

Anti-Corruption Education Model in Islamic Universities

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Abstract

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Anti-corruption education in Islamic religious colleges aims to provide students with sufficient knowledge about the ins and outs of corruption and its eradication and instill anti-corruption values. This descriptive qualitative research with the literature study method examines various reference books, state regulations, and journals relevant to the research topic. This study captures and describes the concepts and models of anti-corruption education management in religious colleges. The student anti-corruption movement is expected to appear at the front as a driving force. Students are supported by their basic competencies: intelligence, critical thinking skills, and the courage to state the truth. This study found that there are three models of anti-corruption education at PTKI (religious universities) in Indonesia, namely 1) integrated anti-corruption education in courses, 2) integrated anti-corruption education in student activities, and 3) cultural habituation and anti-corruption character in the academic community.

INTRODUCTION

Indonesia was independent on August 17, 1945; independence does not mean that it is free from various problems. One of the goals to be achieved by the State of Indonesia is following what is stated in the preamble to the 1945 Constitution of the Republic of Indonesia, namely to protect the entire Indonesian nation and the entire homeland of Indonesia and to promote public welfare, educate the nation's life, and participate in carrying out world order based on independence, eternal peace, and social justice.

In realizing this goal, the Indonesian state has experienced various problems to have not been fully achieved. One of the problems faced is corruption. Contrary corruption, for causing damage to various aspects of the life of the Indonesian people. Some so many people are hurt and become victims of corrupt practices. Cases of corruption occur in central government officials, and many local officials are affected by corruption cases.

In essence, corruption is a "social parasite" that destroys government structure and becomes the main obstacle to the running of government and development in general. Corruption is complicated and almost impossible to eradicate. Because it is tough to provide actual evidence; besides, it is tough

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to detect it with a solid legal basis. However, access to acts of corruption is a latent danger that must be watched out for both by the government and by the community itself.

The book issued by the Corruption Eradication Commission (KPK) in 2006 mentions various forms of corruption, namely: state financial losses, bribery, embezzlement in office, extortion, fraudulent acts, conflicts of interest in procurement, and gratuities (Ministry of Education and Culture RI, 2006; 25-27). The Corruption Eradication Commission (KPK) defines corruption as an abuse of authority, clearly explained in Law no. 31 of 1999. UU no. 11 of 2001. Based on the law, corruption crimes can generally be grouped into seven types, namely: 1. State losses; 2. Bribes; 3. Embezzlement in office; 4. The act of extortion; 5. Cheating; 6. Conflict of interest in procurement; and 7. Gratification. (Drafting Team, 2006; 4-5).

Law enforcement officers can solve corruption, but the world of education is also expected to prevent corruption from an early age. Education is a foundation for forming the nation's next-generation that is effective in preventing corruption. Eradication of corruption is not enough to punish and give lectures or anti-corruption seminars. The corruption that occurs in Indonesia needs to be fought out from the root of the problem. Providing sufficient anti-corruption education will protect the future generations of the nation from rampant corruption.

The MPR, Hidayat Nur Wahid, stated that education needs to be elaborated and internalized with anti-corruption values from an early age. Anti-corruption education provided in schools/campuses are expected to save the younger generation from becoming the successors to the corrupt actions of the previous generation, but it is just that providing anti-corruption education is not easy. Because even the emergence of the phenomenon of corrupt practices also started from the world of education, which tends never to provide mainstream or paradigm of honest behavior in saying and doing, including schools in this country. For example, teachers/lecturers explain idealistic things in giving lessons, saving for rich bases, but in reality, many teachers/lecturers are corrupt, such as corruption of the time, corruption of the subject matter given, corruption in the form of absence teaching class permission. The things done can also trigger worse corrupt practices in education (Frimayanti, 2017: 91-92).

The above facts lead to the need for the involvement of education in efforts to prevent corruption. The path of education is essential to shape Indonesian citizens' character, character, attitudes, and behavior. Formal education involvement campus to prevent corruption is not new; it has a strategic position. In line with the view of progressivism, schools are agents of social change whose job is to introduce new values (Pol. M. Hlouskova, et al., 2005; Hakim, L; 2012)

Herman Suparno explained that the quality of education largely determines the progress of a nation. Therefore, education as a means to educate the nation's life has a very strategic role. Education contributes to developing quality human resources (HR), with indicators of expert qualification, skill, creativity, innovation, and positive attitude (Herman Suparno, 2008: xxiii).

One of the considered effective institutions in overcoming corruption is the Islamic religious college (PTKI). Islamic Higher Education is one of the means for Muslims to continue to improve the community's quality of life through the development of science and religious values. Islamic Higher Education is an educational institution that emphasizes more on the moral aspect; its scientific development must be dynamic and must be sensitive to changes in the patterns and behavior of people's lives (Siful Arifin, 2015: 10).

Islamic Higher Education is a university in Indonesia whose management is under the Ministry of Religion. Technically academically, the development of State Islamic Universities is carried out by the Ministry of National Education, while functionally, it is carried out by the Ministry of Religion. Currently, there are three types of state Islamic Universities, namely: State Islamic University (UIN), State Islamic Institute (IAIN), and State Islamic College (STAIN) (Siful Arifin, 2015: 10).

Efforts to prevent corruption in society can first be made by preventing mental corruption in Indonesian children through education. It is realized that eradicating corruption cannot be separated from the preventive movement, preventing mental corruption in the nation's generation. Considering that prevention efforts can not only be done in one generation but the next two or three generations.

Anti-corruption education in Islamic religious colleges aims to provide students with sufficient knowledge about the ins and outs of corruption and its eradication and instill anti-corruption values. The long-term goal is to foster an anti-corruption culture among students and encourage students to eradicate corruption in Indonesia actively.

In the context of the anti-corruption movement, students are also expected to appear in front as a driving force. Students are supported by their essential competencies: intelligence, critical thinking skills, and the courage to state the truth. With the competencies possessed, students are expected to be

able to become agents of change, able to voice the interests of the people, able to criticize corruptive policies and be able to become watchdogs of state institutions and law enforcement.

The critical role of these students cannot be separated from the characteristics they have, namely: intellect, youth, and idealism. With high intellectual ability, youthful enthusiasm, and pure idealism, it has been proven that students have always played an essential role in the history of this nation's journey. In several significant events, this nation's journey has proven that students play a vital role as change agents. Evans (2009) explained that corruption prevention could be done by socializing anti-corruption values. This prevention process is critical in overcoming corruption because eradicating corruption will be more optimal with this prevention process.

Education is believed to be the key to the nation's future, and anti-corruption education is a lifelong education that is very important to be implanted from an early age. The quality of human resources is the principal capital of nation-building. Cultivating character is one of the prerequisites for the successful development of Indonesian human resources (Nur et al., 2021). The campus is an institution to print the nation's generation at a higher level. Campuses are expected to have a concern for anti-corruption education.

Based on the background above, the writer was inspired to par this paper by trying to take pictures while at the same time offering several alternative models of anti-corruption education management in Islamic religious colleges according to the existing situation and conditions.

METHODS

This study adopted a qualitative research method using a descriptive approach. It is done by reviewing various reference books and journals that are relevant to the research topic. This study photographed the anti-corruption education management model in religious colleges. This study describes the concept of anti-corruption education and its management models in religious colleges descriptively.

This study uses data sources that include primary data sources and secondary data sources. In this study, the primary data sources referred to in this study are basic data collected through educators, lecturers, documents, and the results of observations (observations) by researchers. While secondary data is data collected through theories put forward by experts in their fields.

FINDINGS AND DISCUSSION

According to the Big Indonesian Dictionary (Balai Pustaka, 2001: 556), corruption is the misappropriation or misuse of state money for personal gain or others. The term corruption comes from the Latin word "corruptus," or corruptio. The word "corruptus" means "to abuse" or "to deviate." In Indonesian, simply the word corruption can be interpreted as using power for its interests, such as embezzling money or accepting bribes (Dictionary, 2008; 756).

Nurdjana (2010; 14) argues that corruption comes from the Latin "corruptie" or corruptus" then the word corruption. Corruption comes from the word corruptore (an old Latin word). Latin is followed by European languages such as English: corruption, corrupt; France: corruption; Dutch: corruptie (korruptie). In the Indonesian encyclopedia, corruption (from the Latin corruptio = bribery; and corruptore = damage) is a symptom that officials of state agencies abuse bribery, forgery, and other irregularities.

Corruption can be in the form of 1. Crime, rottenness, bribery, immorality, depravity, and dishonesty. 2. Bad deeds such as embezzlement of money, accepting bribes, and more. 3. Actions that lead to bad conditions; Evil and despicable behavior, or immorality; Bribery and other forms of dishonesty; Something that is corrupted, such as a word that is changed or replaced incorrectly in a sentence; Corrupted influences. (Mulyadi, 2007: 78)

Corruption is often followed by collusion and nepotism, known by the acronym KKN (Corruption, Collusion, and Nepotism). KKN now becomes a world problem that must be eradicated and made into the government's agenda to be addressed seriously and urgently, as part of the program to restore the trust of the people and the international community to increase the economic growth of the country concerned. Transparency International defines corruption as an act of abusing public power and trust for personal gain (Pope, 2003; 6)

Kartono (2013; 90) mentions corruption as behavior that uses authority and position to make personal gains to the detriment of the public and state interests.

In essence, corruption is a "social parasite" that destroys government structure and becomes the main obstacle to the running of government and development in general. Corruption is complicated and even almost impossible to eradicate because it is tough to provide actual evidence. Besides, it is tough to detect it with a solid legal basis. However, access to acts of corruption is a latent danger that must be watched out for both by the government and by the community itself.

Anti-corruption can be interpreted as an attitude of disapproval, dislike, and displeasure towards acts of corruption, which can prevent and eliminate opportunities for the development of corruption. Preventing is an effort to increase individual awareness not to commit acts of corruption and save money and state assets. Thus, anti-corruption education is a conscious effort to understand and prevent acts of corruption carried out through formal education in schools, informal education in the family environment, and non-formal education in the community (Development Team, 2013; 6).

While anti-corruption education instills an attitude of refusing to be involved in corruption and fighting corruption in society, in this context, anti-corruption education raises awareness and praxis movement among individuals, students, or community members not to tolerate acts of corruption in any form (Agus Supandi, 2015: 34).

Anti-corruption education is abstract, not through logic alone. This education requires a stage of reasoning, internalization of values and morals so that the subjects are designed to emphasize the cognitive aspect and the affective and psychomotor aspects (Yusrianto Kadir, 2018: 35).

Anti-Corruption Education is a conscious effort to understand and prevent acts of corruption carried out through formal education at school or on campus, informal education in the family environment, and non-formal education in the community. Anti-corruption education does not stop introducing anti-corruption values, but continues to understand values, appreciate values, and practice anti-corruption values into daily life habits (Agus Supandi, 2015: 32).

Forms of Corruption

Various forms of corruption take from The Pocket Book issued by the Corruption Eradication Commission (KPK) in 2006, namely: Loss of State Finances, Bribery, Embezzlement in Position, Extortion, Cheating, Conflicts of Interest in Procurement, and Gratification (Ministry of Education and Culture RI, 2006; 25- 27). The Corruption Eradication Commission (KPK) defines corruption as an abuse of authority, clearly explained in 13 Law no. 31 of 1999. UU no. 2011 of 2001. Based on the Law, corruption crimes can generally be grouped into seven types, namely: 1. State losses; 2. Bribes; 3. Embezzlement in office; 4. The act of extortion; 5. Cheating; 6. Conflict of interest in procurement; and 7. Gratification (Preparation Team, 2006; 4-5).

According to Agus Wibowo (2013: 28-30), he describes the types of corruption are as follows:

- a. Corruption related to state financial losses, such as against the law to enrich oneself and harm the state's finances;
- b. corruption related to bribery, such as bribing civil servants, judges, advocates, and more;
- c. corruption related to embezzlement in office, such as civil servants embezzling money, and destroying evidence, and more;
- d. Corruption related to acts of extortion, such as extorting civil servants and forcing others to give something in return;
- e. Corruption related to fraudulent acts, such as contractors cheating, civil servants taking state land to the detriment of others;
- f. Corruption related to conflicts of interest in procurement, such as civil servants participating in the procurement

The various forms of the corruption described above, the forerunner of corruption is due to the selfish nature that exists in humans. Everyone tends to be egocentric, self-absorbed. Under these conditions, the tendency for corruption will be even more significant, along with the increasing consumptive needs and the increasing importance of personal welfare compared to public welfare (Penkauskienė, 2006).

Corruption in the Perspective of Islam

In Islam, The term corruption is called *ghulul* (embezzlement), which means embezzlement or cheating on the spoils of war, *rishwah* (bribery) this term is taken from the hadith of the Prophet in (al-Shaukani: 172) according to Ibrahim Anis is something given to justify the vanity or blame the right (Abdul Gaffar, 2016: 199).

In addition, corruption is also called ghasab (taking the rights/wealth of others forcibly). This term is taken from (Surah al-Nisa: 29 and QS. al-Baqarah: 188), which is terminology defined as an attempt to control the rights of others in a hostile/open manner, khiyanah (breach of trust) this term is taken from (QS. Al-Anfal: 27) which means taking property secretly and showing good behavior towards the owner of his property, sariqah (theft) which means taking goods/wealth secretly from the place of storage. Which is usually used to store goods or assets, and hirabah (robbery), according to al-Shafi'i, namely attacks by carrying weapons to a community of people so that the perpetrators seize their assets in the open openly (Abdul Gaffar, 2016: 199).

Hafidhuddin, in Semma (2008: 33), explains that according to the Islamic view, corruption is an act fasādh actions that destroy the order of life, and the perpetrators are categorized as committing jināyah qubrā (major sin). In the broader context of Islamic teachings, corruption is an act that is contrary to the principles of justice (al-'adālah), accountability (al-amānah), and responsibility. The Qur'an has explained how humans should behave on this earth, how they carry out their mandate and do justice to Allah SWT. In QS. an-Nisa verse 58, which essentially encourages people not to abuse or distort the mandate and the command to do justice. It is so essential to carry out the mandate and does justice.

Islam interprets corruption as an act contrary to social, economic, and ecological justice (Iqbal, 2002: 1-33). Thus, corruption in the perspective of the Qur'an includes all human actions that interfere with the lives of other individuals, destroy social harmony, and endanger the surrounding environment. It is explained in QS. al-Rum, verse 41, means "Corruption has appeared on land and in the sea due to human actions...". All of this implies that Islam views corruption as a moral and ethical problem that requires a firm intention and determination to avoid corruption and fortify oneself from corruptive things.

In anti-corruption education, trustworthiness and fair dealing are closely related. One example of a mandate is to be fair. If humans have denied justice and do not act reasonably in life in this world, it will cause other humans to be persecuted due to the injustice of some of these humans. The oppression of some people by others, causing suffering, misery for others, and excess or spaciousness (both wealth, position, and opportunities) for others by their unfair actions and violating the rights of others against others (who commit crimes). Unfair or unreasonable).

Islamic religious values clearly state that Islam explicitly publishes the concepts of justice, honesty, trustworthiness and condemns corruption, collusion, and nepotism. As the Word of God: "And do not let some of you eat the wealth of others among you in a wrong way and (do not) take the property to the judge, so that you may eat a part of the property of others by sinning, even though you are knowing.(Surah Al-Baqarah verse 188). This verse explains that Islamic religious values lead to sharing, but the root cause of the problem is the internalization of Islamic values to its adherents, which is very much needed, so lecturers' task is to seek the internalization of these values. A learning model practiced by Rasulullah SAW, as quoted by Arifuddin (2019: 39) that learning model practiced by the Prophet aims to form productive humans and can contribute to the birth of a scientific civilization that does not stop at the level of knowledge but can be realized in everyday life. The Prophet always made goodness the main agenda and mission in every person's actions.

Ahmadi, as quoted by Frimayanti (2017: 87), mentions Islam as a perfect religion has provided a clear footing on the purpose and nature of education, namely empowering the potential of human nature that leads to the values of truth and virtue so that he can place himself as a servant. Therefore, the definition of Islamic education is "all efforts to develop human nature and human resources towards the formation of a complete human being by Islamic norms."

Anti-Corruption Education Goals and Values

A goal to be achieved by education is essentially an embodiment of the ideal values formed in the desired human person. These ideal values influence and color the pattern of human personality to be symptomatic in their outward behavior. In carrying out anti-corruption education, it is hoped that the aspired goal will be achieved, namely the existence of humans who are responsive and care about the problems that occur in the surrounding environment and with this goal can arouse enthusiasm for anti-corruption.

Muhaimin (2009: 182) says that the failure of education is due to the learning process which only prioritizes the cognitive aspect of growing awareness of Islamic values and ignores the affective aspect namely the determination to do charity. Agus Wibowo (2013: 35) adds that education should be a

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normative effort that refers to noble values that are part of the life of the nation, then education is carried out through the role of education transfer both in terms of cognitive, attitude (affective), and skills (psychomotor). Education will make humans more mature intellectually, morally, and socially. In addition, it must also be able to transform values as the basis (foundation), mainly Islamic values.

In the context of anti-corruption education, the most important thing to emphasize is that the purpose of value education is not only rhetorical skills about values or an ideology. However, it is far more critical to use knowledge and adherence to Islamic values to foster the ability to guide the nation to a new way of life (way of life) according to the existing reality. Value education does not stop introducing values but must continue to understand values, appreciate values, and practice values. Only with a cycle of values education can be expected to bring the nation towards a better chance.

Anti-corruption education combines values education and character education—a character built on a foundation of honesty, integrity, and nobility. Anti-corruption education for children needs to be instilled from an early age because they also have the potential to act negatively. For example, they are taking other people's belongings without notifying the owner. Psychologically, this trait is owned by every child. Only its realization requires certain conditions. If, from an early age, children are not appropriately educated, negative traits will appear. Academically and psychologically, this is justified, but it will be fatal (Frimayanti, 2017: 93).

According to Muchlas Samani (2011: 9) explains that the values of National Character Education are:

1	Religious	10	Spirit of nationality
2	Honest	11	Love the Motherland
3	Tolerance	12	Appreciating Achievements
4	Discipline	13	Friendly / Communicative
5	Hard work	14	Love peace
6	Creative	15	Like to read
7	Independent	16	Care for the environment
8	Democratic	17	Social care
9	Curiosity	18	Responsible

The Corruption Eradication Commission (KPK) outlines that nine fundamental values need to be instilled and strengthened by implementing anti-corruption education in schools and universities, namely honesty, fairness, courage, simple life, responsibility, discipline, hard work, and hard work, frugality and independence. Maria, 2012: 295).

Presidential Instruction of the Republic of Indonesia No. 1 of 2013 Tahunrelated to the strategy of preventing and eradicating corruption, it is explained that efforts to prevent and eradicate corruption can be carried out by a. prevention; b. law enforcement; c. legislation; d. international cooperation and rescue of assets resulting from corruption; e. anti-corruption education and culture; and f. reporting mechanism. If this is not addressed, then according to Alatas SH in (Nugraheni, 2016; 14–27) suggests six harmful effects that can be caused by corruption, namely: (1) the emergence of forms of injustice, (2) causing inefficiency, (3) fertilizing types of corruption. Other crimes, (4) weakening the spirit of the bureaucratic apparatus and those who are victims, (5) reducing the state's ability to provide public services and (6) increasing the cost of services.

In general, the objectives of anti-corruption education are: (1) the formation of knowledge and understanding of the forms of corruption, (2) changing perceptions and attitudes towards corruption (3) the formation of new skills and skills to fight corruption. Anti-corruption education is generally said to be cultural correction education that aims to introduce new ways of thinking and values to students. Anti-corruption education must integrate three domains, namely the domain of knowledge (cognitive), attitudes and behavior (affective), and skills (psychomotor) (Agus Supandi, 2015: 32).

According to Haryono Umar, as quoted by Agus Wibowo (2013: 38), the purpose of anti-corruption education is to build exemplary character, not to commit corruption from an early age. Children/students can also become promoters of eradicating corruption. So, the younger generation needs to be instilled in an anti-corruption mentality and good values from an early age. Current character education has been implemented at various levels of education. Substantively, education in Indonesia, as stated in Law no. 20 of 2003, is character education. Moreover, it is hoped to strengthen character education with anti-corruption education further if carried out in tandem and synergy. So anti-corruption education is part of character education and education in general.

Thus, anti-corruption education aims to create awareness among students about the dangers of corruption and then rise against it. Inspire the public to be active against corruption and to avoid internalizing a permissive attitude towards corrupt acts. Anti-corruption education is also helpful in promoting the values of national character education.

Anti-Corruption Management Model at PTKI

The problem of corruption that is being experienced now is studied historically; corruption has existed since humans existed. Wijayanto (2009) stated that judging from the history of corruption, it has existed simultaneously with the birth of human civilization; even corruption is believed to have arisen simultaneously as the human age itself. We can see this from human nature that wants to dominate each other, giving rise to competition and a sense of wanting to beat. This condition makes people forget the rights and obligations that should be held so that corruption appears. The phenomenon of corruption is not a new phenomenon that is happening, but a problem that has existed for a long time and is difficult to eradicate. Moreover, as discussed above, corruption has entered into every aspect of the life of the Indonesian nation. As a result, the high number of practices, the public also seems to have considered the problem of corruption typical so that the perpetrators of corruption become more flexible to practice freely.

There is one thing that is no less important in eradicating corruption, namely, preventing corruption. Prevention is an integral part of the corruption eradication program. Therefore, the prevention of corruption must be carried out at every level of education. Why is that? First, corruption can only be removed from our lives gradually. Second, education to eradicate corruption should be an intersection between character education and civic education. Third, education to reduce corruption must be in value education (Islam), namely education to encourage each generation to reconstruct the inherited value system (Frimayanti, 2017: 91-92).

Pradipto (2009) states that prevention and preventive measures will be more helpful in overcoming corruption than by taking high legal sanctions. It shows that corruption prevention must be appropriately optimized in eradicating corruption in Indonesia. In PTKI (religious universities), the anti-corruption education model can be carried out with the following models, namely:

1. Anti-Corruption Education is integrated into the course

The anti-corruption education model is integrated with all courses to assume that all anti-corruption education lecturers are without exception. All courses are assumed to have a moral mission to build students who are anti-corruption. Anti-corruption values that will be instilled are selected and included in the subject matter. Lecturers include anti-corruption values that can be instilled through several points or sub-topics related to values life. Understanding the value of anti-corruption in students is not only informative-cognitive but is applied to every subject.

The anti-corruption education model that is applied is a collective responsibility for lecturers. Until the modeling-corruption education integrated with courses requires readiness, insight, morals, and exemplary teachers, on the other hand, this model also demands the creativity and courage of the teachers in compiling and developing the syllabus and lecture plans (Siful Arifin, 2015: 13).

The advantage of this model is that all lecturers are responsible for inculcating anti-corruption values corruption against students. The weakness of this model is that the understanding and perception of anti-corruption values that will be instilled must be clear and the same for all lecturers.

According to Nurul Yaqin (2015: 278-279), anti-corruption values and behaviors are integrated into subjects/courses can be identified as follows:

No	Anti-corruption values and behavior	Characteristic features
1	Recognize corrupt behavior that must be avoided	a. Recognize the characteristics of corrupt behavior that need to be avoided. b. Accustomed to doing tasks on time c. Show examples of known cases of corrupt behavior at home, at madrasas/campus, and in the community. d. Show examples of cases of behavior that do not contain elements of

		corruption that have been carried out by students/students
2	Be honest, disciplined, responsible, and fair in daily life.	a. Dare to say something by the actual situation. b. Get used to doing things promptly. c. Accustomed to carrying out tasks promptly. d. Accustomed to being impartial to anyone in carrying out an action
3	Only accept a gift according to what is rightfully his	a. Refuse a gift that is not by its rights. b. Do not want to take something that does not belong to us.
4	Respect and fulfill the rights of others	a. Giving something to someone else according to their rights. b. Never give to others something that is not their right.
5	Able to analyze the causes and consequences of corrupt behavior in the life of society and the state	a. Able to identify the causes that encourage the emergence of corrupt behavior in the life of society and the state. b. Able to identify the consequences of corrupt behavior in the life of society and the state. c. Able to state the reasons for the need to avoid corrupt behavior in the life of society and the state
6	Have pride in anti-corruption behavior	a. Proud of anti-corruption behavior. b. Anti-corruption behavior.
7	Cultivating anti-corruption behavior in the family and community	a. Spreading ideas and desires to avoid corrupt behavior b. Demonstrate a commitment to rejecting corrupt behavior. c. Be a role model for anti-corruption behavior

Universally, several values can shape character students better: honesty, caring and respect for others, hard work, responsibility, simplicity, justice, discipline, cooperation, courage, and fighting power/tenacity. (Setiawan, 2012) By integrating these values into life/learning activities, it is hoped that students will develop into better individuals and ultimately be anti-corrupt.

2. Anti-corruption education is integrated into student activities

It was planting anti. Value corruption can be instilled through activities outside of learning, for example, in extracurricular/student activities. In principle, all student activities intrinsically contain different levels of anti-corruption values and behavior. However, if it is not developed intentionally and planned, it will not grow and develop effectively. The student activities in question are student activities that have existed and been implemented or those that will be held and implemented, both routinely and incidentally.

The anti-corruption education model integrated with student activities can be pursued in two ways; first, through an extracurricular activity managed by the campus with a person in charge of extracurricular activities held by students independently without campus involvement. For example, seminars, workshops, or other activities organized by intra-campus organizations or extra-campus organizations involve students. In this extracurricular activity, students are expected to raise themes related to corruption. In addition, technically, students are expected to make accountability reports related to the implementation of the event to related parties in a transparent and accountable manner. Second, through partnerships with other institutions that have a concern for preventing anti-corruption behavior. Students can do this activity through formal and non-formal events. For example, they hold intense scientific discussions with institutions engaged and concerned in eradicating corruption (Siful Arifin, 2015: 13).

According to Nurul Yaqin (2015: 281), anti-corruption values and behaviors that are instilled through the development of student activities can be identified as follows:

- a. Demonstrate an objective attitude oriented to personality qualities and professional abilities in selecting prospective administrators or leaders.
 - b. Carry out tasks or work by the functions and responsibilities full of sincerity and a sense of devotion.
 - c. Demonstrate an open attitude in planning and carrying out joint activities.
 - d. Demonstrate an open attitude in managing the financial budget of activities.
 - e. Have high motivation and creativity in expressing anti-corruption ideas.
 - f. Have strong courage to participate in eradicating corruption.
 - g. Have a solid and broad insight and mindset regarding anti-corruption behavior.
 - h. Demonstrate deep appreciation and appreciation of anti-corruption behavior.
 - i. Have various commendable attitudes that can avoid corrupt behavior.
 - j. Have strong feelings and impressions to avoid corrupt behavior.
3. Cultural habituation and anti-corruption character on-campus residents

The inculcation of anti-corruption values can also be instilled through cultural habituation and anti-corruption character for all activities of campus residents. The campus residents in question are lecturers, staff, students, security units, and more. Who are active on campus. The cultivation of anti-corruption values can be instilled through civilizing in all activities and university atmosphere. Cultivation will lead to habituation. Anti-corruption culture on campus can be grown by conducting civilizing and habituation activities. This model takes place during lecture hours and outside lecture hours, which includes all campus activities. Such as transparent financial management, accountable and professional campus management, and campus community behavior (Lecturers, stakeholders, and more) are disciplined and responsible (Siful Arifin, 2015: 14).

Anti-corruption values and behaviors that are instilled through habituation of behavior can be identified as follows:

- a. Have a solid anti-corruption spirit and commitment.
- b. Behave openly, be responsible and uphold the public interest.
- c. Be honest with ourselves and others in conducting transactions.
- d. Behave only to accept something that is rightfully his or not or not to take something that is not his. Nurul Yaqin (2015: 283)

This habituation will give birth to a strong culture and character for campus residents. Anti-corruption culture on campus can be grown by conducting civilizing and habituation activities. Habituation is an educational tool. For students, habituation is very important because it is through habituation that activity will eventually become the property of students in the future. Good habituation will form a human figure with a good personality as well. Conversely, bad habits will form a human figure with a lousy personality as well.

CONCLUSION

Anti-corruption education in Islamic religious colleges aims to provide students with sufficient knowledge about the ins and outs of corruption and its eradication and instill anti-corruption values. The long-term goal is to foster an anti-corruption culture among students and encourage students to eradicate corruption in Indonesia actively. The anti-corruption education model at PTKI (religious colleges) can be carried out with the following models: 1) anti-corruption education integrated into courses; 2) anti-corruption education is integrated into student activities; and 3) cultural habituation and anti-corruption character among campus residents

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