



The Internalization of Anti-Corruption Values as Hidden Curriculum in Gontor Educational System

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Corruption is admitted by several scholars as the main factor causing the decline of nations. It is reasonable that this extraordinary crime disrupts all aspects of society ranging from political to social. Therefore, nowadays, all entities struggle to identify the more effective methods that lead to corruption eradication. In this regard, the education of anti-corruption values is recognized as an appropriate way to prevent individuals from corruptive acts. This paper tries to examine the methods of Darussalam Gontor Islamic Institution in educating students, as an agent of change, the values of anti-corruption by day-to-day activities both inside and outside the classroom through hidden curriculum schemes. The data was obtained through interviews, observation, and documentation. Using the descriptive-analysis method, it can be concluded that there are various instruments available in Gontor for the internalization of anti-corruption values such as exemplary tiered systems, assignments to manage transparent and accountable santri organizations, strict law enforcement against dishonesty, provision of preventive disciplinary rules, habituation to standing in queues, and environmental conditioning which is full of anti-corruption messages. In addition, materials containing integrity messages are also taught implicitly in various learning materials in the classroom. Such as *Al-Mahfudzat*, *Al-Muthalaah*, and *Al-Hadith*.

Keywords: Anti-corruption education; hidden curriculum; Gontor; education system.

Introduction

The recent phenomenon of corruption in Indonesia has significantly seemed worried. Several reports issued by plenty of institutions concerning this topic have confirmed this. Transparency International, for example, through its Corruption Perception Index (CPI), consistently admitted Indonesia as a country with a low level of corruption.¹ Even though CPI has a positive correlation with some developed countries' measurements. Additionally, Political and Economic Risk Consultancy (PERC), an anti-

corruption think-tank headquartered in Hong Kong, has also repeatedly admitted Indonesia as the riskiest country to perform corruption.² If this terrible condition continues, it is not surprising that the people will be anxious about the future of Indonesia.

Education has been recognized as an essential sector in the society to create new promising generations. However, it was asked about the fundamental question related to its substantial contribution to preserving social morality. This is because the evidence that there are too frequent examples proving that highly-educated people are prosecuted for being criminals and are jailed. In terms of corruption, according to the report issued by Indonesia Corruption

¹Corruption Perception Index (CPI) is an indicator issued by Transparency International-an Anticorruption NGO headquartered at Berlin, Jerman-to measure the level of corruption in certain country which is commonly used across the world. On its first publication at 1995, Indonesia was positioned at the lowest degrees between 41 surveyed countries. Corruption Perceptions Index, "New Zealand Best, Indonesia Worst on World Poll of International Corruption," *Transparency International The Global Coalition Against Corruption*, <https://www.transparency.org/research/cpi/overview>, accessed July 20, 2020.

²In 2011, Indonesia's score was 9.25 (with 1 being the best score and 10 being the worst score) and only one level above Cambodia at the bottom with 9.27. Even so, in terms of political corruption Indonesia is declared to be at the bottom Political and Economic Risk Consultancy, *Asian Intelligence*, 2011.

Eradication Commission (KPK), it was proven that most corruptors sentenced by the criminal courts have master's degrees, followed by, respectively, bachelor, doctor, and lastly, senior high school.³ This is equivalent to global data showing that the graduates of higher education institutions fulfill the list of corruption perpetrators and cause more economic loss.⁴

Considering both education as a tool of building civilized citizens and the corruption as a fundamental factor causing the fall of civilizations, this paper seeks to elaborate the process of internalizing anti-corruption values in the education system in an institution that has worked for decades to educate the nation, known by Pondok Modern Darussalam Gontor (lately referred Gontor).

Because the educational institution which was founded in 1926 by three brothers Ahmad Sahal, Zainuddin Fannani, and Imam Zarkasyi, nicknamed Trimurti, has dozens of branches and two levels, this research is localized in the central campus situated in Mlarak, Ponorogo, East Java, and in the first level called *KulliyatulMuallimin al-Islamiyyah* (KMI). Using observation, interview, and documentation to collect the data, this simple article is published in descriptive format.

Method

The research method used in researching the object of this paper is qualitative research.⁵ And the data was compiled by interview, observation, and documentation, using the descriptive-analysis method. This approach aims to find the internalizing anti-corruption values in the Gontor education system. The data used in writing this paper

³Lutfy Mairizal Putra, "Wakil Ketua KPK Kaget Mayoritas Pelaku Korupsi Bergelar Master," Kompas.Com, last modified 2016, <https://nasional.kompas.com/read/2016/11/24/13192641/wakil.ketua.kpk.kaget.mayoritas.pelaku.korupsi.bergelar.master>, accessed July 12, 2020.

⁴Association Commission for Fraud Examiners, "Reports to the Nations," 2018, 41.

⁵Noeng Muhadjir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Rake Sarasin, 1996), 243.

is the primary and secondary data.

The primary data obtained through the participatory observation and semi-structured interviews with representative of student-supervisor staff, *Kulliyatul Muallimin Al-Islamiyyah* (KMI) staff, and administration staff; the secondary data is data that is not derived directly from the parties concerned (the object under study) but originated from other parties such as literature, articles in magazines, journals related research, other media sources and the results of previous research.⁶

Results and Discussions

Corruption and Falls of Civilization

Corruption is defined by Transparency International and is also generally understood as an abuse of entrusted power for private benefit.⁷ Therefore, it legally contains several illegal activities as mentioned by

each national legal product derived from social norms and values. Indonesia, in particular, has categorized at least seven forms regarded as corruption as; (1) the loss of national finance, (2) bribes, (3) embezzlements, (4) extortion, (5) fraud, (6) the clash of needs in procurements, and (7) graft.⁸

Corruption threatens the continuity of social life. Plenty of contemporary research has proven that this crime distorts almost every aspect. The adverse effects of widespread corruption in the economic sector are sluggish growth and investment, decreased productivity, low quality of

⁸Apart from these seven things, there are seven types of criminal acts regulated in the law, namely; (1) Obstruct the process of examining corruption cases, (2) Not giving information or giving incorrect information, (3) Banks that do not provide information on the suspect's account, (4) Witnesses or experts who do not provide information or provide false information, (5) People who hold secret positions do not provide information or provide false information, and (6) Witnesses who open the identity of the reporter. Komisi Pemberantasan Korupsi, *Memahami Untuk Membasmi; Buku Saku Untuk Memahami Tindak Pidana Korupsi* (Jakarta: KPK, 2006), 19-21.

⁶Lexy Moloeng, *Metode Penelitian Kualitatif* (Bandung: PT. Rineka Cipta, 2000), 14.

⁷Transparency International, "The Anti-Corruption Plain Language Guide," 2009, 14.

goods and services, declining state revenues from the tax sector, and increased debt. In the social sector, the adverse effects include high prices for public services, the slow process of poverty alleviation, limited access for the poor, and rising crime rates. In the political sector, the adverse effects that can arise are the loss of socio-political ethics, regulations, and legislation to be ineffective, the bureaucracy is inefficient, and democracy is losing trust.⁹

As Sri Margana, Raymond Aron said that the leading cause behind the national revolution was corruption. On the contrary, during the revolutionary situation of government succession, corruption issues addressed to the ruling government became the most effective weapon shaking the power. This explains the logical link between the heightened behavior of corruption and the regime's

fall and civilization.¹⁰ Coincidentally, Syed Hussein Al-Attas said the corruption is hand-to-hand with other causes destroying the emperors, which exacerbated the damages.¹¹

The decline of Roman could show the previous statement. Through several in-depth research, it could be concluded that the absence of the proportional constitution and culture of succession was among the most influencing factors causing the fall of this magnificent emperor. Unfortunately, power was the determining factor in government turnover and the measure of truth. Even though theoretically, the senate owned the mandatory authority to appoint Caesar, all decisions, including setting the following leaders, belonged to the army that held the strength. Establishing a

⁹Tim Penulis Buku Pendidikan Anti Korupsi, Pendidikan Anti Korupsi Untuk Perguruan Tinggi (Jakarta: Kementerian Pendidikan dan Kebudayaan RI Direktorat Jenderal Pendidikan Tinggi, 2011), 56-64.

¹⁰Sri Margana, "Akar Historis Korupsi Di Indonesia," in *Korupsi Mengorupsi Indonesia Sebab Akibat Dan Prospek Pemberantasan* (Jakarta: Gramedia Pustaka Utama, 2009), 421-422.

¹¹Syed Husein Al-Attas, *Sosiologi Korupsi; Sebuah Penjelajahan Dengan Data Kontemporer* (Jakarta: LP3ES, 1982), 18.

responsible person in several significant posts could not also be evaded from this practice. All were chosen along with the most bribes received or irrational personal preferences. As a result, incompetent people control various affairs, including the military, and ultimately destroy the state institutions from within. In addition, the leaders bribe the citizen with various entertainments, foods, and drinks to distract them from discussing political, cultural, and other essential discourses. The social life was eventually broken and added by widespread apathy cumulatively undermined this gigantic civilization.¹²

The strategy of Corruption Eradication and the Role of Education

Expressing corruption metaphorically as disease, Syed Hussein Al-Attas mentioned that due to finding the effective cure, its characteristics, carriers, causes, and conditions should be recognized formerly.¹³ The

definition of corruption has been briefly explained in the previous discussion. While identifying the causes of corruption, many social scientists have various opinions.

One of the most frequent schemes cited in corruption discourse is Robert Klitgaard's proposal approached by administrative perspective. He said that corruption could be identified by $C = D + M - A$ postulate by which C is corruption, D is Discretion, M is Monopoly, and A is Accountability. This means that corruption could be committed when someone has a prerogative authority to perform discretion and monopoly over particular interests. The public has no right to monitor and ask for accountability.¹⁴ Through this formulation, it could be concluded that the effort to reduce the number of corruption might be made by reducing the level of discretion and monopoly and strengthening the

¹²Al-Attas.

¹³Syed Husein Al-Attas, *Korupsi; Sifat, Sebab, Dan Fungsi* (Jakarta: LP3ES, 1987), xxiv.

¹⁴Robert Klitgaard, et al, *Corrupt Cities; a Practical Guide to Cure and Prevention* (California: Institute for Contemporary Studies, 2000), 26-27.

accountability system. Besides, hundreds of years earlier, Ibn Khaldun, as quoted by Al-Attas, has affirmed that the most important cause of corruption is the lust in the state officials to live in luxury, and other causes of crime are derivatives of it.¹⁵

In the Indonesian context, the cultural approach is considered appropriate for analyzing corruption considering its existence which has taken root in various levels of community life in all its ways.¹⁶ On the one hand, according to Sri Margana, corruption in Indonesia results from patrimonial culture held by Indonesian tribes, especially Java, which has a system where there is no problem between private and public property. On the other hand, the reluctance to criticize the deviations that others do perpetuates this. This condition was also exacerbated by the arrival of the Dutch colonialists, who

formulated the concept of organizing a bureaucratic government that opened a tap for officials to collect various levies.¹⁷ After independence, conditions did not change much. Ben Anderson said that Indonesia had contracted the Old State New Society syndrome where its people have been independent, but the government structure ranging from the legal order, bureaucracy, and colonial instruments is still maintained. The New Order regime, which implemented political and economic centralization and tended to be authoritarian, made this worse.¹⁸ Finally, corruption cannot be denied in people's daily lives until now.

Responding to the complexity of the corruption problems in Indonesia, the National Development Planning Agency (BAPPENAS) has developed a National Strategy for the Eradication and Prevention of

¹⁵Al-Attas, *Sosiologi Korupsi: Sebuah Penjelajahan Dengan Data Kontemporer*, 9.

¹⁶Theodore M. Smith, "Corruption, Tradition, and Change," *Indonesia* 11 (1971), 21-40.

¹⁷Margana, "Akar Historis Korupsi Di Indonesia," 424-435.

¹⁸Ben Anderson, "Old State New Society; Indonesia's New Order in Caomparative Perspective," *Journal of Asian Studies* 42, no. 3 (1983), 477-496. <https://doi.org/10.2307/2055514>.

Corruption (STRANAS PPK) in the medium and long term. According to this plan, six strategies must be taken by various related parties to be implemented along with their respective measures of success. In sequence, the six strategies are; (a) prevention, (b) law enforcement, (c) harmonization of laws and regulations, (d) international cooperation and asset saving, (e) anti-corruption education and culture, and (f) reporting mechanisms for the eradication of corruption.¹⁹ Law enforcement achieves far more public attention than others from all of these strategies than law enforcement. At the same time, anti-corruption education and culture are not explored and developed proportionally. At the same time, this sector has the highest urgency because its success has a long-term impact, even though the difficulty level is not trim.

Budiningsih, as quoted by Sofia and Herdiansyah, stated

that there is at least four aspects that might be included in the anti-corruption education process, namely; (a) understanding of anti-corruption characters, (b) anti-corruption feelings, (c) anti-corruption actions, and, (d) internalization of anti-corruption values. The first to third things are sequentially in the cognitive, affective, and psychomotor domains, all of which need to be taught in the learning material with the right method to understand corruption and avoid it in everyday behavior. While the fourth is a "spirit," which controls the three last things that produce output in the form of anti-corruption principles.²⁰ Among the anti-corruption values that must be embedded are; (i) honesty, (ii) caring, (iii) independence, (iv) discipline, (v) responsibility, (vi) hard work, (vii) simplicity, (viii) courage, and (ix) justice. Meanwhile, anti-corruption principles are accountability, transparency, fairness, policy,

¹⁹BAPPENAS, "Strategi Nasional Pencegahan Dan Pemberantasan Korupsi; Jangka Panjang (2012-2025) Dan Jangka Menengah (2012-2014)," n.d, 13-16.

²⁰Asriana Issa Sofia, et. al, "Dapatkah Pendidikan Mencetak Individu-Individu Antikorupsi," in *Korupsi Mengorupsi Indonesia Sebab Akibat Dan Prospek Pemberantasan* (Jakarta: Gramedia Pustaka Utama, 2009), 912.

and policy control in an organization.²¹ These values and principles are then expected to be embedded in the future generations of Indonesia so that corruption behavior can be significantly suppressed in the future. This becomes a great mandate for all levels of society in Indonesia, especially educational institutions.

The application of anti-corruption education as it has been attempted by several primary, secondary, and tertiary education institutions, in general, is carried out through two mechanisms, namely (i) integrating it into the curriculum and (ii) informal or non-curriculum programs. The first mechanism in the form of integration can be done with two models. The first model is inserting anti-corruption material into one or several specific subjects such as ethics, citizenship, and religion. The second model is to make anti-corruption education an

independent issue.²² In addition, formal programs can also be interpreted as intra-curricular education while informally interpreted as extra-curricular programs.²³

Gontor Educational System and Hidden Curriculum

Gontor is an Islamic institution (pesantren) that defines the pesantren as an Islamic educational institution with a dormitory system where the kyai acts as a central figure and the mosque are the main point that inspires it.²⁴ Meanwhile, according to Gontor, as Imam Zarkasyi, education is not enough by giving lectures on the material. Furthermore, it includes everything that is witnessed, heard, and felt by

²²Sofia, "Dapatkah Pendidikan Mencetak Individu-Individu Antikorupsi," 923.

²³Modern Didactics Centre, *Anti-Corruption Studies in General Education Schools; Methodical Material for General and Higher Education Schools* (Vilnius: Garnelish Publishing, 2006), 91.

²⁴Staf Sekretariat Pondok Modern Darussalam Gontor, *Serba-Serbi Singkat Tentang Pondok Modern Darussalam Gontor; Untuk Pekan Perkenalan Tingkat Dua* (Ponorogo: Darussalam Press, 1997), 4.

²¹Tim Penulis Buku Pendidikan Anti Korupsi, *Pendidikan Anti Korupsi Untuk Perguruan Tinggi*, 75.

the students, both in the form of movements and sounds, as an influential factor in reasoning and mental education.²⁵ With these distinctive understandings, pesantren, almost a century old, has a unique educational system. In general, all activities in Gontor contain educational values based on Panca Jiwa (five principles) and four Mottos. In detail, Panca Jiwa has sincerity, simplicity, self-reliance, Islamic brotherhood, and freedom. At the same time, Motto sounds noble character, sound body, broad knowledge, and independent mind.²⁶

The secondary education system in Gontor, which is the object of discussion in this paper, namely KMI, has very distinctive characteristics: integrated, comprehensive, and independent.²⁷ Integrated

means no dichotomy between religious science and general science in teaching materials. Imam Zarkasyi said that the learning curriculum in Gontor contained one hundred percent spiritual knowledge and one hundred percent general knowledge. In addition, the center, extra, and co-curricular aspects are integrated into one education system. In its application, this is embodied by the coexistence of students and teachers in a shared education environment that contains a high discipline that integrates the three centers of education, namely family, school, and community, with education twenty-four hours a day, since the santri wake up to sleep again. In more detail, the three types of curriculum above can be described as follows;²⁸

1. **Intra-curricular:** (1) Islamic Science, such as; Al-Qur'an, Al-Tajwid, Al-

²⁵Bagian Kurikulum Pembelajaran Kulliyatul Muallimin al-Islamiyyah, Ushul Al-Tarbiyahwa Al-Ta'lim; Al-Juz' Al-Awwal (Ponorogo: Darussalam Press, 2007), 11-12.

²⁶Imam Zarkasyi, "Diktat Pekan Perkenalan Pondok Modern Darussalam Gontor," n.d, p. 11-14.

²⁷Bagian Kurikulum Pembelajaran Kulliyatul Muallimin

al-Islamiyyah, Ushul Al-Tarbiyahwa Al-Ta'lim; Al-Juz' Al-Awwal, 11-12.

²⁸Imam Bahroni, "Integrated Islamic Education; an Analytical Study on the Concept and Practice of Gontor System in East Java Indonesia," Jurnal Tsaqafah 6, no. 1 (2010), 109. <http://dx.doi.org/10.21111/tsaqafah.v6i1.140>.

Tafsir, Al-Tarjamah, Al-Hadith, Hadith Musthalahul, Fiqh, Ush al-Fiqh, Al-Faraid, Ushuluddin, Al-Adyan, and History of Islam, (2) Science Arabic, such as; Al-Imla ', TamrinLughah, Al-Insya', Al-Muthalaah, Al-Nahw, Al-Sharf, Al-Balaghah, TarikhAdab al-Lughah, Al-Mahfudzat, and Al-Khat. (3) General Sciences, such as; Al-Mantiq, Al-Tarbiyah, English, Indonesian, State Administration, Natural Sciences, and Social Sciences.

2. **Co-curricular:** In the form of a curriculum used outside the classroom under the guidance and supervision of teachers and senior students, such as; (1) Practices of worship, prayer, fasting, recitations of Al-Qur'an, *dhikr, wirid*, and prayer. (2) Additional learning activities, such as; teaching three formal languages, guided learning in the day and night, *fathul kutub*, speech training, weekly discussions, seminars, symposia, and Friday sermons. (3) Practice and

Guidance in the form of ethical practices, teaching practices, the practice of preaching, the practice of hajj rituals, the practice of burial, as well as guidance and counseling.

3. **Extra-Curricular:** In the form of a curriculum that is applied outside the classroom and carried out by the organization of the santri under the guidance of the teachers, namely; (1) Organizational, leadership, and managerial training. (2) Scouting, skills, arts, sports, entrepreneurship, environment, language courses, and so on. (3) Activities at santri clubs based on interests and talents.

All activities within the lodge are structured in one unit, which is inseparable from one another and even mutually reinforcing. Even though they are given outside classrooms and classroom learning and are not directly correlated with intra-curricular activities, Extracurricular activities

cannot be separated from the curriculum itself.²⁹

Comprehensive means that KMI education covers all aspects of science needed by children. Thereby their human potential can be sharpened to the maximum extent possible. Both cognitive, affective, and psychomotor domains are carefully observed. Religion and general science are not dichotomized, religious science is an available science, and general science is spiritual science. At the same time, independent means that the implementation of education and teaching at KMI is entirely independent and free from any party intervention. The existing curriculum is arranged by the programs that have been planned—likewise other essential factors such as funding, education system, and recruitment of educators.³⁰

In addition to being classified as described above, there is also known the hidden curriculum concept in the discourse of education curriculum. Not the same as the generally planned and written curriculum (written curriculum), the hidden curriculum is not planned and written.³¹ Seddan, as cited by Ismail in more detail, explained that the hidden curriculum is more based on the impact of the educational process that is not explicitly planned by the educator because it is not expressly spoken or written in the list of learning goals or other teaching documents such as syllabi, school policies, and so on. Pesantren has long run this type of curriculum as the only indigenous educational institution owned by the Indonesian nation.³²

Akrim Mariyat said that in the context of Gontor, the

²⁹Abdullah Syukri Zarkasyi, *Manajemen Pesantren; Pengalaman Pondok Modern Gontor* (Ponorogo: Trimurti Press, 2005), 130-131.

³⁰Syarifah, "Manajemen Kurikulum Kulliyatul Muallimin Al-Islamiyah Di Pondok Modern Darussalam Gontor," *Jurnal At-Ta'dib* 11, no. 1 (2016), 65. <http://dx.doi.org/10.21111/at-tadib.v11i1.624>.

³¹Nasution, *Pengembangan Kurikulum* (Bandung: Citra Aditya Bakti, 1991), 1.

³²Muhammad Ismail, "Sistem Pendidikan Pesantren Modern; Studi Kasus Pendidikan Pesantren Modern Darussalam Gontor," *Jurnal At-Ta'dib* 6, no. 1 (2011), p. 152-154. <http://dx.doi.org/10.21111/at-tadib.v6i1.553>.

hidden curriculum is not generally understood by educators, though basically, it has been implemented since the establishment of the pesantren.³³ According to him, the hidden curricula lay in various aspects of the life of the students ranging from dormitory systems, annual activities, santri organizations, scout movements, Shawwal month committees, consulates, tours for final students, community service, and much more. For example, the hidden curriculum in dormitory systems is the education of being modesty, education of leadership, development of views, education of living in society, and discipline.

Educating more than ninety years since its establishment, Gontor is widely considered to have succeeded in spawning a generation of integrity to contribute to the Indonesian people to the maximum extent possible. Susilo Bambang

Yudhoyono, Indonesia's fifth president, in commemoration of Gontor's ten-year-old birthday, as quoted by Amin Hady, acknowledged the caliber of several Gontor alumni ranging from Din Syamsuddin and Hasyim Muzadi, who led the two largest Islamic mass organizations, Muhammadiyah and Nahdhatul Ulama, Hidayat Nur Wahid, who heads the People's Consultative Assembly (MPR), Idham Chalid, is a former deputy prime minister, Nurcholis Madjid who is a prominent Muslim scholar, and Maftuh Basyuni who heads the ministry of religion.³⁴ This proves the Gontor education system and the hidden curriculum have high quality and have been evidenced.

Internalizing Anticorruption Values in Gontor Educational System

Based on observations and interviews conducted to three authoritative parts; the

³³Akrim Mariyat, "Developing Human Resources Through Hidden Curriculum; The Experience of Pondok Modern Darussalam Gontor, Indonesia," *Jurnal At-Ta'dib* 6, no. 1 (2011), p. 43. <http://dx.doi.org/10.21111/at-tadib.v6i1.546>.

³⁴Amin Hady, "Pesantren Gontor; Its Educational Reform and Contribution to the Creation of a Prominent Santri Network" (University of New South Wales, 2012), 205.

representative of student-supervisor staff, *Kulliyatul Muallimin Al-Islamiyah* (KMI) staff, and administration staff, there are various methods of internalizing anti-corruption values for students which are available in Gontor. As stated in the previous discussion, there are two types of curriculum in the Gontor education system; written curriculum and hidden curriculum. Anti-corruption education is not explicitly listed in any curriculum or learning document, so that it is classified into the second type. The explanation of how does Gontor apply the anti-corruption education would be organized into two parts; (1) **Formal**, namely teaching activities in the classroom, and (2) **Informal**, namely all educational activities outside the classroom, with the following details;

1. Formal Education

Education in the Classroom, which contains anti-corruption education, is spread across all subjects because all have moral teachings. However, several lessons implicitly include powerful anti-corruption messages, including *Al-*

Mahfudzot, Al-Muthalaah, and Al-Hadith.

a. *Al-Mahfudzat*

Al-Mahfudzat is a subject obtained by the santri at all levels. Santri, at this moment, is given several stanzas in Arabic which contain moral messages and then are obliged to memorize them.

The learning objective is to make students expand their thoughts and knowledge with beautiful words, have good character, and truly live, add the ability to compose and memorize beautiful words.³⁵ In the context of anti-corruption, several *mahfudzat* contain anti-corruption messages.

For first-class santri, where the *mahfudzat* gave in the form of a simple whole sentence, the message can be found among the following *mahfudzat*; "*Man Qalla*

³⁵Bagian Kurikulum Pembelajaran Kulliyatul Muallimin al-Islamiyah, "Tujuan Kurikuler Tiap-Tiap Mata Pelajaran," Diktat Penataran Guru Baru (Ponorogo: Darussalam Press, n.d.), 6.

Sidquhu Qalla Shadiquhu" (whoever has less honesty has fewer friends), "*Jalis Ahla al-Sidqi wa al-Wafai*" (Meet people who have honesty and keep his promise), "*Wa Ma al-Ladzatulla Ba'da al-Ta'abi*" (There is no such enjoyment except after difficulties), "*Qul al-Haq walau Kana Murran*" (Say the truth even though it is bitter), and so on.³⁶ While for students from second to sixth grade, where *mahfudzot* is given in verses, anti-corruption messages can be found in several titles. For example, as follows; "*Alaika bi al-Shidqi fi Kulli al-Umuri la Takdzib fa Aqbahu Ma Yuzribika al-Kadzibu, La Yakdzibu al-Mar'uilla min Mahanatihu aw 'Adati al-Sui aw min Qillati al-Adabi*" (Let you be honest in all cases, do not lie because as bad as your disgrace is a lie, it is not someone who lies except because of his

humility, or because of bad habits or because of lack of Adab).

b. *Al-Muthalaah*

Al-Muthalaah is a subject in the KMI curriculum that uses text, generally in the form of stories, Arabic and has the aim of helping students to properly and well-read and understand language texts and express words.³⁷ This subject is given to students from second to sixth-grade students with different degrees of difficulty according to their level. The texts provided contain their wisdom that can direct students to uphold morality in their daily lives.

In the context of anti-corruption education, several texts contain anti-corruption messages, one of which is "*Jazau al-shidqi*". It was narrated that a farmer complained to a landlord about his fields that he estimated

³⁶Bagian Kurikulum Pembelajaran Kulliyatul Muallimin al-Islamiyyah, Al-Mahfudzot; Muqarrar Li Al-Shaf Al-Tsani Bi Kulliyat Al-Mu'allimin Al-Islamiyyah, 2006, p. 3-21.

³⁷Bagian Kurikulum Pembelajaran Kulliyatul Muallimin al-Islamiyyah, "Tujuan Kurikuler Tiap-Tiap Mata Pelajaran," 1.

damaged due to the master's dog and then asked for compensation. When the harvest arrived, it turned out that the part of the field that he estimated was damaged grew usually, and he benefits from it. Feeling guilty, he returned to the landlord to return the compensation he had received. Instead of accepting, the master gave extra money to the farmer because he was impressed by his honesty. From this story, the reader can learn the advice to prioritize honesty.

c. *Al-Hadith*

Al-Hadith is a subject given to second-grade students where the students are given several selected hadiths and are required to memorize them. The learning objectives of *Al-Hadith* subjects are knowing the intentions and wisdom contained in the hadith, taking lessons from them,

and increasing the knowledge of Arabic.³⁸

Among the hadiths containing anti-corruption values that can be conveyed to the santri in the learning process, including; "*Kulu waisyrabu wa tasaddaqui wailbasu fi gahiri makhilatin wa la sarafin, Innallaha yuhibbu an turani'matuhu' ala 'abdihi*" (Eat, drink, give alms, and dress all of you with no pride and exaggeration. Because truly Allah is pleased if His favors to His servants are revealed) taught the value of modesty, "*La yu'minu ahadukum hatta yuhibba li akhihi ma yuhibu li nafsih*" (It is not said to be faithful to someone among you unless he loves everything for his brother as he loves him for himself) taught the value of carefulness, and so on.

2. Informal Education

As part of the education curriculum, various activities outside

³⁸ Bagian Kurikulum Pembelajaran Kulliyatul Muallimin al-Islamiyyah.

the classroom provide important moral messages by which anti-corruption values can be gradually internalized into the students in Gontor. Below are several anti-corruption instruments;

a. Tiered Example System

Among the philosophies upheld in Gontor about discipline are, "There is no progress without discipline, and there is no discipline without exemplary". Not just a slogan, this is practiced directly in stages. The headmaster's leadership or kyai was exemplary for the teachers, the students modeled the teachers, and junior students modeled the senior students. Kyai, as a central figure plays a vital role in this matter; he and the teachers are not paid so that no part of the money that students settle into the pocket of education workers in Gontor. With it, the cost of education in Gontor can be reduced to as cheap as possible. However, this does not

mean that teacher welfare is not fulfilled; regarding this matter, various business units owned by Gontor play their role.

The financial affairs in Gontor are managed professionally. Kyai set an example by strictly separating the ownership of pesantren with private ownership in contrast to conditions in several traditional pesantren. This is reflected especially after the Signing of the Gontor Endowment in 1958.³⁹ Kyai has no direct contact with institutional

³⁹ On October 12, 1958, Trimurti, the owner of Gontor, gave pesantren to Muslims all over the world in the form of 1,740 ha of dry land, 16,851 ha of wet land or paddy fields, and 12 buildings along with the court. The represented assets have been separated from their personal property. Including the Head of the Village, Rahmat Sukarto, who actually also endorsed a portion of his land was not included in the charter because he had received the mandate to maintain an inheritance house. These are truly exemplary in the implementation of the principle of accountability. Staf Sekretariat Pondok Modern Darussalam Gontor, *Serba-Serbi Singkat Tentang Pondok Modern Darussalam Gontor; Untuk Pekan Perkenalan Tingkat Dua*, 79-91.

money except in report receipts or budget approval, all of which are managed centrally in the administration section, the treasurer of pesantren. With this example, teachers and students in various business units and teams are encouraged to do the same. Even so, in practice, there will be occasional irregularities. In responding to this, the cottage disciplines the party who made a mistake according to its proportion and ensures that the parties did not know the action at the level below. For example, if a senior santri makes a particular mistake, the teacher will take action with appropriate sanctions without being known by junior students. This is applied to maintain the exemplary system.

In addition, simplicity is remarkably exemplified by the kyai by not having excessive goods but according to needs. Ahmad Sahal even once emphasized, "May my place, clothes, food, and drink be more luxurious,

better, better, than places, clothes, eat and drink that my children (santri) get, then my children may rebel me".⁴⁰

History records that kyai sold their valuable wealth to pay for students' basic needs such as eating and drinking in a challenging financial situation. For example, during the Japanese occupation, 110 grams of gold which was the endowment of almarhumah Mrs. Suparman, the mother-in-law of Zainuddin Fannani, was sold to finance the meal of about eighty santri from Kalimantan who could not contact his family. The only sewing machine owned must also be sold to build wells and bathrooms that the students need.⁴¹ Exemplifying this, many teachers and students use their various personal assets to help develop their respective sectors. It

⁴⁰Staf Sekretariat Pondok Modern Darussalam Gontor.

⁴¹Staf Sekretariat Pondok Modern Darussalam Gontor.

can be concluded that the tiered example contains all of the nine anti-corruption values mentioned earlier.

b. *Assignment in Managing Transparent and Accountable Santri Organizations*

Every part of the santri organization, the Modern Pondok Student Organization (OPPM), must provide reports on the organization's financial development daily. Besides being signed by the central treasurer, the message was also signed by the supervisors of each OPPM section. In broader organizational matters, each unit must consult each week. With it, various organizational problems can be overcome.

At the end of each term of office, each part is also required to report everything regarding the respective roles of personnel, results of operations, evaluation, finance, and inventory. In detail, the report was examined by the

supervisors and administration section of pesantren. Meanwhile, the global information must be presented before the entire academic community of the pesantren from the lowest class students to kyai in an OPPM accountability report which is generally held for two up to three full days. During the reporting period, the classroom's learning activities were deliberately closed. The students had to carefully pay attention to what was reported one by one so that someday when they received the same mandate, it could be done better. If there are deficiencies in the report, the board must immediately correct them.⁴² It can be concluded from the assignment that the students are indirectly educated to uphold anti-corruption values, namely hard work, responsibility, honesty, and justice. They

⁴²Zarkasyi, Manajemen Pesantren; Pengalaman Pondok Modern Gontor, 161-164.

have implemented the anti-corruption principle of accountability and transparency.

c. *Enforcement of Severe Penalties for Dishonesty*

The legal rules contained in the Gontor education system have high discipline. In the context of anti-corruption education, punishment for dishonest behavior is very severe. For example, during the examination period, a santri found by the supervisor committing fraud in cheating will be subject to a suspension during one academic year. Another example, in various activities where the presence of the santri is marked by the signing of the signature on the attendance paper. If there is a santri who is found to have falsified his signature, then the culprit, both those who request and those who do, will receive severe punishment in the form of being obliged to be bald-head. It can be concluded from the sentence's enforcement that the

internalization of anti-corruption values is running, such as discipline and honesty.

d. *Provision of Disciplinary Rules for Prevention*

In addition to determining strict punishment for students' deviant behavior, the Gontor education system has provided a complexity of rules to prevent students from doing so. For example, to avoid the occurrence of flip theft in various places, both in mosques and in dormitories, because the phenomenon is almost impossible to eliminate considering the number of santri reaching four thousand people, pesantren outlines the rules in the form of obligation for the santri to use slipper bags. Another example could be seen to prevent theft; the students were not allowed to carry valuables in their bags or boxes.

The cash that students can bring is also limited to a maximum of only fifty thousand rupiahs. If a santri has an excess

amount of money from what has been determined, he must deposit it in the administration office.

Those who do not carry a flip bag to secure their slippers or carry cash more than the set limits will be warned and, on a particular scale, will be subject to sanctions. This is because they are considered not caring about the situation and conditions of others by giving them opportunities, maybe even attracting, to do things that are not expected. This rule educates santri on the values of discipline, justice, and care.

e. *Habituation to Stand in Queue*

Every student in Gontor in his daily life cannot be separated from participating in queuing for various purposes. For twenty-four hours a day as an integrated education system, each student feels at least five times standing in the queue, namely; (a) Bathing twice, (b) Eating three times, and

(c) *Wudhu* five times. When totaled, at least each student stands on ten queue lines each day. This has not been added to the queue to wash clothes, buy goods and food in student cooperatives, make phone calls, take notes and packages, and much more. Through this experience, indirectly, the students are educated to care for others by not overtaking the person standing in front of them.

However, suppose a santri continues to harm other people. In that case, he will automatically get psychic sanctions from within him through feelings of guilt or social sanctions because others will get a reprimand. The act of rebuking a friend who interrupts the queue itself contains anti-corruption values of courage.

f. *Environmental Conditioning Full of Anti-Corruption Messages*

There are many offices in the Gontor neighborhood, both

managed by teachers and students themselves. All of these offices, based on the direction of the head of the cottage, primarily through its auxiliary institutions, namely the Modern Pondok Waqf Expansion and Maintenance Foundation (YPPWPM), are required to paste on the walls of their respective offices an anti-corruption expression from Imam Zarkasyi, "A neat administration is mandatory (absolute) to maintain trust". Furthermore, in the part that is very much related to physical development in Gontor, such as the development section, another quotation told by Ahmad Sahal is also posted, saying, "If there is money then it can build, if there is money, but there is no development, then it means to sleep well if not there is a job, but money runs out, and the building does not exist, it is the same as corruption". By posting these writings, it is hoped that the students and teachers at Gontor will never forget to carry

out their various office activities with full accountability.

From the exposure of various anti-corruption education instruments, both formal and informal, it can be seen that the process of internalizing anti-corruption values within the students in Gontor has been carried out in the hidden curriculum scheme. Nevertheless, this education system still contains deficiencies, namely that maximally accommodated aspects are only affective, while cognitive and psychomotor aspects are not adequately housed.

Development is needed by adjusting it with various instruments in the Gontor education system that tend to be established so that aspects that have not been accommodated can be fulfilled. Implementing anti-corruption education at the education level after KMI, namely University of Darussalam (UNIDA) Gontor, can be a considerable solution to this problem. With this,

Gontor alumni from this level will avoid corruption and understand the nature and intricacies of corruption so that they can contribute directly to efforts to eradicate these crimes.

Conclusion

Gontor, as an Islamic educational institution, has played an essential role not only through producing contributive leaders aiming at enhancing the nation and civilization but also, more specifically, through educating its students on the values of anti-corruption at its secondary level; *Kulliyatul Muallimin al-Islamiyyah*.

Using a hidden curriculum in which its components are unplanned and unwritten, the anticorruption values were internalized in students' souls through specific instruments classified into two processes; formal and informal. The former is performed inside the classroom by teaching several subjects such as *Al-Mahfudzat*, *Al-Muthalaah*, and *Al-Hadith*.

On the contrary, the latter is performed outside the

classroom through several student activities ranging from tiered example systems to students with anti-corruption messages. These are cumulated altogether, building the integrated educational method by which assuring the students approve the values of honesty, carefulness, self-reliance, discipline, responsibility, hardworking, courage, and justice.

Nevertheless, because that performance contains several drawbacks that only scoped maximally in the aspect of effectiveness, it should be improved by enhancing this project at a different level; University of Darussalam (UNIDA) Gontor. Conducting anti-corruption training or courses in this higher education could be a good option to develop students' anticorruption competencies in cognitive and psychomotor aspects.

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