



Recoms: Jurnal Penelitian dan Pengabdian

Vol. 3 No.1 Januari-Juni 2026

E-ISSN: 3048-202X

The Role of Islamic Religious Education in Responding to the Moral Crisis: Internalizing the Value of Trust and Honesty as an Anti-Corruption Effort

**Reka Annisa Sahera, Jafar Ahmad, Najmi Sarah, RZ,
Muhammad Khairi, Muhammad Fadlan**

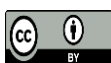
Institut Agama Islam Negeri Kerinci, Indonesia

Corresponding E-mail: rekaannisa16@gmail.com

ABSTRACT

This research aims to examine the role of Islamic Religious Education (PAI) in addressing moral crises by internalizing the values of trust and honesty as an anti-corruption effort. The background of this research is the limited application of moral values in students' lives and the lack of optimal integration of anti-corruption education into PAI learning. This research uses a qualitative approach with a literature review type that focuses on the analysis of previous research in the form of journals and scientific articles in the last five years. Data collection techniques are carried out through documentation studies, while data analysis uses descriptive techniques by studying, grouping, and interpreting findings from various studies. The results of the study show that PAI has a strategic role in instilling the value of trust and honesty, but its implementation still faces obstacles such as learning approaches that tend to be theoretical, a lack of habituation, and the systematic integration of anti-corruption education in the curriculum. Therefore, it is necessary to strengthen a more contextual and sustainable learning strategy so that these values can be internalized in real life in students' lives.

Keywords: *Islamic Religious Education, Honesty, Anti-Corruption*



This work is licensed under Creative Commons Attribution License 4.0 CC-BY International license. DOI: 10.59548/rc.v3i1.680

Introduction

From an Islamic perspective, corruption is an act that is expressly contrary to the principles of justice ('adl) and trust (Rois & Ginoga, 2026). Islamic education plays an important role in shaping the integrity of the younger generation. The values of honesty, justice, trust, and responsibility are the moral basis for rejecting corruption and building character with integrity. (Riza, 2024). The biggest challenge in the formation of anti-corruption character is the existence of a permissive culture in society that sometimes considers the practice of cheating as commonplace. (Pendidikan & Islam, 2025) The strategic education approach to implementing PAK is a formal, structured approach, with elementary, junior high, high school, and tertiary levels. (Yuliani & Muslim, 2024). Anti-corruption education through education is considered more effective because education is a process of forming and changing a person's mental attitude. (Cahyani et al., 2024). Educators who integrate anti-corruption values in schools can increase students' moral awareness and sensitivity to dishonesty. (Muhammad et al., 2024). Indonesia is heading towards the peak of world civilization, so character education is very important. Only a nation with strong character is able to face global challenges and fight entrenched corruption. (Muhammad et al., 2024). Eradication of corruption needs to be made a top priority that is carried out in a planned and sustainable manner by all elements of society, including in the university environment. (Stevani Oktavia, Ade Irma Ardinur, 2025). In an Islamic perspective, corruption is contrary to the values of justice and trust, so education plays an important role in instilling honesty and responsibility. However, permissive culture is still a challenge, so anti-corruption education needs to be applied in a structured manner so that these values are truly embedded in the younger generation.

Anti-corruption education in PAI learning emphasizes the understanding of religious teachings that are integrated with anti-corruption values. (Sinulingga et al., 2023). Islamic religious education is believed to play an important role in shaping the anti-corruption character in the younger generation. (Kurniawan, 2025). Islamic Religious Education (PAI) has a very strong foundation of values in shaping the character of students, especially in efforts to prevent corruption from an early age. (Nurhanudin et al., 2025). It is important to teach anti-corruption education to students so that they have a strong value base, so that they avoid corrupt practices in the future. (Kurniawan, 2025). Corruption in education is influenced by political favoritism, lack of openness, and a deep-

rooted, unethical culture. (Basiroh et al., 2025). Pendidikan harus membentuk kesadaran sosial, penalaran objektif, dan tanggung jawab moral-spiritual berbasis nilai keagamaan untuk mendorong perilaku antikorupsi (Hilmin Hilmin & Dwi Noviani, 2023). Anti-corruption education is an important effort to prevent corruption in the future. (Kurniawan, 2025). Anti-corruption education in PAI learning emphasizes the understanding of religious teachings that are integrated with the values of honesty and responsibility, because PAI has a strong foundation in forming anti-corruption characters from an early age. This is important considering that corrupt practices are also influenced by unethical culture and lack of transparency, so education needs to build moral, social, and spiritual awareness so that students have strong values to reject corrupt behavior in the future.

In Indonesia, the eradication of corruption is carried out through laws and policies, as well as strengthened through the Independent Curriculum, which encourages the cultivation of the values of honesty, responsibility, and integrity in learning. (Kholid et al., 2025). Islamic Religious Education (PAI) teachers play a strategic role in instilling anti-corruption values sourced from Islamic teachings. (Kamil et al., 2025). This integration is not only through formal teaching materials, but also through real practices such as school culture, religious activities, and learning projects that sustainably instill integrity. (Nuraisyah, 2024). The action includes anti-corruption suggestion boxes, honest canteen supervision, and digital campaigns, supported by cross-disciplinary teams through curriculum design and character learning, then strengthened by mentoring and the formation of School Integrity Ambassadors (Eko Handoyo, Wasino, 2025), (Kurniawanto, 2025).

Many schools have successfully implemented this integration and have shown improved student behavior and achievement (Nelma Elpayuni, Tin Amalia Fitri, 2024). In Indonesia, the eradication of corruption is also strengthened through education, especially through the Independent Curriculum, which instills the values of honesty and integrity. PAI teachers play an important role in integrating these values through learning and real practice in schools, supported by programs such as the Honest Canteen and Integrity Ambassadors, which have been proven to be able to improve student behavior and achievement.

Religious teachers play a role in instilling honesty, responsibility, and integrity, both through learning and example. (Nurhabibi & Dkk, 2024). Islamic

Religious Education (PAI) teachers have a very strategic position in instilling anti-corruption values because they not only play a role as material presenters, but also as role models that directly show honest and trustworthy behavior in daily life, so that students can imitate and internalize these values in real life; This is in line with various studies that affirm that teacher role models are the key to building integrity characters, especially through the integration of the values of honesty, responsibility, and trust in contextual and sustainable PAI learning. (Hafis et al., 2025), (Rohani & Arifin, 2025), (Sangka et al., 2025), (Nurhanudin et al., 2025), (Kesuma et al., 2025), (Yuliani & Muslim, 2024). Religious teachers play an important role in instilling honesty, responsibility, and integrity, both through learning and example, so that these values are easier to apply in daily life.

Contextual approaches, *problem-based learning*, and value habituation strengthen internalization because they connect the material to the real experiences of learners (Arisinah, Renita, Tohariah, Kartini Asmaul Husna, 2023). Meanwhile, the application of *problem-based learning* encourages students to think critically and be directly involved in solving problems that are close to social life, so that the values learned are not only understood, but also reflected on more deeply (Lestari et al., 2025).

On the other hand, habituating values accompanied by example in learning strengthens character formation because it is done repeatedly and consistently in daily life (Ainil Yaqinah, 2025). In addition, various studies show that the internalization of values becomes more effective when integrated into various subjects and supported by systematically planned character education management (Ahmad Farid, 2021).

In addition, strengthening the internalization of values can also be done through thematic and integrative approaches that do not separate cognitive and affective aspects. (Fauyan & Wati, 2021). In fact, the application of project-based learning models and hands-on experience also makes an important contribution to instilling value because it involves the active participation of students in real situations. (Kuliah Moderasi Beragama Ma et al., 2024). So, overall, the combination of these approaches is a relevant and effective strategy in internalizing values in a sustainable manner in students. (Fitri Kurniawati & Peni Susapti, 2025). Contextual approaches, problem-based learning, and value habituation make internalization stronger because it relates material to students' real experiences, encourage critical thinking, and build character

through consistent practice. Cross-subject integration, thematic approaches, and project-based learning also reinforce this process, so that values are not only understood but actually applied in everyday life.

PAI learning is effective in instilling character values and is getting stronger with the support of digital technology, although it is still constrained by infrastructure, digital literacy, and the influence of social media (Fahroji, 2025), (Samsudin et al., 2025), (Fahmi et al., 2022), (Maulana et al., 2025). One of the causes of students' low understanding and interest in the concept of trust and honesty is that learning methods are less interesting and tend to be theoretical, so it is easy to cause boredom, especially when literacy skills are still limited, and the availability of learning resources is inadequate. (Sari, Selly Mayang, 2025), (Thoriq Al-Ziyad Hasan & Ramli, 2023), (Maulida & Suprpto, 2025), (Hikdawati et al., 2024).

PAI learning is quite effective in instilling character values and is getting stronger with the support of digital technology, although it is still constrained by infrastructure, digital literacy, and the influence of social media. On the other hand, students' low understanding and interest in the value of trust and honesty are also influenced by learning methods that are less interesting and tend to be theoretical, so that it is easy to cause boredom, especially if literacy skills and the availability of learning resources are still limited.

Although the value of trust and honesty has been taught in the learning of Islamic Religious Education, in practice, many students have not been able to apply it in their daily lives, including in anti-corruption attitudes. which shows that there is a distance between understanding and behavior, because it is not enough to instill value only through material, but it needs habituation, example, and environmental support to be truly inherent; (Novir & Muh Sholeh, 2025), (Kamaludin & Rizal, 2025), (Amanah et al., 2023), (Rahmat, 2024), (Marlina et al., 2024), (Abdulloh, 2024). Although the values of trust and honesty have been taught in PAI learning, in practice, many students have not been able to apply them in their daily lives, including in anti-corruption attitudes, which shows that there is a distance between understanding and behavior because it is not enough to instill values only through materials, but also needs habituation, example, and environmental support to be truly attached.

Anti-corruption material in PAI learning in many schools is still not systematically compiled in the curriculum, so it is often not really the focus in strengthening character education. In addition, the application of anti-

corruption values in PAI is still often carried out incidentally and has not been planned continuously in learning. (Rohani & Arifin, 2025). The integration of anti-corruption education with character education has also not been fully a priority that is carried out optimally at the school level. In practice, anti-corruption education is still often seen as a complement, not yet a core part of learning PAI values. (Yuliani & Muslim, 2024).

Conceptually, anti-corruption values such as honesty and trust are in line with the teachings of PAI, but have not been fully designed systematically in learning. (Nurhanudin et al., 2025). Conceptually, anti-corruption values such as honesty and trust are in line with the teachings of PAI, but have not been fully designed systematically in learning. Efforts to include anti-corruption education in the PAI curriculum are still constrained in formulating clearly integrated competencies and materials. (Mumtahanah & Suyuthi, 2021). This shows that the anti-corruption-based PAI learning design still needs to be strengthened to be more targeted and not just normative. Thus, it is necessary to develop a more systematic curriculum and learning strategies so that anti-corruption values really become the main part of character education through PAI. (Nuruddin, M. Asifa Nur Fauzi, 2024).

Based on this description, our interest in studying the theme "The Role of Islamic Religious Education in Answering the Moral Crisis: Internalizing the Value of Trust and Honesty as an Anti-Corruption Effort" departs from the existence of a research gap between the learning of Islamic Religious Education which is normatively loaded with moral and religious values and the reality in the field which shows that dishonest behavior and low integrity are still often found in the educational environment and community. So far, PAI learning has emphasized more on cognitive aspects and theory delivery, while the process of internalizing the value of trust and honesty in students' real behavior has not been running optimally.

In addition, studies on anti-corruption education in PAI generally still discuss concepts in general and have not studied much how the values of trust and honesty can be systematically integrated in learning as a preventive strategy against corrupt behavior from an early age. In fact, the value of trust and honesty is an important part of Islamic teachings, which have strong relevance in building anti-corruption character in students.

In addition, studies on anti-corruption education in PAI generally still discuss concepts in general and have not studied much how the values of trust

and honesty can be systematically integrated in learning as a preventive strategy against corrupt behavior from an early age. In fact, the value of trust and honesty is an important part of Islamic teachings, which have strong relevance in building anti-corruption character in students.

Research Methods

This research uses a qualitative approach in library *research*. The qualitative approach was chosen because this research aims to understand and describe in depth the role of Islamic Religious Education in answering moral crises through the internalization of trust and honesty values as an anti-corruption effort. Literature research is carried out by examining various relevant scientific sources, such as journal articles, proceedings, and other scientific works related to character education, anti-corruption education, trust values, honesty, and Islamic Religious Education. This research is descriptive-analytical because it not only collects data, but also analyzes and interprets the content of various literature used.

The population in this study is all scientific literature that discusses Islamic Religious Education, character education, internalization of trust and honesty values, and anti-corruption education published from 2020 to 2025. The sampling technique uses *purposive sampling*, which is the deliberate selection of data sources based on suitability with the focus of the research. This study uses 25 sources of scientific literature, consisting of 20 journal articles as the main source and 5 supporting sources in the form of proceedings, scientific books, and other academic articles. The selected sources are relevant, credible, and directly related to the research theme.

The data collection technique was carried out through documentation studies and literature studies. The researcher collected various scientific sources from academic databases such as Google Scholar, Garuda, and SINTA. The data collection process is carried out by identifying relevant sources, selecting literature based on research criteria, reading and understanding the content of sources in depth, and then recording important data related to the focus of the research.

The data analysis technique used is *content analysis*. The analysis was carried out by systematically examining the content of the literature to find concepts, patterns, and relationships related to the internalization of the value of trust and honesty in Islamic Religious Education as an anti-corruption effort. The

stages of data analysis include data reduction, data presentation, and conclusion. Data reduction is carried out by selecting data that is relevant to the focus of the research, and then the data is presented based on certain themes to make it easier to understand. Furthermore, the researcher draws conclusions based on the results of the interpretation of the data that has been analyzed. To maintain the validity of the data, this study uses source triangulation by comparing various research results and opinions from different literature sources so that more objective and reliable data are obtained.

Results and Discussion

A. The Role of Islamic Religious Education in Instilling the Value of Trust and Honesty

Schools play a very important role in the implementation of anti-corruption education, especially in encouraging students to behave that rejects corruption. Anti-corruption education has been introduced at the elementary school level in various countries, including Africa, Asia, the United States, Europe, and other Asian regions. Anti-corruption programs have also been carried out through the establishment of international collaborations. With the help of China Online, all students at every level of primary education receive lessons on anti-corruption, aiming to prepare them to be protected from the threat of corruption. This is one example of how education about corruption is carried out in China. In a broader perspective, the younger generation in China can protect themselves from rising corruption cases. (Sinulingga et al., 2023)

Anti-corruption education is understood as learning that prioritizes the right culture, aiming to invite students to recognize new mindsets and values. (Suhandi & Agustin, 2023). Anti-corruption education, seen from the perspective of understanding moral issues with a more comprehensive and characterful approach, will generate new insights into the concept of anti-corruption education as a unique and identified learning platform. (Dewi, 2022).

Character education needs to be applied and subsequently incorporated in campus life, both in teaching in the classroom and outside the classroom (Burhanudin, 2022). Education that rejects corruption is not only applied in universities, but also in all educational strata, such as elementary, junior high, and high school. In higher education, education against corruption aims to instill anti-corruption principles, as well as understand the dynamics of

corruption and ways to combat corrupt practices in the surrounding environment (Karim, 2024). Universities play a crucial role in the implementation of education that focuses on honesty and anti-corruption. This institution functions as an intellectual center for students, a forum to create character and personality, and is able to instill anti-corruption mindsets, attitudes, and behaviors through learning activities in the classroom (Alfianus & Kusnanto, 2024). Through Anti-Corruption education, students in Indonesia can be the spearhead in efforts to fight corruption in the country (Surbakti & Surbakti, 2021).

The purpose of the anti-corruption education course is to form a character that opposes corruption in students, as well as to develop their abilities and dedication as agents of change in society, the nation, and the state. (Aziza & Dedi, 2022). To build a culture that rejects corruption in the university environment, several leadership approaches can be used, such as maximizing the implementation of the Tri Dharma, character development, and acting as a center for empowerment and anti-corruption education for the community that involves the public at large in areas that are vulnerable to corrupt practices. (Candra, 2023).

Education that opposes corruption not only provides an important influence on the knowledge of the younger generation, but furthermore, this education is also believed to change everyone's way of thinking, outlook on life, and behavior in implementing a positive way of life. (Disyahputra, 2023). Referring to the Teaching of anti-corruption students is given in the form of stand-alone courses with a load of 2 credits or integrated in the Pancasila or Civics Education course. Therefore, the introduction of Anti-Corruption Education to high school students or equivalent must be carried out in the form of separate lessons. (Uttamo & Zainuddin, 2023).

We can realize together that we can form a group that looks out for each other to encourage honesty. The importance of transparency and openness is the first step that can be applied in various activities on campus or in schools, such as organizations, extracurriculars, and others, that can encourage the spirit of anti-corruption to continue. The first steps in implementing anti-corruption education include: Being an example, increasing awareness and understanding, the existence of courses on anti-corruption education, Openness and transparency (Hidayah & Kuswandi, 2024). The involvement of students in efforts to fight corruption does not only dwell on legal actions that are the

responsibility of law enforcement agencies. Student participation is expected to be more directed towards measures to prevent corruption by helping to form an anti-corruption culture among the community (Putra, 2024).

Students function as movers, agents of transformation, and components in society that will be the foundation for continuing the nation's ideals. Regarding efforts to eradicate corruption, the role of students is very crucial. The contribution of students in the movement against corruption is due to the characteristics possessed by students, such as high intelligence, youthful spirit, and strong ideals. (Nyoman & Permatasari, 2022). After students understand the role of students, they should be able to implement anti-corruption education around them. (S. Aulia et al., 2024).

B. Internalizing the Value of Trust and Honesty as an Anti-Corruption Effort

Internalizing Pancasila values as a cultural strategy to build a culture that opposes corruption in the campus environment. requires concrete, multidimensional, and systemic implementation. The most regular process to internalize Pancasila values is carried out through integration in the curriculum, both in compulsory subjects such as Pancasila and Citizenship Education (PPKn) and in thematic subjects such as Anti-Corruption Education (PAK) (Hasan, 2025). PAI teachers often emphasize that cheating on exams is not allowed. The teacher even made a strict rule that any condition would be punished.

This creates a culture where students are ashamed to cheat. Trust is very important, along with honesty. PAI teachers set a real example in maintaining trust, such as being on time in teaching, keeping promises, and being consistent with what is conveyed, setting an example for students (Pendidikan & Islam, 2025). With the character of honesty, a person can be brave, sturdy, and not hesitate. In addition, honesty can also shape the firmness of the stance, the strength of the heart, and the clarity of the problems faced by a person. (Surya & Rofiq, 2021).

Table 1:
Phases of the Character Building Curriculum in Higher Education

Fase	Subjek	Purpose
Character Cultivation	Student level I	Learn how to be honest, disciplined, responsible, caring, adaptive, and

		tolerant in self-development in a dormitory and/or campus environment.
Character Growth	Student level II	They are taught attitudes, behaviors, honesty, discipline, trust in duties and responsibilities, confidence, cooperation, good communication skills, and concern for themselves and others in the campus environment.
Character Development	Student level III	develop an understanding and habituation of honest, disciplined, and responsible attitudes, behaviors, and traits; ability to solve problems; and the ability to lead, be responsive, and care for oneself and others in the campus environment and community.
Character Maturation	Student level III	develop an understanding and habituation of honest attitudes, behaviors, and traits, discipline, responsibility, and exemplary spirit, as well as fostering maturity of thinking and concern in the campus environment, workplace, and society.

Source : (Budiman et al., 2025)

One way to integrate Islamic values into Anti-Corruption Education is through the learning curriculum. (Mulianah & Taqiuddin, 2023). At the junior high school level, anti-corruption education is generally still limited to PPKn subjects that focus on cultivating honest character, while integration in other subjects is still not optimal. (Prasetyowati et al., 2022). In fact, the formation of anti-corruption character needs to be instilled from an early age by parents and teachers so that these values are firmly attached to adult students. (Yusmaliana et al., 2022). Efforts to prevent corruption through education and the application of integrity principles are also considered to be able to reduce corrupt behavior in society. (Hapsari et al., 2021).

In addition, the formation of the integrity of the younger generation can be strengthened through active and participatory learning, such as case studies, group discussions, and project-based learning, which help students understand

the problem of corruption more deeply while training critical thinking skills on various social problems. (D. Aulia et al., 2026). In the context of anti-corruption education, the value of group responsibility is also important to be instilled, because each group member is required to complete tasks according to their roles and obligations, work together effectively, support each other, and share responsibilities for the achievement of common goals. (Warahmah et al., 2023).

Based on the results of the study, it can be concluded that Islamic Religious Education (PAI) has a strategic role in instilling the value of trust and honesty as an effort to build anti-corruption character in students through teacher examples, integration of anti-corruption education in the curriculum, habituation of school culture, and the application of contextual and participatory learning that can strengthen students' honesty, responsibility, and integrity. In addition, the use of digital technology in learning also provides opportunities to increase student involvement in the internalization process of values.

However, its implementation still faces various challenges, such as learning that tends to be theoretical, low literacy of students, limited learning resources, a lack of optimal integration of the anti-corruption curriculum, and the influence of the social environment and digital media that are not supportive. Therefore, it is necessary to strengthen the synergy between education, character habituation, the use of technology, and Islamic values so that the internalization of the values of trust and honesty can take place more effectively, directed, and sustainable in forming a generation with integrity and anti-corruption.

Conclusion

Based on the results of the research, Islamic Religious Education (PAI) has a strategic role in answering moral crises through the internalization of trust and honesty values as an anti-corruption effort. These values can be instilled through the learning process, teacher examples, habituation in the school environment, and the integration of anti-corruption education in contextual and sustainable learning activities. PAI not only functions as a delivery of religious materials, but also as a means of forming the character of students so that they have integrity, responsibility, and moral awareness in daily life.

The results of the study also show that the implementation of anti-corruption education in PAI learning still faces various obstacles, such as a theoretical

learning approach, a lack of value habituation in real practice, and the systematic integration of anti-corruption materials into the curriculum. In addition, limited literacy, less attractive learning methods, and the influence of the outside environment also affect the process of internalizing the value of trust and honesty in students.

Therefore, it is necessary to strengthen a more innovative, contextual, and participatory PAI learning strategy through a problem-based learning approach, project-based learning, the use of digital technology, and the strengthening of a school culture that supports integrity values. Thus, the internalization of the value of trust and honesty is not only understood theoretically, but also able to be applied in real terms in the behavior of students as a form of prevention of corruption from an early age.

Reference

- Abdulloh, M. (2024). Model pembelajaran Nahwu berbasis PAIKEM (Pembelajaran Aktif, Inovatif, Kreatif, Efektif, dan Menyenangkan). *Jurnal Pendidikan Islam*, 17(2), 433–454. <https://doi.org/10.32832/tawazun.v17i2>
- Ahmad Farid, R. (2021). Manajemen Internalisasi Nilai Pendidikan Karakter Pada Siswa. *Jurnal Basicedu*, 5(5), 3(2), 524–532. <https://doi.org/https://doi.org/10.31004/basicedu.v7i4.5965>
- Ainil Yaqinah, J. (2025). Internalisasi Nilai-Nilai Keislaman Terhadap Pembentukan Karakter Holistik Siswa. 6(0), 167–186. <https://doi.org/https://doi.org/10.23969/jp.v10i02.27524>
- Alfianus, P., & Kusnanto. (2024). Penting Menerapkan Karakter Kejujuran dalam Perguruan Tinggi Untuk menumbuhkan Budaya Anti Korupsi. 4(1), 90–95. <https://doi.org/https://doi.org/10.59188/jurnalsostech.v4i1.1128>
- Amanah, Y., Aman, N., Ramadhani, R. P., & Syarah Siregar, M. (2023). Effect: Jurnal Kajian Konseling Pengembangan Model Pendidikan Karakter Jujur Pada Siswa Sma Negeri 1 Buntu Pane. *Jurnal Kajian Konseling*, 2(3), 2023. <https://doi.org/https://doi.org/10.58432/effect.v2i3.206>
- Arisinah, Renita, Tohariah, Kartini Asmaul Husna, F. (2023). Internalisasi Nilai-Nilai Qur'ani dalam Pembelajaran Pendidikan Agama Islam di Sekolah Dasar. *Jurnal Ilmu Tarbiyah*, 2(1), 73–90. <https://doi.org/https://doi.org/10.566237/jit.v4i1.150>
- Aulia, D., Sari, P., Anicha, M., Michelin, Y., & Zona, A. (2026). MEMBANGUN

- INTEGRITAS GENERASI MUDA MELALUI PENDIDIKAN ANTI-KORUPSI DI ERA MODERN. 4(2), 532–544.
<https://doi.org/https://doi.org/10.61722/jipm.v4i2.2318>
- Aulia, S., Fathurrizqoh, U., & Wahyudi. (2024). *Penerapan Pendidikan Antikorupsi di Perguruan Tinggi*. 7(3), 1699–1706.
<https://doi.org/https://doi.org/10.20961/shes.v7i3.92180>
- Aziza, S. N., & Dedi. (2022). *Pentingnya Pendidikan Antikorupsi Terhadap Mahasiswa*. 1(1), 46–54.
<https://doi.org/https://doi.org/10.58355/justices.v1i1.5>
- Basiroh, S., Yusciantara, A., & Ibrahim, R. (2025). PENDIDIKAN ANTIKORUPSI DALAM PERSPEKTIF PENDIDIKAN AGAMA ISLAM: INTEGRASI NILAI, MORAL, DAN SPIRITUALITAS UNTUK MEMBANGUN BUDAYA INTEGRITAS. *Jurnal Manajemen Dan Pendidikan Dasar*, 5, 2739–2750.
<https://doi.org/https://doi.org/10.58578/arzusin.v5i6.8034>
- Budiman, I. F., Hidayat, M. R., Sitanggang, & Rasi, M. B. (2025). *Analisis internalisasi etika antikorupsi dan nilai integritas melalui kurikulum pembangunan karakter di Politeknik Keuangan Negara stan*. 5(2), 257–271.
<https://doi.org/https://doi.org/10.54957/jolas.v5i2.1389>
- Burhanudin, A. A. (2022). *Peran Perguruan Tinggi Dalam Penanaman Dan Penguatan Pendidikan Karakter Dan Antikorupsi*. 3(4).
<https://doi.org/https://doi.org/10.58401/salimiya.v3i4.872>
- Cahyani, R. D., Pebriyani, R. D., Rehlatuna, J. I., & Hidayati, W. (2024). *Implementasi terhadap regulasi -Undang Pesantren No. 18 Tahun 2019 pada Pondok Pesantren Al Barokah Tegalrejo Yogyakarta*. 11(1), 150–158.
<https://doi.org/10.19105/re-jiem.v8i1.18195>
- Candra, B. Y. (2023). *Kepemimpinan dan Kontrol Kebijakan : Pembentukan Budaya Anti-Korupsi di Perguruan Tinggi*. 5, 123–134.
<https://doi.org/https://doi.org/10.19109/studiamanageria.v5i2.19707>
- Dewi, N. A. (2022). *Pendidikan Anti-Korupsi Di Perguruan Tinggi Sebagai Upaya Preventif Pencegahan Korupsi*. 1(1), 22–34.
- Disyahputra, A. (2023). *Efektivitas Pendidikan Antikorupsi Dalam Mencegah Tindak Pidana Korupsi*. 3, 3788–3794. <https://j-innovative.org/index.php/Innovative%0AEfektifitas>
- Eko Handoyo, Wasino, T. W. et al. (2025). *Penguatan Budaya Integritas melalui Edukasi Anti-Korupsi bagi Siswa SMA Institut Indonesia Semarang*.

Advances In Education Journal, 2, 199–209.

- Fahmi, A., Mesiono, M., & Salminawati, S. (2022). Penguatan Pendidikan Karakter melalui Pembiasaan Kejujuran dan Tanggung Jawab pada Pembelajaran PAI SD Muhammadiyah 30 Medan. *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*, 12(4), 825–836. <https://doi.org/http://dx.doi.org/10.22373/jm.v12i4.10009> Penguatan
- Fahroji, O. (2025). Implementasi Pendidikan Karakter. *Qathrunâ*, 7(1), 61. <https://doi.org/10.32678/qathruna.v7i1.3030>
- Fauyan, M., & Wati, K. (2021). INTERNALISASI NILAI-NILAI PENDIDIKAN KARAKTER MELALUI. 4(1), 57–74. <https://doi.org/https://doi.org/10.23971/mdr.v4i1.2862>
- Fitri Kurniawati, & Peni Susapti. (2025). Internalisasi Nilai Karakter dalam Pembelajaran SBdP. *Chalim Journal of Teaching and Learning*, 5(2), 167–176. <https://doi.org/10.31538/cjotl.v5i2.2740>
- Hafis, M., Mughni, A., Silvasari, D., Toat, A., & Sari, W. (2025). Profesionalisme Guru PAI dalam Membangun Integritas dan Kualitas Pendidikan di SMAN 8 Pekanbaru. 2(2), 44–53. <https://doi.org/https://doi.org/10.25299/jpim.2025.27552>
- Hapsari, M. A., Hukum, F., & Janabadra, U. (2021). Konsep Internalisasi Integritas dan Nilai-Nilai Pancasila dalam Sistem Hukum sebagai Upaya Penanggulangan Korupsi. 22(2). <https://doi.org/10.22373/jms.v%vi%i.7385>
- Hasan, Z. (2025). Internalisasi Nilai-Nilai Pancasila dalam Membangun Budaya Anti Korupsi di Lingkungan Kampus. 2(4), 39–57.
- Hidayah, S. F., & Kuswandi, A. (2024). Implementasi Kebijakan Pendidikan Anti-Korupsi di Perguruan Tinggi Studi Deskriptif di Universitas Islam 45 Bekasi. 1, 36–48. <https://doi.org/https://doi.org/10.35457/transgenera.v1i2.3755>
- Hikdawati, H. A., Arafat, Y., & Putra, M. J. (2024). The Influence of Merdeka Curriculum and Learning Motivation on Students' Learning Outcomes. *JMKSP (Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan)*, 9(2), 808–819. <https://doi.org/10.31851/jmksp.v9i2.14206>
- Hilmin Hilmin, & Dwi Noviani. (2023). Membangun Kesadaran Publik Anti-Korupsi Dalam Konsep Pendidikan Berbasis Agama Islam. *IHSANIKA: Jurnal Pendidikan Agama Islam*, 1(3), 36–48. <https://doi.org/10.59841/ihsanika.v1i3.335>
- Kamaludin, L., & Rizal, S. S. (2025). Strategi penguatan karakter jujur dan tanggung jawab di madrasah ibtidaiyah. *Wiyata Dharma: Jurnal Penelitian*

- Dan Evaluasi Pendidikan, 13(1), 60–73.
<https://doi.org/https://doi.org/10.30738/wd.v13i1.19524>
- Kamil, Fuad, A., Suciani, A., Ramdhani, M., Hidayah, N., Manurung, N. S. Z. B., Putri, S. A., & Maya, W. D. (2025). Peran Guru Pendidikan Agama Islam dalam Membentuk Karakter Antikorupsi di SD Al-Wasliyah Medan. *Aurelia: Jurnal Penelitian Dan Pengabdian Masyarakat Indonesia*, 4(2), 3669–3675. <https://doi.org/https://doi.org/10.23969/jp.v9i04.20175>
- Karim, A. (2024). Peran Mahasiswa Dalam Pencegahan Korupsi Melalui Pendidikan Antikorupsi di Perguruan Tinggi. *Jurnal Penelitian Hukum Indonesia*, 4(02), 25–49.
<https://doi.org/https://doi.org/10.61689/jpehi.v4i2.506>
- Kesuma, R. P., Sakinah, A., & Marsyanda, Z. N. (2025). Peran Guru Sebagai Garda Utama Penerapan Pendidikan Antikorupsi di Lingkungan Sekolah. *Jurnal Multidisiplin Ilmu Akademik*, 2(2), 417–426.
<https://doi.org/https://doi.org/10.61722/jmia.v2i2.4396> Peran
- Kholid, I., Rahayu, R., Fathony, M. H., Anwar, R., Guru, P., Ibtidaiyah, M., Guru, P., Ibtidaiyah, M., Guru, P., Dasar, S., Nahdlatul, U., Kalimantan, U., Islam, P. A., Subang, H., Syariah, E., & Keluarga, H. (2025). *Jurnal Ilmiah Pendidikan Citra Bakti Strategi Dan Tantangan Integrasi Nilai Antikorupsi Dalam Kurikulum Merdeka: Kajian Sistematis Literatur*. 12, 487–497.
<https://doi.org/https://doi.org/10.38048/jipcb.v12i2.5378>
- Kuliah Moderasi Beragama Ma, M., Maisaroh, I., Nurjanah, N., & Sultan Ageng Tirtayasa, U. (2024). *Internalisasi Nilai Karakter Moderat Melalui Project Based Learning (Pjbl) Pada*. 10(2), 25–40.
<https://jurnal.untirta.ac.id/index.php/JAWARA/index>
- Kurniawan, A. (2025). Pendidikan Antikorupsi dalam Perspektif Islam. *Tsamratul Fikri | Jurnal Studi Islam*, 13(2), 221.
<https://doi.org/10.36667/tf.v13i2.377>
- Kurniawanto, E. (2025). Transformasi Pendidikan Islam Melalui Pembiasaan di Sekolah. *Jurnal Budi Pekerti Agama Islam*, 3, 57–66.
<https://doi.org/https://doi.org/10.61132/jbpai.v3i2.1000>
- Lestari, S. S., Ismail, F., & Astuti, M. (2025). Membangun Karakter Islami Melalui Pembelajaran Inovatif Pai: Implementasi Kontekstual, Research-Based Learning, Problem-Based Learning, Dan Quantum Teaching. *Jurnal Penelitian Ilmu Pendidikan Indonesia*, 4(1), 78–87.
<https://doi.org/10.31004/jpion.v4i1.327>

- Maria Dona Febriana. (2021). Implementasi Nilai Pendidikan Antikorupsi Tanggung Jawab Jujur dan Disiplin di SDN Kotalama 6 Kota Malang. *Journal of Practice Learning and Educational Development*, 1(4), 141–145. <https://doi.org/10.58737/jpled.v1i4.23>
- Marlina, E., Azzahra, S., & Dewi, R. S. (2024). Strategi Efektif Menanamkan Nilai Kejujuran pada Generasi Muda melalui Pendidikan Karakter. *Ainara Journal (Jurnal Penelitian dan PKM Bidang Ilmu Pendidikan)*, 5(3), 326–330. <https://doi.org/10.54371/ainj.v5i3.555>
- Maulana, A. M., Maulana, A., Khairi, A., Kamal, M., & Jasiah, J. (2025). Pemanfaatan Video Pembelajaran PAI Interaktif pada Materi Menjadi Pribadi Berintegritas Melalui Penanaman Nilai Tanggung Jawab dan Jujur untuk Meningkatkan Karakter Peserta Didik. *Tarbawi: Jurnal Pendidikan Islam Dan Isu-Isu Sosial*, 10(2), 253–263. <https://doi.org/doi.org/10.37216/tarbawi.v10i2.2373> Pemanfaatan
- Maulida, F., & Suprpto, S. (2025). Pengaruh Pembelajaran Pendidikan Agama Islam Terhadap Perilaku Siswa. *Jurnal Pendidikan Islam Al-Ilmi*, 6(2), 281. <https://doi.org/10.32529/al-ilmi.v6i2.2744>
- Muhammad, A., Salam, I., Usri, B. P., & Taufiq, M. S. (2024). *Tren dan Tantangan Kebijakan Pendidikan Karakter dan Antikorupsi di Indonesia : Kajian Literatur Sosiologi Agama*. 3(1), 1–12. <https://doi.org/https://doi.org/10.35905/sosiologia.v3i1.10895>
- Mulianah, B., & Taqiuddin, H. U. (2023). Strategi Integrasi Nilai-Nilai Agama Islam Dalam Pendidikan Anti Korupsi. *JURNAL Riset INTERVENSI PENDIDIKAN*, 5(2). <https://doi.org/https://doi.org/10.36765/jrip.v5i2.641>
- Mumtahanah, N., & Suyuthi, A. (2021). Pendidikan Islam dan Spirit Antikorupsi; Analisis Desain Pembelajaran Pai Berwawasan Antikorupsi di Sekolah. *Pengembangan Pembelajaran Pendidikan Agama Islam Melalui Pembelajaran Konstruktivistik Dan Sosiokultural*, 2(1), 104–114. <https://doi.org/https://doi.org/10.33367/ijies.v4i2.2001>
- Nelma Elpayuni, Tin Amalia Fitri, F. B. (2024). Integrasi Nilai-Nilai Pendidikan Agama Dan Karakter Dalam Peningkatan Mutu Pendidikan Di Indonesia. *Jurnal Ilmiah Wahana Pendidikan*, 10(5), 155–161. <https://doi.org/https://doi.org/10.23969/jp.v9i04.20175>
- Novir, R., & Muh Sholeh. (2025). Implementasi Pendidikan Karakter Jujur Dalam Pembelajaran Ips Di Smp Negeri 5 Semarang. *Sosiolium: Jurnal Pembelajaran IPS*, 7(2), 134–136.

- <https://doi.org/10.15294/sosiolium.v7i2.31468>
- Nuraisyah. (2024). Kurikulum PAI Berwawasan Antikorupsi. *KHIDMAT: Jurnal Pendidikan Dan Ilmu Sosial*, 2(2), 331–335.
- Nurhabibi, & Dkk. (2024). Peran Guru Pendidikan Agama Islam dalam Penguatan Pendidikan Antikorupsi di Sekolah Menengah Atas. *Jurnal Seumubeuet: Jurnal Pendidikan Islam*, 3(2), 119–131.
- Nurhanudin, Widodo Winarso, & Cecep Sumarna. (2025). Kontekstualisasi Pendidikan Agama Islam terhadap Pendidikan Anti-Korupsi. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 3(4), 5634–5638. <https://doi.org/10.31004/jerkin.v3i4.1469>
- Nuruddin, M. Asifa Nur Fauzi, C. B. (2024). *Pendidikan Anti-Korupsi: Konsep Pendidikan Karakter Dan Tantangannya*. 2(1), 19–26. <https://doi.org/https://doi.org/10.69914/educatus.v2i1.8>
- Nyoman, N., & Permatasari, R. (2022). *Upaya Pencegahan dan Pemberantasan Korupsi Melalui Pendidikan Anti-Korupsi di Perguruan Tinggi*. 4(1), 108–117. <https://doi.org/https://doi.org/10.23887/gancej.v4i1.1795>
- Pendidikan, J., & Islam, A. (2025). *Kontribusi Pendidikan Agama Islam Dalam Membentuk Karakter Anti-Korupsi Pada Generasi Muda*. 1(1). <https://doi.org/https://ojs.samudrailmu.com/index.php/jpai> ISSN
- Prasetyowati, N. T., Sutoyo, & Supeni, S. (2022). *Implementasi Pendidikan Antikorupsi Dalam Rangka Penguatan Nilai Karakter Kejujuran Pada Peserta Didik*. 2, 1–12. <https://doi.org/https://doi.org/10.33061/jgz.v11i2.7922>
- Putra, D. Y. (2024). *PENANAMAN NILAI ANTI-KORUPSI PERGURUAN TINGGI*. 1.
- Rahmat, P. S. R. (2024). *Peserta Didik*. 3, 1–263. <https://doi.org/https://doi.org/10.61132/jmpai.v2i3.595>
- Riza, S. (2024). *Peran Pendidikan Islam dalam Membangun Integritas Generasi Muda dan Mencegah Korupsi*. 02(01), 75–87. <https://doi.org/doi.org/10.52029/ipjie.v2i1.194>
- Rohani, E., & Arifin, F. (2025). Internalisasi Nilai-nilai Antikorupsi Melalui Pembelajaran PAI di SD Negeri 2 Kagungan Kepil Wonosobo. *Jurnal Pancar (Pendidik Anak Cerdas Dan Pintar)*, 8(2), 430–440. <https://doi.org/10.52802/pancar.v8i2.1378>
- Rois, H., & Ginoga, M. A. (2026). *Integrasi Pendidikan Humanistik dan Antikorupsi Dalam Konteks Pendidikan Islam*. 10(1), 77–94. <https://doi.org/10.37274/rais.v10i1.156>

- Samsudin, A., Bayirudin, A., Helmawati, & Suryadi, I. (2025). Pendidikan Karakter Integrasi Pendidikan Agama Islam (PAI). *Ta'dib: Jurnal Pendidikan Islam Dan Isu-Isu Sosial*, 23(2), 204–228.
- Sangka, K. B., Probahudono, A. N., Sumarta, N. H., Widjajanto, A., Kurniawati, E. M., Chayati, N., & Pratama, R. D. (2025). Membangun Integritas Sejak Dini : Pendidikan Antikorupsi untuk Guru. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 4(1), 2440–2444. <https://doi.org/https://doi.org/10.31004/jerkin.v4i1.1980>
- Sari, Selly Mayang, J. (2025). Keefektifitas Bahan Ajar Berbasis Literasi Sains Pai Materi Amanah Dan Jujur Kelas Viii Di Smp Negeri 11 Palangka Raya. 2(2). <https://doi.org/https://doi.org/10.61722/jinu.v2i1.3520>
- Sinulingga, N. N., Dalimunthe, A. Q., & Mahesa, F. (2023). Pendidikan Agama Islam sebagai Sarana Internalisasi Nilai-nilai Pendidikan Anti-Korupsi. *Paedagoria: Jurnal Kajian Penelitian Dan Pengembangan Kependidikan*, 14(3), 334–344. <https://doi.org/Prefix DOI: 10.31764>
- Stevani Oktavia, Ade Irma Ardinur, F. R. A. (2025). Eksplorasi Efektivitas Pendidikan Anti-Korupsi Dalam Membentuk Mahasiswa Berintegrasi Di Universitas Bandar Lampung. 13(5). <https://doi.org/Prefix doi.org/10.3783/causa.v2i9.2461>
- Suhandi, M. F., & Agustin, S. (2023). Pendidikan Anti-Korupsi Pada Jenjang Perguruan Tinggi. 01(01), 19–27.
- Surbakti, K., & Surbakti, K. (2021). Analisis Kebijakan Pendidikan Anti-Korupsi Di Perguruan Tinggi. 03(01), 45–58. <https://doi.org/http://dx.doi.org/10.36764/justiqa.v3i1.577>
- Surya, P., & Rofiq, M. H. (2021). Internalisasi Nilai Karakter Jujur Dalam Proses Pembelajaran Di Kelas VIII Madrasah Tsanawiyah Unggulan Hikmatul Amanah Pacet Mojokerto. 2, 31–37. <https://doi.org/https://doi.org/10.31538/munaddhomah.v2i1.65>
- Thoriq Al-Ziyad Hasan, M., & Ramli, A. (2023). Implementasi PAI dalam Membentuk Karakter Peserta Didik di Era Society. *Borneo Journal of Islamic Education*, 3(1), 2023. <https://doi.org/https://doi.org/10.21093/bjie.v3i1.6260>
- Ulfadhilah, K., DwiNurkhafifah, S., & Saripudin, P. (2025). Peran Guru dan Pentingnya Menerapkan Karakter Jujur dan Disiplin di Sekolah. *Khulasah : Islamic Studies Journal*, 7(1), 89–97. <https://doi.org/10.55656/kisj.v7i1.264>
- Uttamo, Z. V., & Zainuddin, M. (2023). Peran Pendidikan Antikorupsi Sebagai Upaya Pembentukan Karakter Generasi Muda. 4(1), 102–110.

- Warahmah, U., Nazila, A., & Khusnul, K. (2023). *Tanggung Jawab Sebagai Nilai Penting Dalam Pendidikan Anti-Korupsi*, *Ukhtia*. 2(1), 75–83.
- Yuliani, N., & Muslim, A. (2024). *Integrasi Kebijakan Pendidikan Antikorupsi dengan Kebijakan Pendidikan Karakter*. 12(2), 143–155.
<https://doi.org/https://doi.org/10.31289/publika.v12i2.12291>
- Yusmaliana, D., Suyadi, Tohir, M., & Kusuma, P. S. (2022). *Senam Antikorupsi: Internalisasi Karakter Antikorupsi Berdasarkan Nilai-Nilai Religius Anak Usia Dini di Masa Pandemi COVID-19*. 12(01), 62–82.
<https://doi.org/https://doi.org/10.24269/muaddib.v12i1.4185>