

TOWARDS CAMPUS INTEGRITY: INTEGRATING ANTI-CORRUPTION EDUCATION WITH ISLAMIC RELIGIOUS EDUCATION

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Abstrak

Korupsi telah menjadi masalah utama di Indonesia yang menghambat pembangunan sosial dan ekonomi. Institusi pendidikan tinggi memainkan peran penting dalam membentuk karakter generasi muda untuk melawan korupsi. Penelitian ini bertujuan untuk mengkaji integrasi pendidikan anti-korupsi ke dalam mata kuliah Pendidikan Agama Islam (PAI) di Universitas Bhinneka PGRI. Studi kasus kualitatif dilakukan dengan melibatkan dosen dan mahasiswa. Data dikumpulkan melalui wawancara mendalam, observasi partisipan, dokumentasi, dan diskusi kelompok terarah. Hasil penelitian menunjukkan bahwa integrasi pendidikan anti-korupsi ke dalam mata kuliah PAI dilaksanakan melalui berbagai strategi, termasuk kajian kurikulum dan silabus, pengembangan materi dan metode pengajaran yang interaktif, serta kegiatan kemahasiswaan untuk memperkuat budaya anti-korupsi. Penelitian ini juga mengidentifikasi sembilan nilai anti-korupsi yang diintegrasikan ke dalam materi perkuliahan: kejujuran, kepedulian, kemandirian, kedisiplinan, tanggung jawab, kerja keras, kesederhanaan, keberanian, dan keadilan. Selain itu, beberapa metode pembelajaran efektif diterapkan, seperti pembelajaran berbasis proyek, pembelajaran kontekstual, pembelajaran kolaboratif, pembelajaran penemuan, teknik klarifikasi nilai, dan keteladanan. Integrasi pendidikan anti-korupsi ke dalam mata kuliah PAI diharapkan dapat mengembangkan karakter dan integritas mahasiswa, mempersiapkan mahasiswa untuk menjadi pemimpin masa depan yang berkomitmen untuk melawan korupsi. Penelitian ini merekomendasikan universitas untuk mengintegrasikan pendidikan anti-korupsi ke dalam kurikulum dan mendorong penelitian lebih lanjut untuk mengeksplorasi metode pembelajaran lain yang dapat diterapkan untuk membangun budaya anti-korupsi di pendidikan tinggi.

Kata Kunci: Pendidikan anti korupsi, pendidikan agama Islam, pendidikan tinggi, pembentukan karakter, metode pembelajaran

Abstract

The widespread corruption in Indonesia is a major obstacle to the country's economic and social progress. Instilling anti-corruption values in the next generation is a critical responsibility of higher education institutions. This study looks at how Islamic Religious Education classes in Indonesian universities have begun to incorporate lessons about against corruption. The faculty and students of Bhinneka PGRI University participated in a qualitative case study. Documentation, in-depth interviews, participant observation, and focus groups were used to obtain facts. The findings demonstrated that a number of strategies were employed to incorporate anti-corruption education into Islamic Religious Education courses. These included reviewing the curriculum and syllabus, creating interactive teaching materials and methods, and organising student activities to promote a culture that rejects corruption. Integrity, compassion, autonomy, discipline, responsibility, hard work, simplicity, courage, and fairness are nine anti-corruption principles that were found to be included in the course materials. Additionally, a number of successful learning strategies were implemented, including learning through projects, learning in context, learning in collaboration, learning through discovery, value clarification tools, and modelling good behaviour. Students are encouraged to cultivate their character and integrity through the incorporation of anti-corruption instruction within Islamic Religious instruction classes. This will equip them to take on leadership roles in the fight against corruption in the future. University syllabi should incorporate anti-corruption education, according to this report, and additional research into alternative learning modalities should be pursued to foster an anti-corruption culture on campus.

Keywords: *Anti-Corruption Education, Islamic Religious Education, Higher Education, Character Building, Learning Methods.*

A. INTRODUCTION

Anti-corruption is recognized as a universal value that must be applied to every individual, group, nation, and religion, given that corruption has a detrimental impact and hinders social and economic progress (Alqalawi et al., 2024). As a developing country, Indonesia is determined to achieve the vision of “Golden Indonesia 2045” by making anti-corruption education from an early age one of its top priorities (Liyanto & Wijaya, 2023). In doing so, it helps the country move closer to realizing the goals set by its founders. According to Regulation No. 33/2019 of the Ministry of Research, Technology, and Higher teaching, universities are obligated to include anti-corruption teaching in a number of general courses, such as Pancasila, Religion, Indonesian Language, and Citizenship.

An anti-corruption mentality can be fostered among students through Islamic religious instruction in higher education. For this reason, it

is crucial to promote the development of good character in children by integrating anti-corruption ideas into Islamic religious education programs (Taufik, 2020). The synergy between Islamic religious education and anti-corruption character-building has a strong basis for shaping good moral and ethical views (Chanifah, 2017). Islam, with its comprehensive ethical framework, emphasizes principles such as justice, honesty, and public welfare, which are very much in line with the goals of anti-corruption education (Suniti, 2021).

In addition, the concept of “Campus Integrity” goes beyond curricular innovations by emphasizing an institutional commitment to ethical practices across all aspects of campus life. This entails creating an environment that not only deters corruption but also actively promotes transparency, accountability, and ethical decision-making by all stakeholders in the university (A. Rahman, 2022; Trisiana et al., 2024). Families, schools, and communities may all play a role in laying the groundwork for a lifetime of anti-corruption values teaching (Udin By Arifin et al., 2023).

In recent decades, education has gained significant attention in academic literature as a means to shape individual character and values (Komalasari & Yakubu, 2023; Mas’ud et al., 2019). The character crisis is frequently attributed to Islamic religious instruction (Ayu Puranti, 2023; Kuswara et al., 2021). However, Islamic religious education in higher education has great potential to instill ethical and moral values, which include anti-corruption attitudes (Hasbullah & Sanusi, 2023).

Several studies have attempted to raise awareness about anti-corruption through various channels, such as social media (Machmud et al., 2024), learning media (Trisiana et al., 2024), technology integration (Eva et al., 2022), government policy (Akhmad et al., 2023; Samadhi et al., 2023). However, most of these studies tend to focus only on the knowledge aspect without exploring how individuals feel about corruption. In addition, anti-corruption education often prioritizes the legal perspective (Akhmad et al., 2023; Ali et al., 2023), political (Samadhi et al., 2023; Sumartias et al., 2023) and economic (Ariani & Setyaningrum, 2023; Widodo et al., 2024), with less attention to religious viewpoints, especially from an Islamic perspective (Alqalawi et al., 2024). Citizenship and Pancasila classes frequently incorporate anti-corruption lessons because of this. (Trisiana et al., 2024), rather than in Islamic religious education. This leads to students having knowledge about corruption but not having the courage to fight the practice, and they may even look for legal loopholes to commit corruption.

However, it remains unclear how Islamic religious education in higher education can be effectively integrated to build anti-corruption

attitudes among students. There is a gap in the understanding of the best strategies for using Islamic religious education as a corruption prevention tool. Furthermore, there is a dearth of research on the elements that affect the efficacy of anti-corruption religious education programs at universities and on the ways in which these programs might proactively promote these values.

Therefore, this study aims to integrate anti-corruption education into Islamic religious education courses using various learning strategies and methods. This article seeks to fill a void in the previous literature in the hope of improving anti-corruption understanding, attitudes and skills among the younger generation. Through analysing effective teaching methods and approaches to integrating anti-corruption values in Islamic religious education, this research highlights the strategic role of higher education in shaping a generation with integrity and free from corruption.

B. RESEARCH METHOD

This study employs a descriptive case study framework using a qualitative methodology to provide an in-depth exploration of the phenomena under investigation (Miles et al., 2014). The incident at Bhinneka PGRI University was analyzed in detail through this approach, involving Islamic Religious Education instructors and 35 students from the Pancasila and Citizenship Education Study Programme. Data collection methods included comprehensive interviews, participant observation, recording, and focus group discussions (FGDs). Semi-structured interviews were conducted with students, teachers, and stakeholders to capture their perspectives on applied learning methodologies

Participant observation was used to examine behaviors, interactions, and academic procedures at the university, while documentation involved analyzing policies, course materials, and academic records to complement other data sources. FGDs were held with groups of students, lecturers, and administrative staff to gather collective insights. Data analysis followed an interactive process involving three phases: data condensation, data display, and conclusion formulation (Miles et al., 2014). This iterative process ensured a thorough examination of raw data collected from field notes, interview transcripts, and documents to draw well-supported conclusions.

C. RESULT AND DISCUSSION

Strategies and Implementation of the Learning Integration Model of anti-corruption education into the Islamic Religious Education curriculum

In an effort to prevent and remove corruption, particularly among the younger generation and in educational settings, Bhinneka PGRI University has integrated anti-corruption education. As the nation's future assets, students are expected to have not only intellectuality but also a positive spirit and strong idealism. Corruption eradication is a shared responsibility that involves all elements of the nation, not just law enforcement officials or the government (Trisiana et al., 2024). Therefore, anti-corruption education on campus is very important to form a critical awareness among students of the dangers of corruption (Tlepina et al., 2024).

Bhinneka PGRI University has implemented various strategies to integrate anti-corruption values into Islamic Religious Education courses. Some of the steps that have been taken are as follows:

1. Reviewing the Curriculum and Syllabus of Islamic Education Courses

Identifying opportunities to integrate anti-corruption values is the first step. Based on Permenristekdikti Number 33 of 2019, universities are required to organize anti-corruption education. Almost every university in Indonesia has made anti-corruption education a required course, according to previous study (A. Rahman, 2022). Nevertheless, the incorporation of anti-corruption principles in Islamic Religious Education curricula remains an uncommon practice. Through a review of the curriculum and syllabus, it was found that there is room to include anti-corruption topics, such as an understanding of corruption from an Islamic perspective, religious arguments about the prohibition of corruption, and examples of anti-corruption Islamic figures.

2. Develop Interactive and Participatory Teaching Materials and Learning Methods

In addition to considering cognitive aspects, learning also focuses on affective and psychomotor aspects (Saloko et al., 2024). The aim is that students not only understand anti-corruption concepts but also build attitudes, values, and practical skills in against corruption. This aligns with the findings of Eiamnate's research (2023) which emphasises the critical

importance of anti-corruption education for students as social change makers and activists.

3. Developing Student Programmes to Strengthen Anti-Corruption Culture

Bhinneka PGRI University also develops various student programs aimed at strengthening the internalization of an anti-corruption culture. These programs include workshops, discussions, and anti-corruption campaigns that are actively organized on campus. The goals of anti-corruption education programs include empowering students to make a difference in their organizations, shifting the public's perception of corruption, and improving comprehension of rules pertaining to corruption (Kusen, 2022).

The administration of Bhinneka PGRI University has pledged to eradicate corruption from the university, lending credence to this effort. It will be challenging to implement anti-corruption education without the full backing of university administration. The principles of honesty, openness, and responsibility that kids learn through anti-corruption programs will serve them well in school and in their future roles as community organizers and political leaders (A. Rahman, 2022).

The incorporation of anti-corruption education within the Islamic Religious Education curriculum represents a significant advancement in cultivating a young generation of Indonesians characterised by competence and integrity. Furthermore, this effort also serves as a preventive measure to avoid corrupt practices among various parties. This approach is expected to create anti-corruption characteristics among students. Islamic Religious Education courses, which are included in the category of Compulsory Curriculum Courses (MKWK) in higher education, play an important role in transmitting knowledge and shaping the attitudes and behavior of Indonesian students through the learning process (Yayat Supriyadi et al., 2023).

Anti-corruption education implemented in Islamic Religious Education courses at Bhinneka PGRI University is not conducted separately but in an integrated manner. In its implementation, lecturers develop relevant materials, methods, and sources of study and convey anti-corruption values through lecture content. The material discussion includes topics related to Akidah (belief in God), Sharia (Islamic law), and Akhlak (Islamic ethics) (Nugraha et al., 2024). There is great potential for anti-corruption teaching on college campuses to influence students' views and actions in this area (Ginanjari & Purnama, 2023).

In addition, anti-corruption education values are also incorporated in other courses, such as Pancasila, Religion, Indonesian Language, and Citizenship. This is in line with national policy as stated in Permenristekdikti No. 33/2019, which emphasizes the important role of education in instilling anti-corruption values as the main foundation for building a society of justice and integrity.

To support the learning process, lecturers at Bhinneka PGRI University held a Focus Group Discussion (FGD) forum before the start of active lectures in the even semester of the 2023/2024 academic year. This forum aims to discuss and formulate various things that will be used as guidelines in the learning process. The focus of discussion in the forum included the development of material in the syllabus, the integration of anti-corruption values in the Semester Lecture Plan (RPS), and active learning that prioritizes the application of these values.

Table 1. Integration of anti-corruption values in the Semester Lecture Plan

No	Name	Description
1	Development of materials in the syllabus	a. Determine the competency standards (SK) and fundamental competencies (KD) pertinent to the education on anti-corruption.
		b. Adding corruption-related indicators and theories that link moral and ethical concepts.
		c. Insert evaluation instruments to assess students' understanding of the anti-corruption material that has been taught.
		d. Add relevant learning resources on the topic of corruption and prevention approaches.
2	Integration in RPS	a. Add indicators and materials on anti-corruption to the learning objectives in the RPS.
		b. Create all-encompassing learning environment indicators related to anti-corruption education theory to improve students' understanding.
		c. Plan teaching strategies that integrate anti-corruption materials and incorporate appropriate evaluation instruments.
3	Integration in Learning	a. Review the SK and KD in the Content Standard (SI) to guarantee that principles of anti-corruption education are integrated into the course outline.
		b. Develop a linkage table between SK, KD, anti-corruption values, and indicators to map out the value development

	steps.
	c. Incorporate principles of anti-corruption within a dynamic learning framework that inspires students to assimilate and implement these ideals in practical contexts.
	d. Provide special support for students who have difficulty internalizing anti-corruption values and assist students in applying them.

The steps delineated in the aforementioned table are designed to guarantee the effective and systematic implementation of anti-corruption education within higher education institutions. The paramount objective is to cultivate a youthful generation that possesses not only academic prowess but also a strong sense of integrity (Chanifah, 2017; Sumaryati et al., 2022). Anti-corruption education that starts early in higher education will equip students with the understanding and attitudes needed to confront and eradicate corruption in real life (Suniti, 2021). Considering that the future of the Indonesian nation depends on the quality of the younger generation who are pursuing higher education, the formation of an anti-corruption character is very important (Sumaryati et al., 2022). Through an integrated educational approach, such as in Islamic Religious Education courses, students are expected to internalize anti-corruption values and apply them in their social and professional lives so that they can become future leaders who are not only competent but also clean from corrupt practices.

Table 2. Anti-corruption values integrated into Islamic religious education course materials

No	Anti-Corruption Values	Explanations and examples of integration in learning materials
1	Honesty	Students who avoid plagiarism always provide honest academic reports in accordance with the principles of the Islamic creed that teaches honesty.
2	Caring	Students who help friends who have difficulty understanding the material or are involved in social activities reflect Islamic Muamalah, which emphasizes mutual help.
3	Independence	Students who organize their study schedule and complete assignments without relying on others, in accordance with the principles of Science in Islam.
4	Discipline	Students who are always on time and obey campus rules reflect Piety, which is a discipline in carrying out obligations.
5	Responsibility	Students who are responsible for group tasks and complete

		the agreed part reflect Sharia's teachings about trustworthiness.
6	Hard Work	Students who study hard and do not give up easily in the face of difficulties reflect the principle of Islamic faith, that hard work is rewarded by Allah.
7	Simplicity	Students who live simply and are not extravagant show the value of Akhlak, which is living without excess.
8	Courage	Students who dare to voice their opinions in discussions, even if they are different from the majority, are in accordance with the Basic Islamic Teaching Framework, which teaches courage to uphold the truth.
9	Justice	Students who are fair to fellow friends and provide equal opportunities for all reflect the value of Muamalah, which emphasizes the importance of justice in social relations.

Islamic Religious Education courses, which are included in the category of Compulsory Curriculum Courses (MKWK) in higher education, have a very important role in shaping student character. The main goal is to shape students' personalities by instilling religious behavior. The concept of religiosity includes not only the practice of worship but also the application of Islamic values, such as tolerance and mutual respect, which, in turn, will give students noble morals and character in accordance with the expectations of society (Siregar & Nurmayani, 2022).

Along with the integration of anti-corruption education in this course, Bhinneka PGRI University is committed to producing a generation that is competent, has integrity, and is free from corrupt practices, who will become the future leaders of Indonesia. The lecturers also endeavor to create a learning environment conducive to the cultivation of anti-corruption values. For example, lecturers set themselves as role models for behaving honestly, responsibly, and with integrity in various aspects of campus life. This is reflected in lecturers' habits, such as being on time in class and applying the principle of fairness in assessing student learning outcomes. Through these steps, students are expected to not only understand the concept of anti-corruption cognitively but also be able to internalize these values in their daily lives, both on campus and in the community. Thus, this practice is expected to strengthen students' character-building efforts that are aligned with anti-corruption values (Santoso et al., 2024).

Islamic Religious Education, as part of the Compulsory Curriculum Course (MKWK) in public universities, has the main objective of shaping students' personalities to have religious behavior. The concept of religiosity in this context includes not only aspects of worship but also the ability of students to apply the values of Islamic teachings, such as tolerance and

mutual respect. This will produce students who have noble morals and become individuals who are in accordance with the expectations of society (Rodliyatur et al., 2022).

Learning methods for anti-corruption education in the Islamic Religious Education course

Anti-corruption education is an integral part of efforts to combat corruption through effective learning. In the era of globalization and technological advancement, this issue has become increasingly crucial to ensure integrity, transparency, and sustainable growth. Therefore, the application of effective learning methods is necessary to educate students on anti-corruption values within the framework of Islamic teachings.

Table 3. Learning methods applied in Islamic Religious Education courses

No	Methods	Explanation	Instructions	Implementation
1	Project-Based Learning	Learning through projects that are relevant to the real world.	Students work on a project to design public policies that avoid corruption based on Islamic teachings.	Create projects that aim to create transparency in government.
2	Contextual Teaching and Learning (CTL)	Focus on real-life contexts, linking theory with practice. Make learning relevant.	Students analyze the problem of corruption in the context of Islamic teachings and apply it in life.	Discussion on how Islam teaches “honesty” in the public sector.
3	Collaborative Learning	Learning through group work to achieve a common goal.	Students work in groups to analyze corruption and solutions based on Islamic values.	Group discussion on the application of “integrity” in public policy.
4	Discovery Learning	Students discover knowledge through experimentation and research	Students investigate the impact of corruption through given resources and reason out solutions based	Read Islamic literature on “morals” and look for links to preventing corruption.

			on Islamic principles.	
5	Value Clarification Technique (VCT)	A method to clarify the values held by students.	Students are given the opportunity to explore and express Islamic values related to anti-corruption.	Reflection on the value of “justice” and “responsibility” in a social context.
6	Exemplification (Modelling)	Learning through role models who demonstrate the expected values.	Lecturers set an example in applying honesty and fairness in daily life.	The lecturer shared experiences of how “responsibility” can be applied in the profession.

1. Problem-Based Learning

The project-based learning method at Bhineka PGRI University is implemented by giving students the task of analyzing corruption cases that occur in society and designing solutions based on religious teachings. Students are asked to conduct research, collect data, and work in groups to analyze the root causes of corruption and its impact on social and economic life. In this process, students are expected to integrate religious values such as honesty, justice, and responsibility in formulating applicable solutions.

Through the implementation of this method, students at Bhineka PGRI University can gain a deeper understanding of the relationship between religious teachings and complex social issues. In addition, students are trained to think critically, collaborate, and develop practical skills that are relevant to the demands of the times while strengthening students' commitment to apply moral values in facing social challenges. Thus, this project-based learning method not only improves students' theoretical understanding but also equips students with the ability to face real challenges in society with an approach based on high ethics and religious values (Eddy Saputra et al., 2023; Iskandar, 2023). According to Giddy's (2021) research, students are better equipped to become change agents in the battle against corruption and have a heightened ethical consciousness through project-based learning.

2. Contextual Teaching and Learning

The Contextual Learning Model aims to connect learning materials with students' real lives (Sumaryati et al., 2022). At Bhineka PGRI

University, this method is implemented by giving students the task of observing and analyzing the phenomenon of corruption that occurs in the environment around students, both at the local and global levels. Through observations of corrupt practices that occur in government, the business world, or even everyday life, students are invited to identify the factors that cause corruption and its impact on society (Haningsih et al., 2022).

Moreover, students are invited to engage in a discourse surrounding this phenomenon within the framework of Islamic religious teachings, emphasising ethical principles such as honesty, justice, and accountability. This discussion not only involves the theory of religious teachings but also encourages students to think critically about how these principles can be applied to prevent and eradicate corruption. Thus, students will more easily understand the link between Islamic Religious Education materials and existing social challenges and realize the important role of religion in shaping the character of individuals with integrity.

With this contextual approach, students are expected to see the direct relevance between Islamic teachings and efforts to eradicate corruption while developing a proactive attitude in dealing with complex social issues (Haningsih et al., 2022; Parhan et al., 2024). This context-based learning encourages students to not only understand religious concepts theoretically but also to implement these values in their daily lives as part of efforts to build a better society free from corruption.

3. Collaborative Learning

Collaborative learning, which involves students in small groups, is an effective method to discuss corruption issues and solutions that can be applied based on religious values. At Bhineka PGRI University, this method is applied by dividing students into groups to analyze real cases of corruption, whether at the local, national, or global level. Each group is then asked to find solutions based on Islamic principles such as honesty, justice, and responsibility and develop strategies that can be applied in a broader social context (Montessori et al., 2021).

This collaborative approach not only improves students' ability to communicate and work together but also trains students to think critically and solve problems collectively (Montessori et al., 2021). Through intense discussions, students can exchange views and ideas, thus enriching students' understanding of how religious values can be a guide in facing social challenges, such as corruption. In addition, this method also builds a sense of responsibility and concern for social problems in society and increases students' awareness of the importance of the role of individuals in creating positive changes in the surrounding environment.

Students get the chance to gain the social and leadership skills necessary for developing a character with high integrity through collaborative learning. This learning encourages students to not only learn about the theory of religious teachings but also to commit to realizing real solutions to the problem of corruption based on strong moral values. Thus, collaborative learning is expected to produce individuals who are more sensitive to social issues, as well as have the ability to contribute to the eradication of corruption in society (Ingles, Jr., 2024).

4. Discovery Learning

The Discovery Learning method promotes an environment where students engage in independent inquiry and exploration to uncover and comprehend the intricacies of anti-corruption concepts (Nurlaelah et al., 2022). At Bhineka PGRI University, this method is applied by providing students with complex corruption case studies and encouraging students to seek answers through research, discussion, and personal reflection. In this process, students are given the freedom to explore various sources, both literature, data, and community experiences, in order to understand more deeply the root causes of corruption and ways to overcome them.

Through this approach, students are invited in order to address corruption issues creatively and critically (Mardi et al., 2021). By finding solutions independently, students not only hone their analytical skills but also strengthen their understanding of the values of honesty, accountability, and integrity, which are the main foundations of anti-corruption behavior. Moreover, the Discovery Learning process gives students the opportunity to internalize these values so that they can apply them in real life.

This method also encourages students to develop problem-solving skills that are useful in dealing with larger social challenges, including in efforts to eradicate corruption (Nurlaelah et al., 2022). With an approach that prioritizes self-discovery and exploration, students are expected to be better prepared to play an active role in building a society free from corruption through strengthening personal integrity and commitment to the moral principles taught in Islam.

5. Value Clarification Technique (VCT)

The value clarification learning method provides opportunities for students to explore and clarify anti-corruption values derived from religious teachings. Integrity, openness, and accountability are some of the Islamic moral concepts that students at Bhineka PGRI University examine and think upon as part of this approach. The purpose of this lesson is to encourage students to reflect on these ideals and consider their personal and societal implications.

Through this approach, students not only understand the importance of religious values but are also invited to reflect on the positive impacts that can be caused when these values are applied in student life, especially in tackling corrupt practices (Sarmini et al., 2018). In group discussions or individual assignments, students can clarify and relate these values to various concrete situations, such as corruption cases in society, and how students can play a role in eradicating corruption through actions that reflect high integrity and morality.

This value clarification method also provides space for students to question and dig deeper into the values that students embrace so that students can better believe and uphold these principles in every aspect of student life (Najih & Wiryani, 2021). Thus, through this method, students are expected to develop a strong character and integrity, which can contribute to creating a society free from corruption based on universal religious values.

6. Modelling

The Exemplary Method involves lecturers as role models who demonstrate anti-corruption attitudes and behaviors in their daily lives (Marunduri & Harefa, 2022). At Bhineka PGRI University, the application of this method requires lecturers to not only transfer knowledge theoretically but also provide real examples that students can follow. Lecturers are expected to be role models in demonstrating honesty, transparency, and responsibility, both in academic interactions and in students' social lives.

As part of the implementation of this method, lecturers are expected to demonstrate practices that reflect anti-corruption values, such as maintaining integrity in giving assessments, avoiding conflicts of interest, and acting with principles of fairness in all aspects of classroom and institutional management (Hilmin Hilmin & Dwi Noviani, 2023). Students who see first-hand how lecturers implement these values in real life will find it easier to imitate and internalize these behaviors.

In addition, lecturers can utilize examples of real situations related to corruption issues to stimulate student discussion and reflection. In this process, students not only learn about the theories and teachings of Islam that underlie anti-corruption behavior but also understand how to apply them practically in everyday life. Thus, the exemplary method aims to develop students' attitudes and characters so that students can be determined to practice anti-corruption values in various aspects of student life.

The application of various innovative and contextualized learning methods is expected to equip students not only with a conceptual

understanding of anti-corruption but also with the ability to apply it in real life. Consequently, incorporating Anti-Corruption Education into Islamic Religious Education courses presents a compelling approach to cultivating students' character, fostering integrity and resilience in the fight against corrupt practices, both within the campus and the broader community, ultimately leading to a campus characterised by integrity.

D. CONCLUSIONS

This research analyses Bhinneka PGRI University's efforts in integrating anti-corruption education into Islamic Religious Education courses as a strategic step to shape the character of students with integrity and commitment in combating corrupt practices. The results showed that the integration process was carried out through three main strategies: the first, Reviewing the Curriculum and Syllabus of the Islamic Religious Education Course to identify opportunities for the integration of anti-corruption values. Secondly, Developing Interactive and Participatory Teaching Materials and Learning Methods, such as project-based learning, contextual learning, collaborative learning, discovery learning, value clarification techniques, and exemplification. Third, Developing Student Programmes to Strengthen Anti-Corruption Culture through workshops, discussions, and anti-corruption campaigns on campus.

Integrity, self-sufficiency, responsibility, integrity, simplicity, courage, and fairness are the nine anti-corruption principles ingrained in Islamic religious instruction. The application of innovative and contextualised learning methods, such as project-based learning, contextualised learning, collaborative learning, discovery learning, value clarification techniques, and exemplification, aims to develop students' understanding, attitudes, and skills in against corruption.

An effective technique for creating students with integrity and dedication to fight corruption on campus and in society can be found in integrating anti-corruption teaching into Islamic Religious teaching courses in higher education, according to this study. This is in line with the government's efforts to make anti-corruption education a priority in national development. This study recommends that Indonesian universities integrate anti-corruption education into the student curriculum, and encourages further research to explore other learning methods that can be applied to build an anti-corruption culture in higher education.

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