



Insertion of anti-corruption education in Al Islam Kemuhammadiyah learning at Muhammadiyah Kayen Condongcatur elementary school

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ABSTRACT

This study aims to explain the anti-corruption values instilled in Al-Islam Kemuhammadiyah education at SD Muhammadiyah Kayen Condongcatur. Qualitative research was used in this study. This study is a field study in which the researcher went directly to the field to collect information from predetermined subjects and objects. The subjects of this study are the principal and Al-Islam Kemuhammadiyah teacher at SD Muhammadiyah Kayen Condongcatur, each of whom served as one respondent. The focus of the study or research object is the integration of anti-corruption education into Al-Islam Kemuhammadiyah lessons. Observation, interviews, and documentation methods were used to collect data. The research was presented descriptively through observation of the implementation of anti-corruption education in Al Islam Kemuhammadiyah lessons, interviews with the principal and Al Islam Kemuhammadiyah teachers, and documentation of lessons consistent with the data. Data analysis techniques were based on Miles and Huberman's theory: data collection, data reduction, data display, and conclusion drawing/verification. The study results indicate that anti-corruption education has been integrated with Islamic values in the Al-Islam and Kemuhammadiyah curriculum for elementary schools, from grades one to six. This includes Al Islam on topics such as living honestly, being responsible, maintaining cleanliness and discipline, valuing time, working hard, being diligent, independent, persevering, and making efforts, trust in God, humility, sincerity, modesty, fairness, consistency, trustworthiness, keeping promises, and Muhammadiyah about the Muhammadiyah student pledge, Hizbul Wathan, emulating the attitude of General Soedirman, emulating the attitude of K.H. A.R. Fachruddin, emulating the attitude of K.H. Mas Mansur.



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INTRODUCTION

In Indonesia, corrupt practices increased from 2021 to 2022. In 2021, the Corruption Perception Index (CPI) or Corruption Perception Index (GPA) was ranked 96th out of 180 countries surveyed with a score of 38. Then, in 2022 Indonesia's CPI or GPA figure will be in 110th position out of 180 countries with a score of 34 (Sulistyo, 2023). This indicates a decrease of 4 scores, from a score of 38 to a score of 34 which is the most drastic decrease since 1995 because the 2022 CPI or GPA score is the same as in 2014. Indonesia has only been able to increase its CPI or GPA score by 2 points from 32 scores over the last ten years since 2012. This incident proves that the actions taken by the government against corrupt practices are still slow or even worsening due to the actual lack of support from officials. Sarifuddin Sudding, Member of Commission III DPR, also said that the CPI or low GPA shows that policies and strategies to eradicate corruption in Indonesia are not yet effective (Pardede & Wulan, 2023).

This increase in corrupt practices resulted in anxiety among subsequent offspring. Therefore, efforts need to be made to prevent corruption crimes. Not only bypassing the law, this prevention effort can also be carried out in the field of education, through anti-corruption education. Anti-corruption education is education in which an understanding and instillation of anti-corruption values is provided which can be an initial effort to reject all forms of corruption for the next generation. Therefore, it is necessary to teach anti-corruption education as early as possible, whether taught in the family, community or school.

In essence, anti-corruption education can be carried out in formal, informal and non-formal education (Suyitno et al., 2022). It is important to carry out corruption education in formal education, because formal education is the right environment. School is the place most often approached by students (Suyitno & Sukmayadi, 2022a). In addition, instilling anti-corruption values in schools is the most efficient step because delivery in schools is carried out systematically, and the government does not need to pay more for instilling anti-corruption values. Within the scope of the school, the teacher is one of the most important aspects in carrying out his task of teaching students anti-corruption values. With this, students can understand and be able to implement anti-corruption values in their personal lives. To instill anti-corruption value, the right teacher strategy in class is needed to make students understand what has been said because the atmosphere is pleasant (Suyitno, Sukmayadi, & Lestari, 2021).

It is stated in the regulations of the Minister of National Education (Permendiknas) that anti-corruption education is included in national education. The curriculum includes the formation of anti-corruption attitudes and behavior in students (Yanto et al., 2021). This is in accordance with findings made with the head of SD Muhammadiyah Kayen Condongcatur, which show that anti-corruption values have been applied in schools in their curriculum content which is integrated with Islamic values, namely through good morals. In accordance with its vision and mission, namely the formation of Islamic, creative and character schools. It is stated that to regulate an integrated curriculum in religious education, schools can use 2 types of models, namely the first model, education must build socio-normative care, objective reasoning, and a comprehensive perspective on the individual. In the second model, education should focus on strategic nurseries, that

is, individual qualities that are reflected in their consistent and robust social role involvement (Suyitno, Sukmayadi, & Mahadhni, 2021). In this regard, the anti-corruption education curriculum is very appropriate to create the next generation who are anti-corruption, avoid and act firmly on corrupt behavior.

Anti-corruption is based on nine principles, namely honesty, discipline, responsibility, fairness, courage, care, hard work, simplicity and independence (Suyitno & Sukmayadi, 2022b). These principles are an important step to cultivate good value and help reduce the prevalence of corruption. These anti-corruption values need to be understood and practiced in everyday life to reduce acts of corruption that are currently increasingly sweeping. Basically, Islamic values are in line with anti-corruption values. The Islamic values stated in anti-corruption education are morals which include the values of honesty, discipline, responsibility, justice and independence (Suyitno, Sukmayadi, & Mahadhni, 2021). Efforts to integrate Islamic values and anti-corruption are taught through lessons in class. In integrated anti-corruption education, Islamic values can be carried out by interpreting anti-corruption values which include Islamic values.

Islamic values are an absolute thing, Islamic values include the teachings of life and the principles of human life originating from the Koran and the Sunnah of the Prophet, with the aim of arranging and guiding creatures so that they remain in accordance with His decrees. These values include both physical and spiritual aspects. Some of the main Islamic values influenced include morals, manners, and example. It was stated that the main values of Islam are morals, manners and example (Suyitno, Sukmayadi, & Mahadhni, 2021). These three values are the basis of Islamic character education, namely duties and responsibilities in accordance with sharia and Islamic teachings (moral values), good deeds and habits (adab values), and the character displayed by every good Muslim by imitating the Prophet Muhammad SAW (exemplary values). These 3 aspects make the basis for character education in the Islamic religion.

Research that has been conducted previously states that one strategy that can be used to teach anti-corruption values is through the lessons of Al Islam and Muhammadiyah (Suyitno & Sukmayadi, 2022b). The values taught in learning Al Islam and Muhammadiyah also exist in anti-corruption values. These two values go hand in hand, especially in the fields of morals and character which both train values that are in accordance with Islamic law so that they are able to build students' anti-corruption personalities. To prevent acts of corruption, anti-corruption values can be instilled during Al Islam Kemuhammadiyah learning in students by teaching them about things that are good and not good to do. Therefore, by instilling anti-corruption values in the Al Islam Kemuhammadiyah subject, it is hoped that it can leave a good influence on the character of anti-corruption students.

Based on the results of observations and interviews with the principal on August 8 2023, the Muhammadiyah School in the Kayen Condongcatur area has integrated Islamic values with anti-corruption education, especially honest values. Therefore, further research is needed. The aim of the research is to explain how anti-corruption values are inserted in Muhammadiyah Al-Islam education at the Kayen Condongcatur Muhammadiyah Elementary School. It is hoped that this research will provide new insights for writers and the wider community in order to reduce acts of corruption that occur in Indonesia.

METHOD

In this study, a qualitative approach in descriptive form was used to achieve the objectives. Research that is intended as qualitative descriptive research is research whose results are described in a research format designed with the intention of researching one thing, thing, or something else (Arikunto, 2010). The principal and teacher of Al Islam Kemuhammadiyah were subjects in this study with one respondent each. The object of his research is anti-corruption education as stated in the Al Islam Kemuhammadiyah study at SD Muhammadiyah Kayen Condongcatur.

To make it easier to conduct research, researchers create variables and indicators as clues in collecting data. The variable in this research is learning Al Islam Kemuhammadiyah and the indicator is the conformity of the learning material with the nine anti-corruption values, namely honesty, discipline, responsibility, fairness, courage, care, hard work, simplicity and independence (Adwirman et al., 2014). The research results are in the form of data collected through interviews, observations and documentation, in the presentation of which researchers try to describe information regarding the Insertion of Anti-Corruption Education in Muhammadiyah Al Islam Learning at SD Muhammadiyah Kayen Condongcatur.

Researchers analyze data based on Miles and Huberman's theory; 1) data collection, namely data found and collected from interviews, observations and documentation found in the field, 2) data reduction, namely data that has been collected looks for themes and patterns, sorting out what is important and discarding what is not important, and summarizing, 3) data display, namely combining data that has been sorted into information formed into writing, words or images to make it easier to receive information, and 4) conclusion drawing/verification, namely drawing conclusions based on the data that has been found, conclusions must be supported by valid and credible evidence (Moleong, 2014).

The flow of research that has been carried out based on Miles & Huberman's opinion is as follows.

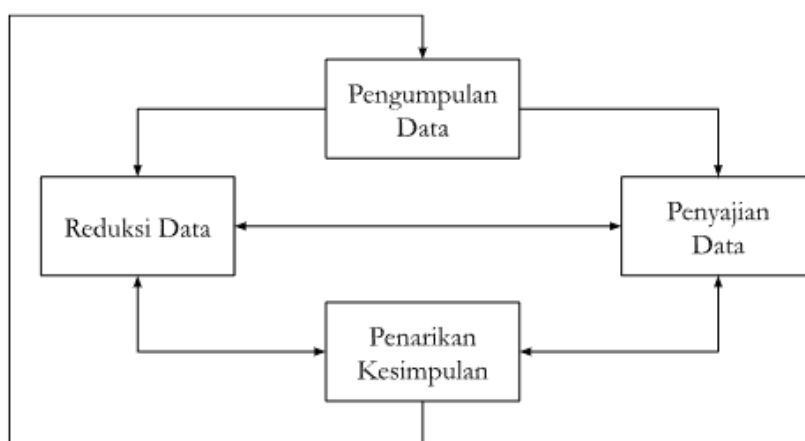


Figure 1. Miles and Huberman's Research (Moleong, 2014)

The data analysis process starts from searching for data, collecting data, then sorting the important parts of the data and arranging them systematically according to the results of field notes, namely interviews, observations and documentation. The data that has been compiled is organized into words, then finally conclusions are made so that it can be understood by oneself and others.

RESULTS

The field, and taking documentation carried out by researchers at SD Muhammadiyah Kayen Condongcatur in August 2023, it is known that anti-corruption values have been inserted in Al Islam Kemuhammadiyah subjects from grade 1 to grade 6 of elementary school.

Class I

Anti-corruption education is inserted into Al Islam Kemuhammadiyah learning in the 1st grade of elementary school through material that teaches about implementing an honest, responsible life, clean living and discipline. In Al Islam Kemuhammadiyah lessons, anti-corruption values are included in values that are in line with Al Islam Kemuhammadiyah values and emphasize real life practices to form good character and behavior for students. This is in line with efforts to raise anti-corruption awareness early on.

Class II

Corruption is part of a deviation from the values of Muhammadiyah Al Islam learning. Therefore, the value of anti-corruption can be inserted in the lessons of Al Islam Kemuhammadiyah. In the Al Islam Muhammadiyah class 2 elementary school subject, material is taught about implementing an honest, responsible life, a clean life and discipline. Anti-corruption values have been described in this lesson. These values are emphasized for students so they can apply them well.

Class III

The insertion of anti-corruption education in elementary schools can be done through Al Islam Muhammadiyah lessons in grade 3. The teaching materials that will be taught contain learning such as honesty, responsibility, respect for time, hard work, perseverance, independence and tenacity. Meanwhile, in Muhammadiyah learning, the value of anti-corruption has material that teaches about the 6 promises of Muhammadiyah students which contains about trying to uphold Islamic teachings, respect and obedience to parents and teachers, being serious about seeking knowledge, working hard independently and achieving, being willing to sacrifice and help others, ready to become Muhammadiyah cadres and the nation. The points contained in the lesson already illustrate anti-corruption values. And it is emphasized to students so that students can apply anti-corruption scores well.

Class IV

Moral material in the subject Al Islam Kemuhammadiyah is very relevant to anti-corruption material. The anti-corruption points contained in Al Islam learning are endeavor, trust, humility, sincerity, honesty and tawadhu, while in Muhammadiyah learning the value of anti-corruption is taken from material that teaches about Hizbul Wathan and attitudes that can be emulated by General Sudirman. The anti-corruption points inserted in class 4 Al Islam Kemuhammadiyah learning indicate that students can implement anti-corruption values well. The values stated in the lesson already reflect anti-corruption values.

Class V

The insertion of anti-corruption education in elementary schools can be done through learning the Al Islam Kemuhammadiyah subject. This is because anti-corruption values are stated in the learning of Al Islam Kemuhammadiyah. In grade 5 of elementary school, the anti-corruption points contained in Al Islam lessons are in

material about the behavior of the Prophet Muhammad, namely fairness, istiqomah, trustworthiness and keeping promises. Apart from that, in Muhammadiyah learning, anti-corruption values are found in the part of emulating KH's attitude. AR. Fachruddin, who is one of the Muhammadiyah figures, is the longest serving chairman of the Muhammadiyah Central Leadership (PP). It is hoped that the anti-corruption values contained in Al Islam Kemuhammadiyah can continue to be embedded in students' bodies and applied in everyday life.

Class VI

Material about Muhammadiyah figures in learning Al Islam Kemuhammadiyah can be aligned with anti-corruption education. Anti-corruption values can be taught to students by telling about the biographies or struggles of Muhammadiyah figures and imitating their attitudes. Anti-corruption education in grade 6 of elementary school is also taught through Muhammadiyah lessons, namely in the story of one of the figures who once served as chairman of the Muhammadiyah Central Leadership (PP). This character is KH. Mas Mansur. Based on KH's story, struggle and personality. Mas Mansur has values that are in line with anti-corruption values that can be taught to students. With this, it is hoped that it can foster the character of students who are anti-corruption and useful in the future.

DISCUSSION

Teaching anti-corruption values in Al Islam Kemuhammadiyah lessons is one way to prevent acts of corruption. It is stated that instilling anti-corruption values can be done in the classroom by inserting them in the learning content (Suyitno & Sukmayadi, 2022a). It is important to combine anti-corruption education with Al Islam Kemuhammadiyah education so that it can build the character and personality of anti-corruption students so that they can comply with guidance in social life.

The insertion in the Al Islam Kemuhammadiyah lesson is to include anti-corruption values that are in line with the values of Al Islam Kemuhammadiyah in contextual learning, namely those that emphasize behavior in real life. The 9 anti-corruption values are honesty, discipline, responsibility, fairness, courage, care, hard work, simplicity and independence (Suyitno & Sukmayadi, 2022b). These anti-corruption values that will be integrated into Al Islam learning are honesty, responsibility, clean living, discipline, respect for time, hard work, perseverance, independence, tenacity, endeavor, trust, humility (tawadhu), sincerity, justice, Istiqomah, trust, keeping promises and including the behavior of the Prophet Muhammad. In the Muhammadiyah lesson, the anti-corruption values combined are material about the promises of Muhammadiyah students, Hizbul Wathan, General Soedirman's attitude, KH's attitude. AR. Fachruddin, and KH's attitude. Mas Mansur.

Honest

Honesty is one of commendable morals, and can improve the quality of life because honest behavior consists of actions and statements that are carried out in real life (Devitasari et al., 2023). The value of honesty means that honesty is behavior in an effort to change oneself as someone who can be trusted in one's actions, work and work. And honesty means admitting, talking, or providing precise information about events that actually occurred. The example of an honest attitude is not going to cheat in carrying out any of his duties, returning items that are not his because he knows that they are not his right, paying for items that have been purchased at the school shop honestly. Forming a person's character also requires time and a gradual process.

There are several types of understanding of honesty which are divided, the first is being honest in intentions, honest in words, honest in determination and enjoying promises, while being honest in actions and honest in religious positions (Hariandi et al., 2020). Antara lain adalah sebagai berikut.

1. Be honest in your intentions: In Islam, the activities that each of us goes through are always monitored by the intentions of the person who is doing them. All activities or activities have intentions, and honesty is the key. If a charity is contaminated with interests in the world, then intentions, honesty and individuals can be considered liars.
2. Be honest in your words: Speech is a tool that can protect someone from destruction, it is the responsibility of every servant to protect his speech, namely those who speak only using honest and correct methods. Among the different types of honesty, this is the most obvious and visible.
3. Be honest in your determination and keep your promises: Being honest in determination can be proven through what people say when making decisions or when doing something seriously, but being honest in keeping promises can be seen through someone speaking who is doing what they say.
4. Be honest in action: Being honest in action creates a balance between physical and mental things, so there is no such thing as a difference between external and inner deeds.
5. Be honest in religion: Being honest in a religious position is the highest position. This is comparable to being honest in fear and hope, in trust and love. If you understand its nature and purpose, it will appear that it has strong determination. If a person becomes perfect in his honesty, that person is considered honest and righteous.

Responsible

Menurut kamus besar bahasa Indonesia, tanggung jawab didefinisikan sebagai the situation in a person or group bears all the interrelated responsibilities, then gives answers and pays the consequences. In addition, responsibility can be defined as a situation where a person will be responsible for all actions and actions he commits, through intentional or unintentional means (Tantowi & Munadirin, 2022). In human life, a responsibility perspective is very important. If someone has a very responsible attitude, they can be considered to have good moral personality. To avoid forgetting their worldly and afterlife obligations as creatures of Allah, one must learn to be responsible in the modern era.

From an Islamic perspective, responsibility is the same as trust, which means that Allah gives full trust to someone to carry out and maintain their responsibilities as well as possible. For example, when someone does a good deed, they will get rewards like someone who behaves well. However, on the Day of Resurrection, humans will be responsible for their bad or evil actions. Thus, a believer must refrain from doing what is prohibited by Allah SWT, for example prayer and other obligatory worship, and doing what Allah SWT has commanded. As in the Koran, responsibility is a very fundamental thing that is an important concern for every Muslim, this can be seen in surah al-Isra verse 36 which means explaining "And do not follow what you do not have knowledge about. Indeed, hearing, sight and heart, all of them will be held accountable". Verse al-Isra verse 36 states that a person will be responsible for everything he sees, hears and implies. In short, responsible for the obligation to carry out certain tasks because of the authority that has been given first. Therefore, the person authorized must be responsible.

Therefore, as humans, we must emulate Ma'ruf's attitude towards the Prophet as Uswatun Hasanah. As Muslims, we must emulate it in matters that have good deeds, morals and live our lives. Therefore, we can show a good attitude and adhere to Islamic

teachings so that we are not influenced by the rapid flow of globalization in the millennial era. As is known, globalization is very likely to influence teenagers to deviate from morality.

Clean Living

Clean and Healthy Living Behavior or PHBS, is a description of life patterns that begin in the family environment, how to pay attention and maintain the health of all family members at all times to stay healthy, everyone must adopt a healthy and clean lifestyle in their daily lives. Children, considered to be the most vulnerable group of the population to disease, starting in early childhood, that is, from zero to 6 years of age, are usually associated with the hygiene of the individual and his environment. Therefore, it is expected that this behavior will be applied to early childhood, not just adults (Kamila et al., 2022).

The aim of healthy and clean living behavior is to increase the will, awareness and ability and knowledge that people have to live healthier and cleaner lives, and also to increase the role and activity of the community in the business world that is being worked on to realize a clean and optimal level of life. health (Sani, 2011).

In a clean and healthy life, there are several suggestions, namely as follows:

1. For students: As a student, you must be aware that healthy and clean living behavior is a very important and good behavior to apply in everyday life. To know about how to carry out healthy and clean living behavior, they should continue reading books about health, asking medical professionals, or talking to friends who know more about it.
2. For educational institutions: Educational institutions are responsible for students' knowledge levels. Muhammadiyah University of Surakarta must improve health education for its students, especially regarding the issue of unhealthy living behavior. Counseling on the dangers of drugs, smoking and alcoholic beverages is one example.
3. For the nursing profession: Nurses should improve their knowledge of health and consistently look for the best ways to convey this information to those around them. In this way, it is hoped that people will adopt a clean and healthy lifestyle.
4. For researchers: It is expected that people will adopt a clean and healthy lifestyle if nurses improve their knowledge of health and consistently look for the best ways to convey this knowledge to those around them.

Discipline

Discipline can be interpreted as obedience or obedience to regulations, a disciplined person is someone who obeys existing rules and is an attitude guided by the Islamic religion because believers must follow the rules and commands set by Allah SWT, and the Messenger of Allah and Ulil Amri. Discipline is important in everyday life in achieving success. Being disciplined in the time or schedule of work, carrying out all the predetermined goals, and obeying all related rules in your work is the key to success in your business. Discipline is actually something that is considered piety in Islam. Doesn't piety mean doing what Allah wants and abandoning what he has forbidden (Marzuki, 2009).

In all cases, Muslims are required to be disciplined. Discipline is needed at school to successfully achieve the desired goals. On the road, discipline is needed to obey the rules that are already applied in traffic so that we can survive. Discipline is needed in the daily routine at home so that our lives can live in peace and prosperity and in line with

the goal of building an Islamic family, namely a sakinah family and full of grace (QS. Al-Rum (30): 21).

The wisdom of discipline is that it can be obtained through the following disciplinary attitude:

1. A person who is always disciplined will not feel bored with his work, instead he will find it enjoyable. As a result, discipline is the key to people's success in the business they run.
2. Following the rules of discipline in religion is an obligation that will bring safety and success to people in living life and worldly life as well as eternal happiness in the afterlife.

Appreciate Time

Time management in the Islamic view is very important because time is an expensive asset that only people have because time that passes quickly will not return and there is no substitute time that can be worked on. This is caused by several factors. First, Allah SWT, gives every human being the same amount of time every day. Second, time is a non-renewable resource. Third, time travel is linear, which is a person's own life. Fourth, the time spent by people in the world cannot be predicted (Sabri, 2022).

A Muslim does not have to wait to be motivated by people just in managing his own time, because that is the obligation of every Muslim. The essence of Islamic religious teachings considers understanding in respecting time as one indication of evidence of piety and faith. As implied in the words of Allah SWT: "and He (also) who makes night and day alternate for people who want to learn lessons or people who want to be grateful" (QS. al-Furqan: 62).

Setting a time in Islam covers a very broad field, it applies both in formal settings, such as schools, and in families and communities. As a result, it is very important to form a disciplined generation so that it can respect time in the future. Because time is a limited resource that needs to be utilized and allocated appropriately and effectively.

Hard Work

A person who works hard is someone who can make very good use of his time, who does not underestimate his time either for work in worship or for rest. Wisdom for someone who works very hard and that person will live their daily life happily. Every moment of life that is being lived is a small stone for the base of the building in its future old age (Marzuki, 2009). Every net is a very useful action for anyone he meets. As Muslims, we are required to try to work very hard in the work we are doing.

Therefore, we must be clever in utilizing the time we have been given to do whatever is useful for us. Don't be the opposite, like we do a lot of work but it's not useful, such as working on work that is clearly prohibited, or spending time on work that exists in this world but forgetting the prohibition on going to the afterlife.

Persevere

A diligent person is someone who works often, is not bored, so he is willing to learn from the mistakes seen from other people and himself to prevent the same mistakes and is the main capital for the success of behavior or actions that are in accordance with what is done (Marzuki, 2009). Apart from that, the attitude of perseverance is emphasized a lot by Allah SWT, in the Al-Quran and the Prophet Muhammad SAW. through his hadith, he emphasized this diligent attitude a lot. In terms of this perseverance, the Prophet set an example for us. Every task of the Prophet, starting from herding or herding goats and trading so that he carried out the Prophet's message, and became head of state, he always

did it with perseverance. As in (QS. Al-Muzzammil (73): 8) explains that worship also requires perseverance.

Istiqamah is the Islamic term for perseverance. Doing something consistently, even if it is small, has greater value in the eyes of Allah SWT, compared to doing something big only once. Apart from that, the actions of the Prophet SAW show Istiqamah. To prepare ourselves for life in the afterlife, we also need to try hard to stay alive in this world. Therefore, worldly affairs and the afterlife must be balanced.

The lesson of perseverance is that someone who is diligent in doing anything will be successful in every step that will be taken. Every thing that is desired and said in the heart of a diligent person, the actions will flow gradually until the desires come true. However, on the other hand, if someone does not remain consistent in the job they choose, it will be difficult for them to get the results they expect.

Independent

Independent value means the attitude of someone who completes their tasks without relying on other people to complete their tasks and do them with their own abilities. behavior and attitudes that do not depend on other people to complete various tasks and existing problems. An independent attitude is formed so that you are ready to face the next level of education that will come. However, this does not mean it is forbidden to cooperate, but rather that it should not throw self-responsibility at others (Afrizal, 2018).

Therefore, the expected benefit is to increase motivation to carry out independent tasks that are already his responsibility. Because a disciplined and independent character is essential to form at an early age, children need habituation and character formation to help them understand how they will act as the people they should be.

Tenacious

A tenacious attitude is a person who does not give up easily because of his willingness to achieve their goals and objectives. A tenacious person is a person who persists in experiencing difficulties as a result of actions taken to achieve his goals. Tenacity will teach you many things in the process of achieving success. A tenacious person will continue to try after failing many times. In the face of any difficult problem, a tenacious person never gives up. Tenacity will teach you a lot in the process of success. A tenacious person will continue to try after failing many times (Marzuki, 2009).

The wisdom in tenacious human tenacity will be "resilient" to disturbances, threats and other false news. People dare to face threats, harassment and slander. With greater threats, his enthusiasm to face these threats increased. Tenacity in work is very important for the success of workers or employees. No matter how difficult the job is, if you do it very diligently and tenaciously, it can be broken down and completed in a good way, even if it takes a long time.

Effort

Effort is one of the values in Akhlaqul Karimah which is the opposite of corruption. Etymologically, endeavor comes from the Arabic *ikhtaar* - *yakhtiyaru* - *ikhtiyaru* which means to choose, while as terminology endeavor means efforts that are intended and carried out seriously by someone to achieve what they want and aspire to (Nurhidayah, 2023). In other terms, endeavor is anything related to a person's efforts or efforts to be serious in order to show existence before Allah SWT, and also place themselves in society (Nurrohman, 2021). Effort is often referred to as another word for hard work. With effort, a person will try to do everything he has to achieve something and be protected from feeling like giving up and giving up.

Effort will not only get things related to this world, but also what will be in the afterlife. As in QS. Ar-Ra'du verse 11 in it explains that Allah SWT, will change the condition or fate of Allah's servants if humanity wants to work hard to change its own situation. If someone has serious intentions, then that person will get a result of the efforts they have made to achieve what they want.

With the effort material contained in the Al Islam Kemuhammadiyah lesson, it is hoped that it can foster the character of students who are hard workers both in achieving what they want and other things in life in the future and avoid corrupt behavior. An attitude of endeavor that can be accustomed to in our daily lives is a spirit where in doing anything we do not give up, working hard does not depend on other people for their fate, studying diligently and trying to gain new insights, etc (Nurhidayah, 2023).

Tawakal

Etymologically, tawakal means entrusting, handing over, representing (Nurrohman, 2021). The definition of trust according to the KBBI is handing over all decisions to Allah SWT, with a heart full of suffering, trials, or when you have finished trying or trying and then surrender to Allah SWT. It is not enough for a person to just worship and pray to God Almighty if his desires are to be achieved. The trust in question is that it must be done with hard work first, then surrender to the results to Allah SWT. Therefore, trust with effort cannot be separated or separated because they are always related (Afifah, 2020). To get everything you want and hope for, you have to try or make an effort, then after trying optimally surrender the results to Allah SWT, or trust. Tawakal must be done with real actions. This means working hard for those who want to succeed, pass exams, and so on.

Trusting is also related to patience. Patience must be accompanied by trust in Allah. If we put our trust in Allah, we need to patiently wait for His decision. We can learn about the attitude of patience and trust from what has been shown by the Prophets and Apostles of Allah in fighting for His teachings. For example, the Prophet Job was tested by Allah with various difficulties and he was able to get through all of this because of his patient attitude. The Prophet SAW also told us how to be patient and put our trust in when facing problems.

Tawakal is a good trait and attitude that will bring many benefits. Wisdom of trust for a Muslim in (Marzuki, 2009) is as follows.

1. Gain peace of mind and self-rest.

A person who carries out trust will diligently strive to achieve his goals, and if he fails, he will not lose his enthusiasm. Failure is considered a trial or rebuke from Allah SWT, which needs to be taken with awareness. And on the contrary, when he achieved success, he thanked Allah, remained humble, and acknowledged that his success was the result of permission from the Almighty. Therefore, in facing all situations, he remains calm; grateful when successful, and patient when experiencing failure. On the other hand, for those who don't trust, failure can cause stress and despair, while success can make them arrogant and forget the true source of success.

2. Gain confidence in yourself to face the future.

Someone who carries out trust will go through the future, not feeling anxious or worried about all possibilities. His approach to the future is carried out with calm, where the main thing for him is to try seriously, while he leaves the results to Allah. On the other hand, for those who do not trust, their hearts are always filled with anxiety and fear when facing the future.

Tawadhu (Humble)

Tawadhu etymologically comes from the word wadh'a which means to place, drop or humble. so tawadhu means to humble oneself (Nurrohman, 2021). In another sense, tawadhu means humble and not arrogant (Nurhidayah, 2023). The attitude of tawadhu is the opposite of arrogance (Marzuki, 2009). Tawadhu' considers himself nothing more than other people, while arrogant views himself more than other people.

The attitude of tawadhu' is a noble attitude that comes from the awareness that Allah SWT has power over all His servants. People who make tawadhu' realize that what they have and get is a blessing and gift from Allah SWT. The attitude of tawadhu' helps to gain peace of mind to protect oneself from envy and envy, which harm oneself and displease others (Muhrin, 2020).

By carrying out an attitude of tawadhu, a servant will gain wisdom. The lesson for people who act tawadhu' is to obtain love or mercy from Allah SWT., (Marzuki, 2009). If someone can make friends with anyone regardless of the social background and status of other people, then someone who always acts humble will receive respect from other people in their environment.

Sincerely

Sincerity linguistically means things that are pure and not mixed with anything else (Nurrohman, 2021). Meanwhile, according to the KBBI, sincerity is defined as sincere heart. Sincerity is important to continue to develop, especially in dealing with everything we don't want. Terminologically, sincerity is carrying out an action that is only intended to hope for blessing from Allah SWT (Marzuki, 2009).

Acting sincerely has great wisdom for a person. Several lessons that can be obtained by people who are sincere or sincere in heart (Marzuki, 2009) is:

1. He will not feel arrogant when successful or disappointed when he fails. Every result he gets will be received gracefully. He accepts all decisions sincerely because he makes all his efforts only to gain Allah's approval.
2. Sincere people will not change their attitude when they receive praise for their success or are criticized for failure. His sincerity kept him simple. His enthusiasm for action remains high, because all he seeks is Allah's pleasure.
3. Sincerity prevents riya' disease which can remove the value of all the deeds that have been done. makes a person avoid very dangerous riya' disease, because riya' can remove the value of all his deeds. Avoiding riya' is important because riya' is a sign of hypocrisy (QS. al-Nisa' (4): 142).

Fair

Fairness is rooted in words *adl* which has the same meaning, commensurate, even, justice and so on (Marzuki, 2009). Meanwhile, in the KBBI, fairness is defined as something that is appropriate, that does not side with anyone, and always sides with the truth. Therefore, justice requires equality and truth.

Fairness is a good attitude that brings a lot of wisdom to humans. Several lessons can be gained from a fair attitude in (Marzuki, 2009) is:

1. A just person always adheres to the truth, unaffected by friendship, malice, or family ties in making decisions.
2. People who have a fair nature receive protection from Allah SWT, because Allah SWT likes people who act fairly towards each other.

3. People who have a fair attitude will find a sense of calm in their lives because they do not cause hostility towards others. Those who are treated fairly will not threaten him, so they do not feel anxious or afraid.
4. Ultimately social welfare comes from justice. A country that observes the principle of justice in all aspects of its life can ensure that its people feel prosperous.

Istiqomah

The word Istiqomah etymologically means to be straight or perpendicular (Marzuki, 2009). Meanwhile, terminologically, Istiqomah is carrying out Islamic teachings with a firm and consistent attitude, even though it is faced with various challenges and trials, which is very important. A person who is Istiqomah can be compared to a rock that is sturdy in the middle of the ocean, unshaken by strong waves. Someone who is firm in living the teachings of Islam will find an easy path to heaven, because the path they face is right and does not deviate. Every Muslim should always ask Allah SWT to always be guided by the right guidance and path.

Allah commands humans to always make istiqomah and ask Him for forgiveness and warns them that when they associate with other than Allah, they will suffer the harm contained in Q. S. Al-Fussilat verse 6. Istiqomah is a good attitude that provides great benefits for every Muslim who recognizes Allah as their Lord. The benefits for people who are firm in istiqomah are also found in the Al-Qur'an surah Al-Fussilat verse 6. People who are firm in istiqomah will not feel afraid of the future and will not be sad or disappointed with the past (Marzuki, 2009). They will also be protected and guarded by Allah SWT, in this world and in the afterlife. This care from Allah is an extraordinary blessing for a servant. In this world, they will not deviate or go in the wrong direction because they always follow the straight direction, and in the afterlife, they will not experience pain or hardship like the others, because they receive protection and security from SWT.

This is the advantage for people who are consistent in their attitude. They never feel anxious and give up hope in living their lives. And conversely, people who are not steadfast will find it easier to give up hope and get lost in their thoughts. They do not have fixed beliefs. When they can no longer maintain and defend their beliefs, they can easily leave Islam and be tempted to follow the path of error.

Trust

The word "Trust" comes from the word amuna-ya'munu which means honest or trustworthy (Marzuki, 2009). Trust is something that can be trusted or about honesty. On the other hand, betrayal is the opposite of trust, which means untrustworthy. Someone who can be trusted is called amanah or amanah, while his opponent is a traitor (kha'in). Trust has forms, namely maintaining other people's entrustments and returning them to their original state, keeping secrets, not abusing the position they hold, carrying out obligations well, maintaining all the blessings that have been given by Allah.

Trust is one of the characteristics possessed by the prophets and apostles of Allah. Already since childhood, the Prophet Muhammad SAW. He was already famous around his community for his honesty, to the point that people gave him the title al-amin (very honest). As Muhammad's people, people should emulate the nature of this trust as provisions for living the life that exists in the world. Some of the benefits obtained by someone who is always trustworthy are that trustworthy people are very easy with anyone. No one doubts a trustworthy person, so other people really need it, someone who can be trusted will find it easier to get sustenance. By recognizing someone as a

trustworthy person, many believe in giving them tasks. People will not hesitate to ask for help in assigning work to a trustworthy person, then from there they will get rewards from other people for this trust.

Keeping Promises

A promise is trying to fulfill everything promised to others for the future (Marzuki, 2009). Keeping promises means carrying out everything that has been promised. On the other hand, breaking promises is the opposite. Keeping promises is a good attitude that shows a good personality and can be an added value in achieving success from the efforts made. Doing what is promised can also create a sense of empathy and respect from others. Rasulullah SAW in his life always kept and never broke promises. As the people of the Prophet, we should always emulate him in terms of how to keep his promises so that he can be trusted by people who have a relationship with us.

Keeping promises is a sign of a person's faith (Marzuki, 2009). This means that if someone cannot keep their promises, their faith is not complete. The Prophet even mentioned that people who cannot fulfill their promises fall into the category of hypocrites. Therefore, a person's goodness is not only seen from the implementation of worship, but also from how he carries out Islamic teachings in daily interactions, his good behavior, and his ability to fulfill promises without committing fraud or betrayal. Keeping promises is also the key to success in communicating. People who always fulfill promises make it easier to build relationships with other people. On the other hand, if someone ever breaks a promise, then other people's trust in him will be difficult to rebuild.

Behavior of the Prophet Muhammad SAW

The Prophet Muhammad SAW was a human figure who had an exemplary character, the Prophet Muhammad was born in Mecca and died in Medina. Since childhood, he was independent and had very noble morals. Because of his honesty, the Prophet Muhammad SAW received the title al-amin, which means honest. He was the last prophet and apostle to carry out the mission of his message to all the universe and humanity (Musyirifin, 2020).

In the Qur'an, Surah al-Anbiya verse 107, Allah SWT states that the Prophet Muhammad SAW was a mercy for the entire universe. He imitated noble qualities such as honesty, patience, sincerity and compassion. The Prophet Muhammad SAW also gave important teachings on how to maintain good relations with fellow humans and pay attention to the rights of other people.

In Islam, imitating the characteristics of the Prophet Muhammad SAW is one way to get closer to Allah SWT. By imitating his behavior, Muslims are expected to become better individuals and be very beneficial for the surrounding environment. Therefore, it is important for a Muslim to study and practice the knowledge gained from the teachings of the Prophet Muhammad SAW in everyday life.

Muhammadiyah Student Promise

In this Muhammadiyah student's promise, there are several efforts made by amar ma'ruf nahi munkar, namely reminding each other and giving inspirational sentences so that they can motivate people to carry out the five Ss, namely smiling, greeting, greeting, politeness and politeness. This explains how a Muhammadiyah student should be a student who has a person who brings goodness in interacting with others (Suparmun et al., 2021).

The contents of Muhammadiyah students and their meanings:
We Muhammadiyah Students promise:

1. Fight to uphold Islamic teachings: The meaning of fighting to uphold Islamic teachings is how Muhammadiyah students should always be able to behave with the teachings of the Islamic religion by having guidelines that are in accordance with the Koran and Sunnah.
2. Respect and obedience to parents and teachers: The meaning of respect and obedience towards parents and teachers in Islamic religious teachings, for example the act of fighting or refuting two parents is an act that results in major sins, in the teachings of aqidah and morals the attitude towards parents and teachers should be good which should have been ingrained in Muhammadiyah students. So as a Muhammadiyah student you must be able to maintain polite and polite ethics towards parents, teachers and older people.
3. Be serious in seeking knowledge: As students we must be serious about studying, always practice and always study hard, because in Islam studying is a commendable act.
4. Work hard, be independent and achieve: As a Muhammadiyah student, you are not required to be lazy in studying, when studying you have to work hard, study independently in order to achieve achievements and achieve goals.
5. Willing to sacrifice and help others: If a Muhammadiyah student is given the opportunity then help fellow humans and be willing to sacrifice in the way of goodness that Allah has blessed, and become a person who is useful for all.
6. Ready to become a Muhammadiyah and national cadre: As a Muhammadiyah student, it is hoped that he can become a good leader in the family and in the surrounding community, in order to regenerate Muhammadiyah leadership so that he can continue to spread the teachings of monotheism.

Hizbul Wathan

One activity that can develop students' talents, potential, interests and independent attitudes is by participating in extracurricular activities. Hizbul Wathan is an extracurricular that can shape student character (Wulandari & Hidayah, 2020).. In accordance with what was said by the Hizbul Wathan House of Assembly that Hizbul Wathan was founded to make the future more characteristic.

Hizbul Wathan's activities contain anti-corruption character values, namely the values of caring, courage and hard work. Not only learning about nature, students can develop a caring attitude because they are always trained in natural tadabur activities (Kuswanto & Syahrudin, 2021). Students are also trained to always work together with their group friends and help if someone needs help. Apart from that, students are taught to always be brave and work hard in facing things because they are always faced with different situations such as slippery due to rain, exploring the forest, walking along rivers and so on.

General Sudirman's Attitude

General Soedirman was one of the figures or heroes who fought during the Indonesian independence era. General Sudirman lives in a limited and simple family. However, under these conditions General Sudirman has grown into a reliable person (Nireki et al., 2020). In his life, anti-corruption values are reflected, such as responsibility, discipline and hard work. His service was proven by his discipline and responsibility to always defend the independence of the Republic of Indonesia from the colonialists (Suspurwanto, 2020). Not only was he a good leader, but he also never gave up in his life and always worked hard in finding the right strategy to fight the invaders. General

Sudirman is also a humble person who he shows by participating in every community activity even though he has rank.

K.H. A.R. Fachruddin Attitude

KH. AR. Fachruddin is one of the Muhammadiyah figures who was once Chairman of the Central Leadership. AR. Fachruddin has written many reformer thoughts at Muhammadiyah in various fields (Khalik, 2023). AR. Fachruddin is not only an example for Muhammadiyah circles but also outside Muhammadiyah. In his life, AR. Fachruddin was a very simple and zahid person (Avesiana, 2023). Not only that, the most prominent characteristic and the basic principle of AR Fachruddin is honesty. Honesty is an important aspect of his life. Apart from being an honest and simple person, AR. Fachruddin is also a religious, tolerant, disciplined, hard working, creative and independent person (Zailani, 2021). Therefore, anti-corruption values are also taught to students through exemplary attitudes from AR. The Fachruddin.

K.H. Mas Mansur Attitude

KH. Mas Mansur was one of many ulama who had great services for the Indonesian nation both during the national movement and during the struggle for Indonesian independence. Apart from being instrumental in developing Islamic religious knowledge, Mas Mansur is also famous as a scholar who is full of charisma. There are many things we can emulate in the life of this scholar.

KH. Mas Mansur is someone who adheres to the principles of simple life. This can be seen from the way he dresses, who always dresses traditionally and does not follow current trends or times, even though his other friends wear formal suits (Alpian, 2010). KH. Mas Mansur always wears sarong bottoms, a closed top and a black cap on his head. Simplicity is also reflected in his attitude when speaking, who is always careful and gentle. Mas Mansur never responded or argued by forcing his will on other people. Not only that, he is also an expert in da'wah, smart in explaining things and likes to stay in touch with both his own family and other people such as friends or even people who do not have the same beliefs as him. Students can emulate KH's attitude of simplicity and humility. Mas Mansur is in order to instill anti-corruption character values.

SIMPULAN

From the results and discussion of the research that has been presented, it can be concluded that anti-corruption values are Islamic values themselves. The value of anti-corruption has been inserted in every study of Al Islam and Kemuhammadiyah. Anti-corruption education is well inserted in Al Islam Kemuhammadiyah learning starting from first grade to sixth grade of elementary school which studies Al Islam, namely the material for living honestly, responsibly, living cleanly and disciplinedly, respecting time, hard work, diligently, independently, tenaciously, endeavor, trustworthy, humble, sincere, tawadhu, just, istiqomah, trustworthy, keeping promises and muhammadiyah, namely with the material promised by Muhammadiyah students, Hizbul Wathan, emulating General Soedirman's attitude, emulating KH's attitude. AR. Fachruddin, imitated KH's attitude. Mas Mansur. For further study, more detailed research is needed regarding the integration of anti-corruption values with Islamic values.

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