'had has the task of carrying out education and fostering Islamic understanding through the pesantren education model within the University. Caregiver is a person (Kyai or Ustadz) who is mandated to protect all Murabbi/ah, Musyrif/ah and Mahasantri who get a decree from the Chancellor of UIN Maulana Malik Ibrahim Malang, who is assigned as Mabna Caregiver at the Ma'had al-Jami'ah Center. Caregivers function and are in charge of administrative care, education and teaching. For the operationalization of the function in question, a parenting structure was established, led by *Mudir*,

Murabbi/ah is a person who has passed the recruitment (oral, written and practical) and received a decree from the Chancellor of UIN Maulana Malik Ibrahim Malang, who is assigned to educate, cultivate talent and potential as well as accompany Mahasantri and *Musyrif/ah* in mabna in academic, moral and spiritual fields. *Musyrif/ah* is a 3,5, and 7th semester student who has qualifications of being diligent in worship, polite to his teachers and seniors, affectionate to his junior brothers and sisters, proficient in the disciplines of interest and proficient in foreign languages (Arabic and English) accepted in the selection of *Musyrif/ah* every year. The existence of Musyrif/ah functionally is to play an active role in the implementation of spiritual, moral (*akhlaq karima*) development programs, and language habituation, as well as positioning oneself as *uswah hasanah* in daily life. In addition, *Musyrif/ah* is a student who upholds honesty and academic achievement as well as behaves well towards others and positions himself as a peer tutor, brother, and right hand of Murabbi/ah in the mentoring process.

Here, anti-corruption values and behavior are instilled through the development of the management of *murobbi/ah* and *musyrif/ah* can be identified as follows: (1) Carry out tasks or work in accordance with the functions and responsibilities full of sincerity and a sense of devotion. As well as showing an open attitude in planning and carrying out joint activities. (2) Have strong courage to participate in eradicating Corruption in the life of the ma'ahad community. As well as having a solid and broad insight and mindset regarding anti-corruption behavior. (3) Demonstrate deep appreciation and appreciation of anti-corruption behavior, possess various commendable attitudes that can prevent corrupt behavior. And have strong feelings and impressions to avoid corrupt behavior. (4) Demonstrate an open attitude in managing the financial budget of ma'had al-Jami'ah activities. And have high motivation and creativity in putting forward anti-corruption ideas.

Ma'had culture is one of the important instruments to build student character. Ma'had culture is a powerful force, which is able to influence how they think (*think*), feel (*feel*), have *beliefs* and act or work (*act*). Anti-corruption education in ma'had al-Jami'ah is not given through a separate subject, but by integrating it through the culture of Ma'had al-Jami'ah in order to grow and cultivate anti-corruption behavior habits considering that anti-corruption education does not stop at introducing values. Anti-corruption values only, however, continue to understand values, appreciate values and practice anti-corruption values into daily life habits.

Sixth: Student Spiritual Mental Development entitled " *NGOPI* " (Ngolah Thought)

To improve students' mental and spiritual resilience as an effort to establish anti-corruption Integrity. Ma'had al-Jami'ah Center also provides mental and spiritual guidance for students with the theme "*NGOPI* (Ngolah Pikir) by presenting resource persons who are competent in their fields. Activities The activities that take place in the SC (*Sport Center*) building of UIN Maulana Malaik Ibrahim Malang are held every month with different themes that are adapted to the books being studied. Anti-corruption education is integrated in this activity by providing a meaningful experience for students of the importance of character or morals that are in line with

religious teachings in order to print the next generation that is clean from deviant behavior. Through this activity entitled "*NGOPI* (Ngolah Pikir), the values of anti-corruption education are embedded by highlighting characters that are based on honesty, Integrity and nobility. So that students are able to understand the meaning of actions and the dangers of Corruption (cognitive), however also able to build anti-corruption character(affective), and moral awareness in the fight (psychomotor) to deviation behavior corruption. Of course, this kind of coaching is done seriously and structured.

Method Anti - corruption education Integrative- I inclusive _ Islamic based in *T* a'lim *A* fkar. *learning* Ma'had al-Jami'ah Center UIN Maulana Malik Ibrahim Malang

Educational institutions are agents of social change whose job is to introduce new values to students. By general destination education anti-Corruption which meant in study this is program anti-corruption education which is conceptually possible to be inserted in existing subject matter ma'had al-Jami'ah in the form of an expansion of the existing theme there is in book teaching materials *Qami' al-Thughyan* Creation Shaykh Nawawi al-Bantani with use approach contextual on anti-corruption learning. This option is used for consideration so as not toincrease the material load and student study hours. Actually *ta'lim afkar* which is included in *this ta'lim ma'hadi* consists of two main book materials, namely the book of *Qami' al-Thughyan* Creation Shaykh Nawawi al-Bantani who discusses the issue of faith and morality and the book At-Tadzib fii Adillah Matn Al-Ghayah wa At-Taqrib or better known as the Book of Matn Abi Syuja' written by Prof. Dr. Mustafa Dib Al-Bugha who discusses the fiqh of worship and mu'amalah and their arguments This ta'lim is held twice a week for two semesters, followed by all Mahasantri in each residential unit (*mabna*) who are cared for directly by the Caregivers and Mu'allim/ah using the bandongan and sorogan methods.

However, in this study, the development of anti-corruption values material is integrated into the book material *Qami' al-Thughyan* Creation Shaykh Nawawi al-Bantani with the consideration that in general this book presents a discussion of monotheism and Sufism morals which are described in the form of *syarah* (explanation) from stanzas syir. And draw it contents in book *Qami" Al-Thughyan* It is explained that faith has 77 (seventy) branches seven) books *Qami" Al-Thughyan* chosen because it is considered very close to anti-corruption education study materials which is more oriented towards fostering citizens, inculcating values and moral, as well as effort grow awareness for generation young will danger Corruption for the life of the nation and state about branch of Faith in the book *Qami 'al-Tughyan* which contains actualization values intelligence emotional and intelligence spiritual values related to Anti-corruption values and behavior, the following is an explanation:

Faith Branch	Study Theme
Branch Faith 39th	Avoid Treasure Haram
Branch Faith 42nd	Simple in Deliver Living
Branch Faith 49th	Obey To Government
Branch Faith 51st	Operate Law between Man By Fair
Branch Faith 70th	Be patient
Branch Faith 9th	Faith To Paradise and Hell Hell
Branch Faith the 12th	hope Grace God
Branch Faith 13th	Resignation (Resigned To God)
Branch Faith 16th	miser (Hold Firm Religion Islam)
Branch Faith 33rd	Be grateful

The following is an anti-corruption education method Islam-based integrated in k book *Qami' al-Thughyan* Creation Shaykh Nawawi al-Bantani, are as follows:

First, the Lecture and Dialogue Method

Through this lecture and dialogue method, *mu'alim* presents the material of the book of *Qami" al-Thughyan* in the learning process in the form of questions that must be answered, so that there is a two-way interaction between the *mu'alim* and students to gain experience for *mu'alim* on students. Such as asking questions about how simple attitudes according to Islam are? the relationship between simple attitudes and fear of consuming illicit assets in the context of corruption cases which is currently a hot issue. taught, namely the branch of Faith in the book *Qami 'al-Tughyan* which contains actualization values intelligence emotional and intelligence spiritual aspects related to Anti-corruption values and behavior.

This lecture and dialogue method has advantages, namely: (1) Questions can attract and focus students' attention; (2) Stimulating students to train and develop their thinking power, including memory; (3) Develop students' courage and skills in answering and expressing opinions; (4) Can know the students' thinking ability and their privileges in expressing the main ideas in the answers; (5) Can find out the extent of student mastery of what has been and is being studied; (6) This method can be used as an impetus and pave the way for students

to conduct further searches (in the context of learning) to various learning sources, such as books, magazines, and newspapers regarding issues of viral Corruption that are happening in various parts of the world. world. In particular, the problem of rampant Corruption that occurs in countries with a majority Muslim population such as Indonesia.

Second, the *Deep Dialogue / Critical Thinking* Learning Model

Through this *deep dialogue / critical thinking method* , studying the branches of Faith in the book Qami ' al-Tughyan which contains a update n values k intelligence e emotional and intelligence The spiritual aspects related to anti -corruption values and behavior become more meaningful because conceptually, anti-corruption education is not articulated as just reading books or news about Corruption, but also the transformation of relationships between students, lecturers, campus environment and society. In addition, students will be more meaningful if they do not only study the values of anti-corruption in an *informative-cognitive manner*, but are also applied by inviting students to critically look at the values of life that exist in their society and react to the situation.

Step by step students are directed to organize their thoughts, ways of speaking, and attitudes in life. In this way students are invited to learn to determine the value of life correctly and honestly , he must be able to know and observe it so that he has the spirit to change the reality that actualization n values k intelligence e emotional and intelligence s spirituals contained in the book *Qami' al-Tughyan* is part of *values* education that makes people feel ashamed when tempted to commit acts of Corruption, and angry when they witness it by sticking to the belief that is Faith To Paradise and Hell Jahannam , clinging to the religion of Allah, simple, patient, afraid to eat illicit wealth and obey the government. deep *dialogue / critical thinking* method has advantages, namely: (1) learning is concentrated in gaining experience, through in-depth dialogue and critical thinking, not only emphasizing student activity on physical aspects but also intellectual, social, mental, emotional and spiritual aspects. (2) Students are expected to always play an active role in each lesson, find and pass on a concept by themselves, define b' according to their own words, make mastery of concepts more durable and settle in their minds.

Third, the Exemplary Method and Advice

An update values intelligence emotional and spiritual values contained in the book *of Qami' al-Thughyan can* be formulated synergistic with intelligence intellectuals to sow the values of anti-corruption education. With so expected will formed resource human anti-corruption quality and meaningful for himself, for the environment, for the nation, country and his religion. Exemplary plays a very important role in this. No matter how sophisticated the method used by schools to shape anti-corruption characters in students, it will not mean much if the *ma'had al-jami'ah environment,* especially the leaders, especially the *mu'alim/ah* does not provide role models.

Sometimes students have difficulty in recognizing and knowing what and how Corruption is, as well as what kind of impact it has. Therefore, building awareness and understanding of Corruption is very important for students to know through strategic efforts such as how to anticipate Corruption, given examples or informal activities. A conscious effort can be made to instill anti-corruption values through inserting material in the learning process. Giving examples that are easy to understand, simple in the context of friendship can be conveyed as stories during the learning process. Advice or exemplary examples, these activities/activities in instilling anti-corruption values can be carried out in book learning *Qami' al-Thughyan.*

In addition, *mu'alim* also use the method of advice, namely the explanation of the truth and benefit with the aim of avoiding the person being advised from the dangers of Corruption and showing it to a path that brings happiness and benefit. This advice narrative can also use persuasive language to convince students of something of value based on the power of reason. The use of the method of persuasion is based on the view that humans are intelligent creatures. The use of this method of persuasion in Islamic education indicates that it is important to introduce rational and logical foundations to students so that they avoid imitation that is not based on rational considerations and knowledge.

And to avoid a monotonous learning atmosphere, sometimes the *mu'alim* in giving advice slips the story method while still based on the main material of the book. *Qami' al-Thughyan* to be integrated with the content of anti-corruption education values. This story method is one of the efforts to educate students to take lessons from events in the past. If the incident is a good incident, then it must be followed, otherwise if the incident is an incident that is contrary to Islam, then it must be avoided. Thus, they realize that human existence is part of the trustees in making changes, so that they are able to think critically.

Anti-Corruption Education Integration Contribution Islamic based in Culture and Learning of *Ta'lim Afkar* Ma'had al-Jami'ah UIN Maulana Malik Ibrahim Malang

For measure knowledge, motivation, as well as *ma'had al-Jami'ah* center student practice in apply values Anti-Corruption is based on three processes of mental development according to Lickona (1991) which are built from the process of moral knowing, moral feeling, to moral action.

From results questionnaire we share result Becomes 5 score 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 fromdata the, which could seen on table under this :

Table 3. Total Value of Each Category

Category	Score					Total
	1	2	3	4	5	
Moral Knowing	0	0	29	3 2	3 9	100
Moral Feeling	0	0	29	28	43	100
Moral Action	0	0	2 3	34	4 3	100

Based on with results processing data on obtained that whole respondent namely as many as 100 students of the Ma'had al-Jami'ah center class of 2022 have 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 anti-corruption morale of students at the Ma'had al-Jami'ah center of UIN Maliki Malang is quite good related to the knowledge of anti-corruption morals where the value of 3 (medium) is 29%, the value of 4 (good)32%, and score 5 (very good) 39%. While for category *moral feeling* obtained that the moral principles of anti-corruption for students at the Ma'had al-Jami'ah center of UIN Maliki Malang are quite good related with heart conscience and empathy where for value 3 (medium) of 29%, 4 (good) of 28%, and for 5 (very good) by 43%. And to category *moral action* obtained that implementation of values anti-corruption student center ma'had al-Jami'ah UIN Maliki Malang enough good related with action which character moral where for score 3 (currently) as big as 23%, score 4 (good) 34%, and score 5 (very good) 43%.

Table 4. Percentage of Each Category to Total Maximum

Category	Total Score	Total Maximum	Percentage
Moral Knowing	410	500	82%
Moral Feeling	414	500	82.8%
Moral Action	420	500	84%

Based on the processing of the data obtained in category *moral knowing* obtained student _ Ma'had al-Jami'ah center of UIN Maliki Malang has understand feelings anti-corruption morale up to 8 2 % of the maximum total value which should. For category *moral feeling* obtained student _ Ma'had al-Jami'ah center of UIN Maliki Malang has understand the related anti-corruption moral principles with heart conscience and empathy of 8 2.8 %,and final for category *moral action* obtained student _ ma'had al-Jami'ah center of UIN Maliki Malang with action which character moral anti-corruption by 80% of the total value maximum. And based on from results, then student Ma'had al-Jami'ah center of UIN Maliki Malang more put forward action which character anti-corruption morals with percentage which enough tall that is as big as 84%. In other words, the integration of anti-corruption education Islamic based in culture and learning of *Ta'lim Afkar* contribute positively to the internalization of anti-corruption educational values for the students of the Ma'had al -Jami'ah center of UIN Maulana Malik Ibrahim Malang.

The evaluation of moral aspects - cognition, affect, and behavior - among students at Ma'had al-Jami'ah Center, in the context of anti-corruption education, is not only enlightening from a practical viewpoint but also acquires more profundity when examined via applicable theoretical frameworks. In agreement with Puspito's (2011) argument, anti-corruption education at Ma'had al-Jami'ah Center equips students with the ability to effectively oppose corruption. The results obtained at the center align with the principles of social cognitive theory. Bandura's (1986) in Schunk (2013) social cognition theory posits that individuals acquire knowledge and skills by observing, imitating, and modeling others. The presence of anti-corruption principles being adopted by

pupils suggests that observational learning plays a significant role, highlighting the need of a supportive educational setting.

In contrast, the findings of Dirwan (2019) suggest that education does not have a substantial influence on combating corruption, which aligns with the principles of institutional theory. Institutional theorists contend that organizational structures and established norms exert a crucial influence on individual behavior. Dirwan's research suggests that educational institutions in Indonesia may not adequately represent the necessary concepts for anti-corruption education to have its intended impact. This highlights the need of ensuring that institutions are in sync in order to fully use the potential of anti-corruption education. According to Qolbi (2011), the government's attempts to eliminate corruption have not completely integrated education, which is consistent with the idea of policy diffusion. According to the hypothesis, the adoption of policies is influenced by external influences, such as the activities of other organizations or governments. Qolbi's perspective suggests that there is a lack of effective anti-corruption education programs being spread throughout the Indonesian government. This highlights the need for a more organized approach in implementing these policies.

Agus Wibowo (2013) argues that eliminating corruption via education is a process that takes a significant amount of time. This viewpoint aligns with the time perspective theory. This hypothesis highlights the fact that individuals have varying perceptions of time, which in turn affects their behavior and decision-making processes. Wibowo emphasizes the importance of a patient and consistent approach to anti-corruption education, recognizing that it takes time for behavioral changes to occur. Ascend Septina Rawanoko (2019) highlights the significant influence of the religious aspect in promoting a culture that opposes corruption, which is consistent with the value-belief-norm (VBN) hypothesis. Values are postulated to have an impact on beliefs, which then create norms and direct conduct. Rawanoko's analysis suggests that the religious principles profoundly ingrained in Ma'had al-Jami'ah Center serve as a fundamental influence, molding the ethical standards against corruption among students.

To summarize, the incorporation of theoretical viewpoints enhances the comprehension of the findings derived from the Ma'had al-Jami'ah Center. This raises questions about the significance of observational learning, alignment within institutions, the spread of policies, the perspective of time, and the impact of values on the efficacy of anti-corruption teaching. In order to maximize the effectiveness of anti-corruption education in Indonesia, future research and policy efforts should focus on investigating these theoretical aspects, both inside individual institutions and on a larger social level.

Conclusions

In research From this it can be seen that the application of education anti-corruption center at ma'had al-Jami'ah UIN Maliki Malang done by inserting it in the learning material that relevant. In addition, ma'had culture is one of the important instruments to build the character of students who are clean and with Integrity. Integrative-inclusive anti-corruption education model in book material Qami' al-Thughyan more applicatively positioned as an approach to learning. This option is used for consideration so as not to increase the material load and student study hours. Integration is a system that experiences assimilation or mingling to become a unified whole. Meanwhile, Integrity is a consistent attitude towards the principles that are owned for anti-corruption behavior, namely: (1) Students are able to prevent themselves from committing acts of Corruption (individual competence) , (2) Students are able to prevent other people from committing acts of Corruption by warning that person and (3) Students are able to detect Corruption (and report it to the authorities). Based on the research that has been done, the embodiment of the Integrity of anti-corruption students at the Ma'had al-Jami'ah center of UIN Maliki Malang can be identified as follows: (1) Accustomed to doing assignments on time, (2) Dare to put forward something according to the actual situation, (3) Accustomed to being impartial to anyone in carrying out an action, (4) Not wanting to take something that is not their right, (5) Giving something to another person according to their right. (6) Anti-corruption behavior, (7) Disseminate ideas and desires to avoid corrupt behavior and (8) Demonstrate commitment to reject corrupt behavior.

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