



Realizing Anti-Corruption Education that Synergizes with the Five Souls of Islamic Boarding Schools

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Abstract: Currently, the role of Islamic boarding schools has a very significant impact on advancing education in Indonesia. Amidst the moral decline of the millennial generation and the bad behavior of corruption from bad officials, education is an important aspect that needs to be highlighted. Armed with moral and mental instillation in Islamic boarding schools, it is hoped that it will produce the next generation who are anti-corruption and carry out the mandate properly. This research method uses the literature review method by reading primary and secondary literature on anti-corruption attitudes that synergize with the five souls of Islamic boarding schools. The results of this study explain that pesantren education can produce an anti-corruption generation based on the five aspects of the five souls of pesantren, namely sincerity, simplicity, self-sufficiency, ukhuwah Islamiyyah and freedom. The principles taught at Islamic boarding schools enable them to function as a stronghold and offer resources to its graduates so they can uphold the principles they have acquired.

Keywords: anti-corruption education, five souls, islamic boarding school, education.

▪ INTRODUCTION

Nowadays, the existence of Islamic boarding schools as non-formal education is felt to provide many benefits by most people. Its contribution in fighting for and filling independence cannot be doubted. Islamic boarding schools always appear and are also able to play an active role in developing useful human resources (Nuha, 2016). This is what certainly makes pesantren a place in the hearts of the Indonesian people.

A better generation than the previous one can be produced through education. Education is constantly being improved and updated in order to produce a better generation. There will be generations of people who construct the country appropriately and effectively if they have a good education. The younger generation is now responsible for nation-building instead of the older generation (Nur Azizah, 2022).

Ki Hajar Dewantara, who is known as a national education figure, stated that Pondok Pesantren is the basis of national education, because it is in accordance and in harmony with the soul and personality of the Indonesian nation. Life in pesantren shows a high democratic spirit because they practically work together to solve their non-curricular problems, the pesantren system prioritizes the values of simplicity, idealism, brotherhood, equality, self-confidence and courage (Darimus, 2017). According to Imam Zarkasyi quoted by Syamsuri, the boarding school is an Islamic educational institution with a dormitory system, kyai as the central figure soritua@unida.gontor.ac.id, the mosque as the animating center point, and in essence the boarding school lies in its content/ soul not in its skin (Syamsuri, 2016)

The fact of the importance of emphasizing morals and manners can certainly be a solution in the realization of an anti-corruption attitude to the younger generation, where corruption itself is a big and worrying problem in this country. Corruption is a fraudulent

act or abuse of authority by officials or people who are trusted to take personal or group benefits (Andrian et al., 2022). Scholars cannot agree on a single set of anti-corruption policies and tactics that are best practices. nevertheless a common opinion among academics is that anti-corruption measures must be customized to the unique circumstances of a nation and, occasionally, to the unique circumstances of several regions within a nation (Tacconi & AledWilliams, 2020). Corruption is an act that is very detrimental to the nation and state, because it can cause losses of state money, injustice, poverty, and a crisis of trust (Bhandari, 2023).

The act of corruption certainly violates Pancasila, especially the fifth principle, which is justice for all Indonesian people. Government officials have been mandated and sworn to be able to carry out policies and development directions properly and according to the rules. This is also to provide benefits to the wider community if all policies run well (Winata et al., 2018). However, the culture of misappropriation is still active in Indonesia, so there are some officials who are tempted to commit corruption to enrich themselves, groups that harm the country's economy.

The following data on corruption over the past 10 years is quoted from the Indonesian Corruption Watch (ICW) (aclc.kpk.go.id, 2024). From the Figure 1, we can see how corrupt practices can still be controlled in the range of 2012-2019, but increased sharply in 2020-2022 because it increased by around 20-30%. On the other hand, corrupt practices also make the rich richer, the poor poorer, because development programs do not affect the community; certain groups that avoid taxes by bribing reduce state revenues, so that budget allocations for social welfare, schools, hospitals or roads are not optimal (aclc.kpk.go.id, 2024).

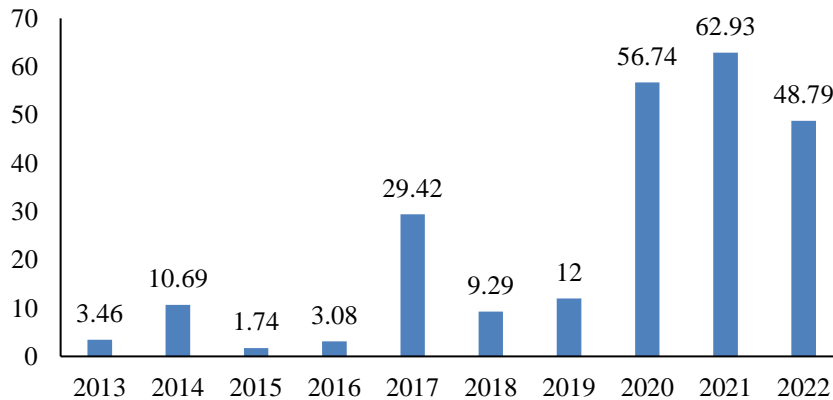


Figure 1. Data on corruption over the last 10 years in trillion

The corrupt behavior that has occurred so far should not be allowed to continue, because it can damage the morals of the younger generation. So a system is needed that is able to awaken all elements to jointly move in an effort to erode the coral of corruption to its roots (Channiago et al., 2022). And the most effective system to break the chain of corruption is to review the education and cultivation of the five souls in pesantren. Because then it is expected to issue an empirical study so that the existing education will give birth to a smart generation and can train moral, inner, and physical strength . More importantly, education here is a good education that will be able to form a good mentality as well, because mentality is the dominant attitude that is most decisive in preventing corruption.

Seeing this background, the researcher wrote this article to examine more deeply the education and cultivation of the five souls of Islamic boarding schools as a solution to the realization of an anti-corruption attitude.

▪ **METHOD**

Participants

The study focuses on understanding the role of Islamic boarding schools in fostering anti-corruption attitudes among students, emphasizing the application of the Five Souls of Pesantren. Participants in this study included literature sources rather than direct human subjects, given the nature of the research as a literature review. However, the indirect participants encompass diverse groups represented through the analyzed literature, including pesantren students, educators, and alumni who have been integral to the operationalization and outcomes of the Five Souls values. This focus aligns with the broader perspective of educational environments in shaping moral behaviors. While specific numerical data on participants are not applicable, the breadth of the literature reflects a comprehensive representation of pesantren stakeholders and their impact on anti-corruption education.

Research Design and Procedures

This research employed a qualitative literature review methodology, which is particularly suited for exploring concepts, synthesizing existing knowledge, and generating new theoretical insights. The primary objective was to examine how the Five Souls of Pesantren sincerity, simplicity, self-reliance, ukhuwah Islamiyyah, and freedom serve as foundational values in cultivating anti-corruption attitudes.

Following data collection, the information will be examined using a number of methods, such as: interpretation, which is an effort to accurately comprehend the facts and symptoms of the material. Coherence: in order for the writing's idea to be accurately understood and for there to be harmony between the parties. Conclusion: using the findings of the conducted analysis to identify ways to address the issues in this study (Raco, 2010).

Once the literature was collected, the researchers critically evaluated each source to determine its relevance and credibility. Emphasis was placed on studies that provided empirical data or robust theoretical frameworks linking Islamic boarding school education to moral character development. This step included categorizing the findings under themes such as anti-corruption principles, the role of educational institutions, and the application of Islamic teachings in modern contexts. The study was conducted over six months, ensuring thoroughness in literature review and analysis.

Instruments

As a literature review, this study did not employ conventional research instruments such as questionnaires or tests. Instead, the primary instrument was a framework for thematic analysis developed based on existing theoretical models of moral education and anti-corruption. This framework was designed to systematically extract and analyze information from the selected literature, focusing on how pesantren values align with anti-corruption attitudes.

Indicators of the analysis included the presence of specific Five Souls values in the educational practices of pesantren, as documented in the literature. For instance, sincerity was assessed by identifying instances where students were encouraged to act selflessly

and align their actions with ethical principles. Similarly, simplicity was analyzed by reviewing examples of frugal living and the avoidance of material excess among pesantren communities.

The reliability of the analysis was enhanced through cross-referencing themes across multiple sources, ensuring consistency in interpretations. Validity was ensured by triangulating the findings with well-established theories in moral and anti-corruption education.

Data Analysis

The data analysis process employed thematic analysis, which is particularly suitable for qualitative studies aiming to identify and interpret patterns within textual data. Thematic analysis proceeded in three key stages: familiarization, coding, and theme generation.

Initially, all selected literature was read and re-read to familiarize the researchers with the content and context. During this phase, notes were taken to identify preliminary ideas and recurring concepts. Subsequently, open coding was performed to label key pieces of data that related to the research objectives, such as mentions of the Five Souls values or educational interventions in pesantren.

The coded data were then grouped into broader categories, leading to the identification of themes such as "values-based education," "anti-corruption behavior," and "community impact." These themes were further refined and linked to the overarching research questions. To ensure the reliability of the analysis, two independent researchers reviewed the coding process and resolved discrepancies through discussion.

Finally, the results were synthesized into a coherent narrative that highlighted the role of pesantren education in promoting anti-corruption attitudes. This narrative was contextualized within broader educational and social frameworks, drawing on established concepts to validate the findings. The analysis concluded with a discussion of the implications of the findings for educational policy and practice, particularly in Indonesia.

This revised methodology provides a comprehensive and detailed explanation, aligning with international academic standards. The integration of relevant theoretical frameworks and a structured approach enhances the credibility and rigor of the research.

▪ RESULT AND DISCUSSION

Islamic Boarding School Education

Discussing boarding school education, it seems important for us to first understand the term boarding school. By emphasizing the value of religious morality as a guide to everyday behavior, boarding schools are Islamic educational institutions that continue to follow traditional methods for studying, comprehending, appreciating, and applying Islamic teachings into practice (Supriyanto et al., 2022).

Another definition of boarding school is a community-owned Islamic religious education institution that has grown and developed since the time of Islamic broadcasting in Indonesia (Rohmawati et al., 2024). So, it can be understood that Islamic boarding schools are the oldest and first educational institutions in Indonesia that exist to this day and also forever teach their students about religious values, making them practice how to avoid a form of crime and violate the sharia, for example the crime of corruption which itself is a strict prohibition that must be avoided. Islamic boarding schools are education institutions that have been developing in Indonesia as places for the Indonesian people to

learn and gain knowledge in the perspectives of the Islamic religion and Indonesian nationalism (Grisna Anggadwita, Leo-Paul Dana, Veland Ramadani, 2021).

It is identified that so far, Islamic boarding schools in running the education curriculum do have many differences with existing public education. For example, in the implementation of the education system, boarding schools are more impressed to be independent and listen to the aspirations of the needs of the surrounding community. Pesantren is a private institution that is very independent and is a practice of community education (Grisna Anggadwita, Leo-Paul Dana, Veland Ramadani, 2021).

In the past, pesantrens appear to have played a major part in organizing, directing, and carrying out battles to drive away the invaders. Currently, it is also quite evident when the government uses pesantren leaders to spread awareness of its program (Management, 2024). The government does not provide pesantren with significant support for their development because of the phrase independent private institution and community-based education. To empower it, mutual cooperation is practiced, allowing pesantren education to concentrate only on preserving and promoting each pesantren's unique qualities and variety while also taking into account the needs of the local community (Rahmansyah, 2023).

Based on these factors, the pesantren education model can be used as a solution in realizing an anti-corruption attitude. This is because the existing educational function aims to develop the scientific level of its students and no less important the role of education in pesantren is to print its generation to have good morals, which are integrated into the needs and desires of society, and create a quality generation in the future.

Efforts to Realize Educational Independence

Occupying an anti-corruption attitude in the younger generation is the most important thing is to seek the cultivation of good education (Dewantara et al., 2021). Good education is certainly not just a formal status but also has the essence of the results of education, namely being able to be responsible in all matters and also being able to empower the community, one of which is with pesantren education (Rahmansyah, 2023).

By enhancing the standard of religious life, pesantren additionally help in the development of human resources by producing graduates who are capable and prepared to compete with those from official educational institutions. The pesantren education system is still developing today to fulfill the requirements of numerous duties that are critical to the country's survival (Andika Novriadi Cibro, Salminawati, 2023).

For instance, students at Pondok Modern Darussalam Gontor, a boarding school that has been shown to generate the greatest graduates, must be proficient in two foreign languages: Arabic and English. As a community institution, Pesantren serves as a conduit for the social and cultural transformation process. Other institutions will be impacted by changes to social institutions, in this example the pesantren. Because Pesantren is a part of the community, it has a definite social foundation as a site of religious instruction (Syamsuri, 2016).

Anti-Corruption Education Based on the Five Souls in an Effort to Build a Quality Generation

Five Souls is a value of life in Islamic boarding schools such as Pondok Modern Darussalam Gontor and other Islamic boarding schools that become the ideology of everything, be it education, society, and all aspects of the lives of students, teachers, kiai, etc. The essence of Islamic boarding schools lies in their content or soul. Then, the

boarding school is imbued with the atmosphere that can be formulated in the “five souls” as follows: the soul of sincerity, the soul of simplicity, the soul of the ability to help themselves (self help) or self-sufficient, the soul of ukhuwah Islamiyyah, and freedom (Zarkasyi, 2005). Here's an explanation of the five souls:

First, the spirit of sincerity is the main aspect of all hut souls and the key to the acceptance of charity in the sight of Allah SWT. Everything is done with the intention of worship (Abdullah Syukri Zarkasyi, 2005). Sincerely educate and be educated, sincerely discipline, and so on. In terms of anti-corruption education, students are taught to be sincere in everything when they have a mandate or position. Then they will learn to avoid bribes and any tendencies because they are doing for good.

Secondly, the spirit of simplicity does not mean passivity, it is a reflection of the strength of ability, fortitude, and self-control in facing the struggles of life. This spirit is a valuable asset to build an unyielding attitude in the face of existing difficulties. Simplicity education taught includes simplicity in dressing, cutting hair, eating, sleeping, speaking, behaving, and even thinking. In terms of anti-corruption education, students are taught to be modest, not to show excess wealth. This is important if they are going to be leaders in the future (Rasyiddin et al., 2022), that the leader is not measured by how much wealth he has but the extent to which he is able to provide good policies for the place he leads.

Third, the spirit of ability to help oneself and not depend on others. A self-reliant person is one who always learns and trains himself to take care of his own needs without constantly relying on the mercy of others. This trait is an important grip for students to become leaders, that being an independent self without the pressure of others will keep ourselves away from the culture of corruption.

Fourth, this spirit of brotherhood is the basis of interaction between students and teachers, in the pesantren life system. This is where the willingness to share in joy and sorrow grows, so that joy and sorrow are felt together. The spirit of ukhuwah can be seen in the daily interactions of students who are instilled with mutual respect and mutual appreciation between senior and junior students. Interaction between students in brotherhood. In this case, anti-corruption education is based on the understanding that if we commit corruption, we have actually taken the rights of many people. With this understanding, students are taught to be more careful in carrying out a mandate.

Fifth, a free spirit is instilled in santri so that santri have a big heart and are optimistic in facing all difficulties. So the meaning of freedom in question is freedom within positive lines, with full responsibility, both in the life of the boarding school itself, and in social life, as explained by Kiai Syukri (Abdullah Syukri Zarkasyi, 2005) that: “freedom does not mean freedom without rules, but responsible freedom, in accordance with the rules, because in any life there is nothing without rules.” In this case, anti-corruption education can be interpreted by students by carrying out every task and mandate with responsibility and everything done will be held accountable.

People develop into unique people who can make use of all the resources at their disposal. Human potential is generally separated into two categories: spiritual potential and physical potential. As a gift from Allah SWT, this human capacity is crucial for carrying out the responsibilities of his caliphate on earth. This is the ultimate objective of education in Islam (Mulyadi, 2022). That way humans are expected to be able to carry out all their duties properly. However, the challenge of misappropriation is very large, one of which is corrupt behavior. Corrupt behavior occurs very complexly with a lot of guidance and pressure from various parties (Bahoo et al., 2020).

The reality of human behavior in social relations that is deemed abnormal and detrimental to the state and society is known as corruption. Therefore, society condemns this behavior in all of its manifestations. The legal view holds that the creation of the law as a type of criminal crime is a manifestation of society's disapproval of corruption (Putra & Linda, 2022). Therefore, the internalization of an anti-corruption culture can be countered by taking values from the five souls of Pondok Modern Darussalam Gontor. These five souls include the soul of sincerity, the soul of simplicity, independence, the soul of ukhuwah Islamiyyah, and the spirit of freedom.

▪ **CONCLUSION**

From the whole discussion, it is concluded that anti-corruption education can also be formed by applying the education model in the Gontor modern boarding school, where the boarding school education model has distinctive characteristics in an effort to form a good moral attitude and an anti-corruption mentality, especially in the five souls which are the basic foundation of the boarding school. The characteristics that distinguish boarding school education from education in general are carried out by strengthening religious values in supporting spiritual strength and instilling five souls as basic guidelines for students. In addition, the boarding school education model has been proven to synergize with the mental revolution movement, especially the mental revolution against corruption and other bad behaviors. The success of pesantren that have given birth to many religious leaders, fighters and community leaders is proof that pesantren play a major role in developing Indonesia. So there is no doubt that Islamic boarding school education will be able to form a quality generation in the future. This can be internalized with the five values education.

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