



Nurturing Anti-Corruption Culture through Pedagogical Strategies in Private Islamic Religious Universities in Tangerang

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ABSTRACT

The anti-corruption education program initiated by the government and the Corruption Eradication Commission (KPK) involves various elements of institutions and ministries targeting its implementation in educational units ranging from basic education to higher education. Higher education institutions, both public and private, are the object of the implementation of this anti-corruption education. This study aims to explore the strategy of Private Islamic Religious Universities (PTKIS) in Tangerang in nurturing anti-corruption culture in the institutions. This research was carried out through a qualitative approach employing field studies at PTKIS in Tangerang. Data collection included interview, observation and documentation. Data was then analyzed descriptively through the stage of individual case analysis and continues with multi-site analysis. The results of this study show that the nurturing of anti-corruption culture in PTKIS is carried out through several strategies. First, the integration of anti-corruption education in the curriculum, either as lecture material or as a separate course. Second, the internalization of anti-corruption values in campus life in the form of honesty, discipline, responsibility and integrity. Third, a credible and transparent financial management system through a centralized financial management system, transparency of financial management, and financial audits by professional and credible external parties.

ABSTRAK

Program pendidikan anti-korupsi yang diinisiasi oleh pemerintah dan Komisi Pemberantasan Korupsi (KPK) melibatkan berbagai elemen kementerian dan lembaga (K/L) termasuk di satuan pendidikan mulai dari pendidikan dasar hingga pendidikan tinggi. Perguruan tinggi, baik negeri maupun swasta, menjadi objek pelaksanaan pendidikan anti-korupsi ini. Penelitian ini bertujuan untuk mengeksplorasi strategi Perguruan Tinggi Keagamaan Islam Swasta (PTKIS) di Tangerang dalam menumbuhkan budaya anti-korupsi di lingkup perguruan tingginya. Penelitian ini dilakukan melalui pendekatan kualitatif dengan menggunakan studi lapangan di PTKIS di Tangerang. Pengumpulan data meliputi wawancara, observasi, dan dokumentasi. Data kemudian dianalisis secara deskriptif melalui tahap analisis kasus individu dan dilanjutkan dengan analisis multi-situs. Hasil penelitian ini menunjukkan bahwa penumbuhan budaya anti-korupsi di PTKIS dilakukan melalui beberapa strategi. Pertama, integrasi pendidikan anti-korupsi dalam kurikulum, baik sebagai materi kuliah maupun sebagai mata kuliah terpisah. Kedua, internalisasi nilai-nilai anti-korupsi dalam kehidupan kampus dalam bentuk kejujuran, disiplin, tanggung jawab, dan integritas. Ketiga, sistem manajemen keuangan yang kredibel dan transparan melalui sistem manajemen keuangan terpusat, transparansi pengelolaan keuangan, dan audit keuangan oleh pihak eksternal yang profesional dan kredibel.

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Introduction

The problem of corruption in Indonesia has not been substantially resolved by the Corruption Eradication Commission (KPK) an anti-corruption authority that is at the forefront of handling corruption cases in Indonesia. Data released by www.nasional.kompas.com reported a research by Indonesia Corruption Watch in the first semester of 2020. It reported 169 corruption cases occurred in Indonesia and new cases of 169 cases were 139 cases with a total of 372 people were arrested resulting in state losses of 18.1 trillion (Mashabi, 2020). This case does not include the case of the arrest operation of two seals that came to the public when economic conditions were difficult due to the impact of the COVID-19 pandemic that hit Indonesia.

The data on corruption cases above shows that eradicating corruption is not only an obligation of the KPK which is the institution for prosecuting corruption cases in Indonesia (Abidin et al., 2020). However, all levels of society must work hand in hand to actively participate in preventive efforts to eradicate corruption in the Unitary State of the Republic of Indonesia (NKRI), including educational institutions ranging from basic education units to higher education (Darmanto & Istianda, 2020; Kamil, 2018). So in the future corruption cases in Indonesia will decrease to the lowest point and produce a prosperous life according to the nation's ideals.

Corruption eradication will be effective with three strategies carried out simultaneously consisting of repressive, system improvement, and education and campaigning (Prabowo et al., 2017; Sumarto, 2022). Repressive activities in efforts to eradicate corruption are an effort to take legal action against corrupt actors (corruptors) to the court's green table based on complaint information by the public after going through the process of verification and review, investigation, and investigation by anti-corruption agencies (Omelchuk et al., 2022; Walton & Peiffer, 2017). Meanwhile, system improvement activities in the context of eradicating corruption are intended not to provide opportunities for corruption crimes, such as by encouraging transparency in all aspects, and can also be done by modernizing public services online and accompanied by an integrated monitoring system (Soloviev & Khurshudyan, 2020; Trionovani, 2016; Tsirin et al., 2023).

In addition to repressive activities and system improvement in efforts to eradicate corruption, the third strategy that is no less important is educational activities and anti-corruption campaigns (Kamil, 2018; Tang et al., 2020; Vikhryan & Fedorov, 2020). Which are learning strategies for corruption eradication education to increase public awareness of the scope and impact of corruption as well as strengthen anti-corruption behavior and culture at all levels of society, both students, academics, school residents, the general public and also children from an early age (Martini & Lubis, 2015; Sumarto, 2022; Trionovani, 2016). So with the integration of the three strategies, it is hoped that in the future Indonesia will become a country free from corrupt behavior.

Of the three strategies above, the most important role is anti-corruption education which is carried out through formal and non-formal education (Martini & Lubis, 2015; Suyadi et al., 2021). This reason is not without foundation, because education is a means of transmitting good values and shaping a person's personality as explained in the Purpose of National Education Article 3 of the National Education System Law Number 20 of 2003 (Adhim & Hakim, 2019; Sumaryati et al., 2022). So starting from the lowest level of education to higher education, of course, it is very important to have anti-corruption education for all students.

Anti-corruption education and campaigns must be carried out not only as mere knowledge of the values of integrity and anti-corruption but must be able to be used as a culture that is practiced by all school residents in primary and secondary education units

and by all academics in universities. In other words, the anti-corruption culture in Ralph Linton's opinion is something that shows the way of life that is applied, the belief system and attitude that is shown as a result of learning and experience processing that is applied to a certain group, community or society (Suharyanto, 2015).

Anti-corruption culture certainly does not only apply to students or students, but to all school residents or academics in an educational unit (Cochrane, 2020; Suyadi et al., 2020). In the context of higher education, the anti-corruption culture applies and is enforced for the entire academic community, consisting of aspects of Leaders and Staff, Lecturers and Education Personnel, Students and Wealthy Persons, all of whom exist in the university environment (Mattar, 2022; Putri et al., 2011). Therefore, one of the manifestations of anti-corruption education in higher education is the requirement to include anti-corruption education in general course materials such as Pancasila and Citizenship education or make anti-corruption education a separate subject whose target is students (Hasan, 2016). Meanwhile, for other aspects of the campus environment, it is to improve the system that can realize good governance of higher education (Schulte, 2019). So that this is expected to promote anti-corruption attitudes at all levels of the academic community in higher education (Putri et al., 2011; Retnowati et al., 2019).

Public and private universities have the same role in implementing anti-corruption education in the campus environment as a preventive measure in the context of eradicating corruption in Indonesia. This is based on the Instruction of the President of the Republic of Indonesia Number 17 of 2011 concerning Efforts to Prevent and Eradicate Corruption in 2012, encouraging the Ministry of Education and Culture with Circular Letter Number 1016/E/T/2012 concerning the Implementation of Anti-Corruption Education – Corruption Education in Educational Universities, which is intended for all public and private universities. In addition, in 2017 the President of the Republic of Indonesia issued Presidential Regulation Number 87 of 2017 concerning the Strengthening of Character Education (PPK) which of course contains the values of corruption eradication education such as honesty, discipline, hard work, independence, caring attitude and responsibility (Peraturan Presiden Republik Indonesia Tentang Penguatan Pendidikan Karakter, 2017)

Therefore, Islamic religious universities are also included in the public and private sectors and must play a role in the implementation of anti-corruption education in each university. In practice, the challenges in implementation and the strategies used will certainly not be the same between existing universities. The policies taken and decided by the leadership of a university in the implementation of anti-corruption education need to be researched to obtain a role model in the implementation of anti-corruption education in higher education that can be used and developed by other universities.

Seeing the importance of the role of universities in the implementation of corruption eradication strategies through education and anti-corruption campaigns as well as the fact that Islamic religious universities are educational institutions with the characteristics of practicing Islamic values. Therefore, the researcher feels that it is important to conduct field research on PTKIS regarding the implementation and strategies of forming an anti-corruption culture in the campus environment by each PTKIS in the Greater Tangerang Region (Tangerang City, South Tangerang City, and Tangerang Regency) as the object of this study.

Research conducted by Martini and Efriandi Lubis (2015) that; "Prevention and control of corruption at the level of laws and regulations is quite complete; includes no less than 11 law-level regulations that evolved from 1957 to 2006. The eradication of corruption is not enough only with repressive measures such as legal settlement through the corruption courts, but requires all relevant components of the nation to make their contribution to eradicating corrupt behavior. More effective efforts to prevent and

eliminate corruption are preventive ones, including and especially through education. To be able to function effectively in Anti-Corruption Education in Higher Education, it is necessary to prepare structured and sustainable learning material so that the goal of character formation can be achieved. However, before compiling the curriculum in question, it is necessary to first elaborate on the character or attitude that can support the formation of an anti-corruption attitude”.

Another research result on anti-corruption education with the title “Internalization of Anti-Corruption Values Through Prevention and Control of Conflicts of Interest in Higher Education” by Beni Kurnia Illahi (2019) show that “Permenristekdikti Number 58 of 2016 also does not seem to have been properly and massively socialized to campuses, so it needs to be socialized as well as see the context of each campus's problems as happiness in internalizing anti-corruption values for all universities in Indonesia”. Sitti Uswatun Hasanah (2018) in her research produced that Anti-Corruption Education for students is very important to provide sufficient knowledge about the ins and outs of corruption and its eradication as well as instill anti-corruption values, namely honesty, care, independence, discipline, responsibility, hard work, simplicity, courage, and justice. This needs to be a special concern from all parties, be it the Regional Government, Higher Education Leaders, and lecturers, especially lecturers of the Civic Education course, considering the importance of the anti-corruption character possessed by students as the nation's successor.

In contrast to the results of research conducted by Alfred Suci and colleagues (Van F.C et al., 2022) the results of the study show that ex-officio is a governance model that is legally used in many higher education institutions. However, in its implementation, it can result in conflicts of interest and abuse of power which ultimately has the potential to cause corrupt behavior in higher education governance. The results of research from Muhammad Ilham and Waode Eti Hardiyanti (2020) “that the implementation of the anti-corruption education curriculum model is not 100% purely applying the course model itself, but integrating indirect learning, such as habituation and giving advice. The implementation of the anti-corruption education model is enough to provide students with an understanding of corruption studies. The curriculum model with its courses is still the model that provides the most knowledge for students about anti-corruption materials, but with the addition of learning programs outside the classroom”.

Based on this, it shows that there are still opportunities to conduct research through different approaches and different research objects. For this reason, this study has differences from previous research, including; First, this research is aimed at the entire academic community within Private Islamic Religious Universities (PTKIS), which includes university leaders, lecturers, staff and employees, and students. Second, the object of this research is PTKIS in the Greater Tangerang area which includes Tangerang City, South Tangerang City, and Tangerang Regency. Third, the approach used in this study is a qualitative approach based on field studies with a multi-site type.

For this reason, this study aims to obtain complete and factual information about the strategies implemented by PTKIS in cultivating anti-corruption in the campus environment. The results of this research are expected to produce a special strategy to create an anti-corruption culture in the university environment. So that this strategy can be applied by other universities that can shape universities in the future into institutions with high integrity and avoid corrupt behaviors and acts, especially in Islamic religious higher education institutions. In addition, more in-depth and specific research on the results of this study is needed to obtain a strategy model that can be applied to achieve universities that are free from corrupt practices and the like.

Methods

This research uses a qualitative approach. This means that the data collected is not in the form of numbers, but comes from interviews, field notes, personal documents, memo notes, and other official documents. Therefore, the use of qualitative methods in this study consists of comparing empirical reality with applicable theories through the use of descriptive methods. This research design uses a multi-site research design that attempts to detail and detail a particular environment, object, or event. A case/site study is a research that aims to examine in depth certain social units, including individuals, groups, institutions, and society (Jenkins et al., 2018; Riyanto, 2001).

The data sources studied are classified into two types, namely; First, primary data from interviews with key informants consisting of leaders including the Chairperson and Vice Chairperson of the College, one staff and one employee, two from the lecturer element, and four from student representatives from Private Islamic Religious Universities (PTKIS) in Tangerang which are the research subjects; Second, secondary data from documentation in the form of text files, soft files and other documents owned by each research subject in the form of internal policies, quality control documents, and other types related to the research focus.

In order to obtain the data, the researchers used data collection techniques such as Observation of the activities of lectures and daily life for two days on each research object, Interviews were conducted to informants consisting of the chairman and deputy chief, one staff member and employee, two faculty members and four student representatives on each subject. It also uses documentation techniques on internal policies and types of documents and other images related to anti-corruption culture.

Data analysis techniques in this study are divided into two stages, namely the analysis of individual case data and cross-location data analysis. Data analysis is carried out using research data from each subject by way of interpreting the data obtained fluidly, starting with the collection of data with various techniques, data reduction in order to isolate the data that has been obtained so that it can be filtered and organized based on the focus on this research. Further included the process of presentation of data in the form of a description of the results of the reduction of data previously performed, so that readers can easily understand and the information of the research results can be delivered well, the final step in the analysis process in this section is to make confirmation of the theories and results of previous research and ended with the withdrawal of conclusions of results of research that have been performed.

Cross-site data analysis is intended to compare and combine the knowledge gained at each research location. In general, the process of multi-site data analysis involves the activities of formulating the propositions of each site, comparing and integrating findings, and formulating theoretical conclusions based on cross-site analysis as the final result of all research sites.

Results and Discussion

It becomes important to prevent corruption through anti-corruption education activities in the education sector in addition to repressive activities and system improvements. The anti-corruption education process must be carried out in various education sectors from basic education to higher education. In this case, Private Islamic Religious Universities (PTKIS) which are higher education institutions under the guidance of the Ministry of Religion of the Republic of Indonesia are also strategic areas

that can be carried out as preventive efforts to overcome and prevent corruption in this country.

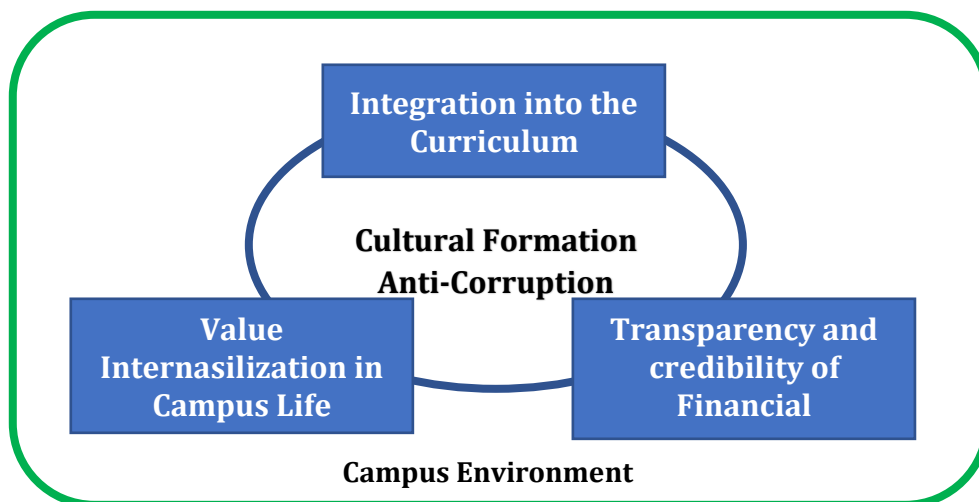
In its implementation in private Islamic universities in Tangerang to form an anti-corruption culture within the scope of their respective universities, they have various forms and strategies. The forms and strategies used by PTKIS are carried out naturally. In other words, the process of forming an anti-corruption culture that has been carried out has not been supported by a policy of the university leadership that regulates the formation of an anti-corruption culture. Although written regulations regarding it can be used as a foothold or reference for its implementation to be more directed and effective. This is as conveyed by the leader of STAI Bina Madani:

“In our university, there is no written policy from the leadership or foundation regarding the anti-corruption culture in the campus environment”

Other regulations or policies issued by PTKIS in Tangerang regarding the formation of an anti-corruption culture and the like have not existed until now. However, this does not mean that the university has not made any efforts to form an anti-corruption culture in its institution. It's just that the activities or behaviors in the context of preventing and eradicating corruption have not been strengthened with a binding policy. As said by the leader of STAI Fatahilah:

“For now, there is no written policy on our campus regarding the anti-corruption culture. However, we will continue to process to become a higher education institution that upholds the culture of anti-corruption as a preventive measure that must be implemented. This is shown by campus leaders who have always conveyed the importance of anti-corruption culture in the campus environment only during meetings with lecturers and leadership staff by alluding to existing anti-corruption values”

The absence of a policy that regulates the anti-corruption culture does not necessarily imply the absence of anti-corruption cultural efforts within PTKIS in Tangerang. Based on the results of the research conducted, there is at least a strategy for forming an anti-corruption culture in PTKIS in Tangerang that has been carried out so far. It can be described as follows:



Picture 1. Forming an anti-corruption culture in PTKIS in Tangerang

The Picture above shows that the anti-corruption acculturation strategy on campus is carried out through three main activities. First, the integration of anti-corruption education into the curriculum used in each study program either as a separate

course or as one of the contents of the learning materials given to students, for example included in the material in the Pancasila and Citizenship Education course. The second is the internalization of anti-corruption values in university life for all elements, without exception. And third, a credible and transparent financial management system is made the principle of managing higher education institutions. All three provide opportunities for the creation of an anti-corruption culture on campus if implemented simultaneously and fully supported by the leadership of higher education or private higher education institutions.

1. Integration into the Curriculum

Increasing awareness and participation of the academic community in preventing corruption in higher education can be done by developing a curriculum integrated with anti-corruption values such as honesty, discipline, care, responsibility, hard work, simplicity, and justice (Ayuningtyas et al., 2020). Its implementation can be carried out by ensuring no corruption in the intellectual realm among the academic community. This is as conveyed by the leader of STIT Ya'mal:

"The academic community is very vulnerable to corruption in scientific development. When intellectual culture is not formed, there is a great potential for intellectual corruption in the form of plagiarism in all its forms. Therefore, anti-corruption must be included in the curriculum as an effort to prevent and knowledge."

Plagiarism is a form of act that is classified as intellectual corruption that is prone to occur in universities which is an act that is strictly prohibited in the academic world (Yunita et al., 2021). To prevent this, universities need to form an anti-corruption culture in scientific development, so that the creation of scientific works as a form of scientific development can avoid "plagiarism" which will damage the reputation and image of universities and the academic community involved in it. So that universities have good performance and integrity in the management of the academic atmosphere which has implications for improving the quality of education.

The results of Kartikawati's (Kholiq & Permata, 2023a) research found that universities that apply the principles of good governance and integrity tend to have better performance in academic and non-academic terms. So that it can encourage improving the quality of education, and better student achievement.

To create a good academic atmosphere and integrity, universities can make improvements to the curriculum that is integrated with anti-corruption values. At PTKIS in Tangerang, there are at least two ways that can be done, namely anti-corruption education as part of lecture materials and anti-corruption education as a separate course.

a. Anti-corruption education as part of lecture materials

The implementation of Anti-Corruption Education in Higher Education is contained in Permenristekdikti no. 33 of 2019. The implementation of this education can be carried out through the cultivation of anti-corruption values that are integrated with one of the courses in higher education (Permen, 2019). The instillation of anti-corruption education values in students can be done by including anti-corruption education values as an integral part of lecture materials, for example in Pancasila and Citizenship Education courses, character building, and similar courses (Kholiq & Permata, 2023a). The Pancasila and Citizenship course is a course that serves as a foundation for students in shaping the spirit of nationalism and love for their plural homeland (Zuriah, 2011). Therefore, this course is very relevant to include material on anti-corruption education.

Integrating anti-corruption values as part of the lecture material in the Pancasila and Citizenship Education course has been carried out by several campuses in Tangerang, as conveyed by the STISNU leader:

"The importance of the entire campus academic community to uphold anti-corruption values on campus by including anti-corruption education materials in Pancasila and citizenship education courses."

The integration of anti-corruption education values in the Pancasila and Citizenship Education course was confirmed through an interview conducted with one of the lecturers at STISNU:

"If we talk about the form of anti-corruption culture here, it can be said that it is in the form of providing anti-corruption education discussion materials in courses to provide knowledge to students to avoid corrupt practices. In addition, instilling the values of honesty, discipline, and responsibility in the entire academic community is the emphasis of the leadership."

STISNU students also provided information that the cultivation of anti-corruption values is integrated in the form of material delivered in one of the materials in the courses taught at their universities. The integration of anti-corruption values in courses and activity programs is not only a task imposed on religious study programs in a university, but also a shared responsibility (Ayuningtyas et al., 2020).

b. Anti-corruption education as a separate course

Anti-corruption education can also be used as a separate course. By making anti-corruption education a subject, the cultivation of anti-corruption values will be carried out even better, because the learning carried out can be focused on anti-corruption education materials (Kholiq & Permata, 2023b; Permen, 2019). The Private Islamic Religious University in Tangerang that has done this is STIT Ya'mal. STIT Ya'mal has made anti-corruption education a course since 2015, as stated by the leadership of STIT Ya'mal:

"The Tarbiyah Ya'mal College of Sciences in forming an anti-corruption culture has started since 2015 in the form of a curriculum implemented in the anti-corruption education course. The course is taught in semester 3 in the Islamic Religious Education Study Program."

One of the lecturers at STIT Ya'mal also said that the strategy used to create an anti-corruption culture at STIT Ya'mal is the existence of anti-corruption education courses taught to students. STIT student Ya'mal, in an interview also said that anti-corruption education courses are taught in the 3rd semester of lectures.

"We have an anti-corruption education course in semester 3, maybe that's one of the strategies. Also, we are always required to be honest and responsible for our college assignments, the existence of a student organization may also be said to be a strategy to learn to be an organization manager who does not commit corruption."

Giving responsibility as an organization manager to students is expected to be able to strengthen the implementation of anti-corruption education delivered in lectures. Strengthening anti-corruption values is not only conveyed in the form of lecture materials but must also be practiced in daily life, especially in the management of student organizations. According to Zawil Munawwirah dan Amiruddin (2023), anti-corruption education can help students develop strong character and morals.

2. Internalization of Anti-Corruption Values in Campus Life

As a higher education institution, it should have the goal of creating graduates who are not only competent in their fields and academically outstanding, but also have good character. Because the most important goal in the educational process is the success of producing academic people who are noble, faithful and devoted to God Almighty (Muhibah, 2020).

The formation of academic personnel as above can be done by simultaneously internalizing the noble values of nationality and religion, including anti-corruption values. Internalization of values is a process or way of instilling normative values that determine the desired behavior of a system through a given educational process (Purwanto et al., 2019). Among the values that can be internalized as an effort to acculturate anti-corruption include the value of honesty, the value of discipline, the value of responsibility, and the value of integrity.

a. The value of honesty

In training the anti-corruption culture, PTKIS in Tangerang also held a program initiated by student organizations. The program held was an honesty canteen. One of the PTKIS that carried out the program was STAI Asy-Syukriyyah Tangerang. The Chairman of STAI Asy-Syukriyyah said that:

"Although there is still no written policy of the leadership or foundation regarding the anti-corruption culture on this campus, there are things that have been done by this campus which may include efforts to create an anti-corruption culture in the campus environment such as financial management is carried out autonomously and is checked by external auditors periodically, activity money is issued according to the program that has been set in the work meeting and the submission of proposals by the activity committee which then ended with the committee making an accountability report. There is also support from campus leaders to students to create the honesty canteen that they initiated."

Although there is no written policy issued by the campus leadership or the Foundation regarding the anti-corruption education policy, the campus still strives to create an anti-corruption culture in the campus environment. In addition to the honesty canteen initiated by students, in the realm of leadership, the campus also invites external auditors to check financial management on campus. In addition, each activity committee is also required to make an accountability report after the activity is carried out.

The existence of an honesty canteen initiated by students was also confirmed in an interview conducted with students who said that:

"Apart from practicing honesty, responsibility, and discipline, our leadership also provides support with the existence of an honesty canteen, and we need to learn to be honest and responsible."

Honesty and responsibility can not only be embedded in the delivery of materials in lectures. Honesty and responsibility need to be done so that the cultivation is even stronger in students and academics on campus (Munawwirah & Amiruddin, 2023). With the student-initiated canteen program, not only do students learn honesty and responsibility, but all academics involved on campus also learn and get used to honesty and responsibility in every activity carried out.

In addition to STAI Asy-Syukriyyah, the honesty canteen program is also carried out on the STAI Bina Madani campus. There is an anti-corruption practice room in the form of an honesty canteen initiated by students. In interviews with students,

information was also obtained that the existence of the honesty canteen received support from campus leaders.

"Apart from practicing honesty, responsibility, and discipline, our leadership also provides support with the existence of an honesty canteen, and we need to learn to be honest and responsible."

Puspito and Elwina (Putri et al., 2011) revealed that anti-corruption culture certainly does not only apply to students or students but also to all school residents and or academics in an educational unit. In the context of higher education, the anti-corruption culture applies and is applied to the entire academic community, consisting of aspects of Leaders and Staff, Lecturers and Education Personnel, Students, and Wealthy Persons, all of whom exist in the university environment.

b. The value of discipline

According to Sugono in T. Puspito (Putri et al., 2011) the definition of the word discipline is obedience (obedience) to rules. Living a disciplined life does not mean living a military lifestyle like a robot in a barracks, but living a disciplined life means managing and managing the best possible time to complete tasks, work, and responsibilities to achieve goals optimally. The keywords in the discipline are dedication, punctuality, priority, planning, obedience, focus, perseverance, and perseverance (Handoyono, 2013).

Strengthening the values of discipline is always urged by leaders and lecturers at PTKIS in the Tangerang area. Each campus that is the source of data collection for this research reveals that the value of discipline is an important part of the anti-corruption culture in higher education. Wasting time is also a corrupt attitude that must be avoided, ignoring the duties that are the responsibility is also a corrupt attitude. Both of these things must be fought by building a habit of discipline in the campus environment. In addition to strengthening the value of honesty, strengthening the value of discipline is very important in the formation of an anti-corruption culture in the university environment.

c. Value of responsibility

The word responsibility is a situation in which it is obligatory to bear everything (if something happens, it can be sued, demanded, and demanded) (Bahasa, 2016). Someone in charge will tend to perform the task better. A person who is good at fulfilling the slightest responsibility wins the trust of others. The application of responsibility values can be realized in the form of seriousness in learning, punctual graduation with good grades, good completion of academic assignments, and maintaining the trust given (Erlawana, 2017). Values of responsibility include diligent study, completing assignments on time, confidently accepting assignments or occupying certain positions, and completing on time with good grades (Handoyono, 2013).

The instillation of the value of responsibility in PTKIS can be seen from good organizational management, both existing organizations within the scope of leadership management and student organizations. In various activities carried out, the leadership always asks for accountability reports from the organizing committee of the activity. This is a form of real accountability. The leader of STAI Asy-Sukriyyah said that the activity money is the responsibility of the activity committee and that an accountability report must be made.

"Activity money is issued according to the program that has been determined in the work meeting and the submission of proposals by the activity committee which then ends the activity of the committee making an accountability report."

Transparency and accountability of financial management also involve an external auditor who examines every financial report made. This is a manifestation of the responsibility of the leadership of STAI Asy-Sukriyyah towards the academic community and stakeholders in higher education.

"As a form of effort to cultivate anti-corruption in the campus environment in the form of transparency in financial management and the involvement of external auditors in ensuring accountable financial management"

Evaluation of the activities carried out by the organizing committee was also carried out by STSNU leaders, this was done to maintain the credibility of the campus. That financial management is carried out credibly so that activity money is spent according to the planned program or through the submission of proposals by the activity committee which is then evaluated for its responsibility so that there is very little opportunity for campus managers to commit acts that lead to corruption or the like.

The emphasis on good and correct accountability reports is also carried out by STIT Ya'mal Tangerang. Campus leaders always emphasize making good accountability reports.

"The use of the financial budget for programs or activities carried out must make good and correct accountability reports"

The emphasis on the value of responsibility through activity accountability reports is also carried out by other PTKIS in Tangerang. Activities that use the budget must be made a good and correct accountability report. This is an inculcation of the value of responsibility that needs to be carried out by institutional organizations (Adhim & Hakim, 2019). Likewise with those recorded by PTKIS in Tangerang.

The accountability carried out by STAI As-Syukriyyah by inviting external auditors to check every report of activities that have been carried out needs to be imitated by other PTKIS in Tangerang so that the value of responsibility can be more beneficial to all academics and stakeholders in PTKIS. This is also one way for budget managers not to commit corruption in the implementation of activities and budget utilization.

Instilling the value of responsibility is also carried out in students, especially in carrying out tasks, both tasks entrusted in the classroom or student organizations. Instilling the value of responsibility through the tasks given to students is expected to be able to keep them away from corrupt attitudes (Hasan, 2016).

d. Integrity values

Integrity is a reflection of a person's self-image in an organization, seen from daily behavior and actions. It shows the consistency between words and beliefs, as reflected in everyday actions (Munawwirah & Amiruddin, 2023). Sometimes, a person speaks superficially while harboring pride, envy, hatred, resentment, and emotions in their hearts. Individuals with integrity generally think before they speak, ensuring that their behavior and actions are in line with their words (Illahi, 2019). A person's integrity is tested consistently, in various forms such as position, temptation, wealth, family, money, mild fear, mild hunger, and so on. Integrity includes patience and gratitude. People with integrity show patience in facing trials and express gratitude when experiencing happiness (Amelia et al., 2024).

The value of integrity can be seen from the suitability of words and actions taken. Instilling the value of honesty through the canteen program, honesty, discipline in carrying out duties, and utilizing time and accountability for every activity carried out through reports are efforts made by PTKIS in Tangerang Raya in instilling and cultivating the value of integrity in the campus environment. The internalization of the value of integrity for the entire academic community is expected to be able to make them anti-corruption.

In Ralph Linton's opinion, anti-corruption culture is something that shows the way of life that is applied, the belief system and attitude that is shown as a result of learning and experience processing that is applied to a certain group, community, or society (Suharyanto, 2015).

3. Credible and Transparent Financial Management

In creating a quality university, a large and consistent effort is needed. It takes a foresight from the college leadership in reading opportunities to improve the quality of its management. Opportunities must be captured carefully, strategies must be planned carefully, and promotions must be carried out with precision and thoroughness. Challenges that come along with changes and developments in the world globally must be used as an opportunity. Innovations in the management of higher education institutions need to be carried out in order to maintain the existence and quality of higher education institutions (Farida, 2009).

One of the things that universities can do in order to improve their quality is to ensure a credible and transparent financial management system. The aspect of financial governance is important to note because it is an important capital for implementing higher education programs. With credible and transparent financial management, it will have an impact on effective and efficient budget management towards improving the quality of higher education.

The absence of accountability and transparency, as well as the weak legal aspect, can be seen in the poor form of legislation and the weak enforcement of laws and social aspects, namely the environment or society that does not support anti-corruption behavior (Hasanah, 2018). The rationalization of the principles of anti-corruption, namely accountability, transparency, justice, politics and policies to prevent and limit corruption and inculcate anti-corruption values in the campus environment is the responsibility of the entire academic community who are part of the university community (Kholiq & Permata, 2023a). Accountability and transparency in financial management must continue to be carried out. The following is the pattern of PTKIS financial management in Tangerang.

a. Centralized financial management to the Foundation

STAI Bina Madani conducts a centralistic financial system. This can be seen from the results of the interview with the leaders of STAI Bina Madani as follows:

"Financial management is carried out centrally at the Foundation, so that activity money is spent according to the planned program or through the submission of proposals by the activity committee which is then evaluated by the foundation so that there is very little opportunity for campus managers to commit acts that lead to corruption or the like"

The centralistic financial system used by STAI Bina Madani is expected to be able to analyze opportunities for campus managers to commit acts of corruption or the like. In addition to STIT Bina Madani, other PTKIS financial management is carried out

autonomously or independently. PTKIS management manages finances independently and makes good and correct financial reports from every activity that uses the university budget or budgets obtained from external parties.

The implementation of financial management policies has a positive influence on financial management (Handayani et al., 2023). With good financial management, it will play a role in improving the quality of education implemented. Therefore, the Foundation as a private higher education organizing body must strive to optimize the financing sources owned and managed efficiently which are proportional to the benefits that will be received by the university.

b. Transparency of financial management

Universities can also play a role in fighting corruption by providing quality education and oriented to anti-corruption values. Universities can build a good governance system, such as transparency in financial management, procurement of goods and services, and an effective internal and external supervision system.

According to research by Tiodorasi Simanjuntak, et al.(2023), transparency and accountability have a significant influence in building an anti-corruption culture. The results show that higher levels of transparency and accountability in developing countries tend to have lower levels of corruption. In line with this, Natalia (2019) found that the media has an important role in building an anti-corruption culture. The results of the study show that independent and credible media can strengthen transparency and accountability, as well as increase public awareness about the importance of fighting corruption.

According to Syahrir (2022), the implementation of quality internal audits can help universities improve integrity and ensure that the university governance system runs well and under applicable rules. In his research, it was stated that "the implementation of quality internal audits can help universities in increasing transparency and accountability, as well as ensuring that the management of university finances and assets is carried out efficiently and effectively".

The transparency implemented by PTKIS in Tangerang varies. Some only make accountability reports and are audited internally and some are audited externally. One of them is STAI Darul Fatah whose leadership stated as follows.

"Campus management conducts financial monitoring or financial audits by professional third parties, information disclosure is also considered important to ensure the credibility of campus management"

STIT Al-Amin also conducts audits by external parties, this was conveyed by the leadership of STIT Al-Amin as follows:

"Professional third parties need to be invited to monitor financial statements on campus"

Both internal and external audits conducted by PTKIS in Tangerang, all of this is done for the sake of creating transparency in financial management in the campus environment. The university will always adjust its ability to implement financial management transparency. These efforts should be appreciated and directed to be improved so that financial management transparency can run effectively and efficiently to create an anti-corruption culture that can be accounted for.

c. Implementation of financial audits by external parties

The implementation of financial audits by external parties has been carried out by several PTKIS in Greater Tangerang. Some of the universities that have carried out external audits are STAI Asy-Syukriyyah, STAI Darul Fatah, and STIT Al-Amin. In addition to the three PTKIS, they are still carrying out internal audits only. This is enough to do, considering the different capabilities of PTKIS in carrying out financial audits.

However, PTKIS which only conducts internal financial audits needs to improve its audit system by participating in PTKIS which has conducted external financial audits, to create a stronger anti-corruption culture in the university environment that is managed. In fostering an anti-corruption culture in PTKIS, the role of third parties is very important, because, with the existence of third parties, it is hoped that supervision and monitoring of financial management can be more transparent, accountable, and accountable to all academics and stakeholders involved in PTKIS.

Conclusion

The insights of this study indicate that PTKIS in Greater Tangerang nurtured anti-corruption culture through several strategies. First, anti-corruption education is integrated into the curriculum, both as part of lecture material and as a separate course. This approach allows for a focused cultivation of anti-corruption values. Second, anti-corruption values such as honesty, discipline, responsibility, and integrity are internalized in campus life for all academicians. Third, credible and transparent financial management is implemented through a centralized financial management system, transparency in financial operations, and financial audits by professional and credible external parties.

The findings of this study can be applied to other universities and may lead to further development in fostering an anti-corruption culture within campus environments. It is hoped that all PTKIS under the Ministry of Religion will become leaders in shaping an anti-corruption culture, aligning with national education goals and the successful implementation of anti-corruption education in higher education.

However, this research is not exhaustive regarding the formation of an anti-corruption culture on campus. Due to its limitations, further research is encouraged, particularly on the role of supervisory institutions of private religious universities and other stakeholders, using various approaches.

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