Using Islamic Films to Foster Anti-Corruption Values: An Arabic Classroom-Based Study at an Indonesian Islamic University

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ABSTRACT

Several studies have examined the cultivation of students in developing anti-corruption value awareness; however, there is still scarce study on anti-corruption value education mediated by Islamic warrior films. This study presents class-based research to examine how Islamic films increase knowledge of anti-corruption values. this paper to examine the use of Umar bin Khattab's Islamic film to promote anti-corruption values. Thirty-eight students of the Arabic Language Education Study Program volunteered as participants in this study. The data were collected from student worksheets, class observations, notes of in-class discussions, and semi-structured interviews. The finding indicates that using four major themes were identified: (1) Awareness of anti-corruption values; (2) Students' perceptions of the effectiveness of anti-corruption values; (honest, fair, and firm leadership values); (3) Propagation of anti-corruption values; and; (4) The importance of anti-corruption values in the film to contemporary social realities. Additionally, this study is hoped to inspire film-mediated learning to foster other values, including moral and cultural values. the empirical findings of this research will shed light on the usage of film as an educational tool for fostering other values such as morals, culture, etc. The research limitation in this study is the extent to which classroom-based instructional videos influence the cultivation of anti-corruption values.

Keywords: Anti-corruption value education; classroom-based research; forum-based group discussions; Islamic warrior films; systemic functional linguistics

1. Introduction

The anti-corruption values continue to be a topic of debate or discussion among policymakers, professionals, and academics worldwide (Meagher, 2007; Masters & Graycar, 2015). The facts demonstrate that Australia's ongoing debate and strife to create a federal anti-corruption watchdog reflected the realities of its neighbors and Asia-Pacific nations. Those with greater economic and political influence have historically been unwilling to share(Rama & Lester, 2019). In contrast to the anti-corruption policies in Ukraine, they frequently use experience with specific anti-corruption campaigns and perspectives on how to combat corruption most effectively. The anti-corruption value in Indonesia is highly important to be understood, considering that corruption issues have long been a serious concern in this country (Barcham, 2009). It is evident that Indonesia has faced significant challenges regarding corruption over the years. Since the era of President Soeharto's

government, corruption has become common and rampant in almost every sector, ranging from the central government to the local regions (Umam, 2021; Setiyono & McLeod, 2010).

Studies of anti-corruption value thus far tended to look at ideology from several perspectives. First, anti-corruption, openness, and accountability strategies to avoid corruption and strengthen institutions' Comprehensive health insurance. This review provides an overview of the notions, frameworks, and techniques deployed to determine the risks of bribery and the impacts of fraud on healthcare systems and outcomes(action & 2020, 2020 ; Sekalala et al., 2020; Koller et al., 2020). Second, anti-corruption is characterized using the term 'industry,' frequently employed in criticisms of global development and applies to anti-corruption (Sampson, 2013). Furthermore, the existing studies relying solely on institutional or rationalist approaches possess limitations in revealing the changes in the ethical behaviour of any individuals. Therefore, those study proposed social psychological models to offer alternative solutions. More policy-conscious civil servants not only desire to behave more ethically than those who are less aware but also increase their motivation to do so over time (Lefteris & Karchimakis, 2023).

To extend this scholarship, the present study aims to examine the anti-corruption education values mediated by films as a learning media through pedagogical analysis. Encouraging students to engage in critical thinking is significantly more effective and enables students to apply imagery to enhance their comprehension. The study employs a class-based design to address the following research questions: *First*. In what way does film contribute to anti-corruption education values awareness? *Second*, how do students view the anti-corruption education values portrayed by the film's principal characters? *Third,* how do students regard contemporary anti-corruption education value issues? It is hoped that this study might increase students' awareness of anti-corruption in the classroom utilizing warrior films as part of the pedagogical analysis. In addition, this study is intended to contribute to the literature on the use of film as a medium for enhancing anti-corruption education in Indonesia.

Literature Review

The role of formal education in preventing corruption is pivotal. In line with the progressivism view, schools are agents of social change to inculcate values in society. In general, the goals of anti-corruption education are 1) the formulation of knowledge and comprehension of the forms and facets of corruption, 2) the modification of perceptions and attitudes toward corruption, and 3) the development of new skills for combating corruption. It might contribute to the country's integration scheme and anti-corruption programs' resilience and prevent future leaders and policymakers from developing a corruption mentality(Pol et al., 2005).

Anti-corruption education must incorporate at least three components: knowledge (cognitive), beliefs and actions (affective), and competencies. (psychomotor). Integrative-inclusive (included in existing subjects) and exclusive (special/separate topics) strategies can be used to implement anti-corruption education in schools. The spirit of anti-corruption requires more attention at school, such as the anti-corruption mindsets, attitudes, and behaviours, as schools are a long-life education process.

In Indonesia, Formal education can play an essential part in preventing corruption. The preventive measure can be taken indirectly through two methods. For instance, it is first, making students targets; and second, employing the empowerment of students to suppress a permissive and corrupt environment. Furthermore, education should lead to strategic seeding, that is, the personal qualities of the individual that are consequential and solid in the involvement of his social role. Integrative Anti-corruption Education Model inclusive in Islamic religious education is applicatively more positioned as an approach to contextual-based learning(Islam & 2012, n.d.) (Anam et al., n.d.).

Another method is incorporating anti-corruption educational values through the film as a teaching tool. It stimulates students to engage in thinking critically more than textbooks alone and facilitates the use of visual information to enhance comprehension (Jack C. Richards, 2005; Moreover, Pablo G. Blasco ;Blasco et al., 2011) Also demonstrates that teaching with film successfully reaches students' affective domain, encourages reflective attitudes, and links the learning process to their real-world experiences. A movie is assumed to provide a greater benefit compared to other media.

In this study, the researcher will describe the impact of films as a learning medium that influences four aspects, namely: (a) awareness of anti-corruption values; (b) Students' perceptions of the effectiveness of anti-corruption values; (c) propagation of anti-corruption values; and (d) the importance of anti-corruption values in the film to contemporary social realities.

Awareness of anti-corruption values is analyzed using Social Awareness Theory: This theory states that individuals tend to act according to the social norms that exist in society. If strong social norms against corruption exist and are effectively instilled, anti-corruption awareness can develop (Wang et al., 2019). *Students' perceptions of the effectiveness of anti-corruption values* is analyzed using Gestalt theory which argues that humans tend to see objects or situations as a whole, not just a collection of its parts. This theory emphasizes the importance of organization, pattern, and structure in perception (Wiese, 2020). Based on interview data regarding students' perceptions of anti-corruption, there are three values: the value of honesty, the value of justice, and the value of firmness. *The promotion of anti-corruption values* is analyzed using the Theory of Social Norms. This theory demonstrates that individual behavior is greatly influenced by their perceptions of what is socially acceptable or the norms within a particular group or society (Kirya, 2020). *The relevance of anti-corruption values in social reality* is analyzed using the Theory of Moral Awareness. This theory assumes that individuals possess moral consciousness and a desire to act honestly and fairly. In the context of anti-corruption, this theory focuses on the importance of cultivating strong moral awareness among communities to resist corruption and promote integrity (Murray, 2015)

2. Method

Prior to conducting the research, the researcher obtained a concern among the participants. They have agreed to participate in this study. There have been negotiations regarding the scheduling of task execution, the structure of collaborative forums, the assignment of homework, and the evaluation of lessons. The research process occurs in the micro sociocultural reality students and teachers face and draw

on micro-scale life experiences(Widodo, 2018). The context of this study was in one of the Islamic Universities in Eastern Indonesia. Thirty-eight students in semester 5 of the Arabic Language Education study program divided into two classes (A and B) expressed their willingness to participate in this research. There were 25 female students, while the male participants were 13 students.

In addition to understanding the notion of anti-corruption values, the participants are proficient in three languages: Indonesian, regional or native language, and Arabic. The participants' ages ranged from 20 to 21 years old. They hail from various Eastern Indonesian regions and have diverse cultural and educational backgrounds. Due to the diversity in educational experiences, it portrayed the participants living in a multicultural landscape. This diversity may affect their perspectives, beliefs, and views on anti-corruption values.

Following Baker dan Ryalls (2014), This research utilized classroom-based instructional strategies (see Table 1). From June to September 2022, meetings were held once per week for four weeks (440 minutes) by incorporating class activities and projects. All activities were described and debated at the first meeting to encourage participants to join the forum. Adopting Widodo, participant queries were viewed as part of the negotiation process to preserve their participation. Consequently, their concerns, perspectives, interests, aims, and agenda were incorporated into process-related duties and activities.

The participants investigated and explored their perspectives on the scene's major components at the subsequent meeting. During the discussion, the responses of the participants were recorded. Each expression in the form of moves or facial expressions was captured to record the affective states of the measurement participants(Widodo, 2015). The students were asked to view the film as a homework assignment so that they could further comprehend the film's subject matter through enhanced learning and discussion of film-related concepts. Then, in the subsequent meeting, the class was separated into two distinct sections. The grouping examined the propensity for similar perceptions to activate group attitudes based on anti-corruption concept differences. Both groups participated in a panel discussion, with five people from each group acting as panelists and the remaining members serving as observers. During this session, observations were made by recording major occurrences and the discussion activity. The researcher recorded the discussion with a video camera to witness it more closely. Participants were instructed to compose thoughts based on the following guidelines after the session: a) participants' responses to the content of the film; b) participants' views on the figure of a warrior who shows great leadership by applying anti-corruption values; c) predictions and expectations of participants for the success of a warrior showing exceptional leadership by using anti-corruption values; d) participants' views on the social reality of the warrior figure showing good leadership skills by applying anti-corruption values; and e) participants' opinions on the cases of anti-corruption values they found. The Table 1 shows the details of the classroom-based pedagogical procedures.

The final meeting consisted of a discussion of the participants' learning experiences. The forum centered on how the participant's perceptions of the learning process during the three previous sessions affected their perceptions of the existence or dearth of anti-corruption values. In addition, the participants were questioned if

the media and film choice adequately explored their perceptions prior to and following the learning processes. This study used data sources from field notes, observations, focus group and individual interviews, student written reflections, and video recordings. The data gathered were then thematically analyzed and organized according to significant events. Certain data were presented under pseudonyms to safeguard the participants' privacy. As reinforcement, Gregory Currie's cognitive film theory was utilized to investigate their experience and reaction to the relationship between the film's appropriate content, the viewing context, and the audience's psychology (Currie, 2004).

Table 1. The Classroom-based Pedagogical Procedures

Session	Researcher/Teacher Activities	Participant/Student Activities
1ʳᵗ Meeting	1. Outlining the process and objectives of the research. 2. Designing an agreement on the overall activity and gaining participant participation in the learning activity. 3. Introducing the concept of anti-corruption value with the reality that occurs in society. 4. Provide a brief explanation of the film's setting	1. Listening to the explanation of the research objectives. 2. Approving following all stages of the research procedure 3. Discussing the concept of anti-corruption value. 4. Responding to the film's background explanation
2nd Meeting	1. Asking participants to watch a movie. 2. Researcher made notes about the participants' reactions.	1. Sitting facing the screen 2. Watching the movie displayed on the screen
3rd Meeting	1. The researcher explains the writing reflection tasks based on questions to direct the reflection structure. 2. Fostering students' critical thinking by inviting them to explore the issues of anti-corruption values exposed in the film. 3. Ask students to write reflections.	1. Providing feedback to the teacher to clarify the task. 2. Brainstorming ideas among them about the issue of anti-corruption values in the film. 3. Construct sentences to describe their reflection.
4th Meeting	1. Evaluating the effectiveness of the process. 2. Leading discussions to seek information about participants' experiences during the course process.	1. Listening to the teacher's explanation and discussing experiences from the classroom activities.

3. Findings and Discussion

The results of this study are discussed thematically by using four major themes were identified: (a) awareness of anti-corruption values; (b) Students' perceptions of the effectiveness of anti-corruption values; (c) propagation of anti-corruption values; and (d) the importance of anti-corruption values in the film to contemporary social realities (see Figure 1). Anti-corruption consciousness is the realization that discrimination against corruption is a genuine problem. Typically, consciousness results from the interaction of internal and external stimuli. When a film is used as a learning tool, bias and preconceived notions inhibit this awareness. Nonetheless, the narrative and the actor's performance can surmount both obstacles.

In terms of female efficacy, it is considered that women possess the same abilities as males. In patriarchal cultures, females are regarded as inferior beings to males; therefore, students may hold this perception as participants in the study. Nonetheless, if the audience is enlightened by a film's message, their belief that women are inferior could be corrected.
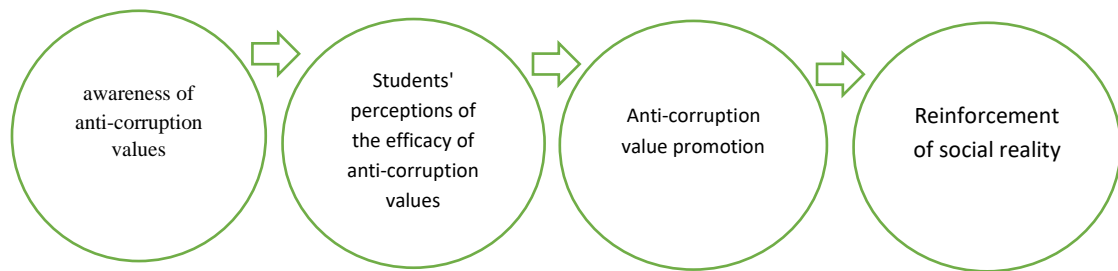

Table 2. Anti-Corruption Achievement Values through Watching Film

Values of Achievement	Description
Achievement of the anti-corruption awareness value	Knowing the fact that corruption is a real problem in society
Students' perception of the anti-corruption efficacy value	The belief is that anti-corruption values can shape students' characters in preventing corrupt practices
Promotion of anti-corruption value	Willingness to promote the strengthening of anti-corruption values.
Strengthening social reality Knowing the facts of corruption cases as a real problem in society	Commitment to developing anti-corruption values in real life.

Next, promoting anti-corruption value establishment is the willingness to encourage anti-corruption values. This is the stage where participants are interested in spreading the concept of imparting anti-corruption values, which occurs when participants view a film or afterwards. It can be inferred from the statements of the students. Concerning improving reality in society, it is a commitment to cultivating anti-corruption values in everyday life. At this juncture, those who discovered the

existence of multiple corruption cases in the lives of individuals experience a crystallization of their values. The participants started criticizing reality and actively strengthening society as a consequence (see table 2).

3.1. Anti-Corruption Awareness

Film as an integrated media can be put into the educational landscape to raise awareness of anti-corruption values. Assuming the criminal act of corruption in our society, a film can explain the factors causing corruption crime. Umar Bin Khattab's film became an entry point to influence anti-corruption value awareness by harnessing the storyline and the power of the actor's role. In this case, the understanding of anti-corruption values arises from the courage to criticize the situation or environment rampant with corruption crimes. We can find this phenomenon in the opinion of Foucault (1990, 95) that " where there is strength, there is resistance".

In Umar Bin Khattab, Umar symbolizes a leader in eradicating corruption, starting from small things that happen to his people. The data showed that participants stated that films had influenced their anti-corruption value awareness, for example, improving emotions, sending moral messages, and showing how corruption crimes have changed the idea of heroism, which was merely associated with leaders. American film heroes are fearless, brave, honest, strong, compassionate, and relentless (Xiaohong Wei dan Xu. Jian 2012). Umar Bin Khattab has portrayed himself as a hero who gives harmony, fairness, affection, compassion, risk-takers, and benevolent listeners as a model of Islamic ideals, proving that heroism is not sexist. He boldly risked his life to prove that corruption must be eliminated.

Ris also learns about unwavering optimism for the impossible. The film helps participants understand character detail worth as a lesson. Furthermore, the film promotes a reflective disposition that encourages the audience never to give up and be positive. Additionally, it can inspire optimism when Umar completes his mission. This emotion connects students' education to their actual lives. The sentiments of both participants are reflective of social life. Considering the increasing number of corruption cases among Indonesia's political establishment and state officials, a strong leader with a trustworthy personality is indispensable. As a film that stimulates critical thought (Bluestone 2000), As a dependable leader, Umar Bin Khattab can foster optimism. In addition, the film's portrayal of Umar as the leader helped erase the stigma. Ris, the second participant, learned that anyone could have a leadership spirit if he could maintain the mandate. Here, the film has inculcated the value of emancipation.

Data 1
The film influenced me enough that a leader could take on a role. I think Umar represents a responsible caliph. His heroic character breaks my views that a leader tends to do negative things like corruption. This is interesting because it reminds me of the awareness value of responsibility (Jalal, 12 September 2022).

Data 2:
The film influenced me enough that the leader could have a role in his life. Films with Islamic heroes, such as those in Umar Bin Khattab, break the notion that leaders tend to cheat in their leadership. The film gives an example that not all

leaders are superpowers. This is interesting because it fosters awareness of cheating. I was impressed that they were trying to counter cheating through film work that gave an idea of how leaders should be fair. (Andi, 14 September 2022).

Before witnessing Umar's struggle in the film, Jalal and Andi think that heroes tend to cheat. Both male participants also believed that the values of fairness and justice were impossible for any leader. Several Islamic leaders in the Indonesian context were national hero figures such as Sultan Abdul Kadir and Tuanku Imam Bonjol; through national history curricula, the Indonesian generation emphasizes the significance of symbols of valour for national heroes. However, their courage cannot alter the conservative perception of fairness and integrity values. Umar Bin Khattab is a film that portrays an innovative view of national heroes and is useful for promoting anti-corruption value consciousness due to this fact.

3.2. Students' Perceptions of Anti-Corruption Values

A leader with a high self-efficacy will strive harder and last longer when he encounters a problem than those who do not trust their abilities; various studies on the belief in self-efficacy suggest that individual competence becomes a formidable predictor of performance (Frank Pajares 1997). Self-efficacy is a concept in social cognitive theory that refers to the capacity to attain certain social objectives through cognitive, motivational, affective, and decision processes using one's own will (Albert Bandura 2012). Using this idea, we elucidate on the participants' perception that the film's protagonist has carried out the efficacy of fairness and integrity, as well as the notion that the leader might have the capacity, to be honest, and fair.

3.2.1. Honesty Value

Data 3 :
I have big hopes that Umar will polish his leadership to promote honest and fair characters to avoid cheating such as corruption. Although it seems hard, I agree that the treatment between men and women in the nation and State is the same because they will get the appropriate punishment for fraudulent acts such as corruption (Nina, 14 September 2019).

The film inspired participants whom many parties enthusiastically aroused over Umar's ability to solve the severe problems that occurred to his people. Nina believes this fictional story will inspire a renewed sense of anti-corruption value consciousness in the future. As the primary actor in the film, Umar's sincere, afflicted portrayal encourages participants to believe that the leader's competence and skills will be acknowledged and respected. Nina also saw Umar's confidence when she said:

بسم الله الرحمن الرحيم. هذه نهاية زمن أبي بكر بن كلفة قبل مغادرته الدنيا. وبداية الذهاب إلى الآخرة. أجر الكفار الذين آمنوا ، وحقير التائبين ، والكذابين الذين يقولون الحق

"In the name of Allah, the Most Gracious, the Most Merciful. This is the end of Abu Bakr Bin Kuhafah's time before leaving the world. And the beginning to go to the Hereafter. A reply to the infidels who believe, the despicable people who repent and the liars who tell the truth."

Although he must physically face his citizens, who have distinct characters, exemplary leadership is portrayed through a formidable character. Amy L. Zeldin and Frank Pajares (2000) Describe it as the consequence of social cognitive factors that compel the leader's personality to reach the pinnacle of the conflict. Participants backed Umar's leadership in banishing deception because of his integrity and fairness.

3.2.2. Justice Value

Data 5

I believe that being a hero or saviour of human beings is not based on social status or caste but rather on competencies or abilities that can positively contribute to others. It doesn't matter if a commoner does the same thing as the nobles. If ignoble has the true power to do something, then why is he not allowed to do so, or why is he not allowed to break the limit if it is a positive thing, and he can do it (Inah, 14 September 2022).

As a man, Ardi supports fair and honest treatment in all aspects of life. Social distancing among ordinary people should be rejected because they have equal standing before the law. Every citizen deserves equal opportunities if he can meet the requirements. This notion is difficult to apply in state politics since the social strata and caste are generally placed in the back line as caregivers. The analogy is just like sports teams who want to compete in a match or a competition; they certainly need a compatible coach to train them so that they can win the game. That is the picture of the coaching leadership style. In a company, a leader using this style tends to encourage and support each team member. This coaching leadership style can make members realize the greatest potential that exists in them so that they can develop it(Liu & Gumah, 2020). Ardi, in this case, uses the words "hard" and "painful" lexis to describe how Umar places himself as a policy determinant in his leadership.

3.2.3. Firmness Value

Data 6

The film is interesting and challenging, so that it can improve my emotions. It is interesting when the school's principal says that the Caliph will lose his post only because of his firm attitude. I hope that Umar, as the main actor, will continue to fight for his leadership. As a caliph, I want Umar to be able to fight for Islamic values in his administration (Andin, 12 September 2022).

Data 7

I think this movie is amazing. As a student, this film can cause feelings of inflexibility. I got a moral lesson encouraging me as a student not to be easily influenced by things that are not our right and to remain optimistic about doing the impossible (Ris, 12 September 2022).

From the interview excerpt above, we can see that both participants responded positively to the film. As spectators, these two female participants found Umar Bin Khattab very attractive and could arouse their emotions. In addition, they stated that the film is impressive. The three lexical such as "interesting, challenging,

and amazing", show that film makes learning more enjoyable because people can understand the visual information from the film. Umar's hesitation when he refused Abu Bakr's offer to replace him as Caliph (Leader) was strengthened by Abu Bakr's call to be devoted to Allah, advise each other and cultivate affection for his people. The participants in social life also discovered this fact. Andin and Ama supported Abu Bakr's role to be carried on under his leadership by Umar. Andin, the first participant, hopes the main figure can become the next Caliph. This hope forms a visual message that crystallizes in feelings and thoughts, so the participant feels what character he gains when he follows Islamic values.

3.3. The Promotion of Anti-Corruption Value

While disparity remains a reality, social equality must be promoted to achieve equality. Expressions of participants during and after film screenings demonstrate the necessity of voicing and socializing the concept of social equality's emancipation. Some participants, women students, used more explicit language to convey the inner fortitude that social equality concepts must address. In the meantime, male participants utilized particular words and lexis to bolster the leader's professional capabilities.

Data 8

This film tells us the story of a leader who is persistent in fighting for rights and wants to prove that he also has the same abilities as other leaders. Although many people doubted him and didn't believe in his abilities, he still decided to establish everything he could. We can learn about the persistence, strength, and struggle of the figure who wants to be appreciated and recognized. Women's equality, rights, and freedoms must be addressed to avoid social inequality in the future (Rifky, 14 September 2022).

Rifky denotes the meaning of struggle through the "persistent" lexis, he portrays the character of Umar with his remarks in the film:

واجبي أن لا أختار من بينكم الناس أو ما أنعم الله عليكم. ما لم يكن هناك الاعتبار المناسب. وأنا مضطر إلى زيادة دخلك أو رزقك. إن شاء الله سأزيد أجرك. واجبي تجاهك هو ألا أضلك إلى كارثة.

"My obligation is not to choose those among you or what God has bestowed upon you unless there is proper consideration. And I am obliged to increase your income or your sustenance. If God wills, then I increase your wages. My duty to you is not to mislead you to disaster."

Rifky further described Umar as having "strength and struggle" as a consistent approach to achieving the objective. It is meant to emphasize the significance of rewarding individuals who demonstrate equality values. From a cultural milieu, Umar became a symbol of Arab society's resistance to injustice.

In this situation, the film's depiction of Umar's values should be promoted to raise awareness of social inequality. This is the beginning of promoting social equality via film media. Thus, Rifky's endeavors to express his concerns about the issue of honest and equitable leadership are positive outcomes when using films as a method of instruction.

Data 9

The scene when heading to the market.

وكم لو اشتريت هذه السلعة درهم واحد؟ " التاجر: "حفنتان". عمر بن الخطاب: حفنتان ثمنهما درهم؟ لماذا تبيع أغراضك بهذه الباهظة؟ " التاجر: لا أجبر الناس على شراء بضاعتي يا أمير المؤمنين ، إن شاء سأبيعها له. إذا لم يكن كذلك ، يمكنه الذهاب إلى بائع آخر ". عمر بن الخطاب: إذا باع أحدهم بسعر يقل عن سعرك فلن تبيع بهذا السعر. وستخسر بالتأكيد. تعرف ، أنا أعرف بالضبط ما تفعله. إذا قدم المزارعون قمحهم من القرية ، فإنك تطردهم قبل أن يصلوا إلى المدينة. ثم تشتري كل بضاعتهم ثم تخزنها ، لا تبيعها للأرامل والفقراء. والله حرام كنز البضائع في هذا السوق.

"Umar Bin Khattab: "How much if I buy this thing one dirham?" The seller: "Two handfuls." Umar Bin Khattab: "Two handfuls cost one dirham? Why are you selling your things that expensive?" the seller: "I do not force people to buy my goods, O Amirul Mukminin, if he wants me to sell to him. Otherwise, he can go to other sellers." Umar Bin Khattab: "If someone sells below your price, you won't sell at that price. And surely you will lose. You know, I know your behaviour very well. If the farmers arrive from the village carrying their grain, you dislodge them before they reach the city. Then you buy and hoard all their things, not sell them to widows and the poor. For the sake of Allah, it is forbidden to hoard goods in this market."

I learned a lot from this film; I think a leader should be firm in applying fair and honest values to prevent corruption crimes for the political elites in a country.

فيما يتعلق بكنز الله ، أضع نفسي هنا مثل اليتيم. إذا منحتني الثروة ، فسأكون شخصًا كريمًا. إذا كنت فقيرًا ، فسوف آكل طعامًا جيدًا ومشروعًا. كونوا تقياً لكم جميعاً يا عباد الله. ساعدني في العمل الذي في داخلكم جميعًا عن طريق القيام بذلك بشكل جيد

"As for the treasure of God, I position myself here like an orphan. If I am given wealth, then I will be a generous person. If I am poor, I will eat good and halal food. Be righteous humankind to all of you, O servant of God. Help me run the business at hand with all of you well."

The honest character in the film is irresistible. Although Umar positioned himself as a leader, he remained confident in embracing his underprivileged people, including orphans (Dika, 13 September 2022).

Dika conveys the idea of anti-corruption values reminding us that society should not underestimate the slightest thing. In buying and selling, under no circumstances should we take away the rights of others. Studies report that leadership continues to find obstacles in their professional careers in sociocultural and organizational systems, although positive changes have increased in recent decades since efforts to eradicate corruption(Baogui, 2014). However, some leaders or political elites of the country have no choice but to commit corruption crimes because they are tempted by money and occupation.

Furthermore, The efforts to increase knowledge about anti-corruption values would prove more effective if ideas were presented in more forums. Developing a discourse on anti-corruption matters, for instance, via group discussions within the classroom, may boost participants' ability to view issues from various perspectives. Magdalena Romera asserts that discussion-based classes can be a methodical strategy

for promoting anti-corruption values by imparting the philosophy of fairness and integrity in the public sphere. To increase anti-corruption awareness in the Indonesian culture, it is essential to extend media and opportunities, such as social media.

3.4. Strengthening of Social Reality

Anti-corruption values are vital human liberties that must be bolstered in social reality. According to the imperial rule theory, a group of social strata (dominant groups) dominates society through social ideologies that justify discrimination and dominance. To this end, anti-corruption consciousness must propagate ideologically throughout the public sphere(Romera, 2014). Male students advocated only the idea of anti-corruption, whereas female students were committed to promoting anti-corruption values in social actuality. Two female participants agreed that the film still applies and promotes the notion that a just and trustworthy leader will keep his people far from fraudulent acts, such as corruption. Other participants acknowledged that the subject matter of Umar's film is extremely pertinent because numerous State political elites continue to conduct corruption crimes.

However, many government officials in a country still carry out corruption crimes caused by abundant wealth. In addition, hedonism is also one of the factors affecting the state officials to fulfil their family economic welfare.

Data 9

In my opinion, the issue of anti-corruption values in Umar is very relevant to the case of social reality. It is urgently needed to promote the younger generations with such a fair and honest character as early as possible so that they will one day become great leaders without committing such as corruption (Nurul, 14 September 2022).

Data 10

There are still blunders in the perspective of anti-corruption values, which are still relevant to our real lives. Based on the researcher's observation, many state officials were suspects in corruption cases. However, sometimes the issues were written off as if the mistakes made did not get special attention from the authorities, but on the other hand, sometimes a few ordinary people who commit minor cases are ensnared by the law as severely as possible. This discrimination still occurs in many communities in Indonesia (Andin, 14 September 2022).

Similarly, Andin found that the law acquitted state officials, the corruption crimes suspects. He said this case is still widely encountered by elite state officials in Indonesia. On the other hand, in different instances, an ordinary person is entangled in a minor criminal case but is sentenced to the greatest possible extent. Therefore, the government must tackle this issue to improve the quality of people's lives by combating corruption crimes in social realities(Baily & Holmarsdottir, 2015).

4.   Conclusion

This classroom-based study was conducted at one of the Islamic universities in Eastern Indonesia to examine the use of Umar bin Khattab's Islamic film to promote anti-corruption values. Through the medium of discussion, empirical

evidence shows that film is an efficient instrument for developing students' anti-corruption value awareness, perceptions of the efficacy of anti-corruption values, and strengthening social reality. Also, Film discussions provide an opportunity for discussion and reflection on anti-corruption issues that students may encounter daily. The conflicts produced in the film can serve as an example of the instructional approach presented to the participants for them to gain a more nuanced understanding of the issue of anti-corruption value.

Furthermore, Arguments about film excerpts in a group discussion forum can help students develop critical thinking skills. Critical thinking skills may be transferred to various debate settings, including the workplace, the household, and the college campus (Bluestone, 2000). Finally, it is anticipated that the empirical findings of this research will shed light on the usage of film as an educational tool for fostering other values such as morals, culture, etc. The research limitation in this study is the extent to which classroom-based instructional videos influence the cultivation of anti-corruption values.

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