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Integration of Anti-Corruption Values in Islamic Religious Education Teaching Modules: A Case Study at Muhammadiyah Plus Elementary School

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ABSTRACT

Introduction
Anti-corruption values are important to integrate into learning as a preventative measure to foster students' integrity from an early age. Corruption is a social disease that can hinder national progress and damage the character of the younger generation. One way to achieve this is to integrate anti-corruption values such as honesty, responsibility, trustworthiness, and justice into the curriculum. However, the implementation of these values in teaching modules is still suboptimal and not systematically structured. This study aims to analyze the integration of anti-corruption values in Islamic Religious Education teaching modules at Muhammadiyah Elementary School Plus in Sungai Penuh City and to identify the learning strategies used.
Research Methode
This study used a qualitative approach with a case study design. Data were collected through interviews, observation, and documentation, then analyzed using interactive analysis techniques. This study used character education theory and integrative curriculum theory as the basis for analysis.
Result
The results show that the integration of anti-corruption values has been implemented, particularly in the aspects of learning objectives and materials, as well as through role models and habits. However, this integration has not yet covered all learning components, particularly the evaluation aspect. Furthermore, there are obstacles such as time constraints, student heterogeneity, and minimal teacher training. In conclusion, the integration of anti-corruption values holds great potential but requires more systematic reinforcement.
Conclusion
This research is expected to serve as a reference for schools, educators, and educational decision-makers in Indonesia in designing Islamic Religious Education teaching modules that focus on anti-corruption values, thereby enhancing character education from a young age.
Implementation
Furthermore, this research will contribute to the development of Islamic studies and character education within the planned and sustainable implementation of Islamic Religious Education learning.

Key Words: Anti-corruption values, Case studies, Character education, Islamic religious education, Teaching modules, Value integration

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Introduction

Corruption is understood as a social problem that has a broad impact on the stability, welfare, and quality of life of the nation and state. This impact is not only felt in the economic and governance aspects but also influences the moral formation of the younger generation and decreases public trust in institutions (Putri et al., 2025). In sustainable prevention efforts, the national education system can be utilized as a strategic tool to instill values of integrity and build anti-corruption awareness from an early age (Dewi, 2022). Strengthening character education in formal learning is an important preventive step in suppressing corrupt practices in society (Hasan et al., 2024). In this regard, Islamic Religious Education, as part of the national education system based on religious values, plays a crucial role in shaping students' character (Kurniawan et al., 2025). Religious values in Islamic religious education subjects have great potential to be integrated with anti-corruption values (Mualif, 2022), such as honesty, discipline, responsibility, justice, courage, caring, hard work, simplicity, and independence (Taja & Aziz, 2016).

Anti-corruption values need to be integrated into Islamic Religious Education learning because they are aligned with the objectives of Islamic Religious Education learning, which are oriented towards the formation of noble morals and character of students (Basyiroh et al., 2023). Integration of anti-corruption values with Islamic Religious Education learning is important so that anti-corruption values are not only understood as theoretical concepts, but also internalized continuously through the learning process, the characteristics of integration between anti-corruption values in Islamic Religious Education learning are shown by the integration of anti-corruption values with learning objectives, teaching materials, methods, learning activities, and assessments, so that students gain a complete learning experience in developing honest, responsible, disciplined, fair, and caring attitudes (Saipullah & Yusuf, 2025).

In practice, the integration of anti-corruption values, particularly in Islamic Religious Education teaching modules, has not been fully implemented optimally in educational institutions(Wati, 2025). This results in limited and unmeasured systematic character building in students(Hartati et al., 2025).. This condition is exacerbated by the absence of specific and integrated learning indicators in the teaching modules, resulting in the non-conscious internalization of anti-corruption values in the Islamic religious education learning process (Salam et al., 2024). This phenomenon is evident in many learning practices that only emphasize general moral values without explicitly linking them to anti-corruption education as a preventative measure against structural and cultural corruption, which is a disease in society(Anam, 2015). The gap between the objectives of character building and its implementation in learning tools indicates the need for more in-depth studies regarding effective models for integrating anti-corruption values in teaching modules (Frimayanti, 2017). In addition, limited educator competencies and minimal operational guidance in integrating these values into teaching modules also pose challenges in learning practices in schools (Rahman & Rozak, 2025).

This study uses character education theory and integrative curriculum theory because they are considered relevant and suitable for use as a basis for analysis. Conceptually, character education theory emphasizes that the internalization of moral values is the main foundation for developing ethical behavior and social integrity in students (Khoiri et al., 2024). However, in practice, there is still a gap between the theoretical basis and the implementation of learning in the field (Metri et al., 2025). Meanwhile, integrative curriculum theory emphasizes the importance of incorporating cross-disciplinary values in learning design (Dewantara, 2024), so that anti-corruption values are not only taught as additional material but also become an integrated part of every learning component (Ronny Mugara, 2025). The Islamic education paradigm itself supports the formation of individuals with integrity through the internalization of the teachings of the Qur'an and Sunnah, which emphasize noble morals (Juariah, 2023). These theories serve as an important basis for analyzing how anti-corruption values can be integrated functionally and philosophically in the preparation of Islamic religious education teaching modules, so that they can encourage the formation of students' integrity

character in a more focused and applicable manner (Metri et al., 2025)(Munawwirah & Amiruddin, 2023)(Puteri, 2025).

Previous research provides an initial understanding of the potential of anti-corruption education in Islamic education. However, previous research on anti-corruption education in the context of Islamic education is still predominantly descriptive and normative in nature and has not systematically examined the integration of anti-corruption values into learning materials, particularly in Islamic religious education teaching modules. Most research focuses on the general conceptual level of the curriculum, without detailing how these values are implemented in module components such as learning objectives, materials, methods, and evaluation. This was expressed by Fitria (2022), who emphasized that many curricula still do not pay attention to the in-depth integration of character values. Sari and Hermawan (2021) also pointed out that many studies cover theoretical aspects but provide insufficient operational guidance for learning practices. Similarly, Susanti and Yulianto (2023) stated that the lack of clarity in the implementation of values in the curriculum hinders educators in implementing character education and anti-corruption in the classroom. This gap indicates a gap between the concept of integrating anti-corruption values and the practice of classroom learning planning. Therefore, the novelty of this research lies in the systematic analysis and description of the integration of anti-corruption values into Islamic Religious Education teaching modules, resulting in a more operational, applicable, and contextual picture aligned with learning practices in elementary schools. This aligns with Rahman et al.'s (2021) opinion, which emphasizes the need to integrate character education into the curriculum to prevent corruption from an early age.

This research is expected to fill the gap in previous research by demonstrating the lack of a robust theoretical model and proven operational practices for integrating anti-corruption values into learning materials, particularly in Islamic religious education teaching modules (Suryani, 2023). This aligns with the opinion of Amiruddin and Fatimah (2021) who stated that the need for a systematic educational model is crucial to support the implementation of character values, including anti-corruption. Furthermore, the call for more applicable curriculum development was expressed by Lestar (2022) who emphasized the need for further research to produce a framework that can assist educators in designing effective teaching modules. Research by Anas (2023) Also noted that a needs-based approach allows for the development of more relevant and proven educational practices within the context of character values in schools. The absence of such a systematic model makes it difficult for educators to effectively implement the integration of anti-corruption values in the learning process. This condition indicates the need for studies that are not only descriptive, but also analytical and evaluative in nature regarding the design of teaching modules and the integration of anti-corruption character values in the practice of learning Islamic Religious Education in elementary schools.

Thus, the purpose of this study is to analyze the extent to which anti-corruption educational values are integrated into Islamic Religious Education teaching modules and to identify learning strategies used to support the development of students' integrity. Research by Salim and Hidayati (2022) shows that the use of a character-based approach not only improves student understanding but also encourages the formation of good behavior. Furthermore, Amalia (2023) emphasizes the need to develop innovative and creative learning strategies to support the implementation of these values in daily classroom learning. Furthermore, this study aims to formulate recommendations for an applicable and contextual model for integrating anti-corruption values into Islamic Religious Education teaching modules. This model can serve as a reference for educators, learning developers, and education policymakers in strengthening character education in elementary schools.

This study aims to analyze the integration of anti-corruption values in Islamic religious education teaching modules as an effort to build the character of integrity in students at Muhammadiyah Plus Elementary School in Sungai Penuh City. This research is important because corruption remains a serious threat to the quality of national life. In the context of education, preventive efforts through strengthening character education are a strategic step that can be implemented sustainably, particularly through the integration of anti-corruption

values in learning. Therefore, Islamic religious education teaching modules integrated with anti-corruption values are crucial as a foundation for building the character of integrity in students starting from the elementary school level. This condition demands an adaptive, contextual, and religious-value-based learning model, so that students not only understand the concept of anti-corruption cognitively but also are able to internalize it in their daily attitudes and behaviors.

Method Research

This research is a qualitative study with a case study design. This type of research was chosen because the focus of the study lies in the conceptual and substantive analysis of the integration of anti-corruption educational values in the Islamic Religious Education teaching module. This approach allows researchers to gain a contextual and comprehensive understanding of the practice of integrating anti-corruption values into learning planning in the school environment. The research was conducted at SD Plus Muhammadiyah Kota Sungai Penuh, with research subjects consisting of Islamic Religious Education teachers and the vice principal for curriculum. Informants were selected using purposive sampling based on direct involvement in the process of compiling and developing the Islamic Religious Education (PAI) teaching module.

This study used primary and secondary data. Primary data were obtained through informant interviews and observations at Muhammadiyah Plus Elementary School in Sungai Penuh City. Informants in this study consisted of the Vice Principal of Curriculum and the Islamic Religious Education teacher at Muhammadiyah Plus Elementary School in Sungai Penuh City. Observations were conducted on the learning process at Muhammadiyah Plus Elementary School in Sungai Penuh City and the activities of students and teachers in the school environment to determine the extent to which the integration of anti-corruption values was implemented. In addition, documentation was also conducted in the form of teaching modules used by teachers. Meanwhile, secondary data were obtained from books, scientific journal articles, and previous research results relevant to character education, anti-corruption education, and learning planning. Data analysis was conducted using interactive analysis techniques through the stages of data reduction, data presentation, and concluding. In the analysis stage, anti-corruption values such as honesty, responsibility, discipline, justice, and caring were classified based on character education indicators and analyzed for their integration in the components of the teaching modules used at Muhammadiyah Plus Elementary School in Sungai Penuh City.

This study uses character education theory, which emphasizes the importance of internalizing moral values in building student integrity, and integrative curriculum theory, which views learning as a unity between objectives, materials, methods, and evaluation. Character education theory is used to analyze the dimensions of student integrity formation, while integrative curriculum theory is used to examine the extent to which anti-corruption values are integrated into the structure of Islamic Religious Education teaching modules. The analysis is conducted conceptually and contextually to obtain a comprehensive picture of the integration of integrity values in Islamic Religious Education learning planning at SD Plus Muhammadiyah Kota Sungai Penuh.

The validity and credibility of the data in this study were tested using data triangulation techniques. Data triangulation in this study refers to the theory proposed by Norman K. Denzin, which states that data validity can be achieved through examination of various sources, methods, and time periods. This view is also supported by Lexy J. Moleong, who emphasized the importance of triangulation to increase reliability in qualitative research. In this study, source triangulation was conducted by comparing data from interviews between Islamic Education teachers and the vice principal responsible for the curriculum. The data was then matched with teaching module documents to evaluate the suitability between the informants' statements and actual practices. Technical triangulation was implemented using various data collection methods, namely interviews, observations, and documentation. Interview results were supported by observations of learning activities and strengthened by document analysis,

so that the information obtained was more accurate and complementary. Furthermore, time triangulation was conducted by collecting data at different times to evaluate the consistency of information and reduce the possibility of research bias. Through these three types of triangulation, it is hoped that the validity of the research data will increase and be more reliable because it has been tested from various perspectives.

Results and Discussion

Integration of Anti-Corruption Values in Islamic Religious Education Learning at Muhammadiyah Plus Elementary School in Sungai Penuh City

The integration of anti-corruption values into Islamic Religious Education learning plays a crucial role in shaping students' character to be honest, disciplined, responsible, and have integrity (Alfidyah, 2025). Anti-corruption education is understood not only as an effort to prevent corrupt behavior but also as a process of instilling moral and spiritual values from an early age through learning in schools (Saniyah, 2025). This study, based on observations and interviews, found that the integration of anti-corruption values has been applied in the Islamic Religious Education teaching module at Muhammadiyah Elementary School Plus in Sungai Penuh City. The implementation of anti-corruption values in the lesson plan is still in its early stages. The anti-corruption values integrated into the development of the teaching module are evident in the learning objectives and materials. These values include honesty, trustworthiness, responsibility, and justice, which in practice are often combined with the concept of role models. The integration of these values into role models demonstrates that teachers place greater emphasis on practical and applicable approaches, particularly through stories of the prophets, which are then contextualized in students' daily lives.

This demonstrates that value integration is not carried out in isolation, but rather thematically. This approach already leads to contextual value integration, where values do not stand alone but are integrated into the learning material. This integration is still not systematic because it has not been explicitly formulated in all components of the teaching module. It is important to remember, as emphasized by Idawati (2023),that the integration of anti-corruption values in Islamic Religious Education learning must be systematically structured within the teaching materials, taking into account the formulation of learning objectives, achievement indicators, and evaluation instruments that explicitly incorporate anti-corruption values.

These findings in the field indicate that the integration of anti-corruption values in learning has begun, but still requires strengthening in planning for greater direction. This is because elementary school education plays a crucial role in instilling the values of honesty and responsibility from an early age (Ananda, Valentin Putri, 2025). To support these findings, interviews with Islamic Religious Education teachers revealed that the implementation of anti-corruption values is not only carried out through theoretical presentations, but also through practical activities that directly involve students. This indicates that the process of instilling values is carried out in an integrated manner, combining conceptual understanding with real-life experiences.

As expressed by the informant (YA), an Islamic Religious Education teacher at Muhammadiyah Plus Elementary School in Sungai Penuh City,

> "*Penerapan nilai-nilai antikorupsi selalu ada dalam proses pembelajaran. Nilai-nilai tersebut tidak hanya disampaikan dalam materi, tetapi juga diterapkan dalam praktik, seperti membiasakan sikap jujur dan amanah dalam kehidupan sehari-hari siswa."*

Furthermore, the internalization of anti-corruption values is also carried out through habits outside of formal learning activities, such as fostering honesty and trustworthiness in students' daily activities. This indicates that the application of values does not only take place in the classroom but is also developed contextually and sustainably in students' lives within the school environment. This aligns with the opinion of Gatan (2025) that anti-corruption education plays a crucial role in shaping students' character and integrity. Furthermore, habituation in daily life is also an effective strategy for instilling the values of honesty and integrity in students (Jannah & Adi, 2023).

Conceptually, the research findings indicate that the integration of anti-corruption values in Islamic Religious Education learning at Muhammadiyah Plus Elementary School in

Sungai Penuh City is still at the stage of general character value integration and has not yet fully developed as a systematic pedagogical construction of anti-corruption education. This assessment is based on the integration pattern carried out through the insertion of the values of honesty, trustworthiness, responsibility, and justice in the objectives and learning materials, but has not been fully formulated explicitly in learning achievement indicators, learning strategies, or evaluation instruments. The research findings indicate that the integration process has taken place substantively, but has not fully fulfilled the principle of curriculum integration which places values as an inherent part of the overall learning design.

From the perspective of character education theory, the formation of students' character does not only depend on the process of transferring knowledge about values, but also requires internalization stages that include understanding values, experiencing values, and actualizing values in behavior (Khoiri et al., 2024). Based on research findings, the process of integrating anti-corruption values in Islamic Religious Education learning has demonstrated aspects of understanding values through the delivery of material and examples provided by teachers, especially through stories of the prophets and the association of religious values with the lives of students. However, the aspect of strengthening moral actions still requires development through more structured habituation so that anti-corruption values are not only understood as part of Islamic moral teachings, but can also be realized in the behavior of integrity in the daily lives of students (Metri et al., 2025).This shows that the success of anti-corruption education is greatly influenced by the consistency between the learning process, the example of educators, and an educational environment that supports character formation.

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Based on field findings, the integration of anti-corruption values into Islamic Religious Education teaching modules can be directed through three main dimensions: planning, implementation, and evaluation. In the planning dimension, integration is achieved through the development of learning objectives and indicators that clearly incorporate integrity values as student learning outcomes. In the implementation dimension, anti-corruption values are developed through learning strategies based on role models, habituation, value discussions, and linking religious material to real-life issues. Meanwhile, in the evaluation dimension, the development of assessment instruments is needed that not only measure students' conceptual understanding but also reflect the development of attitudes and behaviors that reflect anti-corruption character.

Field findings reinforce the view that integrating anti-corruption education into Islamic Religious Education learning is a pedagogical process that requires continuity between religious values, curriculum design, learning practices, and school culture. Effective integration not only results in students' understanding of anti-corruption concepts but also fosters moral dispositions and behavioral habits that reflect integrity. Based on the arguments outlined, to achieve maximum results in developing an ISE teaching module based on anti-corruption values, a more systematic, contextual, and measurable integration model is needed to support the sustainable development of students' character.

Planning the Development of Anti-Corruption Value-Based Teaching Modules in Islamic Religious Education Subjects at Muhammadiyah Plus Elementary School in Sungai Penuh City

From a learning planning perspective, the development of teaching modules is done collaboratively through teacher forums and independently by individual educators. This flexibility allows teachers to tailor learning to students' needs. However, Mugara (2025) stated that without clear operational guidelines, the integration of values into the curriculum tends to be inconsistent. This indicates a gap between curriculum policies that emphasize character education and technical implementation at the educational unit level, particularly in the context of anti-corruption education (Rahman & Rozak, 2025). This condition indicates that the integration of anti-corruption values requires more systematic and targeted planning to be optimal and sustainable in shaping students' character. This finding aligns with the idea of Sujadi et al. (2022) which emphasizes the important role of character education in preventing corrupt behavior from an early age. This was reinforced by an interview with the vice principal at Muhammadiyah Plus Elementary School, Sungai Penuh. The informant (AK) stated that

> *"Perencanaan pembelajaran dilakukan secara kolektif melalui rapat guru di akhir tahun ajaran yang bertujuan untuk melakukan evaluasi serta menyusun perencanaan pembelajaran pada tahun berikutnya."*

This statement indicates that the learning planning has been implemented collaboratively and effectively. Furthermore, the integration of anti-corruption values has begun to be incorporated into the planning stage and has the potential to be further developed systematically across all learning components.

When analyzed using integrative curriculum theory, the integration of anti-corruption values should not only be present in learning materials but also integrated into all learning components, such as objectives, methods, media, and evaluation. Dewantara (2024) emphasizes that an integrative curriculum requires integration between learning components so that values can be fully internalized. However, in practice, the integration found is still limited to the material and method aspects, while the evaluation aspect does not yet show any instruments capable of measuring the achievement of anti-corruption values specifically. This condition results in a less-than-optimal character assessment process (Munawwirah & Amiruddin, 2023).

In terms of learning implementation, teachers have implemented a contextual approach by linking anti-corruption values to students' daily lives. The lecture method combined with hands-on practice is a key strategy in instilling the values of honesty and responsibility. Hasan et al. (2024) explain that a contextual approach can enhance students' understanding of values because it directly relates to their experiences. Furthermore, cultivating behavioral habits such as honesty and discipline is also an important part of the learning strategy, ensuring that values are not only cognitively understood but also practiced in daily life (Nurdin Hidayat, Mareyke Jessy Tanod, 2022).

The approach taken by Islamic Religious Education teachers at Muhammadiyah Plus Elementary School in Sungai Penuh City demonstrates an effort to internalize values through direct experience (experiential learning). From an Islamic educational perspective, exemplary behavior (uswah hasanah) and habituation (ta'dib) are key strategies in shaping students' morals. Juariah (2023) states that Islamic education emphasizes the integration of knowledge and practice in character building. However, without a systematic learning design, the process of internalizing values has the potential to fail to occur optimally and consistently in the long term (Taja & Aziz, 2016). This suggests that the success of value internalization is strongly influenced by the continuity between classroom learning and practice in students' daily lives. Therefore, continuous habituation is a crucial factor in shaping students' character and integrity. This finding aligns with Jannah and Adi (2023) who argue that habituation in daily life is an effective strategy in instilling integrity values in students.

Furthermore, field findings indicate that the implementation of anti-corruption values is not only carried out in the classroom, but also through activities outside the classroom, such as social interactions and school culture. The school environment plays a strategic role as a

hidden curriculum in shaping students' character. However, the absence of a specific program systematically designed to strengthen anti-corruption education has resulted in the school environment's potential not being fully utilized in supporting the formation of students' character integrity(Anam, 2015). This condition indicates that school culture and daily social interactions play a very important role in strengthening the internalization of integrity values in students. This finding aligns with(Sujadi et al, 2022), which emphasizes that character education supported by the school environment is an effective preventive strategy in preventing corrupt behavior from an early age.

Field findings on the integration of anti-corruption values in Islamic Religious Education learning at Muhammadiyah Plus Elementary School in Sungai Penuh City can be understood as a character development process that occurs through the integration of learning planning, learning practices, and school culture. From the perspective of character education theory, the process of character formation is not only oriented towards conveying knowledge about values, but also includes an internalization process that involves understanding values, experiencing values, and actualizing values in daily behavior(Marsini et al., 2023). Research findings indicate that the integration of the values of honesty, trustworthiness, responsibility, and justice has been carried out through learning materials, teacher role models, and student behavioral habits. This indicates that the character education process has been carried out through the dimensions of moral knowledge and moral habits, although it still requires strengthening in the aspect of moral action so that anti-corruption values truly become part of the students' character.

Viewed from the integrative curriculum theory, research findings indicate that the process of integrating anti-corruption values has moved from the value insertion stage to the development stage of value-based learning. Integration is not only carried out by including anti-corruption values in Islamic Religious Education learning materials, but also through contextual learning methods, role models, and direct experiences that enable students to connect religious values with daily life practices (Azhari, 2026). Although anti-corruption values have been integrated into Islamic Religious Education learning at Muhammadiyah Plus Elementary School in Sungai Penuh City, this has not fully fulfilled the principles of an integrative curriculum because not all learning components, especially achievement and evaluation indicators, explicitly accommodate anti-corruption values. The ongoing integration is still partial and needs to be developed into a more systematic model by paying attention to the integration between learning objectives, materials, strategies, media, learning activities, and assessments.

The research findings imply the need to develop a process of integrating anti-corruption values into Islamic Religious Education (PAI) teaching modules, which can be directed through three forms of reinforcement. First, reinforcement at the planning stage, namely by explicitly including anti-corruption values in learning objectives and character achievement indicators, so that the values developed have a clear direction. Second, reinforcement at the implementation stage, namely through the development of learning strategies based on role models, habituation, value discussions, and real-life experiences that enable students to practice integrity values in everyday life. Third, reinforcement at the evaluation stage, namely through the development of character assessment instruments that can measure the development of students' attitudes and behavior, not only their ability to understand anti-corruption concepts.

The research findings reveal that the integration of anti-corruption values in Islamic Religious Education learning is not merely a process of incorporating moral values into learning materials, but rather a pedagogical process that connects religious values, curriculum design, learning experiences, and school culture. Character education theory provides the foundation that building integrity requires an internalization process through exemplary behavior and continuous habituation, while integrative curriculum theory provides a framework that requires these values to be designed in an integrated manner across all learning components. Therefore, the development of anti-corruption value integration in Islamic

Religious Education teaching modules needs to be directed towards a more systematic, contextual, and measurable learning model to sustainably shape students' integrity.

Obstacles and Challenges in Developing Teaching Modules Based on Anti-Corruption Values

In integrating anti-corruption values into Islamic Religious Education subjects at Muhammadiyah Plus Elementary School in Sungai Penuh City, several obstacles were encountered in its implementation in the lesson plans and with students. Field findings indicate that the integration of anti-corruption values into Islamic Religious Education teaching modules has been implemented, but still requires strengthening in the planning, implementation, and evaluation aspects. This emphasizes the importance of anti-corruption education as a preventive effort that must begin early through the education system. Therefore, it is necessary to develop more innovative learning methods and evaluation instruments that can measure character achievement authentically so that the goal of building student integrity can be optimally achieved (Kurniawan et al., 2025).

Thus, the development of an Islamic Religious Education teaching module model based on the integration of systematic and contextual anti-corruption values is an urgent need. Puandini et al. (2024) It stated that corruption is a serious problem that requires long-term solutions through education. The integrated learning model is expected to serve not only as a technical guide for teachers but also to foster a generation with high integrity and anti-corruption awareness from an early age. Meanwhile, its application in student learning has the following obstacles and challenges:

1. Limited learning time

As expressed by an Islamic Religious Education teacher at Muhammadiyah Elementary School Plus in Sungai Penuh City, limited learning time is a major obstacle to optimally implementing learning strategies or models. The ideal learning process generally encompasses planning, implementation, and evaluation, requiring sufficient time to achieve comprehensive learning objectives.

In practice, at Muhammadiyah Elementary School Plus in Sungai Penuh City, the available time often falls short of the curriculum demands or the complexity of the material being presented. As a result, teachers tend to focus on delivering material in broad strokes without providing adequate opportunities for students to explore, engage in in-depth discussion, or reflect. This potentially reduces the quality of students' understanding of the material being learned. This is justified because time constraints often force teachers to focus more on achieving cognitive aspects(Hardianto, 2022).

2. Heterogeneity of student characteristics

The diversity of student characteristics presents a unique challenge in the learning process. Students have varying backgrounds, including cognitive abilities, interests, learning styles, and social and emotional conditions. These differences require Islamic Religious Education teachers to apply a differentiated learning approach to optimally accommodate the needs of each student.

In practice, not all teachers have the skills or resources to design learning that adapts to this diversity. As a result, some students may not be able to effectively participate in learning, while others may feel less challenged. This can impact the overall effectiveness of learning. This is in line with Rahman and Rozak's research (2025). They stated that differences in student character require more adaptive and varied learning strategies. This situation indicates that the success of anti-corruption education is greatly influenced by teacher readiness and support from the learning system.

3. Lack of training for teachers

Limited access to training and professional development for teachers is also a significant obstacle. Ongoing training is essential to improve teachers' pedagogical, professional, social, and personal competencies, particularly in addressing the ever-evolving dynamics of education. Without adequate training, teachers tend to rely on conventional

learning methods that may be less relevant to today's students' needs. Furthermore, a lack of training is a significant factor affecting the quality of implementation. Teachers do not yet fully understand the comprehensive concept of anti-corruption education and the techniques for integrating it into teaching modules(Santoso, 2025).

Another factor influencing the implementation of anti-corruption values integration by Islamic Religious Education teachers in Islamic Religious Education teaching modules is a lack of understanding of innovative learning approaches or models, which can hinder the implementation of effective and creative learning strategies in the classroom. This emphasizes that the implementation of education policies is highly dependent on the capacity and competence of teachers as the primary implementers in the field. Therefore, improving teacher competence is a strategic step in supporting the successful integration of anti-corruption values in learning (Wati, 2025). The lack of teacher competence in implementing anti-corruption values in teaching modules requires follow-up in the form of ongoing institutional support, the form of training, workshops, and learning communities for teachers to improve the quality of the learning process.

Based on findings regarding various obstacles in implementing the integration of anti-corruption values, it can be understood that the process of internalizing values is influenced not only by the presence of values in the teaching module, but also by the readiness of the learning system that supports its sustainability. From the perspective of character education theory, the formation of integrity character is a process that requires continuity between understanding values, internalizing values, and applying values in real actions (Marsini et al., 2023). Constraints such as time constraints, diverse student characteristics, and limited teacher competencies indicate that the process of internalizing anti-corruption values has not fully reached the stage of behavioral actualization. Students may have gained an understanding of the values of honesty, responsibility, and trustworthiness, but without sufficient time, adaptive learning strategies, and adequate teacher guidance, these values cannot develop into consistent character habits.

From an integrative curriculum theory perspective, these implementation constraints indicate that integrating anti-corruption values requires integration between the planning, implementation, and evaluation aspects of learning (Azhari, 2026). Integration is not simply achieved by incorporating anti-corruption values into Islamic Religious Education materials; it needs to be developed through learning designs that enable students to experience a meaningful learning process. Limited learning time indicates the need to develop more adaptive learning modules that effectively integrate anti-corruption values without adding to the material burden separately. Meanwhile, the heterogeneity of student characteristics demonstrates the importance of developing differentiated learning strategies so that the process of internalizing values can reach all students according to their individual needs and characteristics.

Furthermore, limited teacher training demonstrates that the successful integration of anti-corruption values depends heavily on the capacity of educators as curriculum developers and implementers. Within the framework of integrative curriculum theory, teachers play a crucial role in translating abstract values into concrete learning experiences through the selection of relevant methods, media, activities, and assessments. Therefore, improving teacher competency is necessary not only for understanding the concept of anti-corruption education but also for developing learning tools that connect religious values in Islamic Religious Education with students' practical lives.

Based on the research findings, the development of anti-corruption value integration in Islamic Religious Education teaching modules needs to be directed towards a more systematic and contextual model through several reinforcements. First, in terms of learning design, it is necessary to develop teaching modules that explicitly include objectives, indicators, learning activities, and assessments based on integrity values. Second, in terms of learning strategies, a more innovative approach is needed through experiential learning, case studies, value reflection, and behavioral conditioning so that students not only understand anti-corruption values theoretically but also are able to apply them in their daily lives. Third, in terms of teacher

professional development, ongoing training programs, mentoring, and learning communities are needed to equip teachers with the skills to design and implement anti-corruption value-based learning.

The obstacles found in this study not only indicate implementation barriers but also serve as a basis for formulating the development of anti-corruption value integration in Islamic Religious Education learning. Character education theory provides an understanding that the formation of integrity requires a process of internalization carried out consistently through role models and habits, while integrative curriculum theory emphasizes that the success of value integration depends on the integration of all learning components. Based on this, the development of Islamic Religious Education teaching modules based on anti-corruption values needs to be directed towards a comprehensive approach, namely integrating values in planning, learning practices, evaluation, and school culture to be able to shape the character of integrity in students in a sustainable manner.

Conclusion

This study concludes that the integration of anti-corruption values into Islamic Religious Education teaching materials at Muhammadiyah Elementary School Plus in Sungai Penuh City has begun to be implemented by instilling character traits such as honesty, trustworthiness, responsibility, and justice. This is achieved through material delivery, teacher role models, and students' daily habits, both inside and outside the classroom. In terms of planning, teaching materials have been developed independently and collaboratively among teachers, allowing for adaptation to students' needs. The integration of anti-corruption values has also been incorporated into the lesson planning stage and has the potential for further systematic development across all learning components, including objectives, methods, and evaluation. During implementation, teachers have implemented various learning strategies that support the internalization of values, such as lectures combined with practice and positive behavioral habits. This demonstrates that value instillation focuses not only on knowledge but also on shaping students' attitudes and behaviors.

Several obstacles were encountered during the implementation process, such as limited learning time, differences in student characteristics, and a lack of detailed guidance on developing teaching materials. Despite this, teachers and schools continue to strive to optimize the implementation of these values in the learning process. The integration of anti-corruption values into Islamic Religious Education learning at this school shows good progress and has potential for further improvement. Therefore, strengthening this approach through the development of more structured teaching modules and improving teacher competency through training is necessary to ensure a more effective and sustainable implementation of anti-corruption values.

The implications of this research for education in Indonesia emphasize the importance of strengthening character-based curriculum policies, developing integrated teaching modules, and improving teacher competency through ongoing training. Thus, anti-corruption education can be effectively implemented as a long-term strategy for developing a generation of integrity. This research is expected to serve as a reference for schools, teachers, and education policymakers in Indonesia in developing Islamic Religious Education teaching modules based on anti-corruption values to strengthen character education from an early age. Furthermore, this research also contributes to the development of Islamic studies and character education, particularly regarding the values of honesty, trustworthiness, responsibility, and justice in the structured and ongoing implementation of Islamic Religious Education learning.

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