

Developing Anti-Corruption Society Through the Core Values of Surah Al-Fatihah and Its Implications for National Education

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Abstract: *This study aims to explore the anti-corruption values in Surah Al-Fatihah and its implications for national education. Surah Al-Fatihah contains moral principles, such as honesty, integrity, justice, and trustworthiness, which can be the basis for character education in efforts to prevent corruption. This study uses a library research method by analyzing the interpretation of Al-Fatihah and literature related to anti-corruption education and Islamic values in the education system. The analysis is carried out through a textual and contextual approach to explore the meaning of Al-Fatihah verses and their relevance to the formation of individual characters with integrity. The results of the study show that the values in Surah Al-Fatihah can be integrated in education through the Islamic Religious Education (PAI) and Civic Education (PKn) curriculum. Case-based learning strategies and the creation of an integrity school ecosystem can also strengthen anti-corruption awareness from an early age.*

Keywords: *Surah Al-Fatihah, anti-corruption, character education, Islamic values, national education*

Abstrak: Penelitian ini bertujuan untuk mengeksplorasi nilai-nilai anti-korupsi dalam Surah Al-Fatihah dan implikasinya terhadap pendidikan nasional. Surah Al-Fatihah mengandung prinsip-prinsip moral, seperti kejujuran, integritas, keadilan, dan amanah, yang dapat menjadi dasar pendidikan karakter dalam upaya pencegahan korupsi. Penelitian ini menggunakan metode studi kepustakaan (library research) dengan menganalisis tafsir Al-Fatihah serta literatur terkait pendidikan anti-korupsi dan nilai-nilai Islam dalam sistem pendidikan. Analisis dilakukan melalui pendekatan tekstual dan kontekstual untuk menggali makna ayat-ayat Al-Fatihah serta relevansinya dengan pembentukan karakter individu yang berintegritas. Hasil penelitian menunjukkan bahwa nilai-nilai dalam Surah Al-Fatihah dapat diintegrasikan dalam pendidikan melalui kurikulum Pendidikan Agama Islam (PAI) dan Pendidikan Kewarganegaraan (PKn). Strategi pembelajaran berbasis kasus dan penciptaan ekosistem sekolah berintegritas juga dapat memperkuat kesadaran anti-korupsi sejak dini.

Kata Kunci: *Surah Al-Fatihah, anti-korupsi, pendidikan karakter, nilai Islam, pendidikan nasional.*

INTRODUCTION

Corruption remains an enduring global challenge, significantly undermining the social, economic, and political stability of nations. In Indonesia, corruption has not only inflicted extensive economic damage but also eroded the moral and ethical fabric of society, jeopardizing public trust in governance systems. According to Transparency International's 2024 Corruption Perceptions Index, Indonesia ranks 102nd out of 180 countries, with a score of 38 out of 100 (International, 2024). This persistent low ranking reflects the systemic nature of corruption in the country and highlights the urgent necessity for innovative and comprehensive interventions. Recent literature has increasingly recognized that combating corruption requires not only regulatory and enforcement mechanisms but also the transformation of social norms and values through education (Asyafiq, 2017; Salistina et al., 2015). Education, as a transformative tool, holds the potential to address the root causes of corruption by nurturing ethical awareness and integrity from an early stage (Adiyono et al., 2025; Farlina et al., 2025; Nurhayati & Parhan, 2024; Sudrajat et al., 2024). Empirical studies in Indonesia and comparable settings highlight that educational interventions grounded in local values and belief systems are more sustainable and impactful (Kristiono et al., 2022; Taufikin, Nurhayati, Badawi, et al., 2025; Zahabioun et al., 2013).

Anti-corruption education has become a central pillar in national and global strategies to eradicate corrupt practices. Its effectiveness stems from the capacity to internalize moral and ethical principles, equipping individuals to withstand both external pressures and internal temptations to act unethically (Harrison, 2021; International, 2024).

Religious teachings, particularly those derived from the Qur'an, provide a profound moral framework that can support this educational initiative. The Qur'an, as a foundational text for Muslims, offers timeless guidance on justice, honesty, and accountability—principles essential for addressing corruption. There is a growing scholarly consensus that leveraging religious values within educational settings enhances resilience against corruption, especially in predominantly Muslim societies (Abdulkareem & Ye-zhuang, 2017; Alazzabi et al., 2020). Within this context, Surah Al-Fatihah, the opening chapter of the Qur'an, emerges as a particularly relevant source of moral guidance. Its teachings emphasize values that align closely with anti-corruption principles, making it an ideal basis for educational strategies aimed at fostering integrity and ethical behavior.

Corruption in Indonesia is a multifaceted problem, deeply entrenched within various societal and institutional structures. It is not merely a legal or economic issue but also a cultural and moral one, requiring a holistic approach for effective resolution. Despite ongoing governmental and institutional efforts—including the enactment of stricter regulations, the establishment of anti-corruption bodies, and the promotion of public awareness campaigns—progress remains slow. This stagnation underscores the need to complement these efforts with educational strategies that address the moral dimensions of corruption. Recent interventions that focus solely on punitive or administrative reforms are increasingly seen as insufficient without simultaneous character-building initiatives (Marzuki et al., 2020; Mustofa, 2019; Taufikin, Nurhayati, Muzakki, et al., 2025).

Integrating anti-corruption education into the national curriculum is thus widely regarded as a promising long-term solution.

The role of education in combating corruption is supported by extensive research emphasizing the importance of character development. Studies have consistently demonstrated that moral education, particularly when anchored in religious values, is highly effective in reducing corrupt behavior. Abdulkareem (Abdulkareem & Ye-zhuang, 2017) assert that the internalization of moral values derived from religious teachings plays a pivotal role in preventing corrupt practices. Similarly, (Bau, 2018) highlights the significant influence of religion-based anti-corruption education in reducing corrupt tendencies within society. Meta-analyses of character education programs show higher success rates when educational content is culturally relevant and context-specific, underscoring the urgency to integrate Islamic principles in Muslim-majority contexts (Tsani et al., 2024; Wulandari et al., 2024).

The ethical teachings of the Qur'an, particularly those articulated in Surah Al-Fatihah, offer a comprehensive approach to fostering anti-corruption values. Surah Al-Fatihah emphasizes foundational principles such as justice ('adl), honesty (sidq), and accountability (amanah), which are indispensable in cultivating an ethical ethos. (Wulandari et al., 2024) et al. underscore the transformative impact of teaching such values on students' character development, especially when these teachings are seamlessly integrated into formal education systems. Moreover, (Prasetyo et al., 2021) advocates for a holistic approach to anti-corruption education, combining moral instruction with robust enforcement of ethical standards. Hadi's research also underscores the critical role of educators in exemplifying integrity, thereby inspiring students to adopt similar values.

Existing scholarship provides a strong foundation for exploring the integration of Qur'anic principles into educational practices. Some studies demonstrated the successful incorporation of Qur'anic values into character education, showcasing their potential for fostering integrity and ethical behavior (Baharuddin et al., 2024; Jarkasih & Nurhayati, 2023; Tsani et al., 2024). However, most studies have focused on general moral or character education, without a specific focus on anti-corruption. Similarly, (Alazzabi et al., 2020) explored the role of Islamic religious education in preventing corruption, emphasizing the significance of Qur'anic and Hadith teachings without concentrating on Surah Al-Fatihah. (Mukarromah, 2019) examined the concept of amanah in the Qur'an, highlighting its relevance to anti-corruption education but without explicitly linking it to the national educational framework. Thus, the direct integration of Surah Al-Fatihah's values into anti-corruption curricula remains an under-explored area in the literature, particularly regarding their application in formal education systems in Indonesia.

While these studies provide valuable insights, a significant gap remains in understanding how the principles of Surah Al-Fatihah can be systematically incorporated into anti-corruption education. This study addresses this gap by specifically examining the core values of Surah Al-Fatihah, analyzing their theoretical foundations and practical integration into Indonesia's national education system. The scope includes both textual analysis and applied implications for character education, contributing to educational reform and the long-term strengthening of anti-corruption values in Indonesian society.

THEORETICAL CONCEPTS

This study draws upon a robust theoretical framework that integrates

character education theory, anti-corruption education models, and Islamic moral philosophy, forming the foundation for the analysis and practical recommendations presented herein. Character education is widely recognized as a fundamental approach to instilling ethical values, shaping students' attitudes, and developing moral reasoning. According to Lickona, character education is the "deliberate effort to cultivate virtue," with key attributes including respect, responsibility, honesty, and fairness (Badawi et al., 2024). More recent scholarship emphasizes that effective character education must be holistic, integrating classroom instruction, school culture, and community engagement (Mustari & Nurhayati, 2024; Nurhayati & Parhan, 2024; Soleh et al., 2024). In the Indonesian educational context, the integration of character education has been further developed through the national curriculum, which explicitly includes Pendidikan Karakter as a core educational goal. These frameworks advocate for experiential learning, value habituation, and the use of real-life dilemmas to foster critical moral judgement.

Anti-corruption education, both globally and in Indonesia, is anchored in models that emphasize value internalization and practical application. UNESCO and Transparency International advocate for "mainstreaming" anti-corruption values across subjects and levels of schooling, utilizing interactive, participatory methods such as case studies, project-based learning, and civic engagement (International, 2024). In Indonesia, anti-corruption education

(Pendidikan Antikorupsi) is mandated through Ministry of Education policies and is commonly embedded in subjects like Pendidikan Kewarganegaraan (Civic Education/PKn) and Pendidikan Agama Islam (PAI). Key principles include integrity, accountability, transparency, and the cultivation of moral courage to resist corrupt practices (Kristiono et al., 2022; Prasetyo et al., 2021). Recent research underscores the importance of connecting these models to the lived realities and cultural contexts of students for maximum impact (Lase & Halawa, 2022).

Islamic educational philosophy emphasizes the holistic development of individuals, encompassing intellectual, spiritual, and moral dimensions. The Qur'an and Hadith serve as the primary sources for Islamic ethics, with concepts such as amanah (trustworthiness), 'adl (justice), sidq (honesty), ikhlas (sincerity), and istiqamah (consistency) representing foundational virtues (Alazzabi et al., 2020; Taufikin, Nurhayati, & Harun, 2025; Taufikin, Nurhayati, Muzakki, et al., 2025). Surah Al-Fatihah—the "Opening" of the Qur'an—holds a unique status in Islamic thought for summarizing the essential values of submission, gratitude, guidance, and the quest for the "straight path" (shiratal mustaqim). Leading scholars (Shihab, 2002; Wahyuni et al., 2022) interpret these verses as establishing the spiritual and ethical orientation for all subsequent action, making them especially relevant as a foundation for anti-corruption education. In this philosophical view, education is not merely about transmitting knowledge but about shaping virtuous individuals who are accountable to both God and society (Al-Attas, 1993).

The integration of Islamic values into anti-corruption education is thus not only a matter of religious compliance but also of effective moral formation.

By synthesizing character education theory, anti-corruption education models, and Islamic moral philosophy, this study conceptualizes the values embedded in Surah Al-Fatihah as the core of an integrated educational approach. This model advocates for the systematic inclusion of Qur'anic ethical principles—such as amanah, 'adl, and ikhlas—within curriculum content, teaching methodology, and school culture. The aim is to operationalize these values in practical, context-appropriate ways that address Indonesia's persistent challenges with corruption and help cultivate a new generation of morally resilient citizens. This theoretical synthesis not only fills a notable gap in the literature but also provides a concrete framework for educators and policymakers seeking to advance anti-corruption education in religious and national curricula

RESEARCH METHOD

This research adopts a library research methodology, characterized by a systematic review of literature, documents, and relevant written sources (Iswahyudi et al., 2023; Nurhayati et al., 2024). The data are derived from a range of textual materials, including Qur'anic exegesis texts, peer-reviewed journals, scholarly books, articles, and official documents. The analytical focus centers on the ideas, concepts, and theories embedded within these sources. A combined textual and contextual approach is applied to Surah Al-Fatihah to extract and interpret its anti-corruption values.

The data collection process encompasses several systematic steps. Initially, primary and supporting data sources are identified (Iswahyudi et al., 2023; Sugiyono, 2018). Primary sources consist of renowned Qur'anic exegesis texts, such as Tafsir Al-Misbah by Quraish Shihab, Tafsir Ibnu Katsir, and Tafsir Al-Maraghi, with a specific emphasis on Surah Al-Fatihah as the primary object of analysis. Supporting sources include books and journals focusing on anti-corruption education, articles, policy documents, and regulations related to character education within the framework of national education. Subsequently, a comprehensive review of literature and related references is conducted via physical and digital platforms, including Google Scholar, ResearchGate, and ProQuest. This review aims to locate studies pertinent to moral values, anti-corruption education, and religion-based national education. Finally, the collected data are meticulously recorded and categorized according to thematic areas, such as anti-corruption values in Surah Al-Fatihah, concepts of anti-corruption education, and the implications of religious values for national education policies.

The data analysis and interpretation follow a rigorous framework utilizing content analysis techniques and a thematic interpretation approach (Braun & Clarke, 2019). The analytical process involves a detailed examination of the text of Surah Al-Fatihah using classical and contemporary exegeses to uncover the intrinsic meanings embedded in each verse. Anti-corruption values are derived by interpreting relevant words, phrases, or overarching themes present in the text. Identified values are then analyzed within the context of their applicability to addressing corruption-related issues and enhancing national education. This step

bridges the moral and ethical principles of Surah Al-Fatihah with the objectives of character education in Indonesia, emphasizing its practical relevance to contemporary societal challenges.

The findings from textual and contextual analyses are synthesized into overarching themes, such as honesty, justice, trustworthiness (*amanah*), and integrity. These themes are then mapped to the broader framework of anti-corruption education in Indonesia. The anti-corruption values extracted from Surah Al-Fatihah are translated into actionable educational programs. These programs are designed for integration into school curricula, encompassing formal subjects, extracurricular activities, and school culture. The aim is to operationalize these values in educational practices to cultivate integrity and ethical behavior among students. By systematically integrating the moral teachings of Surah Al-Fatihah into the framework of anti-corruption education, this study provides a comprehensive methodological approach that aligns religious principles with the goals of national education. The findings are intended to contribute substantively to the discourse on educational reform and the promotion of ethical governance in Indonesia.

RESULT AND DISCUSSION

Identifying Anti-Corruption Values in Surah Al-Fatihah

Surah Al-Fatihah, the opening chapter of the Qur'an, comprises seven verses that encapsulate the core teachings of Islam. Often referred to as *Ummul Kitab* (Mother of the Book) due to its comprehensive nature, it is also known as *As-Sab'ul Matsani* (The Seven Oft-Repeated Verses) for its recitation in every unit of prayer, and *Al-Hamd* (The Praise) for its opening exaltation of Allah

(*Alhamdulillah Rabbil 'Alamin*). The surah addresses the oneness of Allah, the quest for guidance along the righteous path, and the plea for protection from error and misguidance. Islamic scholars classify Surah Al-Fatihah as a *Makkiyah* chapter, revealed in Mecca before the migration of Prophet Muhammad (PBUH) (Anshari, 2024). It is suggested to have been revealed twice: first to introduce the Qur'an and its core message and later to establish its significance in the five daily prayers. Although its specific *asbabun nuzul* (circumstances of revelation) are not documented, its thematic focus on faith, worship, and morality is universally recognized as fundamental guidance for a righteous life (Abduova et al., 2023; Wahyuni et al., 2022).

The value of *tauhid* (monotheism) within Surah Al-Fatihah, particularly for character education in primary schools, emphasizes *tauhid* as pivotal for cultivating honesty and integrity. Similarly, explores the role of *Ihdinas shiratal mustaqim* (Guide us to the straight path) in promoting honesty and upright living, examines the moral teachings of the surah, including faith, trustworthiness, and moral accountability. The concept of gratitude in *Alhamdulillah Rabbil 'Alamin*, emphasizing its potential to counter greed, a root cause of corruption. Highlights the surah's ethical messages, suggesting that each verse contains critical moral lessons essential for nurturing high-character individuals. These studies collectively illustrate how Surah Al-Fatihah serves as a condensed guide to Islamic principles that inherently oppose corruption and unethical conduct (Davison et al., 2016; Harrison, 2021).

Sincerity and Honesty (Al-Fatihah: 1-2)

This Surah begins by affirming the oneness of Allah and His attributes as the

Most Merciful and the Most Compassionate. It teaches us the importance of cultivating pure intentions, free from personal agendas or corruption. The opening verse, "Bismilla hirrahman nirrahim," instructs that every action should begin in the name of Allah. This highlights the significance of sincerity—performing deeds solely for Allah's sake, not for personal gain or public recognition. Sincerity is the bedrock for protecting individuals from harmful intentions, such as corruption, because it ensures that one's focus remains on noble objectives that align with Allah's will (Suryana, 2024).

The verse "Alhamdulillah Rabbil 'Alamin" acknowledges that all praise and blessings are bestowed by Allah. This recognition encourages honesty, both toward oneself and others. Honesty reflects tauhid (the oneness of Allah), where a person understands that all actions are subject to Allah's watchful gaze. As such, an honest person avoids falsehood, including corruption. The principles of sincerity and honesty taught in Surah Al-Fatihah extend beyond personal conduct to societal values. These verses urge us to act with sincerity and transparency, free of ulterior motives, and to uphold trust in our interactions (Nik Haryanti & Indarti, 2022). Incorporating these values into education is essential for fostering a generation resistant to corruption (Fadli & Kissiya, 2024).

In professional life, "Ar-Rahmanir Rahim" underscores the importance of justice and compassion. These qualities are essential in preventing unethical behaviors, such as data manipulation or corruption. Sincerity and transparency should be core principles in every profession to safeguard against unethical practices. Therefore, the values of sincerity and honesty in Surah Al-Fatihah form the foundation for moral education. The first two verses guide individuals to align their actions with Allah's will, prioritizing justice and truth. Moral education rooted in these values cultivates individuals who are

characterized by integrity, honesty, and sincerity in all their endeavors (Surudin & Mahmudi, 2024).

From this analysis, three key insights emerge. First, Sincerity and Honesty as Foundational Values: Verses 1-2 of Surah Al-Fatihah teach that human actions should be sincere and honest. Sincerity (Bismillahirrahmanirrahim) means acting solely for Allah's pleasure, while honesty (Alhamdulillah Rabbil 'Alamin) reflects an awareness of Allah's oneness and His constant vigilance. Second, The Antithesis of Corruption: Sincerity eliminates the desire to act with corrupt motives, while honesty promotes justice and prevents harm to others. Third, The Relevance of Moral Education: These principles are essential for integrating character education, particularly in developing a generation that values integrity and is free from corruption.

Purification of the Heart and Morality (Al-Fatihah: 6-7)

These verses teach us to seek guidance from Allah in order to remain on the straight path—one that does not deviate. This can be understood as a call to avoid paths filled with corruption and injustice. Surah Al-Fatihah, verses 6-7, state: (6) "Ihdinas shiratal mustaqim" (Guide us to the straight path) (7) "Shiratal ladzina an'ama 'alaihim ghairil maghdubi 'alaihim wa la dhallin" (The path of those upon whom You have bestowed favor, not of those who have incurred Your wrath, nor of those who are astray). These verses emphasize the importance of Allah's guidance to remain on the right path (shiratal mustaqim), which is aligned with truth, justice, and morality, while steering clear of misguidance and harmful actions such as corruption and injustice. The "shiratal mustaqim" represents a way of life that embodies truth, justice, and sincerity. It directs individuals to commit both morally and spiritually to avoiding corrupt behavior. The straight path is a life led by justice, trustworthiness, and the

purification of the heart from negative intentions (Suryana, 2024; Zein et al., 2017).

The supplication in verse 6 symbolizes the purification of the heart, while verse 7 serves as a reminder to avoid the path of deviation, rooted in greed and injustice, which includes corruption. Purifying the heart is crucial for protecting oneself from harmful desires, while commitment to the straight path encourages virtuous behavior. Moreover, the straight path in these verses is understood as a life devoted to honesty and obedience to Allah (Madatte et al., 2022; T. Ramadhani et al., 2024). In education, these verses lay the foundation for instilling values of integrity, accountability, and responsibility in students. Education grounded in the principles of shiratal mustaqim plays a pivotal role in building a generation that is free from corruption and committed to justice.

Verses 6-7 stress that Allah provides guidance to those who strive to remain on the path of truth and avoid harmful deeds. This requires self-control and the purification of the heart from arrogance and jealousy. The moral values in these verses encompass honesty, trustworthiness, and the constant effort to avoid injustice. Additionally, these verses carry a powerful moral message, urging individuals to seek Allah's guidance to avoid the paths of those who have incurred His wrath (ghairil maghdubi) or the paths of misguidance (wa la dhallin). They call for self-reflection and control over one's desires, providing a crucial foundation for cultivating strong moral values in daily life (Sri Armini, 2024).

From the above discussion, three central points can be derived: First, Purification of the Heart and Morality as the Moral Foundation: Verses 6-7 of Surah Al-Fatihah teach us to seek guidance to stay on the path of truth (shiratal mustaqim), which forms the foundation for heart purification and the development of virtuous character. Second, The

Importance of the Straight Path in Life: The straight path is marked by justice, honesty, and integrity—values that are essential for education, especially in developing a generation that is anti-corruption and upholds justice. Third, The Call to Avoid Deviation: These verses remind us to steer clear of paths of greed, misguidance, and injustice, which are the roots of corrupt practices.

Justice and Trustworthiness (Al-Fatihah: 6-7)

In the context of anti-corruption education, the concept of justice is of paramount importance. Education rooted in the values of Al-Fatihah emphasizes the significance of trustworthiness and justice in every action, aiming to prevent corruption and the abuse of power. Verses 6-7 of Surah Al-Fatihah, "Ihdinas shiratal mustaqim, shiratal ladzina an'amtal 'alaihim ghairil maghdubi 'alaihim wa la dhallin," convey a profound message about justice and trustworthiness as integral components of the straight path (shiratal mustaqim). These values are highly relevant in anti-corruption education, as they help cultivate individuals who are responsible and have integrity. The concept of justice in shiratal mustaqim encompasses a way of life consistent with truth and honesty. Justice, as described in this verse, involves giving others their due rights and placing things in their rightful context, thereby preventing the abuse of power or corruption. Justice is the essence of the straight path, guiding individuals to act rightly in both vertical (toward Allah) and horizontal (toward others) relationships (Ghufron, 2019; Rosadi et al., 2023; Suryana, 2024). The quality of Amanah (trustworthiness), implied within the straight path, demands full responsibility for every task or authority entrusted to an individual. Character education based on trustworthiness is implemented to combat deviant behaviors, such as corruption. Trustworthiness in Surah Al-Fatihah provides a foundational

principle for building moral integrity in the younger generation and helps them avoid the abuse of power. Furthermore, justice and trustworthiness are core values that must be applied in education to shape integrity. Verses 6-7 highlight the importance of acting in accordance with Allah's guidance to protect oneself from greed and injustice. Education based on the values of Al-Fatihah fosters a deep understanding that corruption is a violation of the values of trustworthiness and justice (Harrison, 2021; Syarifuddin, 2021).

The supplication for guidance in verse 6 reflects humanity's need for Allah's guidance to remain on the path of justice, while verse 7 serves as a reminder to avoid the path of those who are untrustworthy and deviate from righteousness. These verses provide moral guidance for building a character that is honest and just in daily life. The concept of *shiratal mustaqim* underscores the importance of justice as a central value in anti-corruption education. An education that integrates these values helps students understand that the abuse of power constitutes a breach of trust. The straight path in Al-Fatihah is a manifestation of justice, forming the foundation for preventing moral deviations such as corruption (Surudin & Mahmudi, 2024).

From the above analysis, three key insights can be drawn. First, Justice as the Foundation of Morality: The verse "*Ihdinas shiratal mustaqim*" teaches individuals to place everything in its rightful position with justice. Anti-corruption education must instill this value so that students understand the importance of honesty and justice in life. Second, Trustworthiness as Social Responsibility: The value of trustworthiness in this verse implies a demand for individuals to uphold responsibility with integrity, thereby preventing actions that harm others, such as corruption. Third, Education Based on the Values of Al-Fatihah: Education that instills the values of justice and

trustworthiness through Al-Fatihah helps to shape a generation committed to not abusing power and maintaining integrity in all aspects of life.

Relevance of the Values from Surah Al-Fatihah to Anti-Corruption Education

Anti-corruption education aims to foster a character with integrity, honesty, responsibility, and justice. These values are highly relevant in developing individuals who are free from corrupt practices, which are rooted in moral deviations and a weak awareness of the importance of ethics (Humaira et al., 2021). Education based on these noble values not only trains intellectual skills but also instills morality as the foundation of life. Honesty is the primary value in forming individual integrity. Honesty must be taught early through an educational system that emphasizes transparency, openness, and the avoidance of manipulative behaviors (Lase & Halawa, 2022). Honesty is a fundamental basis in preventing corruption. Education that instills this value helps individuals understand the importance of truth in every aspect of life (Harrison, 2021; Wibawa et al., 2021).

Character education based on responsibility involves instilling an attitude of concern for personal and social obligations. In the context of anti-corruption, this responsibility includes the awareness of not abusing authority or resources. The value of responsibility shapes individuals who understand the importance of safeguarding trust in every task assigned. Justice is a universal value that requires individuals to be fair in treating others and in making decisions (Cholifah & Faelasup, 2024). Education that instills this value trains students to avoid deviations, including corruption, as it contradicts the principles of justice. The value of justice helps create a social system free from discriminatory and manipulative behaviors.

Furthermore, integrity is a combination of the values of honesty, responsibility, and justice. Education that instills integrity produces individuals who are consistent between words and actions, thus becoming a main defense against corruption. Integrity is a key value in anti-corruption education for building a strong personality against the temptation of corruption. Islam strongly emphasizes values such as honesty, justice, and responsibility in life. Education based on Islamic values provides a holistic approach to addressing corruption, including internalizing these values in the educational curriculum (Zahabioun et al., 2013). Education based on Islamic values provides an integrated approach to building a character strong enough to resist corruption.

Referring to the above study, three important points can be drawn: First, anti-corruption education based on values such as honesty, responsibility, justice, and integrity is a critical element in preventing corrupt behaviors. Education that emphasizes these values can build a strong, moral, and responsible character. Second, integrity as the main foundation includes a combination of core values such as honesty and justice, which serve as moral fortifications for individuals in facing life's challenges, including the temptation to corrupt. Third, the relevance of values in the educational system: education based on these values is relevant in building a generation that is not only intellectually intelligent but also highly moral, thus capable of creating a social environment free from corruption.

Value-based education can instill moral awareness from an early age in students

Anti-corruption education based on values aims to build moral awareness and a strong character in students from an early age (Humaira et al., 2021; H. Ramadhani et al., 2023). Core values such as honesty, responsibility, justice, and integrity are the main pillars that must be

taught at every level of education. This approach emphasizes the formation of moral character as an integral part of preventing future corruption. Early moral education plays an essential role in shaping children's character. Values such as honesty and responsibility should be taught both at home and in school to prevent children from engaging in behaviors that lead to corruption. Instilling moral values from a young age is an effective step toward fostering anti-corruption awareness in the younger generation.

Value-based education that focuses on justice teaches students to act fairly in their actions and decisions. Through this education, students are trained to respect the rights of others and avoid practices that harm society (Takiling, 2023). Justice is a universal value that plays an important role in creating an educational system that supports the prevention of corruption. Furthermore, moral education that instills integrity can produce individuals who are consistent in their principles and actions. Integrity involves a combination of honesty, responsibility, and justice. Integrity is the fundamental foundation in anti-corruption education to form students' characters that are strong against the temptations of corruption.

Religious education is filled with the instillation of values such as honesty, justice, and responsibility. Religious education provides a strong moral foundation and guidance for life to avoid corrupt behaviors. Religious education is effective in shaping moral awareness from an early age through teaching universal values that are relevant to preventing corruption. Teachers play a strategic role in embedding anti-corruption values through daily lessons. This study highlights the importance of creative and relevant teaching methods in instilling moral values. Teachers are the main agents of change who can instill moral awareness in students through anti-corruption values

(Mustari & Nurhayati, 2024; Putra Marunduri et al., 2022).

Referring to the above discussion, there are three important points: First, moral awareness from an early age: Education based on values such as honesty, responsibility, justice, and integrity is highly relevant to form moral awareness in students from an early age, which serves as the foundation for corruption prevention. Second, the role of universal values: These values are universal and can be applied through various educational approaches, including moral education, religious education, and character training. Third, education as a primary prevention: By integrating these values into the educational curriculum, the younger generation can be trained to have strong principles and reject all forms of deviations, including corruption.

Implications for National Education

Integration into the curriculum: Anti-corruption values can be integrated into Islamic Religious Education (PAI) and Civic Education (PKn) subjects.

Integrating anti-corruption values into the curriculum of Islamic Religious Education (PAI) and Civic Education (PKn) is a strategic step in fostering a generation with strong character and awareness of anti-corruption principles. PAI emphasizes religious values such as honesty, trustworthiness, and responsibility, while PKn focuses on rights, duties, and justice within the context of nationhood. Both subjects provide a moral and national foundation that can strengthen anti-corruption efforts (Kristiono et al., 2022; Mustofa, 2019; Salistina et al., 2015; Suryadi, 2016).

Islamic Religious Education (PAI) can serve as a platform for instilling values of honesty, trustworthiness, and responsibility through teachings of the Quran, Hadith, and Fiqh. This study recommends that PAI teachers provide real-life examples of the dangers of corruption in daily life. Integrating anti-

corruption values within PAI helps students understand that corrupt behavior contradicts the teachings of Islam. Similarly, Civic Education (PKn) plays a strategic role in embedding national values such as justice, integrity, and social responsibility. PKn can address corruption cases in Indonesia as a moral and legal learning tool. Through PKn, students can be taught to become critical and responsible citizens in combating corruption. Therefore, teachers act as facilitators who can embed anti-corruption values in formal lessons, whether through class discussions, case studies, or collaborative learning methods. This research finds that a contextual approach is highly effective in internalizing these values. The role of teachers is essential to ensure that anti-corruption values are effectively internalized through the teaching of these subjects (Bau, 2018). It is well-known that the PKn curriculum can be designed to teach the importance of justice, law, and adherence to social norms as a foundation for cultivating an anti-corruption character. This study emphasizes the need for curriculum revision to make it more relevant to contemporary issues, including corruption. Strengthening anti-corruption content within the PKn curriculum has a significant impact on raising students' social awareness of the dangers of corruption (Marzuki et al., 2020).

Hence, the importance of an educational approach based on religious values (taught in PAI) and national values (taught in PKn) for shaping students' morality is clear. The combination of these two subjects is effective in preventing moral deviations, including corruption. The collaboration between PAI and PKn provides a strong foundation for building students' integrity, both morally and socially (Harefa, 2022).

In conclusion, the key points are: First, the importance of Curriculum Integration: PAI and PKn play crucial roles in instilling anti-corruption values.

Integrating values such as honesty, trustworthiness, responsibility, and justice into these subjects provides a strong moral and social foundation for students. Second, the Role of Teachers and Curriculum: Teachers hold a central role in conveying anti-corruption material through creative and relevant teaching methods. A curriculum that supports contextual learning will reinforce the instilling of these values. Third, the Effectiveness of Collaborative Approaches: The collaborative approach between PAI and PKn enables students to view anti-corruption values from both religious and national perspectives, making them easier to understand and implement in everyday life.

Teaching Model: Case study-based learning strategies that highlight the negative impacts of corruption can be used to reinforce student understanding.

Case study-based learning is an educational method that allows students to understand the reality and complexity of corruption issues through real-life examples (Prihati et al., 2019; Slamet, 2020). This approach helps students analyze the negative impacts of corruption from various perspectives, such as economic, social, and moral dimensions. This model also motivates students to think critically, solve problems, and make decisions based on moral values and justice.

Case study-based learning is effective in enhancing students' understanding of the impacts of corruption (Putri et al., 2022). Relevant local cases are used to foster classroom discussions, helping students identify the causes of and solutions to corruption. Case-based learning allows students to become more engaged and understand the real-life

consequences of corruption. A contextual approach, including case-based learning, allows students to see the direct link between lessons and real-life situations. This study suggests using interactive media to present corruption cases. By presenting relevant, real-world cases, students can better understand how corruption affects various aspects of societal life.

Case-based methods increase students' social awareness regarding issues such as justice and integrity. Group discussions and case presentations serve as effective means of reinforcing these values. Students taught through case-based learning show an improved moral understanding and commitment to rejecting corruption. Case-based learning can be integrated into character education curricula to instill values such as honesty and responsibility (Syarnubi et al., 2021). Teachers use case studies to stimulate ethical discussions. This model helps students understand the relationship between individual actions and their impact on society. Moreover, case-based learning allows students to learn from real examples of how corruption destroys social systems. The use of global cases to broaden students' perspectives also helps create more critical students who can analyze the broader impact of corruption (Harefa, 2022).

The main points of this discussion can be summarized in four key aspects: First, the Effectiveness of Case-Based Strategies: Case-based learning provides a deeper and more relevant learning experience. Students can understand the real impact of corruption through contextual and interactive case studies.

Second, Strengthening Anti-Corruption Values: This method is effective for instilling values such as honesty, responsibility, justice, and integrity through the analysis of real cases. Third, Developing Critical Skills: This teaching model also enhances students' ability to think critically, analyze, and find solutions to corruption issues. Fourth, Relevance in National Education: By integrating case-based learning into the curriculum, particularly in subjects like PAI and PKn, students can better understand the negative effects of corruption in daily life.

Formation of an Anti-Corruption education ecosystem: Creating a school culture that instills honesty, discipline, and responsibility as part of school policy

The formation of an anti-corruption education ecosystem in schools aims to create a culture that consistently instills values of honesty, discipline, and responsibility. This ecosystem is not only about classroom learning but also involves school policies, interactions among school members, and daily practices that reflect anti-corruption values. By creating a conducive environment, students can be inspired to practice integrity in their lives (Sri Armini, 2024; Ulandari et al., 2018).

School policies such as the implementation of fair reward and punishment systems, transparency in budget management, and student involvement in decision-making can strengthen the anti-corruption culture (Prasetyo et al., 2021). An anti-corruption culture in schools will develop through consistent policies, the involvement of all school members, and the instilling of

values of integrity. Character education based on anti-corruption can be conducted through extracurricular activities, the inclusion of values such as honesty and responsibility in lessons, and role models from teachers and school principals. Character education must be an integral part of the school ecosystem to create a generation with anti-corruption awareness. It is essential to familiarize students with practices of discipline such as punctuality, completing tasks independently, and being responsible for maintaining classroom cleanliness as initial steps in instilling anti-corruption values. Discipline and responsibility instilled from an early age shape students to respect rules and have integrity (Asyafiq, 2017).

Schools can prevent small-scale corruption practices such as illegal fees, academic data manipulation, or abuse of school facilities. Education through real-life practice becomes an effective means of building an anti-corruption culture. A school environment free from corruption is a reflection of effective anti-corruption education. Furthermore, the leadership of a principal with integrity is key in shaping school policies that support an anti-corruption education ecosystem. The principal must serve as a role model in transparency and honesty. The role of the principal as an integrative leader is crucial in instilling anti-corruption values in the school environment (Hakim, 2021).

Referring to the above analysis, three main points can be derived: First, the Importance of an Anti-Corruption Education Ecosystem: The formation of an anti-corruption culture in schools requires a holistic approach that involves school

policies, the habituation of values such as honesty, discipline, and responsibility, as well as exemplary behavior from teachers and principals. Second, Integration of Policies and Real Practices: School policies that support transparency, fair reward and punishment systems, and student involvement in decision-making can create an environment of integrity. Third, the Role of Leaders and Teachers: The leadership of an integrity-driven school principal and the role of teachers as educators and role models are essential for strengthening the anti-corruption education ecosystem. Fourth, Implementation of Values in Daily Life: Discipline, responsibility, and honesty should be key values applied in schools to build a character of students who reject all forms of corruption.

CONCLUSION

This study highlights how the values embedded in Surah Al-Fatihah, such as sincerity (ikhlas), honesty, justice, and trustworthiness (amanah), provide a strong foundation for character education and anti-corruption initiatives. The surah emphasizes moral integrity through guidance toward the straight path (shiratal mustaqim), urging individuals to uphold ethical behavior and avoid corruption. The integration of these values into education, particularly through subjects like Islamic Studies (PAI) and Civic Education (PKn), can play a crucial role in fostering a generation with strong moral integrity, accountability, and resistance to corrupt practices. Furthermore, educational strategies like case-based learning and the development of an anti-corruption school ecosystem strengthen students' awareness

and commitment to ethical conduct in daily life. However, this research has some limitations. It primarily focuses on theoretical interpretations of Surah Al-Fatihah's moral teachings without empirical validation through field studies or case analyses. The application of its principles in diverse educational settings remains unexplored, especially in non-Islamic contexts or multicultural environments. Future research should investigate the practical effectiveness of integrating these values into formal education through curriculum design, teacher training, and student behavioral assessment. Additionally, comparative studies between different religious and ethical frameworks could provide a broader perspective on anti-corruption education, enhancing the implementation of value-based learning in diverse societies.

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