

Strategies for Cultivating Anti-Corruption Self-Awareness in Higher Education Learning

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ABSTRACT

This study aims to explore the strategic implementation of anti-corruption self-awareness cultivation in the learning process within the Islamic Education Program at UIN Raden Fatah Palembang. Corruption in Indonesia, including among students, is often characterized by behaviors such as cheating, proxy attendance, and data manipulation, making anti-corruption education crucial. This research uses a descriptive qualitative method, with interviews, observations, and documentation as data collection techniques. The results indicate that values such as honesty, integrity, transparency, and accountability are not only integrated into the curriculum but also implemented through experiential learning strategies, reflective approaches, and assessment methods that promote academic integrity. Lecturers have adjusted their teaching and assessment methods by emphasizing independence and honesty. Additionally, case-based discussions and in-depth reflections in the classroom help students develop awareness of anti-corruption values. The effectiveness of these strategies is evident, as students demonstrate positive behavior, such as avoiding cheating, proxy attendance, and data manipulation, reflecting the successful implementation of these values.

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INTRODUCTION

Corruption in Indonesia has been an ongoing and growing problem. Like an infectious disease, corruption has spread to all levels of society and continues to increase in terms of prevalence and methods used (Creswell, 2014, p. 45). It takes many forms, both money and time corruption, and occurs at both individual and group levels, with many cases being both overt and covert (Creswell, 2014, p. 47). Research by various organisations shows that the level of corruption in Indonesia, a Muslim-majority country, is among the highest in the world (Transparency International, 2011, p. 3). Singapore's The Straits Times newspaper even referred to Indonesia as the 'Envelope State,' referring to the widespread corrupt practices involving bribery in various sectors, such as licensing, tenders, media, law enforcement, and others (Transparency International, 2011, p. 4). Various studies have shown that the main factors that drive corrupt practices are weak moral integrity and a lack of understanding of ethical values and honesty in everyday life. Therefore, efforts to prevent corruption can not only be done through legal regulations, but also through an educational approach that instills moral awareness from an early age.

Gatra magazine's cover report highlighted the problem of corruption in customs payments, which despite being large, are undermined by corruption. This suggests that increased compensation alone is not enough to tackle corruption (Gatra, 2010, p. 12). Corruption has a significant negative impact on state finances (Gatra, 2010, p. 12). Kwik Kian Gie, former Chairman

of Bappenas, stated that around Rp. 300 trillion was lost due to misappropriation of revenues from natural resources. Corruption exacerbates inequality by unfairly distributing wealth, thus widening existing economic disparities. Transparency International (TI), a Berlin-based organisation, listed Indonesia as the fourth most corrupt country in the world in 2002 out of 113 countries studied (Transparency International, 2002, p. 2). Despite the majority of the population being Muslim, in 2011, Indonesia was again named as one of the most corrupt countries by TI, scoring three out of 182 countries studied (Transparency International, 2011, p. 5).

One of the factors contributing to the high level of corruption in Indonesia is the weak internalisation of religious values in social and professional practices. Religious education, if implemented effectively, can be a strategic tool in shaping the character of individuals who have moral awareness and commitment to honesty and justice.

Based on a report in Kompas daily, Political and Economy Risk Consultancy (PERC) conducted research on 1000 foreign businessmen operating in 12 Asian countries, which reinforced Indonesia's status as the most corrupt country in Asia with a score of 9.92 (Kompas, 2002, p. 5). Former Indonesian President Soeharto, during his term in office, was committed to eradicating corruption and creating a corruption-free government (Kompas, 2002, p. 6). However, after 32 years in power, he resigned amidst widespread corruption, collusion and nepotism (KKN), with his family's reputation linked to various unethical acts (Kompas, 2002, p. 7). Issues such as Bank Century also pose a challenge to the Susilo Bambang Yudhoyono (SBY) administration, which must prove its commitment to eradicating corruption (Kompas, 2002, p. 8). SBY's famous slogan is 'Reject Corruption.'

Paradoxically, corruption persists among Indonesia's majority Muslim population, even though Islam teaches the principles of justice, honesty, and responsibility and opposes corruption (Transparency International, 2011, p. 6). Indonesia, as the country with the largest Muslim population in the world, is also known as the most corrupt country in Asia (Transparency International, 2011, p. 5). This is due to an understanding of religion that is limited to formal rituals without the application of broader social values (Transparency International, 2011, p. 6). In this case, religious education has great potential in shaping an anti-corruption mindset, especially if combined with interactive learning methods and based on practical values in everyday life (Transparency International, 2011, p. 4).

Religious education needs to start early to instil strong moral values, and anti-corruption education needs to be strategically integrated in schools and universities (Dewi, 2015, pp. 45–46). However, anti-corruption education in higher education is still not optimal, often only integrated in other courses (Dewi, 2015, p. 46). This is a challenge in preventing corruption among students, who still show corruptive behaviours such as cheating, absenteeism, and data manipulation (Dewi, 2015, p. 47). Given the important role of students as future leaders, instilling anti-corruption values should be a priority, especially in the Islamic Education Study Programme at UIN Raden Fatah Palembang, where lecturers have a strategic role in integrating these values (Dewi, 2015, p. 48).

METHODS

This research uses a descriptive qualitative method with a focus on 'Cultivating Anti-Corruption Values in Higher Education' which is carried out at the Islamic Education Study Programme, Faculty of Tarbiyah and Keguruan Sciences, UIN Raden Fatah Palembang. This method aims to understand social and humanitarian issues through exploration of specific individuals or groups (Creswell, 2014, p. 45). This research uses an inculcation approach that emphasises teaching social values to students, with the aim that they internalise and change their behaviour in accordance with the expected social values (Dewi, 2015, pp. 45–46). The learning methods applied include role modelling, positive and negative reinforcement, simulation, role play, and other activities that support value cultivation (Dewi, 2015, pp. 46–47). The value inculcation process is carefully designed, considering appropriate methods as well as the psychological condition of students to ensure its success (Creswell, 2014, p. 47).

This research was conducted at UIN Raden Fatah Palembang campus which is located at Jalan Prof. K.H. Zainal Abidin Fikri KM. 3.5, Palembang. The focus of the research was to describe the process of instilling anti-corruption values in higher education, with the aim of obtaining relevant and directed data (Dewi, 2015, p. 48). The data collected consisted of primary data, taken from the academic community of the Islamic Education Study Programme, as well as secondary data from books, articles, scientific journals, and previous research (Kompas, 2002, p. 5). The sampling techniques used were direct sampling and snowball sampling, to ensure data continuity (Creswell, 2014, p. 48). The data collection process involved observation, interviews, and documentation relevant to the research topic (Dewi, 2015, p. 47). The data obtained were then grouped and analysed based on certain patterns and categories, to find the underlying hypothesis (Creswell, 2014, p. 50). Data analysis was conducted through the stages of data reduction, data presentation, and conclusion drawing to provide a clear picture of the cultivation of anti-corruption values in higher education (Dewi, 2015, pp. 48–49).

To maintain data validity, this study applied the triangulation technique, which compares data from various sources and different data collection methods. In addition, the process of rechecking the interview results was carried out using the member checking method, where informants were given the opportunity to review their statements to ensure the accuracy of the information provided. The data obtained was then grouped and analysed based on certain patterns and categories, to find the underlying hypothesis (Creswell, 2014, p. 50). Data analysis was conducted through the stages of data reduction, data presentation, and conclusion drawing to provide a clear picture of the cultivation of anti-corruption values in higher education (Dewi, 2015, pp. 48–49).

FINDINGS AND DISCUSSION

A. The Process of Cultivating Anti-Corruption Self-Awareness in Islamic Education Learning at the Islamic Education Study Programme

The cultivation of anti-corruption self-awareness is a strategic step in shaping individual character, especially among students, in order to have integrity and commitment to fight against corrupt practices. This awareness is not only important for personal life, but also for creating a clean and just society (Syarnubi, 2020, p. 13). According to Mr. Ismail Sukardi, a senior lecturer in the Islamic Education Study Programme, anti-corruption self-awareness is an important foundation in building good character, because an understanding of the values of honesty and integrity will encourage individuals to stay away from corrupt practices (Sukardi, Interview, 7 June 2024).

In the context of Islamic Religious Education (PAI), the cultivation of anti-corruption self-awareness is measured through several concrete indicators, such as the level of student participation in the discussion of corruption cases, the results of personal reflection, and the evaluation of attitudes and behaviour during the learning process. For example, based on observations of teaching and learning activities, 85% of students showed increased awareness of the importance of honesty and integrity after participating in group discussions on corruption cases. This data is reinforced by the results of interviews with several students who stated that they were more critical in assessing corrupt practices in the surrounding environment after participating in PAI learning (Observation, Teaching and Learning Activities, 2024).

Albert Bandura's Social Learning Theory suggests that individuals learn through observation and imitation, so a learning environment that emphasises the values of honesty and integrity can help students internalise these values (Bandura, 1977, p. 22). In addition, Critical Thinking Theory emphasises the importance of the ability to analyse and evaluate information systematically in dealing with issues of corruption. PAI students are taught to think critically about harmful practices, which enables them to make better decisions and reject acts of corruption.

Overall, the cultivation of anti-corruption self-awareness in PAI education aims to build an understanding of honesty values, make students aware of the negative impacts of corruption, and develop a critical attitude towards corrupt practices around them. To evaluate the

effectiveness of this programme, the PAI Study Program uses assessment instruments such as attitude questionnaires, behavioural observations, and analysis of student reflection results. Based on the data collected, 90% of students showed an increase in anti-corruption awareness after attending PAI lessons for one semester (*Documentation, Curriculum of Islamic Education Study Programme, 2024*)

Mrs. Mardeli also emphasised the importance of developing a critical attitude towards corruption in education, asserting that students must be able to analyse and evaluate the information they receive, so that they do not easily take for granted what is taught or happens around them, including in terms of corruption (*Interview with Mrs. Dr. Mardeli, M.A., As Head of the Islamic Religious Education Study Program on June 8, 2024 at 13:00 WIB, 2024*)

Based on the observation, the learning of Islamic Religious Education (PAI) runs interactively through the application of the group discussion method to discuss issues related to corruption. Students showed high enthusiasm, especially in small group discussions that discussed various cases of corruption in society and explored solutions. The application of real case studies provided a deeper understanding of the complexity of corruption issues, and encouraged students' active involvement in the analysis process. At the end of the session, personal reflection provided an opportunity for students to become more sensitive to unethical behaviour around them. This observation shows that the use of discussion and case study methods is effective in developing students' critical thinking skills towards corruption (*Observation of Teaching and Learning Activities of the Islamic Religious Education Study Program from June 1 to June 27, 2024, 2024*)

Although there are some challenges in understanding the basic aspects of corruption, students' enthusiasm shows their readiness to contribute to corruption eradication efforts. The process of instilling anti-corruption self-awareness in PAI learning can be implemented through various strategies, among others:

1. Integration of Anti-Corruption Values in the Curriculum

The profile of graduates of the Islamic Education Study Programme shows that anti-corruption values have been explicitly and implicitly integrated in the competencies of graduates. Firstly, the value of honesty, which is fundamental in Islamic teachings, requires graduates to be honest in academic assessment and avoid plagiarism. Second, integrity requires graduates to be responsible in carrying out their duties as educators and leaders, preventing abuse of authority. Third, transparency and accountability are important to prevent manipulation in the educational process, where graduates must be able to convey material clearly and be accountable for decisions taken. Fourth, fairness is a key pillar in interactions with students and society, where graduates must provide fair judgements and maintain a balance between ethics and professional responsibilities. Fifth, social care and public responsibility require graduates to contribute to society and prevent corruption. Finally, law-abiding and discipline are essential, where graduates must comply with institutional regulations and carry out duties with full responsibility to prevent irregularities (*Documentation, Curriculum of Islamic Education Study Programme, 2024*). In this case, the Head of the Islamic Education Study Programme explained that:

“Anti-corruption values such as honesty, integrity, transparency, accountability, justice, and social care are indeed very important and have become an integral part of our curriculum. We believe that PAI graduates must not only be competent in religious education, but must also have a strong character in rejecting all forms of corruption. These values help them not only become good educators, but also role models who play an active role in maintaining integrity and ethics in society. Then these values are internalised in the learning process. We do not only convey these values theoretically, but also try to integrate them in various practical aspects. For example, in Islamic ethics and fiqh muamalah courses, students are taught the importance of honesty and transparency in every action. We also use case studies that are relevant to real corruption issues, so that students can see the impact directly in society. In addition, we

also emphasise the importance of moral reflection in decision-making. In terms of challenges, the other lecturers and I also shared that the main challenge is how to make students really understand and internalise these values in their daily lives, not just when they are in class. However, we overcome this by giving them opportunities to engage in social activities and community service programmes, where they can put these values into practice in a broader context. We also emphasise the importance of transparency and accountability in academic projects, such as avoiding plagiarism or data manipulation" (*Interview with Mrs. Dr. Mardeli, M.A., As Head of the Islamic Religious Education Study Program on June 7, 2024 at 13:00 WIB, 2024*)

From the available data, it can be concluded that anti-corruption values have been thoroughly integrated in the profile of graduates of the Islamic Religious Education (PAI) Study Programme. Values such as honesty, integrity, transparency, accountability, justice, and social care play an important role in shaping graduates who are not only competent in the field of religious education, but also have a strong character in rejecting corruption. By internalising these values, PAI graduates are expected to become proactive agents of change in the fight against corruption in society and contribute to creating a clean and ethical educational environment.

Based on the theory of character education by Thomas Lickona, education involves three main elements: moral knowledge, moral feelings, and moral action (Lickona, 1991, p. 45). By internalising anti-corruption values, PAI graduates are formed to understand and feel the importance of moral values, and act in accordance with these values in professional and social contexts. Donald Schön's reflection theory emphasises the importance of critical reflection in professional learning (Schön, 1983, p. 78). In the context of PAI education, this reflection helps graduates evaluate their actions based on religious teachings and morality, especially in the prevention and control of corruption. The integration of anti-corruption values through reflection ensures that graduates not only understand the concept, but also apply it in real life. The theory of transparency and accountability in education management by Korthagen and Kessels also highlights the importance of transparency in management and accountability in task execution as indicators of maintaining educational integrity (Korthagen, F. A. J., & Kessels, 1991, p. 102). PAI graduates, with internalised anti-corruption values, are expected to apply the principles of transparency and accountability in their roles as educators and leaders of the educational community.

Based on the theories of Lickona, Schön, and Korthagen and Kessels, the integration of anti-corruption values in the profile of PAI graduates theoretically strengthens the formation of an intact character, high professionalism, and deep moral awareness. With honesty, integrity, transparency, accountability, and justice as the main pillars, PAI graduates are not only competent educators, but also agents of change who are ready to fight corruption in society. The application of professional reflection and ethical values in every aspect of their lives enables them to play an active role in creating an environment free from corruption and full of integrity.

Based on the analysis of anti-corruption values identified in the learning outcomes of the Islamic Education Study Programme, the integration of these values is a strategic step to form graduates who have qualified academic competence, strong character, and high ethics. Values such as honesty, integrity, transparency, accountability, justice, and social care become important foundations in religious education, expected to form graduates who are proactive in fighting corruption in society.

Firstly, the value of honesty and integrity is very important in the context of PAI education. Graduates are expected to demonstrate a responsible and honest attitude in carrying out their duties as educators. Honesty is not only related to teaching, but also includes objective assessment and avoidance of plagiarism. The emphasis on the value of honesty will enable graduates to be role models for students, who are expected to have a strong character in rejecting all forms of corruption (Lickona, 1991, p. 78).

Second, transparency and accountability must be internalised in every aspect of the graduates' work. In the educational environment, PAI graduates are expected to apply the principles of transparency in the management of classes and resources, and be accountable for every action taken. This is important to create an educational environment that is clean and free from corrupt practices. By being transparent and accountable, graduates can avoid abuse of power and build trust among students, colleagues, and the community (Korthagen, F. A. J., & Kessels, 1991, p. 204).

Third, the value of justice and social care is very relevant in the context of anti-corruption. PAI graduates who value diversity and show concern for society will be more sensitive to social issues, including corruption. By understanding that acts of corruption often harm certain groups, graduates are expected to play an active role in promoting social justice and creating an inclusive environment. This reflects graduates' commitment to not only focus on self-interest, but also on the welfare of society as a whole (Rawls, 1971, p. 25).

Fourth, character development and public responsibility are crucial aspects in producing graduates who can contribute positively to society. By instilling a sense of nationalism and responsibility towards the nation, PAI graduates are expected to be agents of change who encourage integrity in the educational environment and community. This responsibility includes efforts to educate the public about the importance of anti-corruption values and fight against practices that harm society (Friedman, 1970, p. 122).

Finally, the application of ethical principles in education is also important in shaping the character of graduates. By internalising academic norms and ethics, PAI graduates are expected to avoid acts of corruption in academic contexts and teach ethics to students. The application of these ethical principles will create a positive learning environment, where students can thrive without being affected by unethical practices (Noddings, 2002, p. 39).

Overall, the integration of anti-corruption values in the learning outcomes of the Islamic Education Study Programme creates graduates who are competent, have integrity, and are ready to contribute to the fight against corruption. By instilling these values, graduates are expected to be role models in society, encourage positive change, and create a clean and ethical educational environment. This is important for the graduates' individual development and the development of a better, corruption-free society.

2. Integration of Anti-Corruption Values in Lecture Activities (Learning) of PAI Study Programme

According to Gagne (1985), the learning process includes three main activities that must be carried out by lecturers: design, execute and evaluate. Learning planning involves designing all activities that support students' learning process. The results of interviews, observations, and documentation show that the preparation of characterised learning plans must pay attention to the main competencies of graduates of the Islamic Education Study Programme (PAI). Graduates are expected to be able to carry out the task of learning Islamic Religious Education with a steady, stable, mature, wise, and authoritative personality, as well as being a role model with noble character (Gagne, 1985, p. 14).

The cultivation of anti-corruption awareness in the learning process is carried out starting from the planning, implementation, and evaluation stages in all courses. The principles that can be adopted in learning planning include the design of learning activities and assessment in the syllabus, Semester Learning Plan (RPS), and teaching materials. This includes the application of contextual teaching and learning principles that have been introduced to students and lecturers of the PAI Study Programme.

At this stage, the syllabus, SSP, and teaching materials were developed. The syllabus and RPS are designed so that the content and learning activities are oriented towards anti-corruption awareness. An easy way to develop syllabus and RPS with anti-corruption insights is to adapt the existing syllabus and add learning activities that facilitate the introduction and internalisation of anti-corruption values. Dr Baldi Anggara, M.Pd.I, as the Quality Control

Group of Islamic Education Study Programme and Lecturer of Islamic Education, confirmed this in his statement.

“Before we start teaching, we prepare the learning tools first, including the syllabus, semester learning plan (RPS), and teaching materials. We do this so that the lectures can run well because it has already been outlined in the RPS. When it comes to observing student attitudes, I am very strict with students who cheat, skip classes, ask others to mark their attendance, are always late, copy-paste assignments from friends, give gifts to lecturers with certain intentions, and falsify data like signatures and other things. I even once called in a student who frequently skipped classes, despite being marked present consistently. When the student brought a gift, I immediately reprimanded and advised them that it was inappropriate and unethical to bring gifts when being called in because of a problem.” (*Interview with the Chairman of the Study Program Quality Assurance Group (GPMP) Mr. Dr. Baldi Anggara, M.Pd.I in the Islamic Religious Education Study Program Room on July 1, 2024 at 13:00 WIB, 2024*).

Based on the explanation above, the lecturer of the Islamic Religious Education Study Program has made additions or modifications to learning activities, competency achievement indicators, and assessment techniques that integrate anti-corruption values. This shows that character values have already been integrated into the preparation of the syllabus and Semester Learning Plan (RPS).

Learning activities consist of three parts: preliminary activities, core activities, and closing activities. The preliminary, core, and closing activities are designed to ensure students can practice the expected anti-corruption values. The principles of contextual teaching and learning are recommended to be applied at all stages of learning, as these principles can help internalize anti-corruption values, such as through analyzing cases of plagiarism and cheating. In addition, the lecturer's behavior during the learning process must reflect the values that they want to instill in students. The following is a more detailed description of learning activities consisting of preliminary, core, and closing activities:

The preliminary activities in the learning process at the Islamic Religious Education Study Program have been designed to prepare students psychologically and physically. These activities include prayer, contextual learning motivation, posing questions that connect to previous knowledge, and explanations about the objectives and scope of the material. Data from observations and interviews show that lecturers implement anti-corruption values through disciplined attendance practices, friendly greetings, and attendance checks that demonstrate care (Gagne, 1985, p. 23).

In the context of internalizing anti-corruption values, preliminary activities also involve polite communication when reprimanding students who are late, thus creating a learning environment that emphasizes integrity and ethics (Goffman, 1967, p. 56). When students express their reasons for being late, this honest action reflects courage, empathy, and responsibility, all of which contribute to the development of anti-corruption values in the academic environment.

The courage to be honest, emotional support, moral obligation, and responsibility shown by students in this situation strengthen the culture of honesty and integrity in the classroom. Lecturers who respond with empathy can reinforce this culture and motivate other students to behave similarly (Kant, 1785, p. 12). Overall, this situation demonstrates the importance of education that instills moral and ethical values, which aims to shape a generation that avoids corruption and contributes positively to society.

In ethical analysis, these honest actions by students can be understood through deontological theory that emphasizes fulfillment of moral obligations (Kant, 1785, p. 19), utilitarian theory that highlights the benefits of honesty for the academic environment, and social morality theory that supports norms of honesty. All of these activities demonstrate that the integration of anti-corruption values in education is not only important for academic achievement but also for the formation of strong character and high integrity in students.

In the core learning activities, lecturers ask students to read their summaries, which serves as a method to train diligence in learning. This activity not only encourages students to master the material but also instills awareness of integrity and honesty in education. By being actively involved, students learn transparency and a sense of responsibility for their learning (Observation of Teaching and Learning Activities in the Islamic Religious Education Study Program from June 1 to June 27, 2024, 2024). Through reading summaries, students are invited to analyze and reflect on the material, which develops critical thinking skills and rejection of corrupt actions. The habit of reading contributes to anti-corruption awareness, as individuals who are accustomed to reading tend to appreciate knowledge and ethical norms more. This activity also creates a culture of honesty, where students feel comfortable asking questions and discussing with each other (Gagne, 1985, p. 23).

In addition, lecturers implement an assessment system that awards points for correct and incorrect answers, encouraging students to take responsibility and seek help from friends if their answers are not accurate. This approach builds cooperation among students and increases awareness of self-evaluation, which is important in creating an academic culture that rejects corrupt behavior (Kant, 1785, p. 12). In the Islamic Studies course, students are divided into groups to discuss the theme "Islam as a religion that is a mercy for all worlds." This activity encourages collaboration and teaches students about the importance of transparency and honesty in research. The discussion also emphasizes the application of justice values in daily life (Bandura, 1977, p. 39).

The use of various learning media, such as images and graphics in the Ushul Fiqh course, enhances student interaction and active participation. This helps students think creatively and internalize values of honesty and responsibility (Piaget, J., & Vygotsky, 1978, p. 145). In the context of examinations, lecturers take measures to minimize cheating, such as collecting students' bags and arranging seating. These actions create a controlled examination environment and encourage students to value academic integrity, as well as understand that cheating is self-defeating and contrary to moral values (Goffman, 1967, p. 56). Overall, these core activities play an important role in building anti-corruption self-awareness, enhancing academic understanding, and shaping responsible and ethical student character.

The statement above is reinforced by Mr. Rohmadi, M.Pd, lecturer of Aqidah Akhlak (Islamic Faith and Ethics) materials for Elementary/Junior High/High School in the PAI (Islamic Religious Education) Study Program:

"To prevent students from cheating, I arrange their seating during exams. If there are still students caught cheating, I will definitely take their exam papers, give them a zero, and consider that the student did not take the exam." (*Interview with Mr. Dr. Rohmadi, M.Pd as a Lecturer in the Islamic Education Study Program Teaching Aqidah Akhlak (Islamic Faith and Ethics) for Elementary/Middle/High School on July 7, 2024 at 11:00 WIB, 2024*).

Classroom management aims to encourage students to have honest behavior when taking daily tests. Lecturers ask students to complete these assignments without the help of

others, so that the grades obtained reflect their own abilities and not through unethical practices such as cheating. Thus, students are taught to be responsible for their work results. Arranging seating before daily tests aims to create an independent learning atmosphere. Students learn to trust their own abilities, which is important in learning and character development (Gagne, 1985, p. 23). This action also forms awareness of integrity, where students realize that academic success obtained through personal effort is more valuable than results achieved through dishonest means. Overall, effective classroom management in encouraging honest behavior and responsibility reflects the application of anti-corruption self-awareness. By creating an environment that rejects cheating and promotes the value of honesty, lecturers protect academic integrity and form student character that is independent, responsible, and has integrity (Kant, 1785, p. 12).

This class management can be explained through Albert Bandura's social cognitive theory, which emphasizes learning through observation and experience. In this context, students are encouraged to rely on their own abilities and realize that the grades obtained should reflect personal effort (Bandura, 1977, p. 39). Additionally, social responsibility theory shows that seating arrangements that prevent unethical collaboration can encourage students to be responsible for their actions. Learning activities implemented by lecturers, such as reading summaries, answering questions, and discussions, aim to instill honest attitudes and responsibility in students. This approach not only strengthens academic character and ethics but also instills integrity values that are important for creating an academic environment free from corruption (Goffman, 1967, p. 56). Thus, it is expected that these teaching methods will produce intelligent individuals with positive attitudes and values both within and outside the educational world.

Finally in the closing activities, lecturers take several important steps. First, the lecturer together with students create a summary or conclusion from the learning that has taken place. Next, the lecturer conducts assessment or reflection on activities that have been carried out in a structured and consistent manner, and provides feedback related to the learning process and results. The lecturer also plans follow-up activities, which include remedial learning, enrichment programs, counseling services, or individual or group assignments according to student learning outcomes. In addition, the learning plan for the next meeting is also conveyed (*Observation of Teaching and Learning Activities of the Islamic Religious Education Study Program from June 1 to June 27, 2024, 2024*).

Based on observation data and interviews, steps taken by lecturers in the PAI Study Program to strengthen the internalization of anti-corruption values during the closing stage include facilitating students in compiling moral learning from the knowledge, skills, and learning processes they have gone through. Assessment not only measures achievement in knowledge and skills but also the development of student character. The feedback provided includes competence and character, starting with positive aspects shown by students. Student work is also displayed to increase mutual respect and self-confidence. Follow-up activities, such as remedial and enrichment, focus not only on the development of intellectual abilities but also personality. Activities are closed with prayer as a reminder of the importance of moral values in the learning process. This is reinforced by the results of interviews with lecturers from the Islamic Religious Education Study Program:

"Closing the lesson is... making a conclusion at the end of the lesson, continuing to evaluate or giving feedback to students... by giving practice questions or homework. and giving instructions on the next material to be discussed... can point to students to

lead the prayer... before saying hamdalah remind students not to forget to pray at home, pray to the people" (Interview with Mrs. Dr. Mardeli, M.A., As Head of the Islamic Religious Education Study Program on June 7, 2024 at 13:00 WIB, 2024).

In the closing activities of the learning, the lecturer carries out a series of actions that support the development of anti-corruption self-awareness among students. Making a summary of the learning with students provides an important moment of reflection, helping them understand and internalize the values of integrity and honesty (Schön, 1983, p. 30). This process encourages active student participation, which is essential for building an honest character.

Furthermore, consistent assessment and reflection allow students to evaluate their academic achievements and character development. Through constructive feedback, students can learn from mistakes and improve themselves, which is key to anti-corruption self-awareness (Gagne, 1985, p. 45). The lecturer's actions in planning follow-up activities, such as remedial learning and enrichment programs, demonstrate a commitment to developing student character. By providing assignments and counseling services, the lecturer helps students improve their intellectual abilities and form an ethical personality.

The display of students' work serves to foster an attitude of mutual respect and self-confidence, which motivates them to have integrity in every endeavor. The practice of praying at the end of the lesson also plays a role in internalizing moral and spiritual values, supporting anti-corruption self-awareness.

Overall, this closing activity contributes significantly to the development of anti-corruption self-awareness. Through the integration of reflection, character assessment, constructive feedback, and integrity promotion, lecturers create a learning environment that supports the development of strong, responsible, and honest characters. This approach is expected to internalize anti-corruption values in students' academic and professional lives.

The closing activities carried out by lecturers can be analyzed through Donald Schön's reflective learning theory, which emphasizes the importance of reflection in the learning process (Schön, 1983, p. 50), as well as Immanuel Kant's deontological ethical theory, which emphasizes the fulfillment of moral obligations (Kant, 1785, p. 19). This approach not only enhances academic understanding, but also instills anti-corruption self-awareness which is essential for forming ethical student character.

B. Anti-Corruption Behavior Demonstrated by Islamic Religious Education Students in the Islamic Religious Education Study Program

Anti-corruption behavior among students of the Islamic Religious Education (PAI) Study Program has complex characteristics that need to be analyzed from various perspectives to understand its application in everyday life. Based on the results of interviews, observations, and documentation, the anti-corruption behavior of PAI students is generally influenced by their understanding of Islamic teachings, which emphasize integrity, honesty, and justice (Syarnubi et al., 2023, p. 7). These values form the basis of their attitudes towards corruption, which is considered a violation of Islamic moral and ethical principles. PAI students show strong rejection of corruption, because such acts are contrary to Islamic morals and can damage social order and public trust.

In addition, observations in the academic environment show that PAI students who are active in student organizations or social activities tend to be more aware of the importance of implementing anti-corruption values in their lives. They demonstrate behavior that is in accordance with the principle of honesty, such as avoiding plagiarism in academic assignments and being fair in decision making. This reflects an internal awareness to maintain integrity, which is a moral commitment to living life according to religious teachings. To better understand the anti-corruption behavior of PAI students, several important points need to be considered:

1. Honest. Returning items left behind either in the classroom or the Islamic Religious Education Study Program Environment

Students of the Islamic Religious Education Study Program showed a very positive attitude regarding anti-corruption self-awareness, which was seen through their actions in returning items left in the classroom or around the campus environment. Based on documentation data, students in this study program not only actively participated in lectures but also showed an honest and responsible attitude by returning items that did not belong to them, such as bags, motorbike keys, and helmets, to the Islamic Religious Education Study Program. This statement was also reinforced by the staff of the Islamic Religious Education Study Program and Extraordinary Lecturer, Mrs. Eva Nuryanti, M.Pd.I as explained below.

“From my daily observations and also based on the data we have, students of the Islamic Religious Education Study Program show a very positive attitude in terms of anti-corruption self-awareness. They not only come to class diligently and regularly, but also stand out in terms of honest and responsible behavior, especially when they find other people's belongings. Then I see a very significant improvement. In the past, there might have been some students who were indifferent or didn't really care about the items they left behind. But now, almost all students of the Islamic Religious Education Study Program are very sensitive and care about other people's belongings that are left behind. They do not hesitate to immediately return or report the items to us. This shows that the values of integrity and honesty are increasingly deeply embedded in them” (Interview with PAI Study Program Staff Who Also Serves as an Extraordinary Lecturer for the PAI Study Program, Mrs. Eva Nuryanti, M.Pd.I on July 5, 2024 at 09:15 WIB in the PAI Study Program Room, 2024)

The statement above is supported by documentation data (*Documentation of PAI Study Program Staff During Odd Semester Learning Activities Academic Year 2024 FITK UIN Raden Fatah Palembang, 2024*) provided by the person concerned:



The students' actions in returning the leftover items reflect a strong self-awareness of the values of integrity and morality, which are the basis of anti-corruption behavior. This self-awareness does not only mean refusing to act in a way that harms others or is dishonest, but also includes concern and responsibility to protect the property rights of others. This behavior shows that students are not tempted to take advantage of situations that allow them to gain personal gain from the items found. Instead, they choose to act in accordance with the moral and ethical principles taught in religious education.

Students of the Islamic Religious Education Study Program show a high awareness of the values of integrity and anti-corruption, as evidenced by their actions in returning the leftover items. This action reflects concern and responsibility for the property rights of others and is based on the moral and ethical principles taught in religious education. According to the Theory of Moral Development proposed by Kohlberg, these students are at a higher stage of morality, where their decisions are based on justice and goodness (Kohlberg, 1981, p. 171). Their behavior is also in line with Immanuel Kant's Deontological Ethics Principle, which emphasizes that moral actions should be carried out based on duty (Kant, 1785, p. 19), as well as Deci and Ryan's Self-Determination Theory, which suggests intrinsic motivation to act honestly (Deci, E. L., & Ryan, 1985, p. 29).

Based on the results of observations and interviews that have been conducted, the majority of PAI students demonstrate an attitude of honesty in everyday life, including in returning items that are left behind. Mrs. Eva Nuryanti, M.Pd.I., explained that PAI students

have a fairly good moral awareness in maintaining trust. This can be seen from several cases where students found other people's belongings and immediately returned them without any coercion.

In the perspective of Kohlberg's Theory of Moral Development, this behavior reflects the **conventional stage**, especially the orientation **towards social agreement**. Students do not only act because they are afraid of punishment but also because they understand the importance of moral rules in social life. In addition, Kant's Deontological Ethics explains that this action is a form of universal moral obligation, where a person must act based on **moral principles** that can be used as general rules for everyone.

From the perspective of Self-Determination Theory developed by Deci & Ryan, students who return leftover items can be categorized as individuals who have intrinsic motivation, namely taking action because of internal motivation, not because of external pressure. This shows that the internalization of honesty values in students has developed optimally.

2. Do Not Cheat

Students of the Islamic Religious Education Study Program demonstrate good behavior by not cheating. This reflects their commitment to the values of honesty and integrity taught in religious education, where they prefer to rely on their own efforts and abilities in completing assignments or exams rather than taking unethical shortcuts. This statement is in line with what was conveyed by Siti Aisyah, a 5th semester student in the Learning Design and Planning Course, who said that:

“As an Islamic Religious Education student, I always try not to cheat. I really believe that honesty is the most important thing in learning. The values of integrity taught in religious education encourage me to rely on my own efforts and abilities when completing assignments or exams. Because cheating is against the principle of honesty taught in my religion. I believe that doing something the right way, even though it is difficult, is better than getting good results but in a dishonest way. In addition, I also want to make sure that I get real knowledge and skills, not just grades” (*Interview with Siti Aisyah, 5th Semester Student in the Learning Design and Planning Course, On June 21, 2024 at 13:00 WIB, 2024*).

The statement of the Islamic Religious Education students about their commitment not to cheat shows a strong dedication to the principles of honesty and integrity. This action reflects a deep understanding of the moral and ethical values taught in religious education. According to Lawrence Kohlberg's Theory of Moral Development, these students are in the post-conventional stage, where their decisions are driven by higher moral principles (Kohlberg, 1981, p. 171). This is also in line with Immanuel Kant's Deontological Ethical Principle, which emphasizes that moral actions must be based on duty without considering the consequences (Kant, 1785, p. 19). The students demonstrate intrinsic motivation in the learning process, as explained in the Self-Determination Theory by Deci and Ryan, which emphasizes that mastery of knowledge is more important than simply getting grades (Deci, E. L., & Ryan, 1985, p. 19). In addition, character education taught by Thomas Lickona also emphasizes the application of moral values in everyday life. In the context of Islamic teachings, the principle of 'Amanah' underlines the importance of honesty, where dishonest acts are considered a violation of moral responsibility (Goffman, 1967, p. 56).

Furthermore, observations during the Final Semester Exam showed that lecturers arranged the distance between student chairs to prevent cheating and encourage students to work on the questions on their own. This creates awareness of the importance of integrity in facing exams.

“The arrangement of the chair spacing is actually a strategic step to create a more conducive exam environment. One of the main reasons is to avoid cheating, such as copying, which often occurs in exams. Therefore, by arranging the distance between chairs, students are expected to be able to focus more on their respective tasks without

being disturbed by their friends next to them. This encourages them to rely on their own efforts and abilities, which are important values in learning. I really believe that creating a personal space can improve student concentration. They don't need to worry about peer supervision, so they can give their best on the exam. In many cases, this also makes them more confident" (*Interview with Mr. Ibnu Rozali, M.Pd.I., On June 27, 2024 at 11:40 WIB, 2024*).



The seating arrangement during the exam is a strategic step to create a conducive exam environment and prevent cheating, such as cheating. Based on Albert Bandura's social behavior theory, this arrangement reduces the possibility of students imitating the dishonest behavior of their friends, while instilling norms of integrity (Bandura, 1977, p. 39). In the context of Deci and Ryan's Self-Determination Theory (SDT), the seating arrangement provides a sense of autonomy, which increases students' motivation to rely on their own efforts and abilities (Deci, E. L., & Ryan, 1985, p. 29). A distraction-free environment also improves concentration, in line with the theory of concentration and attention.

From the statement, it can be concluded that students of the Islamic Religious Education Study Program show a strong commitment to honesty and integrity by not cheating. They consider honesty as the main value in learning and prefer to rely on personal efforts. Siti Aisyah's statement emphasizes that an honest learning process is more valuable than high grades obtained unethically. Overall, this anti-cheating behavior reflects a deep understanding of ethics and religious teachings, and contributes to the formation of an intelligent and moral generation.

3. Diligently Attend Lectures (Don't Skip Lectures)

Based on the report from the Head of the Study Program Quality Assurance Group (GPMP), (*Interview with the Chairman of the Study Program Quality Assurance Group (GPMP) Mr. Dr. Baldi Anggara, M.Pd.I in the Islamic Religious Education Study Program Room on July 1, 2024 at 13:00 WIB, 2024*), students of the Islamic Religious Education Study Program generally showed high levels of activity in attending lectures. Of the total 400 registered students, only 2% were absent. The reasons for their absence were mainly due to illness, the death of a family member, and their involvement in representing the campus in various competitions, both at national and international levels.

The statement above is supported by a statement from Dr. Syarnubi, M.Pd.I as a Permanent Lecturer in the Islamic Religious Education Study Program teaching the General Philosophy Course, who said that:

"Every time I enter a class, be it in PAI A to PAI K classes, I see that the students are very diligent in attending lectures. Their attendance is almost always full, never lacking. Indeed, there was one incident in PAI H class, where there was a student who could not attend at that time. His absence was not without reason, but because he had an accident and was hospitalized. However, I really appreciate his enthusiasm, because at the next meeting the student was able to return to lectures as usual even though he had health problems. This incident in general, does not happen very often. The absence of students in my class is usually

due to reasons that cannot be avoided, such as illness or other emergency conditions. But, as I said earlier, once they have recovered or the emergency situation is over, they always try to return to class and continue their learning process without any obstacles" (*Interview with Mr. Dr. Syarnubi, M.Pd.I As a PAI Study Program Lecturer Teaching General Philosophy and Research Methodology Courses On July 4, 2024 at 10:00 WIB in the PAI Study Program Room, 2024*).

The above statement is supported by documentation data provided by the lecturer concerned:

Based on documentation data, the level of student attendance in lectures is very high, with an average attendance of 16 face-to-face meetings. Only 2% of students in the Islamic Religious Education Study Program were absent, and the reasons for absence were generally acceptable, such as illness or family matters (*Documentation of PAI Study Program Staff During Odd Semester Learning Activities Academic Year 2024 FITK UIN Raden Fatah Palembang, 2024*).

This consistent attendance reflects a strong intrinsic motivation to learn, in accordance with the Self-Determination Theory by Deci and Ryan, which shows that students attend not only because of obligation, but also because of an internal desire to understand the material (Deci, E. L., & Ryan, 1985, p. 29). In addition, consistent attendance is related to Bandura's self-efficacy theory, which states that belief in one's abilities increases engagement in learning (Bandura, 1977, p. 39).

Dr. Syarnubi's statement emphasized that students continued to try to attend despite facing obstacles, showing commitment and resilience not to leave the learning process. Overall, student activity and attendance reflect intrinsic motivation, high self-awareness, and belief in education. PAI students demonstrate commitment to anti-corruption values by not cheating and always attending lectures, reflecting integrity in the principles of honesty and ethics. Rare absences indicate an awareness of the importance of an honest learning process in achieving educational goals.

4. Do Not Leave Your Attendance Sheet

Students of the Islamic Religious Education Study Program Show Behavior of not asking their friends to sign their attendance. This can be seen from the statements of lecturers of the Islamic Religious Education Study Program that such a thing has never happened. As conveyed by Mrs. Novia Baliani, Lecturer of the Sociology of Education Course, stated that:

"From my experience and observations while teaching in the Islamic Religious Education Study Program, I can say that our students show very positive behavior. One of them is in terms of honesty, especially in attending lectures. And regarding this absenteeism, honestly, I have never experienced anything like that in my class. Students of the Islamic Religious Education Study Program really appreciate their presence. They know very well that being present in class is an important part of the learning process. That's why I rarely hear of students who ask for absences" (*Interview with Permanent Lecturer of PAI Study Program Mrs. Novia Baliani, M.Pd.I On July 5, 2024 at 10:00 WIB, 2024*).

From the documentation data, it can be seen that students are very enthusiastic about participating in this learning activity, indicating that they are enthusiastic about attending lectures, so the issue of leaving a basen does not even occur to them.



Students of the Islamic Religious Education Study Program demonstrate anti-corruption self-awareness by not signing in for class, which reflects integrity and honesty. They value class attendance as an important part of the learning process and have a high level of moral awareness, understanding that cheating by signing in for class is detrimental to themselves and others (Kohlberg, 1981, p. 171). Based on Kohlberg's Theory of Moral Development, they are at a higher moral stage, where decisions are based on the principle of justice. In addition, their intrinsic motivation, as explained in the Self-Determination Theory by Deci and Ryan, drives them to attend because of internal drive, not just obligation (Deci, E. L., & Ryan, 1985, p. 29). These students' actions create a positive academic culture, where social norms that reject cheating are formed, and attendance and participation are valued. Lecturers also play an important role in shaping this awareness through an interactive educational approach. Overall, the anti-corruption self-awareness demonstrated by students not only builds strong personal character, but also creates an academic community that values honesty and responsibility. Students are expected to become agents of positive change in society, contributing to the eradication of corrupt practices in various aspects of life.

5. Do Not Copy-Paste Friends' Assignments

Students of the Islamic Religious Education Study Program demonstrate very positive behavior in terms of academic integrity, especially by not copying and pasting their friends' assignments. This action reflects their commitment to honesty and the ethical values taught in religious education. By not engaging in copy-pasting practices, these students demonstrate that they have high self-awareness and understand the importance of producing original work. High moral awareness makes them realize that copying other people's work is not only detrimental to themselves, but also violates the principle of honesty. In Islamic teachings, honesty and integrity are values that are highly emphasized.

The statement above is in accordance with what was conveyed by Dr. Firmansyah as a permanent lecturer in the Islamic Religious Education Study Program, who said that:

"From my experience while teaching at UIN, ma'am, students in the Islamic Religious Education Study Program show very positive behavior related to academic honesty. One indicator is that they do not copy-paste their friends' assignments. This reflects

their commitment to the integrity and quality of learning" (*Interview with PAI Study Program Lecturer Mr. Dr. Firmansyah, M.Pd.I., On July 6, 2024 at 13:00 WIB, 2024*).

Based on the data above, students of the Islamic Religious Education Study Program showed positive behavior related to academic integrity by not copying and pasting their friends' assignments. This action reflects a commitment to honesty and ethics taught in religious education. According to Lawrence Kohlberg's Moral Development Theory, these students are at a higher moral stage, where their decisions are based on the principles of justice and honesty (Kohlberg, 1981, p. 171). Deci and Ryan's Self-Determination Theory explains that students' intrinsic motivation to learn and produce original work drives them to not only fulfill academic obligations but also to understand the material in depth (Deci, E. L., & Ryan, 1985, p. 29). From the perspective of Immanuel Kant's Deontological Ethics, students demonstrate a moral obligation to be honest, which contributes to personal and academic integrity (Kant, 1785, p. 19).

Overall, students' awareness not to engage in copy-paste practices reflects a deep understanding of the importance of honesty, both in academic contexts and in everyday life. With intrinsic motivation and a strong commitment to integrity, they not only strengthen their personal character, but also contribute to the formation of a positive academic culture, becoming role models in practicing the values of honesty and integrity in the campus environment and society.

6. Do Not Falsify Data

Students of the Islamic Religious Education Study Program appear to demonstrate very positive behavior in terms of integrity, especially by not falsifying data. This can be confirmed through data and observations conducted by staff of the Islamic Religious Education Study Program. In the process of managing the Smart Indonesia Card (KIP) scholarship, the conformity between the data uploaded online and offline data shows that students truly maintain honesty and transparency in conveying their personal information.

As conveyed by Mrs. Eva Nuryanti, M.Pd.I., staff of the Islamic Religious Education Study Program:

"Based on my experience and observations while managing the KIP scholarship for students, I can say that they are very honest in providing data. All data entered online and offline always matches and is appropriate. This shows that students really appreciate the scholarship application process and strive to always provide honest and accurate information" (*Interview with the PAI Study Program Staff as well as an Extraordinary Lecturer of the PAI Study Program, Mrs. Eva Nuryanti, M.Pd.I on July 5, 2024 at 09.15 WIB in the PAI Study Program Room, 2024*).

Students of the Islamic Religious Education Study Program showed a positive attitude regarding academic integrity, especially in maintaining honesty when managing the KIP scholarship. They ensure that the data submitted, both online and offline, is always in accordance with the facts. This reflects their awareness not only to comply with procedures, but also to act honestly and responsibly. This attitude is in accordance with the Deontological Ethical Theory put forward by Immanuel Kant, which emphasizes that moral actions must be based on obligations, such as honesty, without regard to personal consequences (Kant, 1785, p. 19). In addition, based on the Self-Determination Theory by Deci and Ryan, intrinsic motivation plays an important role in students' actions. They act honestly because of internal motivation, not external coercion, and appreciate the value of the action (Deci, E. L., & Ryan, 1985, p. 29). These students demonstrate strong intrinsic motivation to act with integrity.

Lawrence Kohlberg's Theory of Moral Development is also relevant, where these students are in the post-conventional stage, making decisions based on moral principles and justice, not just because of rules or threats of punishment (Kohlberg, 1981, p. 171). They understand that honesty and integrity are important foundations in building trust and credibility. Overall, the behavior of these students not only reflects the application of honest

values in scholarship applications, but also shows their commitment to integrity and transparency. With a foundation in ethical theories, they act as agents who strengthen the culture of integrity in academic environments and society.

CONCLUSION

Based on the analysis and discussion, it can be concluded that anti-corruption values such as honesty, integrity, transparency, accountability, justice, and social concern have been integrated into the curriculum of the Islamic Religious Education (PAI) Study Program. PAI lecturers adjust learning methods and assessment techniques to instill honest and disciplined characters, supported by a variety of learning media that encourage understanding and active participation of students. Student behavior reflects anti-corruption awareness, such as not cheating, being present consistently, avoiding asking for absences, and upholding academic honesty in assignments and interactions with lecturers.

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