

## Philosophical Foundations for Developing an Anti-Corruption Based Islamic Religious Education Curriculum

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**Abstract:** This research is motivated by the widespread practice of corruption, collusion, and nepotism, especially in the education sector. The purpose of this article is to describe the overall philosophical aspects underlying the development of the Islamic Religious Education curriculum which focuses on preventing corruption based on KMA 183 and 184 of 2019. This research is qualitative with a literature review approach. Data sources come from documentation in the form of books and scientific articles that review the philosophical aspects of anti-corruption-based PAI curriculum development. Data is collected through documentation techniques, which involve selecting relevant data for the research topic. Next, an investigation was carried out using various sources such as books, journals, articles, papers, and other reference materials relevant to this research. Anti-corruption education values should not only be seen as a hidden curriculum but must have reached the stage of integration with the material in PAI subjects, up to the stage of preparing specific material related to the implementation of anti-corruption education values that are in line with the mandate of the revelation. If the anti-corruption-based PAI curriculum is only seen as a hidden curriculum, concerns about its implementation will become blurred and unfocused.

**Keywords:** Philosophical Foundations, PAI Curriculum Development, Anti-corruption

**Abstrak:** Penelitian ini dilatarbelakangi oleh maraknya praktik korupsi, kolusi, dan nepotisme terutama di sektor pendidikan. Tujuan dari tulisan ini adalah untuk menggambarkan aspek filosofis secara menyeluruh yang mendasari pengembangan kurikulum Pendidikan Agama Islam yang berfokus pada pencegahan korupsi berdasarkan KMA 183 dan 184 tahun 2019. Penelitian ini berjenis kualitatif dengan pendekatan kajian literatur. Sumber data berasal dari dokumentasi dalam bentuk buku dan artikel ilmiah yang mengulas aspek filosofis pengembangan kurikulum PAI berbasis anti-korupsi. Data dikumpulkan melalui teknik dokumentasi, yang melibatkan pemilihan data yang relevan dengan topik penelitian. Selanjutnya dilakukan investigasi menggunakan beragam sumber seperti buku, jurnal, artikel, makalah, dan bahan referensi lain yang relevan dengan penelitian ini. Sudah semestinya nilai-nilai pendidikan anti-korupsi tidak hanya dipandang sebagai hidden curriculum tetapi harus sudah kepada tahap integrasi dengan materi dalam mata pelajaran PAI, sampai kepada tahap penyusunan materi yang spesifik berkaitan

*dengan implementasi nilai-nilai pendidikan anti-korupsi yang selaras dengan amanat wahyu. Jika kurikulum PAI berbasis anti-korupsi hanya dipandang sebagai hidden curriculum, khawatir dalam pengimplementasiannya menjadi kabur dan tidak fokus.*

**Kata Kunci:** Landasan Filosofis, Pengembangan Kurikulum PAI, Anti-korupsi

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## INTRODUCTION

A system has a specific goal that has been planned even though the process of achieving that goal is much more complicated than imagined. To achieve these goals, strong cooperation and unwavering determination are essential. There is no doubt that the field of education has goals that are carefully designed, designed well in advance, to be realized precisely and wisely, especially Islamic education which has a central position in the spirit of national education (Ari, 2022). A curriculum is defined as a concept that contains educational objectives, guidelines, and many subjects (Iqbal et al., 2023; Shofia Hattarina et al., 2022; Zainudin, 2022). In the traditional view, the curriculum is seen as a concept that contains lesson plans in school, but in the modern view the curriculum is seen as a real plan that occurs in the educational process (Khoiriyah, Roziqin, & Ulfa, 2020)

The curriculum development process involves steps in preparing a new curriculum based on evaluations that can be carried out within a certain period. As a result, curriculum development includes changes and transitions from one curriculum to another, which takes quite a long time. It also brings academics into practical application. Curriculum preparation is the final stage in the curriculum development process (Cholilah, Tatuwo, Komariah, & Rosdiana, 2023; Hidayat, Wahidah, & Mulyadi, 2022). The basic view of the curriculum is a solid basis for designing and developing the curriculum and allows the evolution of the curriculum following the required fundamental principles of education. This concept is a strong foundation for the curriculum, both in the context of general education and Islamic religious education.

Currently, many individuals no longer seem to pay attention to acts of corruption, collusion, and nepotism, especially in the education sector. This is a big challenge for the world of education, especially in designing a curriculum that can overcome these problems. In particular, the Islamic religious education curriculum plays a central role in dealing with and eroding negative things in the educational environment, where education acts as a tool to form ideal individuals (Khotibul, 2021; Lubis, 2022). The scientific work that is the reference for this research is the work of Muh Rezky Ramadhan Syamuddin and Tasman Hamami entitled "Philosophical Principles in the Development of the Islamic Religious Education Curriculum". This research was based on very basic problems in the Islamic Religious Education curriculum philosophically based on philosophical schools such as perennialism, essentialism, existentialism, progressivism, and reconstructionism. The focus of this research is to understand the philosophical principles in developing the Islamic Religious Education curriculum. In scientific work, it is still very general. Therefore, it is very important to carry out research again regarding the development of an anti-corruption-based PAI curriculum that is philosophically based.

Apart from that, the reference for this research is KMA 184 of 2019 concerning the development of anti-corruption-based curriculum implementation in madrasas. Even though KMA 184 of 2019 includes an anti-corruption-based curriculum, improvements and development are still needed. Each implementation requires adaptation based on location and adapted to the diverse experiences of educators (Alwi & Indriyani, 2023; Amanda, 2023; Hasibuan et al., 2022). The purpose of this article is to thoroughly describe the philosophical aspects underlying the development of the Islamic Religious Education curriculum which focuses on preventing corruption based on KMA 183 and 184 of 2019. The principles of the educational curriculum will be an important basis in designing the educational curriculum (Cholilah et al., 2023)

This research is important because it is related to a solution for preventing corrupt practices, especially in the world of education, through the development of an Islamic religious education curriculum, which is a very important step, especially when it focuses on educational aspects and the implementation of anti-corruption values. This is in line with the national goal of developing society and building civilization, as well as helping students grow into individuals who have complete faith and devotion to God Almighty.

## **RESEARCH METHODS**

The author uses a qualitative research method with a literature review approach, which refers to scientific literature as the research subject. The data source comes from documentation in the form of books and scientific journals that review philosophical aspects in the development of an anti-corruption-based Islamic Religious Education curriculum. In this research, data was collected through documentation techniques, which involved selecting data that was relevant to the research title as part of the information collection process. The next step is an investigation using various sources, such as books, journals, articles, papers, and other reference materials relevant to this research. This search process is documented through scientific literature. The development of the Islamic religious education curriculum is carried out using literature as a literature review to identify theories and data that are relevant to the implementation of curriculum development principles, and the data is analyzed using objective and meaningful methods. In addition, the author manages data through descriptive analysis and presents it systematically and objectively.

## **RESEARCH RESULTS AND DISCUSSION**

### **Research result**

KMA 183 and 184 of 2019 are regulations issued by the Ministry of Religion (Kemenag) in Indonesia regarding curriculum and implementation guidelines for madrasas which focus on the Islamic Religious Education Curriculum (PAI)

and Arabic for madrasas in Indonesia. This regulation contains the basic curriculum framework for PAI and Arabic subjects in madrasas. Since its publication, KMA 183 has become a guideline for developing PAI and Arabic curricula in madrasas throughout Indonesia (Reksiana & Adlia, 2022). This regulation regulates various aspects of curriculum development, including competencies, teaching materials, and evaluation.

The Islamic education curriculum managed by the state as part of the national education system is a concrete manifestation of the state's commitment to implementing Islamic values and principles in all dimensions of life (Akrim et al., 2022). KMA No. 184 of 2019 is a guideline for curriculum implementation in madrasas. This regulation guides how to implement the PAI and Arabic language curriculum regulated in KMA 183. KMA 184 focuses on practical steps that must be taken by madrasas to present a curriculum that is by KMA 183. KMA 183 and 184 of 2019 are important guidelines in curriculum development and implementation of Islamic religious education in madrasas in Indonesia. This regulation helps align curriculum and implementation guidelines across madrasas to provide quality religious education (Jarwandi & Putra, 2023).

The state, as the true protector and manifestation of Islamic principles, must be an example in the interpretation of Islamic education. It is proven that when the state is involved in the development and implementation of educational policies, this will produce the most positive effects as the curriculum created by the government and in line with the principles of Islamic education will have a variety of roles (Akrim et al., 2022).

## **Discussion**

### **Philosophical Foundations for Developing an Anti-Corruption Based PAI Curriculum**

In curriculum development, philosophical principles aim to combine philosophy and national educational views as a basis for formulating the goals of educational institutions. This then becomes the basis for formulating curriculum objectives in educational institutions. Meanwhile, educational philosophy itself contains the values and aspirations of society, which are the foundation for designing educational goals. The importance of educational philosophy as a foundation in curriculum development is reflected in the need to apply its values in daily actions. In developing the curriculum, two factors are the focus that should be considered, namely the needs of students and the needs of society (Hamami, 2023).

Foundations are often understood as basics, and in their use, the terms coaching and development are often mixed and unclear. Coaching refers to efforts to maintain, perfect, and improve what is considered good based on certain criteria to achieve the desired goals. Meanwhile, development describes

activities that produce new tools, systems, or methods through the steps of preparation, implementation, and refinement, which are based on assessments carried out during the development process (Fajri, 2019).

The basis for developing the Islamic religious education curriculum comes from the essence of Islamic education (Anastasya, Syafrudin, & Arifmiboy, 2023; Tarigan & Harahap, 2022). Different from other educational goals, Islamic education is based on a pragmatic worldview (Sutikno, 2023) which emphasizes the use of human life in the world. Determining standard Islamic education goals is greatly influenced by human culture and civilization. The aim is to form Muslims who are obedient, devout, knowledgeable, able to serve the Creator with a unified attitude and personality, and are willing to submit to Him in all aspects of life in His search. To create a just person, it is stated in Q.S. Al-Baqarah [2]: 188 to stay away from various practices that can lead to evil, one of which is the practice of corruption. It is very important to integrate this into the educational curriculum.

The essence of Islamic philosophy, such as aspects of ontology, epistemology, and axiology of Islamic education, is very important. This is related to the basics of Islamic education from a philosophical perspective. In practice, when these three aspects are attached to a person, he will understand that humans and nature are only God's creation and also have confidence that knowledge will come through God's revelation captured through human senses. The integration of philosophy into the curriculum development process is often implemented gently to achieve broader agreement and follow various interests in education that are in line with the mandate of Islamic education. Philosophically, PAI curriculum development always prioritizes three main aspects, namely academic subjects, social reconstruction, and humanism (Emilda, 2023). Educational experts and thinkers continually design and develop educational curricula that are tailored to their needs. Because the aim of the curriculum itself is to provide a good educational experience and prepare and accommodate students' ideas through the educational process (Dahliah, 2022; Toriyono, Sibilana, & Setyawan, 2022).

### **Subject-Academic**

In planning and compiling a curriculum that is tailored to the needs of students and society, of course, there are stages such as identifying the learning materials to be studied so that students are ready to carry out the educational process. This is intended so that students can develop their ideas and grow their potential which is supported by learning materials (A. T. Hasibuan & Prastowo, 2019).

The academic subject approach is a set of learning resource study materials arranged in a structured manner in a particular subject in the educational context that students wish to study. In the sense that the concept of

learning has been built into the PAI curriculum which is organized according to scientific disciplines.

### **Social Reconstruction**

A curriculum that prioritizes the social reconstruction model should include the concept of cooperative learning. Because this model is needed in the future (Sari, 2023). This is important because cooperation between individuals or groups is very necessary for the progress of an institution. Philosophically, the social reconstruction approach in compiling and developing the curriculum is rooted in the problems faced by society in realizing a better person. It is very important to implement anti-corruption values in education and integrate them into the education curriculum because the problem that currently needs serious treatment in the world of education is behavioral problems that have implications for corrupt practices, be it corruption of time, materials, and others. What attracts serious attention is that corruption begins with the failure of education (Prasetyo, Muharam, & Sembada, 2021; Saepullah, Maulana, & Hawary, 2022).

The social reconstruction approach focuses curriculum development on social issues whose level of urgency is very important to be resolved immediately. For example, recently there has been an increase in the behavior of students who have committed very disgraceful actions toward teachers such as bullying, insulting, hitting, and even injuring the teacher. This is what underlies the need to develop an anti-corruption-based curriculum, namely strengthening positive values in student behavior as early as possible to avoid unscrupulous practices (Widiartana, 2020). The social reconstruction approach in developing an anti-corruption-based PAI curriculum has significant urgency in responding to the complexity of the challenges of corruption in society. The social reconstruction approach views corruption as the result of social and structural inequality. By understanding corruption as the impact of inequality, unfairness, and inequality, an anti-corruption-based PAI curriculum can be designed to address the root social problems that cause corruption. In the world of education, this approach encourages students to have a critical awareness of the social structures that support corruption (Widyastuti, 2021). The PAI curriculum that applies this approach can help students understand how certain social structures can influence the occurrence of corrupt practices and stimulate them to act proactively in changing these structures. The urgency of the social reconstruction approach also lies in its ability to encourage social involvement (Junaeni, 2023). Students are invited to participate actively in efforts to restructure social norms and values that support the prevention of corruption. This involves learning that does not just focus on theory but also provides opportunities to make real contributions to building a just society. In the context of the PAI curriculum, the

social reconstruction approach can integrate Islamic religious principles that encourage justice, honesty, and social welfare (Arfan, 2022; Noviani, Dwi, 2023). By designing learning that understands and absorbs Islamic values, students can see the role of religion as the main driver of positive social change.

### **Humanistic**

The humanistic concept offers humans the opportunity to become more human with human characteristics. The humanistic foundation is the development of autonomous self-actualization of each human being, better known as humanizing humans (Suprihatin, 2017). The development of the PAI curriculum is viewed from a humanistic aspect, aiming to develop students' personalities following the mandate of revelation, namely perfecting morals. So that in the learning process, they are encouraged to express themselves so that they can develop their potential as students until they ultimately find their identity as the identity that differentiates them from others. The humanistic concept in developing an anti-corruption-based PAI curriculum has a very important role in forming the character of students holistically (Fadilah et al., 2021; Handayani, Ilham Putri, 2020; Kiswanti, Hery, 2022). The humanistic concept places students as active subjects in the learning process. With this approach, the anti-corruption-based PAI curriculum can help develop quality personalities, with a focus on moral, ethical, and honest aspects. Students are given space to develop intrinsically positive values. In the context of the anti-corruption-based PAI curriculum, students are empowered to become agents of change who are committed to integrity and rejection of corrupt practices. Besides that, humanistic concepts in the PAI curriculum help instill humanist values such as compassion, justice, and empathy (Gunawan, 2022). Students are invited to understand these values in the context of the Islamic religion and how these values can be the basis for preventing corruption. In this case, teachers are required to stimulate students to provide reactions to the problems posed that are adapted to the learning experience, whether through spiritual activities or other practices (Azis et al., 2023).

### **Development of an Anti-Corruption based PAI Curriculum based on KMA 183 and 184 of 2019**

In practice, the implementation of an anti-corruption-based PAI curriculum is indeed seen as a hidden *curriculum*, so this does not have to be stated in the teacher administration (RPP), only teachers are obliged to carry out controls and habits that enable the formation of an anti-corruption culture. However, there needs to be support from a material perspective. Because teachers often find it difficult to provide learning experiences that are linked to anti-corruption values in real life. Apart from that, in its implementation, it does not have to be included



in the teacher administration (RPP), and the values of anti-corruption education are only seen in the hidden *curriculum*, teachers will forget that several messages in KMA 183, and 184 should be applied in the learning process. So based on this, it needs to be supported with learning materials related to the values of anti-corruption education, especially PAI (Nestariana, 2023). Apart from that, it is often found that teachers delivering material are very textual so the values of anti-corruption education are not conveyed well.

Creating a new curriculum is a process of developing an Islamic education curriculum which involves stages of curriculum preparation based on evaluations carried out periodically (Hidayat et al., 2022). PAI curriculum development should not only be limited to methods, and administration and just be seen as a hidden *curriculum*, but must have reached the presentation of specific teaching materials in conveying the values of anti-corruption education which are inserted in certain chapters in the subjects taught, especially in PAI subjects. In that sense, anti-corruption educational values must be integrated with PAI material or even be more specific (Mualif, 2022). The integration of the PAI curriculum allows harmonization between various components of learning material so that concepts and values in the Islamic religion can be taught in synergy. Students can see the connection between various themes and learning materials, helping them understand Islamic teachings thoroughly and contextually. Teachers can design learning that flows naturally from one topic to another, creating continuity that makes it easier for students to understand a series of concepts and values in the Islamic religion. Thus, a well-integrated PAI curriculum is expected to provide a more meaningful and relevant learning experience for students, as well as help them internalize the teachings of the Islamic religion as a comprehensive whole (Nafa, Sutomo, & Mashudi, 2022; Sinulingga et al., 2023; Verona, 2023).

## CONCLUSIONS AND IMPLICATIONS

### **The knot**

The development of an anti-corruption-based PAI curriculum must pay attention to various aspects to adapt to the needs of students and what is needed by society, such as in terms of academic subjects, and social and humanistic reconstruction. The values of anti-corruption education should not only be seen in the *ashidden curriculum* but it must have reached the stage of integration with the material in Islamic Religious Education subjects and even reached the stage of preparing specific material related to the implementation of anti-corruption educational values that are in line with the mandate of revelation. If the PAI curriculum based on anti-corruption is only seen as a hidden *curriculum*, worried that the implementation would be blurry and unfocused.

## Implications

In terms of curriculum development, cooperation and contributions from various parties are needed, including thinkers and education observers. After development, the success of the curriculum is largely determined by the role of all related parties in the educational environment such as the principal, teachers, parents, school climate, facilities, and infrastructure, and all related parties. Therefore, a mature strategy is needed in developing an anti-corruption-based PAI curriculum to autonomously actualize students' self-actualization.

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