

P-ISSN: 2338-8617

E-ISSN: 2443-2067

*Jurnal Ilmiah*

# PEURADEUN

Vol. 13, No. 2, May 2025



**JIP**  
The Indonesian Journal of the Social Sciences  
[www.journal.scadIndependent.org](http://www.journal.scadIndependent.org)  
DOI Prefix Number: 10.26811

INDEX COPERNICUS  
INTERNATIONAL



Accredited "Sinta 1" by Decree No. 72/E/KPT/2024  
Valid Until the May 2027 Edition



**Integrating Anti-Corruption Education in Acehese Dayahs: A Moral-Pedagogical Model for Character Formation**

**Muhammad AR<sup>1</sup>; Nurdin AR<sup>2</sup>; Hayati<sup>3</sup>; Nurbayani<sup>4</sup>;  
Masrizal Masrizal<sup>5</sup>; Sulaiman<sup>6</sup>**

<sup>1,2,3,4</sup>*Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia*

<sup>5</sup>*Universitas Syiah Kuala Banda Aceh, Indonesia*

<sup>6</sup>*Sekolah Tinggi Agama Islam, Perguruan Tinggi Ilmu Al-Qu'an Banda Aceh, Indonesia*

**Article in Jurnal Ilmiah Peuradeun**

Available at : <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/1086>

DOI : <https://doi.org/10.26811/peuradeun.v13i2.1086>

**How to Cite this Article**

APA : Muhammad AR., Nurdin AR., Hayati, H., Nurbayani, N., Masrizal, M., & Sulaiman, S. (2025). Integrating Anti-Corruption Education in Acehese Dayahs: A Moral-Pedagogical Model for Character Formation. *Jurnal Ilmiah Peuradeun*, 13(2), 1581-1606. <https://doi.org/10.26811/peuradeun.v13i2.1086>

Others Visit : <https://journal.scadindependent.org/index.php/jipeuradeun>

Jurnal Ilmiah Peuradeun (JIP), *the Indonesian Journal of the Social Sciences*, is a leading peer-reviewed and open-access journal, which publishes scholarly works, and specializes in the Social Sciences that emphasize contemporary Asian issues with interdisciplinary and multidisciplinary approaches. JIP is published by SCAD Independent and published 3 times a year (January, May, and September) with p-ISSN: 2338-8617 and e-ISSN: 2443-2067. JIP has become a CrossRef member. Therefore, all articles published will have a unique DOI number. JIP has been accredited Rank 1 (Sinta 1) by the Ministry of Education, Culture, Research, and Technology, the Republic of Indonesia, through the Decree of the Director-General of Higher Education, Research, and Technology No. 72/E/KPT/2024, dated April 1, 2024. This accreditation is valid until the May 2027 edition.

All articles published in this journal are protected by copyright, licensed under a Creative Commons 4.0 International License (CC-BY-SA) or an equivalent license as the optimal license for the publication, distribution, use, and reuse of scholarly works.

JIP indexed/included in Web of Science, Scopus, Sinta, MAS, Index Copernicus International, Erih Plus, Garuda, Moraref, Scilit, Sherpa/Romeo, Google Scholar, OAJI, PKP, Index, Crossref, BASE, ROAD, GIF, Advanced Science Index, JournalTOCs, ISI, SIS, ESJI, SSRN, ResearchGate, Mendeley and [others](#).



## INTEGRATING ANTI-CORRUPTION EDUCATION IN ACEHNESE DAYAHS: A MORAL-PEDAGOGICAL MODEL FOR CHARACTER FORMATION

Muhammad AR<sup>1</sup>; Nurdin AR<sup>2</sup>; Hayati<sup>3</sup>; Nurbayani<sup>4</sup>;  
Masrizal Masrizal<sup>5</sup>; Sulaiman<sup>6</sup>

<sup>1,2,3,4</sup>Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

<sup>5</sup>Universitas Syiah Kuala Banda Aceh, Indonesia

<sup>6</sup>Sekolah Tinggi Agama Islam, Perguruan Tinggi Ilmu Al-Qu'an Banda Aceh, Indonesia

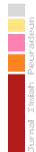
<sup>1</sup>Correspondence Email: [muhammad.ar@ar-raniry.ac.id](mailto:muhammad.ar@ar-raniry.ac.id)

Received: September 4, 2023	Accepted: February 21, 2025	Published: May 30, 2025
Article Url: <a href="https://journal.scadindependent.org/index.php/jipeuradeun/article/view/1086">https://journal.scadindependent.org/index.php/jipeuradeun/article/view/1086</a>		

### Abstract

*This study explores the implementation of anti-corruption education in traditional Islamic boarding schools (dayah) in Aceh, Indonesia. Grounded in qualitative research design, data were collected through in-depth interviews, observation, and document analysis at selected dayahs. The findings reveal that anti-corruption values are not taught as isolated subjects but are embedded holistically in religious instruction, institutional policies, daily routines, and the moral example of teachers (teungku). The integration of classical Islamic texts – such as fiqh, aqidah, and akhlaq – with ethical conduct fosters an environment where values like honesty, responsibility, and justice are lived and reinforced through practice. Institutional leadership plays a key role in maintaining consistency between curriculum and conduct, while student organizations support peer-led accountability. This educational model represents a distinctive bottom-up approach rooted in religious and communal traditions, contributing to character formation and civic responsibility. Moreover, the Acehese dayah model offers globally relevant insights for anti-corruption strategies by highlighting the role of culturally embedded, faith-based institutions in shaping ethical behavior. The study suggests that integrating spiritual, moral, and civic education through trusted local institutions may provide effective alternatives to formal, legalistic anti-corruption initiatives, especially in plural societies and post-conflict regions.*

**Keywords:** Anti-corruption education; Dayah; Character formation; Civic ethics.



## A. Introduction

Corruption has become a fundamental and persistent problem in Indonesia, deeply rooted in political, legal, and socio-cultural structures (Rahman, 2022; Hadilinatih, 2018; Manao, 2018). The consistent rise in corruption cases over the past two decades signals that corruption is not only widespread across all development sectors but also structurally entrenched. Following the implementation of regional autonomy via Law No. 22 of 1999 and its revision, Law No. 32 of 2004, corruption has extended from central government to local governments, including the village level. It has involved not only state officials but also private actors, legislative members, and judicial authorities (Alfaqi, 2016; Dwiputrianti, 2009).

Although Indonesia's Corruption Perception Index (CPI) improved to 40 in 2019—up from 38 the previous year and ranking 85th among 180 countries (KPK, 2020)—this modest progress did not reflect a significant reduction in corruption practices. The 2020 arrests of two cabinet ministers, Juliari P. Batubara and Edhy Prabowo, exemplify the entrenched nature of corruption at the highest levels of government (Sari, 2020). This ongoing problem has caused deep concern across the nation, as corruption has weakened the national economy and perpetuated structural poverty (Alfada, 2019). In response, the Indonesian government has established multiple anti-corruption institutions—including the Corruption Eradication Commission (KPK), the Financial Transaction Reports and Analysis Center (PPATK), and special anti-corruption courts (Waluyo, 2014)—but these mechanisms alone are insufficient to address the cultural roots of corruption.

To complement structural approaches, attention has turned toward value-based interventions, especially through education. Scholars increasingly argue that combating corruption requires a preventive strategy rooted in moral and character education (Suyadi et al., 2021). In this regard, Islamic educational institutions—particularly traditional Islamic boarding schools—offer significant potential to cultivate integrity, discipline, and ethical leadership. Takdir et al. (2022) emphasize that

*pesantren*, when guided by structured educational models, can function as powerful tools in instilling anti-corruption values. Junaidah et al. (2022) further show that integrative anti-corruption curricula, especially when contextualized within Islamic teachings, enhance students' awareness and resilience against corrupt behavior.

In the province of Aceh, *dayah*—as traditional Islamic schools—have long played a central role in shaping the moral fiber of society. These institutions are known not only for teaching Islamic knowledge but also for nurturing integrity and ethical behavior among students (Idris, 2020; Subakat, 2017). Previous studies confirm that *dayahs* are effective in cultivating character through religious instruction and communal discipline, contributing meaningfully to the moral education of the younger generation (Fazillah & Widyanto, 2019; Zulkhairi, 2021). Their longstanding presence, cultural legitimacy, and embeddedness in Acehese society make them strategic partners in the national effort to prevent corruption.

Despite this recognition, there is still a lack of comprehensive studies examining how *dayahs* implement anti-corruption education in practice. Existing research has tended to focus on general character development or the role of *dayahs* in religious transmission, rather than on structured strategies to instill anti-corruption values (Basri, 2019; Prasetyo et al., 2020). Moreover, while the significance of religious values in moral development has been widely acknowledged (Srimulyani, 2013; Usman et al., 2021), few empirical studies have explored how specific anti-corruption principles—such as honesty, accountability, simplicity, and social responsibility—are operationalized in the context of *dayah* education. This constitutes a notable research gap, particularly given that Aceh possesses a unique legal framework through Qanun No. 9 of 2018, which provides formal recognition to *dayah* institutions and offers them autonomy to develop localized curricula aligned with Islamic values (Sulaiman et al., 2020; Silahuddin et al., 2025).

Within this legal and cultural context, *dayahs* are increasingly expected to function not only as centers of religious instruction but also as



institutions of moral leadership and anti-corruption awareness. However, preliminary insights suggest that although anti-corruption values are embedded informally in daily practices, they are not yet systematically written into formal curricula or supported by institutional guidelines. Consequently, there is an urgent need to investigate how *dayahs* can develop structured, culturally grounded models of anti-corruption education that integrate religious teachings with civic values.

This study aims to fill that gap by examining how *dayahs* in Aceh implement anti-corruption education in daily practice. Specifically, the research investigates strategies applied by *dayah* leaders and teachers (*teungku*), including curriculum content, role modeling, institutional culture, and spiritual routines, to build anti-corruption behavior among students. Furthermore, this study seeks to understand how the traditional values cultivated in *dayahs*—such as sincerity (*ikhlas*), modesty (*tawadhu'*), Islamic brotherhood (*ukhuwah Islamiyah*), independence, and spiritual freedom—can be aligned with national anti-corruption goals. These values are not only foundational to Islamic education but also represent indigenous moral resources that can strengthen ethical governance and civic virtue.

Historically, the term *dayah* derives from the Arabic word *zawiya*, meaning "corner," referring to early Islamic gatherings in mosques for spiritual and intellectual development. This tradition was practiced by the Prophet Muhammad SAW through the *ahl al-suffah* in the Nabawi Mosque, setting the foundation for the educational ethos that continues in modern-day *dayahs* (Suyanta, 2012). Since the early centuries of Islam in Southeast Asia, *dayahs* in Aceh have contributed to religious education, community leadership, economic self-reliance, and even political advocacy.

In light of these traditions and contemporary challenges, the present research explores how anti-corruption education is conceptualized and practiced in three selected *dayahs* in Aceh: Darussalam Labuhan Haji, MUDI Mesra Samalanga, and Madani Al-Aziziyah. By analyzing the strategies used to instill integrity and prevent corruption within these institutions, this study contributes to the academic discourse on moral education, religious

pedagogy, and Islamic approaches to governance. The findings are expected to inform educational policy, especially regarding how Islamic educational institutions can support the national agenda in eradicating corruption through contextually rooted, value-based education.

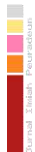
## **B. Method**

This study employed a qualitative approach within a post-positivist paradigm to explore the internalization strategies of anti-corruption education in *dayahs* across Aceh Province. This approach was chosen to allow for a contextual and in-depth understanding of naturally occurring phenomena, emphasizing the subjective experiences of key educational actors (Hermawan, 2019; Moleong, 2019; Sugiyono, 2016).

The research was conducted at three prominent Islamic boarding schools (*dayahs*) in Aceh: Darussalam Labuhan Haji Dayah in South Aceh, MUDI Samalanga Dayah in Bireuen, and Madani Al-Aziziyah Dayah in Aceh Besar. These institutions were purposively selected for their representative characteristics—ranging from traditional to semi-modern models—and for their active roles in shaping students' religious and moral character. Moreover, while they demonstrate a strong commitment to moral and religious values, these institutions have yet to establish formal systems within their curricula specifically focused on anti-corruption education.

The research subjects included three dayah leaders or their official representatives and fifty *teungku* (Islamic boarding school teachers) actively engaged in teaching at the selected *dayahs*. The participants were selected using purposive sampling based on their direct involvement in the educational process and their deep understanding of the values embedded in the dayah environment (Arikunto, 2003; Muhadjir, 1996).

Data collection techniques included in-depth interviews, participatory observation, and document analysis. Semi-structured interviews were conducted with the dayah leaders and teachers to gather information on the strategies used to internalize anti-corruption values, the role of exemplary conduct, and the educational approaches applied. Observations focused on



daily routines, book recitation activities, and student-teacher interactions to identify the implementation of values such as honesty, responsibility, simplicity, and discipline. Document analysis was conducted on internal regulations, student conduct guidelines, and curriculum documents to support the findings from interviews and observations (Sugiyono, 2016).

The data were analyzed interactively through three stages: data reduction, data display, and conclusion drawing. Data reduction was carried out by categorizing and selecting relevant information based on the research focus. Data display involved presenting key findings through descriptive narratives and direct quotes from informants. Conclusions were drawn gradually and verified through member checking and peer review to ensure the credibility and trustworthiness of the findings.

The entire process of analysis was conducted simultaneously during and after fieldwork to ensure coherence across data sources and accuracy of interpretation. Data validity was reinforced through source triangulation and methodological triangulation techniques.

### **C. Results and Discussion**

Drawing from in-depth interviews, field observations, and documentation across selected dayah institutions in Aceh, the results reveal how anti-corruption values are internalized through various educational mechanisms. The findings are synthesized into a structured narrative to demonstrate the patterns, strategies, and pedagogical models that shape character formation in the dayah context. This discussion not only interprets the data in light of the research objectives but also situates the findings within broader theoretical and global perspectives on moral education and anti-corruption efforts.

#### **1. Results**

The results of this study indicate that anti-corruption education in Acehese *dayahs* is implemented through a comprehensive, culturally grounded system rooted in Islamic pedagogy. The internalization of anti-corruption values is not fragmented or superficial but operates through

six key, interrelated mechanisms: curriculum integration, teacher role modeling, routine activities, religious text interpretation, enforcement of institutional rules, and leadership-based governance. The data were drawn from in-depth interviews, direct observations, and institutional documents, providing a holistic view of how anti-corruption values are inculcated within the *dayah* ecosystem.

#### **a. Integration of Anti-Corruption Values into the Curriculum**

One of the most foundational strategies observed in the *dayahs* is the embedding of anti-corruption values within the formal and informal curriculum. Teachers integrate ethical messages into classical Islamic subjects, particularly *fiqh*, *tasawwuf*, *aqidah*, and *akhlaq*, focusing on concepts such as justice (*'adl*), trust (*amanah*), and accountability (*mas'uliyah*). A teacher explained in detail:

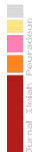
*"We do not teach anti-corruption in the form of a separate lesson or module. Instead, we insert messages about honesty, trust, and the prohibition of unlawful gain while teaching classical books. For example, in our fiqh classes, when discussing property rights or leadership, I explain how corruption is a betrayal of public trust and violates the maqasid al-shariah" (Interview with HB, 2023).*

Another informant elaborated on how values are integrated during the study of *tasawwuf*:

*"In the kitab Ihya' Ulumuddin, we learn about the diseases of the heart like greed and pride. I often tell students that corruption begins in the heart – when someone loses shame and becomes obsessed with wealth and status. We use this as a point of reflection" (Interview with IW, 2023).*

Field observation also confirmed that students actively engaged in discussions around contemporary moral issues when guided by these textual references. In one session, a teacher paused the recitation to pose a reflective question: *"What if someone is entrusted with zakat funds and they use it for personal needs? Is that not worse than stealing?"* The students then offered answers grounded in their understanding of both *fiqh* and social justice (Observation, 2023).

This shows that anti-corruption education is organically linked to the epistemological structure of Islamic learning, ensuring relevance and resonance.



## **b. Role Modeling by Teachers**

The second critical component in anti-corruption education is the role modeling (*uswah hasanah*) demonstrated by the teachers (*teungku*). Students observe their teachers not only during lessons but also in daily conduct—how they manage time, resolve disputes, handle resources, and interact with others. One senior teacher shared:

*“Discipline starts with us. I make sure to arrive earlier than the students, never accept gifts from parents, and always speak the truth – even if it is uncomfortable. We cannot talk about ethics if we do not live it ourselves”* (Interview with NH, 2023).

Students, too, acknowledged the influence of teacher behavior on their own conduct. One student remarked during an informal dialogue:

*“Our teungku is very firm but fair. When he says something, he follows through. He teaches us to be honest not only in exams, but also in how we treat each other. If he makes a mistake, he admits it. That’s what we learn from”* (Interview with FA, 2023).

This moral leadership is reinforced by the culture of *ta’dhim* (deep respect for teachers), which shapes a relational ethos of humility, obedience, and ethical emulation. Field observation further showed that teachers consistently modeled time discipline and fairness. For instance, during the communal dinner session, the teacher waited in line with the students without demanding priority, reinforcing egalitarian values through example (Observation, 2023).

Such modeling has a profound impact, as students begin to internalize ethical behaviors not only as religious obligations but as social norms embedded in daily life.

## **c. Structured Routine Activities and Habituation**

Habituation through structured routine activities constitutes the third key mechanism. *Dayahs* operate on a rigid daily schedule involving collective prayers, morning and evening recitations, *tausiyah*, and supervised study time. These practices are designed not only for religious reinforcement but also for cultivating discipline, cooperation, responsibility, and honesty. One instructor explained:

*“The students pray together, eat together, study together, and even clean the dormitory together. In every routine, there is an opportunity to remind them of good character – being trustworthy, not taking more than their share, apologizing when wrong. It’s not just repetition; it’s moral formation”* (Interview with SRA, 2023).

Students are also given responsibilities such as leading prayers, monitoring cleanliness, or managing group activities. One teacher noted:

*“We rotate leadership roles weekly. This way, everyone learns accountability. If they misuse the task, we correct them gently. It’s better they fail here and learn, than fail in society later”* (Interview with FM, 2023).

Observation revealed that students lined up orderly before each prayer, maintained silence during lectures, and voluntarily took turns in dormitory cleaning without coercion. These habits, though simple, foster a collective ethic of order, mutual respect, and self-discipline (Observation, 2023). This consistent reinforcement of behavioral norms creates an environment where anti-corruption values become part of the students' daily rhythm and moral vocabulary.

#### **d. Recitation and Interpretation of Religious Texts**

The recitation of *kitab kuning* not only serves as the foundation of religious knowledge but also provides the platform for ethical reflection and value internalization. These classical Islamic texts are rich with moral teachings and legal principles that, when interpreted contextually, offer profound insights into contemporary social challenges. Teachers often seize opportunities within the text to connect with real-world issues, especially those related to public accountability, leadership ethics, and personal integrity. Through carefully guided discussions, they encourage students to engage with the meanings of concepts such as *amanah* (trust), *ghulul* (embezzlement), and justice, not merely as doctrinal teachings but as principles with tangible implications in governance, economic practices, and daily social interactions. One teacher recounted:

*“When we study the hadith about leaders being accountable before God, I always link it to what’s happening in the news – officials being arrested for*



*stealing public money. I ask students: would you want to be remembered as someone who harmed the ummah? (Interview with MAA, 2023).*

This pedagogical technique—known as *syarah muqoron* (comparative explanation)—helps bridge the gap between classical discourse and modern ethical dilemmas. Another informant stated:

*“When we discuss risywah (bribery), I read the verse from Surah Al-Baqarah and ask them: is cheating in exams a form of bribery? They begin to see how corruption can exist even in small acts” (Interview with DA, 2023).*

During observation of a *tafsir* class, the teacher explained the Qur’anic verse about not consuming others’ property unjustly (QS. Al-Baqarah: 188), followed by a group discussion in which students identified real-life examples of such behavior from their surroundings (Observation, 2023). Through these interpretive sessions, students learn to analyze ethical concepts not in isolation but within a broader theological and societal framework.

#### **e. Enforcement of Institutional Rules and Ethical Standards**

Institutional rules in *dayahs* are an essential component in supporting the cultivation of anti-corruption behavior. These internal regulations are based on Islamic ethical teachings and are designed to guide student behavior in areas such as honesty, responsibility, fairness, and respect for others. Unlike punitive systems, these rules aim to educate rather than merely discipline. One teacher explained in a detailed interview:

*“Our rules are not just about prohibiting misconduct, but about shaping the soul. For example, we strictly prohibit students from taking belongings that do not belong to them, even small things like pens or food. If such a case happens, we do not punish immediately. Instead, we gather the students, explain the ethical dimensions of trust and honesty, and bring in verses from the Qur'an and hadith to contextualize the matter” (Interview with RA, 2023).*

These procedures show a restorative approach, focusing on re-education rather than punishment. Another teacher noted how the internal rules are consistently aligned with religious principles:

*“We refer to the internal regulations as adab (manners), not just rules. Students are taught that following these guidelines is a form of ibadah. When they are disciplined in behavior, they are rewarded not just by us but by Allah” (Interview with YS, 2023).*

The regulatory culture in *dayahs* reinforces integrity by associating moral behavior with both communal harmony and divine accountability. Teachers are actively involved in monitoring student behavior—not as inspectors, but as mentors. Infractions are often followed by discussions during group sessions or sermons (*tausiyah*) that emphasize the long-term moral consequences of small dishonest acts.

During observation, it was recorded that the rules regarding punctuality, mutual respect, and property boundaries were prominently displayed on the dormitory wall. Students were seen voluntarily reminding one another about time for prayers and cleaning duties, indicating a peer-driven internalization of institutional values (Observation, 2023). This integration of formal regulation, religious obligation, and peer accountability effectively constructs a micro-society in which ethical behavior becomes the cultural norm rather than the exception.

#### **f. Leadership and Governance Culture**

A final yet critical element in the implementation of anti-corruption education in *dayahs* is the governance model adopted by institutional leadership. In the *dayahs* studied, leadership operates through a top-down management approach characterized by direct involvement in academic, administrative, and financial affairs. This centralized model allows for efficient supervision and the enforcement of transparency standards within the institution. One senior leader explained:

*“I personally monitor the flow of donations, student fees, and operational budgets. We have a principle that no funds are handled by a single individual without another’s knowledge. Even if we trust each other, we believe in having checks and balances. That is the spirit of amanah” (Interview with MAA, 2023).*



This statement reflects how the concept of *amanah* (trustworthiness) is not limited to personal ethics but extends into organizational practice. Leadership is seen not just as a position of authority, but of service and accountability to God and the community. Another informant added:

*“Every few months, we hold meetings with the teachers to reflect on our educational goals and strategies, especially in shaping students' character. While we don't always call it 'anti-corruption education', we know that building honest, responsible, and brave students is our main goal”* (Interview with FA, 2023).

In these meetings, leaders also encourage teachers to report any irregularities, including misconduct, favouritism, or breaches of discipline—whether committed by students or staff. This open-door policy reinforces a culture of transparency and mutual correction within the institution. The emphasis on honest communication and shared ethical responsibility not only strengthens institutional integrity but also exemplifies a practical application of anti-corruption values. By fostering an environment where concerns can be voiced without fear of reprisal, *dayah* leadership creates a morally safe space that cultivates accountability at all levels. Teachers are not merely passive implementers of rules but active participants in maintaining the ethical climate of the institution. This collective vigilance—anchored in trust and mutual respect—serves as a vital internal control mechanism that prevents the normalization of unethical behavior and ensures that any deviation from the institution's values is promptly addressed. Moreover, this approach reflects a bottom-up model of governance within the educational setting, where integrity is sustained not solely by formal regulations but through a shared moral commitment among all members of the community.

Observational data supported these claims. During field visits, it was noted that budget reports were openly displayed during end-of-year parent meetings. Teachers also shared lesson plans and student progress updates transparently among colleagues, indicating a shared system of responsibility (Observation, 2023). Furthermore, student leadership structures—such as *pengurus santri* (student committees)—were observed to be actively involved in organizing activities and reporting issues to the



teungku. These practices not only prepare students for democratic participation but also inculcate habits of integrity and accountability.

To complement the narrative explanation above, the six integrated strategies of anti-corruption education implemented in Acehese *dayahs* are summarized in the following table. This table is intended to provide a clear and structured overview of the core findings, highlighting the mechanisms through which values of integrity are internalized in the educational process.

Table 1. Summary of Anti-Corruption Strategies Implemented in Dayahs in Aceh

No	Strategy	Description
1	Curriculum Integration	Anti-corruption values are embedded within classical Islamic subjects such as <i>fiqh</i> , <i>tasawwuf</i> , <i>aqidah</i> , and <i>akhlaq</i> , emphasizing honesty, justice, and trust.
2	Teacher Role Modeling	Teachers consistently demonstrate ethical behavior, such as punctuality, honesty, and fairness, serving as role models for students.
3	Routine Activities	Daily structured activities like collective prayers, recitations, sermons, and cleaning duties reinforce discipline and responsibility.
4	Religious Text Recitation	Interpretation of classical texts is contextualized to address contemporary ethical issues, such as bribery, misuse of authority, and accountability.
5	Institutional Rules	Internal regulations prohibit unethical behavior, promote honesty and respect, and are grounded in Islamic ethical teachings.
6	Leadership and Governance Culture	Institutional leaders implement transparent governance, supervise financial management, and encourage teacher participation in moral education.

The table above reflects a holistic model in which moral education, religious instruction, and institutional practice operate in synergy to cultivate anti-corruption behavior among students. By unifying pedagogical approaches with structural and cultural systems, the *dayahs* effectively create an environment in which integrity is not only taught but also experienced as a lived value.



## 2. Discussion

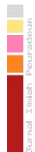
The findings of this study demonstrate that anti-corruption education in Acehnese *dayahs* is implemented through a comprehensive and integrative system that aligns religious instruction with moral formation, institutional policy, and communal culture. This model underscores the *dayah's* unique function as not merely a site of religious transmission, but as a holistic moral institution that actively shapes both personal and communal ethical dispositions. This aligns with the assertion made by Roche (2012), who emphasized that the traditional role of *dayah* has historically extended beyond teaching Islamic jurisprudence to include the cultivation of moral character and civic responsibility within the broader socio-cultural context. Similar findings have been noted by Humaidi et al. (2024), who highlight the centrality of *kyai (ulama)* in nurturing moderate religious understanding and moral behavior in traditional *pesantren*. Within this framework, anti-corruption education is not treated as a segmented or supplementary component, but as an intrinsic value interwoven into the entire fabric of daily life, learning processes, and institutional governance (Ali et al., 2024).

Such an approach confirms the theoretical proposition put forward by Suyadi et al. (2021) and Takdir et al. (2022), that character education—particularly in addressing complex social issues like corruption—is most effective when it is organically embedded within the educational ecology of students, rather than delivered through top-down, cognitively abstract frameworks. Anti-corruption values such as honesty, *amanah* (trust), responsibility, and justice are consistently introduced through the teaching of classical Islamic sciences like *fiqh*, *tasawwuf*, *aqidah*, and *akhlak*, which provide not only doctrinal authority, but also moral imagination rooted in Islamic ethics. This instructional method is dialogical and experiential—teachers relate the content of the *kitab kuning* not as static doctrine but as a living ethical compass, relevant to the socio-political challenges faced by contemporary Muslim societies, particularly in the realm of public integrity and accountability (Rahman, 2022; Sofanudin et al., 2023).

This finding also resonates with Michael W. Apple's critical curriculum theory, which asserts that curriculum is never neutral but is always value-laden and shaped by broader ideological forces (Apple, 2004). In the case of Acehese *dayahs*, the curriculum carries the ideological weight of Islamic ethical tradition, forming a counter-narrative to materialism, corruption, and moral relativism. Through this lens, the educational process becomes a site of cultural resistance and value formation, where spiritual and moral consciousness are cultivated not only for individual piety but also for collective ethical resilience (Tabrani et al., 2024; Silahuddin et al., 2025).

Furthermore, this pedagogical approach is inseparable from the institutional culture shaped by *teungku* identity—an identity that is deeply embedded in social trust, community leadership, and moral legitimacy. As Usman et al. (2021) explain, the *teungku* is not merely an educator but a moral guide whose conduct and spiritual authority significantly influence the ethical orientation of the students and the institution itself. In this respect, the role of the teacher in *dayah* education embodies a dual function: as a transmitter of knowledge and as a moral exemplar whose integrity becomes a living curriculum. The reverence of students for their *teungku* (*ta'dhim*) reinforces the internalization of these values not through coercion but through admiration and imitation—mirroring the affective domain in Krathwohl's taxonomy that situates values within emotional and behavioral commitment (Junaidah et al., 2022; Ma'arif et al., 2023).

A clear and conceptual visualization of this integrative strategy is captured in Figure 1, which synthesizes the various dimensions of anti-corruption education as practiced in Acehese *dayahs*. The diagram not only maps out the pedagogical elements but also highlights the institutional mechanisms that sustain ethical culture. It reveals how curriculum design, teacher behavior, communal routines, leadership practices, and institutional norms converge to form a coherent framework for ethical formation. The synergy of these elements reinforces the proposition that sustainable character education must be systemic,



experiential, and relational principles that remain absent in most conventional models of civic education (Tabrani et al., 2024; Maghfiroh et al., 2024; Sulaiman et al., 2024).

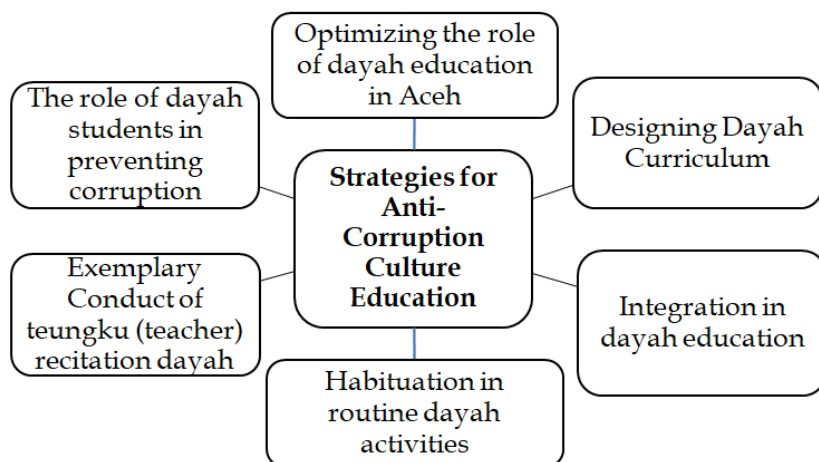


Figure 1. The strategy for anti-corruption culture education at dayahs in Aceh

Figure 1 presents the core strategic components that underpin the implementation of anti-corruption education in Acehnese *dayahs*, including optimizing institutional roles, curriculum design, the integration of anti-corruption content, habituation through daily routines, exemplary teacher conduct, and empowering students in preventing corruption. These strategies operate together as an ecosystem for moral formation.

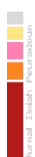
What makes this model particularly effective is the ethical consistency between what is taught and what is practiced. Teachers—or *teungku*—act as moral exemplars, whose behavior, language, and discipline reinforce the teachings presented in the classroom. The concept of *ta'dhim*—reverence for teachers—gives moral authority to their actions, making their example more influential than verbal instruction alone. Lickona (1991) emphasized that children are more likely to adopt ethical behaviors when modeled by significant adults. In the dayah context, this modeling is elevated to a spiritual obligation, embedded within Islamic traditions of respect and emulation (Fazillah & Widyanto, 2019; Humaidi et al., 2024).

Beyond the curriculum and personal example, *dayahs* also utilize structured routines to reinforce values through habituation. Collective prayer, cleaning responsibilities, study hours, and communal meals serve not only logistical purposes but moral ones as well. Students learn discipline, cooperation, and mutual accountability – not by being lectured, but by practicing these values in real time. These routines validate the Aristotelian theory that virtue is acquired through habituated action and are further supported by neuroscience-based findings that ethical behavior must be reinforced through experience, not just cognition (Asmorojati, 2021; Suyadi et al., 2021).

Teachers also frequently connect recitations of religious texts to real-world ethical issues. For example, when reading verses on *amanah* (trust) or *ghulul* (embezzlement), teachers pause to ask students what these principles mean in the context of leadership, public office, or financial responsibility. In this way, students learn to connect abstract values to concrete societal challenges, such as corruption in governance or unfair economic practices. This process of interpretive teaching—what might be called “ethical hermeneutics”—ensures that religious education is not isolated from contemporary civic responsibility (Rahman, 2022; Ali et al., 2024).

These values are further supported through written institutional rules, which articulate ethical expectations in terms accessible to all students. The prohibition of theft, emphasis on punctuality, and protocols for conflict resolution are not presented as arbitrary rules but as extensions of Qur’anic ethics and prophetic conduct. When violations occur, the response is not immediate punishment but educational dialogue. Students are reminded of relevant scriptural sources and given the opportunity to reflect and correct themselves. This restorative approach, rooted in Islamic ethical pedagogy, contrasts with punitive disciplinary models that may alienate students from moral learning (Idris, 2020; Prasetyo et al., 2020).

The integration of anti-corruption values in the daily life of *dayah* education is systematically mapped in Figure 2. This figure identifies nine core values that underline the education process.



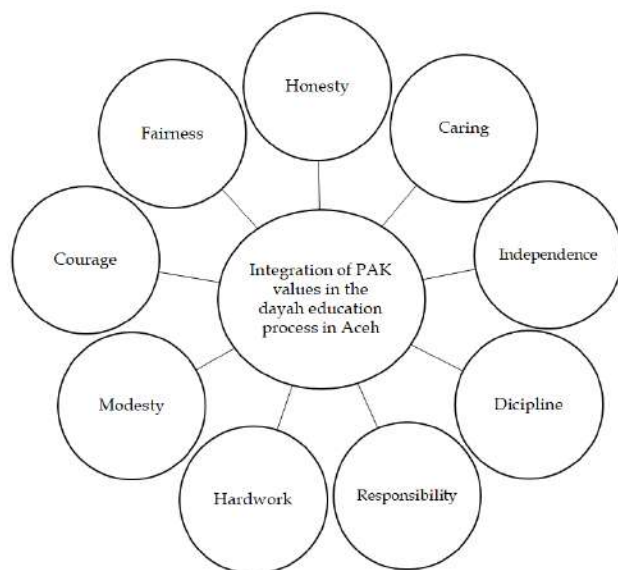


Figure 2. Integration of Anti-Corruption Education (PAK) values in dayahs in Aceh

Figure 2 illustrates the incorporation of nine key values –honesty, caring, independence, discipline, responsibility, hard work, modesty, courage, and fairness –into both the learning materials and daily routines. These values are operationalized in structured practices that guide student behavior and mindset.

These values are not simply ideals; they are practiced through daily routines, social interactions, and structured responsibilities. Students internalize honesty by avoiding cheating during exams. Discipline is cultivated through prayer schedules and class attendance. Responsibility is developed when students are entrusted with leadership roles or given authority to manage peer activities. As such, anti-corruption education in *dayahs* is not a theoretical project but a lived curriculum (Maghfiroh et al., 2024; Silahuddin et al., 2025).

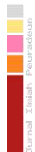
Institutional leadership also plays a decisive role. Dayah leaders adopt a top-down management structure where they personally oversee financial flows, ethical compliance, and instructional consistency. This mode of leadership ensures transparency and responsiveness, which are often lacking in other educational contexts. These practices mirror

Anthony Giddens' Structuration Theory, wherein institutions shape and are shaped by repeated social practices. In *dayahs*, moral behavior is reinforced by both formal policy and everyday social expectations (Tabrani et al., 2024; Basri, 2019; Ma'arif et al., 2023).

Another notable practice is the involvement of students in self-governing bodies such as *pengurus santri*. These student committees are entrusted with maintaining discipline, organizing activities, and mediating minor disputes. This participatory system nurtures leadership skills and moral responsibility, providing students with microcosmic experience of ethical governance. It also bridges hierarchical authority with peer accountability, strengthening internal motivation to uphold communal standards of integrity (Subakat, 2017; Junaidah et al., 2022; Sofanudin et al., 2023).

From a global perspective, the Acehese dayah model contributes significantly to the discourse on anti-corruption education in culturally plural societies. The dayah system demonstrates that religious institutions—when grounded in ethical theology and community participation—can function as sustainable incubators of civic virtue (Ali et al., 2024; Humaidi et al., 2024). This model responds directly to the call by international organizations such as the United Nations Office on Drugs and Crime (UNODC, 2020), which advocates for culturally contextualized anti-corruption frameworks. Unlike many formal models that rely heavily on legalistic, punitive, or cognitively abstract strategies, the dayah model blends spiritual formation with communal accountability and social responsibility (Hadilinatih, 2018; Alfada, 2019; Sulaiman et al., 2024; Takdir et al., 2022). It offers a distinct and compelling approach wherein moral education is not detached from students' lived experiences, but rather cultivated organically through relational trust, embodied examples, and repeated virtuous practice (Usman et al., 2021; Fazillah & Widyanto, 2019).

This approach is particularly relevant in developing countries and post-conflict regions where formal institutions may suffer from a legitimacy crisis, and where religious institutions maintain enduring trust among local communities (Basri, 2019; Roche, 2012; Idris, 2020). In such



contexts, the integration of ethical instruction within religious education, especially in models like the *dayah*—provides a culturally authentic medium for fostering integrity, preventing corruption, and building democratic civic habits from the ground up (Ma'arif et al., 2023; Subakat, 2017). Moreover, as global policymakers continue to wrestle with the limitations of top-down governance and technocratic anti-corruption models, the *dayah* model presents a bottom-up, culturally embedded alternative that is adaptable, resilient, and normatively rich (Dwiputrianti, 2009; Waluyo, 2014). It challenges dominant paradigms that isolate values from social practice and instead suggests that ethical transformation requires institutional embodiment, relational pedagogy, and value-infused leadership (Lickona, 1991; Apple, 2004).

Furthermore, in the broader landscape of global educational reform, the *dayah* model serves as a case study for how localized religious institutions can engage in moral reconstruction without becoming vehicles of exclusivism or radicalism (Sulaiman et al., 2024; Suyanta, 2012). On the contrary, this study shows that when *dayah* leadership aligns religious traditions with democratic values and national commitments to anti-corruption, the result is a powerful synthesis of spiritual depth and civic engagement (Rahman, 2022; Junaidah et al., 2022). Such a model holds relevance for pluralistic societies across Asia, Africa, and the Middle East, where the negotiation between religious identity and state-building remains a central challenge (Sofanudin et al., 2023; Suyadi et al., 2021). It also enriches global theory-building on moral education by demonstrating that indigenous epistemologies and religious pedagogies—if carefully structured—can offer viable, context-sensitive alternatives to Western-dominated educational paradigms (Maghfiroh et al., 2024; Silahuddin et al., 2025).

The findings of this study therefore hold relevance not only for Islamic education in Indonesia but for global strategies seeking to address corruption at its cultural and moral roots. The combination of value-rich content, ethical role modeling, community engagement, and transparent governance positions the *dayah* as a unique site of resistance to systemic



corruption (Tabrani et al., 2024; Prasetyo et al., 2020). It presents an alternative to the technocratic approaches commonly seen in secular education policy and suggests a path toward morally integrated educational systems that are both spiritually grounded and socially transformative (Muhammad Riza et al., 2022; Sari, 2020). In this regard, the Acehese experience may inspire further comparative research and cross-cultural collaboration in the development of anti-corruption education models rooted in cultural authenticity, ethical consistency, and pedagogical integrity (Manao, 2018; Meij, 2010).

#### **D. Conclusion**

This study concludes that anti-corruption education in Acehese *dayahs* is not merely an added subject or a cognitive exercise, but a deeply embedded value system cultivated through curriculum, religious teachings, leadership modeling, institutional structure, and daily routines. The integration of Islamic moral theology with practical civic education allows the *dayah* system to internalize ethical behavior among students in a holistic and sustainable manner. The pedagogical framework applied in these institutions—encompassing spiritual recitations, personal mentoring, institutional policies, and community culture—reinforces moral consistency and behavioral discipline essential to counteract corruption at its roots.

The findings further demonstrate that anti-corruption education becomes more effective when it transcends formalistic or legalistic approaches, evolving instead into a lived curriculum. The synergy between spiritual values, teacher exemplarity, communal accountability, and daily habituation enables students to internalize core virtues such as honesty, justice, responsibility, and discipline. In this context, *dayah* education offers a culturally grounded and normatively coherent model that aligns with national objectives for character formation and corruption prevention.

On a theoretical level, this study affirms and expands upon Thomas Lickona's framework of character education, suggesting that moral development is most effective when value transmission is



embodied in everyday practice. It also reflects Michael W. Apple's theory of curriculum as a carrier of social values and Anthony Giddens' structuration theory in explaining how social practices both shape and are shaped by institutional structures. These theoretical intersections offer a rich epistemological basis for reimagining anti-corruption education within Islamic educational systems.

From a global perspective, the Acehese *dayah* model contributes meaningfully to the discourse on moral education in culturally plural societies. It presents a localized, religiously rooted, and community-driven alternative to technocratic models of education reform. This model is particularly relevant in developing or post-conflict contexts where formal institutions often struggle with legitimacy. It shows that anti-corruption efforts can succeed when built upon social trust, religious authority, and community engagement.

In practical terms, this research underscores the importance of strengthening Islamic boarding schools (*dayahs*) as key agents in moral education and social transformation. Policymakers should recognize the strategic role of these institutions in fostering integrity, especially in regions where religious leadership remains influential. Future initiatives should therefore support the institutional capacity, teacher development, and curriculum innovation within *dayahs* to further enhance their role in cultivating civic ethics and fighting corruption.

Future research should further explore the scalability and adaptability of the Acehese *dayah* model to other socio-religious contexts, both within and beyond Indonesia. Comparative studies between different pesantren traditions—such as Salafiyah, Khalidiyyah, or modern Islamic boarding schools—could provide deeper insights into how institutional diversity affects the internalization of anti-corruption values. Moreover, longitudinal studies that track alumni of *dayahs* in their public and professional lives would offer empirical evidence on the long-term impact of value-based education. Interdisciplinary approaches incorporating psychology, sociology, and education policy analysis are



also encouraged to examine how cultural, structural, and cognitive factors interact in shaping ethical behavior through religious education. These future inquiries will not only enrich the academic discourse on moral and civic education but will also contribute to developing more context-sensitive models of anti-corruption education worldwide.

The Acehese *dayah* experience illustrates a powerful model of education where morality is not taught in isolation but lived in context. It advances both national character education and global strategies for ethical reform, offering a compelling case for integrating local religious wisdom with universal values of integrity and accountability.

## **Bibliography**

- Alfada, A. (2019). The destructive effect of corruption on economic growth in Indonesia: A threshold model. *Heliyon*, 5(10). <https://doi.org/10.1016/j.heliyon.2019.e02649>
- Alfaqi, M. Z. (2016). Mendorong Peran Pemuda dalam Pencegahan Korupsi Melalui Pendidikan Anti Korupsi. *Jurnal Pancasila Dan Kewarganegaraan*, 1(1), 19–24. <https://doi.org/10.24269/v1.n1.2016.19-24>
- Ali, B., Hanapi, A., Salam, A. J., Syauqi, S., & Filzah, N. (2024). The Preemptive Approach of Ulama in Aceh to Eradicating Corruption. *El-Mashlahah*, 14(2), 361–380. <https://doi.org/10.23971/el-mashlahah.v14i2.8885>
- Apple, M. W. (2004). *Ideology and Curriculum* (3rd ed.). RoutledgeFalmer.
- Arikunto, S. (2003). *Manajemen Penelitian*. Rineka Cipta.
- Basri, B. (2019). Penyelenggaraan Dayah Dalam Kebijakan Pemerintah Di Aceh Tahun 1966-1998. *At-Tafkir*, 12(2), 118–130. <https://doi.org/10.32505/at.v12i2.1353>
- Dwiputrianti, S. (2009). Memahami Strategi Pemberantasan Korupsi di Indonesia. *Jurnal Ilmu Administrasi*, 6(3), 256–281. <https://doi.org/10.31113/jia.v6i3.364>
- Fazillah, N., & Widyanto, A. (2019). Peran Kepemimpinan Pimpinan Dayah dalam Membentuk Akhlak Santri di Dayah Raudhatul Qur'an Tungkob. *DAYAH: Journal of Islamic Education*, 2(2), 182–200. <https://doi.org/10.22373/jie.v2i2.4176>

- Hadilinatih, B. (2018). Collaborative Governance dalam Pemberantasan Korupsi. *Jurnal Enersia Publika*, 2(1), 1–12. <https://doi.org/10.30588/jep.v2i1.602>
- Hermawan, I. (2019). *Metodologi Penelitian Pendidikan Kualitatif, Kuantitatif dan Mixed Method* (1st ed.). Hidayatul Quran Kuningan.
- Humaidi, A., Fadhliyah, N., & Sufirmansyah. (2024). The Centrality of Kyai in Establishing Moderate Understandings in Salafiyyah Pesantren. *Nazhruna: Jurnal Pendidikan Islam*, 7(3), 554–569. <https://doi.org/10.31538/nzh.v7i3.3>
- Idris, M. A. (2020). Peran Pendidikan Dayah Dalam Pembentukan Karakter Pemuda Aceh (Studi Kasus Di Aceh Tenggara). *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 12(1), 61–70. <https://doi.org/10.47498/tadib.v12i01.337>
- Junaidah, J., Nurbaiti, S., Riduan, R., & Amilda, A. (2022). Internalization of Anti-Corruption Values at the University of Lampung: Integrative Curriculum. *AL-ISHLAH: Jurnal Pendidikan*, 14(4), 5637–5644. <https://doi.org/10.35445/alishlah.v14i4.2110>
- KPK. (2020). *Indeks Persepsi Korupsi Indonesia Membaik*. <https://www.kpk.go.id>
- Lickona, T. (1991). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam Books.
- Ma`arif, M. A., Mumtahana, L., Sunarno, Mansyuri, A., & Nasith, A. (2023). Developing Pesantren Educator Resources through Optimizing the Learning Organization. *Nazhruna: Jurnal Pendidikan Islam*, 6(3), 475–491. <https://doi.org/10.31538/nzh.v6i3.4415>
- Maghfiroh, M., Iryani, E., Haerudin, Yani, M. T., Zaini, N., & Mahfud, C. (2024). Promoting Green Pesantren: Change, Challenge and Contribution of Nahdlatul Ulama in Indonesia. *Nazhruna: Jurnal Pendidikan Islam*, 7(2), 409–435. <https://doi.org/10.31538/nzh.v7i2.4668>
- Manao, D. F. (2018). Penyelesaian Penyalahgunaan Wewenang oleh Aparatur Pemerintah dari Segi Hukum Administrasi Dihubungkan dengan Tindak Pidana Korupsi. *Jurnal Wawasan Yuridika*, 2(1), 1-23. <https://doi.org/10.25072/jwy.v2i1.158>
- Meij, D. Van der. (2010). Katalog Naskah Dayah Tanoh Abee, Aceh Besar. *Studia Islamika*, 17(3), 571–576. <https://doi.org/10.15408/sdi.v17i3.456>
- Moleong, L. J. (2019). *Metodologi Penelitian Kualitatif* (Edisi Revisi). PT. Remaja Rosda Karya.

- Muhadjir, N. (1996). *Metodologi Penelitian Kualitatif*. Bayu Indra Grafika.
- Muhammad Riza, Maskuri, & Mistar, J. (2022). The articulation of islamic multicultural education of dayah Mudi Mesra Al-Aziziyah network in Aceh Peace. *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)*, 4(2), 119-134. <https://doi.org/10.47006/ijierm.v4i2.136>
- Prasetyo, M. A. M., Bashori, B., & Masriani, M. (2020). Model Capacity Building Pada Pesantren Perbatasan Binaan Dinas Pendidikan Dayah Provinsi Aceh. *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, 14(1), 71-96. <https://doi.org/10.18326/infsl3.v14i1.71-96>
- Rahman, M. A. (2022). The Discursive Construction of Strategies for Implementing Anti-Corruption Education at State Islamic Higher Educational Institutions. *Jurnal Ilmiah Peuradeun*, 10(3), 555-578. <https://doi.org/10.26811/peuradeun.v10i3.737>
- Raya, M. K. F. (2021). Dayah and Meunasah In Aceh: Reform In Local Context. *Jurnal Tatsqif*, 19(1), 21-40. <https://doi.org/10.20414/jtq.v19i1.3504>
- Roche, S. (2012). Dayah, the Traditional Islamic Education System of Aceh 1900-2000. *Media Syari'ah : Wahana Kajian Hukum Islam Dan Pranata Sosial*, 14(2), 239-250. <https://doi.org/10.22373/jms.v14i2.1879>
- Sari, H. P. (2020). 2 Menteri Tersangka Korupsi, Reshuffle Kabinet Dinilai Jadi Keharusan. *Kompas.Com*. <https://nasional.kompas.com>
- Silahuddin, S., Saiful, S., Ikhwan, M., Zulfikar, T., & SH, H. (2025). Looking Inside Traditional Islamic Schools: Concerns and Prospects of Learning Culture. *Jurnal Ilmiah Peuradeun*, 13(1), 1-22. <https://doi.org/10.26811/peuradeun.v13i1.1179>
- Sofanudin, A., Ibda, H., Syafi, M., Fikri, M., Marzuki, & Tsauro, A. (2023). Islamism in Dayah: Shafi'iyah, Hanbaliyah, and Popular Islam. *Jurnal Ilmiah Islam Futura*, 23(2), 283-302. <https://doi.org/10.22373/jiif.v23i2.17527>
- Srimulyani, E. (2013). Islamic schooling in Aceh: Change, Reform, and Local Context. *Studia Islamika*, 20(3), 467-487. <https://doi.org/10.15408/sdi.20.3.513.467-487>
- Subakat, R. (2017). Peranan Dayah dan Meunasah di Aceh dalam Membentuk Masyarakat Religius. *Jurnal As-Salam*, 1(3), 68-79. <http://jurnal-assalam.org/index.php/IAS/article/view/20>
- Sugiyono. (2016). *Metode Penelitian dan Pengembangan (Research and Development/R&D)*. Bandung: Alfabeta.

- Sulaiman, S. (2023). Development of Islamic Sharia-Based Curriculum in Islamic Universities in Aceh: A Study on the Implementation of Aceh Qanun Number 9 of 2015. *Ulumuna*, 27(1), 89–114. <https://doi.org/10.20414/ujis.v27i1.521>
- Sulaiman, W., Lubis, K., Baihaqi, M., Musriparto, Marhaban, & Nur, M. (2024). Aceh Government Policy in Preventing Radicalism Through the Existence of Dayah Islamic Education. *Nazhruna: Jurnal Pendidikan Islam*, 7(2), 189–208. <https://doi.org/10.31538/nzh.v7i2.4118>
- Sulaiman, Yusnaini, S., Jabaliah, Masrizal, & Syabuddin. (2020). Implementation of qanun islamic education as local wisdom based on aliyah's curriculum. *Utopia y Praxis Latinoamericana*, 25(Extra 2), 40–49. <https://doi.org/10.5281/zenodo.3808679>
- Suyadi, S., Nuryana, Z., & Asmorojati, A. W. (2021). The insertion of anti-corruption education into Islamic education learning based on neuroscience. *International Journal of Evaluation and Research in Education (IJERE)*, 10(4), 1417. <https://doi.org/10.11591/ijere.v10i4.21881>
- Suyanta, S. (2012). Idealitas Kemandirian Dayah. *Jurnal Ilmiah Islam Futura*, 11(2), 16-37. <https://doi.org/10.22373/jiif.v11i2.52>
- Tabrani, Z. A., Walidin, W., Idris, S., & Huda, M. (2024). Pancasila as the Core Value for Character Building in Islamic Higher Education Institutions. *Jurnal Ilmiah Peuradeun*, 12(2), 565–592. <https://doi.org/10.26811/peuradeun.v12i2.1212>
- Takdir, M., Hosnan, M., Paisun, P., & Khair, N. (2022). *The Implementation of Anti-Corruption Education Models In Pesantren*. *El-Tarbawi*, 15(1), 23–54. <https://doi.org/10.20885/tarbawi.vol15.iss1.art2>
- Usman, J., Syabuddin, S., & Zakaria, F. (2021). Teungku identity development: The role of dayah community of practice. *SAGE Open*, 11(3). <https://doi.org/10.1177/21582440211031532>
- Waluyo, B. (2014). Optimalisasi Pemberantasan Korupsi di Indonesia. *Jurnal Yuridis*, 1(2), 169–182. <https://ejournal.upnvj.ac.id/index.php/Yuridis/article/view/149>