



Developing Students' Character through Integrated Anti-Corruption Education

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Abstract. Corruption has become an acute problem for the Indonesian people since independence. Various efforts have been made to hack the corruption problem but have not succeeded. The cultural approach would be a solution to the problem. The cultural approach in question is education. Through education, prevention of corruption can be done by creating a healthy environment, strengthening character, and internalizing the noble values in daily behaviour for students. Strengthening of character is reflected by cultivating shame, socialization about the importance of honest culture and the bad of cheating both directly and indirectly. It is include by making an "Honesty Canteen" to build students' habit of honest values. Another effort that can be done is to integrate anti-corruption education in the subjects taught at school. In anti-corruption education must integrate three main domains, namely the domain of knowledge (cognitive), attitudes and behaviour (affection), and skills (psychomotor). Implementation of anti-corruption education at the school level can use an integrative-inclusive strategy (inserted in existing subjects) and exclusive (special/individual subjects).

Keywords: Character Strengthening, Anti-Corruption Education, Value Habituation

Abstrak. Korupsi telah menjadi masalah akut bagi rakyat Indonesia sejak kemerdekaan. Berbagai upaya telah dilakukan untuk meretas masalah korupsi tetapi belum berhasil. Pendekatan budaya akan menjadi solusi untuk masalah tersebut. Pendekatan budaya yang dimaksud adalah pendidikan. Melalui pendidikan, pencegahan korupsi dapat dilakukan dengan menciptakan lingkungan yang sehat, memperkuat karakter, dan menginternalisasi nilai-nilai luhur dalam perilaku sehari-hari bagi siswa. Penguatan karakter tercermin dengan memupuk rasa malu, sosialisasi tentang pentingnya budaya jujur dan buruknya menipu baik secara langsung maupun tidak langsung. Ini termasuk dengan membuat "Kantin Kejujuran" untuk membangun kebiasaan nilai-nilai jujur siswa. Upaya lain yang dapat dilakukan adalah mengintegrasikan pendidikan anti korupsi dalam mata pelajaran yang diajarkan di sekolah. Dalam pendidikan anti korupsi harus mengintegrasikan tiga domain utama, yaitu domain pengetahuan (kognitif), sikap dan perilaku (afeksi), dan keterampilan (psikomotor). Implementasi pendidikan anti-korupsi di tingkat sekolah dapat menggunakan strategi inklusif-integratif (dimasukkan dalam mata pelajaran yang ada) dan eksklusif (mata pelajaran khusus / individu).

Kata kunci: Penguatan Karakter, Pendidikan Antikorupsi, Habitiasi Nilai

INTRODUCTION

Corruption is a serious challenge in the development of politics, law, economics, socio-culture, spiritual, and education in Indonesia. In the political field, corruption can damage democracy and government because it ignores the rules of the formal process. Regarding the law, it will fertilize the justice mafia and reduce the sense of justice and public law and order. Corruption in the economic side will obstruct economic growth, create inefficiencies, and weaken economic growth in a country (Rachman, 2012). In the social and cultural life, corruption will weaken social control and increase community permissiveness towards various forms of corrupt behavior. Social control can be in the form of a community mechanism in appreciating the achievements gained while at the same time giving severe social punishment to the members of society who behave immorally, including the one who does the corruption (Ibrahim & Rukmana, 2009).

Based on the release of the Transparency International (TI) institution on Corruption Perception Index data for 2015, Indonesia ranks at 88th as the corrupt country which previously was at 107th out of 168 countries observed. The results of this latest survey show a rising of the government (KPK and LSM) in suppressing the growth rate of corruption. Still, it makes Indonesia as a corrupt country in Southeast Asia. The countries that are among the cleanest or free from corrupt practices are Denmark, Finland, Sweden, New Zealand, Netherlands, and Norway. Meanwhile, the countries that are among the closest to the corrupt country are South Sudan, Sudan, Afghanistan, North Korea and Somalia (www.ti.or.id).

Indeed, corruption has become a complicated problem for Indonesian people since the Independence Day, or even from the time when Indonesia was still in the colonial period. Corruption has gripped the Indonesian people for decades. Unfortunately, there has not been an effective way to overcome this problem until now. Corruption occurs mostly in developing countries because it has a close relationship with government transitions and colonial status. The government control has not been optimal to overcome the very severe corruption are in Indonesia. Corruption which is carried out systemically and involving many actors can only be conquered by a comprehensive, strategic and massive approach, either structural or cultural. The structural approach is directed at strengthening corruption issues related to public institutions. Meanwhile, the cultural approach is directed at efforts to build public awareness to strengthen the anti-corruption movement.

A structural approach has been carried out by a corruption-watch organization formed either by the government or society with a juridical and advocacy approach. Meanwhile, the cultural approach is carried out by community organizations and educational institutions. Senior high school as a formal education institution has an important role to strengthen the anti-corruption movement, especially through the Citizenship material. It is very important and necessary to conduct research on anti-corruption education to instil honesty values in high school students. This is related to the problem of corruption which continues to undermine the Indonesian people today. Along with the development of science and technology, corruption has also been carried out with diverse

methods. Corruption becomes more difficult to detect and reveal because it is carried out in a planned and systematic manner.

Responding to this phenomenon, it requires a holistic effort in combating corruption either in terms of law enforcement institution, state management policies or formal education in schools (Aditjondro, 2002). Some countries have implemented anti-corruption education in schools and have shown significant results. For instance, Hong Kong has been carrying out this education since 1974 and has shown remarkable results. If in 1974 Hong Kong was a very corrupt country and corruption was described as "*from the womb to tomb*", then in 2009 Hong Kong was one of the countries in Asia with a very high index of 8.3 and became the 15th cleanest country out of 158 countries in the world (Harahap, 2009). This success is a simultaneous effect of efforts in eradicating corruption from all aspects including formal anti-corruption education implemented in schools (Man-Wai, 2002).

Compared to other corruption eradication strategies, the implementation of anti-corruption education in schools will formally provide various benefits to the state pragmatically, theoretically, and philosophically. The first, formal education institutions are stable institutions. The second, it does not significantly burden the government's fund. The third, it can be done systematically and continuously. The last is it is a nation's investment for a long period.

The need of anti-corruption education has already become a part of national education as stated in the Minister of Education Regulation (Permendiknas) No.22 and No.23 Year 2006 regarding the Standard of Content and the Standard of

Competency for the Primary and Secondary Education Unit. It is stated that the development of anti-corruption attitudes and behaviours is as part of the curriculum in the Citizenship class. Therefore the existence of anti-corruption education in schools is an integral part of the education goals in general.

METHOD

This research is a literature research. It is a kind of research method by studying the phenomenon through literature or references related to the phenomenon being studied. The reference sources are from journal article, book, or qualified website. The procedures are: 1) collecting data regarding on the development of the students' character through anti-corruption education, 2) analysing data, and 3) drawing conclusion.

RESULT AND DISCUSSION

The Concept of Anti-Corruption Education

The word "corruption" comes from Latin "*corruptio*" (Andrea, 1951) or "*corruptus*" (*Webster Student Dictionary*, 1960). Furthermore it is said that "*corruptio*" comes from the word "*corrumpere*", an older Latin language. From Latin, the terms "*corruption, corrupt*" (English), "*corruption*" (France) and "*corruptie/korruptie*" (Dutch) are known. The meaning of the word corruption is decay, ugliness, depravity, dishonesty, can be bribed, immoral, deviations from holiness. In Malaysia there are anti-corruption regulations, used the word "*resuah*" derived from Arabic "*risywah*", according to the general Arabic-Indonesian dictionary this means the same as corruption (Hamzah, 2002). *Risywah*

(bribe) in terminology means giving given to a judge or another to win his case in a way that is not justified or to obtain a position (*Misbah al-Munir-al Fayumi, al-Muhalla-Ibnu Hazm*). All muftis agreed that *risywah* is forbidden, even it is included as a great sin. Some Nash Qur'aniyah and Nabawiyah Sunnah have stated about this behaviour. "They are people who like to hear false news, eat lots of the forbidden" (QS Al Maidah: 42).

Imam al-Hasan and Said bin Jubair interpreted '*akkaaluna lissuhti*' with *risywah*. Thus, *risywah* (bribe bribes) means eating something that is forbidden by Allah SWT. It is forbidden to seek bribes, bribe and accept bribes and so does the mediator between bribe and bribe. But, It is only an exception that many muftis agreed to allow the bribe as a mean of having struggle to get the right and prevent the tyranny. But those who accepted bribes remained sinful (Kasyful Qona '6/316, Nihayatul Muhtaj 8/243, al-Qurtubi 6/183, Ibn Abidin 4/304, al-Muhalla 8/118, Matalib Ulin Nuha 6/479).

The term corruption in the Indonesian dictionary means "evil, decay, can be bribed, immoral, depravity and dishonesty" (Poerwadarminta, 1978). In addition, some meanings as stated by Ali (1998) are: (1) *Corrupt* means rotten deeds, likes to accept bribes/ bakshees, uses power for his own sake and so on; (2) *Corruption* means rotten deeds such as embezzlement of money, receipt of bribes, etc.; and (3) *Corruptor* means people who do the corruption. According to Suradi (2006: 17), corruption is an unlawful act to enrich one or others including (1) bribery, (2) conflicts of interest, (3) economic exertion, and (4) illegal gratuities.

Thus the meaning of the word corruption is something that is rotten, evil and destructive. It is something immoral

and rotten deeds related to position in agency or government, power abuse in office due to giving, concerning economic factors and politics and placement of family or class into service under office authority.

Development of Anti-Corruption Character

Anti-corruption education is not a set of rules of doing something made by someone and must be followed by others. As with other crimes, corruption is also a choice that can be done or avoided. Education is creating a condition which forms students to behave under the demands of the community. Several steps can be taken to form the positive behaviour for students through anti-corruption education:

- a) Directing students in determining their choice of attitude and relationships. In this step, the students must be informed about the rights, obligations, and consequences of the actions they do. If in the discussion process students express their choice of doing something, the teacher can provide other alternatives. For example, many ways can be done to get a good grade. Based on the choices given, students can determine which are good or bad. If students can decide a choice for themselves, they will also dare to say no or yes to something.
- b) Allow students to develop a broad understanding by creating flexible situations where students can collaborate, share, and obtain the necessary guidance from the teacher. Therefore activities in analysing cases, discussions, role-playing or interviews are situations that will help students to develop the character of anti-corruption.

- c) Not so focused on the findings of facts such as, how many percents of civil servants are involved in corruption, how much state finances is lost because of corruption per year or how many penalties are appropriate for the corruption perpetrators, etc. The most important is how to help students find sources of information, such as how and in what ways information can be collected, how important information is obtained, what knowledge can be relied on, and what position to choose, etc. Students are asked to analyse the position taken, state their choices and why other positions are not taken. These questions will be answered by training the students to use critical thinking techniques.
- d) Engaging students in various social activities at school and environment. This is intended to instil a sense of responsibility and respect for others to train them to share the social responsibilities in which they live. Yet, it does not mean that other characters are not important but by expressing a sense of responsibility and respect for others, it will reduce the feeling of selfishness which is generally behaved by corruptors.

Based Value Habituation

Indeed, many habits in the school environment that can be done to support the anti-corruption education. For example, cultivate the shame feeling when he/she: (1) comes late /goes home earlier, (2) sees colleagues busy doing activities, (3) breaks the rules, (4) makes mistakes, (5) works without achievement, (6) submits assignments lately, and (7) does not play a role in the cleanliness of the school. Other good habits can be cultivated in school are: (1) security, (2) cleanliness,

(3) beauty, (4) discipline, (5) kinship, (6) longing, (7) health, (8) exemplary, and (9) transparency. Coming late, breaking the rules, and submitting task lately are closely related to the culture of shame which is supporting the anti-corruption education. Meanwhile, exemplary and transparency are the cultures intersected with anti-corruption education.

Furthermore, the implementation can be controlled through actions such as; (1) Asking students who are late to give report directly to officers with full of self-awareness. (2) Asking students who break the regulations to be honest to directly report their violation. For example he/she directly admits and gives report to the officer when she/ he break the regulation of attributes of school uniforms. (3) Making an appeal through *running text* that is replaced every week accordingly with context or important things that must be conveyed to the students, (4) Making appeals through words placed on walls, school fences, or other strategic places at school. These words include: *right is a mirror of personality, let's learn from now on, coming late is embarrassing, an achievement can be achieved through hard working and discipline, Exemplary is a valuable teacher*, and (5) Principal, teacher, and staff are asked to give a good example in order to make the students can see a real model to behave according to the culture developed at school (Harmanto, 2012).

Another culture that can be instilled in the school environment is the habit of being honest through the "*honesty canteen*". This effort also supports the implementation of anti-corruption education because it can improve the values of: (1) discipline without being monitored, (2) working without being asked, and (3) responsibility without being asked. These values are added by 11

things: (1) security, (2) cleanliness, (3) discipline, (4) beauty, (5) kinship, (6) health, (7) longing, (8) discipline, (9) caring, (10) honesty, and (11) friendliness.

Subsequently, anti-cheat culture is also worth to support the anti-corruption education in school. Although cheating is not categorized as corruption according to the law, but actually in a broader sense it can be also categorized as "Corruption". It is because cheating, dishonest, and manipulative or in other words cheating is the seed of corruption (Kesuma, *et al.*, 2008). Habituating the culture of anti-cheating extensively and tiered at all levels of education is an effort to strengthen the character education which is highly needed in school. Honesty values are very important things in Islamic thought; even the Prophet Muhammad SAW gave exemplary in every aspect of life (Kesuma, *et al.*, 2008).

The implementation of discipline is also a cultural form that supports anti-corruption education in schools. Discipline is not just about being on time in entering or finishing the class. It includes being on time in submitting the assignments, using schools' attributes under the regulation, using laboratory equipment well, etc. Regarding the classroom activities, the values of anti-corruption can be instilled by implementing the "class contribution". It is a kind of training for the students to manage their money in a small environment. These contributions are from, by, and for the students in the class under the guidance of their homeroom teacher. The contribution is reported transparently once in a month. Accordingly, the use of the contribution is known by the whole students. Besides, the balance is also noted. As a result, the implementation of the class contribution can train the students to manage their money independently and responsibly. It

also educates them to use the money under the joint decision.

Even though, the examples given above are simple yet the cultures will provide practical training to the students. Placing the honesty as the basic value in the anti-corruption education is a good form. The Prophet Muhammad SAW reminded his followers to be honest in doing everything.

Be honest with you, because honesty directs us to goodness, and kindness leads us to heaven. Someone ceaselessly acts honestly until it is noted by Allah as an honesty expert. Avoid your lies because lies will direct you to abomination, and atrocities lead you to hell. Someone ceaselessly acts lies until it is noted by Allah as a liar. (HR Bukhari, Muslim, Abû Dâwud, and al-Tirmîdhî from Ibn Mas'ûd).

Therefore, the main objective of anti-corruption education in schools is not addressed to enable the students to track and report the cases bravely. However, this education is directed more at forming paradigm, behaviour, awareness, and the values of anti-corruption such as honesty, discipline, responsibility, etc. When dishonesty and low responsibility of individuals as citizens occur among the younger generation, then it is a sign of the nation destruction (Lickona, 1991). Besides, Megawangi (2004) and Brooks and Globe (1997) stated about how importance the honesty in the character development. The focus of character education is addressed at the values of "trustworthy" including honesty and integrity, treating others with respect, and being responsible (Brooks & Goble, 1997).

The fact shows that honesty is the main principal in character education in schools because it will give implications for the development of other character values. The results of research conducted by Mat Min in Malaysia shows that school culture

such as honesty, discipline, responsibility, and respect contribute to the behaviour and success of students in learning (Min, 2009).

Integrative Anti-Corruption Education through Subjects

The involvement of formal education as an effort to prevent corruption is not a new thing; it has a strategic position indeed. In line with the view of progressivism, schools are agents of social change whose task is to introduce new values to society (Hlouskova, *et.at.* 2005). In general, the objectives of anti-corruption education are (1) forming knowledge and understanding of corruption types and aspects; (2) changing perceptions and attitudes towards corruption, and (3) forming new skills aimed at figuring out the corruption. Its long-term benefits are supporting the sustainability of the national integration system and anti-corruption programs and at the same time preventing the growth of mental corruption of students who will carry out the mandate in their life in the future.

The anti-corruption education referred to a program that is conceptually possible to be inserted into the existing subjects in schools in the form of expansion of existing themes in the curriculum using a contextual approach to anti-corruption learning. This choice is used under the consideration to not burden the curriculum and student learning hours. In other aspects, anti-corruption education can also be implemented in the form of extra-curricular activities or included in local (institutional) content subject.

Two models can be done by schools to participate in the corruption eradication movement. First, the education process must foster social-normative care, build

objective reasoning, and develop a universal perspective on individuals. Second, education must lead to strategic seeding, that is the personal quality of the individual who is consistent and strong in the involvement of his social role. Anti-corruption education is generally called as cultural correction education that aims to introduce ways of thinking and new values to students (Dharma, 2004). Thus, anti-corruption education guides students to think of anti-corruption values within the framework of corrections to cultures that tend to damage those values.

Anti-corruption education integrates three domains; cognitive, affective, and psychomotor. Implementation of anti-corruption education at the school level can be done using an integrative-inclusive strategy (inserted in existing subjects) and exclusive (special/individual subjects). This article tries to discuss an integrative-inclusive anti-corruption education model. That is alternative anti-corruption material which is integrated into Islamic subject. Besides, it can also be inserted in the Citizenship or Social subject. Those three subjects were chosen since they were considered as highly related to the anti-corruption education material. The material covers the formation of citizens, instilling values and morals, and efforts to foster self-awareness of the young generation towards the dangers of corruption in life. The subject such as Citizenship in the curriculum has loaded the basic competency which explicitly stated about the anti-corruption education. Basic competency and competency standards include: showing obedience to the national law with the indicators: (1) Identifying corruption cases and attempting to eradicate the case in Indonesia. (2) Describing the notion of anti-corruption and instruments (laws and

institutions) of anti-corruption in Indonesia.

Even though, the curriculum stated about anti-corruption education is only in citizenship subjects which explicitly inserts anti-corruption education in its basic competencies. However, the basic competencies in the odd semester of class II only emphasize or focus on the cognitive aspects. Consequently, teacher creativities are needed to develop the affective and psychomotor aspects. Therefore, the development of an inclusive-integrative anti-corruption education model is also needed to be inserted in Islamic religious education. Considering that the subject also contains materials related to social and individual's norms.

An integrative-inclusive anti-corruption education model in Islamic religious education is more applicable as an approach in learning. This will appear on the design or lesson plan of each selected subject (Islamic education). As a learning approach, the implementation of anti-corruption education will depend on the teacher's ability to carry out teaching and learning activities.

Therefore, the implementation of integrated anti-corruption education in Islamic religious education in schools can be effective in developing anti-corruption education by paying attention to the following points: 1. Material; anti-corruption learning material needs to cover three domains: cognitive, affective, and psychomotor. 2. Methodology; educators can use various methods and models of teaching that are under the problems and maturity of students such as the use of multimedia to make learning more interesting. 3. Learning resources; it needs to use various learning resources either printed or electronic media (newspapers, magazines, CDs, internet). It also can be from informants such as police,

judges, prosecutors, KPK. 4. Evaluation; educators can use authentic forms of evaluation that not only measure learners' verbal and cognitive aspects but also the character, skills, alertness, and ways of thinking in overcoming problems and providing *problem-solving*.

Those points are carried out using a contextual approach in learning and thus the students can have meaningful connection. Learners can organize themselves as people who learn actively in developing their interests individually, work either individually or in groups, do significant activities, such as requiring students to make connections between schools and various real contexts, being independent (*self-regulated learner*), doing significant work which has a purpose, relation to others, and products. Besides, it has a close relation to the decision-making.

To add to it, students can work together. The teacher helps students work effectively in groups, understand how they can influence and communicate each other, think creatively and critically, analyse, synthesize, solve problems, make decisions and use logic and evidence, nurture or maintain personalities: knowing, paying attention, having high hopes, motivating and strengthening oneself. Thus, the students can use academic knowledge in a real-world context for a meaningful purpose.

Systematically, the anti-corruption education model which is integrated with Islamic religious education can be seen in the following points: 1. Al-Qur'an-Hadith, verses/hadith related to betrayal offenses, embezzlement of state finances, 2. Aqeedah, and integration of faith towards aspects of property ownership. 3. Characters, corruption and human rights, corruption and society, the morality of citizens' obligations. 4. Jurisprudence, law

(Islam) concerning the seizure of non-physical property. 5. History, corruption cases in the era of prophet, friend, caliph.

The domain of the Anti-Corruption Education Model in the Islamic Education Curriculum includes 1. Cognitive: Providing knowledge insights about the nature of corruption; 2. Affective: Establishment of an anti-corruption character; 3. Psychomotor: Anti-corruption behaviour. The learning methods of Anti-Corruption Education in the Islamic Education Curriculum are: a) Lectures and assignments; b) Involving students actively and creatively in learning activities; c) Exemplary giving; d) Reviewing various operation modes of corruption; e) Case or field studies and problem-solving; f) Honesty and discipline training (Hakim, 2012).

CONCLUSION

Anti-corruption education is an education policy which can no longer be delayed formally in school. If it is implemented properly for the long term, anti-corruption education will be able to contribute to the efforts of preventing corruption. It has been experienced by other countries. Through anti-corruption education, it is hoped that the generations will have the character of anti-corruption in the future and thus will set Indonesia as a country with low corruption rates. The concept of anti-corruption education conceived as a solution to the problems of the nation is an effort to prevent the development of corruption mental in Indonesian children through education. Simplistically, the step is intended to use the empowerment of students to suppress the environment so that it is not *permissive to corruption*. Finally, it can prevent the emergence of corruption mental growth in the generation.

Islamic education can be used as a means of preventive and anticipatory efforts in developing anti-corruption values for the prevention and eradication of corruption. Islamic values contained in anti-corruption education can be developed in the Islamic religious education curriculum. In terms of the relevance between anti-corruption education and Islamic education, it can be seen in the concept and purpose of anti-corruption education. Then, it can be viewed from the Islamic religious education curriculum which is in harmony with anti-corruption values and curriculum development towards anti-corruption and enrichment of learning material becomes very relevant.

The characteristic of anti-corruption education is the need for the proper synergy between the use of information and knowledge possessed and the ability to make moral considerations. Therefore, anti-corruption learning cannot be carried out conventionally but it must be designed in such a way that the aspects of cognition, affection, and students can be developed optimally and sustainably.

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