

P-ISSN: 2338-8617

E-ISSN: 2443-2067

Jurnal Ilmiah

# PEURADEUN

Vol. 10, No. 3, September 2022



 **Clarivate**  
Analytics

Emerging Sources Citation Index

Web of Science™



INDEX  COPERNICUS

INTERNATIONAL



**SCAD Independent**  
Accreditation by IAO since 2014  
 Copernicus Publications  
The Separation Open Access Publisher

**JIP**  
The Indonesian Journal of the Social Sciences  
[www.journal.scadindependent.org](http://www.journal.scadindependent.org)  
DOI Prefix Number: 10.26811



ACCREDITED "Sinta 2" by Decree No. 164/E/KPT/2021  
Valid Until the January 2026 Edition

**The Discursive Construction of Strategies for Implementing Anti-Corruption Education at State Islamic Higher Educational Institutions**

**Mustafa A. Rahman**

*Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia*

**Article in Jurnal Ilmiah Peuradeun**

Available at : <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/737>  
DOI : <https://doi.org/10.26811/peuradeun.v10i3.737>

**How to Cite this Article**

APA : Rahman, M.A. (2022). The Discursive Construction of Strategies for Implementing Anti-Corruption Education at State Islamic Higher Educational Institutions. *Jurnal Ilmiah Peuradeun*, 10(3), 555-578. <https://doi.org/10.26811/peuradeun.v10i3.737>

Others Visit : <https://journal.scadindependent.org/index.php/jipeuradeun>

Jurnal Ilmiah Peuradeun (JIP), *the Indonesian Journal of the Social Sciences*, is a leading peer-reviewed and open-access journal, which publishes scholarly works, and specializes in the Social Sciences that emphasize contemporary Asian issues with interdisciplinary and multidisciplinary approaches. JIP is published by SCAD Independent and published 3 times of year (January, May, and September) with p-ISSN: 2338-8617 and e-ISSN: 2443-2067. Jurnal Ilmiah Peuradeun has become a CrossRef Member. Therefore, all articles published will have a unique DOI number. JIP has been accredited by the Ministry of Education, Culture, Research, and Technology, the Republic of Indonesia through the Decree of the Director-General of Higher Education, Research and Technology No. 164/E/KPT/2021, date December 27, 2021. This accreditation is valid until the January 2026 edition.

JIP published by SCAD Independent. All articles published in this journal are protected by copyright, licensed under a CC-BY-SA or an equivalent license as the optimal license for the publication, distribution, use, and reuse of scholarly works. Any views expressed in this publication are the views of the authors and not of the Editorial Board of JIP or SCAD Independent. JIP or SCAD Independent cannot be held responsible for views, opinions and written statements of authors or researchers published in this journal. The publisher shall not be liable for any loss, actions, claims, proceedings, demand, or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of the research material. Authors alone are responsible for the contents of their articles.

JIP indexed/included in Web of Science, MAS, Index Copernicus International, Sinta, Garuda, Moraref, Scilit, Sherpa/Romeo, Google Scholar, OAJI, PKP, Index, Crossref, BASE, ROAD, GIF, Advanced Science Index, JournalTOCs, ISI, SIS, ESJL, SSRN, ResearchGate, Mendeley and **others**.





## THE DISCURSIVE CONSTRUCTION OF STRATEGIES FOR IMPLEMENTING ANTI-CORRUPTION EDUCATION AT STATE ISLAMIC HIGHER EDUCATIONAL INSTITUTIONS

**Mustafa A. Rahman**

*Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia*

*Contributor Email: [mustafa.ar@ar-raniry.ac.id](mailto:mustafa.ar@ar-raniry.ac.id)*

<b>Received:</b> Des 30, 2021	<b>Accepted:</b> May 27, 2022	<b>Published:</b> Sep 30, 2022
<b>Article Url:</b> <a href="https://journal.scadindependent.org/index.php/jipeuradeun/article/view/737">https://journal.scadindependent.org/index.php/jipeuradeun/article/view/737</a>		

### **Abstract**

*Corruption is so pervasive in the Republic of Indonesia that it has become a rampant conundrum in various economic, social, educational, and even religious sectors. Using discursive analysis as the research methodology with the Foucauldian paradigm, this paper aimed at identifying and describing the strategies used in the discursive construction of the implementation of anti-corruption education (Pendidikan Antikorupsi, PAK) by three State Islamic Higher Educational Institutions (Perguruan Tinggi Keagamaan Islam Negeri, PTKINs) in Aceh. Given fairness of the geographical location, Ar-Raniry State Islamic University, Lhokseumawe State Islamic Institute and Teungku Dirundeng State Islamic College were selected as the research sites. The data were collected by interviewing the leaders of three PTKINs – rectors, deans, and heads of departments – through questionnaires and focus group discussions with lecturers. The findings indicate that the three PTKINs generally have strategies for implementing PAK; separate subjects, incorporating the PAK curriculum into related subjects, such as fiqh (Islamic jurisprudence), and state resilience. PAK is also integrated into students' activities that take place on campus. Both internal and external factors, such as overloaded subjects in the departments and insufficient support from the community, hamper PAK at the PTKINs.*

**Keywords:** *Anti-Corruption Education; Discursive Construction; Strategy.*



## A. Introduction

Corruption has been a rampant social crime in Indonesia. Corruption in Indonesia should have disappeared as the result of the 1998 reformation so that the people of Indonesia could have enjoyed the wealth and instilled justice as stipulated in the 1945 State Constitution of the Republic of Indonesia and the five basic principles of the state ideology of Pancasila. Nevertheless, the social reality is that corruption is still widespread in the country (Prabowo, 2014; Soseco, 2012).

Corruption in Indonesia grows and prevails as if no law enforcement excessively punishes the perpetrators. The practices are pervasive in society and spread in any aspect of community life (Asyafiq, 2017). It occurs in almost every governmental sector involving the political elites, government officials, and even civil servants without moral and ethical consideration. For instance, the Romahurmuzyi case that involved the Ministry of Religious Affairs in 2019 and the latest case of the corruption of Covid-19 aid that involved the Minister of Social Affairs in 2020 was beyond humanist thinking (Arismaya & Utami, 2019).

Corruption is detrimental to Indonesia and its people, causing crippling poverty. It has contributed to the socio-economic disaster for the subaltern people (Kadir, 2018; Manurung, 2012; Vikhryan & Fedorov, 2020). Furthermore, corruption crime has severely weakened the national economic development, state sovereignty, and people's social life. It has also affected economic growth, government spending, and state budget appropriation for the educational sector (Patra, 2018).

The Indonesian government has attempted to eradicate corruption by providing authority to the Corruption Eradication Commission (*Komisi Pemberantasan Korupsi* -KPK) as stipulated in Article 43, Act Number 31 of the 1999 Law amended in Act Number 20 of the 2001 Law concerning the eradication of corruption. Furthermore, the government of Indonesia also enacted Act Number 20 of the 2002 Law concerning the Corruption Eradication Commission (Putri & Nurwijayanti, 2020; Rannie, 2021). It holds that 'KPK was formed because the main law enforcement agencies (Police

and Prosecutors) were unable to carry out the function of eradicating corruption' (Syahuri, Saleh & Abrilianti, 2022: 4). The central commission's task is to prevent corruption.

The government of Indonesia has also endeavored to prevent corruption through legal education, higher education, and religious awareness, primarily through State Islamic Higher Educational Institutions (*Perguruan Tinggi Keagamaan Islam Negeri*-PTKIN (Assegaf, 2017). It means that the government has seriously tried to prevent corruption by educating the general public and students as the national human assets and future leaders.

The commitment of the Ministry of Religious Affairs to the implementation of anti-corruption education (*Pendidikan Antikorupsi* - PAK) was enacted in the Decree of the Director-General of PTKIN No. 3417 of 2014 concerning the Stipulation of PTKIN as the Target of the Role Model for the implementation of PAK in Indonesia. Nevertheless, breakthroughs that PTKINs have contributed to the enforcement of the decree require a scientific inquiry.

Referring to that policy, PTKINs in the province of Aceh might have implemented the PAK and included it in the curriculum. However, based on the initial data from communication with the leaders of Ar-Raniry State Islamic University Banda Aceh (UIN Ar-Raniry Banda Aceh), Lhokseumawe State Islamic Institute (IAIN Lhokseumawe), and Teungku Dirundeng State Islamic College (STAIN TDM), this paper is premised on the presumption that the three Islamic higher education institutions have yet seriously either socialized or implemented the PAK. This condition deserves special attention from further academic inquiry as corrupt misbehaviors are getting worse in formal or non-formal organizations (Ganie-Rochman & Achwan, 2016).

Inspired by that presumption, this study attempts to identify whether the PAK in PTKIN in Indonesia in general and in the province of Aceh, in particular, has been discursively constituted and structurally implemented through formal teaching as a compulsory subject or in other models. The study also aims to explain the strategies the PTKINs employ in the process. Ideally, all PTKINs in Aceh should have discursively constructed and materially implemented the PAK, considering that it plays an essential role in



instilling morality, personality, and ethical behavior of students who are supposed to oppose corruption in social life.

Hence, applying discursive analysis as the research methodology (Foucault, 2002; Howarth, 2000; Mills, 2004), the present study attempts to identify, describe, and explain three aspects concerning the PAK in the PTKIN, especially in the province of Aceh. They are (1) constructed strategies used in the implementation of PAK in the PTKINs in Aceh, (2) Integration of the PAK's values in the curriculum in PTKINs in Aceh, and (3) Barriers and challenges to implementation of PAK in PTKINs in Aceh as they are revealed from interviews of PTKINs leaders, observation, document analysis, and focus group discussion.

## **B. Literature Review**

Corruption is unethical conduct detrimental to the general public (Solikin, 2021). Ka'bah (2017) explained that corruption is derived from the word *corruptus*, which means the change of behavior (*to change from good to bad in morals, manners, or actions*): rotten, spoiled, and the like. Legally corruption is misconduct committed to providing inappropriate benefits based on the law and at the cost of others.

Corruption is also defined as the abuse of public power for personal benefits (Klitgaard, 1988). Corruption also means collecting money from the services that are supposed to be free of charge or abusing authority to obtain personal gain, which is illegal. Furthermore, corruption has specific characteristics, namely: (a) the betrayal of trust, (b) deception of governmental institutions, private institutions, or the general public, (c) intentionally disobeying public interests over vested interests, (d) secretly operated, (e) with the involvement of more than one person or group, (f) distribution of responsibility and mutual benefits, (g) centrality of corruption for those who demand accurate verdicts and those who can change them, (g) there are efforts to cover the corruption practice using passing law, (i) there is an indication of the double-function from the individuals who commit corruption (Ilmi, 2011; Siregar, 2017; Umam, 2021).



Meanwhile, the term corruption concerning the juridical definition based on the stipulation of Article 2, Verse (1), Number 21 of the 1999 Act concerning the eradication of corruption declares that a person can be convicted of corruption, as stipulated in “each individual who intentionally violates the law by self-enriching or enriching other people or any corporation which affects the loss of state budget or state economy”. Simply put, corruption is the abuse of public authority for self-enrichment practice or other people involved in the practice that leads to the financial loss of the state (Klitgaard, 1988; Yogi Prabowo, 2016).

Corruption emerges in different practices. According to the corruption criminal acts, corruption can be classified into the followings:

1. Violating the law to enrich oneself is detrimental to state finance.
2. Abuse of power for self-interest, which is the potential to cost the state budget;
3. Bribing civil servants;
4. Giving gratifications or presents to a civil servant because of his/her position, and;
5. Civil servants receive bribes (Puspito, Nugroho, & Kurniadi (2018)).

There are several causal factors of corruption, which include: (1) factors of individual behaviors, (2) organizational factors, and (3) social factors where a person lives or the organization for which the person works. The aspect of individual behavior in committing corruption can be contributed by intrinsic motivation, deriving from desire, want, or consciousness to do. In addition, causal factors can also be attributable to, among others, (a) human greed, (b) moral decadence, being vulnerable to temptation, (c) consumptive lifestyle, and (d) unwillingness to work hard or laziness (Puspito et al., 2018).

Efforts of corruption prevention have been made by the government of Indonesia involving higher educational institutions, especially PTKINs, appealing to the implementation strategies for the curriculum of PTKINs (*Universitas Islam Negeri - UIN, Institut Agama Islam Negeri - IAIN, and Sekolah Tinggi Agama Islam Negeri - STAIN*) as the separated or integrated subject (Busiri, 2020; Komalasari & Saripudin, 2015). This technique is selected to



produce graduates who oppose corruption and have the integrity of the future Indonesian generation (Kamil, Mukminin, Ahmad, & Kassim, 2018). To sum up, the government of Indonesia has now resorted to PTKINs as the higher educational institutions to raise awareness of corruption prevention in Indonesia. However, studies that involve PTKNs in raising this awareness seem to have received scant attention.

### **C. Method**

This paper uses a qualitative research method involving triangulation: semi-structured interview, observation, and documentation. Four stages of analysis further support these techniques: organizing, summarizing, and interpreting (Krippendorff, 2004) and Foucauldian discursive analysis (Foucault, [1979] 2002) and its adherents (Ball, 1993; Howarth, 2000; Mills, 2004). These scholars recognize discourse as systematically organized sets of statements that express the meanings and values of an institution, which function as knowledge, concepts, or ideas concerning a crucial social issue. Furthermore, the research subjects for this study are two rectors and one head of STAIN, two deans, and five heads of department at three PTKINs in Aceh. In addition, about 30 permanent lecturers were also involved in the study. This sample of research subjects is supposed to be practical, efficient, and manageable when collecting the data and reporting the results in the form of thematic structures in the main discussion. All the research settings are located in the province of Aceh and different districts/ municipalities: UIN Ar-Raniry in Banda Aceh, IAIN Lhokseumawe in North Aceh, and STAIN TDM in West Aceh.

The techniques above were used to describe and explain the data, including document analysis (Bowen, 2009; Atkinson & Coffrey, 2004) and discursive analysis (Foucault, 2002; Howarth, 2000). The academic reason for choosing Foucauldian discursive analysis as the method of analysis is that this paper focuses on the dispositive analysis of knowledge constitution in social science (Jäger & Maier, 2009). Finally, the findings are classified into several themes, such as the subject of Pak will be discussed in the following section.





## **D. Result and Discussion**

The research findings on the discursive construction of strategies for implementing anti-corruption education at the PTKINs in Aceh are revealed as follows.

### **1. Result**

The State Islamic Higher Educational Institutions (PTKINs) constitute part of the national educational system that plays an essential role in producing future generations who are supposed to oppose corruption with integrity. The active participation of PTKINs in preventing corruption in Indonesia is undertaken by implementing anti-corruption education through teaching and learning programs in Islamic colleges and universities.

Applying anti-corruption education at the PTKINs in Aceh is based on the development of curriculum through hidden curriculum, separated subject curriculum, or integrated curriculum. UIN Ar-Raniry revealed this finding; IAIN Lhokseumawe tends to resort to hidden and integrated curricula. Meanwhile, STAIN TDM applies the separated subject curriculum in the department of Syariah (Islamic law) but uses an integrated curriculum in the department of Islamic education.

The integration is usually incorporated into the general Islamic subject such as fiqh (Islamic jurisprudence) in the topic of *easy wa murtasyi* (bribing). The PAK is also integrated into civic education and other general-related subjects. Nevertheless, it was found that the department of Islamic law at STAIN Teungku Dirundeng offers a specific subject for PAK, which is obligatory for all students.

The findings also reveal that a new model of PAK is implemented at UIN Ar-Raniry, IAIN Lhokseumawe, and STAIN TDM. This new model is applied through the student activities unit (UKM), Special Activity Unit (UKK), student council (DEMA), and Student Senate (SEMA). The main objectives of these student activities are to train and instill an integrated leadership mentality for students.

The next discursively constructed strategy is the integration of the values of anti-corruption into the curriculum. The inclusion of anti-



corruption values into the curriculum at the PTKINs in Aceh refers to the nine values of anti-corruption developed by the Corruption Eradication Commission (KPK). These values are classified into three central values, namely (1) principle values, such as discipline and responsibility, (2) attitude, such as justice, brave, and care; and (3) work ethic, including; hard working, decent, and self-reliant.

The implementation of PAK at the PTKINs in Aceh is still faced with barriers, either the internal factors on each campus or the external factors from the community. The internal factors include overloaded curriculums in the departments and indifference of the academia themselves to anti-corruption. Efforts to overcome the internal factors are undertaken through socialization that aims to manifest a campus with solid integrity. Externally, collaboration with religious clergies and community leaders helps the PTKINs build students' aspiration to be the future generation with solid integrity.

## **2. Discussion**

### **a. Strategies for Implementation of Anti-corruption Education**

Corruption prevention has become an essential scheme for national and provincial governments. Various efforts have been made, including the prevention of corruption itself and punishing the perpetrators of corruption. One of the strategies the government of Indonesia uses to prevent corruption is collaborating with higher education institutions to implement the PAK in higher education, including State Islamic Higher Education Institutions (PTKINs).

There are six national strategies for preventing and eradicating corruption. These aim to manifest clean governance purported by the capacity to prevent corruption, punish the perpetrators, and instill integrated cultural values. These strategies are constructed as follows:

- 1) Prevention;
- 2) Law enforcement;
- 3) Harmonization of regulating laws;
- 4) Collaboration with international agencies and redemption of assets of corruption from abroad;



- 5) Promotion of anti-corruption Education;
- 6) Mechanism of corruption prevention report.

Furthermore, the present study also reveals that there are five discursively constructed strategies used in implementing PAK at PTKINs in Aceh, as in the following subsection.

### b. Development of Curriculum for PAK

The implementation of anti-corruption education, *Implementasi Pendidikan Antikorupsi* (PAK) at Islamic Higher Education Institutions, *Perguruan Tinggi Keagamaan Islam* (PTKINs) in Aceh is manifested in curriculum development (Baharuddin & Samad, 2019; Suyadi, Nuryana, & Sutrisno, 2021). According to the data collected from PTKINs in Aceh, it was found that one of the crucial roles the PTKINs play in the character building of the students is to teach them the PAK as developed by each PTKIN.

The implementation of PAK at UIN Ar-Raniry, IAIN Lhokseumawe dan STAIN TDM was discursively practiced in three models of the curriculum; *hidden curriculum*, *separated subject curriculum*, dan *integrated curriculum*. These three curriculum models can be set out schematically in Figure 1.



Figure 1: Discursively constructed model for the development of PAK at PTKINs in Aceh

Figure 1 concerning the three models of the curriculum can be explained in detail as follows:

- 1) A hidden curriculum manifested *the curriculum* development of PAK. According to this model, the PAK was not explicitly designed



- as a written document at the PTKINs in Aceh. Nevertheless, the PAK was offered by the role model of the lecturers and educational administrators, including their behavior, moral, and religious piety. The hidden curriculum model was suitable for building students' anti-corruption attitudes at PTKINs in Aceh;
- 2) Curriculum development on PAK was designed as a separate subject curriculum, or the PAK was taught as an independent subject, as were the other subjects. Nevertheless, the present study found that not all PTKINs in Aceh offer a particular subject on PAK;
  - 3) The implementation of PAK at PTKINs in Aceh was based on the integrated curriculum. According to the research findings, the PAK was implemented as an integrated curriculum. The PAK was incorporated in several subjects taught at PTKINs in Aceh.

Curriculum development based on the PAK is one of the strategies that can be undertaken at every PTKIN in Aceh concerning supporting the government programs in eradicating corruption in Indonesia. PTKINs in Aceh are expected to be proactive in raising students who oppose corruption by utilizing a rational curriculum at the PTKINs in the province of Aceh.

### **c. The Subject of PAK**

The development of courses can also materialize the strategy of teaching PAK at PTKINs; that is, the separated subject of PAK at PTKINs curriculum needs to be introduced. This subject is expected to effectively transfer knowledge on the PAK to the students in Indonesia (Sarmini, Swanda & Nadiroh, 2018).

The research findings from PTKINs in the province of Aceh (UIN Ar-Raniry, IAIN Lhokseumawe, and STAIN TDM) generally indicate that the PAK subject was the process of discussion at each PTKIN in Aceh. Nevertheless, particularly at the Syariah Department at STAIN TDM, PAK was implemented as the department subject, not the one for the whole STAIN that should have been prescribed for all departments. The head made

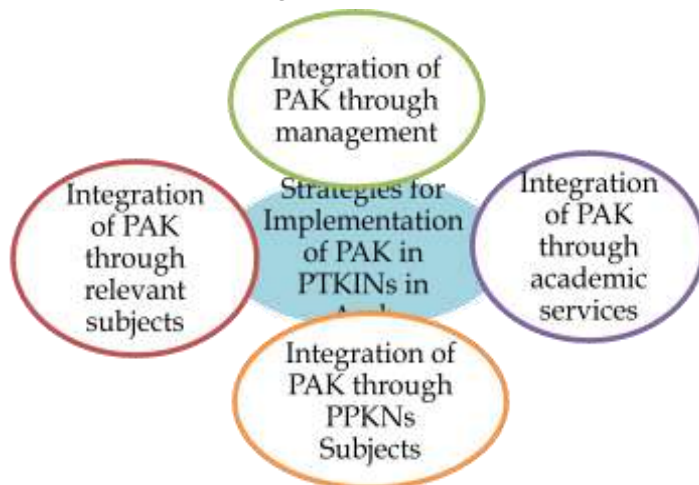
this assertion of STAIN and the discursive analysis of the curriculum of the Syariah Department.

Ideally, PAK should have been included in the curriculum of the PTKINs in Aceh that was offered in semester two, and that was prescribed as a general obligatory subject for all students so that the anti-corruption mentality could be instilled at the beginning of their college education.

#### **d. Integration of PAK into Lecturing Processes**

The implementation of PAK at PTKINs in Aceh in the form of the particular subject as an independent course like other subjects does not seem to exist in all three institutions. However, it is taught as an integrated course in all subjects or any teaching process, as was identified in an earlier study (Suyadi, Sumaryati, Hastuti, & Saputro, 2020).

According to research findings, the implementation of PAK at PTKINs in Aceh was discursively constructed in a planned framework of four models, as can be seen in Figure 2 below.



*Figure 2: Discursive construction of strategies for PAK at PTKINs in Aceh*

Further explanation concerning the four integrated strategies above is as follows:

- 1) Integration of PAK into management at PTKINs in Aceh. Management, which is accountable for education, plays a critical



- role in supporting the implementation of PAK. Currently, PTKINs in Aceh continuously develop and creates a management system that is reliable for the manifestation of the implementation of PAK in campus management at PTKINs in Aceh;
- 2) Integration of academic services at PTKIN in Aceh. Academic services which create a humanist academic atmosphere and support the implementation of PAK are required. Humanist academic services provided at PTKINs in Aceh can best be seen as prompt and accurate services for students;
  - 3) Integration of PAK into Five State Principle (Pancasila) and civic education subjects;
  - 4) Integration of PAK into other relevant subjects. In addition to its integration into PPKN (Pancasila and civic education), PAK can also be integrated into other subjects taught by lecturers on each subject they teach.

Summing up, the implementation of PAK at PTKINs in Aceh province has been practiced. However, the subject was generally integrated into other subjects, and not all PTKINs in Aceh offer PAK at their institutions.

#### **e. PAK in Student Activity Unit**

Student activity unit (UKM) is a form of students' union where students with similar talents, hobbies, creativities, and orientations gather to practice and perform their extra curriculum activities on campus. UKM is a student organization with tasks to plan, undertake, and develop their extra curriculum activities, which include reasoning, critical thinking, talent development, leadership, and a particular interest in their responsibility. The status of this union is controlled by educational institutions that actively develop self-organized students' extra activities on campus (*Organisasi Mahasiswa Dan UKM*, 2013).

Today UKM is not only a student organization, but it also functions as a platform for implementing PAK at PTKINs in Aceh. PAK implementation at UKM aims to train students in organizational skills that are accountable for and responsive to the manifestation of PAK through UKM.





#### **f. Academic Culture on Anti-corruption**

Nurturing is a holistic process that involves all components in higher educational institutions. Instilling anti-corruption values in all academic activities and the academic atmosphere is required. Nurturing will lead to habit. Enforcing an academic culture of anti-corruption in tertiary education requires good planning concerning specific orientation and activities that result in an anti-corruption attitude. This model is supposed to be implemented not only during the lecturing period in classes but should also be manifested outside lecturing periods in all activities on campus. In addition, transparency in financial administration, accountable and professional campus management, and good conduct of academia on campus (lecturers, students, and all stakeholders), must be based on high discipline and full responsibility (Arifin, 2015; Saifulloh, 2017).

Academic culture on anti-corruption at PTKINs in Aceh is discursively constructed as the involvement of all academia and manifested in seven practices:

- 1) Lecturers sign lecture contracts. This is important to create an academic culture of anti-corruption in which lecturers at PTKINs commit to their job;
- 2) Imposing punishment on students if they cheat on the exam;
- 3) Imposing punishment on students who copy and paste sources for their assignments without acknowledgment;
- 4) Both lecturers and students must be punctual in attending lectures;
- 5) Lecturers must act as role models. This action will become modeling for students, especially in developing good conduct on anti-corruption from students at PTKINs in Aceh;
- 6) Turnitin check should be applied to every student's paper. This academic practice helps create an academic culture that opposes dishonesty;
- 7) Students are prohibited from giving gifts to lecturers. This is because giving a present to lecturers is considered part of gratifications.



Academic culture on anti-corruption, which is practiced at PTKINs in Aceh, is one of the strategies of PAK implementation to raise students as the young generation of Aceh to hold a critical stance and be audacious in preventing corruption. PTKINs in Aceh, as the Islamic higher education institutions are expected to help the government to eradicate corruption in Indonesia by building the youths of Aceh, who are Islamic, have good moral conduct, and disapprove of corrupt behaviors.

### **g. Integrated Values of Anti-corruption in Curriculum**

The process of anti-corruption is not simply discursive practices, but PAK must be realized and manifested in three domains; knowledge (cognition), value (affection), and skill/ action (psychomotor), as was conceptualized by Supandi & Vernia (2015). All these three aspects must be taught simultaneously.

The integrated values on anti-corruption in the curriculum of PTKINs in Aceh province refer to nine anti-corruption values developed by the Corruption Eradication Commission (KPK). These values are discursively constructed as (1) core values, namely honesty, discipline, responsibility, (2) effectiveness, such as justice, brave, and care, and (3) work ethos, including hardworking, obedience, and self-reliance.

The values of PAK, which are integrated into the curriculum of PTKIN in Aceh province, are discursively constructed in three keywords; honest, disciplined, and responsible. These concepts are elaborated in Table 1 below.

*Table 1: Integration of core values in curriculum of ptkin in aceh*

No	Values	Description
1.	Honesty	1) Integration of honesty value in the curriculum is an effort to raise trustworthy students in many aspects, either in talking or action; 2) Students' words and actions are trustworthy; 3) Self-respect manifested itself, showing trustworthiness, positive attitudes, and no lie.
2.	Discipline	1) Integration of discipline values was also discursively constructed in the curriculum, which aims at a specific target: raising students at the PTKINs in Aceh to be law-abiding; 2) Discipline was also manifested in students' high



No	Values	Description
		commitment, for example, their commitment to submitting assignments on time;
		3) Students are to observe punctuality in attending a lecture and an appointment with lecturers;
		4) Abiding regulations on campus and in the lecturing process was part of being disciplined by each student;
		5) Finishing assignments, graduating on time, and focusing on study programs were part of instilling and undertaking discipline;
		6) Being diligent in attending lectures was discursively constructed to indicate students' discipline;
		7) Consistency in all aspects, especially doing assignments; for example, submitting group assignments on time constitutes being disciplined.
3.	Responsible	1) Integrating the value of responsibility in the curriculum has a particular target: to develop individual students' responsibility for their tasks and obligations;
		2) Responsibility can be seen in trustworthy students, including responsibility for their assignments;
		3) Being brave in coping with social wrongs, including preventing corruption from happening, is strongly encouraged;
		4) The value of responsibility could also be observed from the students' responses when given assignments;
		5) The value of responsibility of the students could also be monitored from the personality showing brevity in facing the consequences;
		6) The value of responsibility could also be identified from students' work. A student should prove that she has done her best.

Integration of anti-corruption insights at PTKINs is discursively constructed in three key concepts—justice, brave, and care. These three concepts are explained in Table 2 below.

Tabel 2: Integration of anti-corruption insights in the curriculum of ptkins in aceh

No	Value	Description
1.	Justice	1) Justice perspective is integrated into the curriculum with targets to instill fairness so that students can act pretty when they are given trust;
		2) Values of justice lead to being objective for students;
		3) Values of justice are observable from not taking a side when coping with problems.



No	Value	Description
2.	Brave	1) The value of courageousness from students is critical for corruption eradication; 2) The value of daring is characterized by not being fearless in making positive changes, including fearless in preventing corruption; 3) Perseverance in eradicating criminal acts. For instance, when students know there will be bribery, they are fearless in preventing it. Being remindful when lecturers are often late to a class is another example of brevity.
3.	Care	1) Integration of care value in the curriculum targets developing students who are aware of and care for the environment. For example, students will help each other if help is needed among them; 2) The care value will instill the attitude of brotherhood so that togetherness occurs; 3) The high empathy of students grows, and they help each other in coping with difficulties; 4) The care value can also be observed from the students' tolerance either between each other or among society members. Overall, the integration of values of justice, courage, and care embodied in the curriculum of PTKINs in Aceh has contributed to developing values on anti-corruption for students.

The values of work ethos on anti-corruption as embedded in the curriculum of PTKINs in Aceh are elaborated in Table 3.

*Tabel 3: Integration of work ethos in the curriculum of ptkins in aceh*

No	Values	Description
1.	Hardworking	1) Hardworking is integrated into the curriculum of PTKINs in Aceh, aiming to develop work ethos for students. 2) Values of hardworking can be seen in students' seriousness in doing their college assignments; 3) They diligently follow lectures and do their assignments to obtain remarkable results; 4) Students have dreams of what they want to achieve after their tertiary Education; 5) Hardworking is also characterized by persistence and perseverance. For instance, students are willing to do their best in assignments and follow the process of minor thesis supervision to obtain an optimal result.
2.	Modesty	1) Values of modesty are integrated into the curriculum



No	Values	Description
		that aims to develop humble and not prodigious students; 2) Being unpretentious constitutes one of the values indicating humbleness. Being unpretentious about what one has is the most critical attitude to be developed from students to avoid prodigious life; 3) A modesty attitude was developed by encouraging students to use campus facilities efficiently. For example, use lightning for study purposes in the lecture rooms, and switch it off when it is no longer in use; 4) Values of modesty include humbleness.
3.	Self-reliant	1) Integration of self-reliance values was constructed in the curriculum aiming that students are not necessarily dependent on others; 2) Values of self-reliance from students are realized in completing their assignments independently; 3) The students can show their self-esteem by presenting their work and trusting the results of their assignments; 4) It was also discursively constructed that being brave was part of the self-reliance expected from students. Overall, the integration of self-reliance values was embedded in Aceh's curriculum of PTKINs. The PTKINs leaders expected that self-reliance and other values could positively contribute to creating students who oppose corruption.

Taken together, all values discussed above are, to some extent, discursively articulated in the curriculum of PTKINs, which aims at transferring knowledge on anti-corruption to students. Integration of anti-corruption values also emphasizes the aspects of social changes through actions.

#### **h. Challenges in Implementation of PAK at PTKINs in Aceh**

The implementation of PAK at PTKINs in Aceh still faces many challenges; internal factors and external factors. These challenges can be explained as follows:

- 1) It was found that the socialization of the implementation of PAK at PTKINs was undertaken less seriously. This was uncovered in studying the relevant documents and interviews of the leaders at three PTKINs: UIN Ar-Raniry, IAIN Lhokseumawe, and STAIN TDM;



- 2) The curriculum of PAK at PTKINs has yet intensively included PAK as an independent subject;
- 3) The academic services for students are provided in a variety of uncertain ways. The lack of professional human resources caused this. Although some lecturers and administrative staff have high discipline and are responsible for work, honest, and self-reliant, others, including the PAK lecturers, still need nurturing and training.

The external factors are attributed to the environment outside the campus. The community's attention outside campus has yet supported the development of characters and the values of anti-corruption for students. The external problems of the implementation of PAK in PTKINs at Aceh can be seen in Figure 4.

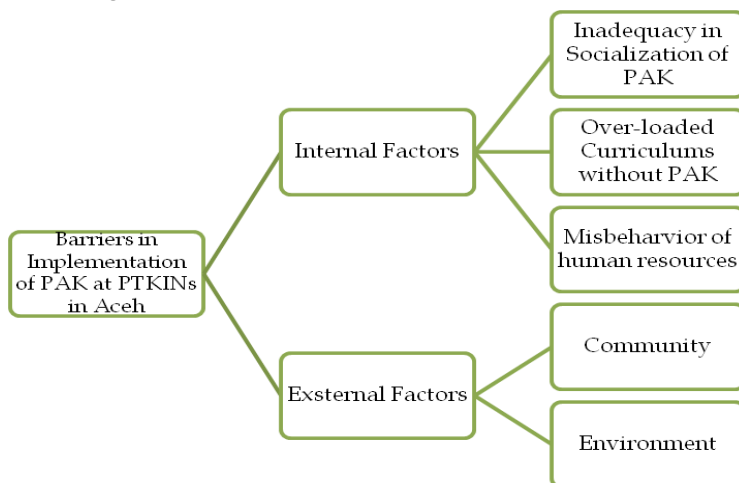


Figure 3: Identified barriers to implementation of PAK at PTKINs in Aceh

The implementation of PAK at PTKINs in Aceh generally seems to have been undertaken with some success as it was integrated into lecturing and management, but some barriers need to be managed. The challenges are presented in Figure 4 above.

Reflecting on these challenges, the leaders of each institution are urged to socialize the scheme of PAK intensively, particularly among lecturers. The entire development of the PAK curriculum is highly required.



Furthermore, the administrative staff also needs complete self-awareness about anti-corruption education. As a further reflection, leaders of PTKINs in Aceh need to work together with the local community and all academic circles on campus to get involved in giving support for the agenda on corruption eradication. The reason is that community support plays a significant role in the implementation of PAK in the PTKINs in Aceh. The overloaded curriculum with department subjects also contributes to the barriers to PAK implementation at PTKINs. The PAK curriculum is thus in need of reevaluation either at the institutional or national level.

### **E. Conclusion**

This paper has argued that the discursive construction of strategies for implementing PAK at PTKINs in Aceh is undertaken in several ways, including developing an anti-corruption curriculum, integrating PAK in relevant subjects, and implementing PAK based on student activity units. The integration of anti-corruption values is discursively formatted to cover ethical awareness that includes; honesty, discipline, responsibility, justice, care, and hardworking. Although the integration of PAK through academic services and lecturing processes has yet been efficaciously implemented, the knowledge of these values complies with the anti-corruption values developed by the Corruption Eradication Commission (KPK).

Two main factors hinder the implementation of PAK at three PTKINs in Aceh; internal factors and external factors. The internal factors include insufficient socialization, few curriculums that contain PAK, and indifference among lecturers and administrative personnel. Over-loaded curriculum with department subjects was also attributed to internal factors. The external factors include a lack of optimal support from the community. The study urges that for efficacious results, the curriculum of PAK at PTKINs should be nationally stipulated by the Ministry of Religious Affairs and is supported by well-trained role models and scholars to teach the subject. The correlation between institutional policy on PAK and the rate of graft cases at PTKINs should be investigated for further research.



## Acknowledgments

This work was supported by a grant from the Center for Research and Publication of Ar-Raniry State Islamic University, Banda Aceh, with Reference No. 1168/PPK-UIN/PUSLIT/VIII/2021. I am very grateful to Dr. Sulaiman Yusuf and Mukhtaruddin M. Lis for their supportive and invaluable fieldwork during the research process.

## Bibliography

- Arifin, S. (2015). Model Implementasi Pendidikan Anti Korupsi Di Perguruan Tinggi Islam. *KARIMAN: Jurnal Pendidikan Dan Keislaman*, 01(01), 1-16. <http://ejournal.kopertais4.or.id/madura/index.php/kariman/article/view/805>
- Arismaya, A. D., & Utami, I. (2019). Facts, Causes, and Corruption Prevention: Evidence in Indonesian Ministries, *Journal of Contemporary Accounting*, 1(2), 95-106. <http://dx.doi.org/10.20885/jca.vol11.iss2.art3>
- Assegaf, A. (2017). Curbing Corruption Through Tertiary Education In Indonesia and Japan (Analysis Of Legal System And Islamic Perspective). *Analisa: Journal of Social Science and Religion*, 2(2), 254. <https://doi.org/10.18784/analisa.v2i2.452>
- Asyafiq, S. (2017). Implementasi Pendidikan Anti Korupsi pada Mata Pelajaran PPKn Berbasis Project Citizen di Sekolah Menengah Atas. *Jurnal Civics: Media Kajian Kewarganegaraan*, 14(2), 166-175. <https://doi.org/10.21831/civics.v14i2.15664>
- Atkinson, P.A., & Coffrey, A.J. (2004). Analysing Documentaries Realities. In D. Silverman (Ed.), *Qualitative Research: Theory, Method and Practice* (pp.56-75). London: Sage.
- Baharuddin, B., & Samad, I. S. (2019). Developing Students' Character through Integrated Anti-Corruption Education. *Edumaspul: Jurnal Pendidikan*, 3(2), 112-121. <https://doi.org/10.33487/edumaspul.v3i2.146>
- Ball, S.J. (1993). What is Policy? Texts, Trajectories and Toolboxes. *Discourse: Studies in the Cultural Politics of Education*, 3(2), 10-17.
- Bowen, G.A. (2009). Document Analysis as a Qualitative Research Method, *Qualitative Research Method Journal*, 9(2), 27-40.

- Busiri. (2020). Implementation of anti-corruption values in Islamic Education Perspective. *International Journal of Psychosocial Rehabilitation*, 24(4), 5253–5259. <https://doi.org/10.37200/IJPR/V24I4/PR201623>
- Foucault, M. ([1979] 2002). *The Archeology of Knowledge: The Discourse on Language* (Second Edition). London: Routledge.
- Ganie-Rochman, M. & Achwan, R. (2016). Corruption in Indonesia's Emerging Democracy, *Journal of Developing Societies*, 32(2), 159–177. <https://doi.org/10.1177/0169796X15625246>
- Habiburrahim, H. (2017). Developing an English Education Department Curriculum. *Jurnal Ilmiah Peuradeun*, 5(1), 1–14. <https://doi.org/10.26811/peuradeun.v5i1.114>
- Handoyo, E., Subagyo, S., Susanti, M.H., & Suhardiyanto, A. (2010). Penanaman Nilai-Nilai Kejujuran Melalui Pendidikan Anti Korupsi di SMA 6 Kota Semarang. *Jurnal Abdimas*, 14(2), 25506. <https://doi.org/10.15294/abdimas.v14i2.24>
- Howarth, D. (2000). *Discourse: Concept in the Social Sciences*. Buckingham. Open University Press.
- Ilmi, S. (2011). Melacak Term Korupsi Dalam Al-Qur'an Sebagai Epistemologi Perumusan Fikih Antikorupsi. *Khatulistiwa*, 1(1). <http://jurnaliainpontianak.or.id/index.php/khatulistiwa/article/view/175>
- Indawati, N. (2015). The Development of Anti-Corruption Education Course for Primary School Teacher Education Students. *Journal of Education and Practice*, 6(35), 48–54. <https://eric.ed.gov/?id=EJ1086370>
- Jäger, S. & Maier, F. (2009). Theoretical and Methodological Aspects of Foucauldian Critical Discourse Analysis and Dispositive Analysis. In R. Wodak and M. Meyer (Eds.) *Methods of Critical Discourse Analysis* (Second Edition), (pp. 34–61). London: Sage.
- Ka'bah, R. (2017). Korupsi Di Indonesia. *Jurnal Hukum Dan Pembangunan*, 37(1), 78–89.
- Kadir, Y. (2018). Kebijakan Pendidikan Anti Korupsi di Perguruan Tinggi. *Gorontalo Law Review*, 1(1), 25. <https://doi.org/10.32662/golrev.v1i1.95>
- Kamil, D., Mukminin, A., Ahmad, I. S., & Kassim, N. L. A. (2018). Fighting Corruption Through Education in Indonesia and Hong Kong: Comparisons of Policies, Strategies, and Practices. *Al-Shajarah, Special Issue: EDUCATION*, 155–190.



- Klitgaard, R. (1988). *Controlling Corruption*. California: University of California Press.
- Komalasari, K., & Saripudin, D. (2015). Integration of Anti-Corruption Education in School's Activities. *American Journal of Applied Sciences*, 12(6), 445-451. <https://doi.org/10.3844/ajassp.2015.445.451>
- Krippendorff, K. (2004). *Content Analysis: An Introduction to Its Methodology* (Second Edition). London: Sage.
- Listrianti, F., & Mundiri, A. (2020). Transformation of Curriculum Development Based on Nationality-Oriented. *Jurnal Ilmiah Peuradeun*, 8(1), 37-52. <https://doi.org/10.26811/peuradeun.v8i1.380>
- Manurung, R. (2012). Pendidikan Antikorupsi Sebagai Satuan Pembelajaran Berkarakter Dan Humanistik. *Jurnal Sosioteknologi*, 11(27), 227-239.
- Mills, S. (2004). *Discourse: The New Critical Idiom* (Second Edition). London: Routledge.
- Organisasi Mahasiswa Dan UKM. (2013). Universitas Negeri Yogyakarta. <http://kemahasiswaan.uny.ac.id/organisasi-mahasiswa-dan-ukm>
- Patra, J. I. K. (2018). Korupsi, Pertumbuhan Ekonomi Dan Kemiskinan Di Indonesia. *Riset Akuntansi Dan Keuangan Indonesia*, 3(1), 71-79. <https://doi.org/10.23917/reaksi.v3i1.5609>
- Prabowo, H. Y. (2014). To be Corrupt or not to be Corrupt, *Journal of Money Laundering Control*, 17(3), 306-326. <https://doi.org/10.1108/JMLC-11-2013-0045>
- Puspito, N.T, Nugroho, H., & Kurniadi, Y. (2018). Pendidikan Anti-Korupsi Untuk Perguruan Tinggi. *Jakarta: Kemendikbud RI (Kementerian Pendidikan dan Kebudayaan Republik Indonesia)*.
- Putri, P. D., & Nurwijayanti, S. (2020). Kedudukan KPK Dalam Tata Negara Indonesia Menurut Undang-Undang Nomor 19 Tahun 2019. *Media of Law and Sharia*, 1(3), 187-197. <https://doi.org/10.18196/mls.v1i3.9504>
- Rannie, M. (2021). Kedudukan Komisi Pemberantasan Korupsi Dalam Sistem Ketatanegaraan Indonesia. *Lex Librum: Jurnal Ilmu Hukum*, 7(2), 163. <https://doi.org/10.46839/lljih.v7i2.384>
- Saifulloh, P. P. (2017). Peran Perguruan Tinggi Dalam Menumbuhkan Budaya Anti Korupsi di Indonesia. *Jurnal Hukum & Pembangunan*, 47(4), 459. <https://doi.org/10.21143/.vol47.no4.1591>

- Sarmini, Made Swanda, I., & Nadiroh, U. (2018). The Importance of Anti Corruption Education Teaching Materials for The Young Generation. *Journal of Physics: Conference Series*, 953(1). <https://doi.org/10.1088/1742-6596/953/1/012167>
- Siregar, A. B. A. (2017). Korupsi (Melacak Term-term Korupsi dalam Al-Qur'an). *Korupsi*, 3(2), 98–115.
- Solikin, N. (2021). Reconstruction of Anti-Corruption Education Materials with Islamic Law in Indonesia. *ITALIENISCH*, 11(1), 220–229.
- Soseco, T. (2012). Corruption Pattern in Indonesia: A Geographical Analysis, *JEJAK-Journal of Economic Policy*, 5(2), 117–229.
- Supandi, A., Vernia, D. M., & Vernia, D. M. (2015). Peran Pendidikan Anti Korupsi dalam Rangka Mewujudkan Pembangunan Nasional yang Bersih Dari Korupsi. *Research and Development Journal of Education*, 1(2). <https://doi.org/10.30998/rdje.v1i2.1414>
- Suyadi, S., Hastuti, D., & Saputro, A. D. (2020). Early childhood Education Teachers' Perception of the Integration of Anti-corruption Education into Islamic Religious Education in Bawean Island Indonesia. *Elementary Education Online*, 19(3), 1703–1714. <https://doi.org/10.17051/ilkonline.2020.734838>
- Suyadi, S., Nuryana, Z., & Sutrisno, S. (2021). The religion in higher education curriculum referring to Indonesian qualification framework: The inclusion of neuroscience and anti-corruption education. *International Journal of Education and Learning*, 3(1), 38–44. <https://doi.org/10.31763/ijele.v3i1.93>
- Syahuri, T., Saleh, G., & Abrilianti, M. (2022). The Role of Corruption Eradication Commission Supervisory Board with the Indonesian Constitutional Structure, *Cogent Social Sciences*, 8(1), 1–10. <https://doi.org/10.1080/23311886.2022.2035913>
- Umam, A. K. (2021). Understanding the Influence of Vested Interests on Politics of Anti-corruption in Indonesia. *Asian Journal of Political Science*, 29(3): 255–273. <https://doi.org/10.1080/02185377.2021.1979061>
- Vikhryan, A. P., & Fedorov, M. V. (2020). Anti-Corruption Education As A Factor Of Social Security. *RUDN Journal of Sociology*, 20(4), 967–976. <https://doi.org/10.22363/2313-2272-2020-20-4-967-976>



Yogi Prabowo, H. (2016). Sight beyond sight: Foreseeing corruption in the Indonesian government through behavioral analysis. *Journal of Financial Crime*, 23(2): 289-316. <https://doi.org/10.1108/JFC-12-2014-0063>

