

## Driving school program to strengthening anti-corruption education within the integrity zone policy

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### ABSTRACT

For an extended period, education institutions have functioned independently, resulting in a notable disparity in educational quality. The *Merdeka Belajar Kampus Merdeka* (MBKM) promotes collaboration between educational institutions and schools, with the aim of serving as mentors for joint program development. This groundbreaking research delves deeply into the pivotal roles played by both lecturers and students within the MBKM program. They emerge as mentors in the crusade for implementing anti-corruption education within the dynamic context of *Sekolah Penggerak*, also known as the driving school program (DSP). Conducted as a qualitative descriptive study, this research draws its data from the collaborative efforts between higher education institutions and schools in developing anti-corruption education, leading to recognition from the Indonesian Corruption Eradication Commission (KPK-RI). The data collection process unfolds through a meticulously orchestrated combination of observations, in-depth interviews, and thorough documentation. The findings of this study are nothing short of transformative, as they underscore how the active involvement of MBKM's lecturers and students in anti-corruption education serves as a potent catalyst, reinforcing the integrity zone policy within the DSP program. This seamless integration of anti-corruption education with Islamic education, encompassing profound concepts like *riswah* (bribery), *ghulul* (betrayal), and *mukabarah-ghasab* (seizing), represents a paradigm shift in pedagogical strategies.

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## 1. INTRODUCTION

Indonesia's corruption perception index (CPI) has dropped dramatically. In 2021, the score was 38 (scale of 100) to 34 in 2022. In the ASEAN context, Indonesia is only ahead of the Philippines (CPI 33), Laos (CPI 31), Cambodia (CPI 24), and Myanmar (GPA CPI), but far behind Singapore (CPI 83), Malaysia (CPI 47), Timor-Leste (CPI 42), and Thailand (GPA 36). Even Indonesia's CPI is also inferior to several other countries, such as Sri Lanka (CPI 36), Burkina Faso (CPI 42), and Israel (CPI 63) [1]. While the countries with the lowest corruption index are including are Denmark (CPI 90), Finland (CPI 87), New Zealand (CPI 87), Norway (CPI 84), Singapore (CPI 83), and Sweden (CPI 83) [2]. This fact places Indonesia as the 5th most corrupt country in Southeast Asia or 3rd among the G-20 countries after Russia (CPI 28) and Mexico (CPI 31) [3], [4].

This research is important or significant to be conducted because eradicating corruption is not enough just by enforcing the law. Still, there must be prevention efforts in a structured and systematic manner [5], [6], one of which is through the anti-corruption education program at *Sekolah Penggerak* also known as the driving school program (DSP) [7]. However, anti-corruption education has used conventional approaches such as law and politics [8], [9]. Corruption is not only a matter of law but also a violation of morals and religion, even science as a whole [10]. For example, budget markups are violations of the law and economic, moral, religious, and even technological misuse [11]. As a result, what is happening is that anti-corruption education tends to be cognitive and has no transformative impact. Students only know that corruption violates law and religion and misuses science and technology, but they do not dare to take action to prevent or even fight corruption. Indonesian Corruption Eradication Commission (KPK-RI) admitted that it has been difficult to implement anti-corruption education in schools. This is due to the lack of moral and integrity issues in learning. The evaluation results of the KPK team using the context, input, process, product (CIPP) model show that anti-corruption education programs have not been carried out by many stakeholders in the regions, the implementation of anti-corruption education is not enough just training, even the practice of anti-corruption learning has not been seen.

Therefore, a new strategy for anti-corruption education that has a transformative effect is required. Regarding this case, Wijaya [12] proposes anti-corruption theology, which prevents corruption action using a theological approach. Hence, according to this theological perspective, religion can play a role in preventing corruption. DSP's curriculum does not only foster the development of cognitive but also affective. Thus, there has never been any research on anti-corruption education in Islamic education in DSP. Therefore, the novelty of this research is a new approach to anti-corruption education in DSP.

Based on the problem mentioned and findings from earlier studies, the main issue in this research is formulated into three main problems. First, what is the DSP policy regarding implementing anti-corruption education? Second, what is the role of *Merdeka Belajar Kampus Merdeka* (MBKM) lecturers and students in implementing anti-corruption education? Third, how is the implementation of anti-corruption education in Islamic education in DSP? The contribution of this research includes three things. First is strengthening school anti-corruption policies or schools with integrity in preparing future generations with anti-corruption characteristics. The second is understanding the role of MBKM lecturers and students in implementing anti-corruption education in DSP; and third, strengthening the anti-corruption theology introduced by Wijaya [12], so that anti-corruption education can be integrated with religious learning, especially learning Islamic education. Up to now, research on anti-corruption education in Islamic education in DSP has not yet been linked [13]–[17]. As a result, anti-corruption education in DSP becomes a separate concept from school policies, which is not implementable [18]–[21]. Likewise, research on Islamic education in DSP has not responded to anti-corruption education [22]. Therefore, this research complements previous studies, which are partial to be more comprehensive.

In Islamic teaching, there were studies, which addresses corruption prevention, namely anti-corruption *Fiqh* (jurisprudence) [23]. In Indonesia, Muhammadiyah clerics argue that corruption is one of major sins [24]. In contrast, Nahdlatul Ulama clerics declare corruption includes the major *shirk* (idolatry) as written in the book *Jihad Melawan Korupsi* (war against corruption) [25]. In Catholic, Wijaya [12] initiates an anti-corruption theology. Likewise, other religions worldwide also have the same commitment, that not to tolerate corruption [26]–[28]. Therefore, anti-corruption education can be integrated into religious education, including Islamic education. In general, there are seven concepts of corruption in Islam. First, *ghulul*, that is taking something that is not right. *Ghulul* can also be interpreted as embezzlement of spoils of war or “*al-khiyanah fi al-magham*” (betrayal of spoils of war). Second, *risywah*, which means bribes, wages, gifts, or commissions. *Riswah* can also be interpreted as an act of giving property and such to cancel the property rights of other parties or vice versa. Third, *khianat* (betrayal) and not keeping promises. In Quran surah (QS) Al-Anfal verse 27 states the prohibition of betraying the trust of fellow human beings. However, *khianat* is also attached to the *ghulul* because the person who commits *ghulul* means he is a traitor. Fourth, *mukabarah* and *ghasab* are taking something from someone's hand by force, including illegally exploiting nature and humans. This crime is alluded to in QS Al-Kahf verse 79, which tells of a king in the time of Prophet Musa who forcibly took advantage of the boats owned by his people. Fifth, as stated in QS Al-Maidah verse 38 *saraqah* (theft) or stealing another party's assets secretly without giving a mandate over it, with the threat of hand amputation. Sixth, *intikhab*, which is seizing or snatching. This concept can relate to corruption, where terminologically, *intikhab* is the transfer of rights against the law. Seventh, *aklu suht* that is profit or illicit goods. The word *suht* means something that destroys, while something unlawful must be destroyed.

In anti-corruption *fiqh*, it is also explained that corruption eradication can be carried out in 12 ways, including education. The 12 ways are: i) cultural deconstruction that perpetuates corruption; ii) educational approach; iii) religious approach; iv) socio-cultural approach; v) legal and political approach; vi) choosing clean leaders with integrity; vii) exemplary leadership; viii) improvement of the wage system; ix) de-bureaucratization; x) reverse proof; xi) community participation to control public policy; and

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xii) reward and punishment. Of the 12 strategies for eradicating corruption, education occupies the second position, but also in line with the 6th and 7th strategies, namely selecting leaders who are clean with integrity and exemplary leadership. The task of Islamic education is to prepare future generations of Muslims with anti-corruption characteristics to become good role models in leadership [29].

DSP is one of the policies of the Indonesian government regarding the 7th episode of MBKM. Until now (June 2023), the MBKM policy has entered its 22nd episode. However, this research only focuses on the 7th episode of DSP. In the context of anti-corruption education in DSP, the Pancasila student profile is a profile of students with anti-corruption characters. Thus, the nature of the Pancasila student profile who studies anti-corruption education is Pancasila students who have anti-corruption character, are faithful-devout, have a noble character, are independent, have critical thinking, can cooperate, and have global perspective.

In general, the DSP program focuses on developing the school's human resources, including students, teachers, and principals. Student quality is measured by achieving learning outcomes above the expected level by performing in a safe, comfortable, inclusive, and fun learning environment. The DSP program consists of five educational interventions, namely: i) Consultative and asymmetric assistance; ii) Strengthening the school's human resources, which includes principal, supervisors, and teachers; iii) Designing learning with a differentiated paradigm; iv) Implementing school-based management; and v) Digitalization of schools by using various digital platforms to reduce complexity, to increase efficiency and inspiration, and a customized approach. The DSP policy does not distinguish between public and private schools. In 2021, the number of new DSPs reached 2,500 from 111 districts/cities, both public and private. At the early childhood level, 90% are private. Of the private schools, there are 50 Muhammadiyah schools that become DSPs. This shows that the DSP policy is not discriminatory and Muhammadiyah is proactive in responding to the policy.

In this context, anti-corruption education is included in all school interventions. First, DSP, implementing anti-corruption education, is entitled to asymmetric consultative services from universities. Second, anti-corruption education must be included in school policies, namely schools with integrity, anti-corruption schools, or anti-cheating schools [30]. Third, learning anti-corruption education is differentiated [31]. Fourth, school management with integrity or creating an integrity zone in the school environment [32]. Fifth, digitalization of anti-corruption education [33]. Thus, DSP that implements anti-corruption education are schools with the five anti-corruption education interventions.

## 2. METHOD

The design of this research is descriptive qualitative [34]. This approach was chosen because it can explore informants' experiences in a natural social environment and describe the research object comprehensively. Furthermore, an interpretive phenomenological approach is used to find out how the praxis of anti-corruption education in Islamic Education can strengthen the anti-corruption character of students in DSP. This approach assumes that the essence of best practice has one or more features in typical [35] that align with the research objectives.

### 2.1. Research informants

The research participants consisted of 10 teachers from three DSP institutions who had received awards from KPK-RI. These ten informants included school principals, Islamic education teachers, Pancasila education teachers (serving as anti-corruption education agents), lecturers specializing in anti-corruption education (acting as mentors), and student activists engaged in anti-corruption activities (serving as relevant participants). Therefore, the selection of these ten informants was based on the pivotal roles they held in the integrity zone policy implementation. Indonesia has 217,283 schools [36]. However, only three schools received appreciation from the KPK because they were recognized as successful in implementing anti-corruption education. These three schools are in partnership with the university, which is also developing anti-corruption education at the higher education level. Thus, school and university collaboration in implementing anti-corruption education follows the DSP program in the MBKM policy.

The participants in this study were Islamic religious education teachers and Pancasila education teachers who integrated anti-corruption education. They were identified and chosen through purposive sampling based on predetermined criteria. Specifically, the sample consisted of Islamic education and Pancasila education teachers with a minimum of 5 years' teaching experience. In addition, informants need to be well-versed in the subject and capable of providing unbiased, truthful responses to study questions. Participants were four male and six female teachers who teach in primary school (n=1), junior high school (n=1), and senior high school (n=1). Four teachers had 11-15 years of teaching experience, three had 6-10 years, and one had 16-20 years of teaching experience, making up the range of experiential teaching. All of the participants were between the ages of 30 and 45, with six having college degrees and four having postgraduate degrees.

## 2.2. Data analysis techniques and procedures

All the participants consented and expressed their willingness to be interviewed, and the outcomes of the interviews were accurately transcribed. The data analysis incorporated three characteristics: i) a shift from unique to everyday experiences in teaching anti-corruption education; ii) descriptions of experiences and their interpretations; and iii) the determination of researchers to comprehend occurrences from the participants' perspective. The stages of research based on the abovementioned characteristics are: First, analyzing the entire data content by reading the interview transcripts, identifying keywords and phrases from the responses that are deemed essential, and potentially supporting the theme [37]. Second, open coding is conducted paragraph by paragraph to generate nine codes. The third state is categorization, which is combining the identical codes into one of them [37]. The interview results in the description support each theme. The three stages of this research revealed three major themes: the integrity zone, the role of MBKM lecturers and students, and the insertion of anti-corruption education in learning.

## 3. RESULTS AND DISCUSSION

In the era of an Islamic education-minded smart society, the DSP program that aims to strengthen anti-corruption education in the context of the integrity zone policy, involving digital-based technology. Three key interrelated aspects, namely the integrity zone, the anti-corruption action plan, and the anti-corruption law, and how they relate to technology-based anti-corruption education in the era of a smart society are discussed, which can be seen in Figure 1. The integrity zone provides a moral basis, covering integrity in the use of digital technology. The anti-corruption action plan is a concrete guide to support technology-based anti-corruption education. Anti-corruption law, with the understanding of *riswah*, *ghulul*, and *mukabarah-ghasab*, is the legal basis that supports efforts to eradicate corruption in the context of Islamic-oriented and digital technology-based education [23]. This article aims to provide a comprehensive understanding of the relationship between these three aspects, to support effective and sustainable corruption eradication efforts through anti-corruption education that is relevant to the Islamic era and values.

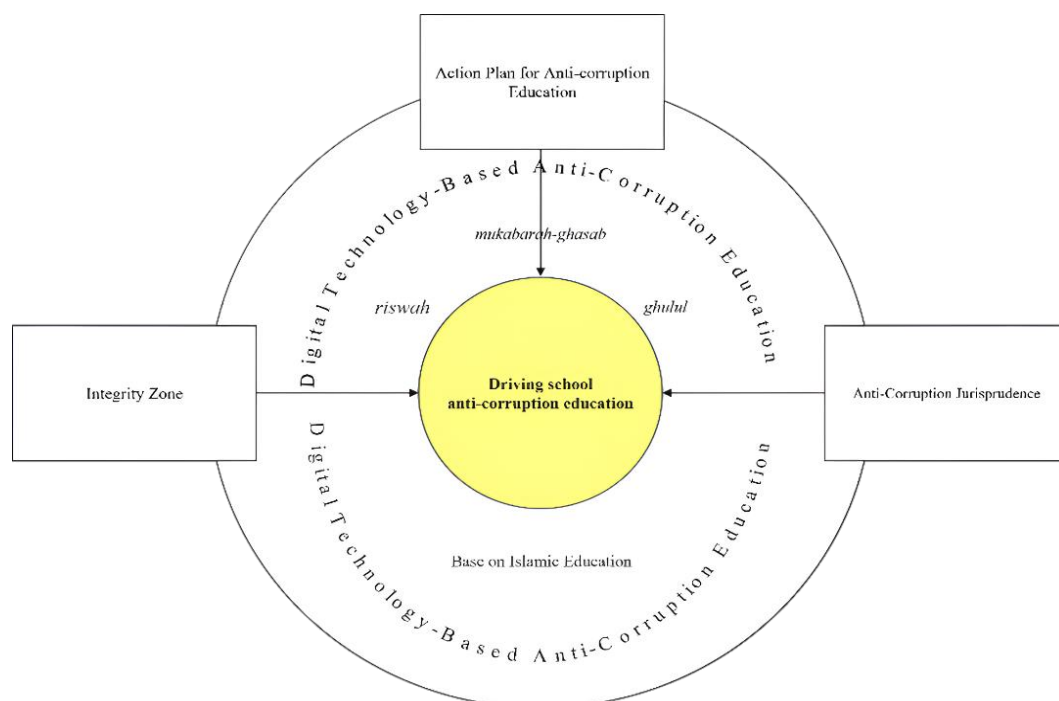


Figure 1. Conceptual framework school programs that encourage the strengthening of anti-corruption education in the integrity zone policy

### 3.1. Integrity zone: digital technology-based anti-corruption education in the era of smart society

An integrity zone is a corruption-free area policy [38]. In educational institutions, this program is called an anti-corruption school policy. This program strives to establish a school administration system that

is clean and devoid of corruption. In addition, this policy can serve as a model for students, where the principals and teachers demonstrate integrity and an anti-corruption stance. P1, a school principal, stated:

*“An integrity zone is a school program creating a Corruption Free Area in educational institutions. Administratively, this school is free from bribes and gratuities, including the construction of government-funded school structures. In learning practice, however, neither students nor their parents bribe the teachers to improve their grades. Additionally, we built an honesty canteen to teach students not to be crooked.”* (P1, vice principal)

In the interview excerpt, P1 exposes three points. First, the school bureaucracy is clean of corruption, anti-bribery learning practices, and honesty canteens. Specifically, the honesty canteen; the KPK initially began this initiative to promote unsupervised honesty habits. Therefore, this program is widely practiced in schools. In relation to this matter, P2, vice principal of the school for student affair, stated:

*“We adopted the KPK's honesty canteen to train students in honesty. All our products are priced, allowing students to purchase them without inquiry. Every day, the canteen is open without monitoring. Students may take the necessary things and place their payment in the provided location. We also offer change in cash if necessary. However, the honesty canteen program did not function properly. It frequently sustained losses.”* (P2, vice principal)

The previous statement P2 explains that the school launched the honesty canteen program but frequently suffers losses. This is because the honesty kiosk is not flawed; rather, it is the lack of effective management that is the issue. In other words, the honesty kiosk itself is not the problem, but its management needs improvement. Responding to this matter, the anti-corruption education lecturer (P3) explained:

*“The honesty canteen should not be left unsupervised. It is necessary to support the honesty canteen with technical devices. For example, CCTV must be installed in the honesty canteen area. Therefore, honesty needs to be taught with the help of technology. Additionally, the food sold at the honesty canteen must be durable and vending machine packable. Thus, purchase transactions can be carried out automatically with cash.”* (P3, anti-corruption education lecturer)

The P3 statement is a recommendation for schools that run honesty canteens. Despite the fact that this suggestion has not been implemented, a technology-based honesty canteen could be a crucial input. The utilization of technology as a medium for value transformation is an important keyword in the era of smart society. Therefore, technology is not a value-based tool, but a requirement with integrity. Thus, technological transformation can be used to internalize integrity values, including anti-corruption.

### 3.2. Action plan for anti-corruption education

Anti-corruption education must be taught by licensed instructors with anti-corruption education expertise [39]. This requirement is important because universities do not have departments or study programs for anti-corruption. In the meantime, schools require anti-corruption education educators. Therefore, teachers who teach anti-corruption education must be required to enroll in anti-corruption education training. In this instance, Participant 4, who is an anti-corruption education lecturer and one of KPK's anti-corruption counselors, stated:

*“When I provide anti-corruption education training to teachers, the minimum material covered three topics: i) integrity, which is demonstrated by the teacher's willingness to reprimand their principal or colleague when they make mistakes; ii) knowledge of corruption-related behaviors such as cheating, lying, stealing other people's property without permission. Typically, this content can be included into a daily lesson plan containing an anti-corruption theme; iii) Execute a corruption prevention action plan. Therefore, the competency of anti-corruption education includes not only a cognition aspect but also a more action oriented.”* (P4, anti-corruption education lecturer and KPK's counselor)

P4's statement indicates that he is a lecturer in anti-corruption education and KPK's licensed anti-corruption counselor. During the collaboration in schools, he instructs teachers on four anti-corruption education competence materials: integrity, understanding of forms and cases of corrupt behavior, and an action plan for combating corruption. Furthermore, in conducting training, P4 involves MBKM students to assist teachers in preparing anti-corruption learning materials. In this case, P5 and P6, who are MBKM

students, play the role of anti-corruption education teacher assistants supervising the preparation of anti-corruption learning materials say:

*“We usually help anti-corruption education teachers prepare anti-corruption learning materials, beginning with preparing anti-corruption lesson plans, anti-corruption learning media, and anti-corruption education learning evaluation portfolios.”* (P5 and P5, MBKM students)

Furthermore, P7 (one of the Pancasila education teachers who teaches anti-corruption education) stated:

*“I am not an anti-corruption education teacher. However, because the Pancasila subject contained materials on anti-corruption, I was interested in taking part in anti-corruption education training, and the four anti-corruption education training materials could enrich our insights in teaching.”* (P7, Pancasila education teacher)

The preceding P7 statement explains that anti-corruption education teachers are Pancasila education teachers. According to him, anti-corruption education is not new because it is already part of Pancasila curriculum. However, the anti-corruption education teaching resources learning Pancasila are not as comprehensive as the four materials presented by P4 (anti-corruption education lecturer).

### 3.3. Anti-corruption jurisprudence in DSP

All participants, including school principals, teachers, anti-corruption education lecturers, and MBKM students, agreed that anti-corruption education in schools should not be added as a new subject, which would increase their load. However, anti-corruption education can sufficiently be embedded in relevant subjects. P8 (Islamic education teacher) expressed:

*“Anti-corruption education in our school is integrated with Islamic religious subjects, specifically in the fiqh theme. In fiqh, there is a discussion on riswah (bribery), ghulul (betrayal), and muqabarah-ghasab (seizing). The previously fiqh material on halal and haram, as well as Islamic rituals and practical instructions, are then added to the Quranic conceptions of corruption. In practical learning, we ask students to implement an anti-corruption action plan by creating posters with anti-corruption message.”* (P8, Islamic education teacher)

Following P8's comments, other religious education teachers P9 and P10 stated:

*“We are attempting to bring Islamic religious subjects, including corruption, closer to everyday life. For example, there is constant coverage of corruption cases on television. These instances were already mentioned in Islamic religious subjects. So, we encourage students to engage in anti-corruption prevention activities using learning media. Action plans in learning Islamic Education involves students in anti-corruption measures. Therefore, the objective of learning Islamic religious subjects is not merely for the grade.”* (P9 and P10, Islamic education teachers)

Based on statements of P9 and P10, anti-corruption education is embedded in Islamic education through relevant concepts, such as *riswah* (bribery), *ghulul* (betrayal), and *mukabarah-ghasab* (grabbing) so that they are more contextually relevant to real-world situations and circumstances.

First, the integrity zone policy at DSP. The integrity zone policy in schools is not new as it has been widely practiced in various countries such as England, Saudi Arabia, and Denmark [40]–[43]. However, each country develops school integration zones in unique manner [44]. In Indonesia, the school zone with integrity is devoted to policies devoid bribery. However, the integrity zone at school can only anticipate apparent and visible bribery, while secret and covert corruption is harder to predict. For example, some teachers occasionally offer supplementary courses to students for an additional charge. Teachers accord these children preferential treatment as a result. This practice occurs in Indonesia and numerous countries, including China, the Netherlands, and Vietnam [45]–[47]. The school zone with integrity in Indonesia seems does not appear to have anticipated this issue of concealed corruption.

Regarding honesty canteens, this approach is distinct from the anti-corruption education practices in other nations. In 16 countries, Pascual-Ezama *et al.* [48] research did not find honesty canteens similar to those in Indonesian anti-corruption schools. However, due to the failure of numerous honesty canteen programs, the anti-corruption education (P3) lecturer's suggestion regarding installing closed circuit television (CCTV) in the honesty canteen area must be implemented. Research by Dear *et al.* [49] demonstrates that high concentrations of CCTV alter antisocial behavior.

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Second, an action plan for learning anti-corruption education. So far, anti-corruption education tends to be cognitive. In fact, in the corruption prevention scheme, cognition emphasizes strategic action plans [16]. The involvement of MBKM lecturers and students in the practice of anti-corruption education in schools should be able to encourage students to carry out more affective, empathic and even transformative action plans [50]. So far, this has been the participation of MBKM lecturers and students in anti-corruption education practices in schools. According to P4, lecturers supply four primary materials for anti-corruption competency, whereas teachers participate in anti-corruption competency training. Unlike studies on anti-corruption education undertaken separately by universities and schools [51]. Similarly, other research on anti-corruption education tends to be theoretical and has not yet penetrated the domain of practice [52], [53]. The anti-corruption education in Indonesian schools is the collaboration between schools and universities with the same vision and programs, producing in synergies ranging from theoretical to practical and empirical.

Third, anti-corruption jurisprudence at the school of instruction. The inclusion of anti-corruption education in Islamic religious education learning is in line with the anti-corruption jurisprudence from the perspective of Muhammadiyah ulama. In fact, according to Nahdlatul Ulama, the insertion of anti-corruption education in Islamic education is part of the jihad against corruption. This pattern is different from many previous studies that inserted anti-corruption education in Pancasila learning. If the insertion of anti-corruption education can be applied in Islamic education and Pancasila learning, then in the future similar insertions can be made in other learning subjects. Thus, as stated in P9 and P10, anti-corruption education is not a distinct, burdensome subject, but rather is interwoven into important disciplines. This pattern reinforces prior studies that the practice of anti-corruption education does not need to take the shape of new subjects but may be integrated into existing ones [54]. Nevertheless, schools will specialized programs such as anti-corruption literacy can establish separate and independent reading corners [55].

#### 4. CONCLUSION

This study examines anti-corruption provided in Islamic education in DSP. DSP, which effectively implemented anti-corruption education and received an award from the KPK, is the source of the data. According to the research findings, anti-corruption education at DSP is conducted in three ways. First is the policy of integrity zones in schools, in which the bureaucracy must be devoid of corruption. In addition, the integrity zone must open an honesty canteen to train pupils' honesty. Second, schools involve universities, particularly MBKM lecturers and students. Students facilitate anti-corruption education learning, while lectures serve as anti-corruption education instructors. In this case, the educator spearheads the integration of anti-corruption education into an organized and methodical curriculum. Third, the insertion of anti-corruption into Islamic Education or another relevant subject. This study recommends further research that focuses on anti-corruption literacy and numeracy. These fields are required because DSP has set literacy and numeracy as its minimal competency standards for learning attainment. Anti-corruption education must be incorporated in DSP's grades. This research has practical implications for the anti-corruption education learning model that requires collaboration between higher education institutions and schools. Additionally, this research will impact the strengthening of integrity zone policies through such collaborations.

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#### AUTHOR CONTRIBUTIONS STATEMENT

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C : Conceptualization

M : Methodology

So : Software

Va : Validation

Fo : Formal analysis

I : Investigation

R : Resources

D : Data Curation

O : Writing - Original Draft

E : Writing - Review &amp; Editing

Vi : Visualization

Su : Supervision

P : Project administration

Fu : Funding acquisition

## CONFLICT OF INTEREST STATEMENT

The authors declare that there is no conflict of interest regarding the publication of this article.

## INFORMED CONSENT

All participants involved in this study provided their informed consent prior to participation. They were informed about the purpose, procedures, and potential impacts of the study, and their confidentiality and anonymity were ensured throughout the research process.

## DATA AVAILABILITY

The data that support the findings of this study are available from the corresponding author [S], upon reasonable request.

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