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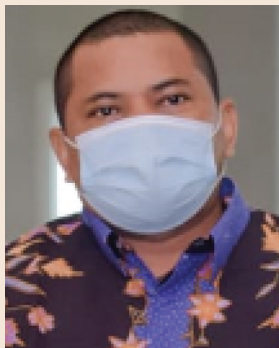
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## SOCIOLOGY | RESEARCH ARTICLE

# Altruistic works, religion, and corruption: *Kiais'* leadership to shape anti-corruption values in *pesantren*

Abdul Karim<sup>1\*</sup>, Oman Fathurrohman<sup>2</sup>, Muhammadun<sup>3</sup>, Wahyu Saripudin<sup>4</sup>, Diding Rahmat<sup>5</sup> and Firman Mansir<sup>6</sup>

**Abstract:** This study investigates the several roles of *kiais* (leaders) in *pesantren*, such as the *Kiais'* behaviors in instilling anti-corruption teachings, *Kiais'* words containing anti-corruption messages, and *Kiais'* policies in supporting anti-corruption programs in IBS. This research was a qualitative method that examined *Kiai's* leadership to shape anti-corruption values in *pesantren* with a phenomenological approach. The research participants were 12 *Kiais* as subjects in Bendakerep *pesantren*. Data collection methods included interviews, observation by delivering questionnaires to 15 students, and documentation by using descriptive analysis. The results indicated that *Kiais'* behavior in inculcating anti-corruption teaching builds change and confidence in their students, motivates them, and helps to ensure social trust. *Kiais'* words and policy relate to anti-corruption values and mentality at the individual, family, and societal levels. Where the discussion is that



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### PUBLIC INTEREST STATEMENT

This study is relevant and appropriate for the general public, especially the findings regarding the behavior, word, and policy of leaders so that subordinates do not commit crimes, especially corruption.

all *Kiais* inspire their followers and prohibit acts of corruption, but only the Bendakerep *Kiai* is an anti-corruption figure who sets an example with altruistic works, namely not involved in politics, even Islamic mass organizations and refusing outside funding but remains obedient to government provisions under Islamic law. This research outcome contributes to the best practice and current knowledge of altruistic works leadership, religion, and anti-corruption behaviors in *pesantren*.

**Subjects:** Educational Research; Philosophy of Education; School Leadership, Management & Administration; Cultural Theory; Islam

**Keywords:** altruistic work; anti-corruption behaviors; leadership; *Kiai*; *pesantren*

### 1. Introduction

Today, leadership, corruption, and religious issues have recently attracted the attention of academics (Chen & Yang, 2012). Since corruption affects everyone, both leaders and subordinates, officials and people, public efforts to curb it are imperative (Li et al., 2016). Walton (2017) highlighted key international anti-corruption organizations' supportive initiatives, emphasizing the role played by businesses in corruption. Similarly, Campbell and Campbell (2016) recommended the registration of civil society groups and the disclosure of their financiers. This study will explore the fundamental connection (link & relation) among leadership, corruption, and religious aspect to improve personal integrity.

In the real condition, leadership science should be studied and understood in fighting corruption (Gomaa, 2018). According to Asomah (2015), it could be applied to the decentralized governance structures of the country. Similarly, Awofeso and Odeyemi (2014) found an interlocking relationship between leadership and development, where leadership plays a tremendous role in the development of many nations. However, Peiffer and Alvarez (2015) doubted the sincerity of leaders in curbing corruption.

Besides that, altruistic work is an interesting theme that has been discovered, researched, and applied by experts. The investigation of the teaching of anti-corruption values for santri through leadership and modeling which conducted by *Kiai* (leader in Islamic boarding school [IBS] or *pesantren*) as a central figure. The study of *Kiai* and corruption was initiated by Syuhud (2011) and Subaidi (2013) in instilling anti-corruption education for *santri* (students in *pesantren*). Setiyani (2020) and Umayah and Junanah (2021) studied in depth the activities of the *Kiai* in IBSs to construct social. Related to the study of the conception of altruistic work initiated by Fry et al. (2017) and developed in the school environment by Karim, Faiz, et al. (2020) and Karim, Purnomo, et al. (2020). Karim, Mansir, et al. (2020) conducted a qualitative study of the altruistic work of *Kiai* in IBSs and also carried out quantitatively by Karim, Bakhtiar, et al. (2022), who measured the altruistic work of *Kiai* based on spiritual leadership. However, limited research on corruption uses sociological approaches, internalizing potential cultural values (& Tanjung, 2013; Subaidi, 2013). There is a need to study the altruistic efforts of anti-corruption agencies, highlighting the role of *Kiai* as leaders and educators for *santri* and communities in *pesantren*.

There is significant interest in understanding the role of religion in anticipating the corruption case as early as possible (Ko & Moon, 2014). Religion influences human social behavior and actions in ways that could help in combating corruption (Shadabi, 2013). Moreover, several previous studies conducted by Azra (2002) believed that corruption is one of the most serious problems facing Muslims. It undermines the social and economic development of modern-day society (Storper, 2004; Susanti et al., 2018). There is a link between corruption and culture because Sharia has become a source of life meaning (Muslimin, 2018). According to White et al. (2021), the cultural model uses a set of variables in various religions in each country. Savirani and

Törnquist (2015) reported that it is related to the deployment of religion among Muslim actors in state-market power relations. However, Leaman (2009) asserted that the religious impact on public corruption was inadequately researched previously.

This study was inspired by concern over three issues. *First*, concerning the issue of corruption, particularly the formulation and implementation of anti-corruption strategies and policies in Indonesia (Assegaf, 2015). *Second*, regarding the dilemmatic and ironic conditions that remain prevalent and are currently still experienced by good people of high integrity known (Karim, Purnomo, et al., 2020). *Third*, the role of education and *Kiai* (teacher) in the *pesantren* is to inculcate anti-corruption values through several programs (Makmur, 2020).

However, not much research has been done on the role of the *Kiai* in combating corruption, and this is because *pesantren* are still considered institutions that do not have a direct and systematic role in eradicating corruption (Soegiono, 2017.) Some of the studies that can be found include: R. Haryanto (2010) concludes that now some *Kiai* openly become politicians and involve in activities to support political activity. It means *Kiai* was coming to a public area that is susceptible to corruption. Therefore, it gets difficult to find a careful *Kiai* in their action, hold the religious forms, and put their religious community forward. Fitriyani (2018) argued that corruption is one of the most extraordinary legal issues, so the solution must be extraordinary way too, which involves the role of *santri* and *Kiai* in *pesantren* through knowledge of religion and character that was formed during *pesantren* as the basic behavior to become a leader. Alvat (2022) concludes that the *Kiai* acts as an influencer, namely carrying out campaigns and anti-corruption political education to friends, family, and the community both verbally and through social media (Saputra & Umam, 2023) conclude that the contribution of IBS in instilling the values of religion-based anti-corruption education is by carrying out the functions of IBS properly and regularly, namely the religious function, social function, and educational function so that the personality of students who are wise, intelligent and intelligent emotional, virtuous and responsible for the mandate they carry without abusing the trust with corrupt behavior.

From the previous research above, it can be found some problems are that research on IBS has not been carried out much, and the research is still on knowledge and normative aspects, while research on practical aspects has received little attention. Thus, research on the role of the *Kiai*, both orally and in action, in forming anti-corruption values for *santri* needs to be carried out. This research is to reveal *Kiai's* leadership which is altruistic works (behaviors, words, and policies) in shaping the anti-corruption values and attitudes of students and society in the Bendakerep IBS.

In the factual condition, the role of the Bendakerep *pesantren* as an educational institution that instills ancestral values from generation to generation becomes efficient, and it is important to use it as a value, experience, and practical best, especially in handling and making anti-corruption activities successful (Karim, 2016a). Consequently, there is a need for the involvement of the *Kiai* as a preventive and reactive anti-corruption education (Fitriyani, 2018). This research focuses on the role of *Kiai* through behavior, word, and policy and its importance in building an anti-corruption mentality for the community.

To address these focuses, this research explored leadership, religion, and corruption in the form of the role of *Kiai* in inculcating anti-corruption values. The perception of students and society on the impact of change leadership, religion, and corruption on their behavior was to enhance effective staff performance in *pesantren*. Therefore, based on the objective of this study, the following research questions (RQ) were raised:

**RQ1.** How are *Kiai's* behaviors in instilling anti-corruption teachings to the *pesantren* community?

**RQ2.** How are *Kiai's* words containing anti-corruption messages for the *pesantren* community?

**RQ3.** How are *Kiai*'s policies supporting anti-corruption programs for the *pesantren* community?

This paper contains several sections. The next section is a review of literature and research methodology. The following section explains the analysis and discusses the findings. The last section concludes the findings and adds future research.

## 2. Materials and methods

### 2.1. Materials

In this study, the discussion is about several theories concerning anti-corruption education, the relationship between religion and anti-corruption education, *Kiai*'s altruistic works in *pesantren*, and the connectedness between anti-corruption and *Kiai*'s altruistic works were examined. Each of these is discussed extensively below:

#### 2.1.1. Anti-corruption education

Corruption consists of bribery, embezzlement, power abuse, conflict of interest, fraud, favoritism, and nepotism. In trade, it is the use of important information for personal gain (Ihalua, 2012). In most cases, it involves more than one person because it is a transactional activity. Factors leading to corruption include opportunity, the unlikelihood of being caught, bad incentives, culture, and positions of authority (Ihalua, 2012).

Based on social demand, as we know, indicates that anti-corruption education could be used as a channel for instilling corrupt behavior (Zulqarnain et al., 2022). Education can be of significant assistance in these efforts because it is the character of nation-building as a norm of life, becoming the foundation of action (Komariah et al., 2020). It increases the society's sense of national culture (Vannini & Williams, 2016). Moreover, it provides information on vital concepts and values transmitted (Savolainen, 2017).

Kravchuk (2017) stated that educational activities include training officials on ethics and compliance with anti-corruption requirements and spreading information on anti-corruption programs. According to Rais et al. (2018), education instills nine anti-corruption values, including honesty, concern, independence, discipline, responsibility, hard work, simplicity, courage, and justice. Njoroge (2013) highlighted the programs of promoting cleanliness and integrity through the general public and multimedia publicity.

From the opinions of several experts above, it can be concluded that corruption is an extraordinary crime. The anti-corruption education in instilling anti-corruption values needs to be implemented jointly in all aspects of life, both in the form of education and training, which aims to form character and a sense of national culture.

#### 2.1.2. Religion and anti-corruption

Based on scholars' studies, they indicated that religion and anti-corruption become pivotal aspects of shaping students' character. Shadabi (2013) introduced religion as an indicator of cultural factors affecting human behaviors. Ko and Moon (2014) stated that the religion-corruption relationship is viewed as ideological, with some religious doctrines preaching that all is divinely determined, including corruption (Pavarala & Malik, 2012). Broms and Rothstein (2020) and Pavarala and Malik (2012) argued that this relationship had been explained mainly by factors based on religious doctrine, culture, and their influence on people's attitudes towards corruption.

Leaman (2009) stated that the role of religion in public life is radically reassessed to development and poverty reduction. Specifically, Azra (2002) stated that it strongly emphasizes morality and ethics at personal, communal levels of life. Paldam (2020) makes empirical connections rather than speculating on the reasons for the existence of religion and corruption. The connectedness of

both may occur, as argued by Savirani and Törnquist (2015), where connections between politics and religion appear when fostering growth and public welfare-oriented growth. However, Makmur (2020) believed that religion failed to protect moral support in preventing corruption because of people's behavior of converting to it.

From the opinions of the experts above, it can be simplified that the relationship between religion and anti-corruption values is based on the ideological aspect in the form of doctrine and the empirical aspect in the form of culture. This relationship is very radical and can affect human behavior, ethics, and human morality.

### 2.1.3. *Altruistic works*

The term altruistic work is based on altruistic love. Altruistic love is defined as a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others. Underlying this definition are the values of patience, kindness, lack of envy, forgiveness, humility, selflessness, self-control, trust, loyalty, and truthfulness (Fry, 2003).

Weng et al. (2015) stated that altruism is good in the outpouring of compassion. Altruistic individuals are more social in their predictions (Vernarelli, 2016). Weng et al. (2015) stated instinctive altruism, and the emphasis is on the empathic, compassionate, and emotion-based side of love. Furthermore, Vernarelli (2016) stated that altruistic behavior is reinforced in case dispositional egoist is reciprocated. Furthermore, individuals possess the ability to identify dispositional altruism in strangers (Vernarelli, 2016).

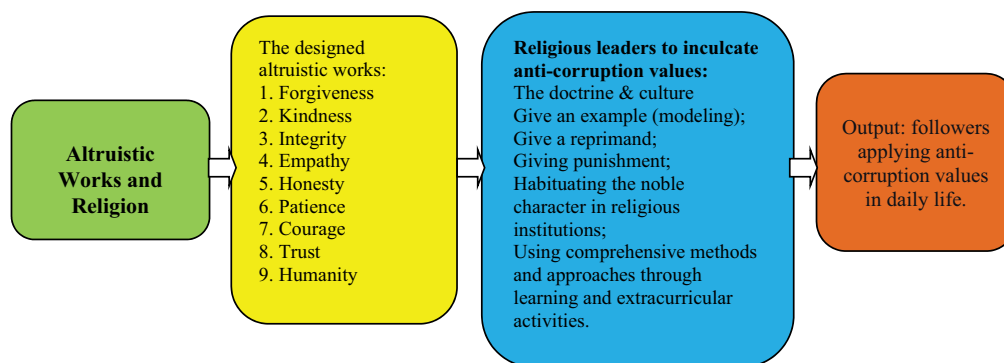
Fry (2003) determined the qualities of altruistic works are forgiveness: not the burden of failed expectations, but instead, the power of forgiveness through acceptance and gratitude. Kindness: considerate and sympathetic to the needs of others. Integrity: doing what saying. Empathy/compassion; understanding the feelings of others. Honesty; action based on truth and rejoice. Patience: bear with trials and/or pain, persist in or remain constant to purpose. Courage: the firmness of mind and will to maintain morale and prevail in the face of extreme difficulty. Trust/loyalty: in my faith and have faith in chosen relationships. And humanity: modest, courteous, and do not brag (Fry et al., 2017).

To promote altruism, appealing to a person's empathy is essential for specific recipients (Klimecki et al., 2016). Wang et al. (2021) stated that this individual acts for other people's sake than for public recognition, although benefits to self-need cannot be resisted (Capraro, 2015; Karim et al., 2023). Weng et al. (2015) believed that there is nothing good with the idea of unlimited altruistic love. Furthermore, Klimecki et al. (2016) argued that showing self-reports of empathic feelings predicted a large degree of altruistic behavior. Okamura (2017) showed that recollection might change actual behavior. According to Vernarelli (2016), recollection shows a weak ability to detect dispositional altruism by members of a social network. Klimecki et al. (2016) reported that pro-social behavior is more related to situational empathy than empathic traits.

Tornero et al. (2018) stated that with the importance of social roles, cultural factors could also be studied. Çelik et al. (2018) highlighted the relationship between altruistic love and continual commitment. Rajhans et al. (2016) argued that genetic relatedness facilitates the development of non-aggressive altruistic behavior (Tornero et al., 2018). Practically, Wang et al. (2021) reported the dynamics of group adherence and anti-pathy—in-group vs. out-group, may not be relevant to outsiders or strangers (Karim, Purnomo, et al., 2020).

The opinions of the experts above indicate the importance of altruistic works in life because altruistic works are a sense, instinctive, and behavior based on the values of forgiveness, kindness, integrity, empathy, honesty, patience, courage, trust, and humanity towards oneself and others. Others guarantee compliance and ongoing commitment to the role of social life.

**Figure 1. Process of implementing anti-corruption values.**



#### 2.1.4. Anti-corruption behavior

Huther and Shah (2000) argued that in a corruption-free environment, anti-corruption institutions strengthen accountability. In countries with endemic corruption, these institutions function in form but not in substance. Martinez-Vazquez et al. (2010) established that leadership and political commitment are vital to anti-corruption efforts' success using a preventive approach in attacking the roots of corruption in the public sector (Karim, Mansir, et al., 2020; Kultsum et al., 2022).

Corruption can be prosecuted after taking such actions, although it first requires prevention (United Nations Concern on Drugs and Crime, 2004). Therefore, international cooperation is needed in prevention and control, as well as a multidisciplinary approach such as civil society, non-governmental organizations, and the society's efforts to succeed (Gómez, 2018). The program anti-corruption, the prevention of corruption in the public sector, and international cooperation are critical (Elwina, 2011).

The corruption eradication commission (CEC) needs support and strengthening because corruption damage the rights of others, values, and morality, imperils sustainable development, and the rule of law and credibility of the government (Judicial Matters Amendment Act, 2008; Pritaningtias et al., 2019). All community segments should share the responsibility of fighting corruption because every corrupt transaction requires buyers and sellers (Langseth, 1999; Zulqarnain et al., 2022).

The conclusion from the expert opinion above is that acts of corruption as a transactional act can damage other people's rights, values, and morality, and endanger sustainable development, the rule of law, and state credibility. Therefore, leadership and institutions that function both in form and substance with a preventive, multidisciplinary approach and support from global scale segments of society are needed to prevent, control, and attack the roots of corruption in the public sector.

#### 2.1.5. The connectedness anti-corruption and Kiai's altruistic works

The theories above indicate that corruption is a global problem that destroys global subsistence (Martinez-Vazquez & Timofeev, 2010). An effective effort to combat corruption is through education. Education is believed to be an activity to educate and build national character where the character is used as values and norms in acting (Vannini & Williams, 2016). An important sector in cultivating character is religious institutions. Religious values are still and have been proven to be able to influence human behavior and attitudes, especially towards corruption (Broms & Rothstein, 2020). Therefore, international cooperation in prevention and control is needed, as well as a comprehensive and multidisciplinary approach, consistent implementation such as civil society, non-governmental organizations, and community efforts to succeed. Cooperation between institutional leaders is currently still in the formal realm, not yet touching the non-formal sector of religious institutions, especially Bendakerep *pesantren*, which are led by a *Kiai* (Karim, Bakhtiar, et

al., 2022). *Kiai* is still patient and diligent in maintaining ancestral values passed down from generation to generation with an attitude of wholeness, harmony, and well-being that is born from a sense of care, attention, and appreciation, as the *Kiai*'s altruistic work Fry et al. (2017), both for himself and for others.

The Figure 1 below describes the best relationship concerning leadership, anti-corruption values, and the role of leaders and religion based on the above literature review:

The opinions of experts on anti-corruption education, religion and anti-corruption, altruistic works, and anti-corruption behavior in the Figure 1 above can be specified that corruption is an extraordinary crime. It takes committed leadership and formal and substantive institutions that can instill anti-corruption values using a preventive and multidisciplinary approach in collaboration with all segments of society globally so that they can prevent, control, and attack the roots of corruption in the public sector.

This research focuses on the efforts of the *Kiais* leadership to form anti-corruption values and mentality for students and the community in *pesantren* to prevent acts of corruption. The challenge of this research is to reveal at least three aspects in the form of behavior, word, and policies of the *Kiais* related to instilling anti-corruption values so that they can become substance content, new knowledge, and best practice designs for anti-corruption education programs initiated by the government.

## 2.2. Method

### 2.2.1. Research participant

This study aims to reveal data about the behavior, words, and policies of the *Kiai* in forming anti-corruption values in Bendakerep *pesantren*, Cirebon, Indonesia, which was established in 1825 AD. The participant of research is divided into two, namely the main and secondary subjects as data sources (Bowen, 2009). Otherwise, the main subject is the old *Kiai* numbering one person in the *pesantren* with the second subject from the main *Kiai* and caregivers *Kiai*, which totaled 11 people (see Table 1), and for confirmation, 15 students. While the reason for choosing *Kiai* and the *pesantren* because Bendakerep is the oldest *pesantren* which still maintains its ancestral values from generation to generation, including anti-corruption teachings, to students and the surrounding community (see Karim, Bakhtiar, et al., 2022).

### 2.2.2. Research design

The research design in this study consists of a method, approach, and type of research. This study was a qualitative research method to find data about various altruistic behaviors of word, behavior, and policy. In addition, the ex-post facto method is an abbreviation of research that has been carried out after an event has occurred, in a more specific sense (Whitney, 1960) in Moleong, 1989), which is used to obtain world data about anti-corruption and, especially, in the *Kiai*'s policy (Karim & Hartati, 2020; Purnomo et al., 2022). This study also used the phenomenological approach and case study type with an interpretive paradigm (Moustakas, 1994) because it is in line with the objectives to be achieved, namely finding the description of *Kiai*'s leadership to shape anti-corruption values for *santri* in the only one oldest *pesantren* (Moleong, 2008).

### 2.2.3. Data collection method & instruments

The main data collection method in this research is the researcher using in-depth interviews supported by observation and documentation data (Myers, 2009). The instrument of interview sheet related to altruistic works was adopted from Fry et al. (2017)'s altruistic love, which had been developed at the Bendakerep *IBS* by Karim (2017) and Karim, Bakhtiar, et al. (2022) used to search the behaviors (RQ1), words (RQ2), and policies (RQ3) of *Kiais* to shape the anti-corruption of students. So it will appear; reflection in which the formation of mental anti-corruption is based on the altruistic work of *Kiai* (Cooper & C, 1997). While the instrument of observation sheets about



**Table 1. Instruments grille**

No	Interviews	Observation	Confirmation	Subject	Amount	Note(s)	Age(s)
1	Kebendu (obstructed)	A Leadership figure	Culture				
2	Grumangsang/gras-grusu (In a hurry)	A Leader	Politics				
3	Rasa rumangsa (feeling reciprocated)	A Connector	Economy				
4	Gludug Ketiga & Blantik (suddenly)	An Activity, checking the public facilities	Electricity				
5	Ngendek (dirty)	Giving jobs and training	Students				
6	Keramat, Gusti (witnessed)	Giving motivation and support	Parents' mandate	Old kiai	1 (Male)	KH. Sholeh	70-75 y
7	Doraka (Perverted)	Making contracts with outsiders,	Forbidden things	Kiai	11 (Male)	KH. Hasan, KH. Kholil, KH. Miftah, KH. Kriyani, KH. Ismail, KH. Mais, KH. Ade, KH. Wawan, KH. Mais, KH. Nuh, KH. Taufik	45-70 y
8	Rejeh (kindness)	Supervisors looking for information actively	Alumni	Students	15 (Male) of 150 students	Santri in pesantren	13-17 y
9	Keluyuran & Balatak (scattered)	As a disseminator	Alumni Association				
10	Parak (arbitrary)	As a speaker	Dormitory				

(Continued)

**Table 1. (Continued)**

No	Interviews	Observation	Confirmation	Subject	Amount	Note(s)	Age(s)
11	Semerawut (Messy)	A decision maker	Announcements				
		As a businessman	Finance				
		As a barrier to interference					
		As a negotiator					
	11 items	14 items	12 items				

*Kiai*'s leadership, which is developed from the spiritual leadership of Karim, Bakhtiar, et al. (2022) for looking at the words of *Kiais* and students' confirmations data by appearing the documents. The following was the description of the research instrument and participant detailed in Table 1 below:

#### 2.2.4. *Technique of data analysis & validation*

The technique of data analysis is descriptive qualitative, which contains reduction, display, and verification, for the data of old *Kiai*'s behavior, words, and policies in shaping the anti-corruption values and mental of students from in-depth interviews were analyzed through sorting, separation, and interpretation. Moreover, the researcher took notes from the interviewees' answers, field notes, and documentary analysis. This study used a thematic data analysis, and each theme characterizes a specific aspect of altruistic works, religion, and anti-corruption values in *pesantren*. The common themes emerged from participants' answers to the interview questions and through the field notes and documentary analysis. A continuous reflection process from the thematic data analysis was followed by the researchers as interviews conclusion (Creswell, 2014; Maxwell, 2005; Denzin and Lincoln, 2000). All the interview materials were recorded, transcribed, and analyzed by reduction, display, and verification. A broad range of themes regarding participants' opinions were adopted using inductive in-depth thematic analysis and interpreted through individual perspectives. Otherwise, the data obtained from the observation and confirmation sheets were processed by simple calculations in the form of addition, division, and percentage. The deductive thinking methods (Bibel & Kreitz, 2015) and thematic approaches (Vu & Gill, 2018) are used in the analysis and validation steps of the data that has been collected. The researcher also observed and confirmed the old *Kiai*'s answers to the main *Kiai* and caregivers, *Kiai* and *santri*. In the validation steps, which used confirmation and triangulation, the documentation study is carried out at the same time as the observation to look for photos and objects as evidence for the researcher's interpretation.

### 3. Results

#### 3.1. *The behavior of Kiai in instilling anti-corruption values*

Results from thematic analysis reveal that changing *Kiai*'s behavior builds confidence in students, motivates them, and helps to ensure trust, as presented next.

Data were collected through observations on three behaviors interpersonal, informational, and decision-making roles of *Kiai* with seven, three, and four indicators, respectively, as follows:

*First*, in instilling the spirit of anti-corruption, the Bendakerep *Kiai* practices knowledge from the anti-corruption movement, behaves kindly, and acts as a good example to subordinates. The *Kiai* also conducts coaching to *pesantren* residents through Qur'an studies in families and the community. In Table 2, we illustrate the interpersonal, informational, and decisional roles of *Kiai* in Bendakerep *pesantren*.

Based on data analysis from Table 2 showed that the Bendakerep *Kiai* plays an interpersonal role in instilling anti-corruption values as a figure (01), leader (02), liaison (03), encouragement (06), and contracting the unit environment (7), with 71% of the indicators.

*Second*, the Bendakerep's *Kiai* obtains information about corruption from trusted people and social media. The information's credibility is checked in Qur'an and other *Kiai* before being disseminated by *santri* to get new insight concerning factual conditions. In this stage, we illustrate the information role in Table 2.

**Table 2. Leadership of Bendakerep Kiais**

No	Variable(s)	Indicator(s)	Y/N	Note(s)
1	Interpersonal	A Leadership figure	Y	
2		A Leader	Y	5 of the 7 indicators
3		A Connector	Y	71%
4		An Activity; checking the public facilities	N	
5		Giving jobs and training	N	
6		Giving motivation and support	Y	
7		Making contact with outsiders,	Y	
8			Y = 5	
9	Informational	Supervisors looking for information actively	Y	
10		As a disseminator	Y	3 of the 3 indicators
11		As a speaker	Y	100%
12			Y = 3	
13	Decisional	A decision maker	Y	
14		As a businessman	Y	3 of the 4 indicators
15		As a barrier to interference	Y	75%
16		As a negotiator	N	
			Y = 3	

Based on data analysis of Table 2 showed that *Kiai* plays an informational role regarding bureaucratic and anti-corruption information as a monitor in information seeking (01), disseminator (02), and deliverer of information to subordinates (03) with 100 % of the indicators.

*Third*, the Bendakerep *Kiai* makes decisions regarding anti-corruption based on the ability to collect funds from outside and handle students' problems using the middle method. Family problems and blocks of natural disruption are handled with an approach to Allah Swt. Furthermore, interfaith relations are conducted through blood and offspring. Although they rarely interact, they have memorized their respective characteristics. In this stage, we illustrated the concerning decisional role of *Kiai* in Table 2.

Based on the result analysis of Table 2, it was explained that the Bendakerep *Kiai* plays a decisional role regarding the formation of an anti-corruption soul as a decision maker (01), entrepreneur (02), and a barrier (03), with 75% of the 4 indicators.

It is evident from our observation that students who are showing or displaying the role of *Kiai* behavior all trusted their system. This trust keeps them moving. In Bendakerep *pesantren*, several *Kiais* (teachers) have good modeling and attitude to inculcate anti-corruption values. Based on Table 2 above, we concluded that the interpersonal competence and leadership of *Kiais* can bring a positive attitude to increase the students' integrity.

### 3.2. Words of Kiai containing anti-corruption messages

The findings show that *Kiai's* words become the main stage of inculcating anti-corruption values and religious character. Respondents agreed they were able to display anti-corruption behavior in their respective faculties and institutes as a result of personal, organizational, and social-cultural *pesantren*. *Kiai's* words including *kebendu*, *grumangsang/grasa-grusu*, *rasa rumangsa*, *gludug ketiga & blantik*, *ngendek*, *keramat*, *doraka*, *rejuh*, *keluyuran & balatak*, *parak*, and *semerawut*. Each of these will be discussed in detail in the succeeding sub-headings.

KH. Hasan stated the following concerning smart and corrupt people:

The identity of Bendakerep alumni is moral, guards, and practitioners. The knowledge practiced increases, and unknown knowledge is obtained. Many people are smart, but their morals are not necessarily true. For instance, many people are corrupt but also smart. The depth of Bendakerep *santri* could be tested even with smart people. The *Kiai* feels grateful to live in a *pesantren* because he was saved by God. Maybe, outside the *Kiai* is far greedier than others. There is no corruption in Bendakerep because money cannot be corrupted.

The data analysis of *Kiai's* world as altruistic in the teaching, habituating, training, and guiding religious values and anti-corruption education in *pesantren* is described in Table 3 between *Kiais'* words and their altruistic (See Table 4).

Moreover, in this research, in depth-interviews with the *Kiai* regarding anti-corruption speeches, including *kebendu*, *grumangsang/grasa-grusu*, *rasa rumangsa*, *gludug ketiga & blantik*, *ngendek*, *keramat*, *doraka*, *rejuh*, *keluyuran & balatak*, *parak*, and *semerawut* showed the following:

#### 3.2.1. Kebendu (obstructed)

*Kebendu* from KH. Hasan became a common contemplation regarding what is not a person's right. The *Kiai* knows that Bendakerep's ancestors stood on the truth by obeying the commands of Allah Swt and the Apostle. Therefore, *kiai* obeys religious and ancestral rules for worship, including teachings to *santri* and the community. The mosque is the symbol of Muslims and the sign of the *shahada* (Trust/belief). The Bendakerep *pesantren* is a barometer that destroys those not praying. The *Kiai* does not participate in the field but fortify the community as a social responsibility. They are not involved in organizations and government. They are most unhappy, knowing that a disaster is associated with natural science. Islamic organizations that should be familiar

**Table 3. *Kiai's* words as altruistic**

No	Kiais' words	Altruistic
1	<i>Kebendu</i>	Forgiveness
2	<i>Grumangsang/grasa-grusu</i>	Kindness
3	<i>Rasa rumangsa</i>	Integrity
4	<i>Gludug Ketiga &amp; Blantik</i>	Empathy/compassion
5	<i>Ngendek</i>	Honesty
6	<i>Keramat, Gusti</i>	Patience
7	<i>Doraka &amp; Rejuh</i>	Courage
8	<i>Keluyuran &amp; Balatak</i>	Trust/loyalty
9	<i>Parak &amp; Semerawut</i>	Humanity
	9 indicators	9 indicators

with the government believe that disasters are caused by human sins. Therefore, they preach the need to increase piety to Allah Swt, *ittaqullaah* (be fearful of Allah Swt). Science is made by sleepy humans, while religion is from God. In line with this, the ancestors and the *Kiai* in Bendakerep stated: “*kang eling, kang maca Qur’an, lan istiqamah* (remember Allah Swt, read the Qur’an and be consistent).”

### 3.2.2. Grumangsang/grasa-grusu (*in a hurry*)

The word *grumangsang/grasa-grusu* means someone committing corruption. The *Shattariyah* (Sufism) order plays a role in calming the mind against grunting, which may stimulate the world. As a result, it cleanses the heart and the body.

### 3.2.3. Rasa rumangsa (*feeling reciprocated*)

KH. Hasan stated that *rasa rumangsa* refers to corruptors without feelings that make them act arbitrarily. The government wanted to distribute aid funds, but KH. Hasan did not have an account number, though he had all the documents needed. There was a government budget to tackle and prohibit KH. Ayip, explaining why the *Kiai* is involved in small business trading. Therefore, KH. Hasan accepted KH. Ayip’s policy, though he later lost the *rasa rumangsa*. This is because the government probably gave him virtues. KH. Hasan has not asked for funds from the government, though its submission is considered easy.

### 3.2.4. Gludug ketiga and blantik (*suddenly*)

*Gludug ketiga* and *blantik* words imply a corrupt attitude. The *Kiai* obtains inspiration from the Qur’an and God, as well as the environment in managing the heart and understanding the purpose of life. He follows habits such as *haul* (a religious ceremony to commemorate the death of an ancestor). Planning means an unspoken heart desire to be granted by God through sincere and lawful alms. Theorem: *al-hasanat tudzhibu al-sayiat* (the good erases the bad) and it is logic, where someone is provoked using money.

### 3.2.5. Ngendek (*dirty*)

The short word is intended by the *Kiai* as the cause of the bureaucratic *ngendek*, according to KH. Hasan, the conflict has become a natural and human law. This is because all problems are returned to the Qur’an, Hadith, and *fatwa* (interpretation) of the *Ulama* (Muslim Scholar). It involves taking the chapter *ishlah* (mediating) to minimize the problem. Conflicting *pesantren* families, residents, and the community are returned to the proposition submitted through a forum, such as meetings, to find peace and solutions: the example, KH. Hasan left the envious people in *pesantren*, *wong dewek iku ngendek* (family problems are dirty). However, the *Kiai* in Bendakerep does not underestimate all problems or make them dissolve for a long time.

### 3.2.6. Keramat, Gusti (*witnessed*)

The words *keramat* (sacred) and *Gusti* (God) have disappeared from the heart of corrupt perpetrators. In Bendakerep, the discourse saved by the *Kiai* is a *fatwa*, guardianship, and ancestral thought. The mosque is the most valuable heritage of the ancestors as a source of continuous blessing. It is also a means of worship together with the *petilasan* (former stopover) scattered in four villages: Buntet, Gedongan, Tuk, and Gegunung. Furthermore, there are ancestral relics such as sticks, turban, *imamah* (priesthood), *keris* (java dagger), and ring or agate. The *Kiai* considers relics and the objects attached to the body, such as a ring or agate, as accessories only for appearance.

### 3.2.7. Doraka (*perverted*)

*Doraka* refers to being cautious or something that threatens corruptors. The *Kiai* figure is from God and should not ruin lives. The management figures are from God, such as continuing the good behavior of the ancestors. The figure of God is meaningful because it follows the words and *fatwas* of the ancients. Therefore, the two figures of God are the *Kiai* and the human or the community.

### 3.2.8. Rejeh (*kindness*)

The word *rejeh* refers to not anticipating corruption and strengthening the spirit of anti-corruption. KH. Hasan studied at the IBS in Semarang and is respected for carrying out the apostle's words, "*ahsin ila al-muhsid and Ahsin ila ma kama yuhsinuk.*" This means, "Do good to your friend, and you will be repaid later." In this *pesantren*, *Kiai* is a wealthy *santri* that distributes food to his friends. This kindness made him a much-respected person among all the students. Furthermore, this goodness could melt students who want to do evil to him.

### 3.2.9. Keluyuran & balatak (*scattered*)

KH. Hasan stated that *keluyuran & balatak* refers to anti-corruption values. In line with this, *Kiai* stated that "*you were an educated person but still wandering (keluyuran) here because of assignments or to make money when you have a degree too.*" Though the title is not in line with money, individuals with a bachelor's degree are *balatak* (scattered) everywhere and unemployed. "*If you have a degree, you are embarrassed to trade because you want to for money.*"

### 3.2.10. Parak (*arbitrary*)

The word *parak* is from KH. Hasan, in his statement on *zakat* (alms), contained a deep meaning about anti-corruption. He assumed that the government suspected the *pesantren*. The officials in the formal and structural government issued many policies that made it difficult for *pesantren* to develop. Therefore, government officials cannot assist *pesantren*. KH. Hasan felt that the government policy regarding *zakat* impeded his distribution to *pesantren*. This was due to the absence of the *Kiai* in mass organizations and government. The *shari'a* (Islamic law/order) was not born, and there was only the *shari'a* of God. *Zakat* distribution should depend on the giver because it is considered by the government as the only source of income for the *Kiai*. Therefore, the government issued a policy to stem *zakat* not flow to *pesantren*. The government stated, "*Let's parade them out, parak. Surely they would go in and out of the city, village, and mountains, making the recitation long-winded.*"

### 3.2.11. Ngaji (*recite*) & semerawut (*messy*)

In the Qur'an, the word *ngaji* means a good provision for the community to avoid greed. The Bendakerep *Kiai* only obeyed the ancestral steps by reading the Qur'an as a provision for the afterlife. Ancestors inherit offspring by paying for the Qur'an because the future is predicted to be chaotic. Residing in Bendakerep is a gift of God, and residents do not feel they are the best in a *pesantren*. Therefore, they continue *ngaji* the Qur'an.

The findings show that *Kiai's* words influenced and changed the community and the student's character in *pesantren* until they can actualize the anti-corruption values in their daily life. On the other hand, religious doctrine becomes effective in enhancing student spirituality.

Finally, based on Table 3, we can conclude that 9 (nine) indicators of *Kiai* words became the main stage in the planning to implement anti-corruption values. The 9 indicators sourced from Islamic doctrine and social culture in Bendakerep *pesantren*. Moreover, good advice from *Kiai* is needed.

## 3.3. *Kiai's policy to support anti-corruption programs*

*Kiai's* policy on anti-corruption was confirmed except in the dormitory data, see Table 4 The participants agree with the hostel and finance, though the amount is not consistent with the contents of the questionnaire. This shows that Bendakerep has more than five hostels, and the fee is collected by KH. M. Miftah and KH. Hasan. Therefore, all of *Kiai's* policy data occur in the field.

The altruistic work of the *Kiai* on anti-corruption is strengthened by the words of KH. Hasan as follows:

Table 4. Confirmation of Kiai's policies

No	Name	12	13	14	19	32	33	34	35	36	38	41	42	Amount
1	Ac	1	1	1	1	1	1	1	1	1	1	1	1	12
2	MH	1	1	0	1	1	0	1	0	1	0	1	1	8
3	Muh.	1	1	1	1	1	1	1	1	0	1	1	0	10
4	Sh.	1	1	1	0	1	1	1	1	1	0	1	0	9
5	Roz.	1	1	1	1	1	1	1	1	1	1	1	1	12
6	MN	1	1	1	1	1	1	1	1	1	1	1	1	12
7	ALK	1	1	1	1	1	1	1	1	0	0	1	1	10
8	APP	1	1	1	1	1	1	1	1	1	1	1	1	12
9	AH	1	1	1	1	1	1	1	1	1	1	1	0	11
10	MR	1	1	1	1	1	1	1	1	1	1	1	1	12
11	AR	1	1	1	1	1	1	1	1	1	1	1	1	12
12	Far	1	1	1	0	1	1	1	1	1	1	1	0	10
13	Cas	1	1	1	1	1	0	1	0	1	0	1	0	8
14	MH	1	1	1	1	1	1	1	1	1	1	1	0	11
15	Az	1	1	1	1	1	1	1	1	1	1	1	0	11
	<b>Amount</b>	15	15	14	13	15	13	15	13	13	11	15	8	160
	<b>Meant</b>	1	1	0,9	0,8	1	0,7	1	0,8	0,8	0,7	1	0,5	
	<b>Percentage</b>	100	100	93	86	100	86	100	86	86	73	100	53	

Indicators:(12) culture, (13) politics, (14) economy, (19) Lamp, (32), Students, (33) parents' mandate, (34) forbidden things, (35) Alumni Association, (38) Dormitory, (41) announcements, and (42) finance.



In the presence of Allah Swt, all men are the same except the righteous. Therefore, priority is given to faith, knowledge, and reciting the Qur'an without seeing the unknown future. When being a person is not good or right, then being the craze is also not true. The *Kiai* could pick up even corruption.

Cross-examination of these observations and in-depth interview responses shows that these respondents agreed that they are all influenced by their leaders in the form of *Kiai* policy. This corroborates with the results of our observation. From our observation in Bendakerep *pesantren*, we found that leaders like *Kiai* and teachers have a great influence on making the integrity climate. Based on the review of the research document, past studies acknowledged that leadership is crucial to organizational development and staff performance.

In this research, *Kiai* policy becomes a significant aspect of implementing the anti-corruption program in *pesantren*. So, the anti-corruption program is carried out through the formal curriculum, such as teaching and learning in the class, and the informal curriculum when the student is in the dormitory.

#### 4. Discussion

##### 4.1. *Kiai's anti-corruption behaviors in instilling anti-corruption values*

The Bendakerep *Kiai* has figures, structural elites, and role models (Dewi et al., 2020; Hafidh et al., 2019; Zuhriy, 2011). The *Kiai* represents an uncorrupt person, a practitioner of knowledge from the anti-corruption movement, as well as training or setting an example (*live* in terms of Zulqarnain et al., 2022). The *Kiai* conducts the establishment, indicating moral-religion integrity (Çelik et al., 2018; Marquette, 2012). According to Hafidh et al. (2019), the *Kiai* does good, altruistic things to show guided leadership and perceives *santri* as his children. In the context of altruism, leadership is the outpouring of compassion (Chen & Yang, 2012; Tornero et al., 2018).

The Bendakerep *Kiai* obtains information on corruption, specifically on bureaucracy (Awofeso & Odeyemi, 2014; Kementerian Keuangan, 2019). This information is obtained from trusted people by attending invitations and other *Kiai* in an incidental moment. Furthermore, the *Kiai* validates the truth and disseminates the information to Qur'an and students (Karim et al., 2017, 2019). Baharun and Maryam (2018) and Rosmi and Syamsir (2020) stated that the *Kiai* inculcated Islamic values and norms into Muslims' lives through their *pesantren*.

The *Kiai* made decisions concerning anti-corruption based on personal abilities. Li et al. (2016) and Umayah and Junanah (2021) suggested the reconstruction of *pesantren* education systems to teach anti-corruption. The *Kiai* handles external fundraising activities and students' problems by prioritizing the middle method, while community disputes are left to kinship (Casta et al., 2021; Karim, Faiz, et al., 2020). According to Asroni and Yusup (2014), society would ask scholars to solve the nation's problems, including corruption. In the obstruction of nature's disruption with an approach to God, the *Kiai* is a brotherhood relationship because of one blood and offspring (Wang et al., 2021). Carrero et al. (2022) examined the empathic, compassionate, emotion-based side of love. Although the *Kiai* rarely interact, it has memorized nature that strengthens the bond (Ventura, 2019).

Finally, *Kiai* can contribute to controlling corruption in several ways. *First*, institutional management based on anti-corruption education and the effect of the charismatic *Kiai* on mitigating corruption based on *Kiai* behaviors of anti-corruption data is that the Bendakerep *Kiai* practices knowledge and information from the anti-corruption movement, and behaves kindly, acts as a good example, conducts coaching to *santri*, family, and the community (*pesantren* residents) through Qur'an studies. *Second*, *Kiai* obtains the credibility of information about anti-corruption from trusted people and disseminated to *pesantren* residents after being checked to Qur'an and other *Kiai*. *Third*, *Kiai* decided that to avoid acts of corruption depends on the ability to collect funds

from outside selectively and handle *pesantren* residents' problems using an approach to God and the middle method. And *fourth*, information technology enhances transparency by enabling the public to monitor government employees' work processes. As the public can detect and report corrupt behavior more easily, public employees should become more cautious about engaging in it.

#### 4.2. Words of *Kiai*'s containing anti-corruption messages

*Kiai*'s word of people committing corruption means that many smart people are not morally upright. For instance, many people outside the *pesantren* are corrupt but also respectable (Walton, 2017). The *Kiai* is grateful to live in a *pesantren* because of being saved by God. For this reason, Zulqarnain et al. (2022) examined anti-corruption education in *pesantren* by cultivating good morals. The study found that the *Kiai* might be greedier than others were it not for the education in *pesantren*. There are no corrupt people in Bendakerep because such an opportunity does not arise. However, according to Paldam (2020), poor countries have a high level of corruption.

In this study, words of *Kiai* to express anti-corruption values were conducted through 9 ways of words. The researcher described the theme below:

*First*, the *kebendu* word of *Kiai* is a common reflection of being careful because it is not a person's right. The *Kiai*, *santri*, and society obey Allah's commands, the apostle, as well as religious and ancestral rules, including persuasion (Karim, Bakhtiar, et al., 2022; Nofiaturrahmah, 2014). Muslimin (2018) stated that *shari'a* in the Indonesian context should serve as a psychological basis for obedience and legal awareness. Moreover, it may lead the believers to maintain and secure public interest (*mashlahah*) by promulgating the law and emphasizing its necessity (Walton, 2017). The law is a social contract and a spiritual sign of commitment (Karim, 2016b; Rinto et al., 2020). In this situation, the Bendakerep *pesantren* is a barometer, where people outside the *Kiai* and *santri* are more corrupt than those inside. Although the *Kiai* does not participate in practical politics (Broms & Rothstein, 2020), the government is not co-opted (Makmur, 2020; Zuhriy, 2011). It fortifies the community as social responsibility (Storper, 2004; Supriyadi, 2017). Furthermore, the *Kiai* does not participate in organizations and government (Abah & Nwoba, 2016). This is because disaster occurrences are mainly linked to natural science and not religious teachings (*Kang eling* [remembering the God], *kang amid* [read] Qur'an, must be stagnant, who dares)" (Hasan, 2016; Kholil, 2015).

*Second*, *Grumangsang/grasa-grusu* stated that *kiai* is the main cause of corruption. In line with this, the *Shattariyah* Order could calm the mind to stop stimulating the world and cleanse the heart in the body (*tazkiyah* in terms of Noor (2015) and Hasan (2016). Mateo (2019) stated that those accepting religion as a source of authority should harmonize their worldly experiences with religious behavior.

*Third*, the *rasa rumangsa Kiai* meant that the corrupt did not feel it and acted arbitrarily. The government gives and receives virtues from the *Kiai* (Hasan, 2016; Peiffer & Alvarez, 2015). According to Vernarelli (2016), altruistic behavior is reinforced when dispositional egoist is reciprocated. The egoists modify their behavioral inclination in repeated encounters with altruists.

*Forth*, the *gludug ketiga*. One of the corrupt attitudes involves speaking *gludug ketiga* words and being elegant. For this reason, the *Kiai* acts arbitrarily when the intention is not fulfilled. *Kiai* did not plan but went through habits similar to a *haul*. In this case, planning means acting on the heart's desires without speaking (Sah, 2020), such as *gludug ketiga*. Therefore, God is granted through sincere and lawful alms without inauguration (Kholil, 2015). Paldam (2020) criticized this behavior, stating it is a religious effect on economic development.

The brief meaning of *Kiai*'s word causes bureaucratic defilement. All problems and conflicts returned to the Qur'an, Hadith, and the *Ulama's fatwa*, took the chapter of *ishlah* (path of peace),

mediated and minimized the problem, as well as was exaggerated and unextended (Noor, 2015). Vernarelli (2016) stated that individuals possess the ability to identify dispositional altruism in strangers. For instance, a jealous person in the *Kiai* is allowed to leave the *pesantren* for a short while (Kholil, 2015). According to Hafidh et al. (2019), the *Kiai* remains silent as a sign of anger. Those in conflict are advised by *pesantren* families, residents, and the community through meetings (H. Haryanto, 2021; Storper, 2004).

*Fifth*, the *keramat* and *Gusti* word has disappeared from the heart of corruption perpetrators (Awofeso & Odeyemi, 2014). In Bendakerep, the discourse saved by the *Kiai* is a *fatwa*, guardianship, and the thought of Turmudi's ancestors (Mahmud, 2017). The most valuable ancestral legacy is the mosque as a source of blessing. It is considered an accessory by appearance rather than a wreck (Muslimin, 2018).

*Sixth*, *doraka* from the *Kiai* admitted to being very cautious and even threatened the corruptors. The *Kiai* is a figure of God (Bush & Fealy, 2014) and does not run *doraka* to avoid ruining lives. In contrast, the management figure is from humans, such as portraying the good behavior of the ancestors (Li et al., 2016). This is meaningful because it follows the words and *fatwas* of the ancestors (Hasan, 2016). According to Mateo (2019), it indicates that the authority of the greatly admired *Kiai* is limited.

*Seventh*, the *rejuh* word of the *Kiai* is intended to ensure that *pesantren* residents are not involved in corruption by strengthening the anti-corruption spirit (Walton, 2017). In the alma-mater *pesantren*, the *Kiai* is a wealthy *santri* that distributes surplus food (*rejuh*) among friends (Hasan, 2016). *Rejuh* means a happy attitude toward giving. 2018 performed by individuals considered more social and accurate in their predictions (Vernarelli, 2016). Moreover, Tornero et al. (2018) stated that an altruist acts for the sake of others, not for public recognition or internal well-being, although benefits to self-need cannot be resisted.

*Eight*, the *Kiai's* word on *balatak* and *keluyuran* is a prerequisite for the meaning of anti-corruption values 2017. This is simplified with the statement: "You who go to school are still *keluyuran* here because you want to come looking for money (Umayah & Junanah, 2021). The main title you are looking for is money, though it is not in line with money. Bachelors are barren or scattered everywhere with unemployment (Elmazi, 2018). In case you have a degree, you want to trade petty and shame (IDX Islamic, 2020)—an indication against the culture of shame, prestige, and want to work without money" (Hasan, 2016).

*Ninth*, the *parak* word from the *Kiai* about *zakat* contains a deep meaning about anti-corruption. Traumatically, the *Kiai* assumes that the government hates *pesantren* (Sandıkçı et al., 2015). It is a radical agent of political Islam, often associated with religious violence (Leaman, 2009). According to Savirani and Törnquist (2015), the connections between politics and religion could be less significant. Officials in the formal structure and the government issue many policies (Storper, 2004), making it difficult for *pesantren* to develop. This is reflected in certain terms, such as pressure and the power of the movement (Asroni & Yusup, 2014; Kardiyati & Karim, 2020b). According to the *Kiai*, the government once stated, "... let us flare them off, surely they would go in and out of the city, in and out of the village and mountains. Could it be that way, the recitation would be negligent (Hasan, 2016)." Shaughnessy et al. (2017) stated that Muslims exhibit a strong attitude regarding their political performance of the *Kiai's* support for the Islamic party.

The *Kiai* has a good reputation because it is not greedy. According to Leaman (2009), spirituality has a positive impact on reducing corruption. This differs from Leaman's (2009) assertion that religion and spirituality are causal determinants of corruption in the public sector. The Bendakerep *Kiai* only obeyed the ancestral steps by reading the Qur'an to preserve the classic book (Anam, 2014). The residents do not feel they are best in an IBS and do not need to wear suits and ties

because there is no office (Hawrysz & Foltys, 2016). Therefore, they continue studying the Qur'an in the middle of the forest (Miftah, 2016).

The nine ways above are implemented by *Kiai* to reduce the corruption case and implement integrity values. *Kiai's* attitude in dealing with the many cases of corruption committed by various unscrupulous officials in Indonesia in terms of the study of altruistic work of anti-corruption based on the above data is *Kiai* was well-informed about politics but not involved because the politician was considered a liar, a full of intrigue, and many corruptors from party members. They do not handle community conflicts through mass organizations or party "vehicles" but do not want to defy the government; also, they were subjected to state and religious regulations that were by Islamic law. In line with this, Bendakerep *pesantren* is always safe and conducive to political temptations.

In this context, behavior and modeling are critical in developing an anti-corruption spirit. Leadership is synonymous with power and influence that can give policies to subordinates not to commit a crime. *Kiai* can play these roles in forming an anti-corruption mentality of *santri* in *pesantren*. The novelty of this research is the altruistic work of *Kiais* in overcoming the mental corruption hereditary of their *pesantren* residents.

#### **4.3. *Kiai's* policy to support anti-corruption programs**

A financial policy with an open system helps prevent being corrupted by the *Kiai* and all *pesantren* members (Nikoloski, 2015; Syuhud, 2011). The *Kiai* decided that modern Western anti-corruption culture is good, provided it sticks to Islamic law (Ichwan, 2011; Muhlizi, 2014). The *Kiai* is well-informed on politics, though it does not participate in them because they are full of intrigue (Broms & Rothstein, 2020; Hasan, 2015). Understanding politics should be based on *siyasah al-Islamiyah* (Islamic politic) to be settled peacefully. It should not be based on India and China to avoid being chaotic (Epley, 2015). According to Islam et al. (2018), conflicts arising from different political views could lead to indirect disputes between their followers.

All *Kiais* in Bendakerep *pesantren* is not involved in politics due to a belief that many party members are corrupt (Alomair, 2016). According to Asroni and Yusup (2014), it is not caused by inaccessibility. The Bendakerep *Kiai* is neutral and united because of one descendant (Ismail, 2015). Furthermore, there are no organizational and structural barriers, divisions, and mapping of others in Bendakerep *pesantren* (Karim, Faiz, et al., 2022). Paldam (2020) stated that religious diversity reduces corruption. This differs from Leaman's (2009) assertion that Islam cannot tolerate the minority group. Therefore, the *Kiai* considers state and religious law as a rule to be obeyed (Welton & Reviewer, 2013). Bendakerep prioritizes self-evaluation than criticizing others, with the right judgment on what is positive and negative (Kholil, 2015).

IBS is used as polling stations during elections, indicating obedience as good citizens, public awareness, and compliance as values of anti-corruption education (Bush & Fealy, 2014; Mahmud, 2017; Umayah & Junanah, 2021). The *Kiai* is neutral and does not depend on the government (Broms & Rothstein, 2020; Zuhriy, 2011). Additionally, the Bendakerep *Kiai* did not join NU, Muhammadiyah (both are names of Islamic mass organizations), or any group because this would require a *madrasa* (Islamic school). Leaman (2009) stated that the tension in inter-faith relations does not arise because of cultural differences. Therefore, Bendakerep *pesantren* is considered a salafiyah (traditionally) *pesantren al-sunnah wa al-jama'ah* (teaching in Islam), not NU (Kriyani, 2015). The *Kiai* does not handle disputes and conflicts in the *pesantren* and the community through mass organizations or party vehicles (Sakai & Isbah, 2014). This is due to a belief that everything is handled by the government (Asroni & Yusup, 2014; Hasan, 2015).

The *Kiai* is firmly opposed to government funding, because he was worried that the money comes from corruption. Another reason is that many governments ways are against *shari'a* (Montessori, 2021; Muhlizi, 2014). According to Asroni and Yusup (2014) and Makmur (2020),

*Ulama* roles are suboptimal in eradicating corruption. The education system, religious teaching, and pressing the *Ulama* space comprised depoliticization (Campbell & Campbell, 2016). According to the *Kiai*, the government was hostile to the *pesantren* in everything (Knowles, 2019). The *ahli al-sunnah wal al-jama'ah*, similar to other Shafi'is, is also prohibited. The government deliberately initiates conflicts between religious communities (Hendrickson et al., 2011), resulting in disputes (Hasan, 2016).

*Kia*'s policy does not require *madrasas* and schools but focuses prominently on businesses to shield themselves from corruption. This is in line with Leaman (2009) and Saad and (2018) that public sector corruption is a causal determinant of economic growth. According to *Kiai*, formal education institutions teach ignorance in matters of earning money because they are outdone by students who do not go to school (Li et al., 2016; Marks, 2014). Harto (2014) and Sánchez-Flores et al. (2020) stated that this is a business approach to counteracting corruption. In this case, business activities and commerce are intended only for the provision of prayer (Sandıkçı et al., 2015). The community is economically independent, whereas the *Kiai* only reminds those able to give alms or *tasarufan* (donation) for *haul* with their respective parts. This was known as collective action by Anam (2014). The business activities prove that the *Kiai* could be productive without going to school (Chen & Yang, 2012; Miftah, 2016). For instance, *Kanjeng Rasul* (lord of apostle) works with the *Kiai*, with the name coming at number three after farming and trade. According to Leaman (2009), agents of political Islam and Islamic paramilitary groups often consider political-economic aspects.

Bendakerep's ancestral advice, also called the policy basis on the elaboration of *kerso dalem* (self-will/intension) in businesses (Zuhriy, 2011), includes (1) working hard and earning money properly as a value of anti-corruption education (Fry et al., 2010; Mahmud, 2017), (2) reading the Qur'an and praying to Allah, (3) taking adequate rest, (4) not wasting money, and (5) saving diligently saving to achieve financial independence—(Anam, 2014; Cui et al., 2015). Regarding success or social welfare, the Bendakerep business people have employed graduates to work for them (Muhlizi, 2014; Savirani & Törnquist, 2015).

Data on *Kiai*'s policy is filled with anti-corruption meanings. Students agree with boarding and financial policies and have formed a clean culture (Pritaningtias et al., 2019). This means there is a fee for each dormitory in the hostel of Bendakerep (Miftah, 2016; Hasan, 2015). Additionally, the financial activity was intended to pioneer the anti-corruption movement (Kardiyati & Karim, 2020a; Syuhud, 2011).

The *Kiai* policy of anti-corruption towards the implementation process in *pesantren* education in Indonesia based on the data summary above is the leaders expectedly were not involved in organizations and government but fortifies the community as a social responsibility; give advice, reprimand, consideration, and prayer. In this context, a person can commit acts of corruption caused by a loss of *rasa rumangsa* towards funds obtained from the government. Therefore, the leaders carefully refused and did not beg for even the government and official funding, though its submission was considered easy. The refusal was very logical because officials' funds were worried they were made through corruption, which is against the law and will suspect and demand reciprocity in the form of changes to the *pesantren* system. Technically, officials in the formal and structural government issued many policies that made it difficult for *pesantren* to maintain ancestral values and traditional systems. So, the *pesantren* leadership based on altruistic work is very neutral and does not depend on the government.

#### 4.4. Conclusion

Based on the analysis of the research results and the discussion in the previous sections, several conclusions can be drawn to provide answers to the research purpose. The specific conclusions of this research are: *First*, the *Kiais* behaviors in instilling the anti-corruption teachings to the *pesantren* community played leadership roles as well as a leader, modeling, motivator, and a personal integrity in their

students. *Second*, the *Kiai's* words contain anti-corruption messages for *pesantren* community through nine values: *kebendu, grumangsang/grasa-grusu, rasa rumangsa, gludug ketiga/blantik, keramat/gusti, doraka, rejeh, and balatak*. *Third*, *Kiai's* policies are full of an anti-corruption mentality, and indicating the openness of the financial system. Thus, the general conclusion is *Kiai* responds well to government culture and program regarding anti-corruption and cultivate obedient citizenship, but avoid getting involved in politics and refuse financial contributions from outside the *pesantren* because politics and donations demand reciprocity and there is a potential for corruption acts in *pesantren*. *Kiai* prefers an attitude of acceptance, entrepreneurship, and respect for others in terms of funds and assets. The last, a suggestion for further research based on these conclusions is that data on *Kiai's* behaviors, words, and policies should be collected from authoritative and representative *Kiai* in *pesantren* who were directly involved with the politics and structural government so that there is a “red thread” link between government programs and activities instilling anti-corruption values in *pesantren*.

#### 4.5. Implication and recommendation

The implication of this results research; altruistic works in the behavior, word, and policy of *Kiai* become a value, a meaning, a mentality, an experience, and a best practice of corruption prevention from the *pesantren* and ethnic side for religious & formal institutions and government. We recommend to the author and future researchers that further researchers deepen the study and combine various methods and broaden the subject of research so that the expected results are even stronger.

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