

## **Internalization of Anti-Corruption Values at the University of Lampung: Integrative Curriculum**

**Junaidah<sup>1</sup>, Syarifah Nurbaiti<sup>2</sup>, Riduan<sup>3</sup>, Amilda<sup>4</sup>**

<sup>1</sup> UIN Raden Intan Lampung, Indonesia; junaidah@radenintan.ac.id

<sup>2</sup> Universitas Lampung, Indonesia; syarifah.nurbaiti87@feb.unila.ac.id

<sup>3</sup> SD Negeri 3 Rantau Tijing Tanggamus Lampung, Indonesia; roziriduan@gmail.com

<sup>4</sup> UIN Raden Fatah Palembang, Indonesia; amilda\_uin@radenfatah.ac.id

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### **ABSTRACT**

This study aims to describe the integrated anti-corruption values in Islamic Religious Education courses at the University of Lampung. The research method used is qualitative with a phenomenological approach. Data obtained through observation, interviews, and documentation, data analysis steps using condensation, data presentation and conclusion drawing. The results of this study indicate that the internalization of anti-corruption values uses an integrative model. The nine anti-corruption values are integrated into four materials, namely God and religion, human nature and the universe, the sources of Islamic teachings; and creed, sharia, morality and muamalah. Internalization of these values uses the method of Small Group Discussion, Role-Play and Simulation, Discovery Learning, Self-Directed Learning, Cooperative Learning, Collaborative Learning, Contextual Teaching and Learning, Project Based Learning.

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### **Corresponding Author:**

Junaidah

UIN Raden Intan Lampung, Indonesia; junaidah@radenintan.ac.id

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## **1. INTRODUCTION**

The level of corruption in Indonesia is extremely concerning and has a disastrous effect on practically every element of society. The country's social order, legal system, political system, democratic system, and economic system have all been decimated by corruption. On the other side, the corruption-eradication measures that have been undertaken so far have not yielded the best outcomes. There is still a lot of corruption at different levels, as if it were now a regular part of life. If we allow this situation to persist, corruption will eventually lead to the collapse of this nation (Puspito et al., 2011). This condition will impact political, economic, legal, government and community instability, if this sector is affected then the destruction of the country becomes a reality.

Corruption is still worrying with many state apparatus arrested by the Corruption Eradication Commission (KPK), The KPK has arrested 1,425 people involved in corruption cases from 2004 to 2022 (Indriani, 2022), those arrested came from government officials such as state civil servants, police, soldiers, and from the private sector. According to Ghufron, universities actually contributed to 86

percent of corruptors. This happens because there are many college alumni who are knowledgeable but have no integrity (Wulandari, 2022). In 2021, the KPK has saved state money of IDR 416.9 billion from the prosecution proceeds (Bayhaqi, 2021). Meanwhile, in 2022, saving the state finances of Rp. 26.16 trillion during the first semester of 2022. The total money was obtained from optimizing revenues and controlling government assets (Budianto, 2022). The results of this rescue can help the government to alleviate poverty and develop infrastructure.

Corruption must be viewed as an extraordinary crime because it will have a negative impact on the development of a country, therefore this activity needs to be eradicated. Efforts to eradicate corruption can be carried out in two ways, namely 1) prosecution, and 2) prevention. Both of these methods require the support and participation of the community in order to obtain optimal results. One of the important elements in society is students as future heirs who can be actively involved in eradicating corruption (Puspito et al., 2011). The presence of students as agents of change is very important because in the future, some of them will become state servants in various sectors as anti-corruption civil servants. Not only that while being a student, but an active role for students is also needed by participating in supervising, providing ideas/ideas, and even reporting to the authorities if they see a criminal act of corruption.

Students should not be involved in anti-corruption campaigns because enforcement activities fall under the purview of law enforcement agencies. Students' active participation is anticipated to be more concentrated on initiatives aimed at preventing corruption by fostering an anti-corruption culture in the neighborhood. Students are supposed to lead the anti-corruption campaign in society and serve as change agents. Students must possess sufficient understanding of corruption and its eradication in order to be able to play an active part. Students must be able to comprehend and implement anti-corruption values in daily life in order to play an active role. Students can be debriefed in a variety of methods, such as through outreach initiatives, campaigns, seminars, or lectures (Puspito et al., 2011). The government and the community highly expect this active role in efforts to eradicate corruption.

The government's efforts in realizing clean and transparent governance (bureaucratic reform) by improving the system and strengthening the integrity of human resources are also in line with this ideal. The National Mental Revolution Movement (GNRM) program, which aims to develop the character of the Indonesian nation and promote the values of honesty, hard work, and cooperation, is supported by this anti-corruption education as well. Pancasila is a dignified, contemporary, progressive, prosperous, and prosperous nation culture (Puspito et al., 2011). Students with these characters can lead Indonesia in the future.

In terms of how the fight against corruption is carried out around the world, there are 4 (four) strategies that different groups most frequently use (Wijayanto, 2010) namely 1) lawyer approach; 2) business approach; 3) market or economist approach; dan 4) cultural approach. Any party, whether from the public sector, the business sector, organizations, or other community entities, may implement the four strategies mentioned above. As of now, the first three strategies—the legal strategy, the business strategy, and the market strategy—are mostly used since it is thought that they are the most suited to deal with existing corruption cases and stop further corruption. But in Indonesia, for instance, there are still numerous instances of corruption, despite the fact that the Corruption Eradication Commission (KPK) and government officials have been successful in resolving significant corruption cases, various agencies have taken legal action, and the workplace is now more integrated. More worrisome is how prevalent petty corruption is among society's citizens, as major corruption often stems from minor corruption (Puspito et al., 2011).

Here, awareness of the significance of a cultural perspective starts to grow. Education, both official and informal, is now a choice. In general, education aims to restore the public's right understanding of corruption, raise awareness of all potential corruptive behaviors, encourage people to abstain from all forms of corruption, and have the courage to speak out against it. If all parties work together to achieve this realistic objective, it will grow into a massive movement that can create a new country free from

corruption's dangers and effects (Puspito et al., 2011). Higher education is an option to fight corruption through a cultural approach by making courses or integrated into courses.

Corruption is an extraordinary crime (extraordinary crime), this is because corruption occurs in all areas of life, and is carried out systematically so that it is very difficult to eradicate it (Rapii, 2020). Along with massive and structured acts of corruption destroying public trust in law enforcement officers. The presence of the anti-corruption law and the KPK has not yet impacted the disappearance of corruption in Indonesia. The authorities have implemented various strategies to overcome corruption, such as carrot and stick, anti-corruption community movement, purge movement, moral movement and restructuring the effectiveness of the performance of the state civil apparatus (ASN) (Mustika & Sari, 2022). The involvement of the world of education in instilling anti-corruption is not new, but it is strategic considering that educational institutions are agents of social change whose job is to instill good values in society (Hakim, 2012). Education is expected not only to produce people who are able to make rhetoric about anti-corruption values but can make it a way of life (Harto, 2016). The anti-corruption education values formulated by the Corruption Eradication Commission (KPK) have nine values: honest, disciplined, responsible, fair, brave, caring, hard working, simple and independent (Fayrus Abadi Slamet & Moch. Mukhlis, 2022). One way that can be implemented in efforts to eradicate corruption is to prevent corruption through providing education and instilling anti-corruption values because at this level the formation of one's character, and anti-corruption education is actually character education.

Students that receive anti-corruption education also receive value education, including the virtues of goodness. When people are enticed to conduct corruption, education that fosters value orientation makes them feel guilty and enraged when they witness it. Honesty, a sense of fairness, and a sense of responsibility are three key moral virtues that will protect people from the lure of corruption (Kadir, 2018). There are many more values taught in universities that reflect anti-corruption attitudes. According to Suryani (2013) higher education institutions as one of the preventive measures to prevent corruption. The implementation of anti-corruption education is integrated into the Citizenship Education course, because the Citizenship Education course is used as a "role model" course for national and state problems, such as anti-corruption education problems (Hadin & Fahlevi, 2016; Prasetyo et al., 2022).

According to Arifin (2015), In some Islamic and public universities, anti-corruption education has become compulsory. Some make it a separate course, some only insert it in each course and or only insert it in every activity. The various ways of implementing anti-corruption education are interesting to be studied. Therefore, this paper will discuss the implementation model of anti-corruption education in Islamic universities. So far, there are 4 models of implementation of anti-corruption education that several Islamic universities have tracked. Among them are the independent-autonomous model, the integrative model, the supplement model and the culturing model.

First, the independent-autonomous model, this model positions anti-corruption education as a separate subject. Second, the integrative model, this model integrates anti-corruption education with all courses with the assumption that all lecturers/teachers are anti-corruption education teachers without exception. All courses are assumed to have a moral mission in forming anti-corruption students. Third, the supplement model, this model offers the implementation of PAK through an activity outside of lecture hours. This model can be pursued in two ways, namely 1) through an extracurricular activity managed by the campus with a person in charge or extracurricular activities held by students independently without involving the campus such as seminars, workshops; 2) through partnerships with other institutions that have concerns to prevent anti-corruption behavior. Fourth, culturization is a holistic process that involves all components of higher education. The cultivation of anti-corruption values can be instilled through civilizing in all activities and the atmosphere of the university (Arifin, 2015). These four models are options for implementing anti-corruption education for universities.

Research on anti-corruption education in universities has been widely studied from various perspectives such as the research described above. The difference with previous research is anti-corruption education which is integrated in the Islamic Religious Education course. The University of Lampung has instilled anti-corruption values in students through learning Islamic education. This study aims to describe the internalization of anti-corruption values through Islamic Religious Education courses for Lampung University students.

## 2. METHODS

This type of research is descriptive qualitative, using a qualitative phenomenological design. The informants or subjects in this study were six lecturers of Islamic Religious Education courses at the University of Lampung. Data collection tools are interviews, observation and documentation. Qualitative data analysis includes three steps, data condensation, data display, Drawing and verifying Conclusions. Test the validity of the data in this study using a credibility test in the form of triangulation and discussion with colleagues.

## 3. FINDINGS AND DISCUSSION

### 3.1. Anti-Corruption Education Model at Lampung University

The anti-corruption education model used at the University of Lampung is integrative. One of them is the Islamic Religious Education course which integrates anti-corruption values. Considering that Islamic religious education also contains materials related to legal-social (social) and individual norms (Hakim, 2012). Islamic Religious Education has five main materials: Al-Qur'an Hadith, faith, morality, fiqh, and the history of Islamic culture. One of them is moral material, Islamic Religious Education is very close to morals as the mission of the Prophet Muhammad SAW to perfect the morals of mankind.

The general goal of Islamic religious education in higher education is to provide a foundation for personality development for students to become intellectuals who believe in and fear God Almighty, have noble character, think philosophically, behave rationally and dynamically, have broad perspectives, and engage in cooperation between religious communities in the context of developing and utilitarian society, according to the Decree of the Director General of Higher Education No. 38 of 2002.

While the specific objectives of PAI courses at public universities are 1) Forming pious humans, namely humans who are obedient and obedient to Allah SWT in carrying out worship by emphasizing the development of Muslim personalities, namely fostering morality; 2) Giving birth to religious scholars who are knowledgeable and not scientists in the field of religion, meaning that what becomes the pressure point of Islamic Religious Education in Public Higher Education is the implementation of religion among prospective professionals or intellectuals which is indicated by a change in behavior towards moral perfection; 3) The achievement of faith and piety in students and the achievement of the ability to make religious teachings the basis for exploring and developing the disciplines they are engaged in. Therefore, the material presented must be relevant to the development of world thought; and 4) Growing and forming positive attitudes and discipline and love for religion in various lives of students who are later expected to become human beings who are devoted to Allah SWT and His Messenger (Wahyuddin, 2015).

This model assumes that all lecturers are uniformly anti-corruption education teachers and incorporates anti-corruption education throughout all courses. It is thought that all courses have a moral goal of developing students who are anti-corruption. The values that will be instilled through the course material are up to the lecturers. Several topics or subtopics connected to life values might be used to instill anti-corruption ideals. Understanding the importance of anti-corruption life in students goes beyond informational and cognitive understanding to include application to every topic (Arifin, 2015).

According to this paradigm, all academics and teachers are jointly responsible for anti-corruption education. This concept may serve as an alternative to including anti-corruption education in all courses, particularly those that have subject matter that is closely tied to anti-corruption education resources. However, all teachers must be ready, morally astute, and exemplary in order for this integration model to work. On the other hand, this model also calls on the teachers to exercise originality and bravery in creating the syllabus and lesson plans (Arifin, 2015).

The implementation of anti-corruption education is not only integrated in Islamic Religious Education courses but is also applied to Citizenship Education (Azmi, 2020), Pancasila (Halimah, 2021), and other courses. In other universities such as the State University of Semarang using the independent-autonomous model (Kristiono, 2018).

### 3.2. Integration of Anti-Corruption Values in Islamic Religious Education

Based on the Semester Learning Plan (RPS) that there are 13 materials, but from the 13 materials there are only 4 materials that can be integrated with anti-corruption values, namely 1) God and religion; 2) the nature of man and the universe; 3) sources of Islamic teachings; and 4) creed, shari'a, morality and muamalah. As for anti-corruption values, namely honesty, caring, independence, discipline, responsibility, hard work, simplicity, courage, and justice (Puspito et al., 2011). The nine values can be explained as follows:

a. Honesty

The value of honesty on campus can be realized by students in the form of not committing academic fraud. These include: not cheating on exams, not plagiarizing, and not falsifying grades. The value of honesty can also be realized in student activities, for example, honestly making financial reports for committee activities.

b. Caring

The value of caring can be realized by students in the form of trying to participate in monitoring the learning process, monitoring the resource management system on campus, monitoring the condition of the campus environment infrastructure. The value of caring can also be realized by heeding all the rules and regulations that apply on and off campus.

c. Independence

The value of independence can be realized, among others, in the form of working on exam questions independently, doing academic tasks independently, and organizing student activities independently.

d. Discipline

The capacity to effectively manage time, adhere to all applicable laws and regulations on campus, complete everything on time, and concentrate on one's work are just a few examples of how discipline values can be demonstrated.

e. Responsibility

Responsibility is an important value that students must live. The application of the value of responsibility can be realized, among others, in the form of serious learning, graduating on time with good grades, doing academic assignments well, maintaining the trust and trust given to them.

f. Hard work

Students in everyday life can realize hard work. For example, in doing something, respecting the process not just the result, not taking shortcuts, studying and doing academic tasks seriously.

g. Simplicity

The value of simplicity can be applied by students in everyday life, both on campus and off campus. For example, living according to ability, living according to needs, not liking to show off wealth, and so on.

#### h. Courage

The value of courage can be developed by students in life on campus and off campus. Among other things, it can be realized in the form of daring to say and defend the truth, dare to admit mistakes, dare to take responsibility, and so on

#### i. Justice

The value of justice can be developed by students in everyday life, both on campus and off campus. Among other things, it can be realized by always giving sincere praise to friends who excel, giving suggestions for improvement and encouragement to friends who do not excel, not choosing friends based on social background, and so on.

There are both internal and external causes of corrupted behavior. The extent to which each person's anti-corruption ideals are ingrained determines many internal elements. Honesty, independence, discipline, responsibility, diligence, simplicity, courage, and fairness are among the anti-corruption virtues. Each person must put these anti-corruption principles into practice in order to fight outside influences and prevent corruption.

### 3.3. Anti-Corruption Education Learning Method

Learning methods that support the internalization of anti-corruption values include: Small Group Discussion, Role-Play and Simulation, Discovery Learning, Self-Directed Learning, Cooperative Learning, Collaborative Learning, Contextual Teaching and Learning, Project Based Learning, and other equivalent methods.

#### a. Small Group Discussion

Small group discussion is a strategy of learning that involves holding talks in small groups with the goal of giving students problem-solving abilities relating to the subject matter and issues encountered in daily life (Ismail, 2008; Susanto, 2020).

#### b. Role-Play & Simulation

Roleplay and simulations are types of experiential learning that give students the chance to engage in different classroom learning strategies, practice skills, relate to others, and explore concepts (MIAMI, 2020).

#### c. Discovery Learning

Discovery Learning is learning based on discovery (inquiry-based), constructivism and theory of how to learn. This learning model is given to students who have learning scenarios to solve real problems and encourage them to solve their own problems. In solving the problems faced, because they are constructivist, students use their previous experiences in solving problems (Fajri, 2019; Widyastuti, 2015).

#### d. Self-Directed Learning

Self-Directed Learning is an improvement in knowledge, abilities, successes, and personal growth that starts with self-initiative through learning self-planned and self-conducted learning, comprehending the necessity of self-study in order to accomplish learning objectives through self-directed learning. They are responsible for developing their own learning techniques, evaluating their own learning results, and acting as change agents in learning (Azizah, 2018).

#### e. Cooperative Learning

The cooperative learning method focuses on using small groups of students to work together in maximizing learning conditions to achieve learning goals (Nurhadi, 2004; Tambak, 2017).

#### f. Collaborative Learning

Collaborative learning is a method in which the learning process requires students to be actively involved in realizing the goals of learning that have been determined and agreed upon (Sekarinasih, 2022).

g. Contextual Teaching and Learning

The Contextual Teaching and Learning Learning Model is a teaching strategy that encourages instructors to relate what they are teaching to the scenarios that their students may face in the real world. CTL is a method of education that tries to give pupils a deeper understanding of the academic information they are studying by relating it to real-world situations (Yunus et al., 2022)

h. Project Based Learning

Project based learning is a way of thinking that gives students the freedom to think related to the content of the learning or the planned goals (Daryanto, 2014; Nurhaedah & Suarlin, 2022)

The use of the above learning methods will be effective if the lecturer can understand the basic theory, the steps of application, and the advantages and disadvantages. Lecturers can use 1 or more learning methods in one meeting.

#### 4. CONCLUSION

The results of this study indicate that the internalization of anti-corruption values uses an integrative model in each course. The nine anti-corruption values are integrated into four materials, namely God and religion, human nature and the universe, the sources of Islamic teachings; and creed, sharia, morality and muamalah. Internalization of these values uses the method of Small Group Discussion, Role-Play and Simulation, Discovery Learning, Self-Directed Learning, Cooperative Learning, Collaborative Learning, Contextual Teaching and Learning, Project Based Learning. Further research suggests developing textbooks or media for anti-corruption education to improve implementation.

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