

## Correlation between Students' Understanding of Islamic Legal Ethics and Anti-Corruption and Deradicalization Education

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**ABSTRACT:** This study aims to analyze the correlation between students' understanding of Islamic legal ethics with anti-corruption and deradicalization education. Using a mixed methods approach with explanatory sequential design, this study combines quantitative analysis using the Spearman correlation test and qualitative analysis through interviews and observations. The results of the study indicate that there is no significant relationship between understanding of Islamic legal ethics with anti-corruption and deradicalization education, as indicated by a significance value of 0.827 (> 0.05) and a correlation coefficient of -0.032 which describes a very weak and negative relationship. This finding supports Alatas' opinion (2006) that understanding ethics and morals is not always directly proportional to real actions in fighting corruption and radicalism. Therefore, it is recommended that anti-corruption and deradicalization education prioritize an applicative approach based on experience and real case studies to increase its effectiveness. Therefore, educational institutions are expected to be able to design a more integrative and multidimensional curriculum to achieve more optimal results in anti-corruption and deradicalization learning.

**Key words:** *Islamic Legal Ethics, Anti-Corruption Education, Deradicalization.*

### INTRODUCTION

Corruption and radicalism are two global problems that threaten social, political, and economic stability in various countries. In Indonesia, efforts to eradicate corruption and prevent radicalism have become national priorities, with various initiatives involving education as one of the main strategies. Anti-corruption and deradicalization education are expected to shape the character of students who have integrity and have a deep understanding of Islamic legal ethics (Rubrica, 2019).

Anti-corruption education aims to instill the values of integrity and honesty in students. Research conducted at the Indonesian University of Education shows that anti-corruption education has a significant and positive influence on students'

academic integrity, with a generally high level of academic integrity among students. This finding is in line with the Theory of Planned Behavior (TPB), which states that education and knowledge can shape individual attitudes and behavior (Sholeh, 2023a).

Deradicalization education focuses on preventing the spread of radical ideology through formal and non-formal educational approaches. An article published by Sebelas Maret University discusses anti-corruption strategies through a formal education approach and the role of the Corruption Eradication Commission (KPK) in preventing and prosecuting corruptors in Indonesia (Sholeh, 2023). Anti-corruption strategies with a formal education approach can be carried out through an anti-corruption curriculum implemented in formal schools from elementary schools to universities (Mardiana, 2024). However, although various anti-corruption and deradicalization education programs have been implemented, the challenge in forming a proactive attitude in students in upholding the principles of *Amar Ma'ruf Nahi Munkar* still exists (Johnson, 2024). Several studies have shown that although there is an increase in awareness, the implementation of these values in real actions still requires further attention (Prayetno & Munirul, 2024).

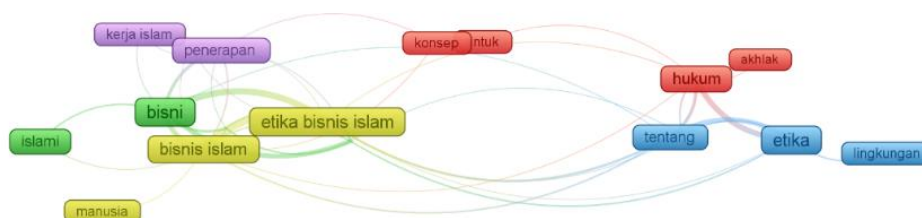
In the perspective of Islamic law, the crime of corruption has a significant moral dimension. Actions such as *ghulul* (embezzlement), *risywah* (bribery), and *ghashab* (deprivation of other people's rights) are not only prohibited by law, but also have serious ethical consequences in Islamic teachings (Ali Maulida, Didin Hafidhuddin, Ulil Armi Syafri, 2020). Islamic legal studies consider corruption as a type of injustice that damages social structures, weakens the principle of justice, and contradicts the principle of *maslahah* or public welfare. Therefore, an Islamic-based curriculum includes anti-corruption education (Sholeh, 2024). This not only serves as a means of prevention, but is also very important to increase students' moral awareness and give them a better understanding of Islamic legal ethics. Therefore, it is important to continue to evaluate and improve the effectiveness of anti-corruption and deradicalization education in universities. A more interactive and participatory approach, as well as the integration of these values into the curriculum and student activities, are expected to strengthen students' attitudes in implementing the principles of *Amar Ma'ruf Nahi Munkar* in everyday life (Prayetno, Mubaraq, 2024).

Higher education in Indonesia has a major challenge in dealing with moral and ethical issues that are developing among students. The two main problems that are currently the focus of attention are corruption and radicalization, both of which can damage the social and moral order in society (Prayetno, Amalia, 2024). Therefore, anti-corruption and deradicalization education are very important to be implemented in universities in order to shape the character of students who are not only intellectually intelligent, but also have integrity and a strong understanding of moral and ethical

values. This education is expected to have a positive impact in increasing students' understanding of the principles of Islamic legal ethics, which emphasize honesty, justice, and goodness (Prayetno, Amalia, dkk., 2024).

Instilling integrity values through anti-corruption education aims to shape students' awareness of the dangers of corruption and the importance of actions that are in accordance with legal and moral norms. On the other hand, deradicalization education focuses on preventing the spread of radical ideologies that can be misleading and endanger social cohesion (Garrison & Kanuka, 2004). The influence of these two types of education on students' understanding of Islamic legal ethics is a relevant study, considering that in Islam there are very strong teachings regarding justice, prohibitions against acts of corruption, and the obligation to uphold the truth and fight evil, which is in line with the principle of *Amar Ma'ruf Nahi Munkar* (Prayetno, Ibnu, dkk., 2024).

Although these various educational programs have been implemented, there is still a gap in terms of their effectiveness in forming students' critical attitudes towards the social problems they face, as well as in increasing their understanding of Islamic legal ethics. Therefore, research on the correlation between anti-corruption education, deradicalization, and students' understanding of Islamic legal ethics is very important to be conducted, in order to evaluate the extent to which these educations have succeeded in changing students' mindsets and behaviors in dealing with the problems of corruption and radicalization in society. Although various previous studies have discussed anti-corruption and deradicalization education, and their influence on moral and ethical understanding among students, there are still shortcomings in linking the two with students' understanding of Islamic legal ethics. Most studies focus on the aspect of the influence of anti-corruption education in forming attitudes of integrity or resistance to radicalization, but not many have explored how these two educations can enrich students' understanding of Islamic legal ethics that emphasize the values of justice, honesty, and moral obligations in a social and religious context. In addition, although there have been efforts to integrate character-based education, there is a gap in terms of applying this theory in higher education curricula based on Islamic values.



**Figure 1.** VOSviewer Results

This bibliometric map visualized with VOSviewer is based on the analysis of 200 articles from 2021-2024 obtained from the Publish or Perish software version 8. The visualization results with the keyword Islamic business ethics show that the various relationships between the concepts of ethics, law, and business have driven the development of research on Islamic business ethics. However, there are significant differences in research conducted in higher education institutions, especially in terms of the relationship between anti-corruption and deradicalization education and students' understanding of Islamic legal ethics. Most studies still focus on how Islamic business ethics are applied in the workplace, how Islamic law is applied in the judicial system, or the concept of morality in business and social environments. In addition, previous studies have not studied how a character-based education approach can strengthen understanding of Islamic legal ethics in the higher education curriculum.

Previous studies have focused more on the technical aspects of Islamic legal education, but have not studied further how the values of honesty, trustworthiness, and moral responsibility instilled in anti-corruption and deradicalization education can influence students' broader understanding (Sarkar dkk., 2017). As a result, this study aims to fill this academic gap by examining how these two educations can work together to improve students' understanding of Islamic legal ethics in a religious and social context.

The novelty of this study lies in the analysis that directly links anti-corruption and deradicalization education with students' understanding of Islamic legal ethics. This study offers an interdisciplinary approach that combines the study of Islamic legal ethics with efforts to eradicate corruption and prevent radicalization in the context of education. In addition, this study makes an important contribution to the development of higher education curricula that not only teach theory but also apply moral and religious values that are relevant to contemporary social challenges. Thus, this study not only fills the existing gap but also opens up new opportunities to create a generation of students with more integrity and a deeper understanding of Islamic legal ethics that can be applied in everyday life.

The purpose of this activity is to identify the correlation between anti-corruption and deradicalization education with students' understanding of Islamic legal ethics. This study aims to analyze the extent to which education that focuses on eradicating corruption and preventing radicalization can deepen students' understanding of ethical values in Islamic law, and to measure the extent to which such education shapes students' attitudes in responding to social issues related to justice, integrity, and morality. In addition, this activity aims to evaluate the effectiveness of this educational approach in strengthening the role of students as agents of change who can have a positive impact on society. The urgency of this research lies in the

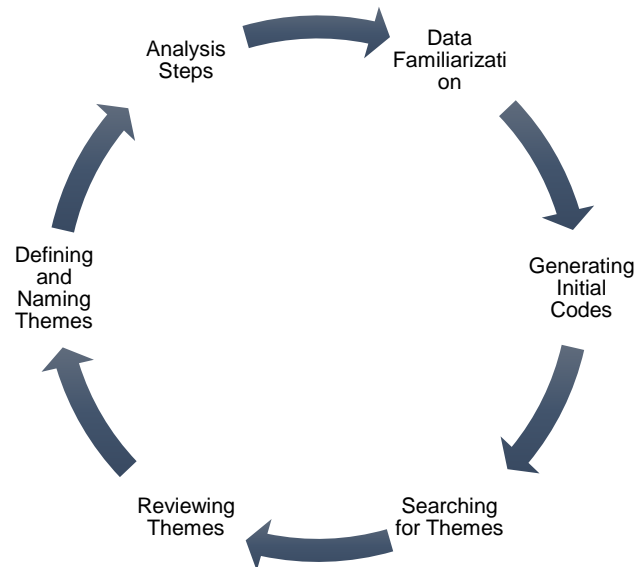
importance of equipping students with knowledge and understanding that is not only related to academic aspects, but also to moral and legal values that are relevant to their social lives. In the midst of globalization and the complexity of social problems that continue to grow, such as corruption and radicalization, education that integrates the principles of Islamic legal ethics is needed to shape the character of students who have integrity and can act fairly and wisely. It is hoped that this research can provide concrete recommendations for the development of a more holistic curriculum in higher education, which not only teaches academic knowledge, but also instills moral and religious values that can guide students in making the right and responsible decisions in everyday life.

## **METHOD**

This study uses a mixed methods approach with explanatory sequential design to gain an understanding of the correlation between students' understanding of Islamic legal ethics and anti-corruption and deradicalization education. The quantitative method used to analyze the correlation uses correlational statistics, while the qualitative method used to explore students' understanding of Islamic legal ethics related to anti-corruption and deradicalization education through interviews and observations. In the application of the correlational method, the independent variable is students' understanding of Islamic legal ethics and the dependent variable is anti-corruption and deradicalization education to see the relationship or influence that occurs between the two variables with a simple linear regression test.

Then after obtaining quantitative results, the qualitative stage is continued to understand how students' understanding of Islamic legal ethics is related to anti-corruption and deradicalization education with data collection techniques through in-depth interviews and observations of students' attitudes. The data analysis technique at the qualitative stage uses thematic analysis. This research was conducted at the State Islamic Institute (IAIN) Kendari with a population of all students who had received anti-corruption and deradicalization education interventions with a sampling technique using purposive sampling, namely 50 students in semesters 1 and 3. The research instruments used in this study were tests and questionnaires. Based on this, the data analysis technique used in the quantitative method used descriptive statistics and inferential statistics assisted by SPSS version 26. This is used to describe the initial conditions of the data and test the hypothesis. As for inferential statistics, the first step is to see the normality of the data based on Kolmogorov-Smirnov. If the data is normally distributed, it is continued with a parametric statistical test using the Pearson test, but if the data is not normally distributed, a non-parametric statistical test is carried out using the Spearman test without continuing to see the influence between the

independent variables and the dependent variables in the form of equations. While at the qualitative stage, thematic analysis is carried out to identify, analyze, and report patterns in the data. This method helps to find the meaning contained in interviews, observations, and documentation by classifying information into certain themes.



**Figure 2.** Thematic analysis steps

## RESULT AND DISCUSSION

### Result

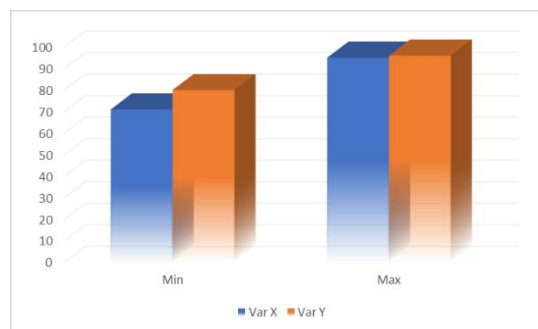
Descriptive statistical tests are conducted to analyze and visualize the characteristics of data on independent and dependent variables. So the purpose of this test is to provide an overview of the data being studied, especially the average value, standard deviation, minimum value, maximum value, and range presented in the following table.

**Table 1.** Descriptive Statistics

	Min	Max	$\bar{x}$	$s$
Var X	71	95	80.14	11.984
Var Y	80	96	89.42	11.195

Based on Table 1 above, it can be seen that the average value of the independent variable, namely students' understanding of Islamic legal ethics and the dependent variable, namely anti-corruption and deradicalization education, is 80.14

and 89.42 with a standard deviation value of 6.984 and 3.195. The average value is intended to provide an overview of the center of data distribution and reflects a representative central point because it is influenced by extreme values, while the visible standard deviation shows how spread the data is from its middle value. Where if the value of the standard deviation is large, the data tends to move away from the average value, and vice versa, if the value of the standard deviation is small, the data is more centered around the average value.



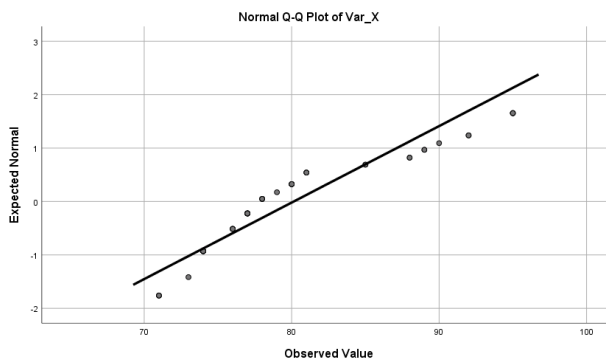
**Figure 3.** Minimum and Maximum Values

Based on Figure 3 above, it can be seen that the minimum values of variables x and y are 71 and 80 with maximum values of 95 and 96. So it can be seen that the range between variables x and y is 24 and 16. However, this is not enough to generalize the relationship between variables x and y which are tested using descriptive statistics, so it is continued with inferential statistical tests to see how big the relationship is and how the attitudes of students who receive anti-corruption and deradicalization education are related based on the principle of amar ma'ruf nahi munkar.

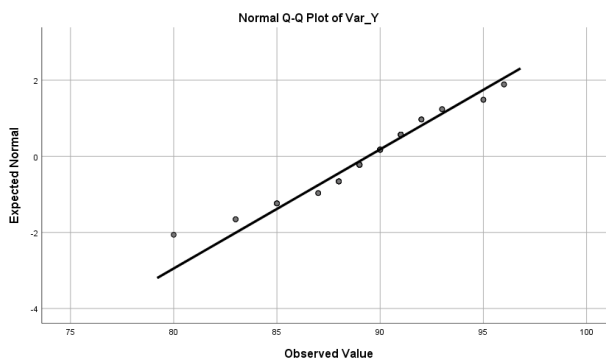
**Table 2.** Tests of Normality

	Statistic	Sig.
Var X	.191	.000
Var Y	.148	.008

Based on table 2 above, it can be seen that the statistics of variables x and y are 0.191 and 0.148 with significance values of 0.000 and 0.008. From these data, it was obtained that the significance value is less than 0.05 so it can be said that the data is not normally distributed.



**Figure 4.** Normal Q-Q Plot of Var X



**Figure 5.** Normal Q-Q Plot of Var Y

Based on figures 3 and 4 above, it can be seen that the data or points of the x and y variables are not spread around the diagonal line and are predominantly far from the line, so it can be said that the data is not normally distributed. So for the next step, a non-parametric statistical test is carried out using the Spearman test to see whether there is a relationship between variables without conducting a Regression test.

**Table 3.** Correlations

	Var X	Var Y
relation Coefficient	1	-.032
		.827
relation Coefficient	-.032	1
	.827	

Based on Table 3 above, it can be seen that the significance value between variables x and y is  $0.827 > 0.05$ , so it can be said that there is no relationship between students' understanding of Islamic legal ethics and anti-corruption and deradicalization education. However, to see how strong the relationship is between the variables, it can



be seen that the correlation coefficient value is -0.143, which illustrates that the strength of the relationship between the two variables is very weak and negative. So it can be said that the relationship between the two variables is very small and can be ignored or in other words, changes in one variable do not have much effect on the other variable. Because the negative correlation coefficient indicates that there is an inverse relationship between the two variables, it can be said that if one variable increases, the value of the other variable tends to decrease. As part of this study, interviews were conducted with students who had participated in the anti-corruption and deradicalization education program.

The interviews aimed to explore more deeply how students' understanding of Islamic legal ethics influenced their perceptions and attitudes in responding to the issues of corruption and radicalism. The following is a summary of the results of interviews with several participants. Participant 1 (3rd Semester Student, Faculty of Sharia)

"In my opinion, Islamic legal ethics are closely related to anti-corruption and deradicalization. The principle of *amar ma'ruf nahi munkar* is the basis for acting, both in everyday life and in my attitude towards issues of corruption and radicalism. However, I feel that anti-corruption education on campus is still not emphasized enough in the curriculum, so understanding is not optimal."

"Yes, but not too significant. I get more of this understanding from discussions outside the classroom, such as seminars and Islamic studies. If this material was more integrated into the course, perhaps the impact would be greater."

Participant 2 (1st Semester Student, Faculty of Tarbiyah)

"Personally, yes. But I see other friends who are still permissive towards small behaviors such as cheating or manipulating assignment data. This shows that understanding of Islamic legal ethics has not been fully embedded in students."

Participant 3 (3rd Semester Student, Faculty of Ushuluddin)

"The theory is good, but the implementation is still lacking. Students only get theory without real examples on campus. In fact, if we want to form honest and anti-corruption student characters, there must be role models from lecturers and the university."

Based on interviews with several students, it was found that although they understand the relationship between Islamic legal ethics and anti-corruption and deradicalization education, the impact on their attitudes and actions still varies. Environmental factors, learning methods, and real practices on campus play a major role in determining the effectiveness of this education. Most students feel that the integration of material in the curriculum is still lacking, so their understanding is mostly

obtained from non-academic activities such as seminars and group discussions. In addition, there is still a permissive attitude towards actions that contradict anti-corruption values on a small scale, which indicates the need for a more effective approach in forming student characters who adhere to the principle of amar ma'ruf nahi munkar.

## Discussion

The results of the study showed that there was no significant relationship between students' understanding of Islamic legal ethics and anti-corruption and deradicalization education, as indicated by a significance value of  $0.827 > 0.05$  and a correlation coefficient value of  $-0.032$ . This indicates that the level of students' understanding of Islamic legal ethics does not have a strong relationship with the implementation of anti-corruption and deradicalization education.

According to Al-Attas (Nurhikmah, 2024), understanding Islamic legal ethics includes moral aspects and values of justice that must be embedded in every Muslim individual. However, in the context of this study, the low correlation may be caused by the lack of internalization of these values in students' daily practices, so that it does not have a direct impact on anti-corruption and deradicalization education. This is also in line with the opinion of (Mualif, 2022) who stated that the success of anti-corruption and deradicalization education is more influenced by environmental factors, institutional policies, and learning methods applied, rather than simply a theoretical understanding of Islamic values.

The results of this study also support the findings of (Mubarak & Hassan, 2021) which explain that anti-corruption and deradicalization education requires an experience-based approach and real practice so that the values taught can be well embedded. In the interviews conducted, several students stated that although they understand the concept of Islamic legal ethics, its implementation in everyday life still faces challenges, especially in terms of social influence and campus policies. This confirms that cognitive understanding alone is not enough to change behavior without structural support and a conducive environment. Furthermore, the results of the thematic analysis show that some students consider anti-corruption and deradicalization education as something that is normative and has no direct connection to their studies of Islamic legal ethics.

This shows the need for a more contextual and applicable educational approach (Bukhori dkk., 2023; Bukhori & Al Ayyubi, 2023; Murharyana, Al Ayyubi, & Rohmatulloh, 2023; Murharyana, Al Ayyubi, Rohmatulloh, dkk., 2023; Murharyana dkk., 2024). Education must be able to connect theory with social reality so that students can

understand the real implications of the concepts they learn (Sabarudin, Al Ayyubi, & Rohmatulloh, 2023; Sabarudin, Al Ayyubi, Rohmatulloh, dkk., 2023; Sabarudin, Al Ayyubi, Suryana, dkk., 2023; Sabarudin dkk., 2022, 2024). Thus, although students' understanding of Islamic legal ethics has an important value in building character, this study indicates that other factors such as learning methods, practical experience, and environmental influences play a greater role in the success of anti-corruption and deradicalization education. Therefore, a more integrative and experience-based educational approach is needed so that this program can be more effective in shaping students' awareness and attitudes.

## CONCLUSION

Based on the results of the research that has been conducted, it can be concluded that students' understanding of Islamic legal ethics does not have a significant correlation with anti-corruption and deradicalization education. This can be seen from the results of the Spearman correlation test which shows a significance value of 0.827 ( $> 0.05$ ), which means that changes in the understanding of Islamic legal ethics do not have a direct impact on the effectiveness of anti-corruption and deradicalization education. The negative correlation coefficient (-0.032) also indicates that the relationship between the two variables is very weak and tends to be in the opposite direction.

Although the understanding of Islamic legal ethics in theory has relevance to the values of justice and integrity, the results of this study show that in practice, this understanding does not directly improve students' knowledge of anti-corruption and deradicalization education. Thus, this study provides implications that anti-corruption and deradicalization education should not only focus on a normative understanding of Islamic legal ethics but also a more contextual, applicative approach. Education based on experience, interactive discussions, and real case studies can be more effective in shaping students' awareness and attitudes toward these issues. Therefore, educational institutions are expected to be able to design a more integrative and multidimensional curriculum to achieve more optimal results in anti-corruption and deradicalization learning.

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