

## **IMPLEMENTATION OF ANTI-CORRUPTION EDUCATION VALUES IN THE SUBJECTS OF AQIDAH AKHLAK IN MADRASAH ALIYAH NEGERI 3 MEDAN**

**Saima Sakilah Dalimunthe\***

\*Post Graduate of the FITK UIN SU Medan

### **Abstract**

This research discusses one chronic problem of the nation which is currently in urgent need of an effort to solve it, namely the act of corruption. Efforts made in suppressing future acts of corruption are through the application of anti-corruption education values. Education is placed in a strategic position. Application of anti-corruption Education values through learning is the inculcation of the values of human life as moral and moral beings, but in fact there are many cases that are very contrary to good morals and morals. Like many corruptors who come from the basis of a strong religion. This phenomenon is the problem in this study, how the anticorruption education values are integrated in the subjects of Aqidah Akhlak in Madrasah Aliyah Negeri 3 Medan, how are they implemented in learning, what are the obstacles encountered and suggestions from the implementation. The purpose of this study is to find out what the values of anti-corruption education contained in the Aqeedah Moral subjects in Madrasah Aliyah Negeri 3 Medan, to find out the implementation of the values of anti-corruption education in the Aqidah Morals in the Aliyah Negeri 3 Medan Madrasah and to determine the constraints and solution to the implementation of anti-corruption education values in the subjects of Aqidah Akhlak in Madrasah Aliyah Negeri 3 Medan. This research is a qualitative study by taking the background of Madrasah Aliyah Negeri 3 Medan. The subjects of the study were the school principal, deputy head, teachers of the Aqidah Morals and student trainees and. Data collection is done by using interviews, observation and documentation. Checking the validity of the data is done using triangulation of sources and methods. Data analysis is carried out by giving meaning to the data that was collected, from which conclusions are drawn by describing descriptively. The results showed: the values of anti-corruption education contained in the subjects of Aqidah Akhlak in Madrasah Aliyah Negeri 3 Medan are honesty, justice, responsibility and trustworthiness, hard work, istikomah and sincere. The implementation of anti-corruption education values in learning is done by suppressing these values when explaining, providing insights related to anti-corruption material to students on the sidelines of learning material as an introduction to the hidden curriculum (hidden curriculum), so that it

includes exemplary values, attitudes and habituation. The obstacle in this research is how to discipline and understand students as a whole about the learning being taught and the solution is that teachers must understand it repeatedly and repeatedly. And make students who are stubborn in the class aware, because they are dragging the subject.

**Keywords: Values, Anti-Corruption Education, Aqeedah Moral Subjects**

## INTRODUCTION

The essence of education is a process of fostering the existence of learners who are socially accustomed, entrenched in the governance of social life. To eradicate corruption requires several generations, and even then if there is a program that is carried out consistently, therefore the people or the community has the right and obligation to exercise control to stop or at least suppress all forms of corruption. The key is the need to instill anti-corruption education values for students, students and the general public, to be "literate" against corruption.

Anticorruption education values that are carried out in a planned and systematic manner starting from informal family education at home, formal education at school, and non-formal education in the community can prevent, reduce and even eradicate corruption in Indonesia to its roots. Meanwhile the education process should be systematic and massive. The systematic way that can be taken is to carry out intensive anti-corruption education values planting. The inculcation of anti-corruption education values becomes a conscious means to make efforts to eradicate corruption.

Anti-corruption education is an action to control and reduce corruption in the form of an overall effort to encourage future generations to develop a firm stand against all forms of corruption. This anti-corruption mentality will be realized if we consciously foster the ability of future generations to be able to identify the weaknesses of the value systems they inherit and renew the inheritance value system with new situations. In the context of education, "Eradicating corruption to its roots" means doing a series of efforts to give birth to a generation that is not willing to accept and forgive an act of corruption that occurs.

Anti-corruption education must be given early and included in the learning process starting from primary, secondary and higher education. This is an effort to shape the behavior of students who are anti-corruption.

The core of this anti-corruption education material is the cultivation of noble values.

Not only related to the application of values, according to Hoetami et al (2019: 164) education is a process of human empowerment. Therefore educational institutions are not just the production of cultural values but are also agents of renewal. The social seeding place of a society that is constantly changing. Not only related to the application of values, education can also directly contribute in encouraging improved governance and reducing corruption. Education provides information, knowledge, as well as awareness. It means education can empower. Those who are empowered and have awareness of their rights as citizens at the same time have an interest in having a clean government. Education should have an important role in fighting corruption, but what happened in Indonesia is the opposite.

Educational institutions not only failed to become a bulwark in the war against corrupt Malawan and also became a place of production of anti-corruption generation, but were also tainted by corrupt practices (Hoetami et al. 2019: 165). Schools can take a strategic role in implementing anti-corruption education values, especially in cultivating anti-corruption behavior among students. Through the development of school culture, students are expected to have social capital to get used to anti-corruption behavior. School Period is the best time to build children's will. At school age children do not have the power to control themselves from their desires, therefore children are more willing to submit to the power that is stronger than themselves. Schools as institutions that are stronger and organized in such a way, should be able to encourage children to use their own potential, develop towards a better way to form a good character in every child of the nation.

The implementation of anti-corruption education values through education is more effective, because education is a process of changing mental attitudes that occur in a person and through this path is more systematic and easily measurable, namely changes in anti-corruption behavior. Therefore the most important role in instilling the values of anti-corruption education in schools is a teacher or educator. Starting from a sense of humanity that displays an honest attitude, care for each other, understand each other, respect each other and help each other.

## THEORITICAL REVIEW

Wibowo (2013: 38) states that anti-corruption education is a conscious and planned effort to realize a teaching and learning process that is critical of anti-corruption values. Anti-corruption education is not just a medium for the transfer of knowledge, but also emphasizes efforts to build character, anti-corruption values and moral awareness in fighting against corrupt behavior. Anti-corruption education is also an instrument to develop the ability to learn in capturing the configuration of problems and difficulties of national issues that trigger corruption, its impact, prevention and resolution.

The education system that helps eradicate corruption is an education system that departs from simple things like cheating, time discipline and others. According to Biyanto (2013: 41) there are several reasons for the importance of anti-corruption education in schools, including: (1) educational institutions in general have a set of knowledge to enlighten various misunderstandings in efforts to eradicate corruption, (2) important educational institutions involved in eradicating corruption because it has a strong network throughout the country, and (3) if examined further, the perpetrators of corruption can be said to be the majority of them being college alumni, the majority of which are educated.

Anti-corruption education can be seen as an educational innovation, which responds to the needs of society to make this country more transparent, advanced and free of corruption. Anti-corruption through education is more effective, because education is a process of changing mental attitudes that occur in a person and through this path is more systematic and easily measured, namely changes in anti-corruption behavior. Changes in the attitude of letting and forgiving the corrupt attitude is firmly rejecting acts of corruption, it never happens if we do not consciously foster the ability of future generations to renew the inherited value system (corruption) in accordance with the demands that arise at each stage of the nation's journey.

Hamalik in Wibowo (2013: 126) states that teachers will be able to carry out and carry out their responsibilities, especially in internalizing anti-corruption education if they have various relevant competencies. For example, teachers must master effective learning methods, be able to teach in class, be able to be a model for students and others.

According to Noah in Wibowo (2013: 38) explained that the purpose of anti-corruption education is to create a generation of young people who have good moral and anti-corruption behavior. Meanwhile, according to Umar stated that the purpose of anti-corruption education is nothing but to build exemplary character so that children do not commit corruption early on (in Wibowo, 2013: 38).

Anti-corruption education learning can be applied both formally and informally. Formal level, elements of anti-corruption education values are included in the subject. Through anti-corruption education, building a strong, independent, quality and healthy national character will be realized for the future of Indonesia. Although in the process of its implementation, it must remain critical, because the world of education is also not free from corruption.

Some steps that can be taken in the world of education related to preventive measures against corruption according to Malthuf Siroj and Ismail Marjuki (2018: 47), namely: (1) promoting religious education and citizenship courses or subjects at all levels of education, so that students grow and develop into a person who has faith and is devoted to Allah, honest, critical, caring and responsible, (2) encourages academics to conduct research on corruption from various perspectives, so that the public increasingly, (3) understands motives, techniques, modes mode and development of corruption, (4) conducting regular socialization about corruption in seminar forums or training, not only in the urban environment but also in the rural environment, (5) in the family environment, anti-corruption education can be done by growing develop mutual respect for each other, avoid the attitude of taking the rights of family members without permission, be words and behave honestly, foster a sense of pride in the results of their own efforts even though the results are small, and (6) instill a simple lifestyle to all elements of society, both in the school environment, family and community.

In general the concept of values is a criterion for whether an action, or outcome is good or bad. Value is something abstract, ideal and quality that is inherent in an object and is considered important in the life of a person or group of people and encourages someone to take an action or not take an action that is owned or trusted by someone in a certain scope. Value is simple according to Muhammada Nurdin (2014: 37) is something that is beneficial for humanity to determine whether the action is good or bad. Therefore, the values are comprehensive, round and integrated so

that the roundness contains normative and operative characteristics. From a normative point of view, values are both good and bad, and right and wrong.

While viewed in terms of operatives, values contain five categories of human behavior, namely compulsory or fardu, sunna, mubah, makruh and haram (Widodo 2008: 167). Values that are instilled early on are not full values for a person. The situation of the place, environment, laws and regulations in the School can impose a value that is embedded in human beings that are essentially disliked at this level. These are not the values of that person.

The sources of value in human life according to Abdul Mujib et al (1993: 111) there are two kinds, namely as follows; (1) Divine value, and (2) Human value. Islam views community traditions (human values) as a culture that can still be maintained while the tradition is not in conflict with Islam. Because tradition is a valuable legacy for looking into the future.

The characteristics of the subject of aqidah morality intended are the characteristics of these subjects when compared with other subjects within the scope of Islamic religious education. To explore the characteristics of subjects can depart from the understanding and scope of these subjects, as well as the objectives or the above it can be understood that in general the characteristics of aqidah morality emphasize more on students' knowledge, understanding and appreciation of belief / belief (faith), and the embodiment belief (faith) in the form of student life attitudes, both words and deeds, in various aspects of daily life.

According to Muhaimin (2014: 309) that the characteristics (characteristics) of learning aqidah morals in madrasa emphasize the formation of true and firm belief or faith in students towards God, His Angels, His books, the End Times and Qadha and Qadr, which is then manifested in the form of attitudes and actions in everyday real life.

Regarding the learning function of Aqeedah Akhlak, in the Madrasa Competency Standards for Aqeedah Akhlak Curriculum 2004, it has been explained: (1) development, which is to increase the faith and devotion to Allah SWT and the noble morality of students as optimal as possible, which has been implanted in the family environment. , (2) improvement, namely correcting mistakes, weaknesses of students in beliefs, practicing the teachings of Islam in daily life, (3) preventing students from negative things from their environment or from other

cultures that are harmful and hindering its development in order to reach Indonesian people as a whole, (4) teaching, namely conveying information and knowledge of faith and morals, (5) mental adjustment of students to the physical and social environment through Aqeedah Akhlak, (6) instilling values of Islamic teachings as guidelines for achieving happiness in life in the world and the hereafter, and (7) distribution of students to mend naturally Aqidah Morals at a higher level of education (Ministry of Religion, 2004: 22).

The aim of moral education formulated by Ibn Maskawih is the realization of an inner attitude that is able to spontaneously encourage good deeds to produce perfect results and achieve perfect happiness. Aqidah learning morality aims to foster and enhance the faith of students which is manifested in the morals that are commendable through the provision and fertilization of knowledge, appreciation, practice and experience of students about Aqeedah and Islamic morals, so that Muslims become human beings who continue to develop and improve the quality of their faith and devotion to their knowledge, appreciation, practice and experience of students about Aqeedah and Islamic morals, so that it becomes a Muslim human being that continues to grow and improves the quality of his faith and devotion to him. Allah (swt) and noble character in personal life, society, nation and state and to be able to continue at a higher level of education.

## **METHODS**

This research is a qualitative study by taking the background of Madrasah Aliyah Negeri 3 Medan. The subjects of the study were the school principal, deputy head, teachers of the Aqidah Morals and student trainees and. Data collection is done by using interviews, observation and documentation. Checking the validity of the data is done using triangulation of sources and methods. Data analysis is carried out by giving meaning to the data that was collected, from which conclusions are drawn by describing descriptively.

## **RESEARCH RESULTS AND DISCUSSION**

Based on the results of interviews and observations of researchers on the implementation of anti-corruption education values in Madrasah Aliyah Negeri 3 Medan, it was stated that the application of the process began since the rise of corrupt acts among the higher-ups. The learning

process in the field of applying anti-corruption education values is continuously updated in order to get excellent results in terms of forming students' anti-corruption attitudes.

The application of anti-corruption education values may be different from other schools, besides that it can also be seen during the learning of Aqeedah Morals, there are students who are enthusiastic in depositing memorization to their teacher. This shows that there is a response that continues to improve in students to instill awareness of the importance of upholding the values of anti-corruption education in each student.

In addition, to seek and demand knowledge, a person needs an active mental and soul as well as a strong spiritual preparation so that the determination of the souls of students to be strong because they live based on the rules set by Allah.

Implementation is the process of embedding values into one's soul so that those values are reflected in the attitudes and behaviors that are expressed in daily life. The values that are implemented are values that are in accordance with the norms and rules that apply in society and religion. The development of the application of values occurs through identification with people who are considered as examples or models and things that are ideal created by themselves.

In essence, educational and learning activities take place in schools, households, and the wider community that can be utilized as learning media to achieve desired goals. In line with this, the urgency and values of religious nuances must be a shared responsibility. The obligation to reconcile needs to be realized by every Muslim person and group in order to achieve happiness. Better personal formation of students cannot be done easily, but efforts must be made especially in the school environment.

The teacher plays an important role in fostering, directing and ready to assist students in the learning process. Efforts to instill anti-corruption education values to form good morals of students in behavior starts from learning Aqeedah Morals are not an easy activity, in its realization requires a lot of supporting factors both internal and external factors to obtain optimal results in shaping the anticorruption character of students which is in accordance with the teachings of Islamic sharia. Many efforts have been made in expecting the students' anti-corruption education values by one of them by continuing to make updates about the



planting of anti-corruption education values so that they are easily accepted by students.

This learning process not only refers to cognitive and affective aspects but also psychomotor aspects. The thing that must be considered by education in applying a value to students is that a teacher must be able to make himself as an example for students so that the attitudes and behavior of the teacher as a hidden curriculum are well formed.

Anti-corruption education values contained through the subjects of Aqedah Morals at MAN 3 Medan include:

1. Honesty value. The value of honesty, behavior that is based on efforts to make himself as a person who can always be trusted in words, actions and work.
2. Value of fairness. Justice is a rule of law that applies in Indonesia. As one of the rules, justice must be carried out and upheld by the people of Indonesia. Justice goes hand in hand to bring the Indonesian people to peace, security and tranquility.
3. Value of responsibility and trust. The attitude of responsibility and trust is the attitude that always completes the task with full awareness. Responsibility and mandate must indeed be possessed by a student so that they are aware that they have grown up and are obliged to carry out the responsibilities and mandates given properly.
4. The value of hard work. The value of hard work is a behavior that shows earnest effort in overcoming various obstacles, learning, assignments and completing tasks properly. Hard work also teaches students to do everything in their power to learn and memorize verses related to the values of anti-corruption education.
5. Istiqomah Value. Istiqomah is a steadfast attitude in doing good, defending and defending the faith and Islam, despite facing various kinds of challenges and sincere temptations. The sincere nature shown by students in the school environment must continue to be instilled.
6. Value of patience. The purpose of patience is that students must stand the test, because sometimes there are studies and memorization of verses that are so easy but there are times when there are verses that are rather difficult and require considerable concentration and memorization.

The implementation of anti-corruption education values in the Aqeedah Akhlak at MAN 3 Medan: (1) preparing material to be taught in relation to the values of the anti-corruption education in the morality subjects, (2) conditioning the class so students are as comfortable as possible during the learning process relating to the values of anti-corruption education in the subjects of the Islamic Morals, such as establishing a circular seat rule so that all students can not cover each other, (3) preparing supporting tools in the process of delivering material related to the values of the anti-corruption education in the subjects of the Morals of the Morals such as infocus, leptop and others, (4) playing videos about rewards for people who violate the values of anticorups, (5) each student summarizes what has been taught by the Akidah teacher of morality in relation to the values of anti-corruption education, (6) establish methods in the process of applying anti-corruption education values to mat a lesson in Aqidah Akhlak at MAN 3 Medan, and (7) sets the goal of applying anti-corruption education values.

Every learning process certainly finds obstacles in the application of learning. Meanwhile in the learning process many obstacles will be encountered. There are important factors in student learning according to (Kartono, 1985), including: student internal factors, namely factors originating from within students among biological causes such as health and disability. Psychological causes such as the level of intelligence, attention, interests and talents and psychological concentration. These internal factors are: (a) the lack of students' understanding of the material of anti-corruption education values in the moral subjects, (b) the lack of awareness in students about the importance of anti-corruption values in the moral subjects in shaping anti-corruption behavior, (c) the assumption that corrupt behavior is a common thing to do anywhere because of watching television shows that contain many cases of corruption that have not been resolved. Whereas student external factors, namely factors originating from outside students themselves such as family, community and other factors such as: (a) limited facilities to instill anti-corruption values through the appearance of drama in MAN 3 Medan, (b) unfavorable family environment in school holidays (absent due to illness but the fact of going with family), and (3) television shows that display many cases of corruption that have not been resolved in a long period of time.

## CONCLUSIONS

Based on data obtained and collected from the field and presented and analyzed by researchers. Then the researcher draws a conclusion that, the value of anti-corruption education in Aqeedah Akhlak is expected to be embedded as the attitudes and behavior of students. The process of applying anti-corruption education values is a process of changing students' behavior because the teacher will educate, teach, guide and train students to have an honest and anti-corruption attitude. Thus, the inculcation of anti-corruption education values through Aqeedah Akhlak in Madrasah Aliyah Negeri 3 Medan can accustom students to behave honestly and strongly oppose corrupt acts, form good morals, form good morals also from the process of applying anti-corruption values.

The teacher is a substitute for parents of students at school. The teacher is very much meritorious in educating, guiding, directing, providing knowledge so that the students he learns will be more successful than himself, so that the title of teacher as an intellectual person deserves to be assumed by a teacher.

## RECOMMENDATIONS

The authors' recommendations include: (1) the Principal should provide better supervision and facilities to support the appearance of the drama of the application of anti-corruption values in the subjects of the Akidah Akhlak, (2) to the Teachers of Aqidah Akhlak should more often speak directly with students to be closer to students so that it is known which anti-corruption education values are most often violated by students and what causes them, (3) to the homeroom teacher to communicate with each other Aqidah Akhlak as optimal as possible in order to find out students who often ignore the values anti-corruption education values in order to know the actions to be taken against violations of the anti-corruption education values, and (4) to students to be more active in learning and continue to uphold the Qur'an and Hadith as a guide to life and obey the rules rules that have been made by the school.

## REFERENCES

- Adi, Hamzah. (2012) *Pemberantasan Korupsi*. Jakarta: Raja Grafindo Persada.
- Ananda, Rusydi. (2018) *Profesi Pendidik dan Tenaga Kependidikan*. Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia.

- Ananda, Rusydi, Amiruddin. (2017) *Inovasi Pendidikan, Melejitkan Potensi Tehnologi dan Inovasi Pendidikan*. Medan: Widia Puspita.
- Ansori Isa Nunung. (2007) *Aktualisasi Nilai-Nilai Islam Dalam Pembelajaran Pendidikan Agama Islam Di Madrasah Tsanawiyah (MTs) Surya Buana* Skripsi Fakultas Tarbiyah UIN Malang.
- Danil, Elwin. (2012) *Korupsi: Konsep, Tindak Pidana dan Pemberantasannya*, Jakarta: Rajawali Pers.
- Dessy, Chatrina. (2016) *Pendidikan Antikorupsi Kajian Antikorupsi Teori dan praktik*. Jakarta: Sinar Grafika.
- Heotami dkk. (2019) *Pendidikan Antikorupsi dalam Perspektif Pedagogi Kritis*, Malang: Intrans Publising Wisma Kalimetro.
- Muhaimin. (2002) *Paradigma Pendidikan Islam: Upaya Mengefektifkan Ilmu Pendidikan Islam di Sekolah*. Bandung: Remaja Rosdakarya.
- Nadiroh Rumtini, Iskandar Agung. (2011) *Pendidikan Membangun Karakter Bangsa*, Bestari Buana Murni..
- Siroj Malthuf, Marjuki Ismail. (2018) *Pendidikan Anti Korupsi*. Malang: Media Madani.
- Usman, Nurdin. (2002) *Konteks Implementasi Berbasis Kurikulum*. Jakarta: Grasindo.
- Wibowo, Agus. (2008) *Pendidikan Antikorupsi di Sekolah: Strategi Internalisasi Pendidikan Anti korupsi di Sekolah*. Yogyakarta: Pustaka Pelajar.
- Widodo, Sembodo Ardi, (2008) *Kajian Filosofis: Pendidikan Barat dan Islam*. Jakarta: Nimas Multima.