

Anti-Corruption Education Values in Local Javanese Cultural Wisdom

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Abstract. Anti-Corruption education will continue to be needed with the aim of producing an honest generation for Indonesia. Local Javanese cultural wisdom has an important role in instilling Anti-Corruption Education values such as the values of honesty, discipline, simplicity, fairness, caring, hard work, independence, introspection and courage. The purpose of this study is to analyze the implementation strategy of instilling anti-corruption education values based on local wisdom of Javanese culture. This research method is descriptive qualitative research. The research setting in this study was State Middle Schools 4, 8, 19 Semarang City, SMP Nasima dan SMP Al-Azar Semarang City. The data sources for this research are primary data sources, namely social studies teachers, students and school principals. Secondary data such as teaching modules, attitude journals, documentation, books, magazines, newspapers, written archives that are directly related to the object. Data collection techniques through observation, interviews and documentation. Test the validity of the data using source triangulation and engineering triangulation techniques. The data analysis technique uses interactive analysis of data collection, data reduction, data presentation and verification. The results of this research are local Javanese cultural wisdom values that are relevant to Anti-Corruption Education such as "Becik Ketitik Ala Ketara", "Asrah Jiwa", "Berbudi Bawa Leksana", "Aja Ngolek Wah, Mengko dadi Owah", "Ambrasta Dur Hangkara", "Aja Dahwen Yen Kepengin Kajen", "Adhang-adhang Tetesing Embun", "Ana Adu Ulate Ora Ana Begjane", "Aja Gumedhe".

Keywords: anti-corruption education, local wisdom, javanese culture

INTRODUCTION

Indonesia Corruption Watch (ICW) released a report on trends in prosecuting corruption cases in 2023. In the report, there were 791 corruption cases that occurred throughout 2023. This number is the highest in the last 5 years. In these 791 cases, there is potential state loss of IDR 28.4 trillion. Based on the results of monitoring corruption cases throughout 2023, ICW found a very significant increase compared to previous years. The 2023 IPAK is 3.92, lower than the 2022 IPAK achievement (3.93). The IPAK value tends to increase from year to year, although it sometimes fluctuates. The same thing also happens to the Perception Index value, namely that in general there is an increase in the Perception Index from 2020 to 2023. This condition shows that there are several reasons why IPAK Indonesia has experienced a decline, including First, the government's strategy to eradicate corruption is not optimal through action taken by its legal apparatus. Second, it can be said that the strategy for preventing corruption has not worked optimally.

Based on this condition, it is therefore necessary to have efforts or strategies to suppress the increasing number of corruption cases in Indonesia. To eradicate corruption in Indonesia, it is not enough just to carry out anti-corruption

measures, but also to prevent corruption from happening again (KPK, 2012). One effort to prevent the development of criminal acts of corruption is to promote the values of anti-corruption education which is carried out in a planned and systematic manner, starting from informal family education at home, to formal education at school and informal education in the community (Suradi, 2014). This can prevent, reduce and even eliminate corruption in Indonesia. Anti-corruption education is an activity to control and eradicate corruption as a comprehensive effort to encourage the younger generation to develop a firm attitude in rejecting all forms of corruption (Wibisono, 2011).

Anti-corruption education is understood as all efforts by a person or society to improve or strengthen attitudes and habits. With increasing cases of corruption both at the regional and central levels, preventive and curative measures are needed. Eradicating corruption can be planned by introducing anti-corruption education in schools, which can officially bring several benefits to the country both theoretically and philosophically (Feoktistova, 2014) (Huang *et. al*, 2021). Formal education institutions are institutions that increase the state budget on a stable and large scale that can be implemented systematically and sustainably,

which is a long-term investment for society (Subkhan, 2020) (Wibisono, 2011). Anti-corruption education has indeed become part of national education, as in Ministerial Regulation (Permendiknas) No. 22 and No. 23 of 2006 concerning content standards and qualifications for primary and secondary school teachers (Najih, 2021).

The anti-corruption education that has been implemented so far aims to ensure that Indonesian people always behave in anti-corruption (Suradi, 2014) (Syahbini, 2014). The government continues to strive to eradicate corruption and makes various efforts to strengthen Anti-Corruption Education (Komalasari, 2015) (Kristiono, 2018). Anti-corruption education needs to be implemented in schools to provide understanding, education, and implementation in efforts to prevent corruption in Indonesia, especially for the younger generation (Nurdin, 2021). Corruption prevention is carried out especially for the younger generation so that they have integrity and can play an active role in the process of preventing corruption through (Sugando, 2019). Efforts to prevent corruption can begin by instilling anti-corruption values and principles in students from an early age (Parji, 2021) (Sriartha, 2021).

Education is a medium for giving birth to a complete generation, namely a generation whose attitudes and thoughts are inseparable. Thus, education must be directed at the level of moral action, so that students do not just stop at competence, but have the will and habits to realize values in everyday life. The values that must be sought to be realized in daily life as habits include the values contained in anti-corruption education, namely the values of honesty, caring, independence, responsibility, simplicity, courage, introspection, hard work, and fairness. These values also grow within the community in the form of local wisdom.

Local wisdom is a form of environmental wisdom that appears in social life in the form of the values or behavior of local people in interacting with their place or sphere of life. According to Koentjaraningrat, local wisdom has a strong social and cultural dimension because it is born from caring human activities in community life (Koentjaraningrat, 2015). Local wisdom can be manifested in various forms such as ideas, beliefs, values, norms, and regulations in the field of culture. Social life, on the other hand, can involve religious systems, social systems and organizations, information systems, livelihood

systems, and technology and equipment systems (Radmila, 2011) (Ridwan, 2007).

Anti-corruption education must continue to be strengthened in schools to provide understanding, education, and implementation of corruption prevention in Indonesia, especially among the younger generation. Corruption prevention is carried out especially for the younger generation, so that they can show honesty and actively participate in the process of preventing corruption through anti-corruption campaigns, especially for themselves, their families, and the environment (Handoyo, 2013). Corruption prevention can be started early by teaching anti-corruption values and principles. Corruption can be prevented by exploring the potential of local culture and wisdom in society (Wibowo, 2013).

The noble values contained in local culture and wisdom, for example in Java, essentially contain anti-corruption values which are considered correct and form the basis of daily behavior. By encouraging anti-corruption education values that are planned and implemented systematically, starting from informal family education at home, formal school education, and informal community education (Yunus, 2014) (Wagiran, 2012). Implementation of values according and local wisdom guides human behavior to remain within the limits of applicable norms and prevents negative behavioral effects. Strengthening local culture and wisdom shapes the character. Understanding and applying local wisdom in society form an anti-corruption culture and attitude that underlies efforts to prevent corruption (Wagiran, 2015) (Bahasaetal, 2016). The purpose of this study is to analyze the implementation strategy of instilling anti-corruption education values based on local wisdom of Javanese culture.

METHODS

This research method is descriptive qualitative research. The research settings in this study were State Middle Schools 4, 8, 19 Semarang City, Nasima Middle School Semarang and Al-Azar Middle School Semarang. The data sources for this research are primary data sources, namely social studies teachers, students and school principals. Secondary data such as teaching modules, attitude journals, documentation, books, magazines, newspapers, and written archives are directly related to the object under study. Data collection techniques through observation, interviews, and documentation. Test the validity of the data using source triangulation and

engineering triangulation techniques. Triangulation is a technique for checking the validity of data by checking or comparing data obtained with other sources or criteria outside the data, to increase the validity of the data (Moleong, 2014). The data analysis technique uses interactive analysis of data collection, data reduction, data presentation, and verification. This interactive analysis process starts from the natural data collection stage, followed by data reduction carried out during the research, during field research, until the report is prepared, then continues with the presentation of the data which is presented by the data obtained in the research in the field, then the final stage is withdrawal. conclusions and verification so that the data can be understood and is clear according to the research objectives.

RESULTS AND DISCUSSION

Anti-corruption education is one form of prevention that can be done to eliminate the culture of corruption. Anti-corruption education is a combination of values education and character education. Every attitude is built on a foundation of honesty and integrity. Every anti-corruption educational attitude must be instilled in early childhood because this will develop children's attitudes of honesty and positive behavior. Indonesia, with its diversity of ethnic cultures, is very appropriate to revive and instill local wisdom in the younger generation to eradicate corruption in a non-penal way. Several previous studies also examined local wisdom values as an effort to prevent corrupt behavior, such as Novitasari who studied Banjar culture in creating an anti-corruption culture (Novitasari, 2019), and Syafnial who studied Singkil's local wisdom in preventing corrupt behavior (Syafnial, 2020).

Based on several research results above, it show that there is great hope that local wisdom can become an alternative effort to prevent corrupt behavior in Indonesia. One of the local wisdoms in Banyumas Regency, Central Java is the cablaka culture, which means being honest and honest. The dominant culture in each region is the characteristic and uniqueness of that region. Local wisdom is part of the culture of a person or group in the community where that community lives and carries out its activities. Local wisdom is part of

the heritage passed down from generation to generation by ancestors. According to Rahyono, local wisdom is human intelligence possessed by certain ethnic groups and obtained through communal experience. From this it can be concluded that local wisdom is a form of practice or behavior developed by individuals or communities and originates from noble values passed down from generation to generation (Rahyono, 2009).

In the process of developing local wisdom, it is most influenced by globalization. The rapid development of globalization has greatly influenced regional local wisdom so local wisdom values have also changed people's way of life in managing natural resources in their region. Local wisdom which has been influenced by technological developments causes its values to change over time but is still guided by local culture, in other words changes in local wisdom values do not completely change the order. When local wisdom is influenced by technology, it can be said that local wisdom can work together to shape the character of every anti-corruption person. By local wisdom values, it can be a means of forming an anti-corruption character. The Prosecutor's Office and the Corruption Eradication Committee do not work together or work together to eradicate corruption, but instead influence and assist local wisdom values to prevent corruption. By forming an anti-corruption character through local wisdom values, the occurrence of deviations such as corrupt behavior in everyday life should be minimized.

Instilling anti-corruption character values can start from even the smallest things in society. One form is local wisdom values that apply in various regions. With technology, local wisdom can now survive in the current era of revolution. In essence, local wisdom produces wise and wise values that can be used as a basis for forming an anti-corruption character. Character is a person's character or manners in terms of the behavior, personality and manners that the individual has in everyday life. Based on the results of the literature review, many local wisdom values of Javanese culture were found which included anti-corruption education. These local wisdom values have existed for a long time and have been a guide to the behavior of our ancestors. These local wisdom values include, for example:

Table 1. Characteristics of Anti-Corruption Education containing Local Wisdom

No	Anti-Corruption Characteri	Local Cultural Values	The Meaning of Local Cultural Values
1.	Honest	<i>Becik Ketitik Ala Ketara</i>	teaches someone to be honest. Good or bad behavior or actions will eventually be discovered by themselves. In general, people who do good don't talk too much and keep working, so that in the end people actually recognize their goodness.
2.	Discipline	<i>Asrah Jiwa</i>	teaches that a person must have a disciplined attitude to achieve success. Successful students are those who are disciplined and complete when studying. Workers whose careers are fast generally work wholeheartedly. Those who live happily are those who bring their heart and soul into everything they do.
3.	Responsibility	<i>Berbudi Bawa Leksana</i>	teaches that it is important for someone who likes to give kindness and always keeps their promises. What he does is always the same as what he says. This behavior generally must be possessed by a leader. A leader must be able to be responsible for his duties and obligations.
4.	Fair	<i>Aja Ngolek Wah, Mengko dadi Owah</i>	implies that we have a fair, open and objective attitude. We must accept the advantages and opinions of others. Awareness and recognition that our opinions may have flaws is a very commendable attitude.
5.	Brave	<i>Ambrasta Dur Hangkara</i>	teaches everyone to have a courageous attitude to eradicate evil and crime so that the environment is safe and peaceful. A person must be able to protect himself from evil behavioral traits. Courage is a character that a person must have so that every individual has the courage to reject things that are considered not good or that are not within their rights.
6.	Care	<i>Aja Dahwen Yen Kepengin Kajen</i>	shows that respecting and glorifying "great people" is a normal thing and anyone can do it as is generally seen in society. On the other hand, respecting "little people" requires a big soul and a heart as big as the ocean. This kind of attitude makes a person "kajen" respected by all groups.
7.	Hard work	<i>Adhang-adhang Tetesing Embun</i>	conveys the meaning that everyone must be serious in their work. He must fight for his ideals without depending on other people. It was his seriousness and determination that made him successful. Success in achieving goals is achieved through hard work.
8.	Independent	<i>Ana Adu Ulate Ora Ana Begjane</i>	teaches that someone who wants success, happiness or success must make their own efforts without always having to depend on other people for their fate. In this way we can respect ourselves and also respect others. This condition will also make us less jealous of

9. Simple	<i>Aja Gumedhe</i>	other people's success and happiness. teaches that being simple and reasonable is much better. The gumedhe attitude generally encourages someone to belittle or belittle other people. As a result, people would rather avoid than cause hurt.
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Source: Primary research data processing, 2024

The local wisdom values above currently have their challenges in implementing them in the field, especially for the younger generation. Globalization is a challenge for the millennial generation for them to recognize and understand the values of local wisdom which they then implement in their daily lives. Seeing this condition, strategic efforts are needed so that the values of local wisdom can be accepted and internalized in students who are the nation's next generation. One effort that can be made is by optimizing current technological advances to make it easier for the young generation to learn and understand local wisdom values anywhere and at any time.

The presence of technology has a significant impact on local wisdom values to form anti-corruption figures. Anti-corruption character-building is one of the government's big concerns because there are many acts of corruption in society and the current government that can harm the country, so character-building must start early. This should provide the individual with a basis for his behavior in the environment. With technology that can elevate local wisdom values to be able to globalize, this is one form of strengthening literacy, especially for the younger generation. One of the increasing cases of corruption in Indonesia is the lack of literacy among Indonesian citizens. The lack of literacy level will affect the behavioral actions carried out by each citizen in taking action. Therefore, one effort to increase literacy in Anti-Corruption Education is by integrating it into social studies learning.

Literacy skills have a big impact on the success of the younger generation. Good reading skills help the younger generation to understand both spoken and written information. In life, the younger generation's mastery of literacy skills is very important to develop their competence. These skills can support each other if the young generation is proficient in literacy, or it can be interpreted that the young generation is educated and knows how to sort information that can support their life success. Literacy is not only about the ability to read and write, but can also mean technological literacy, political literacy,

critical thinking and sensitivity to the environment. Literacy is a person's ability to use information to develop knowledge for the benefit of society. This can result in someone learning to read and write, which the Indonesian nation needs to recover from adversity including corruption and even compete with other nations and live as equals.

Based on the importance of mastering literacy in Anti-Corruption Education based on local wisdom, strengthening strategies are needed, one of which is through social studies learning. Strengthening the character of Anti-Corruption Education becomes effective when delivered through social studies learning. It requires a conducive environment and good intervention in instilling character values so that they can be easily accepted by students. One effort or strategy that can be carried out is strengthening literacy in Anti-Corruption Education based on local wisdom. The results of this research are strengthening literacy. Anti-corruption education can be done through several existing literacies, namely reading literacy, digital literacy and cultural literacy. These three things in the field of literacy were chosen for the reason that they are the most effective and strategic to implement in social studies learning. Strategies to strengthen literacy include:

First, Reading Literacy. Literacy is the knowledge and ability to read, write, search, search, process, and understand the analysis, response and use of written texts to achieve goals, develop understanding and potential, and participate in the social environment. Strengthening anti-corruption education through reading literacy can be done in various ways which involve providing reading materials, developing critical reading skills, and organizing literacy activities that support understanding of anti-corruption. In post-industrial societies, the use of print media permeates human activities throughout their lives, from studying at school to looking for work, communicating with friends and family, shopping online, and participating in public life. From this understanding it can be explained that literacy is not limited to reading

letters/words/sentences/writing on paper or books, but in a broader sense when someone uses it to meet their daily needs. Literacy is used in work, study, and communication both online and verbal/non-verbal (Britt, 2018).

Based on the above understanding related to reading literacy, efforts to strengthen the literacy of Anti-Corruption Character Education based on local wisdom can be carried out by students in social studies learning by improving their reading, writing, searching, browsing, processing and understanding information related to Anti-Corruption Education from various existing literature such as articles, essays, research journals, e-books, modules, diktats, text reference books, novels, comics, posters, encyclopedias, textbooks and others. The culture of reading must be familiarized through school culture, especially through social studies learning. The role of the teacher in directing and encouraging students to increase their literacy is very necessary so there needs to be a good cooperative relationship between teachers and students. With lots of references about Anti-Corruption Education, students will not be left behind regarding existing knowledge and the next stage, namely implementing it in everyday life..

Second, Digital Literacy. According to Paul Gilster, digital literacy is the ability to understand and use information from various sources (Gilster, 1997). Common Sense Media claims that digital literacy includes three skills: knowing how to use technology, interpreting and understanding digital content and assessing its credibility, researching and communicating with the right tools (Coomon, 2009). From this it can be concluded that digital literacy is an effort that individuals need in this demanding era to filter information accurately. Another step to encourage digital literacy is to use the right applications and have a deep understanding of the information obtained. Strengthening anti-corruption education through digital literacy involves the use of technology and digital media to increase awareness and understanding of corruption and teach the values of integrity and honesty.

In today's era, we cannot avoid existing technological advances. Therefore, teachers must be able to take advantage of these technological advances, especially in social studies learning. There are so many learning resources related to Anti-Corruption Education. Technological advances make it easier for both teachers and students to access key information about Anti-Corruption Education. By optimizing digital

literacy, students can learn anywhere and anytime. Not limited by space and time and can adapt to existing developments. Therefore, strengthening anti-corruption education literacy through digital literacy can be done by increasing digital literacy from various applications on cell phones and optimizing social media. There are quite a lot of applications for Anti-Corruption learning, including E-Books, E-modules, E-Comic, Educational Games, Educational Videos, Documentary Films, Podcasts, Audio Books, Learning Applications, Mobile Applications, E-Learning Platforms, Online Discussion Forums, Social Media Groups, etc. Furthermore, social studies teachers can also use social media such as Tiktok, Instragram, Twitter as social studies learning resources to study and analyze actual issues related to corruption so that students can learn contextually. Students can improve their critical thinking skills through issues that are currently up to date and then analyzed together with the teacher. Strengthening anti-corruption education through digital literacy can provide an innovative and effective approach in conveying anti-corruption values. By utilizing technology and digital media, anti-corruption messages can be conveyed in a more interesting, interactive and easily accessible way to various groups. This not only increases understanding of corruption but also establishes a strong culture of integrity in society.

Third, Cultural Literacy and Citizenship. Cultural literacy is the ability to understand and relate to Indonesian culture as a national identity. At the same time, civic competence is the ability to understand the rights and obligations of citizens. Cultural and civic competence is the ability of individuals and communities to influence their social environment as part of a culture and state. Cultural and civic competence is the ability of individuals and society to relate to their social environment as part of a culture and nation (Hardiansya, 2017). This cultural and civic literacy provides an example that individuals must also be able to behave in their social environment. Strengthening cultural literacy is very appropriate to be implemented to strengthen the character of students so that they can behave based on national culture. Through local wisdom containing anti-corruption education, teachers can teach it through social studies learning in the form of actualization in school cultural activities. These forms of activity include research projects, literacy campaigns, arts (puppetry, traditional theater, visual arts), anti-corruption clubs, social

community activities. Social action, etc.

By re-instilling local character values, the nation's culture will undoubtedly remain sustainable. Furthermore, civic literacy is also a strategic effort to strengthen Anti-Corruption Education literacy. Local wisdom values that are learned and internalized in students in their daily behavior will make students good citizens and understand their rights and obligations as citizens. Because of how important it is to strengthen cultural and civic literacy for students through social studies learning in order to produce students who are anti-corruption. Local wisdom is a legacy of the past that comes from ancestors. Without preservation and revival, local wisdom will one day die. Perhaps the fate of local wisdom is similar to ancient heritage, which after several generations was left to rot and be eaten by termites. Signs of the decline of local wisdom have begun to grow. Local wisdom often overpowers the increasingly pragmatic attitude of society, which ultimately prefers more and more economic constraints and needs.

Local wisdom only lasts forever if local wisdom is implemented in real, everyday life in such a way that it does justice to changing times and can react to them. Local wisdom must also be included in state policy, for example through the implementation of economic policies based on mutual cooperation and kinship as a form of our local wisdom. To achieve this, it is necessary to apply state ideology (Pancasila) in various state policies. In this way, local wisdom effectively acts as a weapon, not just a heritage, which allows the community to meet and respond to the currents of the times.

The revitalization of local wisdom in responding to various pressing problems facing the nation and state, such as corruption, poverty and social inequality, will only be successful if supported by state policies and examples. Without these two things, local wisdom is just a meaningless cultural accessory. Local wisdom in various regions usually teaches a culture of shame (when doing something bad). But in today's reality, the culture of shame seems to have disappeared. Current regulations sometimes offer prisoners or former prisoners the opportunity to hold public office. Therefore, the culture of shame must be revived as part of local wisdom to fight corruption, especially in religions known for their "halal haram concept".

Study and preserve various elements of local wisdom, traditions, and local institutions, including norms and customs, which are useful and can be effective in character building, as well as exploring and enriching them with new wisdom. About social learning theory that culture is actually learned behavior, meaning that people cannot "learn the hard way" or have good character. Local wisdom, if loosely translated, can be interpreted as good cultural values that exist in society. This means, to know the local wisdom of an area, we must be able to understand the good cultural values of that area. To be honest, our parents passed down these local wisdom values to us children from generation to generation. The culture of mutual cooperation, mutual respect and *Tepa Salira* are small examples of local wisdom. It is appropriate for us to study the existing local wisdom values so that they do not disappear over time and become the character of the Indonesian nation.

CONCLUSION

The conclusion of this research are local Javanese cultural wisdom values that are relevant to Anti-Corruption Education such as "*Becik Ketitik Ala Ketara*", "*Asrah Jiwa*", "*Berbudi Bawa Leksana*", "*Aja Ngolek Wah, Mengko dadi Owah*", "*Ambrasta Dur Hangkara*", "*Aja Dahwen Yen Kepengin Kajen*", "*Adhang-adhang Tetesing Embun*", "*Ana Adu Ulate Ora Ana Begjane*", "*Aja Gumedhe*". Instilling anti-corruption educational values into the local wisdom of Javanese society through social sciences is a step to control and eradicate corruption as a general effort to encourage the next generation of young people to build determination to oppose all forms of corruption. Strengthening Anti-Corruption Education can be done through three strategies, namely: Reading literacy, digital literacy, and cultural and civic literacy. Students are the nation's next generation, so children are instilled with anti-corruption values or norms from childhood. This is a preventive effort to teach anti-corruption values.

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