PÉNDALAS
Jurnal Penelitian Tindakan Kelas dan Pengabdian Masyarakat
Publisher: Islamic and Multicultural Education Foundation
e-ISSN: 2807-7334

Vol. 6 No. 2, Mei – Agustus 2026	**Copyright © 2026, is licensed under a CC-BY-NO-SA**
Halaman: 394–413	***Publisher: Islamic and Multicultural Education Foundation***
https://journal.yaspim.org/index.php/pendalas/index	**e-ISSN: 2807-7334**

INTEGRATING GOOD GOVERNANCE PRINCIPLES INTO ISLAMIC RELIGIOUS EDUCATION FOR ANTI-CORRUPTION EDUCATION: A QUALITATIVE LITERATURE REVIEW

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Received: 09 Mei 2026 Accepted: 16 Juni 2026 Published: 28 Juni 2026

Abstrak

Penelitian ini dilatarbelakangi oleh kesenjangan yang terus-menerus terjadi antara konsep normatif tata kelola yang baik yang dikembangkan dalam studi administrasi publik dan integrasinya ke dalam Pendidikan Agama Islam (PAI) sebagai pendekatan preventif dalam pendidikan antikorupsi. Penelitian ini bertujuan untuk menganalisis keselarasan konseptual antara prinsip-prinsip tata kelola yang baik dan nilai-nilai pendidikan Islam, serta untuk

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mengkaji bagaimana prinsip-prinsip tersebut dapat diintegrasikan ke dalam Pendidikan Agama Islam dalam menumbuhkan budaya antikorupsi. Penelitian ini menggunakan pendekatan tinjauan literatur kualitatif dengan menganalisis 25 sumber ilmiah yang diterbitkan antara tahun 2020 dan 2026 menggunakan teknik analisis konten. Temuan menunjukkan adanya konvergensi konseptual antara prinsip-prinsip tata kelola yang baik, seperti transparansi, akuntabilitas, partisipasi, dan supremasi hukum, dengan nilai-nilai Islam, termasuk amanah, syafafiyah, 'adl, dan muhasabah. Penelitian ini mengusulkan kerangka konseptual yang mengintegrasikan prinsip-prinsip tata kelola yang baik dengan Pendidikan Agama Islam melalui pengembangan kurikulum, internalisasi nilai, teladan guru, dan praktik tata kelola digital yang etis. Penelitian ini berkontribusi pada pengembangan wacana pendidikan antikorupsi dengan memperkuat peran Pendidikan Agama Islam sebagai instrumen pencegahan untuk menumbuhkan integritas, kesadaran etis, dan nilai-nilai antikorupsi yang berkelanjutan di dalam lembaga pendidikan.

Kata Kunci: Tata Kelola yang Baik, Pendidikan Agama Islam, Pendidikan Anti Korupsi, Pendidikan Integritas, Nilai-nilai Islam, Tinjauan Literatur.

Abstract

This study is motivated by the persistent gap between the normative concept of good governance developed in public administration studies and its integration within Islamic Religious Education (IRE) as a preventive approach to anti-corruption education. The study aims to analyze the conceptual alignment between good governance principles and Islamic educational values, as well as to examine how these principles may be integrated into Islamic Religious Education in fostering an anti-corruption culture. This study employed a qualitative literature review approach by analyzing 25 scholarly sources published between 2020 and 2026 using content analysis techniques. The findings indicate a conceptual convergence between the principles of good governance, such as transparency, accountability, participation, and the rule of law, and Islamic values, including amanah, syafafiyah, 'adl, and muhasabah. The study proposes a conceptual framework that integrates good governance principles with Islamic Religious Education through curriculum development, value internalization, teacher role modelling, and ethical digital governance practices. This research contributes to the development of anti-corruption education discourse by strengthening the role of Islamic Religious Education as a preventive

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instrument for cultivating integrity, ethical awareness, and sustainable anti-corruption values within educational institutions.

Keywords: Good Governance, Islamic Religious Education, Anti-Corruption Education, Integrity Education, Islamic Values, Literature Review.

PENDAHULUAN

Corruption remains one of the most difficult challenges to overcome in Indonesia, affecting public trust, institutional accountability, and the effectiveness of governance systems (Juwita & Yoserizal, 2025). Despite the implementation of various anti-corruption regulations, legal reforms, and governance policies, corrupt practices such as bribery, abuse of authority, gratuities, and weak accountability continue to occur within public institutions (Hariwangsa & Yuningsih, 2024; Kismartini et al., 2022). This condition indicates that regulatory and administrative approaches alone are insufficient to comprehensively address corruption. Previous studies have also shown that anti-corruption efforts frequently encounter challenges related to weak law enforcement, bureaucratic inefficiency, low institutional integrity, and limited public participation in governance processes (Wibowo & Mangar, 2026). Therefore, corruption prevention requires not only structural and legal reforms but also the strengthening of ethical and moral values within society.

In this context, anti-corruption education has increasingly been recognized as a preventive strategy for fostering ethical awareness, integrity, and social responsibility (Sudrajat, 2021; Zulaiha et al., 2025). Anti-corruption education is not merely concerned with legal understanding regarding corruption but also with the internalization of values such as honesty, accountability, justice, and responsibility (Utomo et al., 2025). Educational institutions play a significant role in shaping students' character and ethical behavior from an early age. Consequently, education-based approaches are considered essential for developing a sustainable anti-corruption culture that extends beyond formal legal enforcement (Kusuma, 2024).

Islamic Religious Education (IRE) possesses significant potential in supporting anti-corruption education because it emphasizes moral formation, spiritual awareness, and ethical responsibility (Rahmat Hidayat et al., 2024). Islamic teachings promote values such as amanah (trustworthiness), 'adl (justice), syafafiyah (transparency), mas'uliyah (responsibility), and muhasabah (self-reflection), which conceptually align with the principles of good governance (Asmara et al., 2022a). Within the Islamic perspective, leadership and public authority are regarded as a trust that must be exercised responsibly and fairly for the welfare of society. Therefore, Islamic Religious Education can function not

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only as a normative religious subject but also as a medium for cultivating integrity, ethical leadership, and anti-corruption awareness.

The concept of good governance has been widely discussed in governance and public administration studies, particularly in relation to transparency, accountability, participation, responsiveness, effectiveness, and the rule of law (Nurhidayat, 2023). Previous studies have also emphasized the role of e-government and digital governance in improving transparency, accountability, and the quality of public services while reducing opportunities for corruption practices (Rachmatullah & Purwani, 2022; Santoso, 2025). However, discussions regarding good governance have primarily focused on public administration, bureaucratic reform, and institutional governance, while the integration of governance principles within Islamic Religious Education remains underexplored.

Existing studies generally discuss governance, anti-corruption policies, and Islamic education separately, while limited attention has been given to the systematic integration of Islamic educational values into governance ethics and anti-corruption frameworks (Hidayat et al., 2024; Nurlinda et al., 2025). In many cases, Islamic values are positioned only as complementary moral teachings rather than as a conceptual framework capable of strengthening integrity, accountability, and ethical governance culture within educational institutions. This gap demonstrates the need for a more comprehensive conceptual analysis that connects good governance principles with Islamic educational values as part of preventive anti-corruption education.

Based on this background, this study aims to analyze the conceptual alignment between good governance principles and Islamic Religious Education values, as well as to examine how these principles may be integrated into Islamic Religious Education as a preventive anti-corruption framework. This study addresses the following research questions: (1) How do good governance principles conceptually align with Islamic Religious Education values? (2) How can these principles be integrated into Islamic Religious Education as a preventive anti-corruption framework? and (3) What conceptual and practical challenges emerge from the integration of good governance principles and Islamic Religious Education?

This study contributes to the development of anti-corruption education discourse by proposing a conceptual framework that integrates governance principles with Islamic educational values. The study is expected to enrich discussions on Islamic ethics, governance, and education while offering a relevant conceptual approach for strengthening integrity and anti-corruption culture through Islamic Religious Education.

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LANDASAN TEORI

Good Governance Principles

The concept of good governance is one of the main frameworks in research on public administration and government management. Good governance refers to a method of government administration that emphasizes the principles of transparency, accountability, public participation, responsiveness, effectiveness, efficiency, and the rule of law in the management of public affairs. These principles aim to build a democratic, clean, and accountable system of government, thereby improving the quality of public services and strengthening public trust in the government (Kumar, Sunil, Lochab, Mishra, 2021).

Transparency is understood as openness in decision-making processes, the dissemination of information, and public access to the government system. Accountability refers to the responsibility of public institutions and officials to explain the actions and policies they implement. Participation emphasizes the importance of public involvement in government affairs, while the rule of law emphasizes the importance of fair and consistent law enforcement. Furthermore, responsiveness and effectiveness demonstrate the ability of government institutions to meet the needs of the public appropriately and efficiently.

Several studies indicate that the implementation of good governance principles can reduce corruption through transparent administrative systems, accountable public management, and governance that involves public participation. Advances in e-government and digital governance are also considered beneficial for enhancing transparency and reducing the likelihood of bribery, abuse of power, and inefficiency within the bureaucracy. However, the implementation of good governance in Indonesia still faces a number of challenges, such as weak law enforcement, low institutional integrity, excessive bureaucracy, and minimal public participation (Arsyi et al., 2025). Therefore, the implementation of good governance requires not only administrative improvements but also the strengthening of moral and ethical values in society.

Islamic Religious Education and Moral Formation

Islamic Religious Education (IRE) plays a very important role in shaping students' moral awareness, ethical behavior, and spiritual responsibility. In the context of Islamic education, the learning process not only prioritizes intellectual understanding of religious teachings but also focuses on character building, the internalization of values, and the development of ethical awareness. The goal of Islamic education is to produce individuals who possess integrity, honesty, a sense of responsibility, discipline, and social concern in both the private and public spheres (Andriani et al., 2024a).

Islamic teachings contain various ethical principles relevant to governance and anti-corruption values. The concept of amanah emphasizes the importance of trust and

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responsibility in carrying out duties and exercising authority. The principle of 'adl underscores the importance of justice and balance in social interactions and organizational settings, while syafafiyah signifies openness and transparency. Furthermore, mas'uliyah relates to responsibility and accountability, while muhasabah encourages self-evaluation and moral reflection. All these values are derived from the teachings of the Qur'an and Hadith, which form the foundation of ethics in social and civic life (Aliefiarahma & Sasmita, 2025).

From an Islamic ethical perspective, positions of leadership and authority are regarded as a trust that must be carried out with a strong sense of responsibility for the common good of society. Thus, Islamic religious education plays a crucial role in fostering a culture of integrity and awareness of corruption prevention through values-based education. Various studies also indicate that the values in Islamic education play a role in shaping ethical leadership, social responsibility, and behavior that prioritizes integrity.

Anti-Corruption Education

Anti-corruption education is increasingly viewed as a crucial preventive measure in fostering integrity, ethical awareness, and social responsibility among the public. Unlike repressive methods that focus more on punishment, anti-corruption education emphasizes the importance of prevention through the instillation of values, character building, and ethical learning experiences. In this regard, anti-corruption education is not merely seen as teaching about anti-corruption laws, but also as a process of instilling the values of honesty, responsibility, discipline, and accountability (Khotimah et al., 2024).

Anti-corruption education can be implemented through various dimensions, including policy, curriculum, pedagogy, and the internalization of values. As a policy approach, anti-corruption education is supported by regulations and institutional commitments to foster a culture of integrity within the educational environment. At the curriculum level, anti-corruption values can be integrated into learning materials, class discussions, or other educational activities. From a pedagogical perspective, anti-corruption education requires participatory and reflective learning strategies so that students can deeply understand ethical and social issues.

However, the implementation of anti-corruption education still faces various challenges, such as inconsistent curriculum integration, weak institutional commitment, and low public awareness of a culture of integrity. Therefore, anti-corruption education requires cooperation among educational institutions, the government, teachers, families, and the community to foster ethical awareness and integrity-oriented behavior on a sustainable basis (Hasan et al., 2024).

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Conceptual Linkage between Governance and Islamic Ethics

Contextually, the principles of good governance are closely linked to Islamic ethical values. Transparency in government is closely related to the principle of syafafiyah, which emphasizes the importance of openness and honesty in public affairs. Accountability is closely related to the concept of mas'uliyah, which emphasizes moral and institutional responsibility for actions and decisions taken. On the other hand, participation in governance can be linked to the principle of syura, which means consultation and collective involvement in the decision-making process (Asmara et al., 2022).

The principle of justice in good governance also aligns with the concept of 'adl in Islamic teachings, which emphasizes the importance of balance, fairness, and equal treatment in social life and institutions. The concept of amanah strengthens ethics in governance by treating power and office as responsibilities that must be carried out honestly and ethically. Furthermore, muhasabah encourages us to continually empower ourselves and engage in moral reflection while fulfilling our governmental responsibilities (Makinnuddin et al., 2025).

The integration of good governance principles with Islamic ethical values provides a foundation for strengthening anti-corruption education through Islamic Religious Education. Within this framework, Islamic Religious Education aims not only to teach religion in a normative sense but also serves as a means to foster integrity, good leadership, accountability, and a culture that combats corruption in the educational sector and society. Therefore, the relationship between good governance and Islamic ethics can serve as a crucial foundation for developing anti-corruption strategies rooted in moral and spiritual values.

METODE PENELITIAN

The unit of analysis in this study is not individuals, groups, or direct educational institutions, but scholarly texts and conceptual artefacts related to good governance, Islamic Religious Education, anti-corruption education, and Islamic ethics. The main focus of the research is directed at examining how governance principles such as transparency, accountability, participation, and the rule of law are conceptually connected with Islamic values such as amanah, syafafiyah, ‘adl, mas’uliyah, syura, and muhasabah. Therefore, this study positions academic literature, journal articles, books, and relevant scholarly documents as the primary objects of analysis. The emphasis is placed on ideas, concepts, arguments, and theoretical constructions rather than empirical behavior in the field. This textual unit of analysis is appropriate because the purpose of the study is to build a conceptual understanding of the integration of good governance principles into Islamic

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Religious Education as a preventive framework for anti-corruption education (Snyder, 2019; Torraco, 2016).

This study uses a qualitative research design with an integrative literature review approach. A qualitative orientation was selected because the study aims to interpret meanings, identify conceptual relationships, and synthesize theoretical perspectives rather than measure statistical relationships between variables. The integrative literature review design enables the researcher to collect, compare, evaluate, and synthesize previous studies in order to construct a broader conceptual framework (Whittemore & Knafl, 2005). This design is also relevant for studies that seek to develop theoretical understanding from diverse scholarly sources, especially when the research topic involves interdisciplinary issues such as governance, Islamic education, ethics, and anti-corruption culture. Through this approach, the study does not merely summarize previous findings but critically integrates them to identify convergence, gaps, tensions, and possible models of application. Thus, the qualitative integrative design provides a suitable methodological foundation for developing a conceptual framework of anti-corruption education based on Islamic Religious Education and good governance principles (Crewell & Porth, 1998; Snyder, 2019).

The sources of data in this study consist of secondary data in the form of scholarly journal articles, academic books, research reports, and relevant scientific documents. The literature was obtained through academic databases such as Google Scholar and Semantic Scholar by using keywords including "good governance," "Islamic Religious Education," "anti-corruption education," "Islamic ethics," "governance and Islam," "integrity education," and "anti-corruption culture" (Bowen, 2009). The selected literature focused on publications from 2020 to 2026 in order to ensure the relevance and recency of the discussion. The inclusion criteria covered sources that discussed good governance principles, Islamic educational values, anti-corruption education, Islamic ethics, and institutional integrity. Meanwhile, sources were excluded if they were irrelevant to the research focus, duplicated, non-academic opinion articles, or lacked conceptual connection to the integration of governance and Islamic values. In this context, the data are textual and conceptual, not derived from informants, respondents, surveys, or field observations (Torraco, 2016).

The data collection technique was conducted through a systematic documentation process. First, the researcher identified relevant literature by entering predetermined keywords into academic databases. Second, the search results were screened by reading titles, abstracts, keywords, and publication information to determine their suitability with the research focus. Third, the researcher examined the full texts of selected sources to identify their relevance to the concepts of good governance, Islamic Religious Education, anti-corruption education, and Islamic ethics (Bowen, 2009). Fourth, the selected sources

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were classified based on thematic categories, such as transparency, accountability, Islamic moral values, anti-corruption pedagogy, curriculum integration, and institutional governance. Although this study did not use interviews, surveys, questionnaires, FGD, or direct observation, the process of collecting data followed a rigorous documentary procedure. This technique is appropriate for literature-based qualitative research because it enables the researcher to trace, compare, and organize ideas from various scientific sources into a coherent analytical structure (Snyder, 2019).

The data were analyzed using qualitative content analysis supported by thematic synthesis. The analysis began with data reduction by selecting important ideas, concepts, and arguments from the collected literature. The next stage involved coding the data according to key themes, such as transparency syafafiyah, accountability amanah, participation syura, rule of law-'adl, and anti-corruption value internalization (Elo & Kyngäs, 2008). After coding, the researcher grouped similar ideas into broader analytical categories to identify patterns, conceptual convergence, and theoretical gaps. The interpretation stage was then conducted by connecting these categories with the research questions and the theoretical framework of Islamic Religious Education and good governance (Braun & Clarke, 2006). Finally, the findings were synthesized into an integrative conceptual framework explaining how good governance principles can be incorporated into Islamic Religious Education to strengthen anti-corruption culture. This analytical process follows the logic of qualitative content analysis and thematic analysis, which emphasize systematic coding, interpretation, categorization, and meaning construction from textual data (Miles, M.B., Huberman, a. m., & Saldana, 2015).

RESULT AND DISCUSSION

Results

Normative Convergence between Good Governance and Islamic Values

The first finding shows a strong normative convergence between good governance principles and Islamic ethical values in Islamic Religious Education. The data were obtained from scholarly texts discussing transparency, accountability, participation, the rule of law, and Islamic moral concepts such as amanah, syafafiyah, 'adl, mas'uliyah, syura, and muhasabah (Asmara et al., 2022a). The reviewed literature indicates that good governance is not merely an administrative concept but also an ethical framework that can be connected to religious values. For example, transparency is associated with syafafiyah, accountability with amanah and mas'uliyah, participation with syura, and the rule of law with 'adl. This pattern appears in studies that discuss Islamic ethics and governance practices in public institutions and Islamic educational settings (Nur Ahmad Al Fai'q et al., 2024). As a

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visualization of the data, the literature matrix shows the conceptual relationship between governance values and Islamic values as follows: transparency-syafafiyah, accountability-amanah, participation-syura, rule of law-'adl, and self evaluation-muhasabah (Tabrani, Fatmawati, 2025).

Restated in simpler terms, the data show that the principles commonly used in modern public administration actually have strong conceptual parallels with Islamic teachings. Transparency in governance means openness in decision-making and public information, while syafafiyah in Islamic ethics emphasizes honesty and clarity in social responsibility. Accountability in good governance requires public officials and institutions to explain their actions, while amanah and mas'uliyah require individuals to carry out responsibilities not only before society but also before God. Participation in governance encourages public involvement, while syura emphasizes consultation and collective decision-making. Likewise, the rule of law is closely related to 'adl because both stress fairness, consistency, and equal treatment. This means that Islamic Religious Education has the potential to translate governance principles into moral and spiritual language that is familiar to Muslim learners. Therefore, good governance can be taught not only as a civic concept but also as part of religious character education (Nuruddin, Fauzi, 2024).

From this evidence, at least four patterns can be identified. First, there is a pattern of conceptual alignment, where modern governance principles are not in conflict with Islamic values but can be strengthened through them. Second, there is a pattern of ethical deepening, because Islamic concepts expand governance from administrative responsibility to moral and spiritual accountability. Third, there is a pattern of educational relevance, where Islamic Religious Education can become a strategic space for introducing integrity, justice, transparency, and accountability. Fourth, there is a pattern of preventive orientation, because the convergence between governance and Islamic ethics can support anti-corruption education before corrupt behavior occurs. These patterns indicate a trend in the literature: anti-corruption education should not depend only on legal and bureaucratic approaches but must also be connected to moral formation. Thus, the finding confirms the occurrence of CCTES, especially controversy and solution, because it responds to the gap between secular governance discourse and Islamic education discourse (Bhandesa et al., 2025).

Pedagogical Transformation in Islamic Religious Education

The second finding indicates a transformation in the pedagogical orientation of Islamic Religious Education. The reviewed literature shows that anti-corruption education can be integrated into Islamic Religious Education through curriculum development, learning methods, teacher role modelling, reflective activities, and school culture. The data were

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derived from studies that discuss the integration of anti-corruption values into Islamic education, character education, and humanistic pedagogy. Rois and Ginoga emphasize the importance of integrating humanistic and anti-corruption education in Islamic learning (Rois, 2026), while Salam highlight the challenges of character and anti-corruption education policies in Indonesia (Salam et al., 2024). The data visualization can be presented in the following synthesis matrix: curriculum integration includes ethics, social fiqh, and civic responsibility; pedagogy includes case studies, discussion, moral reflection, and problem-solving; teacher role modelling includes honesty, fairness, and discipline; and school culture includes transparent rules, responsible behavior, and collective moral awareness. These data show that Islamic Religious Education is moving from doctrinal teaching toward transformative ethical learning.

In simpler terms, the literature shows that Islamic Religious Education should not be limited to delivering religious materials in a formal or memoristic way. Anti-corruption education requires learning activities that allow students to understand, reflect on, and practice values in real situations. For example, when students learn about amanah, the value should not stop at its definition but should be connected to daily practices such as honesty in assignments, fairness in group work, responsibility in school organizations, and transparency in managing class activities. Similarly, discussions on 'adl can be connected to cases of discrimination, abuse of authority, or unfair decision making. Through participatory learning, students are encouraged to think critically about corruption as a moral, social, and institutional problem. Therefore, Islamic Religious Education becomes a space where religious values are transformed into civic ethics and anti corruption attitudes. This restatement clarifies that the transformation lies in the shift from value transmission to value internalization.

Three major patterns emerge from the data on pedagogical transformation. First, there is a pattern of curriculum integration, in which anti-corruption values are inserted into Islamic ethics, social fiqh, civic responsibility, and character education. Second, there is a pattern of pedagogical innovation, where learning methods move from teacher-centered lectures toward reflective, dialogical, and problem based learning. Third, there is a pattern of moral modelling, where teachers are positioned not merely as instructors but as ethical examples who embody honesty, discipline, justice, and responsibility. Fourth, there is a pattern of institutional culture, because anti-corruption education becomes effective only when supported by transparent rules and consistent school practices. However, the literature also reveals several obstacles, such as rigid teaching methods, weak character assessment, and limited integration of anti-corruption values into everyday school life (Salam et al., 2024). This finding reflects the CCTES dimension of change and transformation

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because Islamic Religious Education is expected to become more contextual, critical, and socially relevant.

Institutional Governance Culture and Conceptual Framework

The third finding reveals the importance of institutional governance culture in strengthening anti-corruption education through Islamic Religious Education. The data were obtained from literature discussing Islamic educational institutions, digital governance, internal control systems, and integrity culture. Several studies indicate that schools, madrasahs, pesantren, and Islamic higher education institutions play a strategic role in shaping students' ethical behavior and institutional accountability (Maharani et al., 2023). The literature also shows that digital governance can support transparency and accountability in educational administration by making data management, assessment, financial reporting, and public services more open and documented (Wirawan, 2020). The data visualization can be summarized in a conceptual matrix: input consists of governance principles and Islamic values; process consists of curriculum, pedagogy, role modelling, school culture, and digital transparency; output consists of anti-corruption literacy, integrity, and accountability; outcome consists of sustainable anti-corruption culture. This model represents the solution dimension of CCTES (Rahmat Hidayat et al., 2024).

Restated clearly, the data indicate that anti-corruption education cannot rely only on classroom teaching. Even if students learn about honesty and accountability in Islamic Religious Education, these values will be weak if the institution itself does not practice transparency, justice, and responsibility. For instance, schools that teach amanah must also demonstrate amanah in student assessment, financial management, leadership practices, and public communication. Likewise, institutions that teach syafafiyah should provide clear information, fair procedures, and accountable decision-making. Digital governance becomes important because it can reduce hidden practices, improve documentation, and strengthen institutional trust. Therefore, the integration of good governance and Islamic Religious Education must occur at two levels: the pedagogical level and the institutional level. The pedagogical level shapes students' values, while the institutional level provides a real environment where those values are practiced. This restatement shows that anti-corruption education requires consistency between what is taught and what is institutionally practiced.

The data reveal four important tendencies. First, Islamic educational institutions have strong normative capital because they already teach moral values such as trustworthiness, justice, responsibility, and self-reflection. Second, this moral capital becomes stronger when supported by good governance practices such as transparency, accountability, participation, and rule-based management. Third, digital governance appears as a new trend that can

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strengthen institutional openness and reduce opportunities for abuse of power. Fourth, there are continuing challenges, including bureaucratic resistance, weak supervision, limited digital infrastructure, and the tendency to treat religious education as formal instruction rather than ethical transformation (Nuruddin, Fauzi, 2024). These tendencies show that the emergency of corruption cannot be addressed only through moral appeals or legal punishment. It requires a multidimensional model that connects values, curriculum, pedagogy, leadership, technology, and institutional culture. Therefore, the proposed conceptual framework is not only theoretical but also practical for developing sustainable anti-corruption education in Islamic educational institutions (Bhandesa et al., 2025).

Discussion

This study examined the integration of good governance principles into Islamic Religious Education as a preventive approach to anti-corruption education. The results show three main findings. First, there is a strong normative convergence between good governance principles and Islamic ethical values. Transparency aligns with syafafiyah, accountability with amanah and mas'uliyah, participation with syura, and the rule of law with 'adl. Second, Islamic Religious Education has the potential to become a transformative pedagogical space for internalizing anti-corruption values through curriculum integration, reflective learning, case discussion, moral modelling, and school culture. Third, anti-corruption education requires institutional support through transparent governance, accountable leadership, digital administration, and integrity based educational management. These findings indicate that anti-corruption education is not only a legal or administrative matter but also a moral, pedagogical, and institutional project. Therefore, Islamic Religious Education can contribute to the formation of anti corruption culture when its values are connected with governance practices and institutional reform (Nuruddin, Fauzi, 2024).

The relationship between good governance and Islamic Religious Education can be explained through the logic of ethical internalization and institutional consistency. Corruption occurs not only because of weak regulations but also because of weak moral consciousness, low accountability, and permissive institutional culture. This explains why anti-corruption strategies that rely only on law enforcement are often insufficient. Islamic Religious Education offers moral foundations such as amanah, 'adl, syafafiyah, and muhasabah, which can strengthen individual integrity. Meanwhile, good governance provides institutional mechanisms such as transparency, accountability, participation, and rule-based decision-making. When both are integrated, moral education and institutional governance support each other. Students learn anti-corruption values in the classroom, while educational institutions demonstrate those values through transparent and

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accountable practices. This explains why the study finds that anti-corruption education must be multidimensional. Moral values shape personal awareness, while governance systems create social and institutional control. Without this connection, values may remain normative and governance may remain procedural (Kumar, Sunil, Lochab, Mishra, 2021).

Compared with previous studies, this research has both similarities and differences. It is similar to studies that emphasize the importance of good governance in reducing corruption through transparency, accountability, and public participation (Arsyi et al., 2025). It also supports studies that highlight Islamic education as a medium for moral formation and character development (Andriani et al., 2024b). However, this study differs by connecting these two discussions into one integrative framework. Previous studies often discuss governance, anti-corruption policy, and Islamic education separately. In contrast, this study positions Islamic values not merely as complementary moral teachings but as conceptual categories that can strengthen governance ethics. The novelty of this study lies in its integrative model, which combines good governance principles, Islamic ethical values, curriculum development, teacher role modelling, school culture, and digital transparency. Thus, the contribution of this study is not only descriptive but also conceptual, because it proposes a preventive framework for anti-corruption education.

The findings have important meaning when interpreted within the social, historical, and ideological context of corruption in Indonesia. Socially, corruption has damaged public trust, weakened institutional credibility, and normalized unethical behavior in many sectors. Historically, anti-corruption efforts in Indonesia have often emphasized legal enforcement, bureaucratic reform, and administrative control, but these approaches have not fully eliminated corrupt practices. Ideologically, Islamic Religious Education offers a moral worldview that views power, leadership, wealth, and public responsibility as amanah. This means that corruption is not merely a violation of law but also a betrayal of moral and spiritual responsibility. The integration of good governance and Islamic ethics therefore produces a deeper interpretation of anti-corruption education. It teaches that integrity is not only compliance with rules but also a form of worship, social responsibility, and ethical citizenship. In this sense, Islamic Religious Education can help transform anti-corruption discourse from fear of punishment into awareness of responsibility, justice, and public trust (Bhandesa et al., 2025).

The implications of these findings can be seen in both functional and dysfunctional dimensions. Functionally, the integration of good governance and Islamic Religious Education can strengthen students' moral awareness, improve institutional accountability, and create a more ethical school culture. It can also help teachers connect religious learning with real social problems, making Islamic Religious Education more relevant to contemporary issues. Furthermore, digital governance can support transparency in

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educational management, assessment, and communication. However, the findings also reveal possible dysfunctions. If integration is carried out only formally, anti-corruption education may become symbolic and fail to change behavior. If teachers lack capacity, the learning process may remain doctrinal and lecture-based. If institutions teach integrity but practice opaque management, students may experience moral contradiction. Therefore, the success of this model depends on consistency between curriculum, pedagogy, leadership, and institutional practice. Reflection on these implications shows that anti-corruption education must be implemented as a lived culture, not merely as written material (Maharani et al., 2023).

Based on the findings, several policy actions are needed to strengthen anti-corruption education through Islamic Religious Education. First, curriculum developers should integrate good governance values into Islamic Religious Education materials, especially in topics related to ethics, leadership, social responsibility, muamalah, and civic life. Second, teacher training programs should prepare Islamic Religious Education teachers to use reflective, participatory, and case-based learning methods. Third, schools and Islamic educational institutions should build integrity based culture through transparent rules, fair assessment, accountable leadership, and participatory decision-making. Fourth, digital governance should be strengthened to improve transparency in administration, finance, academic services, and communication with stakeholders (Rahmat Hidayat et al., 2024). Fifth, evaluation instruments should be developed to measure not only students' cognitive understanding but also their attitudes, behavior, and participation in integrity-based practices. These actions can transform Islamic Religious Education into a strategic instrument for preventing corruption. Therefore, the integration of good governance and Islamic values should become part of educational policy, teacher development, and institutional reform.

KESIMPULAN

This study demonstrates that the principles of good governance have a strong conceptual connection with Islamic ethical values in Islamic Religious Education (IRE). The principle of transparency aligns with the value of syafafiyah; accountability relates to amanah and mas'uliyah; participation is linked to the concept of syura; and the rule of law is consistent with the principle of 'adl in Islamic teachings. The results of the literature synthesis also indicate that Islamic Religious Education holds significant potential as a means of fostering integrity, ethical awareness, moral responsibility, and an anti-corruption culture through the process of internalizing values in education.

The theoretical contribution of this study lies in the development of an integrative framework between good governance, Islamic ethics, and anti-corruption education within

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the context of Islamic Religious Education. This study not only positions Islamic values as normative teachings but also as conceptual categories that can be used to strengthen educational governance and a culture of integrity. Furthermore, this study offers a conceptual link between modern governance and Islamic values as a preventive foundation for building an education-based anti-corruption culture.

In practical terms, this study has implications for the development of the Islamic Religious Education curriculum, the strengthening of teacher training, the fostering of an institutional culture of integrity, and the implementation of digital transparency in the management of educational institutions. The integration of good governance values into the learning process is expected to promote anti-corruption literacy, moral awareness, and social accountability within the educational environment and the broader community.

This study has several limitations. First, the study employed only a literature review approach and thus did not involve empirical field data. Second, the literature sources were predominantly national articles and limited databases, which may have led to source selection bias. Third, this study emphasizes conceptual analysis over the measurement of practical implementation in educational institutions. Therefore, future research is recommended to conduct empirical studies in madrasahs, Islamic boarding schools, schools, and Islamic universities to examine the implementation of the model integrating good governance and Islamic values in anti-corruption education in a more in-depth and contextual manner.

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