Al-Ulum

Integration of Anti-Corruption Behavior Values in Learning the History of Islamic Culture in Madrasah: Reinterpretation of The Tradition of Islamic Education

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Abstract

This study focuses on the integration of anti-corruption values in the learning of Islamic Cultural History (SKI) in madrasah. Education is seen as a strategic instrument to shape the character of the young generation with integrity, and madrasas have a crucial role in instilling Islamic moral values that are in line with anti-corruption principles. This study aims to examine the process of integration and implementation of the values of anti-corruption behavior in SKI learning in madrasah. The research method used is qualitative with multi-case and multi-site study design. Data were collected through in-depth interviews, observations, and documentation studies, and then analyzed using Miles and Huberman interactive models. The results showed that anti-corruption values have been integrated into the SKI curriculum in MI, MTs, and MA, and implemented through various contextual and participatory learning activities. Supporting factors for implementation include policy support and the relevance of Islamic values, while inhibiting factors include time and resource constraints.

keywords: Value integration, Anti-Corruption behavior, anti-corruption education, SKI Learning, Re-interpretation, Islamic educational traditions

Integrasi Nilai-Nilai Perilaku Anti Korupsi dalam Pembelajaran Sejarah Kebudayaan Islam di Madrasah: Reinterpretasi Tradisi Pendidikan Islam

Abstrak

Penelitian ini berfokus pada integrasi nilai-nilai anti korupsi dalam pembelajaran Sejarah Kebudayaan Islam (SKI) di madrasah. Pendidikan dipandang sebagai instrumen strategis untuk membentuk karakter generasi muda yang berintegritas, dan madrasah memiliki peran krusial dalam menanamkan nilai-nilai moral Islam yang sejalan dengan prinsip anti korupsi. Penelitian ini bertujuan untuk mengkaji proses integrasi dan implementasi nilai-nilai perilaku anti korupsi dalam pembelajaran SKI di madrasah. Metode penelitian yang digunakan adalah kualitatif dengan desain studi multikasus dan multisitus. Data dikumpulkan melalui wawancara mendalam, observasi, dan studi dokumentasi, kemudian dianalisis menggunakan model interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa nilai-nilai anti korupsi telah terintegrasi dalam kurikulum SKI di MI, MTs, dan MA, serta diimplementasikan melalui berbagai kegiatan pembelajaran yang kontekstual dan partisipatif. Faktor pendukung implementasi meliputi dukungan kebijakan dan relevansi nilai-nilai Islam, sementara faktor penghambat antara lain keterbatasan waktu dan sumber daya.

Kata kunci: Integrasi nilai, Perilaku Anti Korupsi, Pendidikan anti korupsi, Pembelajaran SKI, Re-Interpretasi, Tradisi Pendidikan Islam

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A. Introduction

Corruption in Indonesia is a systemic problem that is deeply rooted in various sectors of life.[1] This phenomenon is not just an ordinary crime, but has become an extraordinary crime with a destructive impact on national development. Although law enforcement continues to be pursued, the data of the last five years shows a worrying trend of increasing corruption cases. Indonesia Corruption Watch (ICW) recorded a significant jump from 271 cases in 2019 to 791 cases in 2023, followed by an increase in the number of suspects. The performance report of the Corruption Eradication Commission (KPK) for the period 2020-2024 shows the handling of more than 2,700 cases, including 691 suspects and 36 arrest operations. These Data indicate that repressive approaches, while Essential, have not fully addressed the root causes of cultural and structural corruption.

Furthermore, various national and global indicators confirm the low perception and behavior of anti-corruption in Indonesia, and even tend to regress. Transparency International's Corruption Perceptions Index (CPI) shows Indonesia's score stagnating at 34 in 2023 and only slightly increasing to 37 in 2024, with a still low global ranking (99th out of 180 countries). In line with that, the Anti-Corruption behavior Index (IPAK) of the Central Statistics Agency (BPS) actually decreased from 3.92 (2023) to 3.85 (2024), which reflects the weakening of the collective awareness of the community in rejecting corrupt practices. The KPK integrity assessment survey (SPI) in 2024 even revealed that bribery and gratification practices are still rampant in more than 90% of ministries/institutions and 97% of local governments. These findings confirm that corruption has taken root systemically in various institutions and levels of society, no longer just an individual problem. This condition is in line with the views of Pusparisa & Tanuwijaya (2020) which highlights multidimensional challenges in combating corruption in Indonesia, as well as OECD studies that emphasize the urgency of integrity in the education system as the foundation for preventing corruption.

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[1] Pasya Salsa Balesta, "Implementasi Nilai-Nilai Pancasila Dalam Upaya Pencegahan Dan Penanggulangan Korupsi," *Nusantara: Jurnal Pendidikan, Seni, Sains Dan Sosial Humaniora* 2, no. 02 SE-Articles (January 24, 2024), https://journal.forikami.com/index.php/nusantara/article/view/851.

Realizing this, strengthening anti-corruption values and culture, especially through the integration of anti-corruption education in the curriculum, is imperative to be implemented comprehensively.[2] Education is seen as a strategic instrument in shaping the character of young people who have integrity and have a strong anti-corruption awareness, in line with Lickona's view that the formation of a solid character is the main foundation for a healthy and fair democratic life. In the context of the national education system, the Ministry of National Education together with the Corruption Eradication Commission (KPK) have formulated nine basic values of anti-corruption behavior through the Ministry of National Education guidelines. Related policies such as Presidential Instruction Number 5 of 2012, Permendikbud number 23 of 2015, Permendikbud number 37 of 2018, and Minister of Home Affairs Circular Number 420/4047/SJ and number 420/4048/SJ of 2019, mandate the integration of these values in various levels and types of Education. The nine basic values include: honesty, discipline, responsibility, hard work, Independence, justice, courage, simplicity, and caring.

However, the implementation of the integration of anti-corruption values in the formal curriculum has not been evenly distributed in all educational units, including in Islamic religious-based educational institutions such as madrasahs. In fact, madrasas have a crucial role in instilling moral and ethical values that are inherently anti-corruption principles. Islamic teachings explicitly reject various forms of corrupt practices such as bribery (risywah), embezzlement (ghulūl), and injustice (ẓulm), as asserted in the Qur'an (QS. Al-Baqarah [2]: 188 and Surah Al-Baqarah. Al-Ma'idah [5]: 42) and the Hadith of the Prophet Muhammad. These Islamic moral values are a foundation that is very relevant to the principles of anti-corruption education.[3]

In the context of Islamic Religious Education curriculum (PAI) in madrasah, especially the subject of Islamic Cultural History (SKI), contained ethical and moral

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values that are in line with the spirit of anti-corruption, such as honesty, trust, Justice, responsibility, and social care.[4] Specifically, SKI presents a concrete example of the example of Islamic figures in building a clean civilization from moral deviations. The great potential of Pai teaching materials as a vehicle for internalizing anti-corruption values in the character education of students becomes clear. The optimization of these charges in the learning process has the potential to be a strong moral fortress for the integrity generation. However, the crucial challenge faced is to design the integration of these values systematically in Pai learning, so as to realize the real behavior of anti-corruption students at various levels of madrasah (Ibtidaiyah, Tsanawiyah, Aliyah). The gap between the potential of Islamic values in PAI and the practice of anti-corruption character education at the implementation level is the main focus of this study.

Previous studies have extensively examined the integration, internalization, and implementation of anti-corruption values in education in Indonesia, illustrating trends and research focuses in the context of corruption prevention. In the past five years, research has tended to focus on institutional policies, implementation of common curricula, and the role of educators in building a culture of integrity Hasan et al., 2024;[5] Hidayah & Kuswandi[6] and Mahmudah[7]. Despite the significant contribution, there is still a gap in the in-depth study of the integration of anti-corruption values in specific subjects in madrasah.

Departing from this background, this study comes with the title "integration of Anti-Corruption behavior values in learning the history of Islamic culture in Madrasah : reinterpretation of Islamic education tradition". This research takes an interdisciplinary perspective that connects Islamic education, Islamic Cultural History Studies, and anti-corruption character education. In contrast to previous research that focuses more on the general approach of anti-corruption education in

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[4] Noorzanah, "Kurikulum Dalam Pendidikan Islam," *Ittihad Jurnal Kopertais Wilayah XI Kalimantan* 15, no. 28 (2019): 68–74, https://jurnal.uin-antasari.ac.id/index.php/ittihad/article/view/1934/1454.

[5] & Yuda Hasan, Z., Wijaya, B. S., Yansah, A., Setiawan, R., "Strategi Dan Tantangan Pendidikan Dalam Membangun Integritas Anti Korupsi Dan Pembentukan Karakter Generasi Penerus Bangsa," *Perkara : Jurnal Ilmu Hukum Dan Politik* 2, no. 2 (2024): 241–55, https://doi.org/10.51903/perkara.v2i2.1883.

[6] Siti Fadilahtul Hidayah and Aos Kuswandi, "Implementasi Kebijakan Pendidikan Anti Korupsi Di Perguruan Tinggi Studi Deskriftif Di Universitas Islam 45 Bekasi," *Transgenera: Jurnal Ilmu Sosial, Politik, Dan Humaniora* 1, no. 2 SE-Articles (July 31, 2024): 36–48, https://doi.org/10.35457/transgenera.v1i2.3755.

[7] Siti Mahmudah, "Penerapan Kearifan Lokal Dalam Pendidikan Anti Korupsi," *Jurnal Penelitian Multidisiplin Ilmu* 1, no. 3 (2022): 343–54, https://melatijournal.com/index.php/Metta/article/download/167/139/338.

schools, madrasas, or universities in the realm of curriculum policy or formal implementation, this study fills an important gap with a specific focus on the integration of anti-corruption behavior values in learning Islamic Cultural History (SKI) at all levels of madrasas, as well as their implementation in real action integrated in SKI learning. The excellence of this research lies in the exploration of the integration of anti-corruption values in the historical narrative of Islamic culture, which is rich in examples of high integrity behavior of Islamic Civilization figures. By making SKI learning as a medium of value internalization, this study not only targets cognitive aspects, but also builds historical and moral awareness of madrasah students through the implementation of anti-corruption behavior values integrated in SKI learning as part of early corruption prevention efforts.

The study offers some unique findings that set it apart from previous studies on anti-corruption education. First, this study specifically explores the integration of anti-corruption values in the learning of Islamic Cultural History (SKI) in madrasas at all levels (MI, MTs, MA). This approach allows a deep understanding of how Islamic moral values can be internalized through historical narratives, which has rarely been a major focus in other studies. Second, this study identifies the real action of implementing anti-corruption values in SKI learning, which is not only limited to the cognitive sphere but also includes affective and psychomotor aspects of students. The development of a contextual learning model that links anti-corruption values with inspirational stories from Islamic history is a significant practical contribution. The implications of these findings are very relevant in efforts to strengthen character education in madrasahs, with skiing as a strategic vehicle to form a young generation with integrity and strong anti-corruption awareness. The research also provides the basis for the development of a more comprehensive education policy, which integrates anti-corruption values in the PAI curriculum as a whole.

Third, holistic integration in skiing, this study shows that there are efforts to integrate anti-corruption values holistically in SKI learning, not only as additional material but as an integral part of learning activities at every level of madrasah. Fourth, the progression of implementation methods, this study found a clear

progression in the method of implementation of anti-corruption values from MI to MA level, which shows adaptation to cognitive and social development of students. Fifth, value contextualization, this study highlights how anti-corruption values are contextualized in Islamic tradition and history, relevant to the religious and cultural backgrounds of madrasah students.

Based on the above description, This study aims to examine the integration process and implementation model of anti-corruption behavior values in the tradition of Islamic education, especially in the learning of Islamic Cultural History (SKI) at all levels of madrasah education, such as MI, MTs, and MA. This study seeks to answer the integration of the main values of anti-corruption behavior in the curriculum of learning the history of Islamic culture at the level of Education madrasah MI, MTs, and MA. Then related to the strategy of integrating the values of anti-corruption behavior into the learning of Islamic Cultural History (SKI) in madrasah. As well as the real action of implementing the values of anti-corruption behavior in the ski learning process to form a tradition and culture of Islamic education with integrity. With a qualitative approach, this research is expected to provide theoretical and practical contributions in strengthening character education based on Islamic values as a cultural corruption eradication strategy.

B. Research Methods

The research method is a crucial component in a scientific work because it is the foundation for achieving the validity and reliability of the data, as well as drawing valid conclusions. In Islamic education research, especially with regard to anti-corruption values, the qualitative approach is considered the most relevant because of its ability to explore the meaning, understanding, and deep experience of the perpetrators of Education. This approach allows researchers to understand the processes of value internalization that occur in the social, cultural, and spiritual contexts of faith-based educational institutions, an aspect that is often overlooked in quantitative research more oriented to the measurement of numbers and statistics.[8]

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[8] Robert Bogdan and Sari Knopp Biklen, *Qualitative Research for Education*, vol. 368 (Boston, MA: Allyn & Bacon Boston, MA, 1997).

Research Design

This study uses a qualitative approach to the design of multi-case and multi-site studies. This design was chosen because the main focus of the study lies in deepening the context and variations in the implementation of anti-corruption values in various aspects of Islamic education in madrasah. Multi-case studies allow researchers to conduct cross-case comparative analyses, which in this case are three madrasas of different levels (MI, MTs, MA), to identify common patterns and unique differences in anti-corruption educational practices. Multisite design provides an added advantage by allowing researchers to see variations in implementation in different contexts, thereby improving generalization of research findings.[9]

In addition, this study is based on a philosophical-educative framework, which is an approach that makes educational values the center of attention for analysis. This framework emphasizes the importance of exploring how moral and anti-corruption values are internalized through the learning process in madrasas.[10] This approach is relevant to International Studies in the field of character and value education, as developed by Lickona[11] and Nucci,[12] which emphasizes the importance of a deep understanding of how values are lived and embodied in individual and group behavior.

Location and subject of research

This research was conducted in three madrasah Education Units representing madrasahs with excellent accreditation, namely Madrasah Ibtidaiyah Negeri 5 Bandar Lampung, Madrasah Tsanawiyah Negeri 2 Bandar Lampung, and Madrasah Aliyah Negeri 1 Bandar Lampung. The study lasted four months, from June to September 2024. The selection of research sites is based on the consideration that these madrasahs are Islamic educational institutions that have run character education programs and have integration of religious values in their learning. This selection is in line with the purposive sampling strategy, which

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[9] Robert K Yin, *Case Study Research and Applications: Design and Methods* (Sage publications, 2017).
[10] j. W Creswell, "Research Design : Qualitative, Quantitative, and Mixed Methods Approaches— 4th Ed," *SAGE Publications*, 2014.
[11] Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Bantam, 1992).
[12] Larry P Nucci, *Education in the Moral Domain* (Cambridge City: Cambridge University Press, 2001).

emphasizes the selection of cases that are rich in information and relevant to the research focus.[13]

The research subjects were selected purposively, including teachers in the field of Islamic Cultural History Studies (SKI), head of madrasah, deputy head of curriculum, madrasah Committee, and students. The selection of informants aims to obtain a comprehensive perspective on the curriculum, learning process, and school culture related to the values of anti-corruption behavior. This strategy is supported by the principle of triangulation of data sources, which emphasizes the importance of involving multiple perspectives to improve the validity and reliability of research findings.[14]

Data Collection Techniques

Data collection is done with three main techniques, namely:

1. In-depth interviews: this technique is used to extract information directly from informants using semi-structured interview guidelines. In-depth interviews allow researchers to understand the experience, perception, and implementation strategies of anti-corruption values in the SKI learning process in depth. This approach is in line with the tradition of qualitative research that emphasizes the importance of participant voices and perspectives in building an understanding of social phenomena.[15]

2. Observation: this technique is used to capture the empirical reality of the interaction of learning, classroom activities, as well as the daily behavior of students and teachers in the context of internalizing moral values. Participant observation, where the researcher is actively involved in the research environment (where possible), can provide rich insights into how anti-corruption values are practiced in daily life in madrasas.[16]

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[13] Michael Quinn Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice* (California: Sage publications, 2014).

[14] Robert E Stake, *Qualitative Research: Studying How Things Work* (New York: Guilford Press, 2010).

[15] Irving Seidman, *Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences* (New York: Teachers college press, 2006).

[16] Robert M Emerson, Rachel I Fretz, and Linda L Shaw, *Writing Ethnographic Fieldnotes* (Chicago: University of Chicago press, 2011).

3. Documentation studies: this technique aims to analyze formal documents such as curriculum, syllabus, lesson plans, as well as teaching materials related to character values and integrity. The analysis of the document provides an important context for understanding how anti-corruption values are integrated in educational policies and planning in madrasas.[17]

Data triangulation, which is the merging and comparison of data from these three sources, is used to test the credibility and validity of research findings.[18]

Data Analysis Techniques

The collected Data were analyzed using an interactive model of Miles dan Huberman, which consists of three main stages:[19]

1. Data reduction: the process of selecting, focusing, and simplifying data from field notes, interview transcripts, and documents. Data reduction helps the researcher to focus attention on information relevant to the research question.

2. Data presentation: the preparation of data in the form of descriptive narratives, matrices, or thematic tables to facilitate the withdrawal of meaning. Effective presentation of data helps researchers to identify patterns, relationships between categories, and important themes in the data.

3. Inference and verification: attempts to find patterns, relationships between categories, as well as affirmation of findings based on triangulation of sources and methods. Verification involves re-checking the findings with the original data and involving participants in the member checking process to ensure the accuracy and validity of the findings.[20]

The use of multicase studies, data triangulation, and interactive data analysis models is a common practice in qualitative research across a wide range of disciplines. In addition, the emphasis on in-depth understanding of context,

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[17] Glenn A Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal* 9, no. 2 (2009): 27–40.

[18] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandunng: Alfabeta, 2020).

[19] Matthew B Miles, *Qualitative Data Analysis: An Expanded Sourcebook* (Thousand Oaks, 1994).

[20] Linda Birt et al., "Member Checking: A Tool to Enhance Trustworthiness or Merely a Nod to Validation?," *Qualitative Health Research* 26, no. 13 (2016): 1802–11, https://doi.org/https://doi.org/10.1177/1049732316654870.

participant perspectives, and value internalization processes is in line with qualitative research trends that emphasize the interpretive paradigm and constructivist approach.[21] Thus, this research methodology is not only relevant in the context of Islamic education in Indonesia, but also has validity and reliability in the broader context of qualitative research.

C. Results and Discussion

Integration of Anti-Corruption values in the SKI Madrasah curriculum

1. Madrasah Ibtidaiyah (MI): The SKI curriculum in MI has integrated nine anti-corruption values (honesty, discipline, responsibility, hard work, Independence, justice, courage, simplicity, and caring) in Class III-VI learning materials. Integration is done through the exemplary story of the Prophet Muhammad, the companions, and important figures in Islamic history. The following is a concept map of anti-corruption values in learning Islamic Cultural History (SKI)for MI Grade 4-6.

CONCEPT MAP
ANTI-CORRUPTION VALUES IN SKI LEARNING
(MI CLASS III – VI)

Value	Indicators	SKI material
1. Honesty	Uncover the truth and do not lie	The story of Prophet Muhammad Al-Amin
2. Discipline	Abide by the rules and time	Example of a friend in jihad and prayer in congregation
3. Responsibilities	Complete the task well	The role of the Prophet's companions in Da'wah and leadership
4. Hard work	Committed to the effort	The struggle of Muslims in building Medina
5. Independence	Not hanging yourself on others	The efforts of the Prophet and his companions in trading and farming
6. Justice	Give the right to the right	Policy of the Prophet and Umar bin Khattab in the distribution of zakat
7. Courage	Dare to speak the truth	Umar bin Khattab strictly enforced the law
8. Simplicity	Life is not superfluous	Lifestyle of the Prophet and his companions despite the ruling
9. Care	Helping the weak and poor	The story of Umar bin Khattab feeding his people at night

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[21] Cheryl N Poth, *Innovation in Mixed Methods Research: A Practical Guide to Integrative Thinking with Complexity* (SAGE Publications Ltd, 2018), https://www.torrossa.com/en/resources/an/5018126.

Based on the concept map, nine anti-corruption values were identified that can be integrated in the learning of Islamic Cultural History (SKI) for students of Madrasah Ibtidaiyah (MI) Class III to VI. Each anticorruption value is elaborated through specific behavioral indicators and associated with the relevant SKI material. For example, the value of honesty is illustrated through the story of the Prophet Muhammad, who was titled Al-Amin, discipline through the example of friends in jihad and praying in congregation, to the concern exemplified through the story of Umar bin Khattab helping his people.

In conclusion, this concept map systematically maps the potential integration of anti-corruption values into SKI learning content at the MI level. By associating abstract values such as honesty and responsibility with concrete historical narratives and exemplary figures in Islam, students are expected to be able to more easily understand, internalize, and apply anti-corruption principles in everyday life. This approach utilizes the wealth of Islamic history as an effective medium to instill anti-corruption character from an early age.

2. Madrasah Tsanawiyah (MTs): the SKI curriculum at MTs also integrates anti-corruption values in Class VII-IX learning materials, focusing on the example of the Prophet Muhammad and his companions, the development of Islamic civilization, and Islamic renewal figures. The following is a concept map of the values of anti-corruption behavior in learning Islamic Cultural History (SKI) at the MTs Class VII - IX level, which integrates 9 main anti-corruption values into Islamic historical themes:

This concept map articulates the integration of nine anti-corruption values into the Islamic Cultural History learning curriculum (SKI) at the Tsanawiyah Madrasah (MTs) level. Each value, from honesty to caring, is correlated with the relevant SKI material for grades VII to IX. For example, the value of honesty is associated with the example of the Prophet Muhammad as Al-Amin in Class VII, while the value of justice is exemplified through the leadership of Umar bin Khattab and the Islamic State government system in Class VII-VIII. Furthermore, the value of courage is illustrated through the role of ulama and

Islamic reformist leaders in Class IX, and the value of caring through the story of Wali Songo and Islamic organizations in the same class.

In conclusion, this concept map presents a systematic framework for inculcating anti-corruption values in SKI learning at MTs. By connecting these values with historical figures, important events, and the development of Islamic Civilization, students are expected to understand and internalize the principles of anti-corruption contextually. This approach utilizes Islamic historical narratives as an effective means of character education, equipping students with moral and ethical understanding relevant to corruption prevention efforts.

3. Madrasah Aliyah (MA): the SKI curriculum in MA integrates anti-corruption values in Class X-XII learning materials, with an emphasis on the history of Islamic Civilization, scientific figures, as well as contemporary issues relevant to the challenge of corruption. The following is a concept map of anti-corruption values in learning Islamic Cultural History (SKI) for Madrasah Aliyah Education Unit (MA) Class X–XII.

This concept map maps the integration of anti-corruption values in the learning of Islamic Cultural History (SKI) at the level of Madrasah Aliyah (MA) Class X to XII. Nine key anti-corruption values (honesty, discipline, responsibility, hard work, Self-Reliance, fairness, courage, modesty, and caring) are linked to relevant SKI material at every grade level. For example, the value of honesty is associated with the condition of the people of Makkah before Islam in Class X, discipline with the preaching of the Prophet in Makkah and Medina (Class X), responsibility and hard work are reflected in Muslim scientists (Class XI) and Islamic civilization during the Abbasid Dynasty (Class XI). The value of justice and courage is illustrated through Islamic thought in the Abbasid Dynasty (Class XI) as well as the events of the Treaty of Hudaybiyah and the Fathu of Mecca (Class XI). Finally, the value of concern is associated with the role of Islamic organizations in the independence of Indonesia (Class XII).

In conclusion, this concept map presents a clear structure for internalizing anti-corruption values through SKI learning materials in MA. By relating these values to the historical context, important figures, and events in Islamic Civilization, students are expected to understand the relevance of anti-corruption values in the development of Islamic history and apply them in

contemporary life. This approach utilizes the study of history as an effective tool for character education and the formation of a young generation with integrity.

Implementation of Anti-Corruption values in SKI learning

1. Madrasah Ibtidaiyah (MI): The implementation of anti-corruption values in MI is carried out through various academic activities such as storytelling, "Honesty Box," games, simulations, assignments, and sharing activities. These activities are designed to associate the values of the characters with the historical narrative of Islam. Furthermore, the implementation of anti-corruption behavior values in MI is clearly illustrated in the following table:

NO.	Dimensions Of Anticorruption Value	Examples of real action in SKI learning
1.	Honesty	1. The story of the Prophet Muhammad as Al-Amin, then students write their honest experiences
		2. Activity "Honesty Box class": the child enters an honest confession in the form of a letter
		3. Featuring a short drama about the honesty of Bilal bin Rabah when asked by his employer
2.	Undeclared	1. Scheduling pickets and timely reporting like the companions in congregational prayer.
		2. The Game "Who Is Disciplined Today?"with weekly Star Rewards.
		3. Simulation of Badr War troops who must obey command discipline.
3.	Responsibilities	1. Duties as an imam or muezzin in Duha prayer in class.
		2. Keeping the trust of stationery class: the child is selected as the guardian of stationery.
		3. A story about a friend who is responsible for guarding the spoils of war.
4.	Hard work	1. A picture of the Prophet's journey from Mecca to Medina.
		2. Create mini dioramas of important events in Islamic history (e.g. the Treaty of Hudaybiyah).
		3. The competition made a prayer script from the story of the Prophet who tried without giving up.
5.	Independence	1. The challenge of "learning wudu alone": children are taught wudu without the help of a teacher.
		2. Make a prayer schedule and fill it out independently.
		3. Inspirational stories: children are independent companions in learning.
6.	Justice	1. Role play about Umar bin Khattab who decided the case of the people and his son.
		2. Master presented a story about the fair distribution of Spoils of war.
		3. Make a poster "Fair Is Beautiful " based on the story of Islamic history.

7.	Courage	1. Performing exercises tells The Story of Bilal bin Rabah who was not afraid despite being tortured.
		2. Simulation game "dare to be honest" to choose the right answer even though it is different.
		3. Make the chants "dare to be honest great" with the rhythm of blessings.
8.	Simplicity	1. Following a day without snacks: bring only homemade provisions.
		2. Tell the simplicity of the Prophet when he became a leader.
		3. Writing a poem about the simplicity of the House of the Prophet.
9.	Care	1. Sharing lunch with friends.
		2. Donate Islamic toys or books to orphans.
		3. The story of Abu Bakr who cares about the poor.

This table concretely illustrates how the nine dimensions of anti-corruption values are integrated into the practice of learning the history of Islamic culture (SKI) in Madrasah Ibtidaiyah (MI). Various examples of real actions presented show the creative efforts of teachers in connecting character values such as honesty, discipline, and responsibility with Islamic historical narratives that are relevant and easily understood by learners. Through storytelling methods, interactive activities such as" honesty boxes " and games, simulations of historical events, assignments that foster responsibility, to social sharing and contribution activities, students not only learn about Islamic history as a series of events, but also live the moral values contained in it and apply them in the context of everyday life.

In conclusion, this table illustrates the implementation of integrated and applicable anti-corruption education in SKI learning in MI. Varied and contextual learning strategies enable students to understand, Live, and practice anti-corruption values derived from the teachings of Islam and its history. This confirms that SKI has a strategic role in shaping the young generation of madrasah who are not only intellectually intelligent, but also have a strong moral integrity as a provision for community life and a clean state from corruption.

2. Madrasah Tsanawiyah (MTs): the implementation of anti-corruption values in MTs involves more interactive and contextual learning methods, such as group discussions, case studies, collaborative projects, and the use of visual media. These activities aim to encourage students to think critically, collaborate, and apply anti-corruption values in their daily lives.

NO.	Dimensions Of Anticorruption Value	Examples of real action in SKI learning six
1.	Honesty	1. Writing the journal "honesty of Islamic leaders & self-reflection".
		2. Make a short video about the importance of being honest in the school environment.
		3. The Book of Mormon: what happens when you tell a lie.
2.	Discipline	1. Create a schedule of learning activities inspired by the routine of the Prophet.
		2. Classes make disciplinary contracts like the Medina Charter.
		3. Race on time prayer and duty.
3.	Responsibilities	1. The task of being a group coordinator during the presentation of Islamic history.
		2. Become the leader of the debate team with the theme "leaders of the Prophet's era.
		3. Discussion of the responsibilities of youth such as Osama bin Zaid led the troops.
4.	Hard work	1. Trace the history of Islamic civilization and create interactive maps of it.
		2. Make a profile of Ibn Sina as a symbol of hard work in the field of science.
		3. Project biography of Islamic heroes in the form of a poster or portfolio.
5.	Independence	1. Designing a self-study schedule: imitate Imam Shafi'i who studies cross-country.
		2. Make a reflection on the life journey of female friends.
		3. Independent writing competition: Islam encourages self-reliance.
6.	Justice	1. Simulation of the court of Umar bin Khattab: students served as judges and witnesses.
		2. Discussion of the case of Justice Umar bin Abdul Aziz in tax policy.
		3. Creating an infographic of the 5 fairest Islamic figures.
7.	Courage	1. Class speech on brave Islamic figures: Khalid bin Walid, Bilal, Ali.
		2. Debate race: honest though Risky, Is it worth it.
		3. Cerpen: "If I Were Bilal"
8.	Simplicity	1. Observations and presentations on the life of Imam Abu Hanifa.
		2. Simple Life Week Challenge: imitating the Apostle's lifestyle.
		3. Project: write an article" live moderately, not luxuriously " based on history
9.	Care	1. Infaq class Program for disaster relief.
		2. Make a video campaign "Madrasah cares Ummah".
		3. Reflective stories from the history of Hasan and Husain helping orphans.

The interpretation of this table reveals the depth and variety of SKI learning strategies in MTs in integrating anti-corruption values. The activities designed are not only limited to the transfer of historical knowledge, but also encourage students to self-reflect, create, collaborate, and actively participate. For example, through writing a reflection journal about the honesty of Islamic leaders, students are invited to relate these values to personal experiences. The creation of short videos and infographics allows students to convey moral messages creatively and interestingly. Court simulations and case history discussions stimulate students ' critical thinking about the concepts of justice and leadership responsibility. Projects such as the creation of interactive maps of Islamic civilization and biographies of Islamic heroes foster a spirit of hard work and independence in learning.

In conclusion, this table shows that SKI learning at MTs has significant potential in shaping the character of anti-corruption students through a variety of creative, participatory, and contextual activities. This approach not only enriches students ' understanding of Islamic history, but also instills moral values that underlie anti-corruption behavior in a holistic manner. Thus, SKI plays an important role in preparing the young generation of madrasah to become individuals with integrity, responsibility, and care for the environment, as well as having a strong commitment to combating corruption.

3. Madrasah Aliyah (MA): the implementation of anti-corruption values in MA is carried out through a more in-depth and analytical approach, such as debate, research, essay writing, and advocacy activities. These activities aim to develop students ' understanding of complex issues related to corruption, as well as encourage them to take an active role in efforts to prevent and combat corruption. Further can be seen in the following table :

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NO.	Dimensions Of Anticorruption Value	Examples of real action in SKI learning six
1.	Honesty	1. Discussion Analysis: Why the Prophet remained honest despite the risks when preaching. 2. Honesty audit activities between class groups. 3. Historical studies: the integrity of Caliph Abu Bakr in early Islamic leadership
2.	Undeclared	1. Simulation of bureaucratic systems the Abbasids: students became disciplined officials. 2. Monitoring the presence of mandiri, emulating the management of Caliph Umar. 3. Exhibition poster "time management of great scholars"
3.	Responsibilities	1. Designing a social program based on Islamic moral responsibility. 2. Biographical study of Saladin and his responsibility to liberate Al-Quds. 3. Writing opinion: "responsibility Santri age Now".
4.	Hard work	1. Create a research project on the history of classical Islamic Civilization. 2. Emulating Ibn Khaldun: compiling a mini-encyclopedia of Islamic thought. 3. Essay contest: Muslim scientists and their work ethic
5.	Independence	1. Individual presentation: independent and innovative Muslim women 2. One week challenge without cheating and plagiarism. 3. Islamic entrepreneurial simulation based on the history of Mecca merchants.
6.	Justice	1. Class debate: Social Justice in classical vs. Modern Islamic governance. 2. Text study: the Medina Charter as a model for multicultural Justice 3. Analyzing the meaning of justice in the Sermon of Hajj Wada.
7.	Courage	1. Title: courage to speak the truth in the face of corruption. 2. Writing a drama script: dare to uphold the truth ala Ali bin Abi Talib 3. Defense of values: a debate on ethics and courage.
8.	Simplicity	1. Comparative discussion of the lifestyle of Rashidun Caliphs vs Abbasid Dynasty. 2. Campaign: Islamic lifestyle: anti-consumptive and productive 3. Personal reflection: how I imitate the simplicity of the Prophet
9.	Care	1. Create a junior student mentoring program. 2. Cross-class social service project with DA'wah approach. 3. Historical study: the gait of Umar bin Abdul Aziz who rejected luxury for the sake of the people.

The interpretation of this table shows that the implementation of anti-corruption values in SKI learning in MA is carried out through a more in-depth and analytical approach, according to the level of cognitive development of students. Analytical discussions on the example of the Prophet, historical studies on the integrity of the caliph, and biographical studies of great Islamic figures encourage students to think critically and take valuable lessons from the past. Activities such as simulation of bureaucratic systems, monitoring of independent presence, and poster exhibitions instill discipline and self-management. Projects oriented to social action, opinion writing, historical research and the preparation of mini-encyclopedias develop students ' responsibility, hard work and independence. Mentoring programs, Social Service, and historical studies on caring leaders foster students ' sense of empathy and social responsibility.[22]

In conclusion, the integration of anti-corruption values in SKI learning in MA is carried out holistically through various interactive, analytical and reflective methods. The activities presented not only enrich students ' understanding of Islamic history and civilization, but also actively build their character into individuals who have a strong commitment to anti-corruption values. Thus, SKI learning in MA plays a crucial role in producing graduates who not only have deep religious knowledge, but also high personal and social integrity, ready to contribute in building a just society and free from corruption.

Impelementation Table Of Anticorruption Behavior Values In Ski Learning:

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[22] Suriati Suriati, Saiful, and Nurbayani, "Analisis Program Guru Asuh Dalam Meningkatkan Pendidikan Karakter Bagi Siswa SMPN 5 Sabang," *Al Yasini : Jurnal Keislaman, Sosial, Hukum Dan Pendidikan* 10, no. 1 SE-Articles (January 2024): 28, https://doi.org/10.55102/alyasini.v10i1.6364.

NO	VALUE DIMENSION Anti-corruption	IMPLEMENTATION OF ANTI-CORRUPTION VALUES IN SKI LEARNING		
		Madrasah Ibtidaiyah	Madrasah Tsanawiyah	Madrasah Aliyah
1	Honesty	The story of the Prophet Muhammad as Al-Amin, then students write their honest experiences.	Writing the journal "honesty of Islamic leaders & self-reflection".	Discussion Analysis: Why the Prophet remained honest despite the risks when preaching.
		Activity "Honesty Box class": the child enters an honest confession in the form of a letter	Make a short video about the importance of being honest in the school environment.	Honesty audit activities between class groups.
		Featuring a short drama about honesty Bilal bin Rabah when asked his employer.	The Book of Mormon: what happens when you tell a lie.	Historical studies: the integrity of Caliph Abu Bakr in early Islamic leadership.
2	Undeclared	Scheduling pickets and timely reporting like the companions in congregational prayer.	Create a schedule of learning activities inspired by the routine of the Prophet.	Simulation of bureaucratic systems the Abbasids: students became disciplined officials.
		The Game "Who Is Disciplined Today?"with weekly Star Rewards.	Classes make disciplinary contracts like the Medina Charter.	Monitoring the presence of mandiri, imitating the management of Caliph Umar.
		Simulation of Badr War troops who must obey command discipline.	Race on time prayer and duty.	Exhibition poster "time management of great scholars.
3	Responsibilities	Duties as an imam or muezzin in Duha prayer in class.	The task of being the choir-dinator of the group during the presentation of Islamic history.	Designing a social program based on Islamic moral responsibility.
		Keeping the trust of stationery class: the child is selected as the guardian of stationery.	Become the leader of the debate team with the theme of Amanah leaders of the Prophet's era.	Kajian biografi Salahuddin Al-Ayyubi dan tanggungnya menjawab membongkar Al-Quds.

		A story about a friend who is responsible for taking care of the spoils of war.	Discussion of the responsibilities of youth such as Osama bin Zaid led the troops.	Writing opinion: responsibility Santri age Now
4	Hard work	A picture of the Prophet's journey from Mecca to Medina.	Trace the history of Islamic civilization and create interactive maps.	Create a research project on the history of classical Islamic Civilization.
		Create mini dioramas of important events in Islamic history (e.g. the Treaty of Hudaybiyah).	Make a profile of Ibn Sina as a symbol of hard work in the field of science.	Emulating Ibn Khaldun: compiling a mini encyclopedia of Islamic thought
		Competition to make a prayer script from the story of the Prophet who tried without giving up.	Project biography of Islamic heroes in the form of a poster or portfolio.	Essay contest: Muslim scientists and their work ethic.
5	Independence	The challenge of "learning wudu alone": children are taught wudu without the help of a teacher.	Designing a self-study schedule: imitate Imam Shafi'i who studies cross-country.	Individual presentation: independent and innovative Muslim women leaders.
		Make a prayer schedule and fill it out independently.	Make a reflection on the life journey of female friends.	One week challenge without cheating and plagiarism.
		Inspirational stories: children of friends who are independent in learning.	Independent writing competition: Islam encourages self-reliance.	Islamic entrepreneurial simulation based on the history of Mecca merchants.
6	Justice	Role play about Umar bin Khattab who decided the case of the people and his son.	Simulation of the court of Umar bin Khattab: students served as judges and witnesses.	The class debate: Social Justice in classical vs. Modern Islamic governance.
		Master presents a story about the fair distribution of Spoils of war.	Diskusi kasus keadilan Umar bin Abdul Aziz dalam kebijakan pajak.	Studi teks: Piagam Madinah sebagai model keadilan multicultural
		Make a poster" Fair Is Beautiful " based on the story of Islamic history.	Creating an infographic of the 5 fairest Islamic figures.	Analyzing the meaning of justice in the Sermon of Hajj Wada.
7	Courage	Performing exercises tells The Story of Bilal bin	Class speech on brave Islamic	Title: courage to speak the truth in

		Rabah who was not afraid despite being tortured.	figures: Khalid bin Walid, Bilal, Ali.	the face of corruption.
		Simulation game "dare to be honest" to choose the right answer even though it is different.	Debate race: honest despite the risk.	Writing a drama script: dare to uphold the truth ala Ali bin Abi Talib.
		Make the chant "dare to be honest great" with the rhythm of segue.	Cerpen: "If I Were Bilal".	Defense of values: a debate on ethics and courage.
8	Simplicity	Following a day without snacks: bring only homemade provisions.	Observations and presentations on the life of Imam Abu Hanifa.	Comparative discussion of the lifestyle of the Rashidun Caliphs vs. the Abbasids
		Telling the simplicity of the Prophet when he became a leader	Simple Life Week Challenge: imitating the Apostle's lifestyle	Campaign: "Islamic lifestyle: anti-consumptive and productive
		Writing a poem about the simplicity of the House of the Prophet	Project: write an article "living simply, not luxuriously" based on history	Personal reflection: "How do I imitate the simplicity of the Prophet
9	Care	Sharing lunch with friends.	Infaq class Program for disaster relief.	Create a junior student mentoring program.
		Donate Islamic toys or books to orphans.	Creating a Madrasah Peduli Umat campaign video	Cross-class social service project with DA'wah approach
		The story of Abu Bakr who cares about the poor	Reflective stories from the history of Hasan and husain helping orphans	Umar bin Abdul Aziz who refused to give up his wealth for the sake of the people

The table presents a concrete example of how the nine values of anti-corruption behavior (honesty, discipline, responsibility, hard work, Independence, justice, courage, simplicity, and caring) are integrated into the learning of Islamic Cultural History (SKI) at three different levels of madrasah: Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA).

a. Development of implementation: in general, there is a development in the complexity and depth of implementation methods of anti-corruption values as the level of education increases.

1) in MI, The emphasis is more on activities that are concrete, simple, and involve physical activity or artistic expression (e.g., storytelling, drawing, role-playing).

2) in MTs, implementation methods began to involve more complex activities such as writing reflections, making videos, debates and case studies.

3) in MA, students are invited to conduct critical analysis, research, opinion writing, simulation of complex systems, and social service projects.

b. Variety of methods: each level of madrasah uses a variety of methods tailored to the characteristics of cognitive and social development of students.

1) MI uses methods that involve more of the student's emotions and imagination.

2) MTs began to develop students ' critical thinking and collaboration skills.

3) the MA encourages students to develop more abstract, analytical, and applicative thinking in real-life contexts.

c. Value focus: each Anti-Corruption value is implemented with a different approach, but remains rooted in values and figures in Islamic history and tradition. This demonstrates an attempt to relate Universal Anti-Corruption values to the religious and cultural context of students.

The conclusion is that the implementation of anti-corruption values in SKI learning in madrasah is carried out comprehensively and continuously, with various methods and adapted to the level of education of students. These findings confirm the potential of Islamic education, especially skiing, in shaping students ' anti-corruption character through pedagogically relevant and culturally and religiously contextual approaches.

Discussion

1. Integration of Anti-Corruption values in the SKI curriculum

a. The results of this study are in line with the findings of previous studies that emphasize the importance of the integration of anti-corruption education in

the education curriculum.[23] The integration of anti-corruption values in SKI in madrasah shows an effort to exploit the potential of Islamic values in shaping the character of students.

b. The difference with previous research is that this study focuses on the specific subject of skiing, which allows a more in-depth exploration of how anti-corruption values can be connected to Islamic historical narratives.

2. Implementation of Anti-Corruption values in SKI learning

a. The findings of this study confirm that learning methods that are varied and involve active participation of students can increase the effectiveness of internalizing anti-corruption values.[24]

b. The real action of implementing anti-corruption values in SKI learning at madrasah shows an effort to transform normative values into real behavior, which is in line with Siti Mahmudah view on the importance of locally-based value transformation-spiritual.[25]

3. Supporting and inhibiting factors

a. Policy support and the relevance of Islamic values are significant supporting factors in the implementation of anti-corruption education in madrasahs. This confirms the importance of cultural and religious contexts in character education.[26]

b. Limited time, resources, and understanding of teachers are challenges that need to be overcome to improve the effectiveness of anti-corruption education in madrasah.

With a clearer separation and association with previous studies, the results and discussion sections become more structured and rich in analysis.

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[23] Siti Fadilahtul Hidayah and Aos Kuswandi, "Implementasi Kebijakan Pendidikan Anti Korupsi Di Perguruan Tinggi Studi Deskriftif Di Universitas Islam 45 Bekasi."

[24] Sri Haningsih, "Model Internalisasi Nilai-Nilai Pendidikan Agama Islam Dan Budi Pekerti," *Proceedings Series on Social Sciences & Humanities* 4, no. SE-Articles (May 30, 2022): 93–100, https://doi.org/10.30595/pssh.v4i3.301.

[25] Siti Mahmudah, "Penerapan Kearifan Lokal Dalam Pendidikan Anti Korupsi," *Jurnal Penelitian Multidisiplin Ilmu* 1, no. 3 SE-Artikel (October 1, 2022): 343–54, https://doi.org/10.59004/metta.v1i3.167.

[26] Ummi Kulsum and Abdul Muhid, "Pendidikan Karakter Melalui Pendidikan Agama Islam Di Era Revolusi Digital," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 12, no. 2 SE-Articles (October 21, 2022): 157–70, https://doi.org/10.33367/ji.v12i2.2287.

D. Conclusion

This study confirms that Islamic education, especially through learning the history of Islamic culture (SKI) in madrasah, has great potential in internalizing the values of anti-corruption behavior. The integration of values such as honesty, responsibility, and fairness in the curriculum and the implementation of SKI learning proved effective in shaping the character of students. This research enriches the treasury of Islamic education science by providing empirical evidence on the relevance of Islamic values in anti-corruption education. The results of this study can be a guide for madrasah and education policy makers in developing effective curricula and learning strategies to instill anti-corruption values.

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