



Eduslamic: Jurnal Pendidikan Islam dan Keagamaan

Vol. 4 No.1 Maret-Agustus 2026

E-ISSN: 2988-6686

**Implementation of Anti Corruption Education in
Building Students' Self Integrity Through the Perspective of
Islamic Spiritual Values in the Subject of Moral Beliefs at
MAN 2 Sungai Penuh**

**Arifah Fadhila Istiqomah, Giska Wulandari, Dwiyantri Zahrani,
Jafar Ahmad, Muhammad Fadlan**

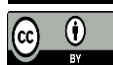
Institut Agama Islam Negeri Kerinci, Indonesia

Corresponding E-mail: arifa20fadhila@gmail.com

ABSTRACT

Anti-corruption education is an important effort to build student character amid rising moral challenges in schools. In Islamic education, spiritual values such as honesty (shiddiq), trust (amanah), and justice (adl) play a strategic role in shaping anti-corrupt behavior, yet implementation in schools often remains theoretical and insufficiently integrated with spiritual character formation. This study analyzes the implementation of anti-corruption education in building students' self-integrity through Islamic spiritual values in the Akidah Akhlak (Moral Beliefs) subject at MAN 2 Sungai Penuh, and its implications for student character. Using a qualitative field-research approach, data were collected through observation and semi-structured in-depth interviews with the madrasah head, an Akidah Akhlak teacher, and students, then analyzed through data reduction, presentation, and conclusion drawing, with validity tested through triangulation. Findings show that anti-corruption education is implemented by integrating Islamic spiritual values into learning, teacher exemplification, school religious culture, and habituation of honesty and trust, resulting in greater student honesty, responsibility, and spiritual awareness. The novelty of this research lies in linking anti-corruption education contextually with Islamic spiritual values within Akidah Akhlak learning, so it is internalized in behavior rather than merely understood cognitively, contributing theoretically and practically to future learning models for building students' integrity sustainably.

Keywords: *Anti-Corruption Education, Personal Integrity, Islamic Spiritual Values*



This work is licensed under Creative Commons Attribution License 4.0 CC-BY International license. DOI: 10.59548/jed.v4i1.690

Introduction

The religious-based school environment has great potential to internalize anti-corruption values because Islamic teachings explicitly reject corrupt behavior and support the formation of integrity character (Yuliani & Muslim, 2024). Madrasah education applies the principles of honesty, such as the enforcement of consequences and the prohibition of cheating, to build an honest student base (Harapan, 2017). In addition, the principles of honesty and fairness are learned through group assignments and deliberations in which all students participate in decision-making (Rochim & Muttaqien, 2025). Classroom activities show how teachers consistently emphasize the importance of honesty and fairness so that students not only understand these principles but also apply them in real life (Nur Syafaat et al., 2024). Students gain hands-on experience with these values through their internalization in daily life in the madrasah. Students are educated about religious principles through activities such as group discussions and deliberations (Zukifli Zel, 2025). The teacher's personal view further strengthens the idea that these principles should be applied in every aspect of everyone's life. This holistic approach helps ensure that anti-corruption education is not only theoretical, but actually shapes the attitudes and behaviors of students with integrity (Di et al., 2025)

The Islamic Religious Education (PAI) curriculum provides a strategic space to integrate anti-corruption education through value approaches, exemplary stories (*uswah*), and worship habits (Mujahid & Madum, 2025). Through the value approach, students are invited to understand the importance of honesty, trust, responsibility, and justice as the main foundation in social life (Siregar et al., 2025). These values can be directly linked to the dangers and impacts of corruption on individuals and nations (Puanandini et al., 2024). In addition, exemplary stories from prophets, companions, and Muslim figures can be used as moral inspiration in building anti-corruption character. (Hidayat, 2025). Teachers can exemplify the integrity of the Prophet Muhammad as a figure who is known to be honest and trustworthy since he was young. Worship habits such as prayer, fasting, and alms also play a role in forming spiritual awareness and self-control (Lubis et al., 2024). Through this habituation, students are trained to have a consistent moral commitment between beliefs and actions. Thus, the PAI curriculum has great potential to be an effective means of instilling an anti-corruption culture from an early age (Judrah et al., 2024)

Teachers in religious-based schools are morally positioned as *role models* for students in daily life. This position places teachers not only as material teachers, but also as role models in attitudes and behaviors (Anggraeni et al., 2021). The example of teachers in being honest, disciplined, and responsible is a concrete example that is easy for students to imitate (Anggraeni et al., 2021). In the context of anti-corruption education, simple behaviors such as not manipulating values, not abusing authority, and being fair are very meaningful forms of learning (Rois & Ginoga, 2026). Students tend to absorb grades more easily through real practice rather than just theoretical explanations in class (Lestari et al., 2025). Therefore, the habituation of anti-corruption attitudes can be built through a school culture that is transparent and has integrity (Nuruddin, 2024). A consistent school environment between teachers' words and actions will strengthen the internalization of moral values in students (Nurfadilah, 2025). Thus, the role of teachers as role models has a great opportunity in instilling and cultivating anti-corruption values in a sustainable manner (Rizki & Bambang Sumardjoko, 2023).

School religious culture such as congregational prayer, prayer habits, and moral studies can be effective means in building sustainable character evaluation (Putri et al., 2025). These activities instill the value of discipline and responsibility to students from an early age (Anggraeni et al., 2021). Congregational prayer trains order, togetherness, and a sense of social responsibility in carrying out obligations (Mutakhir et al., 2025). The habit of prayer forms spiritual awareness, perseverance, and a humble attitude that encourages students to always introspect themselves (Ahsanul Khaq, 2019). The study of morality provides a moral understanding that is relevant to daily life, including the importance of honesty, trust, and justice (Rahman et al., 2025). Through these routine activities, teachers can observe the development of students' attitudes directly and provide appropriate guidance (Munaamah et al., 2021). Character evaluation not only focuses on cognitive aspects, but also on the real behavior of students, so that the results are more comprehensive. In addition, the school's religious culture creates a positive and conducive learning environment, where moral and spiritual values can be habituated consistently (Ujiyanti & Hanif, 2025). This activity also fosters collective awareness among students to remind each other and uphold the value of kindness. With continuous strengthening, religious culture can be the foundation for the

formation of characters that are contextual, have integrity, and are able to be applied in real social life.

Islamic spiritual values such as trust, honesty, and fairness have been taught intensively in the learning process (Anas & M, 2024). The material is delivered through lessons, lectures, and religious activities at school (Aziz, 2025). However, the internalization of values has not been fully reflected in students' daily behavior (Madyarini & Wijayanti, 2025). Academic cheating practices such as cheating or dishonestly cooperating during exams are still found (Khoiri et al., 2025). In addition, a lack of discipline in obeying school rules also often occurs (Ratnasari & Arsana, 2013). This condition shows that there is a gap between cognitive understanding and the practice of values (Adil Sariman & Mujibur Rohman, 2026). Learning often stops at the theoretical aspect without strengthening consistent reflection and habituation (Aqmarina & Susilo, 2025). A more integrative strategy is needed so that the values of trust, honesty, and justice are truly realized in students' attitudes and actions. (Ramadania et al., 2025).

However, not all teachers have adequate understanding and pedagogical skills to relate Islamic spiritual values to concrete issues such as corruption in social life. Some teachers still view religious education as limited to the delivery of normative material that focuses on memorizing concepts and postulates (R, 2022). As a result, learning often does not touch the social realities that students face on a daily basis (Alwathani, 2025). In fact, corruption is a moral and social issue that is very relevant to be studied from the perspective of Islamic teachings (Al-Kavafi et al., 2025). Limited contextual insight makes it difficult for teachers to explain the relationship between the values of honesty, trust, and responsibility and anti-corruption practices. (Saipullah & Yusuf, 2025). In addition, the lack of professional training also affects teachers' ability to design applicable and reflective learning strategies. (Rohimat et al., 2025). This condition causes spiritual messages to not be fully internalized in students' attitudes and behaviors. Therefore, it is necessary to strengthen pedagogical competence and contextual understanding so that teachers are able to integrate Islamic spiritual values with social issues more effectively. Collaboration between teachers, parents, and the community is also important to strengthen the implementation of spiritual values in students' daily lives (Zain et al., 2024). With a holistic approach, religious learning can be an effective means to form

the character of students who are honest, responsible, and concerned about social justice.(Mukhlis, 2024).

Anti-corruption education based on Islamic spiritual values has not been systematically integrated into the formal curriculum in schools (Kesuma et al., 2025). Materials related to honesty, trust, and responsibility have indeed been taught, but have not been specifically designed as part of anti-corruption education (Anti et al., 2026). Discussions are often still general and normative without linking them to concrete social realities (Anggraini et al., 2025). As a result, students understand the concept of corruption as limited to religious definitions and prohibitions (Mualif, 2022). The learning approach also tends to be theoretical and does not touch the practical dimension of daily life. The evaluation carried out focuses more on the cognitive aspect than the formation of attitudes and behaviors. This condition shows the need for a more structured and contextual curriculum formulation (Marzukah, 2025). Systematic integration will help instill anti-corruption values in a deeper and more sustainable manner (Lazwardi et al., 2025).

The gap shows that without clear guidance, anti-corruption education based on Islamic spiritual values is difficult to implement consistently (Syaripudin et al., 2024). Teachers need support in the form of adequate training and learning resources to be able to integrate the values of trust, honesty, and fairness into daily learning (Rahmawati et al., 2025). Concrete evaluation indicators are also needed to systematically assess student behavior (Zahroh & Hilmiyati, 2024). Currently, evaluation is still normative and limited to cognitive aspects, so the practice of values has not been maximized (Candira et al., 2025). Structured learning strategies will help bridge theory and practice in anti-corruption education (Saipullah & Yusuf, 2025). Consistent application allows students to internalize moral values in real terms. Thus, anti-corruption education can form a character with integrity from an early age (Promotion & Local, 2026). This is important to prepare a generation that is able to reject corrupt practices and practice Islamic spiritual values in daily life.

The research is interested in researching anti-corruption education based on Islamic spiritual values because of the awareness of the importance of forming the character of students who are honest, trustworthy, fair, and with integrity from an early age. Although religious-based schools have emphasized moral values through the PAI curriculum and school culture, real-world practices on the ground still show gaps between students' understanding and everyday

behaviors, such as cheating, lack of discipline, or lack of consistency in applying the values of trust and justice.

In addition, some teachers still teach normatively and memorized, making it difficult to associate Islamic spiritual values with concrete social issues, including anti-corruption practices. The curriculum has also not been systematically designed for anti-corruption education, and the evaluation of students' character is still limited to the cognitive aspect, with no clear indicators to measure real behavior. This condition shows that anti-corruption education based on Islamic spiritual values has not been integrated consistently and applicatively, so research is needed to fill the gap.

From this gap, this research offers a new contribution in the form of a holistic and contextual, integrative model of anti-corruption education. Islamic spiritual values through the approach of values, exemplary stories (*uswah*), and habituation of worship, so that students not only understand but also practice moral values in real behavior. Teacher role model as a *role model* who guides students through real practices and school culture, Systematic and comprehensive character evaluation, assessing the internalization of values in student behavior, not just cognitive aspects and Collaboration between teachers, parents, and communities, to ensure spiritual values can be applied consistently in students' daily lives.

This research was carried out because of the importance of forming anti-corruption character in students through strengthening Islamic spiritual values from an early age. The phenomenon found shows that although the values of honesty, trust, and responsibility have been taught in the learning of Islamic Religious Education, their implementation in students' daily behavior is still not optimal. This condition shows that there is a gap between cognitive understanding and the practice of values in real life, so this research is important to be carried out as an effort to find a more contextual and applicable model of anti-corruption education in the madrasah environment.

This study aims to analyze the implementation of anti-corruption education in building students' self-integrity through the perspective of Islamic spiritual values in the subject of Moral Faith at MAN 2 Sungai Penuh and find out its implications on the formation of students' character. This research uses the theory of character education and the internalization of Islamic spiritual values which emphasizes habituation, example, and strengthening moral values in the learning process.

To obtain valid data, the researcher used source triangulation techniques and triangulation techniques through observation and interviews. Data analysis is carried out through the stages of data reduction, data presentation, and conclusion drawing so that the validity of the data can be tested systematically. Thus, this research not only makes a theoretical contribution to the development of anti-corruption education studies based on Islamic spiritual values, but also makes a practical contribution to religious-based schools in building the character of students who are honest, trustworthy, and with integrity in a sustainable manner.

Research Method

This research uses a qualitative approach with a descriptive type of *field research*. This approach is used to understand in depth the implementation of anti-corruption education in building students' self-integrity through the perspective of Islamic spiritual values in the subject of Moral Faith at MAN 2 Sungai Penuh. In this study, the researcher plays the role of the main instrument supported by observation guidelines, interview guidelines, and documentation.

The selection of informants was carried out purposively to ensure the accuracy of the data, which included madrasah leaders with the initials AS, teachers of the Akidah Akhlak subject with the initials BY, and student representatives with the initials RA and SN. The informant was chosen because he was considered to have relevant information and directly understood the implementation of anti-corruption education in the madrasah environment.

Data collection techniques were carried out through observation, interviews, and documentation. Observation was conducted directly in the field, in which the researcher recorded the learning process, teacher-student interaction, and student behavior related to the application of honesty, trust, and responsibility values in the school environment as they actually occurred, without treating the field notes as quoted material. Interviews were conducted using a semi-structured, in-depth interview format: the researcher followed a set of guiding questions while remaining flexible enough to probe emerging themes, allowing informants to elaborate freely and enabling the researcher to build rapport and obtain richer, more contextual information than a fully structured interview would allow. In-depth interviews were conducted with

the madrasah leader, the Akidah Akhlak teacher, and students to obtain information about the implementation of anti-corruption education and its impact on students' personal integrity.

Data analysis is carried out in stages through data reduction, data presentation, and conclusion drawn. At the data reduction stage, the researcher selects and focuses data that is relevant to the research objectives. Furthermore, the data is presented systematically in the form of a descriptive description so that it is easy to understand. The last stage is carried out by drawing conclusions based on research findings that have been thoroughly analyzed. To test the validity of the data, the researcher uses source triangulation and triangulation techniques by comparing the results of observations and interviews so that the data obtained is more valid and reliable.

Result and Discussion

A. Result

The results of the study show that the implementation of anti-corruption education at MAN 2 Sungai Penuh is carried out through the integration of Islamic spiritual values in the learning process of Akidah Akhlak and religious culture of the school. Values such as shiddiq (honesty), amanah (responsibility), and adl (justice) are instilled through learning activities, habituation of attitudes, teacher examples, and religious activities that are carried out regularly in the madrasah environment (Syahrizal et al., 2024).

Based on the results of observations, the Akidah Akhlak teacher not only conveys the material theoretically, but also relates it to the daily life of students. In the learning process, teachers provide examples of simple anti-corruption behavior, such as the importance of being honest, not cheating during exams, time discipline, and maintaining trust in carrying out school assignments. In addition, teachers also use the discussion method to invite students to understand the impact of dishonest behavior on themselves and the social environment.

The results of the interview with the teacher of the Akidah Akhlak subject with the initials BY show that the cultivation of anti-corruption values is carried out through a habituation and example approach. As BY explained, "Through the Love-Based Curriculum, we apply a humanistic approach grounded in affection and appreciation. In the Akidah Akhlak class, when a student is brave

enough to admit a mistake, we do not judge them right away. Instead, we give appreciation it could be praise or two thumbs up in front of their classmates. This is important to build their confidence that honesty is noble, so that honesty becomes embedded as part of their identity" (BY, interview, MAN 2 Sungai Penuh, April 20, 2026). Teachers try to instill an understanding that corrupt behavior is a form of moral deviance that is contrary to Islamic teachings. In learning, students are directed to understand that honesty and trust are not only social obligations, but also a form of responsibility to Allah SWT (Saadah et al., 2025).

Meanwhile, the results of interviews with madrasah leaders with the initials AS show that the school supports the implementation of anti-corruption education through various programs to build the school's character and religious culture. As AS put it, "Our main foundation is the restoration of fitrah. We instill religious values not merely as rote memorization, but as the primary asset for giving students an internal moral defense.

We want to build an inner awareness so that students avoid cheating out of fear of sin and a desire for Allah's pleasure, not merely out of fear of physical supervision. In addition, every Friday we hold a routine Yasin recitation as a form of spiritual literacy, which both improves students' Qur'an-reading competence and strengthens their inner conscience as a natural filter against dishonest intentions" (AS, interview, MAN 2 Sungai Penuh, April 20, 2026). This form of support is manifested through the habit of congregational prayers, routine religious activities, strengthening discipline, and the implementation of school rules that emphasize the importance of honesty and student responsibility.

The implementation of anti-corruption education based on Islamic spiritual values has a positive impact on the formation of students' self-integrity (Putra et al., 2025). Based on the results of observation, students began to show more disciplined, responsible, and honest behavior changes in daily activities in the school environment. The practice of cheating as exams begin to decrease and students look more independent in completing assignments.

The results of interviews with students with the initials RA show that learning Akidah Akhlak makes students better understand the importance of maintaining honesty in daily life. As RA shared, "We feel valued. In the past, making a mistake felt terrifying, but with the teachers' current approach, when we honestly admit our mistakes, we are talked to kindly. That makes us

reluctant to lie again" (RA, interview, MAN 2 Sungai Penuh, April 20, 2026). Students realize that dishonest behavior is not only detrimental to others, but also contrary to the religious values that have been learned.

In addition, students with the initials SN said that getting used to the value of trust at school helps students be more responsible for school assignments and rules. As SN put it, "Having CCTV makes us more aware of the need to always be orderly. But because we have already been taught honesty from the heart, over time, whether or not the CCTV is there, we still try to be honest" (SN, interview, MAN 2 Sungai Penuh, April 20, 2026). Spiritual awareness built through religious activities also encourages students to be more careful in acting and behaving (Muaini, 2025).

The results of the observation also show that the school has various character development programs that support the formation of students' anti-corruption attitudes, such as routine religious activities, discipline coaching, and strengthening school discipline. The program helps create an educational environment that supports the internalization of the values of honesty, trust, and responsibility.

Although the implementation of anti-corruption education has shown positive results, this study also found several obstacles in the implementation process. Based on the results of observations, some students still understand the value of anti-corruption as limited to learning theory and are not fully able to implement it consistently in daily life. The results of the interview with the Akidah Akhlak teacher show that one of the main obstacles is the limited understanding of students about the relationship between Islamic spiritual values and anti-corruption practices in social life. In addition, learning evaluation still focuses more on cognitive aspects than assessment of students' attitudes and behaviors.

The madrasah leader also explained that the formation of anti-corruption character requires a continuous process and support from various parties, including families and the community. Therefore, schools strive to strengthen cooperation between teachers, parents, and the school environment in shaping the character of students with integrity.

B. Discussion

The results of the study show that the implementation of anti-corruption education through the perspective of Islamic spiritual values has an important role in building students' self-integrity. The integration of the values of honesty,

trust, and responsibility in learning Akidah Akhlak helps students understand that anti-corruption behavior is not only related to social rules, but also related to moral and spiritual values (Wibawa et al., 2021).

The findings of this study show that teacher exemplary is an important factor in the process of internalizing anti-corruption values. Teachers not only function as conveyors of learning materials, but also as exemplary figures who provide real examples in discipline, honesty, and responsibility. This example helps students more easily understand and apply moral values in their daily lives. In addition, the school's religious culture also plays a role in strengthening the formation of students' character. Religious activities that are carried out regularly are able to build students' spiritual awareness and self-control, thereby encouraging the formation of more honest and responsible behavior (Handoko, 2023).

However, this study also shows that the implementation of anti-corruption education still faces several challenges, especially in the aspect of evaluating students' character. Learning assessments, which are still dominant in the cognitive aspect, cause the development of students' attitudes and behaviors to not be optimally measured. Therefore, a more comprehensive and character-oriented evaluation model is needed.

Overall, the implementation of anti-corruption education based on Islamic spiritual values in the subject of Moral Faith at MAN 2 Sungai Penuh shows that religious learning can be an effective means in shaping the character of students who are honest, trustworthy, disciplined, and responsible. With a contextual and sustainable approach, anti-corruption education can help build a generation that has self-integrity and is able to reject corrupt behavior in daily life (Nuruddin et al., 2024).

Conclusion

Based on the results of the research, the implementation of anti-corruption education through the perspective of Islamic spiritual values in the subject of Moral Faith at MAN 2 Sungai TFull is carried out through the integration of the values of honesty, trust, responsibility, and justice in the learning process and religious culture of the school. The implementation is realized through the example of teachers, habituation of positive attitudes, routine religious activities, strengthening discipline, and the implementation of school discipline that supports the formation of student character.

The results of the study show that anti-corruption education based on Islamic spiritual values has a positive impact on students' personal integrity. Students begin to show more honest, disciplined, responsible behavior, and have moral and spiritual awareness in their daily lives. Learning Akidah Akhlak not only helps students understand the concept of anti-corruption theoretically, but also encourages the internalization of these values in real behavior.

However, the implementation of anti-corruption education still faces several obstacles, such as students who understand the value of anti-corruption only in theory and learning evaluations that still focus more on cognitive aspects than attitude and behavior assessments. Therefore, it is necessary to strengthen character evaluation, improve teacher competence, and cooperate between schools, families, and the community so that anti-corruption education based on Islamic spiritual values can be applied more effectively and sustainably in building students' integrity.

Informant

AS. (Madrasah Head, MAN 2 Sungai Penuh). Interview, April 20, 2026.

BY. (Akidah Akhlak Teacher, MAN 2 Sungai Penuh). Interview, April 20, 2026.

RA. (Student, MAN 2 Sungai Penuh). Interview, April 20, 2026.

SN. (Student, MAN 2 Sungai Penuh). Interview, April 20, 2026.

References

- Adil Sariman, & Mujibur Rohman. (2026). Persepsi siswa terhadap nilai Pendidikan Agama Islam: Implikasinya bagi pembentukan moral dan spiritual di SMAN 8 Balikpapan. *Journal of Social Humanities and Education*, 1(3), 170–178. <https://doi.org/10.65310/2encxz51>
- Ahsanulhaq, M. (2019). Membentuk karakter religius peserta didik melalui metode pembiasaan. *Jurnal Prakarsa Paedagogia*, 2(1), 21–26. <https://doi.org/10.24176/jpp.v2i1.4312>
- Al-Kavafi, M. I., Baehaqi, J., & Rosyid, M. (2025). Urgensi perampasan aset dalam pemberantasan korupsi: Dalam perspektif hukum pidana Islam. *Jurnal USM Law Review*, 8(2), 952–977.
- Alwathani, M. (2025). Dilema guru Agama Islam antara tuntutan kurikulum dan realita sosial. *AN-NUR: Jurnal Pendidikan dan Pembelajaran*, 1(2), 128–141. <https://doi.org/10.65802/an-nur.v1i2.35>

- Anas, I., & M, I. (2024). Integrasi nilai-nilai Islam dalam kurikulum berbasis STEM di Sekolah Islam Terpadu. *Tadbiruna: Jurnal Manajemen Pendidikan Islam*, 4(1), 1–14. <https://doi.org/10.51192/almubin.v4i1>
- Anggraeni, C., Elan, E., & Mulyadi, S. (2021). Metode pembiasaan untuk menanamkan karakter disiplin dan tanggungjawab di RA Daarul Falaah Tasikmalaya. *Jurnal PAUD Agapedia*, 5(1), 100–109. <https://doi.org/10.17509/jpa.v5i1.39692>
- Anggraini, S. D., Amanda, Z. F. N., Rachman, R. F., & Lighnuma, F. J. (2025). Peran pendidikan anti korupsi dalam membentuk karakter mahasiswa berbasis nilai kejujuran dan etika akademik. *Jurnal Media Akademik*, 3(7), 1–14. <https://doi.org/10.62281/v3i7.2619>
- Aqmarina, D. N., & Susilo, M. J. (2025). Pengaruh penggunaan media interaktif terhadap hasil belajar siswa pada mata pelajaran Pendidikan Agama Islam. *Ta'lif: Jurnal Pendidikan dan Agama Islam*, 1(1), 39–53.
- Aziz, M. A. (2025). Efektivitas pembelajaran Pendidikan Agama Islam metode ceramah terhadap pembentukan moral luhur di SDN Mojotengah 1. *AL-Ikhtiar: Jurnal Studi Islam*, 2(3), 268–278. <https://doi.org/10.71242/95mbm447>
- Candira, D., Adekamisti, R., Harmi, H., Ifnaldi, I., & Ristianti, D. H. (2025). Evaluasi proses pembelajaran Pendidikan Agama Islam di Sekolah Menengah Pertama Negeri. *JlIP - Jurnal Ilmiah Ilmu Pendidikan*, 8(6), 5725–5733. <https://doi.org/10.54371/jiip.v8i6.7991>
- Di, D., Negeri, S. D., R, E. H., Siburian, E. B., Rumabutar, E. G., Agama, I., Negeri, K., Agama, I., & Negeri, K. (2025). [Judul artikel belum ada]. *Nama Jurnal*, 4(3), 5194–5210. (Catatan: Periksa kembali nama penulis dan judul asli entri ini)
- Handoko, Y. (2023). Disiplin dan nilai-nilai religius dalam membentuk perilaku tangguh dan tanggung jawab. *Indonesian Journal of Islamic Religious Education*, 1(2), 201–212. <https://doi.org/10.63243/32mpnt61>
- Harapan, E. M. (2017). Menanamkan nilai nilai kejujuran di dalam kegiatan madrasah berasrama (boarding school). *JMKSP: Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan*, 1(1), 325–343.
- Hidayat. (2025). Pentingnya Pendidikan Agama Islam dalam membentuk karakter generasi muda. *Jurnal Pendidikan Islam Indonesia*, 1(1), 15–21. <https://doi.org/10.63477/jupendia.v1i1.205>

- Judrah, M., Arjum, A., Haeruddin, H., & Mustabsyirah, M. (2024). Peran guru Pendidikan Agama Islam dalam membangun karakter peserta didik upaya penguatan moral. *Journal of Instructional and Development Researches*, 4(1), 25–37. <https://doi.org/10.53621/jider.v4i1.282>
- Kesuma, R. P., Sakinah, A., & Marsyanda, Z. N. (2025). Peran guru sebagai garda utama penerapan pendidikan anti korupsi di lingkungan sekolah. *Jurnal Multidisiplin Ilmu Akademik*, 2(2), 417–426.
- Khoiri, M., Arlian Raya, A., Rahmad, A., Perdana, S., Efendi, A., & Bin Ahmad, Z. (2025). Penerapan critical pedagogy dalam mengembangkan kesadaran sosial dan politik peserta didik melalui pendidikan ilmu sosial. *Jurnal Edukasi*, 13(1), 226–239. <https://doi.org/10.61672/judek.v13i1.2955>
- Lazwardi, D., Kawijaya, J., & Cromico, J. (2025). Manajemen kurikulum dalam pendidikan kontemporer: Sebuah kajian teoritis. *Al-Ikmal: Jurnal Pendidikan*, 4(1), 1–12. <https://doi.org/10.47902/al-ikmal.v4i1.372>
- Lestari, C. A., Nuraisyah, R. A., Hardana, S., & Irma, A. (2025). Etika pedagogik dalam kelas: Refleksi praktik guru di dunia nyata. *Jurnal Media Akademik*, 3(6), 1–14.
- Lubis, B. A., Nursalimah, & Sagala, A. H. (2024). Pembentukan karakter religius siswa melalui pembiasaan shalat berjamaah di SMA Muhammadiyah 10 Rantau Prapat. *MODELING: Jurnal Program Studi PGMI*, 11(4), 731–746.
- Madyarini, D. D., & Wijayanti, D. (2025). Internalisasi nilai-nilai karakter dalam proses pembelajaran IPS pada siswa sekolah dasar. *Jurnal Ilmiah Pendidik Indonesia*, 4(2), 146–158.
- Marzukah, B. (2025). Pengaruh pembelajaran akidah ahlak berbasis pengalaman terhadap perubahan sikap siswa dalam kehidupan sehari-hari. *Jurnal At-Ta'dib: Jurnal Pendidikan Agama Islam*, 5(1), 35–51. <https://ejurnal.iaiqh.ac.id/index.php/at-tadib/index>
- Muaini. (2025). Peran Pendidikan Agama Islam dalam membangun kecerdasan spiritual peserta didik di MTs Darul Ishlah Lendang Batah Lombok Tengah. *Jurnal AL-Muta'aliyah: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 5(1), 58–72. <https://doi.org/10.51700/mutaaliyah.v5i1.960>
- Mualif, M. (2022). Integrasi nilai-nilai antikorupsi dalam materi Pendidikan Agama Islam. *Misykat Al-Anwar: Jurnal Kajian Islam dan Masyarakat*, 5(2), 191–220. <https://doi.org/10.24853/ma.5.2.191-220>

- Mujahid, A., & Madum, M. (2025). Integrasi nilai-nilai Islam dalam pendidikan karakter siswa perspektif Pendidikan Agama Islam. *Journal of Islamic Education and Learning*, 5(1), 7–21.
- Mukhlis. (2024). Signifikansi dan kontribusi guru Pendidikan Agama Islam dalam pembentukan karakter siswa di lingkungan sekolah. *Integrated Education Journal*, 1(1), 28.
- Munaamah, M., Masitoh, S., & Setyowati, S. (2021). Peran guru dalam optimasi perkembangan sikap disiplin anak usia dini. *Jurnal Pendidikan Anak Usia Dini Undiksha*, 9(3), 355–364. <https://doi.org/10.23887/paud.v9i3.38329>
- Mutakhir, N. S., Abdullah, S., Saprin, S., & Yuspiani, Y. (2025). Kedudukan guru sebagai pendidik. *Jurnal Ilmiah Ecosystem*, 25(2), 296–307. <https://doi.org/10.35965/eco.v25i2.6707>
- Nur Syafaat, I., Muttaqin, A. I., & Shohib, M. (2024). Pesantren sebagai pusat transformasi integritas: Upaya preventif terhadap budaya korupsi di kalangan generasi muda. *Moderasi: Journal of Islamic Studies*, 4(2), 207–223. <https://doi.org/10.54471/moderasi.v4i2.75>
- Nurfadilah, U. (2025). Internalisasi nilai-nilai pendidikan akhlak dalam meningkatkan nilai spiritual dan sosial peserta didik di SDN Jayabakti 03 Cabangbungin. *Al-Ikhtiar: Jurnal Studi Islam*, 2(4), 425–538. <https://doi.org/10.71242/ds08sq35>
- Nuruddin, Fauzi, M. A. N., & Barory, C. (2024). Pendidikan anti korupsi: Konsep pendidikan karakter dan tantangannya. *Educatus: Jurnal Pendidikan*, 2(1), 19–26. <https://doi.org/10.69914/educatus.v2i1.8>
- Puanandini, D. A., Maharani, V. S., & Anasela, P. (2024). Korupsi sebagai kejahatan luar biasa: Analisis dampak dan upaya penegakan hukum. *Public Sphere: Jurnal Sosial Politik, Pemerintahan dan Hukum*, 3(3). <https://doi.org/10.59818/jps.v3i3.1173>
- Putra, A. N., Rahmat, R., Fitriyari, S., & Masyitoh, I. S. (2025). Pendidikan berbasis nilai untuk penguatan integritas dan antikorupsi siswa. *Journal of Civic Education*, 8(2), 77–86. <https://doi.org/10.24036/jce.v8i2.1132>
- Putri, N. S., Setiawan, H. R., & Pohan, S. (2025). Strategi guru Aqidah Akhlak dalam mengembangkan karakter religius siswa. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 7(2), 765–774. <https://doi.org/10.37364/jireh.v7i2.604>

- Rahman, N. L., Riyanto, P. D., & Mahbubi, M. (2025). Akhlak mulia sebagai cerminan iman: Kajian materi Aqidah Akhlak kelas 10. *Jurnal Ilmiah Literasi Indonesia*, 1(1), 7–16.
- Rahmawati, H., Tanjung, K., & Gusmanelli. (2025). Integrasi nilai-nilai Islam dalam kurikulum sekolah modern. *Jurnal Kajian Pendidikan*, 1(1), 14.
- Ramadania, I. S., Wahyuni, R. S., & Gusmaneli. (2025). Integrasi nilai-nilai Islam dalam dunia pendidikan: Menjawab tantangan, merancang strategi. *Journal of Religion and Social Community*, 1(4), 169–174. <https://doi.org/10.62379/jrsc.v1i4>
- Ratnasari, D., & Arsana, I. M. (2013). Penanaman sikap sopan santun sebagai pendidikan moral kepada siswa melalui tata tertib di SMK PGRI 2 Kertosono. *Kajian Moral dan Kewarganegaraan*, 2(1), 334–348.
- Rizki, W. P., & Sumardjoko, B. (2023). Peran guru PPKn dalam menanamkan nilai-nilai anti korupsi pada peserta didik di Sekolah Menengah Atas. *Wahana Didaktika: Jurnal Ilmu Kependidikan*, 21(3), 559–573. <https://doi.org/10.31851/wahanadidaktika.v21i3.11339>
- Rochim, A. N., & Muttaqien, M. I. (2025). Keadilan, amanah, dan musyawarah: Integrasi nilai kepemimpinan Islam dalam manajemen pendidikan modern. *Jurnal Visi Manajemen*, 11(2), 1–12. <https://doi.org/10.56910/jvm.v11i2.513>
- Rohimat, J., Kamil, M., & Saripah, I. (2025). Dampak model pelatihan partisipatif berbasis komunitas belajar terhadap kinerja guru SMAN 1 Gunungsindur. *Jurnal Ilmiah Global Education*, 6(2), 1018–1034. <https://doi.org/10.55681/jige.v6i2.3722>
- Rois, H., & Ginoga, M. A. (2026). Integrasi pendidikan humanistik dan anti korupsi dalam konteks Pendidikan Islam. *Jurnal Rayah Al-Islam*, 10(1), 77–94. <https://doi.org/10.37274/rais.v10i1.156>
- Saadah, A., Sudrajat, A. R., Masti, I., Azzahwa, Y. W., Hamidah, M., & Fajrussalam, H. (2025). Pengaruh budaya konsumtif sebagai pemicu tindak korupsi dalam perspektif ekonomi Islam. *Al-Mabsut: Jurnal Studi Islam dan Sosial*, 19(1), 151–158. <https://doi.org/10.56997/almabsut.v19i1.2110>
- Saipullah, & Yusuf, M. (2025). Strategy for instilling anti-corruption values from an early age at NU elementary schools in Metro City. *International Journal on Advanced Science, Education, and Religion*, 8(3). <https://doi.org/10.33648/ijoaser.v8i3.1369>

- Siregar, H. Y., Akbar, F., Harahap, A. P., & Nazmi, K. (2025). Hadis sebagai pilar deradikalisasi di Indonesia: Analisis kurikulum Pendidikan Islam. *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 19(1), 621–632. <https://doi.org/10.35931/aq.v19i1.4399>
- Syahrizal, Yatim, Y., & Putri, F. R. (2024). Penanaman nilai-nilai pendidikan anti korupsi sejak dini dalam perspektif Islam. *Wawasan Nusantara: Jurnal Kajian Pendidikan, Politik, Sosial, dan Hukum*, 1(2), 40–46. <https://ejournal.upgrisba.ac.id/index.php/wawasan-nusantara/article/view/8684>
- Syaripudin, E. I., Gaussian, G., Furkony, D. K., Burhanudin, U., & Munawaroh, A. F. (2024). Penguatan budaya anti korupsi dalam rangka meningkatkan pemberdayaan ekonomi umat. *Jurnal Manajemen dan Bisnis*, 3(2), 52–68. <https://doi.org/10.36490/jmdb.v3i2.1476>
- Ujiyanti, L. N., & Hanif, M. (2025). Evaluasi aspek afektif, kognitif, psikomotorik dalam pembelajaran Pendidikan Agama Islam: Di SMP Negeri 3 Kedungbanteng. *IQRO: Journal of Islamic Education*, 8(1), 319–331. <https://doi.org/10.24256/igro.v8i1.7026>
- Wibawa, D. S., Agustian, M., & Warmiyati, M. T. (2021). Pendidikan anti korupsi sebagai tindakan preventif perilaku koruptif. *Muqoddima Jurnal Pemikiran dan Riset Sosiologi*, 2(1), 1–18. <https://doi.org/10.47776/MJPRS.002.01.01>
- Yuliani, N., & Muslim, A. (2024). Integrasi kebijakan pendidikan antikorupsi dengan kebijakan pendidikan karakter. *Publikauma: Jurnal Administrasi Publik Universitas Medan Area*, 12(2), 143–155. <https://doi.org/10.31289/publika.v12i2.12291>
- Zahroh, F. L., & Hilmiyati, F. (2024). Indikator keberhasilan dalam evaluasi program pendidikan. *Edu Cendikia: Jurnal Ilmiah Kependidikan*, 4(3), 1052–1062. <https://doi.org/10.47709/educendikia.v4i03.5049>
- Zain, A., Mustain, Z., & Rokim. (2024). Penguatan nilai-nilai spiritual dan moralitas di era digital melalui Pendidikan Agama Islam. *JEMARI: Jurnal Edukasi Madrasah Ibtidaiyah*, 6(2), 94–103. <https://doi.org/10.30599/jemari.v6i2>
- Zukifli Zel, R. (2025). Peningkatan pemahaman siswa tentang pentingnya musyawarah dalam Islam melalui metode diskusi kelompok pada mata pelajaran PAI di UPT SMPN 1 Batang Kapas. *JURNAL Studi Tindakan Edukatif (JSTE)*, 1(3), 756–761.