

PAI and Anti-Corruption Issues: Analysis of Strategy for Development of PAI Materials Based on Ahlussunnah Wal Jama'ah

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Abstract

There are still many problems in Indonesia, ranging from poverty rates, lack of equal distribution of education to corrupt behavior. The existence of perpetrators of corruption because of the encouragement that someone has in the inability to control himself. Thus there is a corruption deviation that leads to the decline of human dignity. So it is necessary to have an anti-corruption attitude based on Aswaja which is instilled in students from an early age. This is expected that students are not only intelligent in cognitive terms but affective intelligence is also formed so that students are able to become *insan kamil*. This research method uses descriptive qualitative using Thomas Lickona's character education theory. The design of PAI (Islamic Education) and the issue of anti-corruption in this paper is by inserting anti-corruption material into existing material in KI (Core Competence) and KD (Basic Competence). Thus students are able to analyze the problems that exist in reality using Islamic religious teachings contained in the Koran. There are two models to participate in the corruption eradication and prevention movement, namely, *First*, the educational process must foster socio-normative awareness, build objective reasoning and develop a universal perspective on the individual. *Second*, education must lead to strategic seeding, namely the personal qualities of individuals who are consistent and solid in their social role engagement.

INTRODUCTION

The Supreme Court explained the number of corruption cases in the judiciary throughout 2016. Based on Supreme Court data, the handling of corruption cases this year reached 453 cases, ranking second after narcotics cases. Meanwhile, narcotic cases reached 800 cases (CNNIndonesia, 2017). Transparency International also issues an annual Corruption Perception Index report which shows the level of corruption in 176 countries. Even though Indonesia's score increased, its ranking dropped to 90th (VOAIndonesia, 2017). This shows a basic problem in the world of education that deserves attention. Rampant and craze of corrupt practices has crept into the roots of the subordinates. Corruption is a social leprosy that can quickly destroy all aspects of social and state life (Poernonomo, 2013). As a result of this action makes the community poor and

underdeveloped. In fact, if we take a close look at it, our country is a land of heaven. The potential and wealth of this country should not make people backward and poor. It is still clear in my memory that there is one of the koes plus song lyrics that touches on the wealth of this country. The lyrics of the song are nothing but sound "*not an ocean, only a pool of milk, cloth and nets are enough to sustain you, you meet no storms, no typhoons, fish and shrimps approach you*" (Poernomo, 2013).

What wrong with the character of this nation? There are many professors, doctors, masters, but he is still entangled in acts of corruption. The people who sit in the ranks of this country's management are very intelligent in terms of cognitive, but why is he still stupid in morals? He always indulges his greedy desires. Day by day Corruption is getting crazier, starting from the smallest root to the largest scope. There seems to be no end to acts of corruption in this country. It is not surprising that day by day this nation is increasingly "*tempe*" mentality (weak mentality), that this nation should not have. It is indeed a very hard job for all elements, especially educational institutions. Educational institutions must be able to change students' mindset become a champion mentality.

Thus there is still a lot of corrupt behavior that roams in this country which becomes a job that must be worked on by education. Therefore, the researcher takes a theme regarding PAI and Anti-Corruption, where it can be expected that education does not only channel knowledge, but also distributes or provides good role models that will lead students to become *insan kamil* (perfect person). Then obtained a problem formulation regarding the problems above as follows: How is anti-corruption education?, How does Islam view corruption?, What is the design of PAI material based on anti-corruption education?

There are many researchers focus on corruption and Islamic Education. Mumtahanah and Suyuthi (2021) conducted the research on Islamic Education and Anti-Corruption Spirit; Analysis of PAI Learning Design with Anti-Corruption Insights in Schools. Moreover, Taja (2016) also focused on Integrating anti-corruption values in learning Islamic religious education in high schools. Fadhil (2019) also conducted research on Islamic Religious Education. The differences among the researches with this study is on the use of *Ahlusunnah Wal Jama'ah* as the basis of the PAI material analysis.

METHOD

This research uses descriptive qualitative. The theory used as an analytical knife is using the theory of Thomas Lickona. Character education formulated by Thomas Lickona,

develops the three aspects of intelligence that exist in students, namely cognition through *moral knowing*, affection through *moral feeling*, and psychomotor through *moral action*. Thomas Lickona emphasizes the three components of good character, viz *moral knowing* (knowledge of morals), *moral feeling* (feelings about morals), and *moral action* (moral actions/actions), which are needed so that children are able to understand, feel, and practice good values (Poernomo, 2013).

However, character education in Indonesia is based on nine basic character pillars. The basic character becomes the goal of character education. The nine pillars of this basic character, among others (Zubaedi, 2011): (1) love for God and the universe and its contents; (2) responsibility, discipline, and independence; (3) Honest; (4) respectful and polite; (5) love, care, and cooperation; (6) confident, creative, hardworking, and never give up; (7) justice and leadership; (8) kind and humble, and (9) tolerance, peace, and unity.

In writing this paper, students are invited to discover and integrate everyday general knowledge with the theory they get at school. Thus, this discussion will marry anti-corruption education with Islamic religious education. So that the meeting point of the two is found.

FINDINGS AND DISCUSSION

According to Komaruddin, one of the innate characteristics of humans is always to approach and pursue pleasure and avoid suffering. This statement reveals closer to the attitude of corruption which is a quick way to get wealth without having to work hard and work hard (Choirul, 2016). Then there are several things that will be discussed regarding anti-corruption education.

Ahlussunnah Wal Jama'ah-based Anti-Corruption Education

In this discussion, we will discuss one by one starting from understanding to the psychology of corruption. So it starts from the basics towards how a person's psychology is until he commits an act of corruption. Then it will be discussed as follows:

The definition of anti-corruption education

Anti-corruption education is an educational program on corruption that aims to build and increase citizen awareness of the dangers and consequences of acts of corruption. Anti-corruption education is an educational program on corruption that aims to build and increase citizen awareness of the dangers and consequences of acts of corruption. The main target of corruption education is to introduce phenomena that include criteria, causes and consequences, increase intolerance towards corruption, demonstrate various possible

efforts to fight corruption and contribute to previously set standards such as realizing values and capacities to oppose corruption among the younger generation. Besides that, students are also brought to analyze values that reject or disagree with acts of corruption. Therefore anti-corruption education is the planting and strengthening of basic values that are expected to be able to shape anti-corruption attitudes in students (Montessori, 2012).

Because of corruption

Corruption will not be separated with the encouragement of one's passions in carrying out life. Many factors lead to corruption, either from within the perpetrator or from outside the perpetrator. As Yamamah in Mila said that when people's materialistic and consumptive behavior and the political system still "deifies matter, it can force the game of money and corruption to occur" (Mila, 2013). Nur Syam in Siregar also gave the view that the cause of someone committing corruption is because of his temptation to the material world or wealth that he is unable to contain (Siregar, 2017). When the urge to be rich cannot be restrained while access to wealth can be obtained through corruption, then someone will commit corruption.

Meanwhile, according to Isa Wahyudi, it provides an illustration, the reasons for someone to commit corruption can be an encouragement from within himself, which can also be said as a desire, intention, or awareness to do so. It was further stated that the reasons why humans are motivated to commit corruption include: (a) human greed, (b) morals that are not strong enough to face temptation, (c) a consumptive lifestyle, (d) unwillingness (lazy) to work hard (Tim Author, 2011). Thus someone commits acts of corruption because he is always concerned with greedy desires. He always looks up (seeing the wealth of his neighbors) but he is always lazy, wants to be rich without long work, does not require process and most importantly, his faith and morals are not strong. So that he is easily ensnared by heart disease with love for the world which is called corruption.

Impact of corruption

There are several impacts caused by an act that deviates from the norm, especially acts of corruption, including (Abidin, 2015):

Impact on economic conditions

Judging from the economic conditions, corruption causes state finances to leak, which results in inefficiency and economic injustice.

Impact on the environment

Corruption facilitates and causes environmental damage. The policies of government officials who expect maximum profits, often ignore and even damage the environment.

Impact in the health sector

The large number of health budgets that do not reach the community because some are misused by administrators as a result, the poor (poor) are constrained in obtaining access to health services easily and cheaply

Impact on education

The use of the education budget that is inefficient, not on target will result in education being left behind from developed countries and the quality of education is low.

Impact on the sense of justice

Corruption causes a loss of sense of justice, because funds that should belong to the (poor) people are misused for personal or group interests of high-ranking officials.

Psychological impact on society

There are two psychological mechanisms that are negative due to corruption namely *First*, social learning, for example, corruptors do not get punishment but praise because of their wealth. So that they learn that corruption has more positive impacts so that corrupt behavior is the right choice and can be justified. *Second*, desensitization, namely the loss or reduction of moral and social sensitivity.

Corruption Psychology

Corruption psychology is a study or psychological study of corrupt behavior and the mental aspects that influence corrupt behavior. This shows that the psychology of corruption examines corrupt behavior and the mental aspects that cause and encourage someone to commit an act of corruption. In the view of psychology, someone commits an act of corruption because of a motivation, and there is a connection with one's personality. Personality is a number of traits that affect the way of thinking and behaving in a person (Yudithadewi & Parikesit 2020). A person will commit acts of corruption if he has a bad personality and has high motivation both influenced by intrinsic and extrinsic factors. For example. Someone who has a bad habit of playing in discotheques and he always looks at the wealth of his friends and he doesn't want to work hard, then he has the potential to commit acts of corruption if he becomes a state official. Because he was driven by external motivation and he did not have a pious personality. This is what educators must pay

attention to in delivering Islamic religious education material. Students must be equipped with aqidah and good morals so that they have a good personality as well.

Anti-Corruption Islamic Perspective

Corruption is no longer a hot topic of discussion, because this act of corruption is so rampant in Indonesia, starting from village level officials to the central government. This makes it a big challenge for education managers to provide understanding related to anti-corruption education to students from elementary to high school with the hope that later they will become individuals who have good morals and mentality.

If you look at the definition of corruption above, it can be concluded that corruption is a form of betrayal, in this case betrayal of the people who have given the mandate to carry out certain tasks. In the Qur'an that Allah has reminded people a lot about this, among others (Ghofur, 2009):

And do not argue (to defend) those who betray him. Indeed, Allah does not like those who are always treacherous and guilty (QS. An-Nisa: 107)

Indeed, Allah defends those who have faith. Indeed, Allah does not like every person who betrays and denies favors. (QS. Al-Hajj: 38)

The word above explains that Islam strictly prohibits all forms of betrayal. Corruption is a type or one form of betrayal, broken promises, untrustworthy behavior. Even in the Prophet's Hadith narrated by Bukhori it is explained that "*cursed are those who are bribed and bribed*" (Al-Asqolani, 2013).

All forms of prohibitions contained in the Qur'an are absolute things that must be avoided, especially for Muslims. Muslims must always be guided by the Al-Qur'an and Assunah if they want to be given guidance from Allah. We must be pious by protecting ourselves from Allah's torment by following all His commands and staying away from all His prohibitions. Therefore, we also have to strictly protect ourselves from acts that are prohibited by Allah, one of which is corruption or betrayal

Material Design for PAI based on Ahlussunnah Wal Jama'ah-based Anti-Corruption Education

Material design or material analysis in the discussion of this article is more directed towards learning the moral creed (Abrori, 2017). Where there are several materials related to anti-corruption education. Anti-corruption education includes material directly related to faith and morals. It is true that anti-corruption education includes more material on faith and morals than fiqh, or anything else. Because material beliefs and morals directly intersect

with a person's behavior, while anti-corruption education emphasizes that students should not become high-profile corruptors whose morals are already damaged (Abrori, 2022).

In the field of aqidah moral studies, there are four objectives, namely:*First*,Islamic religious learning encourages students to believe in and love the Islamic faith;*Second*,Islamic learning encourages students to be truly confident and fear Allah SWT.*Third*,learning Islam encourages students to be grateful for the blessings of Allah SWT; and*Fourth*, Islamic religious learning fosters the formation of noble moral habits and good habits (Prastowo, 2015).

Here will be explained about KI and KD Islamic Religious Education material which is more focused on the Aqidah Akhlak. But before that, it must be known in advance about KI-1 to K-4. KI-1 is related to one's attitude towards God Almighty. KI-2 is related to self-character and social attitudes. KI-3 contains KD about knowledge of teaching materials, while KI-4 contains KD about presenting knowledge. KI-1, KI-2, and KI-4 or commonly called skills. In the following, KI and KD on moral principles related to anti-corruption education from SD-SMA/MI-MA (Lementary School to Senior High School) will be presented.

Table 1.1. KI (Core Competence) and KD (Basic Competence) Akidah Akhlak class IV of Even Semester

CORE COMPETENCIES	BASIC COMPETENCIES
1. Accept, carry out, and respect the teachings of the religion they adhere to.	1.1 Believing in the attributes of Allah SWT. through sentences <i>tayyibah</i> (<i>As-salwmu 'alaikum</i>)
	1.2 Believe in Allah SWT. have Asmaul Husna <i>as-Sahwm</i> ,and <i>al-Latrf</i> .
	1.3 Believing in the existence of prophets and messengers of Allah SWT.
	1.4 Living the etiquette values of visiting and making friends.
	1.5 Recognizing the dangers of hypocrisy.

1. Demonstrate honest, disciplined, responsible, courteous, caring and confident behavior in interacting with family, friends, teachers and neighbors.
- 2.1 Accustomed to say greetings according to the provisions, *yar'i*.
- 2.2 Familiarize yourself with positive behavior as an implementation of an understanding of the attributes of Allah SWT. contained in Asmaul Husnaas-*Salwm*, and *al-Latrf*.
- 2.3 Exemplifying the praiseworthy qualities of the prophets and messengers of Allah SWT.
- 2.4 Accustomed to being civilized in visiting and making friends in everyday life.
- 2.5 Avoid hypocrisy.
3. Understanding factual knowledge by observing and asking questions based on curiosity about himself, God's creatures and their activities, and objects that he finds at home, at school and at the playground.
- 3.1. Knowing sentence *staiyyibah (As-salwmu 'alaikum)*.
- 3.2. Knowing the attributes of Allah SWT contained in *al-Asmm al-ousnm (as-Salwm, and al-Latrf)*.
- 3.3. Explaining the names of the prophets, Messengers of Allah SWT. and Ulul Azmi, as well as the attributes of prophets and messengers.
- 3.4. Explain the etiquette of visiting and making friends in everyday life.
- 3.5. Explains the nature of hypocrisy, negative impact and how to avoid it.
4. Presenting factual knowledge in clear, systematic and logical language, in aesthetic works, in movements that reflect healthy children, and in actions that reflect the behavior of children of faith and noble character.
- 4.1. Demonstrate how to say greetings according to the rules, *yar'i*.
- 4.2. Say sentences *al-Asmm al-ousnm (as-Salwm, and al-Latrf)*.
- 4.3. Presenting a concept map of the names of prophets, messengers of Allah SWT. and Ulul Azmi, as well as the attributes of prophets and messengers.
- 4.4. Simulating visiting and making friends in everyday life.
- 4.5. Talking about the negative impact of hypocrisy.

The table above contains material regarding the characteristics of the Messenger of Allah, so one of the characteristics of the Prophet is about being honest. This is where students are taught how to be honest with fellow creatures of God as the teachings of the

Prophet Muhammad. Thus it can also be used to analyze Brunner's theory. Students are invited to think for a while about the prohibition of taking what is not their own, not being allowed to tell lies and not being able to cheat during tests. Here students are taught that such an attitude will lead to an action that violates the norm. Students will be a liar if he does not act honestly. The finally, students when they grow up will act dishonestly, even though they are very smart intellectually or cognitively. He will take and act corruptly against the money secured by him. Because his childhood was not taught about the nature of honesty, trustworthiness, and so forth.

Table 1.2. *Akidah and Akhlak* Class VIII Odd Semester

CORE COMPETENCIES	BASIC COMPETENCIES
1. Live and practice the teachings of the religion they adhere to	1.1. Appreciate the values of faith in the books of Allah swt. 1.2. Hold fast to the Qur'an as a guide to life
2. Living and practicing honest, disciplined, responsible, caring (mutual cooperation, cooperation, tolerance, peace) behavior, polite, responsive and pro-active and showing attitude as part of the solution to various problems in interacting effectively with the social environment and nature as well as in placing oneself as a reflection of the nation in world association	2.1. Showing behavior that reflects faith in the book of Allah swt 2.2. behave <i>tawakkal</i> , <i>ikhtiyyaar</i> , <i>shabar</i> , <i>syukur</i> and <i>qana'ah</i> according to the law 2.3. Get used to avoiding behavior <i>ananiah</i> , hopelessness, <i>ghadab</i> , and greedy.

3. Understand, apply, analyze factual, conceptual, procedural knowledge based on curiosity about science, technology, arts, culture, and humanities with insights into humanity, nationality, statehood, and civilization related to the causes of phenomena and events, and apply procedural knowledge in the field specific studies according to their talents and interests to solve problems
 - 3.1. Understand the meaning of believing in the books of Allah swt.
 - 3.2. Showing the proof/argument of the truth of the books of Allah swt
 - 3.3. Understanding the types, functions, and contents of the book of Allah swt
 - 3.4. Identify examples of faithful behavior in the books of Allah swt
 - 3.5. Understand its meaning and importancetawakkal, option, shabar, syukur andqana'ah
 - 3.6. Identify forms and examples of behavioritawakkal, option, shabar, syukur andqana'ah
 - 3.7. Understanding the wisdom of being commendable in oneself (tawakkal, ikhtiyyaar, shabar, syukur andqana'ah)
 - 3.8. Understand understandingananiah, hopeless,ghadab, greedy and arrogant
 - 3.9. Identify forms and examples of actionsananiah, hopeless,ghadab, greedy and arrogant
 - 3.10. Understanding the negative impact of despicable morals (ananiah, hopeless,ghadab, and greedy)
4. Processing, reasoning, and presenting in the realm of concrete and abstract realms related to the development of what they learn at school independently, and being able to use methods according to scientific principles
 - 4.1. Presenting data from various sources about the truth of Allah's books
 - 4.2. Practicing examples of commendable behavior on oneself (tawakkal, ikhtiyyaar, shabar, syukur andqana'ah)
 - 4.3. Simulating the consequences of reprehensible behavior in everyday life

In the table above, there is material on the nature of qana'ah which can be entered into the value of anti-corruption education. Just as Islamic religious education teaches about the nature of contentment which has an attitude of being willing to accept and feel satisfied with the results of the efforts and distance oneself from the feeling of dissatisfaction and feeling of lack. In this way, students are encouraged to always accept what they get. For example, teach students about accepting the results they get. If he studies really hard then he will get a good grade, but on the other hand if he studies half and half, he will get a half and half grade. With this kind of learning, students will learn to control themselves in the matter of corruption, where they always accept and do not feel less.

Table 1.2. KI and KD Aqidah Akhlak Class X Odd Semester

CORE COMPETENCIES	BASIC COMPETENCIES
1. Live and practice the teachings of the religion they adhere to	1.1. Believing in the perfection of Islamic faith 1.2. Believing in the teachings of monotheism in everyday life 1.3. Live Islamic morals and methods of quality improvement 1.4. Appreciate the value of commendable morals <i>(wisdom, iffah, syaja'ah and 'is)</i> 1.5. Showing an attitude of rejection of despicable morals <i>(hubbun-dun-ya, envy, arrogant)</i> 1.6. Appreciate the meaning of gratitude, <i>qana'ah</i> , <i>line</i> , and patient 1.7. Appreciate the manners to parents and teachers 1.8. Living the exemplary story of Prophet Yusuf as

<p>2. Living and practicing honest, disciplined, responsible, caring (mutual cooperation, cooperation, tolerance, peace) behavior, polite, responsive and pro-active and showing attitude as part of the solution to various problems in interacting effectively with the social environment and nature as well as in placing oneself as a reflection of the nation in world association</p>	<p>2.1. Have a strong faith in everyday life 2.2. Getting used to monotheism in everyday life 2.3. Accustomed to applying methods of improving the quality of morals in life 2.4. Getting used to commendable morals (<i>wisdom, iffah, syaja'aband'is</i>) in life 2.5. Avoidance of despicable morals (<i>hubbun-dun-ya, envy, arrogance, the way</i>) 2.6. used to be grateful,<i>qana'ah, rida</i>,and patience in life 2.7. Accustomed to being commendable to parents and teachers in everyday life 2.8. Emulating the main qualities of Prophet Yusuf a.s.</p>
<p>3. Understand, apply, analyze factual, conceptual, procedural knowledge based on curiosity about science, technology, arts, culture, and humanities with insights into humanity, nationality, statehood, and civilization related to the causes of phenomena and events, and apply procedural knowledge in the field specific studies according to their talents and interests to solve problems</p>	<p>3.1. Understand the Islamic creed and methods of quality improvement 3.2. Understanding the concept of monotheism in Islam 3.3. Understanding Islamic morals and methods of quality improvement 3.4. Analyzing commendable morals (<i>wisdom, iffah, syaja'aband'is</i>) 3.5. Analyzing the parents of despicable morals (<i>hubbun-dun-ya,</i></p>

	<p>envy, arrogance, the way)</p> <p>3.6. Understand the meaning of gratitude, <i>qana'ah</i>, <i>rida</i>, and patient</p> <p>3.7. Understand manners to parents and teachers</p> <p>3.8. Analyzing the story of the example of the Prophet Yusuf as.</p>
<p>4. Processing, reasoning, and presenting in the realm of concrete and abstract realms related to the development of what they learn at school independently, and being able to use methods according to scientific principles</p>	<p>4.1. Practicing methods of improving the quality of Islamic faith/aqidah</p> <p>4.2. Shows examples of monotheistic behavior in Islam</p> <p>4.3. Practicing methods of improving the quality of morals in Islam</p> <p>4.4. Practicing good moral examples (<i>wisdom</i>, <i>iffah</i>, <i>syaja'ah</i> and 'is)</p> <p>4.5. Showing examples of reprehensible behavior (<i>hubbundun-ya</i>, <i>envy</i>, <i>arrogant</i>)</p> <p>4.6. Demonstrate examples of grateful behavior, <i>qana'ah</i>, <i>rida</i>, and patient</p> <p>4.7. Simulating manners to parents and teachers</p> <p>4.8. Presenting a synopsis of the exemplary story of the Prophet Yusuf as.</p>

In the SMA (Senior High School) table there is material for huddunya, in which this material will be a disgraceful attitude. Attitudes that make actions deviate. That deviant action will damage morale and will become a bad personality. If there is already an

indication of a bad personality, motivation will arise that encourages to do things that are disgraceful or ugly. For example, he will try to act dishonestly and will take corrupt actions in carrying out or being given the task of carrying out a mandate.

From some of the presentations above, the presenter will provide a brief overview of the anti-corruption education meant here is an anti-corruption education program which is conceptually inserted into the KD of existing PAI subjects in the form of expanding the theme by using a contextual approach to anti-corruption learning, namely with the educational model integrative-inclusive anti-corruption in Islamic Religious Education. There are two models to participate in the corruption eradication and prevention movement, namely, *First*, the educational process must foster socio-normative awareness, build objective reasoning and develop a universal perspective on the individual. *Second*, education must lead to strategic seeding, namely the personal qualities of individuals who are consistent and solid in their social role engagement.

Incorporate anti-corruption material in the PAI curriculum at the elementary to high school levels as a concrete form of anti-corruption education. The goal is to instill anti-corruption understanding and behavior. This anti-corruption education is related to the teaching of human and moral values taught by religion. Religion strictly forbids corruption, because in Islam corruption is a form of betrayal. There are many verses in the Al-Qur'an which prohibit corrupt activities in any form, one of which is in the word of Allah QS. Al-Maidah: 42

سَمْعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّخْتِ.....

Meaning: "They are people who like to hear fake news, eat a lot of what is forbidden..."

In my opinion, using Thomas Lickona's theoretical analysis, the material for Islamic religious education contains how the first students were *moral knowing*, namely knowledge about morals (Lickona, 2013). Students are taught about the nature of trust, honesty, fairness, and so forth. Knowledge about the nature of honesty, fairness and so on must be possessed in order to know what honesty is. After *moral knowing*, The second step is by means *moral feeling* namely the feeling of morality. Here students are invited to feel what is already known about honesty, justice and so on. After that the last one with *moral action* namely moral actions / actions, where students are invited to take actions and what actions

have been obtained and experienced. He did traits that should not be done with acts of corruption in serving in the State structure (Francisca & Ajisuksmo, 2015).

Students can also be invited to tell the truth and act honestly as a starting point for the formation of the character of students. With this, students in the future will be less likely to commit acts of corruption. So anti-corruption education is very necessary to equip students in the future, but it is no less important that Islamic religious education appears in offering offers to prevent acts of corruption with the Islamic religion corridor.

CONCLUSION

From the description that has been described above, it can be concluded that anti-corruption education based on Ahlussunnah Wal Jama'ah is very urgent for students. So that students are able to make themselves as people who *crazy camel*. Islam views corruption as something that is forbidden, because goods are not his property, he is dishonest and he is also not trustworthy in carrying out his duties. The design of PAI learning based on anti-corruption education is by incorporating material that is already in KD and then developing it according to the stages of student development.

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