Islamic Education Learning Model Based on Strengthening Anti-Corruption Values in Higher Education

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Abstract

This study aims to examine the Islamic Religious Education (IRE) learning model oriented toward strengthening anti-corruption values at UIN Raden Fatah Palembang. The model is implemented through an integrative approach that systematically embeds the values of honesty, integrity, transparency, accountability, and justice into the curriculum and all stages of the learning process. This research employs a qualitative descriptive design, utilizing in-depth interviews with lecturers and students, classroom observations, and analysis of academic documentation. The findings indicate that students internalize anti-corruption values through observable ethical behaviors, including refusing to engage in academic dishonesty such as cheating, proxy attendance, plagiarism (copy-paste practices), and data falsification, including in applications for the Indonesia Smart Card (KIP) scholarship. Classroom observations further reveal a 98% attendance rate accompanied by active student participation in discussions and reflective learning activities. Overall, this learning model effectively contributes to the development of graduates with strong moral character, academic integrity, and ethical commitment, positioning them as agents of social change. The study underscores that integrating anti-corruption values into IRE not only reinforces individual character formation but also plays a strategic role in fostering a clean, transparent, and just culture within both academic institutions and society at large.

Keywords: *Design; Anti-Corruption; Islamic Education; Higher Education; Integrity; Student Character.*

Abstrak

Penelitian ini bertujuan untuk menganalisis model pembelajaran Pendidikan Agama Islam (PAI) berbasis penguatan nilai antikorupsi di UIN Raden Fatah Palembang. Model ini diterapkan melalui pendekatan integratif yang memasukkan nilai kejujuran, integritas, transparansi, akuntabilitas, dan keadilan ke dalam kurikulum serta setiap proses pembelajaran. Metode penelitian yang digunakan adalah kualitatif dengan desain deskriptif, melibatkan wawancara mendalam dengan dosen dan mahasiswa, observasi perkuliahan, serta dokumentasi akademik. Hasil penelitian menunjukkan bahwa mahasiswa menunjukkan internalisasi nilai antikorupsi melalui perilaku nyata, seperti menolak mencontek, titip absen, copy-paste, dan pemalsuan data, termasuk dalam pengajuan beasiswa KIP. Observasi memperlihatkan kehadiran mahasiswa

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mencapai 98% dengan partisipasi aktif dalam diskusi dan tugas reflektif. Model pembelajaran ini berhasil membentuk lulusan berkarakter kuat, menjaga integritas akademik, serta memiliki komitmen etis untuk menjadi agen perubahan sosial. Temuan ini menegaskan bahwa integrasi nilai antikorupsi dalam PAI tidak hanya memperkuat karakter individu, tetapi juga memberikan kontribusi strategis dalam membangun budaya akademik dan masyarakat yang bersih, transparan, dan berkeadilan.

Kata kunci : Desain; Anti Korupsi; Pembelajaran PAI; Perguruan Tinggi; Integritas; Karakter Mahasiswa.

I. Introduction

Corruption is a structural problem that continues to be a major obstacle to development and weakens the quality of governance in various countries, including Indonesia. Its impact not only causes economic losses, but also damages moral values, principles of justice, and erodes public trust in state institutions. The complexity of the corruption problem requires fundamental solutions, one of which is through strengthening character education based on anti-corruption values in higher education. In this context, Islamic Religious Education (PAI) has a strategic position as a pedagogical instrument capable of internalizing the values of honesty, trustworthiness, responsibility, and integrity. Therefore, the development of a PAI learning model based on strengthening anti-corruption values is highly relevant for building a generation with character, integrity, and competitiveness, while also strengthening the contribution of higher education in creating clean and fair governance. (Nikodemus & Endi, 2023) In this context, education is seen as a strategic pathway for instilling anti-corruption values in a sustainable manner from an early age through to higher education. Various previous studies have emphasized the urgency of anti-corruption education in shaping the character of the younger generation. Haryatmoko (2016), for example, emphasizes that the internalization of integrity values through the educational process can strengthen students' moral resistance to corrupt practices. Recent research also shows that the integration of anti-corruption education into formal and non-formal curricula contributes to increasing critical awareness and shaping honest behavior among students (Suryadi & Nurdin, 2019; Nuraini, 2021).

However, most studies still focus on conceptual aspects or the development of teaching materials, while studies that emphasize the transformation of values into real behavior are relatively limited. Therefore, this study offers an original contribution by emphasizing the formation of self-awareness and anti-corruption habits through a contextual educational approach. Thus, this study is expected to bridge the gap in previous research and provide practical implications for strengthening character education in higher education, particularly in the development of an Islamic Education learning model based on anti-corruption values.

In 2024, Indonesia is still plagued by corruption cases that have a major impact on the economy and public trust. Data from the Indonesian National Police recorded 1,280 cases with 830 suspects, of which 431 cases were successfully resolved. One notable case was the Marga Tiga Dam project in Lampung, which caused losses of up to Rp 43.3 billion. This fact confirms that corruption is not only a legal issue, but also a matter of weak integrity. Therefore, strengthening anti-corruption values through education, especially in higher education, is an important step in fostering moral awareness and integrity. In this context, the development of an Islamic Education learning model based on strengthening anti-corruption values is relevant as a strategic contribution of higher education in building a clean academic culture. (Affandi et al., 2025) The Attorney General's Office reported that state losses due to corruption cases in 2024 reached Rp 310.61 trillion, covering the infrastructure sector, commodity trade, and abuse of authority in government agencies and state-owned enterprises. Although Indonesia's Corruption Perception Index (CPI) improved from a score of 34 to 37, with its ranking rising to 99th out of 180 countries, this fact shows that corruption remains a serious problem that requires a comprehensive and sustainable approach. In this context, education plays an important role as a preventive strategy, particularly through the strengthening of anti-corruption values in higher education.

Entering 2025, challenges became increasingly complex with the emergence of large-scale cases. The KPK received 2,273 reports of alleged corruption from the public in the first half of the year alone. (Affandi et al., 2025) Several major cases include alleged corruption at PT Pertamina amounting to Rp 968.5 trillion related to crude oil trading for the 2018-2023 period, the PT Timah case with losses of around Rp 300 trillion due to illegal trading and mining practices, and the procurement of Chromebook laptops by the Ministry of Education, Culture, Research, and Technology worth Rp 9.9 trillion, which drew public criticism. Cumulatively, corruption cases handled from 2018 to May 2025 have caused losses of more than Rp 25.1 trillion, reflecting the complexity and urgency of eradicating corruption in Indonesia. (Safitri, 2025).

In higher education, particularly in Islamic Religious Education (PAI) learning, the phenomenon of corruption reflects the gap between the normative values taught and practices in the field. The 2024 Education Integrity Assessment Survey (SPI) conducted by the Corruption Eradication Commission (KPK) shows that unethical academic practices, such as cheating, plagiarism, proxy attendance, and low discipline among lecturers and students, are still rampant. (Nikodemus & Endi, 2023) In addition, the management of research funds, publications, and the procurement of goods and services in higher education institutions has been identified as the sector with the highest risk of corruption. (Hilmin, 2023) This fact indicates that even though anti-corruption regulations have been enacted, their implementation in the realm of PAI learning still tends to be formalistic and has not touched on the realm of students' intrinsic awareness.

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Therefore, strengthening the internalization of anti-corruption values in PAI needs to be directed towards contextual and integrative learning methods, as well as the exemplary behavior of lecturers, so that it can shape students' habits of honesty, discipline, and integrity.

Anti-corruption education plays a strategic role in shaping the character and integrity of the younger generation. Through the internalization of the values of honesty, responsibility, and transparency, students are guided to develop a moral awareness that rejects corrupt practices from an early age. (April-June, 2020) The impact is not only an increase in critical awareness of the dangers of corruption, but also the emergence of a culture of shame in committing fraud and the creation of an educational ecosystem that upholds ethics. (Prakosa, 2022) Furthermore, anti-corruption education encourages the growth of courage to reject injustice, thus becoming a preventive strategy in suppressing corrupt practices in the future. Thus (April-June, 2020), this education not only functions as a transfer of knowledge, but also as a process of value transformation in building an integrity-based and just society. Effective implementation of anti-corruption education can be achieved by integrating anti-corruption values into the curriculum, particularly in Islamic Religious Education (PAI) and Pancasila Education courses (Siregar & Chastanti, 2022). Teachers and lecturers can utilize contextual learning methods, such as case studies, reflective discussions, and role-playing simulations, to foster empathy and moral awareness among students. In addition, the habit of honest, disciplined, and transparent behavior needs to be reinforced through role modeling programs and appreciation for positive behavior. Collaboration between campuses, families, and communities is also important to create an educational ecosystem that is consistent in instilling anti-corruption values. (Purwo et al., 2025).

The main contribution of this study lies in its emphasis on the process of internalizing anti-corruption values in Islamic Religious Education (IRE) learning in higher education. Unlike previous studies, which generally focus on theoretical aspects or the development of teaching materials, this study highlights the transformation of values into anti-corruption habits through a contextual and applicative approach. Thus, this study not only enriches the conceptual repertoire of anti-corruption education but also offers a relevant and implementable learning model for strengthening character education in higher education. (Arifuddin & Ilham, 2020) This confirms the relevance of this study in addressing the literature gap regarding the application of anti-corruption education in higher education, particularly through the Islamic Religious Education learning model that emphasizes the internalization of values in a contextual and applicable manner.

The urgency of this research is further reinforced by the fact that the corruption situation in Indonesia in the period 2024–2025 remains alarming. Major cases such as the alleged corruption at PT Pertamina amounting to Rp 968.5 trillion, PT Timah

amounting to Rp 300 trillion, and the procurement of Chromebook laptops by the Ministry of Education, Culture, Research, and Technology amounting to Rp 9.9 trillion reflect the magnitude of the challenges in eradicating corruption in various strategic sectors. This condition emphasizes the need for a comprehensive approach through education, particularly in strengthening anti-corruption values in higher education. (Akmal, 2025) On the other hand, the results of the 2024 Education Integrity Assessment Survey (SPI) show that unethical academic practices are still rampant in higher education, such as plagiarism, exam cheating, and misuse of research funds. This fact confirms the weak internalization of anti-corruption values in the academic environment and reinforces the urgency of developing a learning model oriented towards strengthening student integrity.

(Febri Budiman & Boris Rasi Sitanggang Muhammad Rafly Hidayat State Finance Polytechnic STAN, 2025) This condition emphasizes the need for an Islamic Religious Education (PAI) learning strategy that is oriented towards strengthening integrity, responsibility, and exemplary behavior. The novelty of this research lies in its original perspective on the internalization of anti-corruption values in PAI by placing students not merely as objects of learning, but as active subjects in the process of forming moral and social identities. This approach is expected to produce a learning model that is more contextual, transformative, and relevant to the challenges of integrity in higher education. (Lalu Muktar & Burhan, 2025) Through an integrative, reflective, and applicative approach, this research is expected to strengthen the role of Islamic Religious Education (PAI) not only as a normative course but also as a strategic instrument in shaping a generation of intellectuals with character, integrity, and moral fortitude in facing various corrupt practices in academic and professional environments.

II. Research Method

This study uses a qualitative approach with a descriptive design, which was chosen to enable in-depth exploration of the processes, strategies, and meanings of internalizing anti-corruption values in Islamic Religious Education (PAI) learning at UIN Raden Fatah Palembang. (Rukhmana, 2021) The qualitative approach was chosen because it allows researchers to explore in depth the experiences, understanding, and practices of lecturers and students in building anti-corruption character in higher education. The research data consisted of primary and secondary data.

The research subjects involved 20 informants consisting of 5 PAI lecturers and 15 active students, who were selected through purposive sampling based on their direct involvement in the implementation of learning and academic activities related to strengthening anti-corruption values. Data collection was carried out through in-depth interviews conducted directly with the informants' consent and documented through recordings to maintain accuracy, participatory observation of the learning process in the

classroom, and a documentation study in the form of syllabi, Semester Learning Plans (RPS), and supporting academic documents. Questionnaires were used to supplement the data by describing students' perceptions of the process of internalizing anti-corruption values in PAI. Secondary data were obtained from curriculum documents, syllabi, and relevant academic literature. (Rukhmana, 2021). Data analysis was conducted thematically through the stages of data reduction, coding, data presentation, and conclusion drawing and verification. Data validity was ensured through triangulation of sources and methods, as well as member checks with key informants. This research was conducted over a period of six months, from January to June 2025.

III. Result and Discussion
A. Internalization of Anti-Corruption Education

1. Life, Intellectual Profile and Significant Works

The internalization of anti-corruption education is understood as a process of instilling values that takes place consciously, structurally, and continuously, so that these values are not only understood cognitively, but also internalized within students as an integral part of their personality and reflected in their daily behavior. Tilaar (2012) positions the internalization of values as a strategic effort to transform cognitive knowledge into real attitudes and habits that consistently shape an individual's identity. In this context, anti-corruption education cannot stop at the level of conveying normative knowledge, but must be deeply instilled so that it shapes mindsets, moral orientations, and behaviors that reject corrupt practices in all aspects of life.

In modern education, the internalization of anti-corruption values is considered an important innovation in response to society's demands for transparent and ethical governance. Islamic Religious Education (IRE) plays a role not only as a medium for knowledge transfer, but also as a means of instilling values that shape students' moral awareness and attitudes to reject corrupt practices (Suryadi & Nurdin, 2019; Nuraini, 2021). Educational institutions have a strategic role in equipping the younger generation with the values of honesty, responsibility, and discipline before they enter the workforce. Education functions not only as a medium for knowledge transfer but also as a preventive measure to prevent the recurrence of corruption practices across generations (Haryatmoko, 2016).

Efforts to eradicate corruption cannot rely solely on law enforcement, punishment, or ceremonial activities, but must begin at the root of the problem through character education. Anti-corruption values need to be introduced early on, especially by instilling basic principles such as honesty, fairness, and responsibility. (Tilaar, 2012). This is in line with the view that education is an integral part of life. Through the educational process, children can be guided to understand the difference between good and bad behavior and

its consequences for themselves and their environment. If done consistently and continuously, the internalization of anti-corruption values will shape attitudes that are ingrained in children's personalities. This personality is formed through repeated habits that are reflected in daily experiences, not instantly. (Haryatmoko, 2016; Nuraini, 2021). Thus, education plays the most effective role in shaping a generation that is moral, has integrity, and is morally resilient in the face of corrupt practices.

The Purpose of Internalizing Anti-Corruption Education in Islamic Religious Education (PAI) in Higher Education

1. Instilling Moral and Spiritual Values

   The internalization of anti-corruption education in Islamic Religious Education (PAI) aims to reinforce students' understanding that Islam rejects all forms of fraud, bribery, collusion, and nepotism. Islamic teachings emphasize the values of honesty (shidq), trustworthiness, justice, and responsibility as an integral part of faith and noble character. (Haryatmoko, 2016; Tilaar, 2012).

2. Forming Critical Awareness of the Dangers of Corruption

   Students are expected to be aware that corruption is not only a violation of the law, but also a grave sin that damages the social, economic, political, and moral order of the nation. (Suryadi & Nurdin, 2019).

3. Building an Anti-Corruption Character

   Islamic Education is directed not only at providing conceptual understanding of anti-corruption, but also at instilling attitudes of honesty, discipline, transparency, and responsibility in academic and social life. (Nuraini, 2021).

4. Developing Islamic Analysis and Solution Skills

   Students are trained to analyze corruption phenomena from an Islamic perspective and offer ethical and religious solutions as a tangible contribution to addressing national issues (Asy'arie, 2019).

5. Fostering Exemplary Behavior and Social Awareness

   Anti-corruption education also serves to encourage students to become role models on campus and in the community, to be active in the anti-corruption movement, and to care about the development of a just, clean, and dignified society (Hidayat, 2020).

6. Preparing a Generation of Leaders with Integrity

   The ultimate goal of this internalization is to shape a future generation with integrity, noble character, and a strong commitment to rejecting corrupt practices, enabling them to become trustworthy leaders in the future (Tilaar, 2012; Haryatmoko, 2016).

Higher education institutions aim to produce graduates with high integrity, capable of avoiding corrupt practices, and playing an active role in realizing clean governance,

education, and society. The internalization of anti-corruption values can be done through three main approaches: curricular, co-curricular, and extracurricular. In the curricular realm, the value of integrity is integrated into relevant courses, such as Islamic Religious Education, professional ethics, civic education, or constitutional law, so that students gain a strong conceptual understanding of the importance of an anti-corruption attitude. (Suyatno, 2019). The co-curricular approach is carried out by incorporating anti-corruption themes into various academic activities, such as seminars, public lectures, and scientific discussion forums that discuss issues of integrity and public morality. These activities aim to strengthen students' contextual understanding and foster critical awareness of corrupt practices in society. (Haryatmoko, 2016)

The extracurricular approach is carried out through student organization activities, community service programs, and creative competitions that raise anti-corruption issues. Through these activities, students have the opportunity to apply the value of integrity in real life, while strengthening their understanding and commitment to anti-corruption practices. (Nuraini, 2021).

According to Rohmadi (Interview, 2025),

> The internalization of anti-corruption education is a fundamental process that should not stop at the theoretical level alone. The values of honesty, trustworthiness, and responsibility must be instilled early on so that they develop into characteristics that are inherent in students. Anti-corruption education is not enough to be provided through lecture material alone, but must be integrated into daily life practices, both inside and outside the classroom. Concrete examples of internalization include students who consistently report the use of student organization funds, reject plagiarism in writing assignments and theses, and actively participate in community service programs that emphasize transparency and accountability. Thus, students not only understand that corruption is a violation of the law, but also realize that corruption is a grave sin according to Islamic teachings.

In this context, universities have a strategic role in shaping students with integrity, because higher education institutions function not only as centers for the transmission of knowledge, but also as means of shaping the morals and character of the nation (Tilaar, 2012; Suryadi & Nurdin, 2019). The exemplary behavior of lecturers and university leaders is a key factor in the successful internalization of anti-corruption values. Zamroni (2013) emphasizes that character education is only effective if educators consistently set an example in their attitudes and actions. In the context of learning, lecturers are expected to apply the principles of transparency, fairness, and accountability, for example through objective assessment and avoiding discriminatory practices. At the same time, campuses need to develop a managerial system that is free from corrupt practices, both in budget management, new student admissions, and in the academic evaluation process,

such as in theses and dissertations. A clean and ethical academic environment will strengthen the process of internalizing anti-corruption values among students.

In addition to internal factors, external support also plays a significant role. Cooperation between universities and state institutions, such as the Corruption Eradication Commission (KPK), anti-corruption NGOs, and local governments, can broaden students' knowledge of corruption prevention strategies (Haryatmoko, 2016). Internship programs, thematic anti-corruption community service programs (KKN), and integrity-based research are concrete means for students to practice the values of honesty and responsibility in the field. Thus, students are not merely recipients of knowledge, but also agents of social change who contribute to the development of an integrity-based society. The evaluation of the internalization of anti-corruption education in higher education needs to be designed systematically through three main dimensions, namely cognitive (conceptual understanding), affective (attitudes and concerns), and psychomotor (practical rejection of corruption) (Suyatno, 2019). The results of this evaluation can be used to refine the curriculum and learning methods to be more contextual to the needs of students and the challenges of the times.

The internalization of anti-corruption values is essentially a process of guiding students to make integrity a habit of life. This is in line with Ki Hadjar Dewantara's view that education is an effort to guide all human nature to achieve the highest safety and happiness (Dewantara, 2013). The choice of learning methods plays a crucial role in supporting this process. Discussion methods, problem-based learning (PBL), and case studies encourage students to think critically and analyze corruption phenomena from ethical, legal, and social perspectives. In addition, simulation or role-play methods are effective because they allow students to experience moral dilemmas in decision-making situations (Nuraini, 2021). Through active involvement in the participatory learning process, students can more easily internalize the values of honesty, trustworthiness, and responsibility as part of their identity and daily behavior.

In addition to methods, the use of learning media also plays a significant role in supporting the successful internalization of anti-corruption values. Digital media such as documentary videos, educational animations, and e-learning platforms have proven to be effective in enriching students' learning experiences (Wibowo, 2020). Concrete examples of the internalization of anti-corruption values can be realized through various media and learning activities. For example, screening films that highlight corruption cases in Indonesia can trigger critical discussions in class, while infographics and posters displayed on campus reinforce the moral message visually. On the other hand, technology-based interactive media, such as online quizzes and virtual simulations, help students understand the impact of corruption more deeply and emphasize the urgency of building personal integrity (Sari & Nugroho, 2021). The variety of learning media makes the anti-corruption message more interesting, contextual, and memorable. In addition,

learning materials must be designed to be relevant to the context of students' lives and tailored to their respective fields of study.

The material not only discusses the definition and types of corruption, but also covers the root causes, impacts on development, and prevention strategies. (Haryatmoko, 2016). The contextualization of anti-corruption material can be done through a discipline-based approach. For example, engineering students learn about the ethics of procurement of goods and services, medical students study transparency in health services, and economics students understand the principles of good corporate governance. This approach emphasizes that integrity is not just an abstract concept, but a fundamental principle that must be applied in every profession. The integration of methods, media, and learning materials will result in a more optimal process of internalizing anti-corruption values. Lecturers act as facilitators (Suyatno, 2019). Furthermore, universities are required to ensure that anti-corruption values are not only discussed in class but also implemented in transparent and fair administrative governance. Thus, the internalization of anti-corruption education does not stop at formal academic activities but develops into a campus culture that shapes graduates with high integrity who are ready to compete globally.

B. The Forms of Anti-Corruption Investment

1. Honesty

Students at UIN Raden Fatah Palembang show a positive tendency to internalize the values of honesty and anti-corruption. This can be seen from their habit of returning items left behind in classrooms and campus areas, such as bags, helmets, and vehicle keys, to the authorities or their original owners. Research data supports these findings: interviews with 15 students revealed that 87% of them routinely return found items, while observations over three months at five campus locations recorded that more than 90% of items left behind were voluntarily returned by students. (Hasanah, 2018) This simple practice reflects students' moral responsibility and shows concern for the property rights of others. This action reflects a strong ethical awareness, namely rejecting the temptation to gain personal benefit from a situation that could potentially harm others. Instead, students act in accordance with moral and ethical principles acquired through the educational process, especially in the context of Islamic Religious Education.

This phenomenon not only demonstrates the successful internalization of honesty values in daily behavior, but also confirms that value-based learning can shape a sustainable habitus of integrity among students. (Ruhaina et al., 2025) Thus, the behavior of these students can be seen as a tangible manifestation of effective anti-corruption education through role modeling and habit formation in an academic environment. The importance of internalizing anti-corruption values at UIN Raden Fatah Palembang is also reinforced by a statement from one of the staff members of the Islamic Education Study

Program and Adjunct Lecturer, Mrs. Eva Nuryanti, M.Pd.I., who emphasized that students are showing increasingly positive attitudes in terms of anti-corruption awareness. According to her.

> Based on daily observations and available data, students in the Islamic Education Study Program demonstrate discipline and regularity in attending lectures, as well as honesty and a sense of responsibility, especially when they find someone else's belongings. This change shows significant progress compared to the previous situation. Whereas in the past, some students were indifferent to lost items, now almost all students show great concern by immediately returning or reporting such items to the authorities. This shows that the values of integrity and honesty are becoming more deeply ingrained in them.

This statement is in line with the documentation data presented by Mrs. Eva Nuryanti, M.Pd.I., which shows a positive shift in student behavior from being less concerned to being more proactive in maintaining integrity. This fact reinforces the research findings that the internalization of anti-corruption values through Islamic Religious Education (PAI) learning does not only stop at the cognitive realm, but is also manifested in the daily actions of students.

Figure 1. The Documentation Data Presented by Mrs. Eva Nuryanti

The actions of students who return found items without expecting anything in return are a concrete manifestation of the application of honesty in everyday life. Based on Kohlberg's Theory of Moral Development (1981), this behavior reflects the post-conventional stage, in which moral decisions are based on universal principles such as justice and respect for the rights of others, not merely out of fear of punishment or obedience to rules. This is in line with Kant's deontological ethics (1997), which asserts that an action has moral value if it is done out of a sense of duty, not because of considerations of benefit. Thus, students who return items act out of internal moral motivation, not for praise or personal gain..

Furthermore, Self-Determination Theory (Deci & Ryan, 2000) explains that students' honest behavior arises from intrinsic motivation. Honesty has become part of their self-identity, so they consistently maintain integrity without external pressure. In addition to shaping individual awareness, this behavior also fosters a collective culture of integrity on campus. According to Bandura (1986), ethical behavior demonstrated by individuals can be socially contagious and reinforce the norm of honesty in the academic

environment. From an Islamic perspective, these actions reflect the values of amanah and shidq, which are the foundations of noble character (Hidayatullah, 2010). Students not only understand religious values theoretically, but also apply them in practice.

Overall, the act of returning found items reflects the integration of moral principles, ethical theory, intrinsic motivation, and religious values. This shows that the internalization of anti-corruption education through Islamic Religious Education (PAI) learning is capable of shaping students' integrity while creating a clean and dignified academic culture at UIN Raden Fatah Palembang.

2. No Cheating

The attitude of students who refuse to cheat during the learning process is a clear manifestation of their commitment to the values of honesty and integrity. This behavior reflects respect for the principles of morality instilled through religious education and academic ethics. (Suryana, 2016) By relying on their own abilities in completing assignments and taking exams, students show appreciation for the learning process, not just the final results. This confirms that honesty is an important foundation in building a character of integrity. From a religious perspective, cheating is seen as dishonesty that contradicts the principles of amanah and shidq (honesty) that are required in Islamic teachings. Students who refuse to cheat show that religious values do not stop at the conceptual level but are internalized into real behavior. This decision also reflects moral steadfastness, the courage to resist temptation, and the awareness that true success must be achieved through legitimate and proper efforts (Nasril, 2024).

Furthermore, this behavior can be explained through Self-Determination Theory (Deci & Ryan), which emphasizes the importance of intrinsic motivation. Students who do not cheat are driven by an internal desire to understand the material and develop their competencies, not merely to obtain grades or external recognition. This type of motivation indicates a long-term orientation, namely to develop competent, responsible, and honest individuals.

In the context of academic practice, the role of institutions is also crucial. As emphasized by Mr. Ibnu Rozali, Permanent Lecturer of the PAI Study Program, arranging the distance between seats during exams is a strategic step to minimize the opportunity for cheating. According to him:

> The spacing between seats during exams is actually a strategic measure to create a more conducive atmosphere. The main objective is to minimize cheating, which often occurs in exam situations. With this spacing, students are expected to focus more on their own work without being distracted by their neighbors. This also encourages them to rely on their own abilities and efforts, which are important values in the learning process. I believe that providing personal space can improve students' concentration, as they no

longer feel pressured by peer supervision, allowing them to perform at their best. In many cases, this arrangement also makes students more confident.

This statement confirms that the right pedagogical strategy can strengthen the internalization of honesty in exams and support the creation of a healthy academic culture. Overall, the behavior of students who refuse to cheat reflects the integration of religious values, intrinsic motivation, and institutional policies. (Muhammad As'ari Saputro, 2025) This proves that the internalization of anti-corruption education through PAI is effective in shaping a generation that upholds integrity, dares to reject cheating, and is committed to an honest and dignified learning process.

Students who refuse to cheat on exams demonstrate their commitment to honesty and academic integrity. This phenomenon can be explained through various theoretical perspectives, including moral, ethical, and educational theories, which emphasize that internalized values should guide actual behavior, not just conceptual understanding. According to Lawrence Kohlberg (1981), students who refuse to cheat are at the post-conventional stage of moral development, where decisions are made based on universal principles such as justice and honesty, not merely because of rules or fear of punishment. This perspective affirms that student behavior stems from mature moral awareness. In Immanuel Kant's deontological ethics (1997), an action is considered moral if it is based on duty, not on its consequences. Students who refuse to cheat show that honesty is seen as a moral duty that must be upheld, without considering personal gains or losses.

Furthermore, Self-Determination Theory (Deci & Ryan, 2000) emphasizes the importance of intrinsic motivation. Students who are honest in exams are usually driven by an internal desire to understand the material and become knowledgeable individuals, not merely to pursue grades. From a character education perspective, Lickona (1991) states that moral values must be manifested in concrete actions. Students' decision not to cheat shows consistency between their understanding of the value of honesty and its application in academic life. In Islamic teachings, the principles of amanah (trustworthiness) and shidq (honesty) are important foundations. Cheating is seen as a form of dishonesty that destroys trust. Therefore, students' choice to be honest in exams reflects their adherence to religious teachings (Hidayatullah, 2010).

From a social psychology perspective, Albert Bandura (1986) emphasizes that individual behavior is influenced by the environment. A transparent examination system, good supervision, and a culture of integrity on campus can strengthen students' honest attitudes and reduce the chances of cheating. In addition, this supports the formation of self-efficacy, which is students' belief in their own ability to take exams honestly. Overall, students' behavior of not cheating stems from a combination of moral values, intrinsic motivation, religious teachings, and a supportive academic environment. This attitude not only strengthens individual character, but also builds a healthy academic culture that is free from cheating.

3. Attend Classes Regularly (Do Not Skip Classes)

Based on the report of the Head of the Study Program Quality Assurance Team (GPMP), students of the Islamic Education Study Program (PAI) at UIN Raden Fatah Palembang showed a high level of activity in attending lectures. Of the total 400 students, only about 2% were absent, reflecting active participation and strong academic awareness. (Sulaiman & Wibowo, 2016) Student absences are generally not due to negligence, but rather understandable factors, such as health conditions, family emergencies, or involvement in academic and non-academic competitions at the national and international levels..

This statement is reinforced by Dr. Zulhijra, M.Pd.I, a permanent lecturer in the PAI Study Program who teaches General Philosophy. He emphasized that student attendance is almost always full in every class (PAI A–PAI K). Absences only occur in emergency situations, such as illness or accidents, and the students concerned still try to return to class as soon as they recover. This shows that students are highly motivated and responsible in their learning process.

This finding is in line with Tinto's (1997) opinion that active student involvement in lectures is an important factor in academic success. Furthermore, according to Astin (1999), attendance and participation in class are indicators of student commitment to education, while also reflecting a positive academic culture on campus.

Figure 2. Attendance Documentation

Based on documentation, students in the Islamic Education Study Program showed excellent attendance rates. On average, they consistently attended 16 face-to-face meetings. The report from the Head of the Study Program Quality Assurance Team (GPMP) also confirms this, stating that only about 2% of students were absent, and even then it was for acceptable reasons, such as illness, family matters, or involvement in

official activities representing the campus. When viewed from the perspective of social behavior theory, this data reflects a high level of enthusiasm and participation in the learning process. Based on Self-Determination Theory (Deci & Ryan, 2000), the consistency of student attendance indicates intrinsic motivation; they attend not only because of obligation, but also because of an internal drive to learn. This is reinforced by Bandura's (1997) concept of self-efficacy, which explains that individuals who believe in their abilities will be more active and involved in learning activities.

Furthermore, the consistency of attendance and commitment of students to not cheat reflects integrity and a high level of self-awareness regarding the value of honesty. This is in line with the principles of anti-corruption education, as students are not only results-oriented, but also value an honest process in achieving academic goals. Thus, students' active participation can be understood as an integration of intrinsic motivation, self-confidence, and the application of academic ethical values in everyday life.

4. No Absence Proxy

Students' anti-corruption awareness is evident in their refusal to engage in proxy attendance practices. This behavior shows that students not only understand the importance of attendance in lectures but are also committed to maintaining honesty and integrity. (Arifiyanti et al., 2022) With mature moral awareness, they realize that proxy attendance not only harms themselves but also weakens the quality of academic interaction, which should be a space for discussion and understanding.

According to Mrs. Novia Baliani, lecturer of Educational Sociology,

> Proxy attendance is almost never found in her class. This indicates that students value attendance as an integral part of the learning process.

Similarly, Mrs. Mutia Dewi, M.Pd.I, emphasized

> That cases of proxy attendance are very rare because students generally choose to attend in person.

Meanwhile, Dr. Ermis Suryana, M.Pd.I, a senior lecturerstated that

> During his teaching experience, he had almost never encountered the practice of proxy attendance, which proves the high level of awareness among students in valuing attendance.

Thus, student attendance is not only viewed as an administrative obligation, but also as a tangible manifestation of the internalization of the values of honesty and anti-corruption in academic life. Students in the Islamic Education Study Program at UIN Raden Fatah Palembang showed great enthusiasm in participating in learning activities, as reflected in their consistent attendance. The practice of asking someone else to sign in for them was rarely found, reflecting the students' awareness of anti-corruption values, particularly honesty and integrity, which are taught through religious education. They

understand that proxy attendance is a form of cheating that not only harms themselves but also has the potential to reduce the quality of collective learning.

This phenomenon can be explained through Lawrence Kohlberg's Theory of Moral Development (1984), in which students are at the post-conventional stage, i.e., making decisions based on universal principles such as justice and goodness, not merely because of external rules. In addition, according to Self-Determination Theory (Deci & Ryan, 2000), intrinsic motivation is an important factor; students attend not merely as an administrative obligation, but because of an internal drive to learn and contribute actively. A learning environment that fosters honesty reinforces positive social norms, as explained by Bandura (1986) in social learning theory, that ethical behavior can be transmitted through social interaction.

From an Islamic perspective, refusing to accept proxy attendance is in line with the values of amanah (trustworthiness) and shidq (honesty), which emphasize the importance of responsibility and integrity in daily life. Thus, students not only gain academic knowledge, but also internalize anti-corruption values. This has a broader impact, namely the creation of a healthy and ethical learning atmosphere, as well as preparing students to be agents of change in building a society free from fraud.

5. Do not copy and paste your friends' assignments

Students in the Islamic Education Study Program at UIN Raden Fatah Palembang demonstrate academic integrity by rejecting the practice of copy-pasting. This behavior reflects their commitment to honesty and the values of trustworthiness taught in Islam. This is evident in PAI learning when students are asked to make personal reflections related to professional ethics case studies or write essays about anti-corruption practices in everyday life. In these assignments, students write their own work without copying from other sources, demonstrating the internalization of the value of honesty in academic activities. This is in line with the statement by Dr. Firmansyah, a permanent lecturer in the Islamic Education Study Program, that students maintain the originality of their assignments as a form of learning integrity. From a theoretical perspective, this attitude can be explained through the post-conventional stage in Kohlberg's Theory of Moral Development (1984), where decisions are based on the principles of justice and honesty; Deci & Ryan's Self-Determination Theory (2000), which emphasizes intrinsic motivation to understand material and produce independent work; and Kant's deontological ethics (1785/1997), which affirms the moral obligation to be honest. Thus, the rejection of copy-paste shows the internalization of anti-corruption values while strengthening a clean and ethical academic culture.

6. Do not falsify data

Students in the Islamic Education Study Program at UIN Raden Fatah Palembang have demonstrated high integrity by not falsifying data, particularly in the KIP scholarship

application process. This reflects their awareness of the values of honesty and trustworthiness, as well as their ability to apply academic ethical principles in real situations that affect the rights and interests of others. The data they uploaded online was always consistent with offline data, as observed by Mrs. Eva Nuryanti, M.Pd.I., who emphasized that students maintained honesty and transparency in every stage of the administration process. This behavior is in line with Kant's Deontological Ethics (1785/1997), which emphasizes that honesty is a universal moral obligation, not merely a means to obtain benefits. In addition, through the perspective of Self-Determination Theory (Deci & Ryan, 2000), the students' honest actions reflect an intrinsic motivation for integrity, not because of external pressure. Furthermore, according to Kohlberg's Theory of Moral Development (1984), the attitude of rejecting data manipulation reflects the post-conventional stage, where decisions are based on principles of fairness and honesty. Thus, students' consistency in maintaining data validity is not only evidence of anti-corruption awareness, but also a tangible manifestation of the formation of honest, responsible, and integrity-based character in academic and social environments.

IV. Conclusion

The results of the study show that the Islamic Religious Education (PAI) learning model based on strengthening anti-corruption values at UIN Raden Fatah Palembang is implemented through an integrative approach, incorporating the values of honesty, integrity, transparency, accountability, and fairness into the curriculum and every learning process. Interview data with lecturers and students revealed that students consistently rejected practices such as cheating, proxy attendance, copy-pasting, and data falsification, including in KIP scholarship applications. Classroom observations showed a high level of student activity, with attendance reaching 98% of the total 400 students, as well as active participation in discussions and reflective assignments. The internalization of these values not only shapes moral understanding but also affective awareness and real behavior in rejecting corrupt practices. The application of this model has succeeded in producing graduates with strong character, maintaining academic integrity, and having an ethical commitment as agents of social change. The tangible manifestation can be seen through the students' consistency in maintaining the originality of their scientific work, honesty in submitting scholarship data, and active involvement in the campus program to eliminate gratuities. Thus, the integration of anti-corruption values in PAI learning not only strengthens individual character but also contributes to the development of an academic and social culture that is clean, transparent, and fair..

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