

# The Effect of the Investigative Report Learning Model on Student's Perception of Anti-Corruption Behavior Development

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*Abstract:* This study investigates changes in students' perceptions of anti-corruption behavior in the religious education. This qualitative research analyzes the application of investigative report as a learning model through field observation and in-depth group interviews focusing on religious education subject in high schools. The results of this study showed differences in students' perceptions before and after the investigation; the investigative report learning model made the high school students have a wider understanding of anti-corruption actions and behavior. By filling out the investigation sheet, students could identify such actions directly in the field, such as at home and the markets. Some of the actions they identified were manipulation of scales, stockpiling of staples, and provision of inappropriate materials. In addition to the investigative report learning model, the religious teachers also made a huge contribution by providing explanations about the relation between the Qur'an and the story of the Prophet Muhammad to stuff findings that are considered acts of corruption.

*Key-words:* Anti-corruption behavior, Corruption, Investigative report, Religion education, High school student.

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## 1 Introduction

The best way to prevent corruption is through religious education [1]. In general, education is a reflection of certain nation that determines the quality of its citizens [2]. Meanwhile, religion is the foundation of human life and can be considered as one of the most potent forces, and our religious faith may strongly influence our

actions, including our anti-corruption behavior [3]. In this regard, religious education is therefore extremely needed to help prevent corruption from an early age [4]. In Indonesia, several phenomena of high school students taking to the streets to participate in rallies or demonstrations showed involvement of students who did not know the essence of the events, such as the demonstrations

against the revision of the Law on the Criminal Code (KUHPidana) and the Corruption Eradication Commission (KPK) in 2019 [5] and against the ratification of the Law number 11 of 2020 on Job Creation using the concept of Omnibus Law in the midst of the Covid-19 pandemic [6]. This proves that students' low understanding of the ongoing situations in this country, thereby needing prevention efforts at the school level.

The effectiveness of corruption prevention can be seen from one's anti-corruption behavior, which is a form of personal understanding and view about corruption. Thus, individuals who understand the dangers of corruption will undoubtedly be well-behaved and show anti-corruption behavior [7].

On that account, an innovation in education that has a definite correlation in the realization of anti-corruption behavior is absolutely necessary [8]. One of the learning methods that can be applied in anti-corruption education is the investigation report [9]. This model can provide more understanding and experience to students by requiring them to be able to identify acts of corruption that occur in the surrounding environment and carry out field investigate and data collection by viewing and analyzing the process of corruption, ranging from photos, videos, and events [10]. Furthermore, the results of their observation are compiled in an investigation sheet to be processed into a final report [11].

Through the application of the investigative report learning model, students can get hands-on experience as they are required to directly observe and identify acts of corruption in their surrounding environment, meaning that the obtained results are primary and memorable data for them [12]. Therefore, the implications will be enormous as the experience of making investigative report will even be stored the students' subconscious mind [13].

A previous study has examined students' perceptions of corruption in workplaces and their impacts on students' motivation to study [12]. The results showed that most of the students thought that work environment had an effect on the motivation of workers to commit corruption in the future. The study encouraged the authors to conduct a qualitative research on high school students. The results of this present study are expected to help prevent corruption from an early age by providing anti-corruption education that is integrated with religious education subject. In addition, the motivation of high school students to learn must be maintained and even increased, but

not in a negative direction, such as committing acts of corruption. The investigative report learning model is a solution that will provide positive motivation to students as the future leaders of the nation.

The other prior study was conducted by Ridwan (2014) on the efforts to prevent corruption crimes through the participation of the community [14]. The study observed the influences of public participation on corruption. According to Sadjpto Rahardjo (as cited in Ridwan, 2014) [14], social control theory sees social control as a process to influence someone to behave as expected by the society. The results of the study indicate that the greater the participation of the community, the less likely the occurrence of corruption. This motivates the authors to study how the anti-corruption behavior of high school students can be formed and improved so that they will not commit acts of corruption in the future. One of them is by integrating anti-corruption education into religious education subject with the investigative report learning model that requires students to conduct field investigations in the community.

This study, as well as the relevant prior studies, is in line with a theory that has existed since the end of World War I, the Deterrence Theory [15]. This theory has been used in various aspects, i.e., military strategy, politics, law, and many others. Various studies applying this theory have been carried out previously, including those on criminal acts, such as corruption. This present study adopts prevention theory as the basis of the parable "prevention is better than cure", which can be interpreted as "it is better to prevent a crime before there are victims". In this study, students were asked to conduct field investigations to identify acts of corruption that occur in their surrounding community [16].

By conducting field investigation, the students were also given an understanding that corruption occurs due to a lack of individual control over the urge to commit acts of corruption and the failure of the community to prevent its members from committing acts of corruption. Furthermore, the perceptions of these students were expressed in the classroom and discussed with their religious education teacher. Any differences in existing perceptions were then aligned through a religious approach to obtain the same understanding of the importance of anti-corruption behavior. Meanwhile the application of the anti-corruption behavior by the students in their daily lives becomes the output of this study.

Furthermore, the implications of the investigative report learning model were strengthened by the synergy between various aspects within religious education to form and build the Spiritual Quotient (SQ) or spiritual intelligence of

students to achieve more significant long-term impacts [17, 18]. In the process, students will be able to excel in the cognitive (knowledge), affective (values), and psychomotor (skills) aspects, especially related to corruption and acts corruption, thereby indirectly implementing anti-corruption behavior in the community.

## 2 Problem Formulation

The research questions that become the focus of this study are as follows:

1. How are students' perceptions of anti-corruption behavior before the application of the investigative report learning model?
2. How are students' perceptions of anti-corruption behavior after the application of the investigative report learning model?

## 3 Methods

This study is a qualitative research analyzing students' perceptions of anti-corruption behavior in relation to the application of the investigative report learning model in religious education subject [19]. The data were collected through field observation [20] and in-depth interviews with respondents [17, 21, 22]. The in-depth interviews focused on data obtained by the students through their field investigation and then any changes in students' perceptions on corruption after the application of investigative report learning model were observed [23].

The data analysis techniques used in this study were document analysis (text analysis) and audio analysis [22]. In the document analysis, the data from the police about crime trends were processed, reviewed, and compared, and then presented in tables and graphs for easy reading [24]. Meanwhile, the audio analysis of the in-depth interview recordings was carried out repeatedly in order to get accurate results [25].

The population of a study is a collection of objects to be studied as a whole [20]. Meanwhile, sample is a small part of a certain population selected by the researcher as a reference for data sources [22]. In this study, the population was high school students in Gowa Regency, South Sulawesi Province, Indonesia, whereas the samples were students in religious education class at 3 randomly-chosen schools consisting of 1 public school, 1 vocational school, and 1 private Islamic school [26].

## 4 Results and Discussion

This study involved 150 respondents from 3: high schools in Gowa Regency, South Sulawesi Province. The details of the research respondents are presented in Table 1.

Table 1. Distribution of Research Respondents

School name	Types of school	Number of respondents
School 1	Public	50
School 2	Vocational	50
School 3	Private Islamic	50
<b>Total</b>		<b>150</b>

Source: Primary data obtained by the authors

The data was obtained based on the investigation sheets in Indonesian sent by the respondents via Google Form with the link <https://forms.gle/JzCvp6JKzRWmJ4XR9> from August 31 to December 31, 2021. The obtained data were then processed into two main topics as follows.

### 4.1 Students' Perceptions before the Application of the Investigative Report Learning Model in Religious Education Subject

This study found that all respondents had no idea of what the investigative report learning model is. In addition, students' perceptions of corruption and acts of corruption are still very lacking. 85% of respondents did not understand the acts of corruption, whereas the remaining 15% had understood the acts of corruption. Furthermore, the investigation sheets indicated students' lack of interest of students in understanding the importance of anti-corruption behavior. Based on the observation of students' presentations in religious education class, there were several factors that led to students' limited knowledge of anti-corruption behavior, namely:

#### *a. The Term Anti-Corruption Behavior was Still Partially Understood by Students*

Most of the respondents in this study were unfamiliar to the term 'anti-corruption' but knew the term 'corruption'. This is proved by the great enthusiasm

of students in discussing about corruption and acts of corruption. The students stated that their religious education teacher mentioned about how the rampant corruption crimes in Indonesia have made the news in printed and online media filled with reports of corruption cases. As a result, students became familiar with corruption cases that occurred in this country. In addition, topics related to corruption are sometimes discussed in civic education or other subjects. In the end, students' knowledge of corruption is only at the government level, meaning that they believed acts of corruption are only committed by government officials.

The notion of anti-corruption behavior is also poorly understood by students. 85% of the total respondents were unfamiliar with the term 'anti-corruption behavior', while the remaining 15% have known the term, but not completely understand it. Therefore, the respondents were introduced to anti-corruption behavior through the application of the investigative report learning model for approximately five months.

#### *b. Students' Lack of Concern on Anti-Corruption Behavior*

Based on the results of the in-depth interviews, it was found that most of the students were less concerned about acts of corruption and anti-corruption behavior. This can be seen from the lack of enthusiasm of some of the respondents when discussing anti-corruption behavior and their ignorance of this term.

One of the causes of this lack of concern was students' pessimism towards the conditions in their surrounding environment where various crimes, such drug dealings among students, theft, burglary, and many others often occurred, but the perpetrators did not get the punishment they deserved. For some students living in market neighborhoods and densely populated settlements, these crimes even happened nearby. This resulted in students being skeptical about the need of having anti-corruption from an early age.

#### *c. Students' Environment*

As mentioned previously, the surrounding environment is also an essential factor in fostering anti-corruption behavior among students. Respondents of this study came from various backgrounds, different areas of residence, and different parental occupations. Students who live in the city center and have well-established family backgrounds with parents having regular jobs, such as being civil servants or company employees, tend

to have a broad knowledge compared to those living in suburban areas. The data on this fact is presented in the following graph.

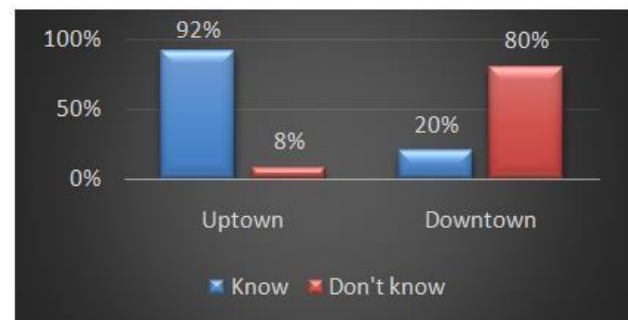


Fig. 1: Percentage of Respondents Who Know and Don't Know about Anti-Corruption Behavior  
Source: Results of interviews processed by the authors

Figure 1 above reveals that residential area and parental occupation have a significant effect on the degree of students' knowledge of anti-corruption behavior.

## **4.2 Students' Perceptions after the Application of the Investigative Report Learning Model in Religious Education Subject**

After the application of the investigative report learning model, there were significant changes in several aspects, namely:

#### *a. Increased Understanding of Corruption and Anti-corruption Behavior*

The investigative report learning model requires the students to conduct field investigations. A total of 150 respondents who filled out the investigation sheet tried to identify anti-corruption actions and behaviors around them, for example in markets, schools, printed and online media, and their neighborhoods. Respondents were asked to carry out their investigation while maintaining the 3M protocol (wearing masks, washing hands with soap and running water, and maintaining safe distance) as well as collecting data safely. Compared to before the investigative report learning model was implemented, there was a significant increase in students' understanding about acts of corruption and when they occur. The following is the data obtained from the investigative sheets and group presentations by the respondents.

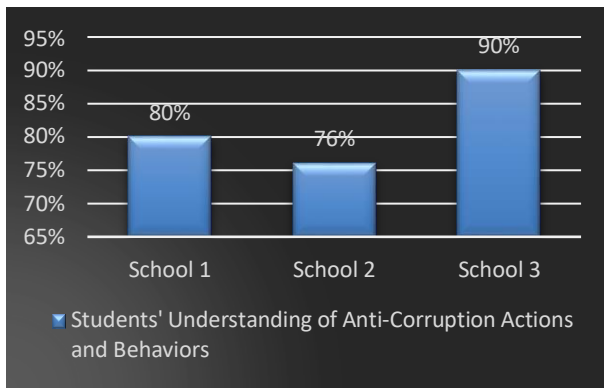


Fig. 2: Data on Students' Increasing Understanding of Anti-Corruption Actions and Behaviors

Source: Investigation sheets data processed by the authors

The data above shows an increase in students' understanding of corruption and anti-corruption behavior based on the investigation sheets they filled. In School 1, which is a public high school in the center of the capital city of Gowa Regency, at least 40 out of 50 respondents had an increased understanding. Meanwhile, in School 2, which is a vocational high school in the center of the capital city of Gowa Regency, 38 of the total 50 respondents experienced an increase in their understanding of corruption, whereas in School 3, which is a private Islamic school on the outskirts of the capital of Gowa Regency, 45 of 50 respondents had an increased understanding. This further confirms that location has an effect on increasing students' understanding, as displayed in Figure 2. In addition, the increase in students' understanding can be seen more clearly in their identification of anti-corruption actions and behaviors, which will be explained in the next point.

Most of the students had perception as follows:

*"It turns out that acts of corruption are not just stealing, but rather broader than that, such as not being on time and intentionally being late for class. Meanwhile, in workplaces, corruption can also be done by everyone, not just the government officials. Therefore, an anti-corruption behavior is critical to fight corruption."*

The statement above is the idea of most students after conducting an investigation. On that account, it is clear that there is an increased understanding of students after the application of the investigative report learning model.

*b. Ability to Identify Corruption and Anti-Corruption Behavior in the Surrounding Environment*

The increase in students' understanding is in line with their ability to identify anti-corruption actions and behaviors. At first, the respondents were still unfamiliar with anti-corruption actions and behavior; all of them thought that acts of corruption could only be committed by government officials, such as those working in the House of Representatives of the Republic of Indonesia, the ministries, and state-owned enterprises. After conducting field investigation, they understand that corruption can also occur at the lowest level, such as the neighborhood, the markets, and many others.

Based on the investigation sheets and in-depth interviews, it was found that respondents' identification of acts of corruption can be seen in the following table.

Table 2. Anti-Corruption Actions and Behaviors Result of Respondents' Identification

Activities	Corruption	Anti-Corruption Behavior
Transactions used modified scales in markets.	Yes, it is an act of corruption.	Merchants must use fair and honest Scales.
Some people stockpiled specific vitamins during the Covid-19 pandemic.	Yes, it is an act of corruption for stockpiling goods for their own benefits so that others can't have them.	Everyone has to share.
Food vendors used too much sugar and lots of ice cubes in the juices and other beverages to make them taste good and the portion bigger.	No, it is a strategy and choice of each food or beverage vendor.	Food or beverage vendors are recommended to provide the best service with proper ingredients so that many people like the food/beverage.

Activities	Corruption	Anti-Corruption Behavior
Some people sold unfit or damaged goods, such as rotten vegetables and fish.	Yes, they deliberately hid or disguised the fact that their goods were rotten and sold them.	Merchants should not sell rotten goods.
Social assistance in the form of basic necessities from the government was sold together with other staples to get more benefits.	Yes, it is an act of corruption.	Social assistance should be distributed correctly and adequately without interfering with personal interests.

Source: Students' investigation sheets data processed by the authors

The data in Table 2 are most frequently mentioned in the 150 investigation sheets filled out by the respondents. Most of the respondents conducted field investigations to places closest to their homes, such as street vendors, online vendors, food stalls, markets, even television and the internet.



Fig. 3: Investigative activities carried out by respondents

Source: Investigation sheets data processed by the authors

Respondents' ability to identify anti-corruption actions and behaviors needs to be appreciated. In addition, their enthusiasm remained high so that the presentation could be given smoothly.

*c. Religious Intervention as a Booster and Control Tool for Anti-Corruption Actions and Behaviors*

The followings are the identification of anti-corruption actions and behaviors divided into several categories as follows:

1) Reducing the Scale

Acts of corruption found by the respondents include manipulating the weighting scales so that consumers paid more for less. Such corruption is mainly found in markets, especially by sellers who use weighing scales, such as fruit sellers, fishmongers, vegetable sellers, and many others.

In this regard, the respondents said that their religious education teacher provided input or intervention by quoting the Qur'an surah Al Mutaffifin, especially verses 1 - 3:

وَيْسَ لَ الَّذِينَ يَدْعُونَنا بِنِعْمِ اللَّهِ إِذْ أَخَذُوا عِاقِبَتِ الْأُولَىٰ إِنَّهُمْ لَكَاذِبُونَ  
لَا يُؤْتُونَ مِثْقَالَ ذَرَّةٍ خَيْرًا وَهُمْ لَبُوسُونَ  
لَا يُؤْتُونَ مِثْقَالَ ذَرَّةٍ خَيْرًا وَهُمْ لَبُوسُونَ

It means:

- a) Woe to those who give less [than due];
- b) Who, when they take a measure from people, take in full;
- c) But if they give by measure or by weigh to them, they cause loss.

After listening to the explanation of their religious teacher, the students were extremely enthusiastic about this matter; they asked several questions about the effects of reducing the scales, especially in transactions. In some cases, students even found that sellers not only did such manipulation but also sold rotten or damaged goods that are no longer fit for consumption.

Such religious explanation like this also acts as a motivating and controlling tool for students; they will understand the risks of committing sin in terms of reducing the scales more quickly, i.e., going to hell. Psychologically, this has an impact on the students' subconscious mind as they will have a high anti-corruption attitude, starting from not committing acts of corruption and avoiding any sources of corruption.

2) Stockpiling Staples

This means storing basic and essential necessities, such as food, drinks, medicines, and other things that are needed by the community so that only some people can have them. During the Covid-19 pandemic, some

people

hoarded medicines and vitamins, such as cold medicine and certain brands of milk that are believed to help maintain stamina. At that time, the demand for these basic commodities was high, while the scarcity of the goods made the price rose even higher.

From the results of the interviews, it is known that the stockpiling of staples occurred in all areas of investigation by the students. According to them, there were places where basic necessities were available, but they were extremely expensive. Meanwhile, these staples could not be found anywhere else. Respondents perceived this as an act of corruption as some people took advantage of unfavorable conditions for personal gain when everyone should help ease the burden of fellow human beings.

Religious explanation is also present in this case. In Islam, hoarding goods and then selling them at higher prices to earn huge profit is called *ihthikar*. The Law on this misconduct has been agreed upon by the illegitimate scholars as there is an element of injustice or evil, with an exception of hoarding goods for the needs of themselves and their families as well as for the benefit of the people, which is permissible.

The students were very enthusiastic to hear that in Islam, it is also not allowed to hoard basic necessities. They were incredibly supportive and willing to avoid acts of corruption, as well as to foster anti-corruption behavior, after having firsthand experience in identifying acts of corruption in their neighborhood and learning about the religious consequences based on the Qur'an and hadith.

### 3) Giving Inappropriate Items

The respondents mentioned that their religious education teacher provided a religious explanation about giving inappropriate goods as an act of corruption by telling a story of the Prophet Muhammad as follows:

*The Prophet SAW was once walking past a market, he found a food seller who piled up the groceries he was selling. There was a pile of grains. On top of the pile were good, flawless grains. However, when the Messenger of Allah put his fingers into that pile of grains, he could feel that some grains were wet from the rain (which means they were defective). The seller put the bad grains at the bottom of the pile so that the buyers could only see the good ones.*

*The Prophet reprimanded and warned the seller as this meant deceiving buyers, who thought that all the grains are good.*

*A believer should explain the condition of the goods to be sold, especially if the goods are defective. As the Prophet said, "Whoever cheats then he is not from our group."*

Source: Interview with respondents

Based on the story, it is clear that Islam does not teach its believers to deceive others, including giving inappropriate items. For example, a vegetable seller who sells wilted vegetables and deceived the buyers by watering them continuously to make them look fresh. This can have an impact on the health of the consumers. The students listened to the story wholeheartedly and agreed that it is an act of corruption. The religious education teacher then advised the students to avoid corruption and increase their anti-corruption behavior by not deceiving other people and giving or selling inappropriate items.

## 5 Conclusion

The results of this study proved that the investigative report learning model was successful in improving the understanding of high school students about anti-corruption actions and behavior. Students' perceptions that acts of corruption were only committed by the government officials have increased to a broader level. Students could identify acts of corruption directly by conducting field investigation and filling out the investigation sheets. The acts of corruptions identified by the students include reducing the scales, stockpiling basic necessities, and giving inappropriate items.

The religious education teachers also play a crucial role in increasing students' understanding of corruption by providing interventions in the form of explanation for the relation between the Qur'an and the story of the Prophet Muhammad to students' findings on acts of corruption. By having hands-on experience in identifying corruption in the lowest level, the students' perceptions of anti-corruption actions and behavior will increase, thereby psychologically helping them avoid acts of corruption and spread the importance of anti-corruption behavior.

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### **Contribution of Individual Authors to the Creation of a Scientific Article (Ghostwriting Policy)**

Nurlaelah carried out data processing and drafting of manuscript as the corresponding author. Muhammad Ikram Nur Fuady handled the permit with the schools and the respondents.

Muhammad Yaasiin Raya organized and managed the interview instruments.

Andi Mulyono and M. Thahir Maloko were responsible for conducting the interviews.

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