

**THE ANALYSIS OF ANTI-CORRUPTION VALUES IN TEXTBOOK OF MORAL EDUCATION SUBJECT IN MUHAMMADIYAH VOCATIONAL HIGH SCHOOL (SMK)**

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**ABSTRACT**

This study was conducted to discuss the analysis of anti-corruption values in the textbook of Moral education subjects in Muhammadiyah Vocational High School (SMK). Corruption behavior in Indonesia needs a solution accompanied by alteration in the behavior and culture of the Indonesian. One of the efforts to prevent corruption is through education carried out in the schools. The purpose of this study was to reveal what the contents of anti-corruption education values contained in the textbook of Moral education subject of Class XII is, also to examine the implementation of the values of anti-corruption education in Moral education subjects. This study was qualitative research conducted by data collection using interviews, observation, and documentation. The results of the study in the form of an analysis of the content of anti-corruption education values which is contained in the textbooks of Moral education subject at the grade XII of Muhammadiyah Vocational High School are honesty, responsibility and justice. The implementation of anti-corruption education values in learning is by including the anti-corruption values when the teacher delivers material in learning, providing insights related to anti-corruption values to students.

**Key Words:** The contents of Anti-corruption Education Values, Moral Education Subjects.

**1. INTRODUCTION**

Corruption behavior in Indonesia needs a solution that is accompanied by changes in the behavior and culture of the Indonesian (Andar Nubowo, 2004: 15). One of the efforts to prevent corruption is through education in schools. The impact of corruption is not only detrimental to the State, but it is felt by people who lack food that has fertile natural resources, a rich nation which has an abundant in debt, low-quality education, and increasing poverty, and unemployment.

Corruption in Indonesia has been in a highly worrying phase and has even become an explosion of corruption (*an eruption of corruption*) as Galtung said (Ahmad Fawaid, 2010: 18), even has become an extraordinary crime (Book Writers Team Anti-Corruption Education, 2011: 5).

The internalization of anti-corruption education values through education is an effort to prepare the nation's generation in advancing character, thoughts and actions to stem corruption. Anti-

corruption education is based on the meaning and provision of information on anti-corruption values (ontology and epistemology) aimed at helping students to become mentally and morally human (axiologically), having a character and being responsible for building community and national life. (Edward B. Tylor, 2002: 39)

Education is a process of learning and continuous adjustment of individuals to the cultural values and ideals of society, a process in which the nation prepares its young generation to run lives and fulfil life goals effectively and efficiently. Ki Hajar Dewantara stated that education is an effort to advance the character, mind and body of children in harmony with nature and society. (Ki Hajar Dewantara, 1977: 14).

Anti-corruption education, as part of character education, is an effort to realize the mandate of the Pancasila and the Preamble to the 1945 Constitution. Against the background of the reality of national issues that are developing at this time, such as being oriented and not living up to Pancasila values; existing the limitations of integrated policy tools in realizing the values of Pancasila; shifting ethical values in the life of the nation and state; waning awareness of national cultural values; existing the threat of national disintegration, and weakening the national independence (National Policy Development Book for Nation Character Development 2010-2025).

Islamic Religious Education is one part of the Moral Education subjects studied at Muhammadiyah Schools. Moral education which has been learnt by the students in the schools is still less systematic and less effective, therefore, the learning process seems less mature. One of the most supportive aspects of the delivery of learning is the aspect of learning methods and learning aids. (Othman, 2017: 12). Furthermore, Education is one of the basic strategies of efforts to prevent corruption in future generations.

An educator must take the role to provide direction and educational services which is appropriate with the student's world. In line with Miarso's statement in Maswan and Muslimin's book that education has evolved and changed according to the changes and demands of the times (Maswan and Khoirul Muslimin, 2017: 82). The educators are not only limited to explaining, training, lecturing, but educators must also be able to design learning materials, evaluate and organize learning (Djiwandono 2010, 28). Students are not only listeners, but students are also given space and time for study and practice constantly (Gade 2014, 3).

Based on pre-research observations of the contents of anti-corruption values in the book of Moral education subject conducted at Muhammadiyah Vocational High School (SMK) in Karangmojo, Gunung Kidul, the school integrates with the learning of anti-corruption values in the Moral education subject in Muhammadiyah Vocational High Schools.

The formulation of the problem in this study is, *first*, how is the inculcation of the contents of the values of anti-corruption education in the textbook of Moral education subject in Muhammadiyah Vocational High Schools (SMK)? *Second*, how is the analysis of the education of anti-corruption values in the textbook of Moral education subject in Muhammadiyah Vocational High Schools (SMK)?

The researchers limit the contents of anti-corruption education values in the Moral Education textbook, to three values that are considered important, namely: Honesty, Responsibility and Justice. To make it easier for researchers to make observations at the Muhammadiyah Vocational High Schools (SMK) Karangmojo, Gunung Kidul.

## 2.LITERATURE REVIEW

Anti-corruption values integrated into Moral education subject in the schools more practically use an approach in the learning unit. One way is to use a learning planning model developed by Glaser in 1968.

More applicatively, the development of the Glasser model in Rusman (2013: 154-155) in the learning process can be translated into the following steps: *First Stage*, Instructional Goal, namely the determination of learning objectives. The purpose of integrating positive values in the human psyche and leaving behind these kinds of petty acts of corruption. More specifically, the objectives of anti-corruption education formulated by the Indonesian Ministry of Religion, namely (1) instilling anti-corruption values and attitudes toward school residents (2) fostering anti-corruption behavior habits toward school residents, and (3) developing citizens' creativity of Islamic school (*madrrasah*) in popularizing and civilizing anti-corruption behavior. (RI Ministry of Religion, 2013: 3).

The education of anti-corruption values pays great attention to the development of aspects of student attitudes. Attitude is the disposition of assessment given to an object based on knowledge, affective reactions, willingness and previous behavior of the object (Fishbein, & Ajzen 1973). All of the above elements are interconnected and exchange places, for example, an effective reaction is overshadowed by the usual behavior. According to the objectives to be achieved, the implementation of anti-corruption education in schools needs to pay attention to several related matters (Modern Didactic Center, 2006) including:

**Table 1. Indicators of Anti-Corruption Values**

	Values	Indicators
1	Honesty	a) Always speaking and acting according to the facts (consistently), b) Not committing fraud, c) Not lying, d) Does not recognize the property of others as his own
2	Discipline	Being commit to always behave consistently and stick to the rules that exist in all activities
3	Responsibility	Always completing the work or task completely with the best results.
4	Hard Work	a) Always striving to complete a job with the best results, b) Avoiding instant behavior (shortcuts) that leads to cheating
5	Unpretentious	Always looking as is, not excessive, not showing off and not to be Riya' (with sincerity)
6	Independency	a) Always finishing the work without relying on help from others, b) Do not order or use their authority to order others to do something that they can do on their own

7	Fair	a) Always respecting the differences, b) No favoritism
8	Brave	a) Dare to be honest, b) Dare to reject invitations to cheat, c) Dare to report cheating, d) Dare to admit mistakes
9	Care	a) Protecting yourself and the environment to be consistent with applicable rules, b) Always trying to be an example in upholding discipline, honesty, and responsibility

Research related to anti-corruption can be described below. *First of all*, Abu Dharin Research 2016 by the title "Anti-Corruption Education in MIN Pecabean Tegal Regency" showed the results of his research. MIN (*state Islamic school*) Pecabean has student's Panca Prasetya, namely familiarizing and implementing rules and regulations in the school, respecting and respecting parents and teachers, being commitment to maintain school facilities and infrastructure, fostering the students to behave with morality, as well as cooperating and being loyal to their friends (<https://docplayer.info/52750593-Education-anti-corruption-at-minpecabe>. accessed 27 April 2019).

*Secondly*, the research of Najri Taja and Helmi Aziz 2016 by the title "Internalizing Anti-Corruption Values in Islamic Religious Education Learning in High Schools" found a learning planning design, which it contained values in the form of honesty, caring, independence, discipline, responsibility, hard work, simplicity, courage, and justice.

*Thirdly*, Abdulloh Hadziq 2017 showed the research by the title "Conception of Anti-Corruption Religious Education in Primary Schools", the expected goal of this research design used is qualitative focusing on anti-corruption religious education in primary schools. If this concept is applied, it is hoped that a change in the mindset of students towards religious values can be applied in empirical life. So that it has a further impact on the realization of quality and dignified Indonesian society ([journal.stainkudus.ac.id](http://journal.stainkudus.ac.id) accessed April 2019).

*Fourth*, Moh. Wahyu Kurniawan and Rini Setiyowati (2018) shows the finding in his research namely "the Cultivation of Anti-Corruption Education Values through Exemplary Habit in Muhammadiyah Boarding School SMP Yogyakarta". The habituation of anti-corruption education values at Muhammadiyah Boarding School of Junior High School is carried out holistically in learning, extracurricular, and habituation in the dormitory. This holistic habituation is aimed at forming a strong anti-corruption mentality of the students.

*Fifth*, Kasinyo Harto (2014) found the research with the title "Anti-Corruption-Based Education in Religion". It discusses an anti-corruption education through religious perspectives with social reconstruction models. The theoretical approach to religion-based anti-corruption education tries to see the extent to which the reality of religious communities can be accommodated in aspects of Anti-Corruption Education, such as the material aspects, learning methods, evaluation, and others. ([journal.radenfatah.ac.id](http://journal.radenfatah.ac.id) accessed September 2019).

Based on the abovementioned research, there has not been found any research about the analysis of the content of anti-corruption education values in the Moral education subject textbook at

Muhammadiyah Vocational High School (SMK). Furthermore, this research is presenting content analysis in the textbook of Moral education subject and how it is implemented in the schools.

### **3. METHOD**

This study uses qualitative research in which qualitative research methods are research procedures that produce descriptive data in the form of the words of the author, the discovery of ideas, opinions, theories, propositions or oral evidence from the people and the observed behavior and in the literature that can be used as a tool to analyze and solve a problem. (S. Margono 2005: 36).

Collecting data of this study are with interviews, observation and documentation. Interview techniques are used to obtain or complete information that cannot be obtained through observation. By conducting interviews, researchers can obtain in-depth information more specifically. Observation according to Creswell (2012: 213) observation is one of the earliest data collection techniques and aims to obtain information about the subject and location of the research. This documentation study aims to complete information related to the research that is carried out. The documents clarify and corroborate the information from the research being carried out. Literature Study is a research technique or collection of information and various research-related data sourced from books, magazines, journals, and other sources in the form of texts. Analysis of the data in this study through three stages; data Reduction, data presentation, and data verification.

### **4. DISCUSSION AND CONCLUSION**

#### **The inculcation of The Contents of the Anti-Corruption Education Values in the Book of Moral Education in Muhammadiyah Vocational High School (SMK)**

The inculcation of the contents of the values of anti-corruption education in the book of Moral education subject in this student participant can be instilled through activities outside and inside learning. The inculcation of anti-corruption values with this application model prioritizes the processing and inculcation of values through activity in the school.

This application model also requires creativity and understanding of the Moral education subject and become in-depth needs of the students, then it takes a companion that is compact and has the same perception. Activities like this can not only be held once a year or twice but must be significantly repeated. Cultivation model, the habituation of education of anti-corruption values are in the subjects of this morality in all activities and the atmosphere of the school. The education of anti-corruption values can also be instilled through acculturation in all activities in the atmosphere at school. Thus, the culture will lead to a habit. To foster an anti-corruption culture, the schools need to plan a culture and habituation activity.

The inculcation of the contents of the anti-corruption education values in the textbook of Moral education subject creeded by the delivery and learning approach that is used. To decrease the overload responsibility towards students, it is necessary to think carefully about how the model

and approach will be chosen. There are three models of providing education to instil anti-corruption values that can be carried out in schools:

Based on the observation of the weaknesses of the application of anti-corruption education values of Islamic subjects, morality requires the involvement of many parties and plenty of time for coordination. In addition, not all teachers have the competence and skills to apply anti-corruption education values.

The results of an interview with the principal of the Muhammadiyah Vocational High School in Karangmojo, Gunung Kidul, he said (October 23, 2019)

The inhibited factor in the application of anti-corruption education values in the Muhammadiyah Vocational High School in Karangmojo, Gunung Kidul is the awareness of all people in the Muhammadiyah Vocational High School in Karangmojo, Gunung Kidul about the importance of anti-corruption values that students must have as a provision of life-based on religion as well as the awareness of students and teachers themselves ".

The results of interviews with Moral subject's teachers in class XII in Muhammadiyah Vocational High School in Karangmojo, Gunung Kidul related to moral education textbooks can be started with simple things such as:

**Honesty:** to explain an honesty to students, I usually give a simple example, for instance, "when the students are coming late, the students must give a real reason to the teacher. They do not need to look for any reason to defend themselves, moreover, the allegations made by the students are lies. Therefore, the students must have an honest in doing every deed, because every deed based on the value of honesty will bear trust in doing every deed ".

**Responsibility:** "to explain about responsibility to students, I usually give an easy example, for instance, the students do the assignments given by the teachers with a feeling of pleasure and sincerity, not with a sullen attitude, protest and many reasons. Also, the task that is done by the students is as a form of responsibility of a student who must always be diligent and serious in learning. The assignment is done at home and the students must complete the task until it is finished to be collected again ".

The observation result is that the teacher experiences some difficulties, which lie in the formulation of indicators for achieving the alteration in the learning process. The teacher should provide an explanation and affirmation that the values which can be developed in the learning process are the values including on anti-corruption education.

The teachers must participate in many training or workshops in the development of creativity in learning methods, thus, learning methods become more creative and interesting. The teacher has not stated or underlined that the values implemented in the learning process include are the values of anti-corruption education which aims to instil the spirit of anti-corruption.

The results of this study indicate that the education of anti-corruption values influences the morals of students of grade XII of Muhammadiyah Vocational High School (SMK) at Karangmojo, Gunung Kidul. Although it has not been seen as a whole, there has been a change

in what it is felt by the Muhammadiyah Vocational High School at Karangmojo, Gunung Kidul. By instilling anti-corruption values education, it will encourage the students to have personalities that reflect anti-corruption behavior. Then, anti-corruption behavior of students will have an impact on the morals of students, therefore it will be reflected in everyday life. The anti-corruption education values taught especially in the grade XII of Vocational High School (SMK) are honest, responsible and fair.

However, the values of anti-corruption education at SMK Muhammadiyah Karang Mojo as a whole include: simple, hard-working, independent, responsible, disciplined, honest, fair, brave, and caring.

In line with the education development strategy, anti-corruption values are integrated into the subjects. Anti-corruption values education is included in the curriculum in schools but it is not included in one subject, anti-corruption values education is integrated into existing subjects.

### **An analysis of Anti-corruption values in the textbook of Aqeedah moral in Muhammadiyah Vocational High School**

To answer the formulation of the problem of how to analyze the education of anti-corruption values in the book of moral code of morality at SMK Muhammadiyah, the researcher will dissect the contents of the book on the values of anti-corruption in the subject of moral code of morality.

Based on the textbook of moral education, morality explains the anti-corruption values namely honest, responsible and fair. To explain the behavior of faith regarding anti-corruption values in the book of moral creed, the researcher made a variable to make it easier to load and present the anti-corruption values in the book of the creed of morality. Below this is the form of variable contents of the anti-corruption values contained in the book of the subject of Moral education.

**Table 2 An analysis of Anti-corruption values in the textbook of Moraleducation**

	<b>Values</b>	<b>Characteristics</b>
1	Honesty	a) Always speaking and acting according to facts (consistently). b) Not cheating. c) Not lying d) Not recognizing someone else's property as his own. e) Honest in words means that we must always tell the truth when answering the questions.
2	Responsibility	a) Always completing the work or task thoroughly with the best results. b) Always doing the assignments given by the teacher with a feeling of pleasure and sincerity,

		not with a sullen attitude, protest and many reasons. c) The task is done as a form of a sense of responsibility of a student who must always be diligent and serious in learning.
3	Fair	a) Always respecting tapping. b) No favoritism. c) Be impartial when resolving disputes. d) Siding with the right. e) Holding on to the truth. f) Appropriate and not arbitrary. g) Giving or receiving something according to their rights.

Based on the observation results, interviews, field notes and documentation, and based on data that has been obtained, the researcher can draw some conclusions about the analysis of the content of anti-corruption values in the morality textbooks at SMK Muhammadiyah.

Forms of anti-corruption values in the textbook of Moral education, *First*, it is about the goals of education and curriculum. The conclusions can be drawn about anti-corruption education values contained in educational objectives, curriculum and curriculum content, and vision and mission are sufficient to show that the curriculum has anti-corruption values, including in the form of honesty, fairness, responsibility.

*Second*, it is about Education and students. According to data obtained from observations and interviews, it can be concluded that the educators and the students already understand the matter of anti-corruption; the form of honesty, fairness and responsibility.

The third is the syllabus or lesson plan and learning methods. In this case, in the syllabus of moral education which contains an understanding of anti-corruption theory including the purpose, scope, and standard of study material, which discusses the anti-corruption values in the moral education textbook.

The learning implementation plan adjusts SK (*standard competency*) and KD (*basic competencies*). In this case, the process of applying anti-corruption values in morality learning is by adding more detailed indicators of achievement and the assessment of learning outcomes related to understanding anti-corruption according to SK (*standard competency*) and KD (*basic competencies*) that is described above in which it is about accustoming laudable morality. The learning method that has been used shows that the learning method contains anti-corruption values.



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