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INTERNALIZATION OF MORAL VALUES IN CULTIVATING ANTI-CORRUPTION CHARACTER AT PESANTREN

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Abstract

Corrupt behavior occurs not only outside educational institutions but also within the pesantren environment, which functions as a setting for acquiring religious knowledge. This study aims to clarify the assimilation of moral ideas among students in fostering an anti-corruption character at the Annuqayah Islamic boarding school. This study utilizes a qualitative field methodology comprising observation, interviews, and documentation techniques. The data analysis method utilizes the Miles and Huberman approach. The findings of this study identify three categories of moral principles that should be strengthened in students' character: understanding of morals, religion, and sharia. The factors affecting the establishment of moral principles in students arise from compliance and resistance to pesantren norms. The methodology utilized to instill anti-corruption ideals at the Annuqayah Islamic boarding school encompasses the dissemination of fundamental information through faith, ethics, and morals, the cultivation of discipline, and the promotion of respect for elders and compassion for the youth.

Keywords: *Internalization; Anti-Corruption; Moral Value; Santri; Pesantren.*

Abstrak

Perilaku koruptif tidak hanya terjadi di luar lembaga pendidikan, tetapi juga di lingkungan pesantren yang menjadi tempat untuk memperoleh ilmu agama. Penelitian ini bertujuan untuk mengetahui penyerapan nilai-nilai moral santri dalam penanaman karakter antikorupsi di Pondok Pesantren Annuqayah. Penelitian ini menggunakan metodologi kualitatif lapangan yang meliputi pendekatan observasi, wawancara, dan

dokumentasi. Metode analisis data menggunakan pendekatan Miles dan Huberman. Hasil penelitian ini mengungkap tiga jenis prinsip moral yang perlu ditanamkan dalam kepribadian santri, yaitu pemahaman akhlak, agama, dan syariat. Unsur-unsur yang mempengaruhi penanaman nilai-nilai moral pada santri bersumber dari ketaatan dan ketidakpatuhan terhadap norma-norma pesantren. Sementara itu, pendekatan yang dilakukan untuk menanamkan nilai-nilai antikorupsi di Pondok Pesantren Annuqayah adalah penanaman pengetahuan dasar melalui akidah, etika, dan moral, penanaman kedisiplinan, serta penanaman rasa hormat kepada orang tua dan kasih sayang kepada anak muda.

Kata kunci: Internalisasi; Anti Korupsi; Nilai-Nilai Moral, Santri; Pesantren

Introduction

Corruption is a widespread societal affliction that is progressively permeating all facets of society. Corruption allegations are increasing annually according to Indonesian law enforcement statistics (Umam et al., 2022). The abuse of rights and authority is widespread in almost all governmental sectors. This affects not just the economic aspects of society but also the character development of the nation's successors, along with social, security, human rights, and spiritual elements. History illustrates that every nation worldwide has seen instances of corruption.

Corruption persists as a significant structural obstacle for numerous emerging nations, including Indonesia. It not only impedes economic progress and diminishes governance, but also diminishes public trust, compromises social justice, and deteriorates the moral fabric of society. Notwithstanding extensive initiatives by the government and civil organizations to eradicate corruption—via legislation, anti-corruption commissions, and educational campaigns, corruption persists in both public and private sectors. The enduring existence of this issue signifies that corruption is not solely a legal or institutional dilemma, but fundamentally a moral crisis (Fathoni, 2019).

Consequently, the elimination of corruption must commence with the cultivation of character and ethical principles from a young age via efficient educational methodologies. In this context, Islamic boarding schools (pesantren) provide a distinctive and important platform for fostering anti-corruption ideals, owing to their enduring heritage in moral instruction and character development (*ta'dib* and *tarbiyah*). Islamic boarding schools are empirically recognized as effective institutions for fostering quality education, particularly in religious studies. There is a necessity to implement strategies for the eradication and prevention of corruption across various agencies, which may include seminars on ethics and anti-corruption initiatives, as well as other applicable measures within Islamic boarding schools. In this context, Islamic boarding schools serve as both material and spiritual educational institutions capable of offering solutions to this significant and much-overlooked issue. Islamic boarding schools are regarded as crucial in fostering anti-corruption initiatives.

In the realm of Islamic boarding schools, all inhabitants appear to be mandated to adhere to the regulations established by the boarding school administrators or the Kiai, the esteemed leader of the institution. This is particularly evident at the Annuqayah Lubtara Putri

Islamic Boarding School, where approximately 70% of the students have embodied moral values in their boarding school experience, which is the focus of this research. To achieve and cultivate this, a foundation of moral principles must be instilled in each student, as exemplified by the significance of queue etiquette in Islamic boarding schools. Beginning with minor habits, such as fostering queuing in various contexts inside Islamic boarding schools, students will be instructed to refrain from exploiting specific situations or periods.

Pesantren, as native Islamic educational institutions in Indonesia, are historically grounded in the dissemination of religious knowledge and ethical principles. They underscore the amalgamation of spiritual growth, ethical conduct, and social accountability in daily existence. Pesantren cultivate a moral ecology that fosters values like as honesty (*shidq*), trustworthiness (*amanah*), fairness (*'adl*), and humility (*tawadhu'*) through the lessons of traditional Islamic books (*kitab kuning*), the exemplary conduct of kiai, and community living experiences. These values are intrinsically associated with anti-corruption concepts and, when adequately assimilated, can establish the foundation for a robust moral character in confronting the temptations of corrupt behavior within society at large (Budiono, 2024).

In recent years, the issue of moral deterioration has infiltrated the pesantren community. Instances of financial malfeasance, misuse of authority, and corruption-related offenses, however less prevalent, have been documented within educational institutions, including certain pesantren. These examples highlight issues over the efficacy of moral instruction in pesantren in confronting modern ethical dilemmas, especially in cultivating an anti-corruption culture. Moreover, the emergence of individualism, materialism, and digital influences presents novel challenges to the conventional value transmission mechanism. Consequently, there is an increasing necessity to assess and strengthen the internalization of moral principles in pesantren, particularly in fostering robust anti-corruption traits among students (*santri*) (Gufon et al., 2024).

The internalization of moral ideals is a non-linear process that entails a dynamic interaction among cognitive comprehension, emotional involvement, and behavioral dedication. In pesantren, this process ideally transpires across three educational dimensions: formal instruction (in schools), non-formal activities (religious ceremonies, talks, mentoring), and informal settings (everyday interactions and role models). The existence of kiai as moral exemplars and the communal lifestyle of *santri* can serve as effective mechanisms for internalizing values if they are reinforced by a coherent curriculum and contextualized pedagogical approaches. The integration of anti-corruption education within the moral-religious framework of pesantren aims to cultivate people who possess both an understanding of the legal definition of corruption and a spiritual and ethical impetus to denounce corrupt practices (Takdir et al., 2022).

Moreover, emphasizing the internalization of values, rather than mere transfer, is crucial. Internalization ensures that moral values are ingrained in an individual's character and conscience, rather than existing just as external rules to adhere to. To enhance the effectiveness of anti-corruption education, pesantren must move beyond superficial

information and implement transformative pedagogy: fostering introspective thought, developing moral emotions such as remorse and empathy, and promoting moral resilience to combat corrupt practices, particularly in the face of unpopularity (Putra & Santosa, 2024). This paradigm aligns with prophetic educational frameworks in Islamic pedagogy, emphasizing *tazkiyatun nafs* (purification of the soul) as the foundation for ethical behavior.

The application of this queuing cultivation at the pesantren primarily aligns the moral inclinations of students towards positive assessments. Approximately 15% of students find it challenging to use it correctly, resulting in their propensity to bully, chastise, or express dissatisfaction in situations that require queuing. A further example pertains to adhering to the timetable set by the Islamic boarding school. During study hours, all students must focus on their studies, and during community prayers, all students may participate in an orderly fashion.

This matter underscores the importance of Islamic boarding schools in educating the youth, thereby deterring their engagement in corrupt activities within their surroundings, community, or country. As a result, the Lubtara Putri Islamic boarding school has implemented many measures to foster an anti-corruption generation from a young age. For example, consistently modifying study hours and communal prayer schedules, acclimating students to discussion forums and artistic performances, and cultivating a culture of literacy by requiring each student to borrow and evaluate library books by monthly deadlines to improve their critical thinking skills, alongside utilizing positive modeling strategies for junior students by both administrators and caregivers in diverse activities.

Consequently, each Islamic boarding school generally administers penalties for transgressions through its distinct repercussions. Minor and significant violations. This form of punishment must not violate standards and human rights. The Caretaker or Kiai of the Annuqayah Lubangsa Utara Putri Islamic Boarding School explicitly prohibits any type of punishment that could endanger the victim's physical or mental health. Most enforced penalties include elements of religiosity. This punishment serves as a disciplinary action and a mechanism for responsibility over violations, intended to foster an anti-corruption culture among students.

Nonetheless, regardless of the thoroughness of the sanctions enforced by a pesantren, the potential for instances of misappropriation remains unmitigated. Approximately three to four months ago, a significant breach occurred at the Annuqayah Lubtara Putri Islamic Boarding School, including a romantic interaction between the Lubtara Putri administration and the Lubtara Putra administrator. Another instance is frequently encountered in the management system at pesantren Lubtara Putri comprises groupings of individuals or a type of camp that frequently engages in arbitrary actions and may contravene the regulations of the pesantren, potentially marginalizing individuals or smaller groups. This undoubtedly constitutes a significant impediment to the overall efficacy of the pesantren's work program. The situation differs for pupils who predominantly engage in violations due to their activation of social media and absence from congregational prayers. Students frequently scapegoat these

two sorts of misbehavior. In terms of comparing the infractions perpetrated by administrators and students concerning the disparity of sanctions imposed.

Consequently, commencing from the numerous corrupt activities that transpired within the PPA. Lubtara Putri emphasizes the critical importance of instilling values such as discipline, fairness, respect for others, and the bravery to assume responsibility for one's acts, as essential principles for leading a commendable life within the pesantren setting, particularly concerning societal and governmental affairs. If these values are not imparted by the pesantren, it will not only contravene Islamic norms but also lead to an alarming prevalence of corruption in the following 10 to fifteen years.

This research distinguishes itself from prior studies by concentrating on the process of developing moral principles to cultivate anti-corruption character in Annuqayah Lubangsa Utara Putri. This study seeks to identify the moral ideals internalized in the development of anti-corruption character within Islamic boarding schools. Furthermore, it aims to identify the elements that implant moral values in pupils to cultivate anti-corruption character in Islamic boarding schools. This study aims to elucidate the approach for internalizing moral ideals in the development of anti-corruption character within Islamic boarding schools.

This work is pertinent to various prior investigations. This study elucidates that anti-corruption education is perceived as an initiative aimed at reducing and eliminating corruption through formal education in Junior High Schools in Boyolali, Central Java. This study examines the internalization of anti-corruption moral ideals through educational instruction at Islamic boarding schools, rather than through official classes. This research was similarly carried out in the Annuqayah Lubangsa Utara Islamic boarding school (Hastuti, 2020).

This study examines initiatives aimed at cultivating a moral and anti-corruption generation by enhancing formal subject matter, specifically within Islamic Religious Education content. Islamic Religious Education material is regarded as a crucial component of the curriculum that can positively influence students' attitude transformation through the subject in educational institutions. Nevertheless, thus far, the anticipated Islamic Religious Education has failed to cultivate improved character in kids (Taja & Aziz, 2021).

The studies have certain commonalities, particularly in their examination of the issue of corruption. The research encompasses not just corruption as criminal conduct resulting in state financial losses or bribery charges but also examines the nature of corruption, including depravity, moral decay, and deceit. This research elucidates the fundamental principles of anti-corruption, including integrity, compassion, autonomy, discipline, accountability, simplicity, and diligence. It is anticipated that behaviors conducive to corrupt behavior can be minimized to prevent any form of corruption, regardless of its magnitude.

It focuses on character development beyond the issue of corruption, emphasizing overall character formation. This character development is particularly aligned with spiritual ideals, exemplified by Quran memorizing, and situates its research primarily inside the Nur Hidayah Tahfidz institution. This research concentrates on the character development of

corruption issues. Additionally, it emphasizes not only spiritual ideals but also principles such as discipline, mutual respect, human rights, and other factors that may mitigate corruption (Nuryadi et al., 2024).

Nevertheless, research on how pesantren specifically cultivate anti-corruption character through moral internalization remains limited. While many studies discuss character education or moral values in pesantren in general, few explore how these values are deliberately aligned with anti-corruption goals, or how *santri* interprets and live those values in practice. Additionally, the diversity among pesantren in terms of curriculum, leadership, socio-cultural context, and openness to contemporary issues makes it necessary to examine this topic with nuance and depth (Harahap & Anggara, 2023).

Therefore, this study is motivated by the urgency to understand how pesantren can play a proactive role in shaping anti-corruption character through the internalization of moral values. It seeks to analyze the pedagogical approaches, institutional culture, and lived experiences within pesantren that contribute to the development of morally resilient individuals. By highlighting both the potentials and challenges in this process, the study aims to provide strategic insights for strengthening the role of pesantren in national anti-corruption education and moral regeneration.

Research Method

This study was carried out in the Annuqayah Lubangsa Utara Putri Islamic Boarding School over three months, specifically from October 2022 to December 2022. The researcher conducts qualitative research through field observation. Qualitative research is a methodology rooted in postpositivism, employed to investigate the circumstances of natural objects, with the researcher serving as a primary instrument. The participants in this study consist of registered MA students, active students at Annuqayah Lubangsa Utara Putri, the head of management, and Kiai Naqib Hasan, the caretaker.

This study employs a phenomenological approach, concentrating on the phenomena of students' experiences and perceptions surrounding the internalization of moral principles in cultivating anti-corruption character at the Annuqayah Islamic boarding school in the Lubtara Putri region.

The data collection technique employed triangulation, integrating interviews and documentation through supervision, evaluation, preliminary observations, and credible testimonies. The observation technique, a multifaceted process, encompasses various biological and psychological mechanisms, with observation and memory being paramount. This method is typically utilized in research concerning human behavior, work processes, and natural phenomena, particularly when the number of informants is limited (Sugiyono, 2015). The researcher also engaged with the issues presented by participating as a student at PPA Lubtara Putri, experiencing the challenges of rights and obligations violations, and examining the influence of moral value instillation on the development of an anti-corruption character at PPA Lubtara Putri.

Next, the interview technique is used to complete the data after conducting observations. Interviews are question-and-answer activities between sources and informants to obtain the required data, either in a study or otherwise. This interview was conducted because the researcher wanted to conduct a preliminary study to find the problems that needed to be studied and wanted to know things from the informants in more depth, and the number of informants could once again be categorized as small. In the interview, the researcher decided to use a structured interview technique by providing all the equipment to conduct interviews such as draft questions, recording devices, and others, because the researcher already knew for sure what information would be obtained later. The data needed from the interview results include what moral values are instilled, what factors in instilling moral values in forming anti-corruption characters, and what is the strategy for instilling moral values in forming anti-corruption characters in PPA. Lubtara Putri.

The final data-gathering method is documentation, which encompasses not just photographs of phenomena and evidence from field interviews but also includes books, research reports, and journals utilized as references in this research. In this study, researchers employ qualitative descriptive analysis for data examinations to yield authentic, empirical, and conceptual research. Furthermore, the objective is to curate data pertinent to the research problem while eliminating superfluous information, presenting findings in narrative form along with field descriptions, drawing conclusions, and validating results. The data analysis is inductive and qualitative, as the outcomes of qualitative research prioritize meaning over-generalization.

The procedure for gathering research data consists of three stages. Initially, the preparation phase involves selecting the sample, identifying and training assistants for data collection, and formulating a list of interview questions. Subsequently, the implementation phase entails conducting interviews with the designated student sample based on the prepared questions. Finally, the concluding phase involves processing and analyzing the data acquired from the interviews conducted in this study.

Qualitative research methods, often termed naturalistic research methods due to their execution in authentic environments, are also known as ethnographic methods, as they were originally employed primarily in cultural anthropology. Additionally, they are referred to as qualitative methods because the data gathered and analyzed predominantly possess qualitative characteristics. Qualitative research methodology is highly appropriate for the variables identified in this research design.

Results and Discussion

The Corrupt Conduct of Santri Contradicts the Moral Principles of Pesantren

Corrupt behavior constitutes moral deviance, and a breach of the ethical ideals maintained within the pesantren setting. Corruption undermines the legal framework and social equity, while fundamentally opposing the religious doctrines and ethical principles central to pesantren education. Within the framework of pesantren, corrupt conduct starkly

contradicts the principles of honesty, trustworthiness, accountability, and simplicity—fundamental qualities ingrained in students from the first.

Pesantren instill the principle of honesty as the cornerstone of all actions and speech. This doctrine is communicated not just through religious texts but also manifested in daily practices, such as the administration of students' finances, organizational endeavors, and internal public service initiatives inside the pesantren. Honesty is the primary criterion for evaluating a student's moral integrity. Consequently, corrupt conduct, typically manifesting as the exploitation of power for individual or collective benefit, constitutes a significant breach of this principle. Corruption constitutes a systemic kind of deceit that undermines both personal and societal integrity, and in Islamic doctrine, deceit is categorized among the grave sins.

The curriculum of Islamic boarding schools significantly emphasizes the need for trustworthiness alongside honesty. Trustworthiness, characterized by the dependability in embracing responsibility, includes both ethical and spiritual dimensions. In student group leadership, maintaining credibility requires the efficient, fair, and transparent administration of responsibilities and resources. Corruption denotes a moral failing in upholding honesty. This behavior illustrates a violation of trust, and in the context of Islamic boarding schools, such a violation results in social consequences and is considered an offense, as it compromises the obligation divinely ordained by Allah.

The values of accountability and simplicity epitomize the moral foundation of Islamic boarding schools, contrasting sharply with corrupt behavior. Students are directed to assume accountability for their actions, both independently and collaboratively. They are accustomed to a life of limitations and simplicity, therefore evading the allure of a consumerist and greedy existence. Corruption often arises from greed and the pursuit of power and wealth, which is in direct contrast to the tenets of *zuhud* (severe abandonment of material goods) in Islam. A *santri* who understands the principle of *zuhud* views corruption as a symptom of detestable greed, contrary to the teachings of the Prophet Muhammad SAW, which promote simplicity and social justice.

Corrupt behavior also violates the principle of brotherhood. Islamic boarding schools emphasize the importance of solidarity, empathy, and social justice in human relationships. Corruption subverts this ideal by fostering societal imbalance, violating individual rights, and causing injustice in resource distribution. In the ethical education of Islamic boarding schools, every action must put communal welfare over individual or group interests. Thus, corruption is an act that not only injures persons but also erodes the social structure and reduces public confidence at both micro (local) and macro (national) levels.

Corrupt behavior is unequivocally the opponent of the moral principles upheld by Islamic boarding schools. If Islamic boarding schools aim to cultivate persons with virtuous character, strong integrity, and a dedication to social justice, then corruption constitutes a betrayal of these objectives. Within this context, it is essential for Islamic boarding schools to not only articulate moral ideals orally but also to implement them practically and consistently

in institutional governance, student organizations, and daily life. Islamic boarding schools can only become an effective moral bastion against societal corruption through the implementation of genuine models and practices.

The results of interviews and observations done with four informants considering the moral principles necessary for cultivating an anti-corruption character in students are highly varied. The approach is contingent upon the informant's familial background or social milieu.

The corruption at Annuqayah Lubtara Putri Islamic Boarding School is multifaceted. For instance, misuse of Islamic boarding school finances, regulatory infractions, ghasab conduct, and frequent tardiness in attending congregational prayers or study sessions. The initial action required is to enhance students' foundational comprehension. KH Naqib Hasan contended that "*The essential comprehension of students at Annuqayah encompasses three elements: Sufism, sharia, and science.*" (Interview, Kiai Naqib Hasan, April 18, 2022). Nevertheless, Kiai Naqib posited that in instances of corruption, regardless of magnitude, the primary values to be instilled are those about Sufism. Sufism encompasses numerous principles, all of which pertain to ethics, including the moral conduct of children towards parents, teachers, peers of varying ages, respect for time, reverence for nature, and many others. A person's life is invariably bound by the necessity of morals. Particularly in a world increasingly enveloped by the dual currents of technology, both beneficial and detrimental.

Consequently, students must be imparted with a knowledge of morals at the earliest opportunity. If deemed tardy due to a lack of prior implementation within their families, it is certainly feasible to initiate this during the early years of residing at the Islamic boarding school, thereby fostering moral values that become integral to each student's character. Nevertheless, if this is deemed excessively tardy, the final recourse is to await the realization among pupils who frequently engage in corrupt practices. Conceptually, whether people acknowledge it or not, awaiting this realization requires some time.

Sulistiawati, the second informant and head of the Annuqayah Lubtara Putri Islamic Boarding School articulated the necessity of instilling moral values in students, emphasizing "*the importance of good morals, beginning with the response to trivial and simple matters.*" The informant asserted that if an individual can value minor aspects, they will inherently find it easier to appreciate larger and more significant matters. Nonetheless, this application was deemed quite challenging to implement in Annuqayah, primarily due to the substantial disparities between the generational values of his day and those of the present, particularly regarding moral standards. The informant conveyed to the researcher during the interview, "*In the past, when I was still a santri, any intentional or unintentional infraction, even minor, such as being absent, would evoke a profound sense of guilt, particularly towards the administrators who oversaw the room, especially those of the worship group.*" (Interview, Sulistiawati, May 20, 2022).

Currently, students are repeatedly committing various violations, both minor and significant, without any apparent remorse towards the room guardian, the relevant administrator, the caretaker, or their parents, who are compelled to contact the guardian when a student's infractions accumulate excessively.

Consequently, boarding school officials conduct numerous evaluations to address the issues. One method involves enhancing the students' morals by addressing minor behaviors, such as walking respectfully in front of guardians seated on the terrace, appropriately interacting with kindergarten students also attending Lubtara in the afternoons, and refraining from damaging peers' belongings, among other considerations.

Nevertheless, other than that, the santri questions share the same opinion on the irregularities they frequently engage in. Students frequently breach regulations due to the overwhelming number of activities at the Islamic boarding school and perceived inequities in the administration's enforcement of sanctions for violations, particularly when management, who also commits infractions, does not face equivalent consequences.

In essence, the infractions perpetrated by students or administrators are subject to identical penalties. The consequences imposed on violating administrators are not disclosed to the students. Not due to a desire for concealment, but rather for the benefit of the Islamic boarding school, to ensure that pupils remain compliant with the regulations imposed by the relevant administration. Pupils expect that the moral ideals imparted by the Islamic boarding school include accountability and the necessity of exemplary conduct from the administration to guide pupils in ethical behavior.

However, fundamentally, the challenge of adopting this habit arises from multiple factors. It is primarily attributable to familial upbringing and the social milieu. No perspective from the Islamic boarding school contravenes the regulations or is deemed deficient in philosophy. According to one of the Masyaikh Annuqayah, every Islamic boarding school, including Lubtara Putri, consistently integrates theory and practice to enhance the moral character of its pupils. Ultimately, it hinges on the pupils' readiness and capacity to improve. All four questioned sources concurred with this perspective.

Important Factors in Cultivating Moral Values to Santri

The promotion of moral principles in santri is an educational endeavor that seeks to develop not only intellectually proficient persons but also those who are virtuous and socially and spiritually accountable. Amidst many global ethical concerns and the rapid dissemination of digital information, moral education within the pesantren setting serves as a crucial bastion in cultivating national character. This process encompasses multiple interacting elements, originating from both the internal dynamics of the pesantren and external forces.

A primary aspect in establishing moral principles in santri is the excellent kiai or pesantren caretaker. Within the framework of conventional pesantren education, a kiai serves not merely as an instructor of Islamic knowledge but also as a pivotal character who exemplifies behavioral and ethical standards in life. The exemplary conduct demonstrated by the kiai in daily life, encompassing simplicity, honesty, patience, and spirituality, serves as a tangible model for emulation for the students. From the standpoint of the sociology of education, authoritative persons like kiai significantly impact the moral behavior of pupils because of profound social interactions and powerful affective ties (Tilaar, 2012).

Alongside exemplary behavior, the pesantren setting plays a crucial role in cultivating moral principles. Pesantren, as a traditional Islamic educational institution, fosters a social and spiritual environment that facilitates the internalization of values. The communal existence that emphasizes mutual collaboration, solidarity, independence, and discipline creates enough opportunity for the application of moral ideals in everyday life. A milieu rich in worship events, recitations, and the cultivation of positive behavior fosters the development of moral character. Hidayatullah asserts that the internalization of moral ideals is most efficacious in an environment that continuously reinforces these values through practical application (Hidayatullah, 2010).

Curricular elements and instructional resources significantly influence this process. The pesantren curriculum typically incorporates moral instruction within all religious subjects, including fiqh and akhlak. The classical texts (*kitab kuning*) encompass several moral and ethical teachings, such as *Ta'lim al-Muta'allim* by al-Zarnuji and *Bidayat al-Hidayah* by Imam al-Ghazali. These concepts are imparted not just cognitively but also internalized through traditional pedagogical practices such as *sorogan* and *halaqah*, which enhance the personal interaction between instructor and student. This interaction transcends academic boundaries, encompassing spiritual and moral dimensions that facilitate holistic character development.

The family and socio-cultural background of santri, with the internal characteristics of pesantren, also affect the development of moral ideals. Santris originating from families with robust religious convictions exhibits a greater willingness to embrace moral lessons in pesantren. Likewise, the regional cultural context that prioritizes decorum and ethics will enhance the internalization of these principles. This aligns with Bronfenbrenner's ecological theory, which posits that individual moral growth is shaped by the encompassing social system, including family, community, and society at large.

The impact of peers inside the pesantren milieu is an issue that must not be overlooked. The interactions among students in dormitory life, academic pursuits, and social engagements create a collective culture that shapes their thoughts, behaviors, and actions. This collective culture can effectively foster or reinforce moral principles, provided that the environment manages interactions to remain within a good framework. The role of pesantren administrators and senior mentors is crucial in cultivating an educational and nurturing culture.

The importance of extracurricular activities and habituation is equally vital. In various pesantren, activities like santri organizations (the pesantren counterpart of OSIS), speech training, Islamic arts (*qasidah*, *hadrah*), and community service function as effective means for fostering responsibility, leadership, teamwork, and empathy. The value learning process occurs not only in the classroom but also through the real-life experiences faced by santri in their daily activities. These exercises facilitate students' application of acquired principles in practical contexts, thereby strengthening the internalization of these values. In current global

dynamics, new issues emerge from digital technology and social media that influence the ethical beliefs of adolescents, especially santri. Pesantren is acknowledged as relatively.

The factors influencing the establishment of moral standards in pupils at the Annuqayah Lubtara Putri Islamic Boarding School can be classified into two main categories. The primary category is compliance. In this situation, students receiving advice or admonishment from administrators or others may experience guilt, recognize their mistakes, and strive to amend them, with some viewing the reprimand as a distressing occurrence. Nonetheless, the figures suggest that compliant pupils represent a mere 35%. This may also arise from two conditions. The principal reason is that children receive direction through suitable techniques and gentle reprimands. The second factor is their personality features, which are undeniably influenced by their parental environment. Students of this compliant nature generally abstain from participating in corrupt practices within Islamic boarding schools, whether about financial impropriety or embezzlement, owing to their upbringing rooted in discipline and a strong moral basis instilled by their families. Nonetheless, considering the factors that led to the traumatic experiences of these children, it is essential to reevaluate the values that ought to be instilled in them with heightened awareness.

The second category is the defiant type. This category comprises a larger population of students compared to the obedient category. This is due to several variables that foster their reluctance to accept direction. An extreme approach to advising or reprimanding might provoke hostility and undermine the effectiveness of guidance in promoting awareness of previous mistakes. One informant remarked, *"For words or counsel to resonate with students and be realized, they must be communicated sincerely."* (Interview, Fina Syahadatina, 2022). The second cause is the inadequate understanding of the concepts of right and wrong. Individuals frequently display defiance and resort to profanity when getting counsel, as they find it challenging to engage in critical and clear thinking over a problem. A student informant expressed that "any form of advisory expression is exclusively beneficial to the student concerned." This viewpoint has received positive responses from multiple stakeholders who assess the fundamental moral qualities present in kids' character.

Implementation of Moral Values in Fostering an Anti-Corruption Culture

Pesantren functions as an educational institution, preparing to participate in the development of the educational sector, alongside modern advancements and global technological progress. Pesantren are adapting to the educational scene while maintaining their religious principles. The existence of pesantren in society functions as an institution committed to advancing the teachings of Allah for the broad dissemination of Islam. Moreover, the aim of establishing pesantren is to disseminate comprehensive theological information.

The presence of Islamic boarding schools is intrinsically connected to Islamic evangelism. The activities of Islamic boarding schools are significantly varied in their community outreach initiatives. Moreover, Islamic boarding schools operate as social

institutions that illustrate their involvement in tackling the societal challenges faced by the community. The social themes tackled by Islamic boarding schools include both worldly concerns and matters about the afterlife.

The previously mentioned thesis suggests that Islamic boarding schools currently face difficulties in critically and prudently tackling globalization. Islamic boarding schools must devise authentic and enlightening solutions that, while fostering students with broad perspectives resilient to modernity and preserving their identity and self-concept, also steer society towards becoming a community aware of its challenges and capable of addressing them with autonomy and enhanced civility. Thus, Islamic boarding schools may function as a resource to tackle contemporary concerns.

Diverse strategies may be utilized to promote ethical values and foster an anti-corruption ethos at the Annuqayah boarding school in Lubangsa Utara. KH Naqib Hasan, in his capacity as the caretaker of the Lubangsa Utara boarding school, asserted that the installation of anti-corruption values in Lubangsa Utara can be accomplished using several methodologies, including:

Fundamental understanding of faith, sharia, and ethics. Faith and sharia have traditionally functioned as fundamental components of education, with faith being the source of *tawakkal*, and the comprehension of *tawakkal* being synonymous with faith, which encapsulates truth. Sharia constitutes the fundamental principles derived from the Qur'an and Hadith. Morality serves as the essential instruction provided to students in Islamic boarding schools. Islamic boarding schools aim to foster religious comprehension and to develop the community's ethical standards. This preliminary elucidation suggests that Islamic boarding schools predominantly emphasize moral growth as a crucial element of character building for students, especially in Lubangsa Utara. Considering this, Islamic boarding schools must improve the fundamental understanding of ethics, faith, and spirituality.

Secondly, the discipline of training. To foster discipline, it is essential to develop habits early; otherwise, attaining an understanding of discipline in maturity becomes remarkably difficult. The advantage of discipline is apparent in the demeanor exhibited during a book study session. Students at Lubangsa Utara consistently arrive on time for book study activities. This is intrinsically connected to their acknowledgment of the need to develop oneself before aiding the advancement of others, as demonstrated by informant two. The informant's discipline originated from self-awareness focused on personal enhancement and introspection. The informant claims that the tiniest entity in the world resides within us, rather than in our environment.

Furthermore, in addition to prioritizing the instruction of discipline, the unwavering support from management is essential for fostering an anti-corruption culture in Lubangsa Utara. This encouragement may present as beneficial reasons for students, enhancing their awareness to cultivate higher discipline in their lives. However, this should prioritize the individual, suggesting that if the student is receptive to help, it is advisable to offer such advice. However, if adherence is unachievable, sanctions must be enforced on individuals who

neglect directives and repeatedly violate regulations, such as habitually being late to scheduled study sessions. These repercussions are already enshrined in the statute enacted for the Islamic boarding school.

Third, the inclination to revere the elderly and value the youth. In addition to the two previously described strategies, another method for fostering an anti-corruption culture in Lubangsa Utara is to revere the elderly and cultivate the youth. In Lubangsa Utara, this may function as a means of execution. The Lubtara Islamic boarding school possesses a kindergarten facility that may serve as a subject for application. This signifies that students can show respect for their elders by displaying increased courtesy and deference when passing in front of the kindergarten guardian. Students may convey affection to younger children by adopting a more amiable and gentle tone during interactions with kindergarteners.

Fourth, evaluate the psychological condition of the children. Evaluating the psychological state of the students is also a crucial activity to implement among the three effective strategies discussed. This is used to allow administrators or caregivers to evaluate and analyze kids' personalities, enabling them to identify areas that require attention and focus on the pupils.

Conclusion

The foundational moral principles to be instilled in children's character encompass an understanding of ethics about themselves, others, and their environment. Moreover, the progression of time and the present era of sophisticated technology. It is vital to have an understanding of ethics. Those who can appreciate tiny nuances will certainly be able to value substantial matters. Incorporating suitable behavior in the presence of a student's guardian on the terrace, providing successful responses to kindergarten kids attending Lubtara each afternoon, and abstaining from discussing the belongings of peers, among other factors. However, the rapid progression of modern developments has rendered this difficult, especially for students, hence requiring increased vigilance. However, this can be accomplished through modeling or by demonstrating excellent moral behavior for students, starting with the administrators' views towards them.

The factors influencing the instillation of moral ideals in students can be classified into two main categories. The initial type is obedient, consisting of individuals who have undergone comprehensive education marked by discipline and strong moral principles instilled by their family background. The second type consists of rebellious individuals who lack adequate education in the discipline, leading to their inclination to reject instruction and counsel. A person who resists authority and rejects instruction often does so due to an inability to engage in coherent and strategic thinking while confronting a problem. The strategy utilized to develop an anti-corruption culture in Lubangsa Utara includes imparting a fundamental understanding of *aqidah*, *sharia*, and ethics, instilling discipline, and promoting respect for elders while cultivating affection for the youth.

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