

Internalization Of Islamic Values In Shaping Consciousness Pai Anticorruption Through Curriculum Development In Secondary Schools

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Abstract: - The purpose of writing this article is to anticipate the swift currents of corruption, and establish anti-corruption awareness by developing curriculum based on Islamic Education internalization of Islamic values early on. This study used a qualitative approach, which has properties that are natural naturalistic inquiry in which the researcher does not attempt to manipulate the research setting, the object under study is really an event, community interactions that occur naturally. The study results showed that the internalization of Islamic values could be an alternative solution anticipatory in shaping anti-corruption awareness in school students through the development of curriculum materials PAI.

Key words: - internalization, awareness, corruption, religious education, Islam, curriculum, materials development PAI

1 INTRODUCTION

Education is a process of learning and continuous individual adjustment to the cultural values and ideals of the community. Connection with the development of the nation, the role of religious education in this internalization of Islamic values is essential to democratic life of the nation. Islamic values referred to in this study is that having values of Islam. Internalization of Islamic values is one way to form mental students to have personal moral, noble character, and have good morals since his teens. So that may ultimately bear the graceful students morally and intellectually. Corruption in Indonesia seems to have become a very chronic problem. Like a disease, corruption has spread all over the country with a number from year to year tend to increase as well as an increasingly diverse modes. Neither corruption of money and corruption of time, both the media and that is not exposed to the surface. Whether committed individuals and groups conducted. Miraculously corruption is sweeping most of the people of Indonesia. The results of research conducted by various institutions, show that the level of corruption in a country with a majority Muslim population is among the highest in the world. Even the Singapore newspaper, The Straits Times, I once dubbed Indonesia as The Envelope Country, because everything can be bought, whether it licenses, tenders, journalists, judges, prosecutors, police officers, tax officers or others. In short affairs can all be smoothly when there is a "envelope" (Ismail Yusanto, 2011:69).

Corruption is of course very hurt state finances. Kwik Kian Gie, a former Chairman of the National Development Planning Agency, calling more than Rp 300 trillion of funds from tax evasion, leaking state budget, as well as evasion of natural resource products, evaporate into the pockets of the corrupt (Ismail Yusanto, 2011:69). Corruption also increasingly adding gaps due to worsening distribution of wealth. When the now rich and poor gap is so open, the more corruption widen that gap because the money distributed unfairly. The quantity of Muslims in Indonesia are the majority, even known as "The Moslem Largest Country in the World". On the other hand, Indonesia is known as "The Most Corrupted Country" (enung Esmaya, 2004:17). The purpose of writing this article is to discuss the internalization of Islamic values in shaping anti-corruption awareness through the development of Islamic education curriculum in junior secondary school.

2 METHOD AND TECHNIQUE OF THE RESEARCH

2.1 Method of the Research

This study used a qualitative approach, which has properties that are natural naturalistic inquiry in which the researcher does not attempt to manipulate the research setting, the object under study is really an event, community interactions that occur naturally. (Jamali Sahrodi, dkk, 2011:97). The authors also conducted an exploratory study, ie by collecting books or magazines related to the issues discussed as materials to find answers to research problems.

2.2 Technique of the Research

2.2.1. Interview Guide

Interview is a technique to find out some data, information and opinions through direct contact or make conversation with the settings (Arifin, 1998:54) that occurred between the writer and the subject (principals and teachers).

3. LITERATURE

Internalization, is an effort to appreciate and explore the value, that value is embedded in every human being. Because Islamic religious education oriented to value education so necessary to the internalization process. So internalization is toward the inner or spiritual growth of the students. Growth occurred when the students realized something "value" contained in the teaching of religion and then the values were used as a "system of self worth." So that leads all position

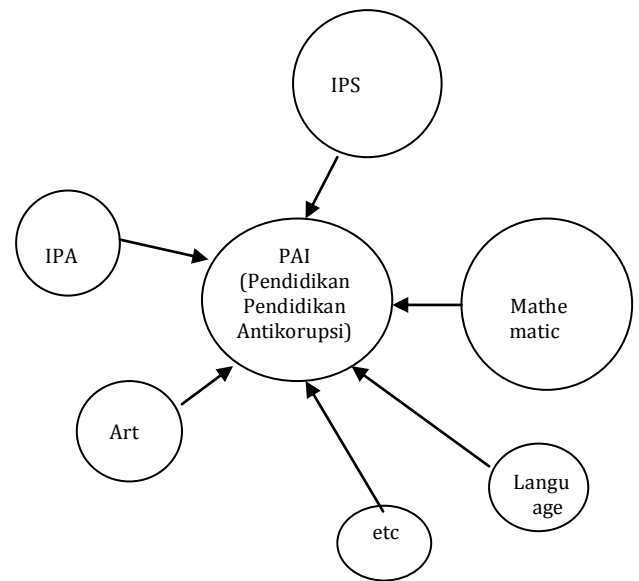
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statements, behavior, and moral deeds in this life. Value, is something useful for mankind to determine the action was good or bad. Therefore, the value of comprehensive, round and integrated. So the unanimity that contains normative and operative aspects. In terms of normative judgment about the value of a good and bad, right and wrong. While the terms of the operative, the value contains five categories of human behavior, ie compulsory or obligatory, sunna, permissible, makruh and haram. The term Islamic, derived from Islam who get konflik that being said i Islami, which means something that cling to the teachings of Islam. Therefore, the Islamic values is something that is according to the Qur'an and the hadith must be adhered to truth. Islamic values referred to in this study is that having values of Islam include: Islamic values in honesty, the Islamic values of justice, Islamic values in the mandate, Islamic values in fathonah, values in istiqomah Islamic, Islamic values in a sincere, Islamic values in patience. Which in turn can deliver education graceful beings are morally and intellectually. Islamic Education (PAI), is a conscious and planned effort in preparing students to know, understand, appreciate, to faith, pious and noble in the teachings of Islam from its main sources of the Qur'an and Hadith through mentoring, teaching, and exercise.

4. THE IMPORTANCE OF LEARNING MODELS PAI ABOUT ANTI CORRUPTION IN SCHOOLS

PAI curriculum and learning designed to deliver students to increase faith and devotion to God Almighty, and the formation of a noble character. Faith and devotion and nobility of character. Objectives will be achieved when students have the knowledge and understanding of the whole and true teachings of Islam. So internalized in appreciation and awareness to execute correctly. Thus, the curriculum and learning designed PAI students should be able to deliver knowledge and a thorough understanding and balance between mastery of the science of Islam by teaching implementation ability and the development of moral values karimah. So that one day, after plunging to the public does not behave abominably, including corruption. True education is the first factor to the intellectual life of the nation, also have high moral integrity. Therefore, the reciprocation of a nation is determined by the reciprocation of education. To stem the rapid flow of corruption in this country, one way is to develop curriculum materials based on the internalization of Islamic values early on. Learning model corruption in the public schools that can be applied by teachers include integrated model of learning. Integrated learning, which integrates materials into all subjects in school. Integrated learning is referred to in this discussion, namely: development of materials such as PAI; Islamic values in honesty, the Islamic values of justice, Islamic values in responsibilities and mandate, Islamic values in promoting hard work, values istiqomah the Islamic, Islamic values in a sincere, Islamic values in patience, which is integrated into subjects such as Science, Social Studies, Biology, Mathematics, English, and others. The model can be seen in the image below:

Integrated Curriculum



Systematic pattern of educational curriculum and integrated as well as integrated into every subject, students will be able to recognize it early matters relating to corruption, including sanctions that would be acceptable if the corruption. Since all components of education are responsible for the success of anti-corruption education. Above it can be seen that the PAI lessons in which there is material on anti-corruption education, as the core (nucleus) can get in on all the subjects. That way, it will create a generation who are aware and understand the dangers of corruption, forms of corruption and know the sanctions that would be acceptable if the corruption. Anti-corruption education is the responsibility of the education sector as a whole so that the idea of anti-corruption education should not only exist on the national curriculum under the Ministry of Education, but also the world of education under the Ministry of Religious Affairs. Efforts to include anti-corruption education in teaching materials already begun Sharif Hidayatullah State Islamic University and the Islamic State in Indonesia. It was submitted Azyumardi Azra in the opening of the Conference on Anti-Corruption Education Policy Development-UIN as Indonesia in Jakarta Religious Department (Saiful Amin Ghofur, 2011:1). According to Faisal Djabbar (2011:74), the idea of entering the material in the curriculum anticorruption people get a positive response. Daily poll results Around Indonesia on May 27, 2011, the 400 respondents, 87% expressed the need to include anti-corruption education in the curriculum. Public confidence is also relatively large, almost 200 respondents expressed confidence that effective anti-corruption education can stem corruption in Indonesia. Development of Islamic Religious Education curriculum materials, especially at the secondary level have an important role in developing the potential of their diversity, and awareness to not engage in corruption. If the linked between moral integrity and education, the rope connecting the two is the consciousness of morality. Moral consciousness can form a person's character in distinguishing the good and bad, right and wrong, as well as the rights and vanity.

5. DATA ANALYZING AND DISCUSSIONS

Corruption is an act that has long been known in the world and in Indonesia. In *Seputar Indonesia*, Syed Hussein Alatas (2006:7) examines corruption ever since World War II said; essence of corruption is through deception in a situation that betrayed the trust. He divides corruption into seven types, namely transaction corruption, blackmail, investif, perkerabatan, defensive, autogenic and support. Indonesia seeks to eradicate corruption since the 1950s by establishing various institutions eradication of corruption, the recent Corruption Eradication Commission (KPK) a "superbody" with special powers. A wide range of anti-corruption legislation has also been made, even with the maximum penalty, which is death. However, the condition of corruption in Indonesia is still severe. According to the research *Transparansi International (TI)*, in 2011, Indonesia is still a corrupt country, even though the index continues to show improvement with a score of three out of 182 countries surveyed. Indonesia is still in position 100, still side by side with the state Faso, Benin, Argentina, and Mexico (Natalia Subagjo, 2011:1). Corruption could be wider understanding. Actions like lying, cheating in school, mark-up (mark), giving gifts as a pelican and others. Thus, it is known that corruption is a set of activities that are distorted and can harm others. Corruption cases like this very often found in everyday life and tend to be entrenched. If you notice, almost all aspects of the life of the nation is involved in corruption. From educational institutions to religious institutions though. How the role of education? Education is a process of learning and adjustment of the individual in the continual improvement of cultural values and ideals of the community: a process by which a nation is preparing to run the regeneration of life and to meet life goals effectively and efficiently (Redja Mudyahardjo, 2002:3). Furthermore, Ki Hajar Dewantara (1977:14-15) states that "generally means education efforts to promote character (inner power), mind (intellect) and the children's physical, harmony with nature and society". Law on National Education System No. 20 of 2003, Article 3 states that "national education serves to develop skills and form the character and civilization of a dignified nation in the context of the intellectual life of the nation". In Islam, moral education is a must, so that the human being must be equipped with moral values for the sake of enhancing the quality of faith. Due to the nature of education in Islam is a form of human personality to be noble. So it becomes a driving force for him to do good in life and prevent him from doing evil. Thus, the link with the development of the nation, the role of religious education in this internalization of Islamic values is essential to democratic life of the nation. Islamic values referred to in this article is that having values of Islam include: Islamic values in honesty, the Islamic values of justice, Islamic values in responsibilities and mandate, the values of hard work in promoting Islamic , Islamic values in *istiqomah*, Islamic values in a sincere, Islamic values in patience. So that may ultimately bear the graceful students morally and intellectually. Internalization of Islamic values is one way to establish a personal mental bodies in order to have a moral, noble character, and have good morals. Which also means fostering mental and personality of the students in their teens. It is expected from this point students and youth will be protected from the things that can hinder mental development to perform negative actions. During this time, the educational theory, there are three domains in the taxonomy of educational objectives. First, the cognitive domain that emphasizes aspects to remember and reproduce the information has been

learned, is to combine creative ways and synthesize ideas and new materials. Second, the affective domain that emphasizes the emotional aspects, attitudes, appreciation, value or level of ability to accept or reject something. Third, the psychomotor domain emphasizes the goal to train skills such as writing, teaching techniques, trade and others. Of the three domains of education is ideally aligned, and complementary (Helmiati, 2007:3). But the fact is, the relationship between the change in attitude (affective) and the increase of science (cognitive) are statistically likely to stand alone. Because it's in education, when viewed from the three domains framework, there are things very problematic. Tend not happen alignment balance between the three aspects of the educational domain. According to an expert on Islamic education, Omar al-Mohammad al-Syaibani Thoumy (1979:200), the alignment must support: First, the individual goals related to individuals, learning (learning) and with their personalities. What relates to those individuals who desired a change in behavior, activity and achievement, and the desired growth in their personal, and the preparation required to them in worldly life and the hereafter. Second, the social goals that are related to the life of society as a whole, the behavior of the general public, with regard to this life. Third, professional goals relating to education and teaching as science, as art, as a profession, and as an activity in the community activities. Of the three elements of the educational attainment should ideally be integrated (integral) in order to reach desired educational goals. Thus it will be clear where it will be directed education. Case in Islamic education in Indonesia, such a condition was also aggravated a wrong perception of religious. So that Islamic education in the country to a standstill, and tend not to be able to deal with social change. It's because such perceptions are no longer taught religious contextual issues and do not touch people's lives. This tragedy happened, because again the orientation of education aimed at curing a very strong aspect of cognition. Therefore, we need to review to try to criticize current education format. There are three things that affect the problem. First, education is not limited to the mere schooling. By limiting education as schooling, education alienated from real life and the people thrown out of their responsibilities in education. Second, education is not only to develop students' academic intelligence. The purpose of education is not only a learned man but a cultured man (educated and civilized human being). Thus, the educational process can be formulated as the process of humanization *hominisasi* and one that took place in the family environment and the cultural community, now and in the future. Third, education is an attempt to empower people. Human power is a human that can think creatively, independent, productive and able to establish themselves and their communities. Education should thus be able to make himself as an instrument capable of change and transformation for the community empowerment through a variety of programs that reflect the social improvement initiatives. Educational activities related to the changes that are morally better. Characteristics of progress or change is fundamentally meeting the educational goals that faith and devotion, not only external change is material. According Ilman Nafi'a (2009:50) "Education is not the instrument to produce man is like a machine that acts mechanically, to work in the market per se, but education is an essential acquisition process leads man on the nature of authentic humanity. Education due to the mechanical nature of students is far removed from nature, which is to become a free man and a man aware of his choices." Therefore, education as

a process is an effort to increase the value of the behavior of individuals or specific communities of existence into existence better. Religious education is an integral part of the national education, it is described in the Law on National Education System Article 33, paragraph 2, that "the curriculum of elementary and secondary education must include among other religious education", including one Islamic religious education. Islamic religious education conducted for potential mengembangkan faith and devotion to Allah and noble character. Islamic values learning material development of Islamic Religious Education curriculum for students in junior high, I accidentally took the gist of the 99 attributes of God contained in the Holy Qur'an that Asmaul Husna, the source of the human conscience (self conscience) (Ary Ginanjar Agustian, 2006:348) include: Islamic values in honesty, the Islamic values of justice, Islamic values in responsibilities and mandate, the values of hard work in promoting Islamic, Islamic values in istiqomah, Islamic values the sincere, Islamic values in patience.

6. CONCLUSION

From the description that is discussed in this article, can be summed up as follows:

1. The process of internalization of Islamic values in shaping anti-corruption awareness in schools, the First, Second Phase transformation of values, the value of the transaction phase. Third, Phase transinternalisasi.
2. Internalization of Islamic values could be an alternative solution anticipatory in shaping anti-corruption awareness in school students through the development of curriculum materials PAI. Religious education reprocessed into a social-ethical education that emphasizes the need for public akutabilitas in both the design and implementation of learning can be an alternative in resolving moral issues that occur in our society, including the issue of Corruption.
3. Curriculum and learning Islamic education in junior high school should be designed to deliver students to increase faith and devotion to God Almighty, and the formation of a noble character. Faith and devotion and nobility of character as stated in the objectives can be achieved if the students have the knowledge and understanding of the whole and true to the teachings of Islam. Design development of curriculum materials PAI of Morals (behaving with admirable qualities) ie, Islamic values in honesty, Islamic values in the Justice, Islamic values in the Responsibility and Amanah, the Islamic values Stresses Hard Work, Value In Istiqomah Islamic values, Islamic values in Ikhlas, and Islamic values in patience, in shaping anti-corruption awareness. In order for the development of curriculum materials PAI can be implemented in the best possible preconditions conducive required, in accordance with the level of junior high school children.

7. RECOMMENDATION

1. Based on the study above, the thesis is recommended to: All parties to conduct further studies on the anti-corruption awareness. Due to the absence of awareness of anti-corruption, then corruption will always plague like disease that is chronic;

2. Education policy makers, to be more sensitive to the condition of the times. And anticipates further by offering an alternative solution to the importance of anti-corruption education through curriculum development of Islamic Education (PAI);
3. Practitioner education at lower levels on a daily basis relating to the students, to be more serious, and work harder. Due to the dynamics of the time demanded to be a teacher who not only knowing, but also and at the same time doing a personal being.

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