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## Internalization of Anti-Corruption Value in Independent Campus Pesantren Model

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### Abstract

This article aims to study: 1) the essence of Independent Campus policy with pesantren style in IDIA; 2) the internalization of anti-corruption value applied in independent campus with pesantren style in IDIA; 3) its implication for the students when they are entering workforce and industry. The approach used in this study is qualitative, especially case study focused. The data is collected using observation, interview, and documentation. The data was analyzed by using qualitative analysis. Finally, the results are plus students IDIA is the real and concrete implementation from Independent Campus policy because they are given experiences in the secretarial world, business world, and industry besides studying in Islamic major. By practicing those skills directly, IDIA students can learn more about management from the well-structured management and supervision from superiors. Besides, the management structure creates authority, so it will simplify to give punishment for students who did corruption. This case is undoubtedly appropriate with structure theory from Anthony Giddens.

**Keywords:** Anti-corruption, Independent Campus policy, and Pesantren.

### I. INTRODUCTION

High education's challenge in the future is indeed severe enough. It must ensure that there is no decreasing performance quality and achievements. One of the indicators is absorption the alumni in the working world and industry (Arifin, 2020). Anxiety like this became the basis of the issuance of a policy by Cultural and Educational Minister, Nadiem Makarim. The policy is called by Independent Campus that said students college are required to finish five semesters in their original study program, and the other semester can be used to get activities outside the program study. The activities can be learning in class, work practice (being internship), students exchange, doing a project in the countryside, entrepreneur, research, independent study, and teaching activity in remote villages (Kementerian Pendidikan dan Kebudayaan RI, 2020). Nadiem's policy had already applied by the previous minister in

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1993-1998, Wardiman Djojonegoro. He tried to adjust and integrate between the education aspect and industry, and that was used to be called a link and match concept. (Djojonegoro, 2016; Wajdi et al., 2020).

The students' problem is not only how the university provides students who are accepted in the working world and industry but also how the students have good character and high attitudes such as not being corrupt when they enter the working world and industry. Therefore, it becomes crucial by high education to internalize an anti-corruption value as a good character in each student.

In Indonesia, high education is also conducted by *the pesantren* educational institution. Although sometimes, the value that exists in high education is different from the value that applied in *pesantren* education. Especially how the position of logic in both kinds of education is. *Pesantren* is directed towards religion, soul, and character education while High Education is directed towards intellectuality and science. In other words, High Education is concerned in liberal approaches, while *pesantren* is concerned in conservative behavior based on *Kiai's* figure. All this time, High Education has been considering the working world and industry as the orientation of their graduation while *Pesantren* is not directed towards it. (Bali, 2017; Fadjar, 2004; Kuswandi, 2019).

Discussing *pesantren*, it must be lots of achievements that make *pesantren* still exist until now. Although it is always found deficiencies, it can be used as a reflection issue to improve *pesantren* education in the future. There is an assumption that *pesantren* has not succeeded in educating *santri* (*pesantren's* students) who have good personalities such as discipline and a strong commitment to avoid corruption in their daily life. In other words, they may have excellent Religious knowledge, diligence in worship, but they are still doing fraud as long as there is an opportunity. This statement is quite essential because there are many executive and legislative functionary, either in the central town or countryside, who found as corruptors even though they have background religious knowledge or *pesantren* education (Fathoni, 2019). It seems that this assumption is also attached to *pesantren* based Higher Education.

*Pondok Pesantren Al-Amien Prenduan* is one of *Pesantren* institutions that are currently managing the High Education level, which is known as *Institut Dirasat Islamiyah Al-Amien* (in the next, it is called "IDIA"). On this campus, the students are divided into three programs: intensive program, plus program, and regular program. First, intensive program students are students who are taking High Education IDIA and *Pesantren* IDIA. Second, plus program student is students who are graduated from internal education that include in *Pondok Pesantren Al-Amien Prenduan*. Third, regular program student is students who are taking High Education in IDIA only. Usually, they are from Senior High School or the other institutions with the same level around Sumenep and Pamekasan Regency (Kuswandi, 2017a).

Plus program IDIA is a group of students who not only become students in High Education but also become teachers in Junior High School (*Tarbiyatul Muallimien al-Islamiyah – TMI*)

and Senior High School (*Ma'had Tahfidh Al-Amien – MTA*) Institutions that include in *Pondok Pesantren Al-Amien Preduan*. Especially in TMI, every teacher has three functions (*trifungsi*): as an educator, learner, and manager. As educators, the teachers must be able to be an inspirative figure to their students. As learners, the teachers must apply the principle that learning is not only to know something but also to be a more useful human. So, the students or teachers in this *pesantren* are expected to keep growing and developing skills to be worthy of others. However, TMI always puts the point of being worthy first before growing or developing. As a manager, TMI teachers must understand their duty and function, make a draft of planning and achievement targets, work maximally, and evaluate all of their work at the end (Mubarok, 2019). In the duty as a manager, plus program's students, IDIA get jobs to become managers of the existing business unit. Anti-corrupt Education is learned and practiced by the plus program's students IDIA in this sector when they have responsibilities as managers.

Based on two problems above, this research aims to study more about the essence of Independent Campus policy with *pesantren* model IDIA, internalization anti-corrupt value in Independent Campus with *pesantren* style IDIA, and its implication to students when they enter the workforce and industry.

## II. Methodology

The approach used is qualitative. The researcher used a qualitative approach because, by this approach, the researcher can learn directly about the daily life of the subjects, their experience, and opinion, their condition, and situation (Yin, 2016). The type of this research is a case study focused. According to Robert K. Yin (Yin, 2014), a case study is an empirical inquiry that investigates phenomena in a real-life context. A case study in this research is meant to study further about the implementation of the Independent Campus with *the pesantren* model in IDIA, the internalization anti-corrupt value applied in IDIA campus, and its implications for the students when they enter the workforce and industry.

This research is located in Islamic Boarding School (*Pondok Pesantren*) Al-Amien Preduan, Pragaan Laok Village, Pragaan sub-district, Sumenep Regency. This study is focused on TMI Al-Amien and MTA Al-Amien Preduan Institutions because plus program's students IDIA are doing their devotion program, as well as internship program and teaching program.

Source data in this research is obtained from primary and secondary sources. The primer sources in this research are several lecturer IDIA who have additional jobs in TMI or MTA institutions, TMI secretary staff, alumni, and active students from Plus Program IDIA. TThe secondary sources in this research are from interviewing the committee and educational staff who work in Islamic Boarding School Al-Amien Preduan. The other data was obtained from observation of daily life in Islamic Boarding School Al-Amien Preduan, especially in IDIA, TMI, and MTA, and studying more from the documentation that belongs to the school.

The technique to collect data consists of interviewing, observing, and documenting. Interview in the case study, according to Robert K. Yin (Yin, 2014), is an essential source of evidence. These humanitarians' affairs should be reported and interpreted by the interviewed subject and respondents who have information to give a more critical explanation precisely from a related situation. Those respondents also provided the pieces of evidence for the particular historical situation, so the researcher has preparation to identify the other relevant sources of evidence. In this case, the researcher has interviewed several IDIA lecturers who have additional jobs in TMI or MTA institutions, TMI secretary staff, alumni, and active students of Plus Program IDIA. Whereas in observing the participants, the researcher not only became a passive observer but also taking a few roles in a particular situation and participating in observed activities (Yin, 2015: 114). In this case, the location that became the object of research is a place where the researcher lives and does his work, teaching in that *pesantren*, either IDIA or TMI. And the last, the researcher used documentation. In this case, the researcher studied the documentation book that belongs to Islamic Boarding School Al-Aman, especially short news and biography Islamic Boarding School Al-Aman Prenduan, and several previous research.

The researcher analyzed the data by using the analysis quantitative data technique through descriptive and reflective ways. In a descriptive study, the researcher provides an overview of implementation Independent Campus with *the Pesantren* model in IDIA and internalization process of anti-corrupt value for Plus Program's students. Whereas in the reflective study, the researcher explains its implementation and internalization by adding interpretation and perception to the observed object. Then, the researcher conducted data condensation, data presentation, and conclusion drawing (Miles et al., 2014).

In this case, the researcher used to be diligent in observing the implementation of Independent Campus policy in IDIA Prenduan, especially something that related to Plus Program's students. Besides, the researcher conducted source triangulation by comparing several interview results between informants. The researcher also continuously explored the data, either from the lecturers, *Kiai*, alumni, or students. Besides, the researchers conducted a triangulation method between data result obtained from the interview with data collected from the researcher's observation in the field.

### III. Result and Discussion

#### *Independent Campus with Pesantren model*

According to Karl Marx, to survive in this world, human has to get working. By working, humans not only can survive but also can improve their competence. Although nowadays, under the system of capitalism, laborers have worked based on force, not on their initiative. According to Marx, religion has made a low level of society to comply with patient and *taqwa* to face high-level community. Liberal freedom is defined as an ideology with the intention that the capitalist group exploits the laborers of the workers freely without giving an appropriate salary. Whereas according to Erich Fromm, modern people are assumed that they do not know what they do, and how they spent their life meaningfully that directed to get jobs

as a way to avoid the boredom that he can not bear. However, then, work has become a moral and religious obligation like the behavior and view of the middle class in the eighteenth century. By working, human shows the demand for surviving life, acquisition, and defense status quo (Kambali, 2017; Qomar, 2019; Sutikna, 2008).

Independent Campus policy launched by Cultural and Education Minister with the issuance of *Permendikbud No.3 of 2020* is an effort to get preparing the students to face social and cultural changes, workforce, and rapid technological progress. Link and Match are not only related to industry and workforce but also with the future that changes rapidly. With all of that, students are expected to be a firm bachelor, relevant with the needs of the era, and ready to be a leader with a high nationalism spirit (Direktorat Jenderal Pendidikan Tinggi Kemdikbud RI, 2020).

Link and Match concept once applied in Cultural and Education Ministry of Indonesia Republic, Wardiman Djojonegoro Era. This concept is introduced by Wardiman based on his education experience when he studied in the United States of America. Education Expert inspired him at Harvard University, Karl Willenbrock. His idea said that a company should become a “foster father” to the university. Wardiman manifested it by an understanding that the company was not only a place to practice or set aside some of the profit but also involving itself in education institution's development, especially High Education or university (Djojonegoro, 1996, 2016). Link and Match policy is an effort to explore the full potency, so it will be needed in the future job market, by using demand minded paradigm (market needs), not *minded supply* paradigm again. Link and match policy are expected to reduce the number of unemployment from High Education, which keeps increasing from time to time (Disas, 2018).

The skills learned in formal education might not be used entirely, especially for those who work in a position below one's level of study. Education mismatch often occurs in society. It is an incompatibility between education (study program) and a job. The amount of mismatch education cases increases the number of unemployment (Disas, 2018). Malcolm Gladwell first raised an education mismatch in 1870 (Gladwell, 2018). Generally, education mismatch refers to the lack of coherence between the level of education available and the work offered.

Education mismatch occurs because of three reasons: 1) many workers have skill in a particular field but the jobs available which need that skill is lower than the number of skilled workers, 2) there is asymmetric information in market share, and 3) there are various skills that created by system and education pattern that enforced by government. Unemployment, usually, is caused by many candidate workers or job seekers who are not comparable with the number of available employment and absorbing it (Wardani & Fatimah, 2020). In 2018, according to the statistic data, the number of graduate students from High Education or university in Indonesia was 2.649.852, while the unemployment from them is 950.533 people (Badan Pusat Statistik, 2019).

The unemployment from graduated students will affect themselves, especially will cause anxiety in their individual after stated as graduation from their university. The reasons for unemployed bachelor are low of soft skills or other skills besides their primary expertise in the study program. So, it is not because of a low GPA but a lack of interpersonal communication skills, an ability that related to the others and themselves (Isnaini & Lestari, 2015).

IDIA Prenduan has four faculties with seven majors: 1) Faculty of Da'wa with Islamic Communication and Broadcasting major and Islamic Guidance and Counseling major, 2) Faculty of Tarbiyaa with Islamic Education major and Arabic Education major, 3) Faculty of Usul al-Din with Aqidah Philosophy major and Tafsir and Al-Qur'an Science major, 4) Faculty of Islamic Economics and Business with Sharia Economics major.

Although all existed majors are based on Islam, plus program students in TMI institution get jobs as a teacher. In secretarial management, plus program students are given responsibilities in paperwork administration (*tata warkat*), websites and publication, SAS operation, administrative manager, Bank, post office, TMI Press publishing, and Language Center. Whereas the others got responsibilities in school structure, either in Junior High School or Senior High School, such as Student Payment Center (SPC), Administrative Manager, Bank and post office, network and computer laboratory manager, Bookstore manager, telephone center, photocopy unit manager, laundry manager, canteen manager, convection manager, supermarket manager, internet and website, Al-Amiin Shooting Video, Language center (*Markazul Lughoh*), Masjid *ta' mir* Al-Amien, RASDA radio staff, Islamic Study Center staff, Islamic Hospital staff, *haji* and *umrah* travel staff, etc. (Letter Redaction/ *Redaksi Warkat* team 2019, 2019).

Many graduated bachelor students from plus program IDIA open their employment or work in a field that they have involved in TMI institution after finished their study in IDIA. For example, one of them opens *Haji* and *Umrah* travel company, although they were graduated from an Arabic Education major. It is because they ever got responsibilities to work in *haji* and *umrah* travel that belongs to Islamic Boarding School Al-Aman Prenduan. There is also a Tafsir and Al-Qur'an science graduation, which opens the laundry company, or the others who work in delivery service such as post office based on their experience in TMI institution.

#### *Internalization anti-corrupt value*

Discussing corruption always becomes an interesting topic if we use the structuration Giddens theory. According to him, someone does corruption based on his practical awareness. Because it is practical awareness, he does not realize that he is practicing fraud. Ironically, he does not realize only but also feels that his action is correct (Widoyoko, 2013). Anthony Giddens is a prestigious sociologist who was born in Edmonton, London, in 1938. He was appointed professor of Sociology in 1986. Generally, his academic career was started with writing a



summary and analyzing the works of previous theory expert to become materials for developing his Structural theory (Loyal, 2003).

Giddens' thought is not only criticizing Marx, Weber, and Durkheim's thought sharply but also a political ideology that had existed, such as Liberalisme, Konservatisisme, and Socialism. Giddens looked at humans, and their group could not be released on social, political, cultural, and structure configuration on economic development context. Structuration theory by Giddens tried to give a middle way between interpretative sociology based on subject imperialism with functionalism and structuralism, which explore social object imperialism (Giddens, 1984). In structure theory, Giddens assumed that social science study is a social practice that across time and spaces.

Giddens assessed that institution has a role in creating space and time on the social system. He thought that institution becomes background in every social actor, so there is nothing called an accident; everything runs automatically as the connected lines. Therefore, Giddens mentioned three Structuration big ideas that applied as role principles and resourced by social agents. The first is signing structure (signification), which involving symbolic schemata, meaning, mentioning, and discourse. The second is a control structure (domination) over people (politics) and things (economics). The third is the justification structure (legitimation), which involving normative regulatory schemata revealed in the legal system or moral system (Giddens, 1976, 1979).

According to Giddens, the first group is signing structure (signification), which involving symbolic schemata, meaning, mentioning, and discourse. Giddens believed that to communicate, a man needs a sign system and interpretation frame (symbolic sign, discourse/language institution), so the signification structure exists. Social actors in their daily life produce meanings at a level that given definition by them actively; they are affected by the ways the purposes become routinized and created simultaneously. Something that said and did by society has consequences to the social structure. Individuals mobilize the resources, skills, and knowledge they have gained from the previous interaction.

Most of the social structure practiced always started from face to face meetings, but this meeting has never happened in an unstructured vacuum. The social world is affected by resources that have social and cultural significance. Structuration is a 'dialectical process' where something conducted by an individual is also a thing that they built. This case is the essence of structuration. Structuration is also involving interfusion (merging) consequences which are expected or unexpected. The things that wanted and did by the agency can create consolidation over unwanted elements from the agency. This idea showed that structuration is resources that empowering as well as limiting the society (Thoyyibah, 2015).

Currently, in Islamic Boarding School Al-Amien Prenduan has been managing an educational level institution from early childhood education programs, kindergarten, Islamic Elementary School (*Madrasa Ibtidaiya*), Islamic Junior High School (*Madrasa Tsanawiya*), Junior High School *Ma'had Tahfidh Al-Qur'an* (MTA), *Madrasa Diniya Wustho* (MDW), Islamic Senior

High School (*Madrassa Aliya*), Agriculture Vocational School (Male students only), Integrated Islamic Vocational School (female students only), *Tarbiyatul Muallimien Al-Islamiya* (TMI), Senior High School *Ma'had Tahfidh Al-Qur'an* (MTA), *Madrassa Diniya Ulya* (MDU), and *Dirosat Islamiyah Al-Amien* Institute (IDIA) (Kuswandi & Rifa'ie, 2018).

Most of the lecturers and educational staff in IDIA also given additional responsibility in the other institutions that belong to Islamic Boarding School Al-Amien Prenduan. This kind of model seems to be the leading supporter in a successful internship activity and teaching activity by plus program students IDIA in TMI and MTA institutions. For example, Dr. Ghazi Mubarak, MA. He is a rector and a lecturer in Tafsir and Al-Qur'an Science program study IDIA. Still, on the other side, he is also a master teacher in Tafsir and Al-Qur'an education in TMI institution Al-Amien Prenduan. As a master teacher, he guides and leads all Tafsir and Al-Qur'an education teachers in TMI Al-Amien Prenduan, include a teacher from plus program IDIA students. The same thing also happens to Dr. Muhtadi Abdul Mun'im. He is a lecturer in Research Course, but he is also a master teacher in Research education in TMI Institution Al-Amien Prenduan.

All teachers in TMI Al-Amien Prenduan not only have a responsibility to teach students in class but also have weekly evaluation time to improve their skills with Master teacher who has the same subject as the teachers. In this event, the role of the Master teacher is very important. They give guidance, directives, and solution for every problem faced by teachers in class. This activity is vital for plus program students in IDIA. They have a responsibility to be a teacher in TMI because they can learn more knowledge from the Master teacher to handle their class. Master teachers not only have an obligation as a teacher but also as structural officials in TMI institution, either in *idarah Ammah*, *Idarah ma'had*, or *Idarah Mahalah*. They are assisted by staff that is a student from the plus program who has the responsibility as a teacher in TMI institution (Tim Redaksi Warkat 2019, 2019).

The second group, according to Giddens, is to gain or practice a power. Someone needs mobilization of two dominant structures as the facility. On the authority dimension, the facility is consisting of allocative resources (Economics) and authoritative (politics). Allocative resources refer to the ability or implementation of transformative capacity that gives a command for the goods, objects, or phenomenon material. As for authoritative resources, it relates to the kinds of transformative capacity that make a command over people or actors (Giddens, 1984).

The term 'authority' must be distinguished from 'domination'. Domination refers to an asymmetry relationship for the structuration plan, while authority refers to the capacity that involved in a social relationship of perpetrators plains (social interaction). So, the power always requires a transformative role, as the known that there is no structuration without actors, and there is no domination structure without authority relation that occurs between concrete actors. Authority is built through reproduction, two domination structures/resources (allocative and authoritative). Nevertheless, according to Giddens, there is never happens a total authority over people, whether totality system, authority, or prison, because of the

dialectic of control. It means that authority always involves the relationship between autonomy and dependency, whether someone who is mastered or mastered at minimal levels.

IDIA lecturers who have an official position in TMI or MTA institutions, so they have authorities over their job automatically. The relation between plus program students IDIA with their students does not only occur in private campuses only but also in TMI or MTA when the students are doing their educational internship or teaching. From that high intensity, their relation is always connected as long as they are still students college and teachers in both institutions.

The third group, according to Giddens, is to impose a penalty and punishment, because people need the facility of legitimacy in the form of norm or rules (legal system/legal institution). The legal aspect (normative) is required to give ontological security and the validity of interaction carried out by social agents. Social changes can not be reached with a contradiction system. Still, the changes can be reaches through practical coordination institutionalized in the system and social structure that handling space and time. Social changes in the third dimension of the structuration group are only able to change through de-routinization in capacity reflective monitoring or taking space to the elements that surrounded it, whether in personal o institutional (Giddens, 1984).

To get used to excellent management life, plus program IDIA students who hand a unit in Islamic Boarding School Al-Amien Prenduan, they are watched by a regulatory agency in that *pesantren*. The regulatory agency is consisting of several IDIA lecturers. So, anti-corrupt education from lecturers is not only taking place in class formally but also in practical activity.

The regulatory agency will report the results of inspection reporting from all business units and financial institutions in *pesantren* Al-Amien Prenduan to weekly evaluation, which is usually held every Tuesday. If they found the result that indicated by manipulation, they will write a special report to the Islamic Boarding School Al-Amien Prenduan Headmaster. The style of inspection ran in this *pesantren* seems to be in line with this republic, about the duties and obligations of the Audit Board of the Republic of Indonesia. As an auditor, they must write and arrange a report from inspection results as the responsibility form over their inspection(Rampengan, 2014).

However, the existence of the Audit Board in Islamic Boarding Al-Amien Prenduan is not only acting as a financial auditor but also as Commission of Corruption Eradication in instancy level. The approach used by the government through the formation of the Commission of Corruption Eradication (CCE) is the approach that needs to be appreciated. CCE, as one of law enforcement agencies, has been trying to always keep their performance in prevention matters, enforcement, and institutions (Zuber, 2018).

The existence of the Audit board in Islamic Boarding School Al-Amien Prenduan is not only to audit all the financial reports, wealth, and assets in each unit but also to train the managers

and treasurer from every unit periodically. The training is held in every beginning semester in the form of business report writing training based on the computer using a particular application. Every month, plus program students who are handling manager position in a business unit not only get coaching from their consultant but also from the financial auditor when they submit a monthly financial report.

If there is fraud in one of the units, the financial auditor will calculate its loss in that unit. Then, they will punish the person who perverts it. He does not only get a punishment to change the total of its loss but also asking for advice to the headmaster or *Kiai* in Islamic Boarding School Al-Amien Prenduan. However, if the fraud is massive and fatal, the person may get punishment to be expelled from *pesantren*. This kind of punishment level has already applied in Islamic Boarding School Al-Amien Prenduan.

Giving punishment is a simple way to prevent lots of violations of the rules. We should punish the children, they said, to be a preventive way so the children will not repeat their mistakes and the others will not imitate it. In other words, the essential function of punishment is preventive, that it is from a fear of the threat of punishment (Durkheim, 1990).

An educational institution is expected to make the students obey the rules by discipline spontaneity, not only through the threat of punishment, which oppressive to the person who has no respect for the rules. Respect for the rules is very different from fear for the penalty and desire to avoid it. Respect is a feeling that is admitting the rules as things that should not be approached and very high authority. It makes them have no courage to oppose it. (Durkheim, 1990)

Punishment will be sufficient when the teachers are not subjectivities in deciding the type of punishment. The teachers should pass the available procedural, and discussion between teachers is needed if they meet a dead end. Counseling intensively to the students is also required, so it is not only punishing them without any explanation or counseling but also giving the understanding to change their behavior (Ma'arif, 2017).

Moreover, there is an Islamic Boarding School which still prioritize punishment method as a way to improve the quality of the students. There is an assumption that one of the right techniques to insist a disciplined value is through punishment because the students will not fear if it is just advice by lips. Punishment should be given to creating a deterrent effect on the students, so they will not repeat the mistakes in the future (Ma'arif, 2017).

However, Islamic Boarding School Al-Amien Prenduan is very careful in giving punishment. The process is a bit longer to decide it because they should investigate more to get more consideration to determine what kind of proper punishment to the student. This is in line with what Emile Durkheim said. He said that giving punishment must look for the benefits to the convicted. The penalty, which is not educating, stupid, and just the duplicate from the previous case, is only causing bored to the students who get the boring punishment, and in the

end, it will be left. Absolutely, that kind of punishment gives nothing such moral or character improvement (Durkheim, 1990).

Internalization of anti-corruption in plus program IDI students is not only applied based on management theory, management structure level and the existence of financial auditor but also be delivered through Islamic lecture and counseling by the lecturers of Islamic Boarding School Al-Amien every afternoon Wednesday for female students and afternoon Thursday for male students. Islamic speech from *Kiai* and *ustadz*, who are IDIA lecturers, led to Islamic moral and noble values or *pesantren* tradition, especially about patient value, *Amanah*, and responsible for handling jobs.

Institutionally, the IDIA Prenduan campus applied it in *ikhlas* work concept, smart work, and hard work. *Ikhlas* work is an implementation from Al-Qur'an principle stated in IDIA vision: Perfectly religious. Smart work is an implementation from the knowledgeable principle. Then Hardwork is the implementation of the real charity principle. So, the application from faith and devotion to Allah in the entire IDIA events and activities is reflected sincerity, professionalism, and persistence (Kuswandi, 2017b). These values are often becoming the material of the Islamic lecture delivered by *Kiai*, who is an IDIA lecturer too.

Those things applied in IDIA seem in line with corruption education that related to honest, awareness, independence, discipline, responsible, hard work, simple, braveness, and justice. The impact of anti-corrupt education is expected to be applied to the students' daily life. So, they will not commit a corruption crime in the future. The impact of joining anti-corrupt education is character changes. They will have a better character from "it is ok" to say for the corruption to "No, I will not" to answer for corruption even until avoiding it. So, when the students are entering the workforce, they will not commit a corruption crime (Kristiono, 2018b).

In anti-corrupt Education, *Amanah*, or trusted and fair dealing have a tight relationship. One example of the *Amanah* character is ethical behavior. If a person has betrayed the fair and not be fair in this life, so it caused fair inequality to the other human. Justice inequality a human from the others will cause suffering and misery, while to the others are excess and spaciousness such as wealth, position, and opportunity. It will violate the right from most of them to the others (who did no fair or has no *Amanah*) (Harto, 2014).

Therefore, plus program students model are expected to have success indicators in reaching the purpose of anti-corrupt education to the students; it is to give enough knowledge about the complications of corruption and its eradication, and instill the anti-corrupt values. The students are expected to be an agent changes and inspirators to anti-corruption movement in society. Students college must be trained with enough knowledge about corruption and its eradication to be an active participant. No less important, to participate actively, students should understand and apply anti-corruption points in their daily life. So, the long term goal is to create an anti-corruption culture among students college and support them to be an active participant in the eradication of corruption in Indonesia (Suryani, 2015).

Although there is no effort to doctrinaire by *Kiai* or teachers about blessing 'barakah' as the other *pesantren*, generally, most of the students believe that blessing 'barakah' from *Kiai* and teachers exist. For example, one of the study results proves that the meaning of life owned by students devoted is closely related to seeking blessings' *barakah*' from *Kiai* (Atsniyah & Supradewi, 2019). The results are the same as an existing understanding of *pesantren* tradition that said a blessing is believed to be able to be given to a person who has a high spiritual capacity and holiness(Chaer, 2014).

In Islamic boarding school, according to the society, most of *Kiai* are extraordinary people who have spiritual excess such as *Karamah* (a person who has the virtue of behavior and charisma) and can spread blessing (mercy or gift wisdom) from Allah to His followers(Zamakhsyari, 1985). Whereas in *Sufi, Kiai*, or teachers who lead a *tarekat*, are considered as a person who has a high level as *wali*. This kind of *Kiai* is considered having a *wasilah* that can be an intermediary between human and Allah SWT. Beliefs about area or guardianship are closely related to ideas about *karamah*, blessing *barakah*, and *syafa'ah* (abundant help). Formerly, *barakah* and *syafaah* are only owned by prophets. But, that excellence could be inherited to a few special followers, and it always happens to the current *tarekat* followers(Madjid, 1997).

Formally, anti-corrupt education in the IDIA campus is not becoming a course. It seems that IDIA High Education prefers a strategy with integrating anti-corruption knowledge to the existing course rather than creating a new course about it. It is different from the policies applied by Islamic State University Syarif Hidayatullah Jakarta, Paramadina University Jakarta, and Semarang State University that creating a new course about anti-corruption Education (Kristiono, 2018a).Therefore, high education can take strategic roles in the implementation of anti-corrupt education, especially in cultivating anti-corruption behavior and character among college students. Through culture development, the students are expected to have social basic to familiarize anti-corruption practice. Whatever the strategy that is chosen by the university: becoming compulsory or elective courses or infiltrated with a relevant course, it is already matched with the spirit from Republic Indonesia President instruction number 17 of 2011 about preventive action. As for the strategy can be through, such as habituation, exemplary, touch heart, discipline from the entire components of the university (Manurung, 2012) (Manurung, 2012).

A big challenge to our high education now is to return the education as its function, national character building. Therefore, anti-corrupt education for college students must lead to values education, ethical values. Education that supports values orientation is the education that makes people ashamed to commit corruption crime, and angry if they see it. There are three fundamental moral that makes people immune to the temptations of corruption: honesty, sense of justice, and responsibility (Kadir, 2018).

The implementation of Education and Culture Minister's obsession, Nadim Makarim, about internship and teaching program for college students can be seen from plus program IDIA students. According to the explanation from Education and Culture Minister about internship

or work practice, students can choose whether they take an internship or work practice program in the non-profit foundation. Still, it must remain that they should be under counseling by a supervisor from the lecture (Education and Culture Ministry of Republic Indonesia, 2020). Referring to this statement, plus program students in IDIA are doing an internship because IDIA Prenduan campus is under the authority of the Al-Amien Prenduan Foundation. As known in applicable law, that a foundation is generally included in a non-profit entity (Lubis & Ovami, 2019).

Other than the internship program, plus program IDIA students are also practicing to teach TMI Al Amien Prenduan and MTA Al-Amien Prenduan students. This activity is an implementation from the Education and Culture Minister's statement that college students should do work practice in school, whether it is elementary, junior high, or senior high for several months. The school may be located in a big city or countryside (remote area) (Education and Culture Ministry of Republic Indonesia, 2020). Interestingly, plus program IDIA students are teaching in TMI and MTA institution not only for several months but also from they begin to study in IDIA college until they graduated from IDIA Prenduan college.

#### IV. The results of the theoretical discussion

After exploring the study, it can conclude that: First, work is a human actualization form to sharpen the skills and their productivity. The policy from the Education and Culture Ministry of Republic Indonesia, whether in the Wardiman Djojonegoro era or Nadiem Makariera era, is leading to link and match concept. This concept leads to the suitability of the education side and work or industry side. In the IDIA campus, through the plus students program, the students have trained experience with internship and teaching in TMI and MTA institutions (both are in the authority of a foundation with IDIA campus). For example, in TMI institutions, many plus students get to experience and improving their skills in lots of fields such as secretarial, business, etc. Second, as the theory of Structuration from Giddens, There are three points: structure, authority from that structure, and giving an explicit punishment. This theory seems to be applied in Islamic Boarding School Al-Amien Prenduan Management, either in the IDIA campus, TMI institution, or MTA institution. IDIA lecturers who are using a multilevel management structure get clear duties and responsibilities, so it clarifies the authority in every section. Therefore, every section or personal who is not discipline, especially committing corruption practice in a business unit, will be sentenced a punishment according to the level of the offense. The supporting factors in the internalization anti-corruption process for plus program students are internal and external. In internal factors, there is a belief in plus program students about the essence of blessing '*barakah*' from their service in *pesantren*. While in an external factor, there is proper management in the Islamic Boarding School Al-Amien Prenduan institution: multilevel management structure. So, there is a clear explanation between duties and obligations. Besides, there is a regulatory agency, so plus program IDIA students used to work in good management under the authority of proper audit and regulator. The other crucial external factor is Islamic lecture and advice from *Kiai* or teachers who are also IDIA lecturers. It can be a motivation for plus program IDIA students to always become honest and responsible people in handling a job.

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