INTEGRITAS
J U R N A L   A N T I K O R U P S I

Effectiveness of anti-corruption counseling with psycho-religious approach to develop student integrity character

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Abstract: The experience of online learning during the Covid-19 pandemic led to an increase in cases of deception by high school students. For this reason, providing psycho-religious-based anti-corruption counseling to develop integrity and character values is one way to prevent corruption. The subjects of this study were 25 students of the student council (OSIS) at State Senior High School 1 Sukatani, West Java. This research was conducted with a mixed research method. Based qualitative and quantitative data analysis showed that anti-corruption counseling with a psycho-religious approach through lectures, discussions (FGD), case studies, watching movies, creating e-flyers and presentations, and drafting action plans could be effective in developing student integrity values. This program can be a model for preventing corruption in senior high schools, which can be carried out offline or online.
Keywords: Character Values; Integrity; Psycho-Religious; Anti-Corruption Counseling; Anti-Corruption Education.

Introduction

Improvement of national education must be initiated from character education since strengthening character education serves as the foundation and soul of the main education. As mentioned in *nawa cita*, the government will make a revolution on national characteristics. The main values of character education sourced from Pancasila are (1) religious character values, (2) nationalist character values, and (3) integrity character values as foundations of behavior aimed to always make oneself a credible person in words, actions, and work, as well as having commitment and loyalty on human and moral values, (4) independence character values, and also (5) cooperation character values. Therefore, character education has a larger portion than knowledge.

All parties must pay attention to character education, one of which is integrity and character values, for the younger generation as the nation's next generation. Poor integrity values lead to several deceptive acts, such as corruption, while corruption is unfortunately prevalent in our country these days. Corruption eradication efforts cannot be accomplished merely by law enforcement against perpetrators of corruption but also by several preventive efforts such as system improvement, anti-corruptive behavior and cultural development ranging from primary and secondary education to university level. According to Sarmini et al. (2018), anti-corruption education is needed to foster an anti-corruption culture in the younger generation, especially with learning activities. It is expected to foster awareness and change for all the younger generation to understand and realize the importance of embracing an anti-corruptive character in society.

Corruption is categorized as an *extraordinary crime* since it affects numerous aspects of life. Indonesia is a large Moslem-majority country. However, it is such an irony that, in reality, Indonesia is in the 3ʳᵈ rank as the country with the biggest case of corruption in Asia. This fact reflects that religious values have not yet been internalized in a large number of Moslems in our country. According to a research by (Ramli, 2017), comprehension and implementation of religious values are highly necessary to form awareness that Allah prohibits corruption, God the Almighty to prevent people from transgressing into corruptive behavior and to allow them to obtain inner peace and feel closer to Allah The Highest, The Most Exalted.

However, in the light of the current digitalization era, particularly since the Covid-19 pandemic, there have been many changes in various facets of life. One of which is the education aspect, in which all teaching and learning processes are conducted at home. This fact results in the younger generation spending more time interacting with technology. Direct interaction starts to decrease while this kind of interaction was necessary to develop character values. Through random interviews with high school students participating in learning from home, students found it easier to cheat such as cheating during close-book online exams because there was opportunity to open books or look for the answers on the internet. When in need of a reference letter from teachers or principals, some students forged their signatures to expedite the process. In another instance, students falsified financial accountability reports and so on. This information showed that the integrity values were not yet internalized in those students, thus when there were opportunities to commit fraud to reap the personal gain, they would carry it out, and these actions are the forerunner of corruptive behavior.

According to Piaget, adolescents are the next generation of a nation who serve important roles in society. They are expected to be the spearhead of anti-corruption agents for the sake of a prosperous and corruption-free society. Thus, the development of character values is perceived as a challenge for a school. As in character education, anti-corruption education is also influenced by different stages of child education (Upton, 2012). One of the rising challenges discovered in senior high school students is that they are in the middle of a search for their self-identity in which any experience acquired in this period will be adopted in their following development stage. Such self-identity is a moral self-concept attached to an individual. The moral self-concept encourages an individual to develop their personality in a whole and stable manner thus there will be agreement between words, feelings and behavior. Therefore, it is time to restore school as a powerhouse to reinforce anti-corruption culture. The fostering of integrity character values for adolescents should be adjusted to their development stages and implemented through a psychological approach incorporating religious values, with a consistent modeling and conditioning methods in all activities in life.

According to Mukodi et al. (2019) in their research about anti-corruption perception and modeling, the majority of the school community in Pacitan Regency, Indonesia, had understood that corruption is a cruel act, the existence of which is denounced and condemned. The Teenager Corruption Watch (TCW) model became one of the practical learning strategies to prevent and combat corruption in educational institutions in Pacitan. However, their research did not include a religious perspective which is the basic values to develop anti-corruption character, particularly among Indonesians since Indonesia is a religious country based on Pancasila. The precept "Belief in One Supreme God" as the first order illustrates that religion is a primary foundation in life. So, it is necessary to apply counseling based on a psycho-religious approach directly involving students in the activity, hence it can be internalized in their daily life. The psycho-religious approach is one of the handling approaches by combining modern psychological approach and religious approach (Puspita, 2017).

In addition, high school students as adolescents require a special approach through peer groups that can transmit integrity values to one another. A peer group according to Santrock (2014), is a small group of teenagers with the same age, thus be able to build comradeship among them. Student council (OSIS) management is one of the organizations that can serve as an agent to transmit integrity values to their peer groups. For this reason, anti-corruption counseling is implemented by paying attention to adolescent psychological development, bearing in mind that adolescents are looking for self-identity and are more focused on their peers (peer groups). So, counseling becomes the approach of choice performed predominantly with group methods and anti-corruption counseling materials integrated with a religious approach. Combining a psychological and religious approach is based on research conducted by Herbert Benson who found that psycho-religious approaches such as prayer and spiritual words can be used as a relaxation technique or self-reflection (Surur & Sholichatun, 2018).

Based on the description above, it can be seen that an endeavor to increase efficiency and effectiveness of corruption eradication requires awareness and participation from all stakeholders of this nation. Based on results of a research by Harman and Sudirman (2011), among the strategic

steps to pursue to eradicate corruption is through public shared effort (social movement). An appropriate learning process to reinforce anti-corruption values is also need in every level of education by involving all elements of society to help them better understand, realize and believe as well as actualize anti-corruption education in classrooms, schools, homes, and environment, including the anti-corruption counseling.

Among reputable schools in Bekasi Regency is State Senior High School 1 Sukatani, West Java. This A-accredited school is ready and willing to identify itself as a pilot school, one of which is related to the anti-corruption program. The experience of online learning process during the pandemic had affected student behavior in many ways that did not reflect some integrity values such as lack of discipline in carrying out online school activities, cheating on books while on exams, copying assignments from friends, among others. These misconducts are certainly the forerunner of corruptive behavior if left unaddressed. In consideration of this issue, it was necessary to conduct Anti-Corruption Counseling for adolescent students of SMAN 1 Sukatani, West Java, in this case, it will be provided to OSIS management as a role model for other students. Through anti-corruption counseling with a psycho-religious approach in the form of enlightenment related to religious values contained in the Qur'an and Hadith especially related to prohibition of corrupt behavior, it is expected that the integrity values can be internalized in students. The counseling was conducted by the researchers as anti-corruption counselors with professional certification from the Professional Certification Board of Corruption Eradication Commission (KPK).

Based on the aforementioned background of the problems, this study aimed to determine to what extent anti-corruption counseling with a psycho-religious approach through an interactive lecture approach, discussion (Focused Group Discussion), case studies, watching movies, creating flyers, and presenting action plans, could be effective to develop integrity value in students of SMAN 1 Sukatani, West Java. For this reason, this research is expected to serve as a literature and model for anti-corruption counseling programs to develop in high school level as an effort to develop integrity values in the next generation of this nation.

Problem formulation in this study is "Could anti-corruption counseling with a psycho-religious approach be effective to develop integrity character values in adolescent students of SMAN 1 Sukatani, West Java?".

Literature Study

Based on the previous research by the researcher team on "Effectiveness of Anti-corruption Counseling in the Development of Integrity Character Values in Students of State Senior High School 4 Garut", anticorruption counseling through lecturing, discussions, case studies, watching movies, creating posters and presentation, as well as action plans, could be effective to develop integrity values in the students of SMAN 4 Garut (Bustan & Mailani, 2021). In this study, anti-corruption counseling was performed with a psycho-religious approach and it was expected that the integrity values could also develop in high school students through anti-corruption counseling with an approach based on the Qur'an and Hadith adapted to adolescent psychological development of the students. This is due to the fact that the younger generation can serve as agents of change for anti-corruption role models, anti-corruption virus spreaders and also social control/moral movements/pressure groups.

Another research on this theme was conducted by Rosidin (2017) with the title of "Development of Spiritual Religious and Performance by Employee in the Government of West Jakarta Municipality''. It was a descriptive qualitative research using Islamic Psychology by combining mind and faith. The research found out that (1) there were development programs for employee spiritual religious aspects by the government of West Jakarta Municipality in order to realize spirituality in the workplace through creation of spiritual culture stated in the programs, (2) the employees in general showed adequate performance level to provide public service mainly for those involved in the spiritual development process, (3) the employee spiritual religious development by the government of West Jakarta Municipality had theoretical implication for employee spiritual religious development. Based on the research, it is evident that the spiritual religious approach development can promote changes in employee performance. The research was conducted in an organizational environment while this research themed "Effectiveness of Anti-corruption Counseling with

Psycho-Religious Approach to Develop Integrity Values in Adolescents'' was performed in the educational sector in which it utilized psychology and religious approach to highlight some relevant values presented in the Quran and Hadith regarding the prohibition of corruptive behavior. This research also combined quantitative and qualitative research (mixed methods research) while former studies used qualitative approaches exclusively.

Another research by Rusdiana et al. (2020) themed "Introduction to Anti-Corruption Counseling as an Effort to Prevent Corruption at Tambak Beras Jombang Islamic Boarding School" obtained an illustration that increasing nationality in the form of altruism in a tangible form as an effort to eradicate corruption with educational strategies could be more effective and systematic for implementation to students and teachers/caregivers of Islamic boarding schools. Then, it also showed a necessity for anti-corruption counselors for the people of Jombang Regency as an effort to empower and increase the community's legal awareness in order to create a prosperous society. The implementation method was counseling to improve comprehension about the danger of corruption and to bolster the commitment as anti-corruption counselor agents and also through training in the form of mentoring for prospective anti-corruption counselors. The difference between the former research and the research is the anti-corruption counseling approach at use. In this research, it was combined with a psycho-religious approach. Since the high school students are from a public school, it is necessary to perform the counseling with an approach that pays attention to religious aspects and suitable for their psychological development; hence it would be more appropriately acceptable.

Expert opinions state that to understand men appropriately both in healthy and unhealthy conditions, the approach is not to see men as bio-psycho-social creatures but as bio-psycho-socio-spiritual creatures. Thus, it is highly necessary to devise an approach related to religion to form emotion, mind frame and behavior based on any values presented in the Quran and Hadith. Quran serves as the main therapy, it contains effective prescriptions to alleviate human mental health conditions. Its level of effectiveness greatly depends on the level of faith suggestion. Such suggestions can be achieved by listening and reading, understanding and thinking as well as implementing the teachings therein. Spiritual or religious approach is an approach to a belief followed by one person. This approach can be performed by a religious figure by promoting enlightenment (Ma'rifatullah, 2011).

Theoretical Framework

Anti-corruption Counseling

Corruption affects the community on every level as well as the economic, leading to the necessity of cooperation to prevent and eradicate it. The Eradication of Corruption Act is defined as a series of actions to prevent and eradicate corruptive acts through coordination, supervision, monitoring, examination of prosecution and trial examination with the involvement of public contribution (Article 1 Law No. 30/2002).

Commitment is needed from all parties as a shared responsibility, including from the higher education sector to prevent corruption, to invite public participation-particularly the adolescents-in corruption eradication effort, to collect and respond to any public complaints and also to encourage the creation of an anti-corruption society.

Anti-corruption counselor is an individual's involvement to assist in KPK endeavor to encourage the community to spread anti-corruption messages. Adolescents as agents of change serve some roles as (http://aclc.kpk.go.id): (1) anti-corruption role model; (2) anti-corruption virus spreader, and (3) social control/moral movement/pressure group.

Psycho-religious Approach

Expert opinions state that to understand men appropriately both in healthy and unhealthy conditions, the approach is not to see men as bio-psycho-social creatures but as bio-psycho-socio-spiritual creatures (Hawari, 2006). Thus, it is greatly necessary for an involvement of the approach related to religion to form emotion, mind frame and behavior based on any values presented in Al Quran and Hadith. The Quran serves as the main therapy, because it contains effective prescript-

ions to cure human soul illness. Its level of effectiveness greatly depends on the level of faith suggestion. Such suggestion can be achieved by listening and reading, understanding and thinking as well as implementing its contents. Spiritual or religious approach is an approach to a belief followed by one person. This approach can be conducted by a religious figure by giving enlightenment (Ma'rifatullah, 2011).

Integrity Character Values

According to Lickona (2012), character is related to moral knowing, moral feeling, and moral behavior. Based on these three components, it can be stated that good character is supported by knowledge of goodness, desire to do good, and good deeds. Hence, character education can be defined as any effort made to influence students' character.

Meanwhile, according to Kertajaya (2010), character is a unique trait owned by an object or individual. The unique trait is innate in nature and persistent to the individual personality and used as a machine to encourage how they act, behave, speak and respond. Personality should be nurtured from an early age. So, it can be concluded that character is a way of thinking and behaving as a persistent unique trait that enables the personality development of oneself. In this case, it is clear that character education should be applied thoroughly until such application is ordered and internalized into a student life. Good character education leads to a student with decision making skill and readiness to take responsibility for each decision making.

Through a study conducted by the Corruption Eradication Commission, nine integrity values as character building leading to anti-corruption behavior were discovered, namely (http://aclc.kpk.go.id): (1) Honesty; indicated by being upright, not lying and not cheating; (2) Care; indicated by heeding, paying attention and concern; (3) Independence; indicated by not depending on others to fulfill the tasks and responsibilities; (4) Discipline; indicated by obedience to regulations; (5) Responsibility, indicated by credibility, accepts everything from a wrong action; (6) Hard work; indicated by being a role model, perseverance, endurance, clear goals, work power, determination, self-control, courage, fortitude, persistence, energy, strength, masculinity and unyielding; (7) Modesty; indicated by not living extravagantly, living according to abilities and ability to fulfill all needs according to their abilities; (8) Bravery; indicated by persistence toward the goals; (9) Fairness; indicated by being equal, not biased and impartial.

Adolescents

Since character education, anti-corruption education is influenced by different child development stages, anti-corruption education should go hand in hand with the level of development. The development level to discuss in this research is adolescence, thus the education is addressed more to reinforce habits and apply regulations consistently anywhere and anytime, in any conditions, and also to encourage a more active and committed stance to apply any principles in obeying regulations in a broader scope of environment.

Methods

This research was performed using mixed methods research. According to Creswell (2016), mixed method is a research approach that combines or associates qualitative and quantitative forms. The basis of mixed methods research is to use a combination of quantitative and qualitative approaches to find better research results than using only one approach (a quantitative one or a qualitative one). This way, the research would be able to obtain more comprehensive facts in the exploration of research problems because researchers would have more freedom to use all data collection tools according to the type of data needed. Meanwhile, an exclusively quantitative or qualitative one is limited only to certain data collection tools.

For the quantitative approach, a pre-experimental design (trial) with a pre- and post-test design was used in one group (one group of pre-post design). Characteristic of this research is to reveal a cause and effect relationship by involving a group of subjects (Nursalam, 2013). Subjects in this study were 25 members of OSIS management in SMAN 1 Sukatani, West Java. The subject group was provided with a questionnaire to assess their comprehension of integrity values before being provided with the anti-corruption counseling, and then they were asked to fill out the

questionnaire again afterwards. The counseling was carried out within a period of 4 months with interactive lecture methods, discussions, case studies, watching movies, creating flyers, as well as action plans and presentations. Research data collection was also performed using a qualitative approach with interviews and open-ended question questionnaires to obtain more in-depth data. The pre-experimental research design was as the Table 1.

Table 1. Research Design

	Pre-test	Treatment	Post-test
Experiment Group	Ya	X	Yb

Ya: Measurement of students' comprehension of integrity values before being provided with the anti-corruption counseling with a psycho-religious approach.

X: Psycho-religious anti-corruption counseling with lecture, discussion (FGD) method, case studies, watching movies, creating flyers, as well as action plans and presentations.

Yb: Measurement of students' understanding of integrity values after being provided with the anti-corruption counseling with a psycho-religious approach.

Research Subjects

Population of this study was the OSIS management of SMAN 1 Sukatani, West Java. The sample was of 25 students who were willing to take part in a series of anti-corruption counseling. The sampling technique was accidental sampling, with the consideration that this study was a pre-experimental study.

Research Location and Period

The research was conducted at SMAN 1 Sukatani with the address Jalan Raya Sukatani, Bekasi Regency, Sukamulya, Sukatani District, West Java. The research lasted from April to September 2021. The counseling itself was held online on 23 and 28 June 2021 through Zoom meeting platform.

Results and Discussion

Results

General Description of Research Location

The research location was SMAN 1 Sukatani Bekasi located at Jl. Kp. Gandu No. 70, Sukamulya, Sub-district of Sukatani, Bekasi, West Java 17630. The school is A-accredited. Since 2012, it has had 1,096 students, 411 of which are males and the other 685 are females; and 64 teachers and staff. There were adequate school facilities and infrastructure including 60 classrooms, 5 laboratories and 2 libraries. The atmosphere of the school environment also looks comfortable and pleasant. This school provides various educational support facilities for its students. There are teachers with the best quality and competency in their fields, supporting learning activities such as extracurricular activities, student organizations, learning communities, sports teams, and libraries so that students can learn well. The learning process is made as comfortable as possible for students and teachers.

Description of Activity Results

The anti-corruption counseling is an activity serving a strategic role in providing knowledge and encouraging the community, particularly students to apply anti-corruption culture and behavior since school age. Because teenagers are the nation's generation with an important role to assist the eradication of corruption, it is important for teenagers to be intellectually competent and to have high level of morality and integrity. The integrity values include values of honesty, care, independence, discipline, responsibility, hard work, modesty, courage, and justice. Application of the integrity values should be made possible by the school community, which means all school members, ranging from the leaders to the students, from the principal, teachers, education staff, students, and school guards should be able to demonstrate such integrity.

This counseling activity was performed online through Zoom meeting platform and WhatsApp media. Series of anti-corruption counseling activities at SMAN 1 Sukatani Bekasi were conducted in the following stages:

The First Session Counseling

Filling the *pre-test* questionnaire

The pre-test questionnaire contains questions to assess the extent to which students understand integrity values and their application in everyday life.

Anti-corruption counseling

This activity was conducted on Wednesday, June 23, 2021 through a Zoom meeting involving almost 25 students from school student council representatives. Not all school students were involved in this activity, because they were only selected from OSIS representatives who were expected to be the role models for other students. The activity opened with a presentation of the material entitled "The Role of Schools in the Development of Integrity and Anti-Corruption Generation", by the head of community service activities also as a certified anti-corruption counselor. Counseling by interactive lecturing method took about 30 minutes. The counseling aimed to provide insights and meaning of integrity values to students related to examples of existing cases, both within and outside the school.

The presentation material was related to corruption, corruption eradication strategies, anti-corruption integrity values, and how anti-corruption culture and integrity values were built and fostered in schools.

Question-and-answer and discussion

The lecturing method was followed by a question-and-answer session with the presenter, discussing the extent to which students have applied the integrity values so far. This activity was conducted online through a Zoom meeting. This activity aimed to help students to better understand the aforementioned anti-corruption counseling materials.

Closing the first session activities

Early stage of this anti-corruption counseling activity was officially closed by the Principal. He really appreciated implementation of this activity and expected that it would be carried out in a sustainable manner and combined with other forms of activity in the future.

The Second Session Counseling

Watching a movie about integrity values with the theme of anti-corruption

Anti-corruption counseling session two started by watching a movie depicting some behaviors that go against integrity values, entitled "Non-Learning Group". This video was about 11 minutes 13 seconds long. It aimed to help the students understand the meaning of integrity values through the show. The activity started with the students being asked to watch a movie in a Zoom meeting media and later followed by a speech on the integrity values insight that had been offered to the students. The students were then asked to respond by exploring insights related to the integrity values. The discussion about the movie's insights was carried out through a Zoom meeting.

Exploring the movie insights

Following the movie was an exploration of movie insights associated with the anti-corruption theme. The insight exploration included the integrity values presented in the movie, as the following:

Honesty

Cheating is a despicable act. Apart from this, cheating can also be a seed for corruption in the future. This is because cheating continuously leads to a lie by an individual. We may be able to lie

to others, but we need to remember that we cannot lie to God. Such notion is in accordance with the word of God in Surah Al-Ankabut verse 3 which means:

"We certainly tested those before them. And ꞌin this wayꞌ Allah will clearly distinguish between those who are truthful and those who are liars."

Many people think that lying is the best way to do it. They think that by lying, they would get a lot of benefit. In fact, by telling the truth, mankind will receive a great blessing. Allah promises of heaven to reward those who speak honestly. It is revealed in the word of Allah in surah Al-Maidah verse 119, which means:

"Allah will say, 'This day truthfulness shall benefit the truthful. For them there will be gardens with streams running in them, to remain in them forever. Allah is pleased with them and they are pleased with Him. That is the great success.'"

Discipline

The movie showed that one of the reasons for cheating is unpreparedness for exams. Students will be ready for exams if they are disciplined in their study. Every Moslem has been taught to be disciplined, as learnt through the five daily prayers with predetermined times, number of rakaat, readings, movements, and Qibla direction. Readiness can be acquired with the discipline in learning.

Responsibility

The movie also showed that the four students were not responsible for what they had done. The first instance of which was when they decided to cheat. It is a student's obligation to learn. However, Syarif, Caca, Aldo, and Bani failed to do it but instead sought a shortcut by cheating. Secondly, when they cheated, they did not admit it. This exemplified an irresponsible behavior while responsibility is part of Islamic teachings. If mankind is able to pacify their consciences and respond to the deepest calling of their souls, they will certainly be responsible to others. Allah The Most High, The Most Exalted said in surah Al-Isra verse 36, which means:

" Do not follow that of which you have no knowledge. Indeed the hearing, the eyesight, and the heart —all of these are accountable."

As a student with integrity, each of us must have this responsibility value. For example, responsibility in an organization was not borne only by the leaders, but also by the members of the organization. Responsibility means everything we say and we do.

Independence

Students in the movie did not complete their assignments or exams independently. In this context, independence means doing any test by yourself, since the exam measures your capability, not a friend's. But, they actually competed by cheating and working together.

Hard work

In the video, it can be seen that the students expected for instant results, so they cheated instead of working hard by studying before the test. Studying with discipline, taking notes, asking questions (which requires critical thinking) are indeed difficult, but people who embrace integrity values would be able to do so and it is certainly achievable with practice and effort.

Modesty

Modesty is often associated with money while being modest is also characterized as living as it deserves. Just like students whose rights and obligations are to study, they should prepare themselves before exams. If you do not understand a subject or problem, then it is appropriate to ask about the problem.

In the movie, there were students who tried to increase their grades, but they did not study, instead they cheated, as something that should not be done.

Bravery

Being brave to take responsibility, to say or do any right thing, to fight the wrong thing. Another factor leading to cheating is a sense of solidarity among friends and noticing other friends cheating. Even if everyone else in the class cheats, students should not follow suit. They must be brave to refuse and denounce the wrong thing so as not to running into the same pitfall. Corruptors might not have intention to commit corruption, but there were opportunity and other people around them might just do the same, plus, they were not brave enough to fight or refuse, so they followed suit into committing the corruptive acts. This value conforms to the word of Allah in surah Ali Imran verse 104, which means:

"There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the felicitous.

Care

In the video, it can be seen that the four students did not pay attention to their lies which were constantly committed and about the consequences of those lies.

Fairness

Being fair means an attitude free from any discrimination and dishonesty. A fair person is always impartial, an attitude that does not take sides except for the truth. A fair person will always uphold the truth to anyone without exception, even though it will lead unfavorable things to himself. In the movie, we can see that some students did not behave fairly. They wanted to be successful in a wrong way, namely cheating. In fact, by cheating, they would harm many parties. One of them was other friends who have tried hard to learn but still obtained lower results than them. The Quran has explained in several verses about our command to behave in a fair manner. As is the case in surah Al-Maidah verse 8, which means:

"O you who have faith! Be maintainers, as witnesses for the sake of Allah, of justice, and ill feeling for a people should never lead you to be unfair. Be fair; that is nearer to Godwariness, and be wary of Allah. Allah is indeed well aware of what you do."

And in surah An-Nisa verse 135, which means:

"O you who have faith! Be maintainers of justice and witnesses for the sake of Allah, even if it should be against yourselves or [your] parents and near relatives, and whether it be [someone] rich or poor, for Allah has a greater right over them. So do not follow [your] desires, lest you should be unfair, and if you distort [the testimony] or disregard [it], Allah is indeed well aware of what you do."

Focus Group Discussion (FGD)

The subsequent counseling activity was focus group discussion (FGD). This activity was conducted through breakout rooms in Zoom meeting. Each group was accompanied by one of the students as a mentor. FGD activities aimed to invite students to think critically. The FGD discussed the meaning of integrity values and how they were applied in students' everyday life, especially in learning activities at school.

Based on the discussion results, it can be seen that a number of students had not yet embraced integrity values in their everyday life. The students said that they sometimes cheated in exams although they knew that it was a violation of honesty integrity value. In the integrity value of care, students expressed that OSIS management of SMAN 1 Sukatani once held voluntary donations or social services in various forms of activities, either in the form of money or decent clothes. In addition, students would also try to help if there were any friends in need.

Then, regarding the value of responsibility, there were some moments showing irresponsible behavior in school environment, for example some students were coming late to school. In addition, there were also violations of integrity values in learning such as not completing assignments from the teachers.

As for the integrity value of independence, most students had applied this value appropriately such as completing assignments independently or joining school organization activities and fulfilling tasks and responsibilities independently.

In the integrity value of modesty, students stated that they were not influenced by others students having glamorous lifestyles or branded stuff or pocket money in a larger amount than theirs.

Regarding the integrity value of bravery, most students were doubtful to define it but they could give some examples of this integrity value in school, e.g. students were able to tell their teacher anytime they noticed a cheated friend, students were also brave enough to say 'no' to something unacceptable according to the values they observe.

On the integrity value of discipline, students understood discipline as a form of compliance to applicable rules. For example, coming to school on time; disciplined in meal time and sleep time; in using handphones, particularly when accessing social media like when it was limited for only 1 to 3 hours in a day; in studying; wearing school uniforms; following the school regulations, and so on. As OSIS members, these students serve as role models, they apply the principles of discipline in organization by attending OSIS meetings in time and also completing and submitting school tasks punctually.

E-flyer presentation

Several days before presenting the e-flyers, students were divided into 7 groups comprised of 4 to 5 students and 1 university student as their mentor. Each group was tasked with a unique theme related to the integrity values: honesty, care, independence, discipline, responsibility, hard work and modesty, as well as bravery and fairness. Division of groups and themes was organized with WhatsApp groups. Having had received the themes and mentors, each group discussed the process of creating an e-flyer. The discussion results revolved around every integrity value and an action plan. This activity was led by a mentor. Before presenting their e-flyer online through a Zoom meeting, mentors and members of each group were admitted to breakout rooms in Zoom meeting to conduct a focus group discussion (FGD). Every mentor held a discussion with their group members about their matter or theme respectively and then delivered an e-flyer presentation that they had made before all the other groups through a Zoom meeting for approximately 60 minutes, with a presentation time of about 5 to 8 minutes for every group.

Filling the post-test questionnaire & evaluations

After the series of anti-corruption counseling activities at SMAN 1 Sukatani Bekasi were completed, the students were given a post-test questionnaire and an evaluation through a Google form which presented questions to assess the extent to which students' comprehension of the integrity values and its application helped to develop anti-corruption behavior and attitude. The evaluation form included a series of questionnaires to assess effectiveness of anti-corruption counseling with a psycho-religious approach to develop the character of students' integrity at SMAN 1 Sukatani, Bekasi, West Java.

Formal closing of counseling activities

The closing was officially held by the Vice Principal. It signified the support from the school authorities.

Quantitative Data Analysis

The pre-test and post-test questionnaires were given in the form of a Google form to make it easier to collect data. A quantitative measurement was performed to determine whether the anti-corruption counseling activities provided to the students of SMAN 1 Sukatani Bekasi were effective to develop the character of students' integrity values. The data processing was carried out with statistical analysis of Paired Sample Test in SPSS 26, with the Table 2.

Table 2 shows that the summary of the descriptive statistical results of both studied samples are pre-test and post-test scores. The mean indicates that the post-test value is higher than the pre-test value. The mean pre-test value for the anti-corruption counseling was 73.68. The mean post-test value for the anti-corruption counseling was 80.00. The number of respondents or students

used as a sample (N) was 25 students. The standard deviation of the pre-test was 4.888 and of the post-test was 5.339.

Table 2. Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pre-test	73.68	25	4.888	.978
	Post-test	80.00	25	5.339	1.068

Since the mean of the anti-corruption counseling from the pre-test (73.68) is less than the one from the post-test (80.00), it means that descriptively, there is an average influence of the results of anti-corruption counseling between the pre-test and post-test results, which demonstrates an improvement in students' comprehension about the integrity values before being provided the anti-corruption counseling with a psycho-religious approach and afterwards.

Furthermore, to prove whether the effects were significant, it was necessary to interpret the results of the paired sample t-test presented in the Table 3.

Table 3. Paired Samples Correlations

		N	Correlation	Sig.
Pair 1	Pre-test & Post-test	25	.786	.000

Table 3 shows the result of the correlation test or the relationship between the pre-test variables and post-test variables. Based on the results above, it is known that the coefficient value (correlation) is 0.786 with a significant value (Sig.) of 0.000. Since the value of Sig. (0.000) is less than the probability (0.05), it can be concluded that there is a significant relationship between psycho-religious approach anti-corruption counseling and students' understanding of integrity values.

Furthermore, based on the SPSS output from the Paired Sample Test, the results have significant differences of 0.000 or p-value <0.05, which indicates that Ha is accepted, which means there is a significant effect. Hence, it can be concluded that anti-corruption counseling with a psycho-religious approach is effective to develop the integrity value character of the students in SMAN 1 Sukatani, Bekasi, West Java.

Discussion

During the lecturing and discussion methods, it was found that members of OSIS SMAN 1 Sukatani gained insights and meanings of the integrity values. They had a comprehension of the importance of anti-corruption behavior thanks to the presentation materials that quoted many examples related to actual cases and impacts of anti-corruption attitudes and behavior in their everyday life as students and also examples of such cases in this country. In addition, the lecturing method was followed by a question-and-answer session with the presenter. They discussed the extent the students had applied the integrity values in their everyday life. It would certainly allow the students to acquire some insights and meanings of integrity values. This is evident from the higher post-test (80,00) result compared to pre-test (73.68) result. Besides, student evaluation result indicated that 100% of the students said that the activities led to their comprehension of integrity values so they can practice anticorruption values and 95.45% of the students agreed that they had new insights after participating in this counseling activity.

As for the watching movie method, it was discovered that the students were easier to understand the integrity values through the movie. Following the movie was an exploration of movie insights associated with the integrity value provided to the students. Then, they were asked to respond to explore their insights regarding the integrity values. It had helped them to better understand the meaning of integrity values.

From the focus group discussion (FGD) method, it was found that the members of OSIS SMAN 1 Sukatani Bekasi had better comprehension of the importance of fostering integrity values to prevent corruptive behavior. They could also become more critical since the FGD allowed them to discuss the meaning of integrity values and how to apply it in their everyday life. Based on FGD results, in terms of integrity value of care, the students expressed that the management of OSIS SMAN 1 Sukatani Bekasi once held voluntary donations or social services in various forms of

activities, either in the form of money or decent clothes. In addition, students would also try to help if there were any friends in need. Then, regarding the value of responsibility, there were some moments showing irresponsible behavior in school environment, for example some students were coming late to school. In addition, there were also violations of integrity values in learning such as not completing assignments from the teachers. As for the integrity value of independence, most students had applied this value appropriately such as completing assignments independently or joining school organization activities and fulfilling tasks and responsibilities independently. In the integrity value of modesty, students stated that they were not influenced by others students having glamorous lifestyles or branded stuff or pocket money in a larger amount than theirs.

Regarding the integrity value of bravery, most students were doubtful to define it but they could give some examples of this integrity value in school, e.g. students were able to inform their teacher anytime they noticed a cheated friend, students were also brave enough to say 'no' to something unacceptable according to the values they observe.

Regarding the integrity values of bravery and fairness, the students set forth some examples such as demonstrating bravery to say something useful, like telling the teacher if a friend was cheating. The students also were also brave enough to say 'no' to any attitudes and behaviors exemplifying corruptive acts. Regarding the integrity value of fairness, the students preferred to be honest in pursuing a career so their results of their work results would be appropriate (fair or not to be unfavorable to other people's matters).

On the integrity value of discipline, students understood discipline as a form of compliance to applicable rules. For example, coming to school on time; disciplined in meal time and sleep time; in using handphones, particularly when accessing social media like when it was limited for only 1 to 3 hours in a day; in studying; wearing school uniforms; following the school regulations, and so on. As OSIS members, these students serve as role models, they apply the principles of discipline in organization by attending OSIS meetings in time and also completing and submitting school tasks punctually.

From the creation and presentation of e-flyers, it obtained results that members of OSIS SMAN 1 Sukatani Bekasi could understand the integrity values and prevent corruption behavior since the e-flyers presented information and application of integrity values in daily life and their surrounding environment. The integrity values included the values of honesty, care, independence, discipline, responsible, hard work and modesty, and bravery and fairness. These were all evident from the results of creation and presentation of e-flyers from every group. Through the Zoom meeting, the students were able to explain very well about the integrity values by examples based on their respective themes in the e-flyer presentation.

So, it can be concluded that there were significant effects between the mean of pre-test and post-test anti-corruption counseling results, which means that anti-corruption counseling performed with a psycho-religious approach to develop the character of integrity of students at SMAN 1 Sukatani, Bekasi, West Java, through lecture method, focus group discussion (FGD), watching movie screenings, creation and presentation of e-flyers, as well as action plan methods was effective to improve students' comprehension of the integrity values, as revealed from a statistical analysis with paired samples t-test, that the value of sig. 0.000 <0.05, which means that there are differences in students' comprehension of the integrity values before receiving anti-corruption counseling and afterwards. Students' understanding was said to increase because the mean value increased from 73.68 to 80.00.

Research from Sumaryati et al. (2020) on "Strengthening Anti-corruption Education from an Essentialism Perspective" reinforces that anti-corruption education should be supported by periodic reviews of anti-corruption education materials by all stakeholders. This research is one of the efforts to achieve this purpose, because it does not only focus on various media that may have been commonly used in providing anti-corruption education, but also focuses on the novelty of the material viewed from a psycho-religious perspective, that could be delivered offline or online. From the psychological point of view, the anti-corruption counseling material in this research was adjusted to the psychological development age of adolescents, and the content was related to the Islamic religious perspective. This is important because Indonesia is a religious country based on Pancasila. The precept "Belief in One Supreme God" as the first order illustrates that religion is the

a primary foundation in life for Indonesians. This is expected to be one of the efforts so that anti-corruption education can be internalized in the students life, not only limited to knowledge in cognitive and normative levels, but also in affective and psychomotor, thus be able to drive a behavioral change, creating anti-corruption culture. This research also followed the students up through WhatsApp groups also to identify to which extent the students had made the changes and to discuss the obstacles they encountered so they could find a solution to it together. This is also supported by the results of Hambali (2020) research, regarding the evaluation of anti-corruption education programs in learning which was a formative evaluation study and descriptive qualitative in nature. The results showed that on the input side, the implementation of anti-corruption education was not sufficient by training alone, but should be attended through assistance and learning materials should be distributed even more. For this reason, this study was carried out continuously, assistance was provided online, such as through WhatsApp group, Zoom, etc. This way, this anti-corruption counseling could achieve more with less cost and time.

Support from the system and all school members too are needed for this anti-corruption education to run. Religious approach can also be integrated into different subjects and habituation in school programs. This notion is corroborated by the results of research by Komalasari and Saripudin (2015) in the middle and high school in Indonesia, that anti-corruption education should be integrated in school activities, namely in civic education and the habituation program at school. Value education should not stop at values introduction. It should instead continue to value understanding, values comprehension and values implementation in everyday life.

At the end of the activity, there was an evaluation related to the implementation of the activity by SMAN 1 Sukatani, Bekasi West Java as an effort to apply integrity values and develop anti-corruptive behavior. The evaluation results revealed some obstacles and constraints in the application of integrity values and anti-corruptive behavior, action plans or further actions to do in order to develop the anti-corruptive behavior as well as personal accounts provided by the students with respect to the anticorruption counseling. This activity was conducted online by filling in the evaluation through a Google form link.

Conclusion

From the quantitative analysis of statistical data processed in SPSS 26, results of correlation test or relationship of pre-test variables and post-test variables were obtained. Based on the results above, it is known that the coefficient value (correlation) is 0.786 with a significant value (Sig.) of 0.000. Because the value of Sig. (0.000) is less than the probability (0.05), it could be concluded that there is a significant relationship between anti-corruption counseling with psycho-religious approach and the improvement in students' comprehension of the integrity values. Besides, the mean of anti-corruption counseling results from the pre-test (73.68) is lower than the one from the post-test (80.00), indicating that descriptively, there is an average effect of the anti-corruption counseling results between the pre-test and the post-test results. It demonstrates an improvement in students' comprehension of the integrity values before being provided with the anti-corruption counseling with a psycho-religious approach and afterwards.

The qualitative analysis taken from interview data and results of the open-ended questionnaires shows that the lecturing, discussion (FGD), case study, watching movie, creating flyer and delivering presentation, and action plan methods can be used as the models of anti-corruption counseling for high school students in an effort to prevent any corruptive behavior. As for the watching movie method, the experience gained by the students was more helpful to comprehend the meaning of integrity values. The focus group discussion (FGD) method assisted students to better understand the importance of fostering integrity values in order to prevent corruptive behavior. They could also be more able to think critically because the FGD discussed the meaning of integrity values and their application in everyday life. Based on the FGD results, it was found that the integrity values: care, independence, bravery, fairness, honesty, discipline, and modesty were applied appropriately by the students. However, in the integrity value of responsibility, several violations were still found, such as lack of student responsibility in completing assignments given to them. During the flyers creation and presentations through Zoom meeting, OSIS members of SMAN 1 Sukatani Bekasi

showed their comprehension of integrity values and were able to prevent corruptive behavior; they could explain the integrity values very well by examples based on their respective themes in the flyer presentation.

Results of data analysis showed that students were able to apply various attitudes and behaviors reflecting the integrity values in everyday life. Students have action plans related to the application of the nine values of integrity: honesty, care, independence, discipline, responsibility, hard work, modesty, bravery, and fairness. This is highly necessary so that the younger generation as the next generation of this nation can develop their nation in a clean way towards a safe, fair, and prosperous society.

Results from the evaluation given to students showed that 100% of the students said that the activities they had participated in led to a better comprehension of the integrity values in terms of fostering anti-corruptive attitude and 95.45% of the students agreed that they had gained new knowledge after participating in this counseling activity. The action plans made by students also showed that students were eager to change their attitude and behavior, starting by becoming role models, then inviting those around them such as family members and friends, and also the general community to develop anti-corruptive behavior in everyday life.

Recommendations

Theoretical recommendations:

First, any further research should not only involve OSIS management, counseling should also be provided to all students and school members from various high school backgrounds, thus the results can be generalized at a larger scale. Second, it should complement the anti-corruption counseling with different methods. Third, Future research could attempt to create a special module to carry out anti-corruption counseling with a psycho-religious approach for high school students, which can be applied both online and offline. Fourth, for future research, all participants are expected to follow the entire series of anti-corruption counseling, hence the effectiveness of the activities can actually be perceived as a whole. Fifth, the upcoming research could be arranged with a different approach, such as ethnography, to better understand the reasons and motives of corruption among the younger generation, investigated from various aspects, including the evolving culture in their environment.

Practical recommendations:

First, for high school managers, these research findings are applicable for the community, especially to students by using lecturing, discussion (FGD), case study, watching movies, creating flyers, and action plan and also presentations methods with peer groups to develop comprehension of the integrity values. Second, For SMAN 1 Sukatani, it should continue to carry out activities aimed at the development of the integrity values in order to create an anti-corruption younger generation. Third, for students of SMAN 1 Sukatani and other high school students, they should continue to apply the integrity values in their everyday life, seeking to internalize those values into their personality. Fourth, For the public, it should increase awareness of all parties to reject any practice of corruption by forging anti-corruption culture and developing the integrity values in the life of the nation and state.

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