

Building a Generation with Integrity: Internalizing Anti-Corruption Values Through the Islamic Religious Education Curriculum

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Abstract:

This study aims to uncover the internalization of anti-corruption educational values in Islamic Religious Education subjects at SMAN 3 Pangkep. The type of research used is qualitative research. Data collection methods in this study were collected using three methods, namely through observation, interviews, documentation. Data analysis techniques used include data reduction, data presentation, and data verification. The results of this study indicate that the values of Anti-Corruption Education in Islamic Religious Education subjects at SMAN 3 Pangkep are: the value of honesty and the value of discipline. The instillation of Anti-Corruption Educational values is carried out by emphasizing these values when explaining, providing insight related to anti-corruption materials to students in between learning materials as an introduction to the hidden curriculum. The implications of this study indicate that the implementation of Islamic Religious Education at SMAN 3 Pangkep is effective in instilling the values of honesty, discipline, and anti-corruption behavior. This success is supported by the active role of teachers as role models, varied and interactive learning methods, the support of a conducive school environment, and family involvement.

Abstrak:

Penelitian ini bertujuan untuk mengungkap internalisasi nilai-nilai pendidikan anti korupsi dalam mata pelajaran Pendidikan Agama Islam di SMAN 3 Pangkep. Jenis penelitian yang digunakan ialah penelitian kualitatif. Metode pengumpulan data dalam penelitian ini dikumpulkan dengan menggunakan tiga metode, yaitu melalui Observasi, Wawancara, Dokumentasi. Teknik analisis data yang dipakai meliputi reduksi data, penyajian data dan verifikasi data. Hasil penelitian ini menunjukkan bahwa Nilai-nilai Pendidikan Anti Korupsi dalam mata pelajaran Pendidikan Agama Islam di SMAN 3 Pangkep yaitu: nilai kejujuran dan nilai kedisiplinan. Penanaman nilai-nilai Pendidikan Anti Korupsi dilakukan dengan menekankan nilai-nilai tersebut ketika menjelaskan, memberikan wawasan terkait materi-materi anti korupsi kepada peserta didik di sela-sela materi pembelajaran sebagai pengantar yang bersifat *hidden curriculum* (kurikulum tersembunyi). Implikasi dari penelitian ini menunjukkan bahwa penerapan Pendidikan Agama Islam di SMAN 3 Pangkep efektif menanamkan nilai-nilai kejujuran, kedisiplinan, dan perilaku anti korupsi. Keberhasilan ini ditunjang oleh peran aktif guru sebagai teladan, metode pembelajaran yang variatif dan interaktif, dukungan lingkungan sekolah yang kondusif, serta keterlibatan keluarga.

Keywords:

Internalization, Anti-Corruption Education, Islamic Religious Education.

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Introduction

Education plays a crucial role in shaping individuals' character, attitudes, and moral values from an early age. Without an educational process that instills the values of honesty, responsibility, and integrity, education risks producing individuals who are intellectually capable but morally fragile (Handoyo, Wasino, Wijayanti, & Irawan, 2025). In the context of national education, Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System states that "education aims to develop the potential of learners to become individuals who are faithful, pious, and possess noble character" (Indonesia, 2003). This objective positions character development as a fundamental component of the educational process. Therefore, education functions not only as a means of transferring knowledge (cognitive domain) but also as a medium for internalizing values (affective domain) and cultivating positive behaviors (psychomotor domain). Amid the rapid advancement of modernization and globalization, the cultivation of anti-corruption values is often overlooked. Students are increasingly exposed to popular culture and social influences that may conflict with the moral values taught at home and in school. Consequently, the process of value internalization becomes essential to ensure that moral principles taught through education are genuinely understood, accepted, and practiced by students (Rahman, Jannah, & Syafei, 2024).

Islamic Religious Education (Pendidikan Agama Islam or PAI) plays a strategic role in character formation and the cultivation of anti-corruption values. Islamic teachings explicitly prohibit all forms of unlawful gain, fraud, betrayal of trust, and abuse of authority. Core Islamic principles such as honesty (*ṣidq*), trustworthiness (*amānah*), justice (*ʿadl*), responsibility, and hard work closely correspond to the fundamental values promoted in anti-corruption education (Sinulingga, Dalimunthe, & Mahesa, 2023). Islamic Religious Education teachers occupy a central position in shaping students' character based on spiritual and ethical values. Their responsibilities extend beyond delivering subject content to serving as role models who consistently demonstrate these values in their daily conduct. Through interactive, contextual, and meaningful learning experiences, teachers can foster students' awareness of the dangers of corruption and the importance of integrity. In this capacity, they function as agents of change who contribute significantly to cultivating anti-corruption values within the school environment (Hasan & Junesco, 2024).

Despite this important role, Islamic Religious Education is still predominantly oriented toward cognitive achievement and the transmission of normative religious knowledge, while the internalization of values and the habituation of ethical behavior receive comparatively less emphasis (Rahmatullah, Shobahiya, & Aryani, 2025). As a result, behaviors that contradict anti-corruption values, such as dishonesty, lack of discipline, academic cheating, and irresponsibility, continue to be observed among students. These behaviors represent early manifestations of a permissive attitude toward dishonesty, which may eventually develop into more serious forms of corrupt behavior in adulthood (Zubaedi, 2012). In this context, strengthening anti-corruption education through the role of Islamic Religious Education teachers at the senior high school level has become increasingly urgent. Senior high school represents a critical stage of adolescent development during which students begin to establish moral principles and personal values that will guide them into adulthood. By maximizing the role of Islamic Religious Education teachers, schools can help cultivate a generation characterized by integrity, honesty, and a strong commitment to rejecting corrupt practices (Khusna, 2016).

SMAN 3 Pangkep, as a formal educational institution, has sought to implement character education across various subjects, including Islamic Religious Education. However, preliminary observations indicate that the integration of anti-corruption values remains largely implicit and is primarily implemented through the hidden curriculum rather than being systematically incorporated into classroom instruction. This condition raises important questions regarding the extent to which anti-corruption values are actually internalized, which values receive the greatest emphasis, and the factors that hinder their effective implementation. Based on these considerations, an in-depth study is needed to examine the internalization of anti-corruption values within Islamic Religious Education at SMAN 3 Pangkep. Such research is expected to provide empirical evidence regarding current anti-corruption educational practices and contribute to the evaluation and development of more effective Islamic Religious Education strategies for fostering a generation characterized by integrity, honesty, responsibility, and a strong anti-corruption ethos.

Research Method

This study employed a qualitative research approach focusing on the internalization of anti-corruption values in Islamic Religious Education. A qualitative approach was selected because it enables researchers to gain an in-depth understanding of social phenomena, human interactions, and the process of value formation within educational settings (Safarudin, Kustati, & Sepriyanti, 2023). Furthermore, this approach is considered appropriate for capturing the social dynamics and moral values embedded in everyday teaching and learning practices (Takunas, Mashuri, Basire, Dulumina, Syahril, & Mohi, 2024). Data were collected through in-depth interviews, direct observation, and document analysis. The primary informants included the principal, vice principal, Islamic Religious Education teacher, and students of SMAN 3 Pangkep. To obtain diverse perspectives, three students representing different profiles, student organization leaders, academically high-

achieving students, and students recognized for their critical thinking, were purposively selected for the interviews. The interviews were conducted using a semi-structured format, allowing participants to express their experiences openly while ensuring that all key research topics were addressed.

The interview data were transcribed verbatim, organized according to thematic categories, and analyzed through narrative comparison across participants. The findings were subsequently verified through triangulation with school documents and teacher interviews to ensure the credibility of the data. This process enabled the researchers to examine not only students' conceptual understanding of anti-corruption education but also the extent to which anti-corruption values, particularly honesty and responsibility, were reflected in their daily behavior. Primary data consisted of information obtained directly from the research participants through interviews (Sukanto, 2006). A semi-structured interview format was employed because it provided sufficient flexibility to explore participants' perspectives while maintaining consistency across interviews (Suryabrata, 2006; Ibrahim, 2018). Then, observation was conducted by directly examining behaviors, classroom interactions, and school activities related to the implementation of anti-corruption values (Sugiyono, 2011). Classroom observations focused particularly on how honesty, discipline, responsibility, and integrity were integrated into Islamic Religious Education lessons and reinforced through daily school practices.

To ensure the trustworthiness of the findings, this study adopted four criteria of qualitative research validity. Credibility was established through data triangulation, prolonged engagement, and member checking where appropriate. Transferability was enhanced by providing detailed descriptions of the research context and participants, enabling readers to assess the applicability of the findings to similar educational settings. Dependability was ensured by maintaining a comprehensive audit trail documenting each stage of the research process, while confirmability was achieved by ensuring that the findings were grounded in empirical data rather than researcher bias or personal interpretation. Data analysis followed the interactive model proposed by Miles and Huberman, consisting of data reduction, data display, and conclusion drawing. The collected data were coded and categorized into major themes, including the internalization of anti-corruption values, teaching strategies, teachers' roles as moral role models, and challenges encountered during implementation. Through thematic analysis, this study sought to identify patterns and relationships between the role of Islamic Religious Education teachers and the strengthening of anti-corruption education in schools. The findings are expected to contribute both theoretically and practically to the development of more effective character education and anti-corruption learning strategies in Indonesian secondary schools.

Result and Discussion

Based on the observations and in-depth interviews conducted at SMAN 3 Pangkep, the researchers found that anti-corruption values have been introduced through Islamic

Religious Education (PAI); however, their implementation has not yet been fully systematic or comprehensive. The integration of anti-corruption education primarily occurs through implicit character-building activities and the hidden curriculum rather than through explicit learning objectives, instructional materials, or structured classroom activities. The findings indicate that Islamic Religious Education learning remains predominantly focused on the cognitive and normative dimensions of religious instruction. Although teachers frequently emphasize moral concepts such as honesty, responsibility, trustworthiness (*amanah*), discipline, and justice, these values are generally delivered as part of religious teachings without being explicitly connected to anti-corruption education. Consequently, the internalization of anti-corruption values through reflective learning, practical activities, and behavioral habituation has not yet become a central component of classroom instruction.

Classroom observations further revealed that several student behaviors remain inconsistent with the principles of anti-corruption education. Instances of academic dishonesty, including cheating during examinations, arriving late to class, failing to complete assigned responsibilities, and demonstrating limited personal accountability, were still observed. These behaviors suggest that although students understand the moral importance of honesty and responsibility, they do not consistently translate this understanding into daily practice. Such findings indicate a gap between students' cognitive understanding of ethical values and their behavioral implementation. Interviews with school administrators and teachers revealed that SMAN 3 Pangkep has made considerable efforts to strengthen students' character through various school programs and learning activities. Nevertheless, anti-corruption education has not yet been formally integrated into the Islamic Religious Education curriculum. Instead, anti-corruption values are embedded indirectly through teachers' advice, exemplary behavior, school regulations, religious activities, and character education initiatives. Overall, the findings demonstrate that while anti-corruption values are present within the school's educational environment, their implementation remains largely implicit and unsystematic. This situation highlights the need for a more structured instructional approach that explicitly integrates anti-corruption values into Islamic Religious Education through clearly defined learning objectives, contextual teaching strategies, and continuous character-building practices. Such an approach is expected to strengthen students' moral awareness and encourage the consistent practice of honesty, responsibility, integrity, and accountability in their daily lives.

Anti-Corruption Educational Values in Islamic Religious Education Subjects at SMAN 3 Pangkep

The anti-corruption education values integrated into the Islamic Religious Education (PAI) subject at SMAN 3 Pangkep primarily include the values of honesty and discipline.

Value of Honesty

Honesty is a fundamental value in shaping students' character. It is not only reflected in academic behavior, such as refraining from cheating, but also in an individual's integrity

in everyday life. Based on observations and interviews, the cultivation of honesty at SMAN 3 Pangkep begins with teachers serving as role models and is reinforced through the school environment, as students tend to imitate the behavior they observe. Through continuous habituation and positive role modeling, the value of honesty gradually becomes internalized and forms an integral part of students' character (Ahn, Hu, & Vega, 2019; Engarhos, Shohoudi, Crossman, & Talwar, 2020; Greitemeyer, 2022; Moberg, 2000).

Value of Discipline

Discipline is another essential character value that contributes to developing students' sense of responsibility and adherence to rules. It is reflected in behaviors such as obeying school regulations, respecting time, and consistently fulfilling responsibilities. In the educational context, discipline enables students to develop regular study habits, thereby enhancing the effectiveness and quality of the learning process.

Based on observations and interviews conducted at SMAN 3 Pangkep, discipline is cultivated through teachers' role modeling and the establishment of consistent daily routines. The school environment promotes a positive culture of discipline, enabling students to develop orderly, responsible, and self-regulated behavior in both academic activities and their daily lives (Abdullah & Manshur, 2023; Romiyatun & Wakhudin, 2023; Wulandari, Yulia, Khosiyono, & Mutiah, 2023). The anti-corruption values integrated into Islamic Religious Education are not taught as a separate or standalone subject. Instead, they are embedded within existing Islamic Religious Education materials as an extension of the curriculum. These values are primarily conveyed through the hidden curriculum, meaning that they are not explicitly stated in formal lesson plans or curriculum documents but are implicitly transmitted through classroom interactions, teachers' practices, and the overall school culture, thereby influencing students' attitudes and behavior.

Based on interviews with Islamic Religious Education teachers at SMAN 3 Pangkep regarding their strategies for integrating anti-corruption values into classroom instruction, the following statement was obtained:

"We don't have a specific anti-corruption chapter in our textbooks. Therefore, when I explain Qur'anic verses about the prohibition of consuming wealth unlawfully or discuss hadiths concerning trustworthiness, I incorporate relevant stories and examples. I remind students that cheating on exams or misusing class funds are early forms of corruption that Allah condemns."
(Interview with an Islamic Religious Education Teacher, SMAN 3 Pangkep)

The interview excerpt demonstrates that the cultivation of integrity values at SMAN 3 Pangkep is implemented through contextual and non-programmed instructional practices. The data analysis indicates that teachers utilize existing Islamic Religious Education content, such as lessons on avoiding immoral behavior, as an entry point for integrating anti-corruption values into classroom discussions. Rather than introducing additional instructional materials, teachers contextualize religious teachings by connecting them with students' everyday experiences and ethical challenges.

This approach represents a concrete manifestation of the hidden curriculum, in which character values are transmitted implicitly through teachers' interactions,

examples, and classroom discourse rather than through explicitly prescribed curriculum content. These findings are consistent with Lickona's theory of character education, which emphasizes that character development requires not only the transmission of moral knowledge but also meaningful learning experiences, role modeling, and a supportive educational environment. Furthermore, the findings support those of Husna and Hamid (2025), who argue that the hidden curriculum plays a significant role in shaping students' affective development in Islamic educational institutions, although its effectiveness may be limited when schools place excessive emphasis on cognitive learning outcomes.

This finding is consistent with the research conducted by Husna and Hamid, who argue that the hidden curriculum constitutes an essential component of education that, although not formally planned or explicitly documented, exerts a significant influence on the development of students' character and behavior. Through patterns of interaction, teacher role modeling, school culture, and everyday learning experiences, the hidden curriculum facilitates the transmission of values that help students adapt to their social environment and develop positive character traits. However, the effectiveness of the hidden curriculum is often constrained by the limited attention given to students' affective development within the formal educational process (Husna & Hamid, 2025).

The findings of the present study support this perspective. At SMAN 3 Pangkep, anti-corruption values are internalized through a hidden curriculum mechanism rather than through explicit curriculum content. Integrity-related values are not formally presented as a separate topic in Islamic Religious Education (PAI); instead, they are integrated organically into existing learning materials. Based on interviews with Islamic Religious Education teachers, this integration is achieved by connecting Qur'anic verses and Hadith concerning the prohibition of immoral behavior, unlawful acquisition of wealth, trustworthiness (*amanah*), honesty, and sincerity in one's actions with students' everyday experiences and moral responsibilities.

Although the hidden curriculum has considerable potential to cultivate students' character through teacher role modeling, classroom interactions, and the broader school culture, its effectiveness may be limited when instructional practices focus predominantly on cognitive achievement. Therefore, the successful internalization of anti-corruption values at SMAN 3 Pangkep depends largely on teachers' commitment to balancing cognitive, affective, and behavioral learning. By consistently demonstrating integrity and reinforcing the values of honesty, discipline, responsibility, and trustworthiness through daily educational practices, teachers can facilitate the holistic development of students' anti-corruption character.

Instilling Anti-Corruption Educational Values in Islamic Religious Education Subjects at SMAN 3 Pangkep

Based on observations and interviews conducted at SMAN 3 Pangkep, the researchers found that the Islamic Religious Education (PAI) learning process begins with lesson preparation, classroom conditioning, the use of learning media such as LCD projectors and educational videos, and concludes with a summary of the lesson. These instructional stages are consistent with the principles of character education, which

emphasize habituation and active learning experiences. The use of audio-visual media, including videos illustrating the consequences of violating anti-corruption values, combined with interactive teaching methods such as discussions, demonstrations, and the memorization of Qur'anic verses and Hadith, strengthens students' understanding of the values of honesty and discipline. These findings indicate that the integration of character education into Islamic Religious Education provides students with a more holistic learning experience.

These findings are consistent with the study conducted by Rahayu and Ulya (2025), which reported that the implementation of audiovisual media in Islamic Religious Education increased students' interest in learning and encouraged greater classroom engagement. The study emphasized that audiovisual media created a more engaging learning environment, enabling students to participate more actively during the learning process. Therefore, the strategy employed at SMAN 3 Pangkep, which integrates anti-corruption values through audio-visual media and multimedia technology, supports previous findings from SMAN 2 Cikarang Pusat. The use of educational videos at SMAN 3 Pangkep serves as an effective visualization tool that creates a more dynamic and relevant learning environment for today's digital generation while reinforcing the values of integrity.

Methods in the process of implementing the values of Anti-Corruption Education in Islamic Religious Education subjects

Islamic Religious Education is designed not only to provide religious knowledge but also to develop students' character and encourage commendable behavior. Consequently, teachers are expected to employ learning methods that are appropriate to students' needs and characteristics so that the instructional content can be effectively understood and applied in daily life.

A learning method refers to the approach or procedure used by teachers to implement instructional plans and achieve predetermined learning objectives. Based on interviews with Islamic Religious Education teachers at SMAN 3 Pangkep, various student-centered teaching methods are employed according to the learning objectives and instructional content.

(1) Lecture Method: Teachers explain Islamic Religious Education materials related to anti-corruption values, including honesty, responsibility, trustworthiness, and justice. Previous studies have shown that the lecture method remains effective for delivering foundational knowledge in Islamic Religious Education when combined with other interactive learning strategies (Ningsih, Zalisman, Lahby, Akhyar, & Zein, 2025).

(2) Recitation Method: Students are required to summarize the learning material in their notebooks after the lesson. This method reinforces students' understanding and retention of the material. Previous studies have reported that the recitation method positively influences learning outcomes (Sainab, Nasution, & Rahman, 2025) and has been shown to improve students' academic achievement from 68.87% to 90.32% (Zubeir, Daulay, & Lubis, 2024).

(3) Discussion Method: Students engage in group discussions to analyze anti-corruption values and their application in everyday life. Through discussion, students are encouraged to express their opinions, evaluate ethical issues, and develop critical thinking skills.

(4) Demonstration Method: Students are encouraged to express their ideas regarding the learning materials and propose solutions for strengthening anti-corruption behavior within the school environment. One example of this activity involves creating and performing drama scenarios illustrating violations of anti-corruption values and the consequences of such behavior. This method enables students to experience moral dilemmas through experiential learning rather than merely learning theoretical concepts.

(5) Memorization of Qur'anic Verses and Hadith: Students memorize selected Qur'anic verses and Hadith related to honesty, trustworthiness, justice, and other moral values that support anti-corruption education. This activity strengthens students' understanding of the Islamic foundations of ethical behavior.

The findings indicate that Islamic Religious Education teachers employ a combination of lectures, recitations, discussions, demonstrations, and memorization of Qur'anic verses and Hadith to facilitate the internalization of anti-corruption values. These methods are selected according to students' learning needs, making anti-corruption concepts more accessible and applicable to their daily lives. In particular, discussion and demonstration activities encourage active participation, critical thinking, and creativity by allowing students to explore ethical issues and propose practical solutions to corruption-related problems. This instructional strategy is consistent with John Dewey's theory of experiential learning, which emphasizes that meaningful experiences play a central role in developing students' moral reasoning and character.

Classroom observations further revealed that the learning environment became more dynamic when teachers used educational videos presented through an LCD projector. One video illustrated the negative consequences of dishonest behavior in society. After watching the video, students were divided into groups and asked to develop short drama scenarios depicting the consequences of cheating during school examinations. These observations demonstrate the effective integration of audio-visual media with demonstration-based learning to facilitate the internalization of honesty as a core anti-corruption value. The findings indicate that teachers no longer rely solely on traditional lecture-based instruction but instead encourage students to express their ideas freely, reflect critically on ethical issues, and connect classroom learning with real-life situations involving integrity and corruption.

From a theoretical perspective, this instructional practice reflects John Dewey's concept of learning by doing, which emphasizes authentic learning experiences as the foundation of moral development. By creating and performing drama scenarios depicting ethical violations, students participate in social simulations that strengthen their affective awareness and moral judgment. Furthermore, the effective use of LCD projectors and educational videos supports the findings of Rahayu (2021) and Sunarso and Herdianto

(2024), who concluded that multimedia technology in Islamic Religious Education enhances student

Determining the objectives of instilling the values of Anti-Corruption Education in Islamic Religious Education subjects

Islamic Religious Education (IRE) is taught by teachers who are qualified and competent in the field, particularly in relation to the integration of anti-corruption values. At SMAN 3 Pangkep, IRE is a compulsory subject that incorporates anti-corruption values into its learning process. The IRE program aims to familiarize students with the teachings of the Qur'an and Hadith, ensuring that their attitudes and behavior are guided by Islamic principles. The Principal of SMAN 3 Pangkep explained that the objectives of implementing anti-corruption education values include developing students with Islamic attitudes and behavior, fostering noble moral character, strengthening students' understanding of Qur'anic verses and Hadith related to anti-corruption, and ultimately producing students who demonstrate honesty, integrity, and accountability.

The Principal's statement reflects the school's commitment to making the Qur'an the moral foundation of students' lives. By cultivating noble character rooted in Islamic teachings, students are expected to avoid reprehensible behavior and apply Islamic values in their daily lives. This approach is intended to develop a generation that upholds honesty and firmly rejects all forms of corruption. The primary objective of instilling anti-corruption values is to cultivate honest behavior from an early stage of students' educational development. Through the implementation of anti-corruption education, students are expected to strengthen their relationship with Allah SWT and internalize Islamic moral values that encourage integrity and discourage corrupt behavior. Achieving these objectives requires a continuous learning process supported by appropriate instructional strategies and teaching methods. The Islamic Religious Education learning process at SMAN 3 Pangkep plays a significant role in developing students' anti-corruption attitudes. Although all teachers contribute to students' character development, Islamic Religious Education teachers serve as the primary facilitators in delivering learning materials related to anti-corruption values. As expressed by one of the students, Nur Aqiqah Putri:

"The implementation of Anti-Corruption Education in Islamic Religious Education subjects is an effort to instill faith in students as members of the younger Muslim generation so that they understand, believe in, and practice Islamic teachings in their daily lives. Teachers also have a responsibility to educate students about the dangers of corruption and encourage them to avoid corrupt behavior." (Nur Aqiqah Putri, 2025)

The learning process implemented by teachers at SMAN 3 Pangkep follows the lesson plans that have been prepared in advance. In addition, teachers carefully consider the most appropriate instructional methods to ensure that the learning materials are easily understood by students. By fostering behaviors that uphold anti-corruption values, students are expected to develop greater self-discipline, integrity, and responsibility in their daily lives. Overall, the learning objectives, instructional methods, and teaching

strategies employed in Islamic Religious Education at SMAN 3 Pangkep are directed toward shaping students into individuals who uphold honesty and demonstrate a strong commitment to anti-corruption values.

The implementation of honesty and discipline values among students at SMAN 3 Pangkep requires teachers to consistently serve as role models through their words, attitudes, and behavior. The cultivation of these anti-corruption values is supported by several key factors. First, the allocation of three hours per week for Islamic Religious Education (PAI) provides teachers with sufficient time to deliver both theoretical instruction and practical activities related to honesty and discipline. Second, the strong commitment of Islamic Religious Education teachers plays a crucial role in fostering anti-corruption values. Since honesty and discipline are regarded as essential moral values in society, teachers are expected to demonstrate a high level of commitment to integrating these values into the learning process. Third, adequate school facilities support the effective implementation of anti-corruption education. These include well-maintained school buildings, comfortable classrooms, sufficient multimedia equipment, and secure school premises, all of which contribute to creating an environment conducive to character development. Fourth, parental support is essential in cultivating honesty and discipline among students. Because students spend a significant amount of time at home, parents play an important role in reinforcing the values taught at school through guidance, supervision, and positive role modeling. Fifth, a conducive school environment significantly influences the successful internalization of anti-corruption values. At SMAN 3 Pangkep, honesty and discipline are reinforced through Islamic Religious Education by incorporating stories and moral lessons from the life of the Prophet Muhammad, his companions, and prominent Islamic scholars. These narratives are integrated into classroom learning activities to provide students with practical examples of integrity, honesty, and discipline that they can emulate in their daily lives.

Obstacles faced in instilling anti-corruption educational values in Islamic Religious Education subjects at SMAN 3 Pangkep

This study found that, overall, the process of instilling anti-corruption values through Islamic Religious Education (IRE) at SMAN 3 Pangkep has been implemented effectively. However, several significant obstacles continue to affect the effectiveness of integrating these values into students' character development. Based on Kartono's theory (Kartono, 2000), these obstacles can be classified into internal and external factors.

Internal Factors

Internal factors originate from within the students themselves and include biological and psychological aspects such as health, concentration, intelligence, interest, and learning motivation. This study identified several major internal obstacles, including: 1) Limited understanding of anti-corruption values, which prevents students from fully recognizing their importance in everyday life. 2) Lack of self-awareness regarding honest and disciplined behavior, resulting in the inconsistent application of anti-corruption values. 3) The perception that corrupt behavior is commonplace, reflecting misconceptions that

require continuous moral guidance and character development. These internal constraints indicate that students' motivation and understanding are key determinants of successful character education. This finding is consistent with Lickona's theory, which emphasizes that effective character formation requires both an understanding of moral values and their internalization into everyday behavior (Hidayat, Rozak, Hakam, Kembara, & Parham, 2022; Kibtiyah, 2026; Lickona, 1991; Setiawati, Ernawati, & Sari, 2021).

External Factors

External factors originate from students' surrounding environment, including their families, schools, and the wider community. This study identified several external barriers: 1) Limited dissemination of anti-corruption education by government agencies and educational institutions, resulting in students having an inadequate understanding of the dangers and consequences of corruption (Diar, Hartati, & Aziz, 2025; Mulya & Pertiwi, 2025; Trisiana, Priyanto, & Sutoyo, 2024). 2) Insufficient supporting resources, such as textbooks and instructional media that specifically address anti-corruption education from the perspective of Islamic Religious Education (Arifin, Nurdyansyah, & Putra, 2023; Mumtahanah & Suyuthi, 2021; Munawar & Nugraha, 2023). 3) Unsupportive family and social environments, including limited parental supervision and insufficient reinforcement of anti-corruption values at home (Diana, Chirzin, Bashori, Suud, & Khairunnisa, 2021; Hanafi, 2024). 4) The misuse of technology, which exposes students to negative influences and creates opportunities for dishonest behavior in the absence of adequate supervision (Tondang, Zahara, Simarmata, Meisahruni, Purba, & Ritonga, 2025). These findings confirm that the educational environment and family support play a crucial role in shaping students' character. This is consistent with Bronfenbrenner's ecological systems theory, which emphasizes that individuals' development is strongly influenced by interactions within their social environments.

Obstacles in the Learning Process

Based on interviews with teachers and the school principal, several challenges were identified during the implementation of anti-corruption education in the classroom: 1) Some students frequently talked or created distractions during lessons. 2) Some students paid limited attention to anti-corruption values and perceived the material as irrelevant to their daily lives. The limited involvement of teachers from subjects other than Islamic Religious Education resulted in insufficient coordination and support for the implementation of anti-corruption education across the school. These findings indicate that although Islamic Religious Education teachers have adopted interactive and student-centered instructional methods, the effectiveness of anti-corruption education continues to depend on students' learning motivation and the collective commitment of all members of the school community. A whole-school approach, involving teachers across different subjects as well as school administrators and parents, is therefore essential to strengthen the internalization of anti-corruption values among students.

Conclusion

The anti-corruption values integrated into Islamic Religious Education at SMAN 3 Pangkep include honesty, responsibility, courage, justice, hard work, and discipline. Teachers promote these values by preparing appropriate learning materials, creating a conducive classroom environment, and utilizing supporting instructional media and learning resources to facilitate the integration of anti-corruption values into Islamic Religious Education lessons. One of the main obstacles to instilling anti-corruption values at SMAN 3 Pangkep is students' limited awareness of the importance of these values, despite their essential role in fostering honesty, integrity, and an anti-corruption mindset. Another challenge is the insufficient awareness and commitment among members of the school community, including both teachers and students, regarding the importance of anti-corruption values as a fundamental component of students' moral and religious development. This lack of collective commitment reduces the effectiveness of efforts to internalize anti-corruption values within the school environment.

Ethical Statement

This study was conducted in accordance with established ethical principles for educational research involving human participants. Prior to data collection, permission to conduct the research was obtained from the principal of SMAN 3 Pangkep. All participants, including the principal, vice principal, Islamic Religious Education teacher, and students, were informed of the purpose of the study and voluntarily agreed to participate. Informed consent was obtained from all participants, and participation was entirely voluntary. Participants were informed of their right to withdraw from the study at any stage without consequence. To protect participants' privacy, all interview data were treated confidentially, and personal identities were anonymized in the reporting of the findings. The data collected were used solely for academic research purposes and were stored securely to maintain confidentiality. Throughout the research process, the researchers ensured that no physical, psychological, or social harm resulted from participants' involvement and adhered to the principles of respect for persons, beneficence, confidentiality, and research integrity.

CRedit Authorship Contribution Statement

- **Author 1:** Conceptualization; Methodology; Investigation; Writing – Original Draft.
- **Author 2:** Conceptualization; Supervision; Review & Editing; Formal Analysis.
- **Author 3:** Resources; Validation; Investigation; Data Curation; Writing – Review & Editing.

Conflict of Interest

The authors declare that there are no competing financial interests or personal relationships that could have influenced the work reported in this article.

Data Availability

The datasets generated and analyzed during the current study are available upon reasonable request.

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