

THE IMPLEMENTATION OF ANTI-CORRUPTION EDUCATION MODELS IN PESANTREN

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Abstract

Corruption is an extraordinary crime in Indonesia that is contrary to the values of religious education. This study aims to explore anti-corruption education models based on religious ethics which are implemented in the pesantren of Annuqayah, Guluk-Guluk Sumenep. This study analyzes the roles of the pesantren of Annuqayah in building anti-corruption characters in students from an early age. The research was conducted at the pesantren of Annuqayah which is one of the oldest Islamic boarding schools in Madura. The study uses a qualitative method to elaborate anti-corruption education models based on religious ethics at the pesantren of Annuqayah, Guluk-Guluk Sumenep, Madura. Researchers used observation, interviews, and documentation in collecting research data. The study found that the anti-corruption education models applied in the pesantren of Annuqayah are role models, habituation of behavior, integration between subjects and behavior, and

models of rewards and punishments. Meanwhile, the roles of Annuqayah pesantren in shaping the students' anti-corruption character are building values of Aswaja (Ahlu-Sunnah wal-Jama'ah), establishing an honest canteen, giving trust to manage pesantren finances, and providing rewards and punishments. The research is valuable as feedback for the government in the field of education in its efforts to fight corruption in Indonesia.

Keyword: *Anti-Corruption Education; Religious Ethics; Pesantren Annuqayah;*

Abstrak

Korupsi adalah kejahatan luar biasa di Indonesia yang bertentangan dengan nilai-nilai pendidikan agama. Penelitian ini bertujuan untuk mengeksplorasi model-model pendidikan antikorupsi berbasis etika religius yang diimplementasikan di pesantren Annuqayah Guluk-Guluk Sumenep. Penelitian ini berupaya mengetahui peran pondok pesantren Annuqayah dalam membentuk karakter santri antikorupsi sejak usia dini. Penelitian ini secara khusus dilakukan di pesantren Annuqayah yang merupakan salah satu pesantren tertua di Madura. Penelitian ini diharapkan mampu memberikan kontribusi penting bagi pemerintah dalam melakukan pencegahan tindakan korupsi. Penelitian ini menggunakan metode kualitatif untuk mengelaborasi model-model pendidikan antikorupsi berbasis etika religius di pesantren Annuqayah Guluk-Guluk Sumenep. Teknik pengumpulan data yang digunakan adalah observasi, wawancara, dan dokumentasi. Penelitian ini menunjukkan bahwa model-model pendidikan antikorupsi yang diterapkan di pesantren Annuqayah adalah model keteladanan, pembudayaan dan pembiasaan perilaku, integrasi antara materi dan perilaku, dan model penghargaan dan hukuman. Sementara itu, peran pondok pesantren Annuqayah dalam membentuk karakter santri antikorupsi, yaitu dengan penanaman nilai-nilai aswaja, mendirikan kantin kejujuran, dan memberikan kepercayaan untuk mengelola keuangan pesantren, dan memberikan penghargaan dan hukuman. Penelitian ini sangat berharga sebagai masukan bagi pemerintah di bidang pendidikan dalam upaya memerangi korupsi di Indonesia.

Kata Kunci: *Pendidikan Antikorupsi; Etika Religius; Pesantren Annuqayah;*

INTRODUCTION

Corruption practices among state officials are no longer a public secret, but it is a common practice and is firmly rooted in every government institution, starting from the lower level to the top level. Corrupt practices are usually carried out in congregation by state officials in very strategic government agencies. The rise of corruption in this country is certainly a concern for the future of national morality. The development of corruption in Indonesia is so fast and seems to defeat the acceleration of the development agenda. The forms and manifestations of corruption are far more numerous than the depravity of the morality of key officials in this country. Corruption is an extraordinary crime that is against the law and religion. Corruption can be prevented by holistic moral development for all young people. The moral approach can be started with good habits through anti-corruption education in the fields of religion, ethics, and law (Dirwan, 2019).

Corruption is a social disease and a criminal act caused by the separation of religious teachings from human daily behavior. Corruption is an act against the law that causes damage to all aspects of people's lives (Syamsir, 2020). Corruption is defined as an abuse of authority over state funds for one's interests or to enrich others so that they enjoy the results of corruption. The act of corruption is understood as the act of taking goods or assets that are under the power of the state in a non-transparent way and violates the applicable provisions. All actions that attempt to enrich themselves or people by taking advantage or in the form of gratification are acts of corruption that harm the state's money (Suyadi, 2018).

As an act that is detrimental to the state's money, corruption is not much different from the robbery of state property rights by all means without considering humanitarian values and the law as its main foundation. Corruption attitude that is often carried out by state officials is an act that violates the right of life of the people of Indonesia and also contradicts legal norms and religious norms which strictly prohibit all actions that can harm others by enriching themselves and taking state money in secret without people's knowledge or system that regulates all expenditures from the state budget. The act of corruption is understood as a bad attitude, such as embezzlement of money, receipt of bribes, and abuse of power (Subiyanto, 2021)

Acts of corruption committed by religious leaders are very contrary to their role as guardians of morality and religious leaders throughout Indonesia. This is because religious leaders are role models and are considered to represent the community in matters of religious guidance. In other words, people's expectations of religious leaders are very high, because they are believed to have the capacity or ability to understand religious teachings correctly. The expectation also dropped drastically when officials from a religious background took part in playing a vortex of bribery and corruption. If those who are expected to be morally better are also corrupt, the public is already hopeless with very high expectations of officials who have religious knowledge. The moral content becomes clear when the element of intentional abuse of power is revealed to the public. In moral content, there are objective values that include aspects of honesty, fairness, sincerity, simplicity, and responsibility. Besides, there are also moral values that are relativistic as moral

decency which shows a form of respect for others. The moral is part of the social aspect that has a big impact on social change. Morals are far more about good and bad than other values (Sari, 2013).

Corruption in Indonesia has fallen into social life and government, rooted in life habits and social attitudes (Kristiono, 2018). All elements of the nation must declare their unanimous determination to fight all acts of abuse of authority and positions detrimental to the state's money. This is because the practice of corruption is one of the extraordinary crimes that must be combated with extraordinary ways and approaches. So, education is a strategic vehicle in shaping a good personality and attitude for the young generation. One way to overcome this problem must be supported by an education system that provides moral values (Takdir, 2012). In other words, the education system in Indonesia must be revolutionary giving the learning material on anti-corruption education in the concept and attitude approach.

In this context, anti-corruption is an attitude of disagreement, displeasure, and dislike with acts of corruption that are contrary to people's conscience. Anti-corruption is an effective attitude to prevent and eliminate fraudulent attitude that occurs in people's lives, especially in the government sector. Anti-corruption education must be a priority in supporting the agenda of accelerating the eradication of corruption sustainably. Eradication of corruption through educational institutions is a long-term investment. However, the eradication of corruption cannot be done quickly and instantly, because this crime is so inherent in the life of the nation and state. Anticorruption education is taught by

educators who teach moral and ethical doctrine, so this is a long-term investment (Witasari, 2021). The characteristic of anti-corruption education is that there is a need for a link between information and knowledge regarding moral considerations related to existing corrupt acts (Hauser, 2019).

Anti-corruption education is an educational program that seeks to shape anti-corruption behavior for the younger generation (Ratih, 2022). Anti-corruption education is understood that there is special guidance through the teaching and learning process in the school or college environment for students to avoid the act of taking goods or the rights of others in all activities carried out. Anti-corruption education not only teaches aspects of knowledge but also character building and moral awareness (Sumaryati, 2018). In the school or *madrasah* institutions, students are taught about the importance of being honest and trustworthy in maintaining the trust given by the teacher in all activities that involve them as a whole.

Anti-corruption education can be understood as an exercise and guidance for young people to be active in any movement against actions that lead to leakage of state finances or in the form of bribery that often occurs in the life of society. Anti-corruption education shows an effort to strengthen knowledge and understanding in observing the symptoms that lead to corrupt actions or any actions that can harm others for personal gain. In other words, anti-corruption education is a conscious effort to realize a critical learning process for all forms of corruptive attitudes. Therefore, anti-corruption education is not just a transfer of knowledge, but also the formation of character, anti-corruption values, and moral

awareness to jointly fight all forms of acts of corruption (Indawati, 2015).

Anti-corruption education is the conscious effort of individuals or society not to take actions that lead to corrupt behavior. The form of corruption that is carried out is not merely by taking money or goods but it can also include aspects of the abuse of authority, bribery, and the sale and purchase of positions. Anti-corruption education is understood that there is special guidance through the teaching and learning process in the school or college environment for students to avoid the act of taking goods or the rights of others. In school or *madrasah* institutions, students are taught about the importance of being honest and trustworthy in maintaining the trust given by the teacher in all activities that involve them as a whole. The application of anti-corruption educational values can be done by providing guidance and training for each student, to be honest, and have the awareness to fight corruption behavior (Dalimunthe, 2019).

The implementation of the anti-corruption education curriculum in schools and tertiary institutions has indeed been echoed by the government to suppress corrupt attitudes among the nation's generation. The purpose of applying corruption education in educational institutions is to provide awareness to young people about the impact of corruptive attitudes on the nation's future. The anti-corruption attitude must indeed be a joint movement to encourage the younger generation to avoid the potential for corrupt acts from small things. The ability to prevent itself from committing corruption is a primordial step for the young generation in eradicating corrupt behaviors in

any form in their environment and society in general (Agama, 2013).

This study would like to offer an anti-corruption education model in the *pesantren* tradition which is the oldest Islamic educational institution in Indonesia. *Pesantren* are so central, dominant, and believed to have adequate social capital in instilling anti-corruption character in all students and are expected to bring changes to the improvement of national morality (Asroni A. dan Yusuf M., 2014). In the *pesantren* community, there are noble values that are proven to be able to shape the character and personality of students in carrying out all their activities by the teachings of true religion. Values that are following the character of *pesantren*, among others are the values of sincerity, independence, honesty, responsibility, and trust in keeping God's gifts from being misused for unrewarding interests (Kadir, 2018). Whoever, education of morals, faith, and devotion are not enough to build the young generation which has a built-in anti-corruption character and personality (Suyadi & Sumaryati, et.al, 2018).

Anti-corruption education in Islamic boarding schools is one of the strategic programs to build a culture of honesty and good behavior among students. As an Islamic educational institution, Islamic boarding schools have social capital in the shape of anti-corruption student characters. This is because *pesantren* always teach students to be honest and not to take actions that deviate from religious teachings. The anti-corruption education values are the provision of preventive disciplinary rules, habituation to standing in queues, and environmental conditioning (Abdurrahman, Ahmad Muqorobin & Usamah, 2021). Various values of goodness that

are embedded in the *pesantren* tradition, become guidelines for students to internalize religious teachings in the form of daily attitude. Therefore, the application of teaching materials to anti-corruption education is very significant for every student in the learning process (Sarmini, I Made Swanda, and Ulin Nadiroh, 2018).

Regarding the anti-corruption education model based on *pesantren* values, researchers exemplified the *pesantren* Annuqayah as an Islamic educational institution that consistently applied anti-corruption values in every religious activity that strengthened the character of the *santri* to become a generation of Muslims who were truly strong in the face of a strong Muslim generation. Since its foundation in 1887, *pesantren* Annuqayah has committed to prioritizing the teaching of *qur'anic-based* ethics and morals that can be applied by students in daily life. Moral education which is manifested in the Qur'an is a teaching model that requires students to be good personalities and behave politely towards anyone regardless of their background in life. Until now, the *pesantren* of Annuqayah is still consistently guiding its students to live a life based on morals as a guide to behaving every day. Ethics and morals are what will later become the difference between those who have perfect religion and those who ignore the behavior of the station in Sufism (Kabbani, 2015).

Pesantren of Annuqayah as an Islamic educational institution, not only teaches about religious knowledge or study of the yellow book as a religious identity in *pesantren*. The yellow book is a term used in the field of religions, written in Arabic alphabet. In another word, the yellow book is used as an important source of learning in *pesantren* and Islamic educational institutions, such as traditional Islamic education

(Thoriquss'ud, 2012). Annuqayah as one of the oldest *pesantren* in Madura, strongly emphasizes its students to prioritize morals as a manifestation of religious teachings and personal mirrors or generations of Muslims who have noble character in people's lives. The role of the *pesantren* Annuqayah in shaping the character of moral students has indeed become one of the focuses of caregivers who accommodate all forms of Islamic boarding school activities.

Pesantren as an Islamic educational institution must prioritize the moral development of the students who began to experience a shift due to the development of a modern lifestyle that increasingly offers freedom (A'la, 2006). *Pesantren* of Annuqayah can be used as an example of a center for religious education that is still able to maintain the tradition of classical scholars and take on new traditions that fit the needs of students, especially the values of honesty and responsibility. In addition to the above values, *pesantren* of Annuqayah also provides a portion to the students to practice the values of Sufism, which are values that are used as attitudes and the foundation for a Kiai-Santri in a boarding school environment (Dofier, 1994).

A little introduction in this study is expected to be a picture of the development of an anti-corruption education model by taking the noble values of the *pesantren* institutions which from the very beginning its role was important for the development of the nation's mental, ethical, and morality from one generation to another. Specifically, the researcher gave a sample of the Annuqayah as an Islamic educational institution that plays a role in fostering students to have a positive character and anti-corruption toward all forms of attitude that

encourage them to do something that is prohibited by religious teachings.

METHOD

This study uses a qualitative method because the nature of this research seeks to find anti-corruption education models that are applied in the Annuqayah Guluk-Guluk Sumenep. This type of research is descriptive, namely a research method on a group of people, an object, a condition, a system, or a concept of thought (Nazir, 1998). This type of research is field research that seeks to reveal the anti-corruption education model and the role of the Annuqayah Islamic boarding school in shaping the ethics and morality of anti-corruption students from an early age. Since its inception, the Annuqayah Islamic Boarding School has been very committed to educating and guiding its students to become a generation of Muslims who are pious and not trapped by corrupt behavior in people's lives.

This study uses a phenomenological approach to reveal the symptoms or phenomena of corruption that occur in Indonesia. This approach is used to understand the active role of Islamic boarding schools in shaping anti-corruption characters in the form of internalizing anti-corruption material and good behavior among students. In collecting data in the field, researchers used three methods, namely the method of observation, interviews, and documentation. The informants in this study were Kiai, *pesantren* administrators, and students. While the data analysis used to process the data empirically in the field is an in-depth analysis of the anti-corruption education model in the Annuqayah Guluk-Guluk Sumenep Islamic boarding school. In conducting data analysis, researchers used

three stages, namely data reduction, presenting empirical material, drawing conclusions, or verifying.

RESULT AND DISCUSSION

Anti-Corruption Education Models in *Pesantren Annuqayah*

The anti-corruption attitude must indeed be a joint movement to encourage the younger generation to avoid the potential for corrupt acts from small things. The ability to prevent itself from committing corruption is a primordial step for the young generation in eradicating corrupt attitudes in any form in their environment and society in general. This is because the purpose of anti-corruption education is to provide knowledge and understanding of the forms and effects of corruption that occur, change perceptions or attitudes towards corruption, and form a new capacity to fight all actions that lead to corruption. The implementation of anti-corruption learning in schools does not only focus on aspects of knowledge but also aspects of character and moral formation (Montessori, 2021).

The implementation of anti-corruption education in schools and tertiary institutions has indeed been echoed by the government to suppress the corruptive attitude of the nation's generation which incessantly drains the state budget to smooth out ambitions and personal interests. It is important to prepare anti-corruption education materials for the younger generation so that they understand forms of corruption that are often overlooked (Sarmini, I Made Swanda, dan Ulin Nadiroh, 2018). The purpose of the implementation of corruption education in Islamic educational institutions is to provide awareness to the

younger generation about the importance of countering all forms of abuse of authority and the impact of corruptive behavior on the future of the nation. Therefore, it needs commitment and responsibility to implement the anti-corruption model practice in schools (Mukodi, 2018).

The approach used in implementing anti-corruption education in *pesantren* circles is not just in the form of arguments in religious teachings about the importance of avoiding corrupt behavior or actions that are contrary to community norms, but must also be based on experience and exemplary behavior in providing examples of behavior that are by following tradition and ethics in society. Anti-corruption education models could be applied through a socio-cultural or traditional approach (Assegaf, 2017). The success of the application of the anti-corruption education models in the *pesantren* is not only determined by a Kiai as the leader but also by the role of administrators in providing intense guidance *santri* whose behavior deviates from religious teachings, such as borrowing goods belonging to other students without a permit or being dishonest in managing the *pesantren's* finances. Aspects of learning financial literacy and inculcating anti-corruption values in the *pesantren* can be carried out in the form of storytelling activities that influence changing behavior and empathetic attitudes (Kuswati, 2019).

There are many anti-corruption education models in the *pesantren* of Annuqayah. First, model exemplary. In supporting the implementation of anti-corruption education in Islamic boarding schools, all stakeholders concerned not only teach what is contained in the universal values of religious teachings but also must be accompanied by exemplary behavior and

actions in daily life. The relationship between character and role models in Islamic boarding schools is an inseparable unit. The character and personality are inherent characteristics of each individual and directly influence when in contact with community groups. The design of the implementation of anti-corruption education is not sufficiently conveyed in the form of teaching and learning but requires a direct example. Exemplary in shaping the character of a *santri* can be considered the key to success and determining the achievement of the formation of attitudes and behaviors that are by following religious teachings. The formation of attitudes and behavior through exemplary may seem easy, but requires patience from the Kiai and boarding school administrators to jointly guide students to have good morals.

The implementation of anti-corruption education is not enough to be applied only in the conceptual framework and learning in formal institutions but also through direct practice taught by a teacher when giving moral touches to his students. In other words, that anti-corruption education is not only taught through subjects but how it can be practiced and internalized comprehensively when interacting with others, especially with fellow students and the community in *pesantren* circles. Whatever the planned curriculum design is very dependent on how educational stakeholders provide a good example in each learning activity. Likewise, teachers who are directly active in overseeing the behavior of students play a major role in shaping the character of students to be good personalities. A teacher also not only plays an important role in improving students learning achievement but also changes in

behavior contribute to the harmonization between teachers and students (Takdir, 2012).

What are the models applied at the *pesantren* of Annuqayah? The *Pesantren* are actually like hospitals where each student tries to recover from liver disease and behavior that is contrary to religious teachings. If a new *santri* living in a *pesantren* brings bad behavior, it can be transmitted to others. However, the *pesantren* Annuqayah did its best to educate students to be good personalities and not to violate the *pesantren's* rules. Other problems in the *pesantren*, include many students who like to violate the rules of the *pesantren*, such as not congregation, not reading *Ratibul Haddad*, and other rules that must be implemented by all students (Halimi, 2018).

The problem of the behavior of students who like to violate or do not want to follow the rules that have been written in this boarding school, actually depends on the administrators, whether they have provided examples for students or not. For example, when there is a study of the yellow book, the administrators must be prepared to encourage students to be disciplined in the Koran and as much as possible in the front row to give examples to other students (Halimi, 2018). According to Ainur Rifqi, one of the *pesantren* Annuqayah administrators said that students who violated the *pesantren* rules had already been given a reprimand and a strong warning by the board, but there were still many students who resisted because they felt they could defeat the management in a martial contest. *Santri* has been guided to follow the rules of the *pesantren* and if they continue to fight, they will be subject to sanctions according to the form of the violation.

The boarding school administrators have advised students who like to violate based on reports from other students, such as students who like to take the belongings of their friends. Because in the *pesantren*, the behavior of *santri* is not all good, there are still many who have not realized even though they have lived in a *pesantren* for a long time. It's just that the board never stopped giving good examples to the students as taught by the caregivers. Many student behaviors are contrary to religious teachings, usually, the management gives a reprimand to the student concerned. The most important thing is to give good examples to students to carry out *pesantren* activities or routines consistently and continuously. A good example is usually the management diligently congregates and shows polite behavior every day in the boarding school environment. This practice is usually an inspiration or an example for students to follow what is good and leave something that is forbidden by religion and violate the traditions that exist in *pesantren*.

The model of exemplary is practiced directly in the *pesantren* Annuqayah to form good student characters in establishing relationships with fellow students and the surrounding community. Among the concrete forms of exemplary models in the application of anti-corruption education in *pesantren* Annuqayah are (1) Kiai always advises students who are packaged with lectures or spiritual splashes to always give awareness to students to maintain attitudes and behavior in the Islamic boarding school environment, (2) administrators *pesantren* itself provides proof of exemplary diligence in congregational prayer so that students follow what is practiced by senior students, and (3) senior students show

good behavior and protect new students or students who like to violate the rules of *pesantren* to be given guidance, invited to hear and listen to problems faced by the students concerned.

Second, culture model and behavior refraction. The anticorruption education model was applied to the students in the *pesantren* Annuqayah as a model of culture and habituation of behavior. The anti-corruption education safeguards for students, especially students who like to violate the rules of *pesantren*, cannot be immediately carried out and applied directly to the students concerned. Cultivation will eventually produce good habits about how to behave and act according to religious teachings. Customizing good behavior in a *pesantren* community is certainly an effective way to instill anti-corruption education to students. For new students or students who are still small, the habit of good behavior based on the traditions inherent in *pesantren* needs to be instilled in all activities carried out, such as when studying, playing with friends, community service activities, and so forth.

There are several forms of culture and habituation of behavior that are applied to students, including the attitude of queuing when they want to take a shower because the number of students is very much so they have to take turns, discipline in carrying out cleanliness every morning because each has been scheduled, and other behaviors that make students increasingly have a good character in establishing interactions with friends. In another word, the development of democratic school culture and good behavior has a big influence on building an anti-corruption character (Endrise Septina Rawanoko, Riza Alrakhman & Iqbal Arpanuddin, 2019).

Third, the integration model between material and behavior. Safeguarding anti-corruption education at the *pesantren* Annuqayah can also be done by using a model of integration between material and daily behavior. This model can later be carried out in school institutions under the auspices of the Annuqayah Foundation, where a teacher can instill values and anti-corruption attitude that are appropriate to the material and adapted to behavioral aspects as an example in behaving and acting so that it becomes learning outside the classroom. So, this integration model is applied, because the subject matter in schools is included in anti-corruption values as an important foundation in encouraging students not to use corruptive logic in the following lessons. Several universities and Islamic boarding schools have formed anti-corruption courses as compulsory subjects in all study programs. Therefore, the application of teaching materials to anti-corruption education is very significant for every student in the learning process (Suyadi, Zalik Nuryana & Sutrisno, 2021).

Fourth, reward and punishment models. As with other *pesantren* in various regions in Indonesia, the reward and punishment model are models commonly practiced by Islamic boarding schools in changing the behavior of students who are not good to be students who prioritize morals as the main foundation. This model is proof that Islamic boarding schools are not places that give freedom to *santri* to act and behave especially if it is known that what they do violates the rules of the *pesantren*. It is the same as what is practiced at the *pesantren* Annuqayah in instilling good character and personality in all students without exception. One form of reward given by the *pesantren* Annuqayah in improving the quality of faith and

piety is by giving awards in events that are packed with *Santri* Awards which are held every year. The form of appreciation is the most diligent *santri* in congregational prayers and also *santri* achievers as a form of appreciation in supporting behavior and become an inspiration for other *santri* to be more disciplined in learning and working hard for success in the future.

The Role of *Pesantren* Annuqayah in Forming the Anti-Corruption Education Character

As an Islamic boarding school that focuses on al-Qur'an education, *pesantren* Annuqayah has the vision to produce a generation of Muslims who have a noble personality and benefit society at large. Annuqayah's vision is not just to produce the next generation of scholars who teach religious knowledge or the yellow book, but also how *santri* become individuals who have moral values or good ethics by following religious teachings. The vision of moral education that is manifested in the Koran is not only a vision of *pesantren* as an Islamic educational institution, but that vision has become part of the identity of higher education in Annuqayah, namely the existence of the Annuqayah Institute of Islamic Studies (Institut Ilmu Keislaman Annuqayah), a campus known as the "*university of ethics*".

For the *pesantren* Annuqayah, moral education manifested in the Qur'an is a teaching model that requires students to act in *tawadhu'* and behave politely towards anyone regardless of their background, including even non-Muslims. The proof is, that *pesantren* Annuqayah still consistently educates its students to live a life with a moral foundation as a guide in behaving every day. Ethics and morals are what will later become a

differentiator between religious people perfectly and those who ignore behavior by following the dimensions of Sufism that reflect themselves as people who are obedient in carrying out religious orders (Khair, 2018). The role of the *pesantren* Annuqayah in shaping the character of morals is one of the concerns of the Kiai who accommodate all forms of *pesantren* activities. Annuqayah as an Islamic educational institution does prioritize the moral development of the students who began to experience a decline due to the development of modern lifestyles which increasingly offer unlimited freedom and luxury (A'la, 2006).

The attention of the *pesantren* Annuqayah to character and morals education today is much influenced by the nation's moral conditions which are increasingly bleak. This can be seen from the increasingly widespread corruption involving religious people and religious leaders as the culprits. This situation reflects that our country is suffering from a crisis of values or moral distortions in the life of the nation and society. The moral quality of this nation is still classified as gravy and does not show real moral behavior so the actions do not reflect a civilized nation and show the noble values of the nation. The quality of morals is crucial to mirror one's behavior to take action by the noble values of religion and still uphold the pluralistic values that are widely recorded in the Pancasila frame. The moral is in the spotlight amid the complexity of the nation's problems that are increasingly experiencing abysmally degradation, causing escalation that is not good for the progress of the nation going forward.

The movement to continue the Annuqayah's vision of shaping a moral generation of Muslims is not easy, because

many obstacles must be faced. The *pesantren* does have sufficient capital to produce an anti-corruption generation because many of Indonesia's young generation are now involved in corruption. Many corruptors now have bachelor's, master's, and doctoral degrees, even from religious circles. Not all highly educated people can avoid corruption because they are still very fragile in their moral dimensions. This is of course influenced by our education system which is too focused on the effort to produce a high-tech generation, without prioritizing spiritual intelligence and morals as its main foundation. The implementation of *pesantren* education is considered to be proven and able to implement the affective or moral aspects as the main reflection in shaping the character of anti-corruption students. This is where the importance of encouraging Islamic boarding schools in various regions to be active in fighting against corruption is because the decay of the nation's morals cannot be left alone. The movement against corruption is part of *jihad* in this life. The effort must start by building awareness and concern for all parties, including Islamic boarding schools to voice the danger of corruption in this country.

First, is the cultivation of *aswaja* values and noble traditions. As one of the oldest *pesantren* in Madura, Annuqayah has always been committed to teaching and educating students with the values and traditions. This is a characteristic of *pesantren* in guiding students to not be trapped by lifestyles that tend to be wasteful, greedy, hedonistic, and consumeristic. In *pesantren*, students are taught to practice the daily attitude of the Prophet who becomes the moral guardian of society from evil and greed. Annuqayah not only encourages students to master the science of religion but is also required

them to practice the values and traditions inherited from previous scholars.

Pesantren requires students to live in all forms of worship activities that can help in increasing faith and piety to God. The noble values that should be preserved in Islamic boarding schools are the values of sincerity, simplicity, honesty, independence, and mutual respect between human beings. The noble values that characterize *pesantren* Annuqayah will always be embedded in the character of the students to have an awareness of the importance of anti-corruption education. Planting of these values must be continuously nurtured so that they can be applied in daily life by the students and not deviate from religious teachings. The values of independence, sincerity, and simplicity are values that can prevent hedonistic and consumeristic lifestyles. *Pesantren* has taught many students to become individuals who can practice *aswaja* values in their daily attitudes (Luthfi, 2018).

Pesantren is a very inspiring place informing the noble personality of all students, especially to have honesty and humility in daily attitude. The *pesantren* strictly forbids its students from being arrogant, wasteful, stealing, and committing immoral acts that are contrary to Islamic values, especially *pesantren* regulations. The values of goodness that are embedded in the *pesantren* community, at least become a foundation for the *santri* to internalize them in every action, especially when they have jumped into the midst of society. The researcher was very appreciative of the vision of Annuqayah which succeeded in combining the values of *pesantren* (the value of sincerity, independence, and simplicity) with the intellectual maturity of a *santri* that was continuously fostered.

The researcher feels that the values that have been built have made the *santri* way of thinking more mature and aware of his humiliation. Annuqayah has been able to educate students to have a noble personality and not contrary to religious teachings.

In terms of religiosity, *pesantren* Annuqayah adheres to the concept of *aswaja* with some values contained in it, such as *tawazun*, *tawassuth*, *ta'adul*, and *tasamuh*. These values are the basis for forming an anti-corruption character that deviates from religious teachings, such as taking their friend's belongings, borrowing without saying goodbye, and the others. Until now, the development of Islamic values is still held high as the initial foundation in shaping the character of anti-corruption students. In addition to the values above, the Annuqayah *santri* also practices the values of Sufism, such as *zuhud*, *wara'*, *tawakkal*, and *tawadhu'*, which are values that are used as attitudes, behaviors, and foundations for Kyai-students in Islamic boarding schools.

Second, establishing "honesty canteen". One of the roles of *pesantren* Annuqayah in shaping the character of anti-corruption education is the establishment of an "honesty canteen". In the *pesantren* Annuqayah, a movement to fight corruption has been carried out by *santri* elements who have awareness and concern for the growing corpuscles in the country. Of course, this is an important part of the role taken by the Annuqayah in helping the government eradicate corruption from small matters and be done in stages. The establishment of an honest canteen is a form of commitment of *pesantren* Annuqayah in teaching students to be honest with themselves. Honesty can be understood as an act done by someone properly

without hiding something important that is revealed to the public.

In the *pesantren* tradition, honesty is another term for *shiddiq*, namely the presence of a power that can break away from lying or cunning attitudes, both to oneself, God, and others. Honesty is not only shown to others but also yourself. This is reflected in *An-Nisa* verse 69 about the importance of being honest in this life. Annuqayah as a *pesantren* with a vision of producing a generation that has a morality continues to instill honesty to students so that later when they become officials or anything in their community, do not hesitate to fight all forms of cheating and dare to tell the truth to anyone. The value of honesty in life is very valuable amid widespread corruption in this country because they often lie and find it difficult, to be honest with themselves. In association with fellow human beings or the scope of cooperation with colleagues, honesty is an important capital in interacting with others, both in economic matters or in the political field.

The establishment of an honest canteen in this *pesantren* was started by female students who set up small stalls, although not so much food or other necessities were sold. The aim, of course, is to teach students to be honest with themselves without keeping lies to themselves. At first, it seemed simple and did not have any effect, but slowly, this honest canteen sounded to all students, and of course, they could name the character of honesty in themselves. "The honesty canteen that is established is selling food and snack ingredients which are placed next to the women's LPM class or office. Anyone who wants to buy snacks, then just put their own money without

anyone guarding it. And hand over money according to the price of the food" (Zain, 2018).

Third, giving trust to *santri* in managing *pesantren* finances. One of the roles of *pesantren* Annuqayah in shaping the character of anti-corruption students is giving trust to students in the management of boarding school finances, both the financial management of Islamic boarding cooperatives and other financial units that are under the auspices of Annuqayah. The trust given by *pesantren* to manage finances is a form of learning for them to know about managing finances that are transparent, accountable, and responsible. Besides, they are also trained to become individuals who can maintain the mandate and responsibility in managing the *pesantren's* finances based on the trust given by caregivers to students.

In this context, *pesantren* Annuqayah has introduced *santri* to financial management which indeed presents a risk of corruption. However, the *pesantren's* trust in *santri* in conducting financial management through *pesantren* cooperatives can dismiss all accusations of the *santri* character itself. By maintaining *pesantren* cooperatives, *santri* are not only equipped with knowledge of moral and ethical values but are also equipped with first-hand experience of how *santri* maintain the mandates and responsibilities given by *pesantren* caregivers. The knowledge taught by religious teachers in the schools can also be practiced directly by students.

Annuqayah already established Islamic boarding school cooperatives that are located in the regions to meet the needs of students. The cooperatives that were established were guarded directly by *santri* from each region because the *pesantren* caretakers gave confidence to the *santri* in managing *pesantren*

finances. Annuqayah, for example, already established an Islamic boarding school cooperative, which is guarded by students who are trusted by caregivers to maintain the cooperative while also managing its finances.

“Based on this belief, I try to maintain the mandate and responsibility of caregivers so as not to deviate from religious teachings. Because I know this is a lesson for me to maintain the mandate and try to be honest with what I do every day. All this time I have been able to maintain the mandate and manage my finances well so that the pesantren cooperatives continue to run as they should” (Rahmadi, 2018).

The development of cooperatives in Annuqayah is increasingly showing its fangs so, in 2014, the Annuqayah Islamic boarding school pioneered the Annuqayah Islamic Financial Services Unit under the Annuqayah Koppontren. This UJKS is momentum in developing Annuqayah cooperatives because it adopts a profit-sharing system for *santri* who want to learn sharia finances. “Previously, this UJKS was named Annuqayah Financial Institution. This is because the Kiai of the Islamic boarding school Annuqayah feels heavy with the word “sharia” as used by other financial institutions. The existence of this UJKS at least provides opportunities for students to learn how to manage finances well. They are allowed to learn and manage according to standards that have been enacted” (Anis Isti'anah dan Sutikno, 2018).

This is also a form of Annuqayah’s concern in giving confidence to students to know about managing *pesantren* finances. Moreover, UJKS uses the principles taught by Rasulullah SAW. So, UJKS is a form of cooperation where all financial management activities, both savings and financing

products, are carried out independently. That is because the orders from the *pesantren* Annuqayah caretakers who maintain their principles are based on the Qur'an and Hadith and maintain the good name of "sharia". This is also a lesson for students to manage finances well and give confidence to them in carrying out the mandate and responsibility of boarding school caregivers.

Fourth, giving rewards for discipline, achievement, and noble character students. One of the important strategies in shaping the character of anti-corruption students is to provide rewards for students who are known as disciplined, outstanding, and moral students. Giving this reward is usually given to students who are in terms of science and morals considered balanced so that they can provide good examples to other students. Giving rewards is done during the *Haflatul Imtihan* event or after the new school year which gives an appreciation to the exemplary students. So, exemplary students cover all aspects of assessment, both examples in terms of science and mastery of the yellow book and its morals are very good compared to other students. Giving rewards to exemplary students is a form of appreciation for achievement for one year so that they can motivate other students to have good character by following the *pesantren* values and traditions. The form of awards given is usually in the form of trophies, coaching money, and bouquets of interest given directly by caregivers to exemplary students.

Fifth, providing punishment. In shaping the character of anti-corruption students, the *pesantren* Annuqayah also provides punishment for students who are naughty and like to violate the rules of the *pesantren*. Forms of punishment given

according to the level of violation, there are severe, moderate, or mild. Of course, this is to provide awareness and deterrent effects on students so as not to deviate and violate the rules of the *pesantren*. It's just that not all students adhere to the rules of the *pesantren*, so they are given appropriate punishment. The form of punishment for students who are naughty and like to violate or deviate from religious teachings is to be denounced as well as praying in the congregation.

CONCLUSION

The anti-corruption education models in the *pesantren* environment are not just a theory about the importance of avoiding corrupt behaviors that are contrary to the norms of the society but also based on experience in providing relevant and good examples for all students who live in the *pesantren* community, including the exemplary model, the model acculturation and habituation of behavior, a model of integration between matter and behavior, and a model of reward and punishment.

The role of the Annuqayah Islamic boarding school in shaping the character of moral students is one of the concerns of the Kiai who accommodate all forms of *pesantren* activities, which in turn will lead *santri* to be the pioneers of the anti-corruption movement. Among the roles and strategies that have been carried out are planting *Aswaja* values in daily behavior, establishing honest canteens, giving trust to students to manage *pesantren* finances, awakening students for evening prayers, supporting activities of Islamic boarding school organizations,

and giving rewards and punishment for students who like to violate.

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