



## **Philosophy of Education as the Foundation for Building an Anti-Corruption Culture in Schools: The Perspektive of *Plato, Ki Hajar Dewantara, and John Dewey***

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### **ABSTRACT**

Corruption is a serious problem that is rooted in various sectors of life, including the world of education. This study aims to analyze how educational philosophy can be used as a foundation in forming an anti-corruption culture in schools. This study uses a qualitative approach with a literature study method to analyze philosophical concepts and their application in anti-corruption education. The findings of the study show that the philosophy of Islamic education contains values such as honesty, responsibility, justice, and integrity that are relevant in building the character of students. The thoughts of figures such as Plato, Ki Hajar Dewantara, and John Dewey also contributed to the understanding of the importance of character education in preventing corruption. The implementation of these values can be done through integration in the curriculum, teacher examples, transparent school policies, and cooperation with families and communities. By applying the philosophy of education as the basis for forming anti-corruption awareness and attitudes, schools can be at the forefront of producing a generation with integrity and commitment to building a society that is clean from corruption.

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### **Kata Kunci:**

Filsafat  
Pendidikan, Anti  
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Pendidikan  
Karakter,  
Integritas Sekolah

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### **ABSTRAK**

Korupsi merupakan permasalahan serius yang mengakar dalam berbagai sektor kehidupan, termasuk dunia pendidikan. Penelitian ini bertujuan untuk menganalisis bagaimana filsafat pendidikan dapat dijadikan landasan dalam membentuk budaya anti korupsi di sekolah. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan untuk menganalisis konsep filosofis dan penerapannya dalam pendidikan antikorupsi. Temuan penelitian menunjukkan bahwa filsafat pendidikan Islam, mengandung nilai-nilai seperti kejujuran, tanggung jawab, keadilan, dan integritas yang relevan dalam membangun karakter peserta didik. Pemikiran tokoh-tokoh seperti Plato, Ki Hajar Dewantara, dan John Dewey turut memberikan kontribusi terhadap pemahaman akan pentingnya pendidikan karakter dalam mencegah korupsi. Implementasi nilai-nilai tersebut dapat dilakukan melalui integrasi dalam kurikulum, keteladanan guru, kebijakan sekolah yang transparan, serta kerja sama dengan keluarga dan masyarakat. Dengan menerapkan filsafat pendidikan sebagai dasar dalam membentuk kesadaran dan sikap anti korupsi, sekolah dapat menjadi

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*garda terdepan dalam mencetak generasi yang berintegritas dan berkomitmen untuk membangun masyarakat yang bersih dari korupsi.*

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## INTRODUCTION

Corruption is one of the serious problems that hinder the progress of the nation. The level of corruption in Indonesia in the last five years until now remains the main highlight in the country's socio-political dynamics. Based on data from Transparency International, Indonesia's Corruption Perception Index (GPA) in 2018 was ranked 89 out of 180 countries with a score of 38 out of 100. Despite small increases in recent years, such as in 2022 which recorded a score of 34, the figure is still far from the hope of achieving clean and transparent governance. Corruption in Indonesia tends to involve important actors in the bureaucracy, the private sector, and politics, with increasingly complex modus operandi, such as bribery of infrastructure projects, embezzlement of public funds, and the practice of nepotism in appointments. The KPK (Corruption Eradication Commission), as an independent institution, has conducted a number of hand-holding operations (OTT) that have exposed the involvement of high-ranking officials, but its existence is often faced with the challenge of weakening institutions through the revision of the law. On the other hand, civil society has also shown a significant role through anti-corruption movements, digital campaigns, and oversight of public policies. However, collective awareness of the dangers of corruption is still uneven, especially in areas with low levels of education and literacy. This shows that efforts to eradicate corruption not only require strong law enforcement, but also cultural transformation and integrity values in society (Putra & Linda, 2022).

Cases of misuse of education funds, manipulation of grades, cheating in exams, and cheating culture that are still considered commonplace show that corruption has taken root from an early age. If not taken seriously, the nation's next generation will grow up in an environment that is permissive towards dishonest practices, which has the potential to create a perpetual cycle of corruption (Permana & Setiawan, 2024). Therefore, prevention efforts must start from the education system, by instilling the values of honesty, responsibility, and integrity from an early age. As the main institution in the formation of the character and morals of students, schools have a strategic role in building an anti-corruption culture. Education not only serves to transfer academic knowledge, but also as a means of forming noble values that will shape individual attitudes and behaviors in the future. Therefore, a more in-depth approach is needed in forming anti-corruption awareness and attitudes in the school environment. One approach that can be used is through the philosophy of education, which emphasizes the importance of value-based, moral, and ethical education (Noor, 2016).

The philosophy of education is the foundation in understanding the main goal of education, which is to form individuals who are not only intellectually intelligent but

also have a strong character and are responsible for society (Salminawati, 2016). The thought of philosophers such as Plato and Aristotle emphasized that education must be able to create individuals who are virtuous and have moral wisdom. Plato, in his book *The Republic*, affirming that good education will result in a just society free from unethical practices (Setiawan, 2021). Meanwhile, Aristotle in the concept of *Nicomachea Ethics* mentioning that a person's character is formed through good habituation from an early age. In the Indonesian context, Ki Hajar Dewantara emphasized that education must instill noble ethics, so that students can grow into individuals with integrity and have moral responsibility to themselves and society (Rahmadia, 2023).

However, although education has a large role in building an anti-corruption culture, its implementation in schools still faces various challenges. One of the main obstacles is the lack of integration of anti-corruption values in the curriculum. Many schools still focus more on the cognitive and academic aspects than on character and moral formation (Andina, 2019). In addition, there is still a gap between the theories taught and the practices applied in the school environment. For example, there are still many cheating practices in exams, manipulation of academic data, and indecisiveness in taking action against violations related to honesty values. Another challenge is the weak role model of educators and education staff. Teachers and school staff should be role models for students in implementing anti-corruption values. However, if the educators themselves do not show an attitude of discipline, transparency, and honesty, then it is difficult for students to apply the principles taught in daily life. In addition, a permissive social environment towards fraudulent practices, such as the assumption that cheating or manipulating data is normal, further exacerbates efforts to build an anti-corruption culture in schools (Hanafi et al., 2023).

To overcome these problems, a comprehensive strategy is needed in applying the philosophy of education as the basis for building anti-corruption awareness in the educational environment. This article aims to examine how the philosophy of education can be used as a foundation in forming an anti-corruption culture in schools. Through the philosophy of education approach, it is hoped that schools can become institutions that not only produce academically intelligent individuals, but also have strong character, integrity, and are able to contribute to realizing a society free from corruption. Thus, future generations will grow up with high moral awareness and be able to become agents of change in creating a cleaner and more just nation.

## METHODS

To examine the role of educational philosophy as a foundation in building an anti-corruption culture in schools, this study uses a qualitative method with a library research approach. This method was chosen to analyze the philosophical concepts and implementation of anti-corruption education through relevant literature sources. A qualitative approach is used to understand the phenomenon in depth through descriptive analysis of non-numerical data. Literature studies allow researchers to collect and analyze data from various written sources, such as books, journal articles, and official

documents related to the philosophy of education and anti-corruption education. This approach is in line with research that emphasizes the importance of educational philosophy in character building, as explained in the article "The Importance of Educational Philosophy in Character Building Through Education in School" (Yasmansyah, 2022).

Primary data were obtained from literature that discusses the philosophy of education and anti-corruption education, including theories of moral and ethical education. Secondary data include previous research on the implementation of anti-corruption education in schools. For example, the article "Basic Anti-Corruption Education in a Philosophical Review" provides a philosophical perspective on anti-corruption education (Thoyyibah, 2018). Data collection was carried out through literature search using academic databases, institutional repositories, and trusted online sources. The keywords used include "educational philosophy", "anti-corruption education", and "character formation in schools". This process involves the selection of relevant and credible sources to ensure the validity of the data. The collected data were analyzed using qualitative descriptive methods, which include; data reduction, data presentation, and conclusion drawn. This analysis method is used in research on storytelling methods to increase motivation for anti-corruption behavior, as explained in the article "Storytelling Method: Increasing Motivation for Anti-Corruption Behavior" (Lestyowati, 2020).

To ensure validity and reliability, researchers triangulated sources by comparing findings from various literature. In addition, consultations with experts in the field of educational philosophy and anti-corruption education were carried out to obtain input and verification of data interpretation. With this method, it is hoped that the research can provide an in-depth understanding of how educational philosophy can be the foundation for building an anti-corruption culture in schools, as well as offer practical recommendations for its implementation.

## **RESULT AND DISCUSSION**

### **The Concept of Educational Philosophy in the Context of Anti-Corruption**

#### **a) Definition of Philosophy of Education**

Philosophy is a science that seeks to understand the nature of everything in a deep, systematic, and rational manner. Etymologically, the word "philosophy" comes from the Greek, namely *philos* which means deep love and *Sophia* which means wisdom or wisdom. Thus, philosophy can be interpreted as the love of wisdom or human efforts in search of the true truth (Aris, 2023). In the field of education, philosophy has an important role in formulating the principles, goals, and values that underlie the education system. Etymologically, the term "education" comes from the Greek language *paedagogie*, which means the guidance given to the child. In English, this term is translated as *Education*, which means expansion or construction. Philosophy of education is a branch of philosophy that examines philosophical principles in the world of education in order to understand and explain various aspects of the learning process.

John Dewey, an American philosopher of education, stated that philosophy is a general theory of education that asks questions and investigates reality and experience in the world of education (Salminawati, 2016).

Islamic philosophy of education is the concept of thinking about education based on the teachings of Islam. This philosophy discusses the nature of human beings as creatures who can be fostered and developed and directed to become Muslim individuals whose entire personality is imbued with Islamic values. As part of the philosophy of education in general, the philosophy of Islamic education has a distinctive approach that makes Islam the main foundation in every aspect of education. Islam in this context is not only understood as a religion, but also as a comprehensive system of life. Therefore, the philosophy of Islamic education aims to understand and solve educational problems by referring to the teachings of the Qur'an and Hadith (Tolchah, 2015). According to Omar Mohammad Al-Toumy Al-Syaibany, the philosophy of Islamic education is the application of philosophical views and philosophical principles in the field of education based on Islamic teachings. This view is in line with Zuhairini's opinion that Islamic philosophy of education is the study of philosophical views as well as various systems and philosophical schools in Islam related to education. Thus, the philosophy of Islamic education not only examines how the educational process takes place, but also how education plays a role in shaping human development in an Islamic perspective (Mappasiara, 2017).

The position of Islamic education philosophy is very important, both as a tool to understand the theory and practice of Islamic education and as a guideline in the development of an education system that is in accordance with Islamic values. Islamic education will develop if it is able to adapt to the dynamics of people's lives without abandoning Islamic principles. The main goal of the philosophy of Islamic education is to form human beings who have noble morals, understand and practice the teachings of Islam, and are able to develop knowledge while still being based on monotheism. Islam emphasizes that education not only aims to increase intellectual intelligence, but also to shape the character and morals of students to become responsible, faithful, and knowledgeable individuals (Rusman, 2020). In addition, Islamic education philosophy has a role in providing a foundation for the learning process, evaluating the educational methods used, and designing a curriculum that is in accordance with Islamic teachings. Therefore, every aspect of Islamic education, from the goals, methods, to the educational environment, must reflect Islamic values sourced from the Qur'an and Hadith. By understanding the philosophy of Islamic education in depth, it is hoped that the education system can produce a generation that not only excels in the scientific field, but also has a strong spiritual and moral awareness in accordance with Islamic teachings (Muhammad Nuzli, Ahmad Fajar, 2022).

#### **b) The Relationship between Educational Philosophy and Anti-Corruption Values**

Education has a very important role in shaping one's morals and ethics, especially in the perspective of Islamic educational philosophy. More than just a means of

transferring knowledge, education also functions as a tool to instill moral values that are the foundation of individual and social life. In Islam, the formation of morals and ethics is not only oriented to worldly interests, but also has a spiritual dimension that connects man with Allah SWT (Hermawan, 2009). According to the philosophy of Islamic education, the formation of morals and ethics must be based on the values of Islamic teachings derived from the Qur'an and Hadith. Sayyid Abul A'la Al-Maududi mentioned that the moral system in Islam has three main characters that are the basic principles in the formation of ethics. First, the highest moral standard in Islam is the pleasure of Allah SWT, which means that every human action must be measured based on its conformity with the values desired by Allah. Second, Islam demands that moral values be applied not only in individual aspects, but also in various aspects of social, economic, political, and cultural life. Third, morality in Islam is not something that is forced from outside, but must grow from the individual's consciousness to obey moral rules without coercion (Abdusima Nasution, 2022).

Therefore, education must be designed not only to educate the intellect, but also to form noble character. The educational environment, both at school and in the family, must be a forum for students to understand, internalize, and practice noble ethical values. With education based on morality, the generation produced not only has intellectual intelligence, but also has an awareness of their responsibilities to themselves, society, and God. In the philosophy of Islamic education, there are several basic values that are very relevant to the anti-corruption culture, including honesty, responsibility, justice, and integrity. Honesty (*as-sidq*) is the main foundation in the formation of students' character. Islamic education emphasizes that one must uphold honesty in all aspects of life, including in the teaching-learning process and educational administration. The Prophet PBUH has given a clear example that honesty is the main trait of a leader and educator. In addition to honesty, responsibility (*al-mas'uliyah*) is also an important value in Islamic educational philosophy. Every individual has a mandate that must be carried out properly. In the context of education, teachers have the responsibility to educate with full seriousness, while students are responsible for studying diligently and avoiding all forms of academic cheating. This value forms a person who is disciplined and aware of his or her obligations in social life.

Furthermore, justice (*al-'is*) is a principle that must be applied in the world of education to create an environment free from discrimination and nepotism. Fairness in education means giving equal treatment to all students, both in terms of academic evaluation and opportunities for development. By upholding justice, the education system will become more transparent and free from corrupt practices. Lastly, integrity (*Al-Istiqamah*) is a key factor in shaping the character of students to remain firm in carrying out moral and religious values. Integrity in Islamic education emphasizes consistency between words and deeds, so that a person is not easily seduced by corrupt behavior and moral deviance (Hidayat & Syafriana, 2016). By instilling these values in the education system from an early age, it is hoped that future generations can become honest, responsible, fair, and integrity individuals, so as to be able to build a society that is clean from corruption.

## **Strategies for Building an Anti-Corruption Culture in Schools**

### **a) Integration of Anti-Corruption Values in the Curriculum**

From the perspective of Islamic educational philosophy, character education is an inseparable part of the curriculum. The curriculum not only functions to convey knowledge, but is also designed to shape the morals and personalities of students in accordance with Islamic teachings. The purpose of education in Islam is not only to produce intellectually intelligent human beings, but also those who are faithful, have noble character, and have responsibilities as caliphs on earth. Therefore, the curriculum in Islamic education must include the development of cognitive, affective, and psychomotor aspects in a balanced manner. Character values such as honesty, responsibility, hard work, and love of knowledge are instilled through subject matter sourced from the Qur'an and hadith. Thus, the curriculum not only teaches life skills in the world, but also prepares students for the afterlife (Salim, 2019).

For this reason, schools need to include character values in all subjects, not only religious and social subjects such as PPKn and Indonesian, but also in science and mathematics lessons. For example, in science lessons, students are invited to discuss the importance of honesty when conducting experiments. In mathematics, teachers can give examples of how to manage their pocket money wisely. To make the lessons more interesting, teachers can also use various learning methods, such as discussions, role-playing, or case studies. In this way, students not only learn theory, but also get used to applying anti-corruption attitudes in daily life. Therefore, character education through the curriculum is not only to make students smart, but also so that they grow into honest and well-behaved people (Widodo, 2019).

### **b) The Role of Teachers and Schools in Shaping an Anti-Corruption Culture**

The role of teachers as role models in honest behavior and integrity is crucial in shaping students' character. Teachers not only convey knowledge about anti-corruption values such as honesty, responsibility, and discipline, but also become figures who show these attitudes in real life in their daily lives. For example, PPKn teachers come to class on time, teach earnestly, and provide objective assessments. This real action becomes a strong role model, so that students can imitate and instill these values in their lives. By providing concrete examples, teachers create a learning atmosphere that encourages students to internalize honesty and integrity as part of their personality. This is in line with Thomas Licona's character theory which emphasizes the importance of moral behavior as a result of moral knowledge and feelings built through example (Ningrum & Wijaya, 2023).

The values of honesty and integrity that teachers consistently display will form a positive and trusting learning environment. This is in line with the goal of anti-corruption education, which is to build awareness from an early age that corruption is not only about abusing money or power, but also includes cheating, dishonest, and irresponsible behavior in the slightest form. By becoming an example in daily behavior, teachers indirectly instill noble values that are very important for the future of the nation. Therefore, teachers not only have an academic duty, but also a moral responsibility to produce a young generation with strong, honest, and anti-corruption character. This role makes teachers one of the spearheads in efforts to create a clean and

integrity society (Antari, 2022).

In order for schools to be free from corruption and instill the values of honesty, a supportive policy is needed *transparency* and *accountability*. *Transparency* This means that everything that the school does, such as the use of funds, decision-making, or the implementation of programs, must be open and can be known by all school residents, including students, teachers, parents, and the surrounding community. For example, schools can post financial reports or meeting results on bulletin boards or online media so that everyone knows and can participate in supervising. Meanwhile, *accountability* This means that every action or decision taken by the school must be accountable. The principal, teacher, or any party who has a task must be willing to explain what is done, why it is done, and whether it is according to the rules. This approach is based on the theory of "transparency and accountability" which states that the success of corruption prevention efforts depends on the openness and accountability of all parties involved in the education process (Hanafi et al., 2023). By building a participatory system based on transparency and accountability, schools not only create a healthy learning environment, but also shape the character of students with integrity and responsibility.

Cooperation between schools and communities and anti-corruption institutions is also very important to build honest and clean habits from corruption among students. Schools cannot run alone in instilling anti-corruption values. Therefore, schools need to cooperate with various parties, such as the surrounding community, social organizations, religious institutions, and anti-corruption institutions. For example, schools can collaborate with the Corruption Eradication Commission (KPK) or Indonesian Corruption Watch (ICW). These institutions can help provide education, training, or joint activities that teach students to recognize and reject all forms of corruption from an early age. Activities such as discussions, seminars, poster competitions, or integrity training can be done to reinforce the values of honesty, responsibility, and concern of students (Handoyo, 2013). With this collaboration, the school environment becomes a place that supports students to grow into honest individuals and dare to reject all forms of fraud or abuse of power.

### **c) Parent and Community Participation**

Anti-corruption education in the family and community environment plays a central role in shaping the character of a clean and integrity nation. The family as the smallest social unit in society is the first and main place for children to receive value education. In the family, anti-corruption education does not have to be formal, but is instilled through the example of parents, honest parenting, and habits in daily behavior such as not lying to children, not modeling manipulative behavior, and teaching the importance of responsibility and simplicity. Children who are accustomed to living honestly and responsibly from an early age will grow up to be individuals who have strong resistance to corrupt behavior (Teguh Setiawan Wibowo, Mohamad Suhaidi, 2012). In addition to family, the community is also an important field in fostering and strengthening an anti-corruption culture. Through social interaction, values such as justice, caring, and courage in speaking out can be instilled. Community leaders, religious leaders, and youth have a strategic role in spreading anti-corruption values and becoming role models in social life. The Corruption Eradication Commission (KPK)

also emphasized the importance of involving families and communities in corruption prevention efforts, and has even developed a community-based pilot program to build an anti-corruption culture, such as what was done in Prenggan Village, Yogyakarta.

Local culture that upholds the values of honesty and mutual cooperation is a great capital in strengthening anti-corruption education in the community. However, the implementation of anti-corruption education is still too focused on formal education, while families and communities have not been optimally involved. Therefore, there needs to be a more comprehensive and systematic strategy to ground anti-corruption education through a participatory approach and based on local wisdom values. If the family and society succeed in becoming a space for learning anti-corruption values consistently, then a generation will be formed that not only understands the dangers of corruption, but also has the moral courage to reject it in the practice of daily life (Sumaryati et al., 2019).

## **Challenges and Solutions in the Implementation of Anti-Corruption Education**

### **a) Obstacles in Implementing Anti-Corruption Education in Schools**

The implementation of anti-corruption education in schools faces various obstacles that are quite complex. One of the biggest challenges is the culture or social norms in society that still tolerate and even justify petty corrupt practices, such as giving money to teachers or officials to speed things up. This makes students think that corruption is common. In addition, a lack of confidence in law enforcement is also a problem. Many people see that corrupt perpetrators actually continue to live a good life and be respected, so that the moral message conveyed through anti-corruption education becomes less effective (Hanafi et al., 2023). Another obstacle comes from the bureaucratic system in schools that is often complicated and unsupportive.

Anti-corruption programs sometimes become just a formality because of the dense curriculum and school agenda. Awareness of the bad effects of corruption is also still low among students and educators. Many do not understand that corruption can damage the future of the nation and the life of the community at large. On the other hand, economic pressure also affects a person's attitude. When the needs of life are urgent, the value of honesty can be displaced by the desire to get instant profits. No less important, limited resources such as books, training, or learning media are a real technical obstacle. Teachers often do not have enough interesting references or strategies to teach anti-corruption values. Finally, the lack of cooperation between schools and parents, the government, and anti-corruption institutions also makes this education run alone without strong support. As a result, efforts to build an anti-corruption culture from an early age are still slow and not optimal (Andina, 2019).

### **b) Solutions and Recommendations**

In order for anti-corruption education to be implemented effectively in schools, a comprehensive and sustainable set of solutions must be adopted. First, it is essential to instill anti-corruption values from an early age. This involves shaping children's character from the basic levels of education by teaching and practicing values such as honesty, responsibility, integrity, empathy, and fairness in daily activities. For instance, students should be trained not to cheat, to take responsibility for their work, and to

respect others' rights. The behavior of teachers plays a crucial role here students are likely to emulate teachers who are honest and fair (Ningrum & Wijaya, 2023). Second, anti-corruption education must be integrated across the curriculum, not limited to civics or religious studies. Lessons in language can explore stories about honesty, math can emphasize transparency, and social studies can analyze real-life corruption cases. Even art and craft classes can become platforms for creative anti corruption campaigns, helping students to see these values as practical, not just theoretical (Salim, 2019).

Third, teacher capacity must be strengthened through ongoing training programs that equip educators with strategies, modules, media, and practical examples for teaching anti corruption effectively. Fourth, applying active and contextual learning methods such as case studies, role-playing, debates, simulations, and group projects can make the learning process more engaging and impactful. This approach allows students not only to understand the concept of corruption but also to critically analyze its causes and consequences while developing real world problem-solving skills (Teguh Setiawan Wibowo, Mohamad Suhaidi, 2012). Fifth, schools must collaborate closely with parents and the community. Families should be actively involved through seminars or parenting programs, while schools can also partner with organizations like the Corruption Eradication Commission (KPK), NGOs, and local governments to expand the program's reach and effectiveness (Sumaryati et al., 2019). Sixth, the use of technology and digital media offers promising avenues for anti-corruption education. Students can create videos, digital posters, social media campaigns, or podcasts to promote integrity. This not only enhances their understanding but also builds creativity and a sense of ownership over the movement. Lastly, regular monitoring and evaluation are necessary to assess the program's impact. Tools such as questionnaires, interviews, observations, or student portfolios can be used to measure changes in attitudes and understanding. These evaluations should then guide improvements and ensure the program stays relevant to students' needs (Hanafi et al., 2023).

Overall, these solutions require collaboration beyond schools alone they must be supported by the government, families, communities, and the broader educational ecosystem. With strategic planning and collective action, anti corruption education can foster a generation of individuals with strong integrity, contributing to a cleaner and more ethical Indonesia.

### **Philosophy of Education as the Foundation for Building an Anti-Corruption Culture in Schools: The Perspektive of *Plato*, *Ki Hajar Dewantara*, and *John Dewey***

Philosophy of education serves as a foundation in designing an education system that is not only oriented towards academic achievement, but also on the formation of character and moral values of students. In this context, philosophy of education provides a normative and ethical framework that is essential for shaping anti-corruption attitudes in schools. Philosophy of education plays a significant role in integrating ethical values that can create a generation that is intelligent and has integrity, so that it can face

increasingly complex global challenges. Through this understanding, education can function not only as a transfer of knowledge, but also as a means of shaping students' character (Muliadi & Nasri, 2023).

Plato, a classical Greek philosopher, viewed education as a means to form a just soul through the mastery of reason and the control of passions. In his view, justice will be realized if each individual carries out his role honestly and according to his nature. This is in line with the urgency of anti-corruption education emphasized by Shaliadi and Dannur, who state that this education is crucial in Indonesia, so that students understand the impact of corruption and how to prevent it. Thus, Plato's thought underscores the importance of schools as institutions that not only educate academically but also foster a soul that upholds the principles of honesty and integrity (Shaliadi & Dannur, 2023).

Meanwhile, Ki Hajar Dewantara, known as the Father of Indonesian National Education, had a significant influence on the development of education in the country, with an emphasis on ethical education integrated with the nation's culture. His famous principles of “Ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani” underline the importance of exemplary teachers as educators who demonstrate honesty and responsibility. This is seen in character education, where teachers are expected to guide students to achieve freedom as independent human beings, both physically and spiritually, and avoid manipulative behavior such as corruption. Character teaching that integrates Ki Hajar Dewantara's noble values is still relevant in the context of education today, where character development is needed to face the challenges of the times. (Rahayuningsih, 2022). One of the implementations of the educational values taught by Dewantara is in the Merdeka Belajar curriculum, which emphasizes students' freedom to learn independently with guidance from teachers and parents. Dewantara believed that education is a tool to help children discover the potential and strength of their nature. In the research by Yanti, the importance of the teacher's role in instilling character is emphasized, including the values of honesty and responsibility, which are in line with Dewantara's mission in educating a generation with character (Yanti, 2022).

On the other hand, John Dewey, a major figure in progressivism, views education as a democratic social process. In his view, education should be designed to encourage learners to think critically, solve real problems and actively participate in society. Dewey stated that effective learning should be connected to concrete experiences that are relevant to students, including the application of values such as anti-corruption through activities that build empathy, justice and social responsibility (Nur Falah et al., 2022). Dewey believed that education not only aims to prepare individuals for adulthood, but also to continue the growth of the mind and help them participate in social activities effectively (Sabilla et al., 2023). In the context of education in Indonesia, a number of studies show that many of the values of the concept of “Merdeka Belajar” are in line with Deweyan principles. For example, education is expected to encourage freedom for students to explore and develop their potential in ways that suit their individual interests and abilities. This leads to more interactive and inclusive

teaching, where teachers act as facilitators who support the student learning process (Putri et al., 2023).

## CONCLUSION

Education has a strategic role in shaping the character of students who have integrity and are free from corrupt behavior. The philosophy of education, especially the philosophy of Islamic education, provides a solid foundation for instilling moral values such as honesty, responsibility, justice, and integrity. The thoughts of figures such as Plato, Ki Hajar Dewantara, and John Dewey emphasized the importance of education in shaping a just and ethical society. To build an anti-corruption culture in schools, it is necessary to integrate these values into the curriculum, examples from teachers, family and community participation, and cooperation with related institutions. Despite the various challenges, a philosophical approach combined with contextual and participatory learning strategies is able to create an educational environment that supports the realization of an anti-corruption generation. Therefore, the philosophy of education is not only relevant, but also indispensable as a foundation in building an education system that contributes significantly to the eradication of corruption in Indonesia.

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