The Application of Pesantren’s Social Responsibility Strategy In Anti-Corruption Community Action

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ABSTRACT
Corruption is a deed in contradiction with law and (religion, social, and cultural) norms. This irresponsible condition due to an individual’s job and authority monopoly is harmful to the state. The role of Pondok Pesantren (Islamic boarding school) is expected to break the dependency merely to corruption eradicating action pattern by the state. This descriptive qualitative research aimed to analyze the application of strategy and form of policy implementation concerning the Boarding School’s social responsibility in anti-corruption community action in Pondok Pesantren Pabelan, Magelang-Central Java, Indonesia. The strategy taken related to data collection, data analysis and research report was phenomenological approach. The result of research showed that the strategy of implementing the boarding school’s social responsibility taken was “top-down” one during Kiai Hamam period and “bottom-up” one after the establishment Pabelan Islamic Boarding School Foundation; then the application an integrated education system included caretaking education, education in Kulliyatul Mu’alimin Al-Islamiyah (KMI) and societal education in the dormitory inherited from Kiai Hamam Dja’far’s education model, kept applying “sorogan” and “bondongan” systems. The form of boarding school’s social responsibility included the explanation of the embedment of Islamic and Boarding School values, and in economic, social, and environment aspect undertaken for twenty hours to increase the knowledge supply and responsible value in finding the self-identity of pabelan santris.

Keywords: Corruptive Action, social responsibility, boarding school, anti-corruption community action.

INTRODUCTION
Long term corruption eradication should be compensated with the attempt of preventing corruption action, i.e. through anti-corruption community action such as the moral action of pesantrens (Islamic Boarding Schools) in Indonesia. Corruption action pertains to the capital accumulation of officials, their families and cronies carried out by abuse of power. The abuse of public office for private gain (World Bank and UNDP) is an extraordinary crime (Toule, 2013). Many corruptions occur deriving from political corruption of officials/bureaucrats harmful to the state. The corruption crime occurs widely from central to level local, according to previous
studies, is one of negative effects of the democratic principle use in developing countries including Indonesia (Hicks, 2004; Svenssons, 2005; Alkostar, 2007; Alhab, 2009; Martini, 2012).

Klitgaard states that: corruption equals monopoly plus discretion minus accountability. It means that even in a democratic country, to understand the corruption, three factors should be considered: monopoly, discretion and responsibility. Corruption occurs when the accumulation of monopoly and discretion is not accompanied with responsibility. The formula is: Corruption: Monopoly + Discretion − Accountability. Illicit behavior develops when the officers have monopoly power over client, authority of taking action, and their responsibility to the superior is weak (Klitgaard, 2005).

In the concept of corruption eradicating strategy, the government should implement the “quick-win” strategy in various sectors so that the scale of priority should be made to eradicate corruption. Particularly, the prevention of corruption should be a part of public resistance and should facilitate and support “civic society” and other critical group in order to raise public pressure and to take sustainable social actions, at either national or local level (Santiago, 2014).

In addition, according to some researches on Islamic boarding school, the role of Islamic Boarding School responding to the change is positioned as the religious and education institution particularly in the attempt of community development. The focus is on the role of kiai (teacher of Islam) in boarding school in leadership and management dimension of boarding school (Dirdjosanjoto, 1999; Zubaedi, 2006).

Then, some studies on corporate social responsibility (CSR) from theoretical to practical approach talk about how to examine CSR with system annual audit and performance reporting system in a company as a way of disclosing the company behavior in running its social responsibility (Morimoto, 2005; Chillida, 2009). Work Group Recommendation ISO 26000 states that the social responsibility standardization issued voluntarily or optionally has general characteristic leading to the changing paradigm of CSR. Social responsibility not only belongs to corporate but also guides all types of organization in both public and private sectors. The standard social responsibility also helps all organization to be responsible socially to the society.

Some studies’ point of view presupposes that social responsibility encourages religious tradition and moral behavior to be developed as a way of reviewing traditional mindset on corporate governance based on value and ethics, and explaining what is intended in the thinking system (Roca, 2010; Tullberg, 2009; Werhane, 2008; Tseng & Fan, 2011).

Responsibility in organization such as Islamic Boarding School cannot bind like the mandate of law (constitution) and is voluntary in nature. However, the consideration of boarding school sustainability is a comprehensive thing in an organization (Wikstrom, 2010).

For that reason, no one but the boarding school can compel social responsibility of boarding school in the moral domain. Boarding school in this case means three kiais and its ustadzs. The boarding school’s social responsibility cannot bind but is voluntary in nature. However, it is noteworthy that although it is voluntary in nature, it becomes a necessity for a boarding school institution’s sustainability, viewed from different organizational perspectives and the awareness of social responsibility. Maintaining the boarding school’s sustainability is not easy because social responsibility to the public (society) is a must and an obligation. In addition, the boarding school institution should actually be run with “iman (faith)”. It means that its advance and development contain, among others, internal and external stakeholders’ contribution. Thus, the social responsibility of boarding school in “beyond business” frame, i.e. in social investment or social capital frame has infinite value. Social capital ensures the present and the future of boarding school.

Social capital is, according to Bourdieu (in Slamet, 2012), a set of actual or potential resources related to the ownership of an institutionalized, everlasting network (link) identifying with and recognizing each other. Then, Putnam states that social capital refers to the accompanying social relationship, norms and belief (cit. Slamet, 2012).
An illustration of a research post-earthquake in Bantul Regency shows that social capital factor has important role in earthquake mitigation. There are two out of five conclusions in a research conducted by Waryana on parent empowerment in dealing with the nutrition problem in under-five age children post-earthquake.

“Parenting empowerment in the post earthquake area, Bantul carried out simultaneously from the level of family, the village and the village community groups, supported the participation of the community, facilitated the beneficial Government improve the nutritional toddler status. The supporting factor of parenting empowerment to solve severe nutrition problems in toddlers in Bantul is the social capital that exists in the community. Sosial capital include: community participation, high mutual cooperation culture, potential of natural resources, human resources, and local culture.” (Waryana, et.al., 2013)

A number of writers state that for the people to cooperate in order to achieve their objective, they should not only be familiar with each other before (directly or indirectly), but also trust each other, and expect that when they cooperate with, they will not be exploited or deceived, but they can expect reasonable reward. Coleman and Putnam are two persons defining belief as a main component of social capital (Field, 2010). For that reasons, cooperation network with other party and social capital become important related to public trust in an institution. It is in line with Battaglia et al mentioning that cooperation and social capital is a key element to facilitate the trust between the local actors involved. In addition, they can play a key role in policy formalization and CSR practice for small company (Battaglia et al., 2010).

“One of Islamic education institutions constituting subculture of Indonesian society is pesantren (boarding school). Pesantren is a unique institution with very strong and inherent typical characteristic. The roles it plays are the attempt of intellectualizing the nation from generation to generation incessantly. It is the pesantren that provided education in hard times, in the period of fighting against the colonial and constitutes the surviving study center until today” (Zuhriy, 2011).

Regarding pesantren, before 60s, pesantren education centers in Java and Madura were called pondok. The term pondok likely derived from the definition of santris’ dormitories called pondok or shelter made of bamboo or from Arabic word ‘fundug’ meaning hotel or dormitory (DHofier, 1982).

Pondok pesantren can also be called as a typical Indonesian Islamic education model. Pesantren with its various variants in Indonesian history traced to 13th Century as an education institution flourishing in rural and remote areas. Subsequent development showed that pondok pesantren grew as a part of Islam proselytizing in Java Island by the walis (religious leaders) usually called Walisongo. The role of Walisongo and pondok pesantren was confirmed by the partiality of Islam kingdom rulers such as Sultan Agung in Islam Mataram Kingdom (Murdan cit. Darmadji, 2011).

Pondok pesantren is generally called a private education institution with high capability in organizing a self-supported (swakarsa) and self-developing (swakarya) education (Zubaedi, 2007). The objectives of education in pesantren were not only to enrich the students’ thinking with explanation, but to elevate moral, to practice and to improve spirit, to appreciate spiritual and humanity values, to teach honest and moral attitude and behavior, and to prepare the student for living modestly with clean heart. Every student (santri) is taught to accept religious ethics over other ethics. The objective of pesantren education is not to achieve power interest, money, and secular glory, but a principle is implanted to them that learning is merely an obligation and service to God (Dhofer, 1982).

Particularly regarding independency, education in pondok pesantren is considered as capable of creating a student (santri) who can live independently. Dormitory system in pondok pesantren life and the life characteristic within it encourage the student to comply with and to undertake their daily life duty independently. As an education institution, pondok pesantren has proved that it has successfully created independent santris, who at least do not always rely on others for their life. It is because during living in pondok pesantren, the santris live far from their parents. They are required to solve their problem
themselves. Learning and working independency is based on self-discipline, so that the santris are required to more active, creative and innovative (Sanusi, 2012). In modern age, *pesantren* is required, in addition to strengthening the implantation of spiritual values (*'ubudiyyah*), to enrich the implantation of responsibility, rationality, and problem solving aspects. Responsibility in this context is defined as consistent and discipline attitude in doing what’s right. Rationality means using common sense or oriented to the question why. Meanwhile, problem solving is putting what you know and what you can do into action (Mas’ud *cit.* Zubaedi, 2007).

It is a big opportunity and asset for this nation to implant anti-corruption values through patterned activities in *pesantren* since a long time ago. It is concurrent with the implantation religious values such as: fraternity, cooperation, struggle, obedience, independency, sincerity and etc that have been a tradition in pesantren. In addition, pesantren also serves as “the institution filtering the external values”, as *cultural resistance*, and as alternative to social power for *people-centered development* to make the society more powerful.

Thus, the novelty of this research is that it positions *pesantren* as a religious and education organization implanting Islamic and *kepesantrenan* values to the santris. The crystallization of values within santris will be a strong instrument to create character and noble character. The self-identity of Pabelan santri with noble character becomes a wave of anti-corruption community moral action.

**RESEARCH FRAMEWORK**

In this research, a supporting framework design is developed, particularly data collection, both primary and secondary ones. The research framework derives from several dimensions specified in this study. Firstly, input dimension consists of: Foundation policy on social responsibility of *pesantren*, the role of respectful and credible pesantren leaders, and either internal or external support. Secondly, process dimension consists of performance of *pondok pesantren*, the role of *kiai* as agent of change, and capacity (values) building. Thirdly, output dimension consists of the establishment of noble character. Fourthly, outcome dimension includes self-identity of pabelan santri.

**RESEARCH METHOD**

This research was conducted in *Pondok Pesantren Pabelan*, Malang Regency of Central Java – Indonesia. This study was a descriptive qualitative research using qualitative method. The subject of research was selected using purposive sampling, while data collection was carried out through in-depth interviewing, observation, documentation, and focus group discussion (FGD) techniques. Data analysis was conducted using “dialogical interpretative” approach resulting in “negotiate meaning”.

**STUDY RESULT**

The application of pesantren’s social responsibility strategy in anti-corruption community action

The *pesantren*’s social responsibility is in moral domain, no one but the *pesantren* can compel it. Pesantren, in this case, includes kiais and ustadzs. The pesantren’s social responsibility cannot be binding and it is voluntary in nature. The strategy used in *Pesantren Pabelan* in its inception formulated ‘top-down’ policy. As Kiai Hamam passed away, Yayasan Pondok Pesantren Pabelan (Pabelan Islamic Boarding School Foundation) mandated to the collective collegial leader, in this case the kiais, to run it by applying ‘bottom-up’ model.

Then, in achieving the organizational objectives: to create noble character and science mastery for its santris, it should take a basic strategy, i.e. system. The system applied by Kiai Hamam was Integrated Education Model as the one to activate Pabelan in order to be more dynamic and to deconstruct the condition of society from ignorance, poverty and retardation. This education model included three interrelated elements.
Firstly, caretaking education element is performed by kiai. This education element is performed daily, since a santri is admitted to attend education in Pesantren Pabelan. It ranges from studying Al Qur’an to facing their problem in living daily within family. This process is performed in kinship manner by kiai. Since kiai Hamam applied this sub sistem, it still runs until today from reading and conceiving “yellow book (kitab kuning)” to domestic activities carried out by the santris. Kiai becomes the pillar in this case, because kiai becomes a role model that should be imitated by santris. Usually, the substance that can be taken is divinity tenet and basic value of human behavior that should be adhered to or imitated originating from Rasulullah’s tenet. The relationship between kiai and santris is like the one in a family. It is because kiai serves as the one on which the santris dependent, the basis the santris use is obedience value. ‘Sami’na wa atho’na’ (listening to and adhering to) tradition builds on full trust in kiai. This has been proceeding intensively for 6-7 years during in pesantren. Thus, the implantation of values by kiai is always conceived and applied by santris. Even in the context of adherence, the relationship between kiai and santri tends to be maintained in a lifetime. It serves as santris’ moral obligation to assume mandate from kiai. It is in this period that santri empowerment is performed by kiai through giving values to santris (beneficiaries).

Secondly, education process in Kulliyatul Mu'alimin Al'Islamiyah (KMI) begins since the santris are enrolled in the first grade of MTs until the 6th grade of MA. In KMI education process proceeds to explore basic potential of santris by providing general knowledge in addition to religious field. Because education process duration in pesantren is 24 hours, KMI becomes typical characteristic of a curriculum-based modern pesantren from Religion Ministry. That is to complement each other with caretaking education and community education elements in dormitory. This KMI element attempts to bring compatibility, harmony, and balance into reality in the relationship between human being and Allah, between human beings and their fellow, between human beings and themselves, and between human beings and other creatures and natural environment of universe. This strategy gives the santris the understanding to keep holding on science and religion in creating strong character as santris with noble character. Thus, in the future, santris can manage their own behavior and understand all of deeds or actions beyond the specified track. It is the Pesantren’s social responsibility to santris as its internal stakeholders.

Thirdly, societal education is performed by living within dormitory not independent of society life. The role of this living within dormitory determines how a santri abstracts from his/her interaction either with fellow santris and other components of pesantren or with society. The meaning of assimilation to the society for santris is to educate the santris in order to keep learning from the society. From social, cultural, economic and life environment aspects, santris can learn much to confirm value supply within themselves. This process will lead to santri’s maturation in finding their self-identity. In addition, the contribution of intercourse order and activity in dormitory also affects every santri. Organisasi Pelajar Pondok Pesantren (OPPP = Islamic Boarding School Students Organization) has been authorized by pesantren to organize it all. So santris can also learn much from intercourse order (norm) and activity performed by OPPP, either male or female.

Pesantren Pabelan also applies learning process with ‘sorogan’ system that is more private/individualized and detailed in nature, and ‘bandongan’ system that is massive / comprehensive in nature. The two systems complement each other for the learning santris.

**The form of Pesantren’s Social Responsibility in anti-corruption community action**

The form of pesantren’s social responsibility implementation in anti-corruption community action is explained in the implantation of Islam and kepesantrenan values to the activities conducted for twenty four hours a day, either to santris or to members of society. It includes economic, social, and environment aspects. Kiai Hamam’s thinking or idea breakthrough is a new culture reforming the local cultural tradition. The characteristic of pesantren’s cultural form is more communal in nature, putting kiai figure as initiator of
idea and religious tradition guard. For that reason, kiai, as ‘cultural broker’ serves to deliver new information from out of pesantren environment. However, many pesantrens develops and changes socially and culturally. The form of Pesantren Pabelan’s social responsibility implementation, particularly since Kiai Hamam time, is the form of communalism development in pesantren leading to community development/empowerment. The transformation since Kiai Hamam time until now impacts on the change in the development of system applied in Pesantren Pabelan. This system development includes system components: caretaking pattern, academic area implementation in education process in KMI and societal education in living within dormitory. Therefore, pesantren is called “kawah candradimuka” in which santris learn science and responsibility values in finding their self-identity as those with noble character.

**DISCUSSION**

Pesantren’s social responsibility had been established originally by Kiai Hamam that was then forwarded to the next generation after the founding of foundation. The pesantren’s social responsibility in this case includes economic, social, and environment sectors. Economic sector includes the attempt of improving the community’s economy and giving learning to the santris to introduce production business. Social sector includes the change of pesantren and Pabelan society institution and structure as the means of improving life. In environment sector, Pesantren Pabelan initiates to preserve environment by planting scarce trees. In addition, values are introduced to the society to maintain ecosystem particularly in Pabelan village. Wuryanto (cit Wahyudi and Azheri, 2008) suggested a social responsibility (SR) theory as new paradigm speaking of positive freedom for the development of responsibility. It means that, this new paradigm may be in contradiction with prevailing law (Friedman, 2001). This theory is born from the responsibility itself. It is because responsibility is in moral domain. Although actually moral and law cannot be contradicted, moral in social responsibility leads to physical action based on spiritual attitude, i.e. good attitude and deed without reward.

Factually, the potential of pesantren is actually an institution lying in the forefront line to educate children and to equip them with values. It because the alumni of pesantren, particularly in undertaking ‘community development’ attempts, have relatively fortified themselves with crystallized values against the external world affecting an individual adversely. A company or organization (ISO 26000) that has organized ‘community development’ has transparent and accountable characteristics. It is because it should be responsible to surrounding society to encourage the society to achieve better life. It is a big achievement for Pesantren Pabelan in organizing its social responsibility.

The legendary figures such as Kiai Hamam and other next generations of kiais and ustadz/ustadzah play very important roles in forming the santris’ personality. An individual’s personality is even an ‘image of pabelan santris’ experiencing accumulative process during attending education in pesantren. This personality establishment serves as the santris’ process of adjusting themselves with and learning from pesantren environment (Allport cit.Sobur, 2003, Skinner cit.Sobur, 2003) that will provide a long life behavior (Cooley cit.Horton & Hunt, 1984) by looking at others as the mirror and role taking and playing (Mead cit.Horton & Hunt, 1984) and aiming to develop the santris’ personality in general Horton & Hunt, 1984). Because santris and alumni santris get a long-life guarantee and consultation, Pabelan santris are expected to cope with immoral actions. Corruption is one of actions belonging to immoral category of action. For that reason, the values implanted in pesantren can be ‘values reference’ for the santris. The creation of noble character through honesty, sincerity, modesty, discipline, and responsibility values are reference values for the santris. In corruption crime theory, corruption occurs when there are accumulative monopoly and authority not accompanied with good accountability (Klitgaard, 2005). The tenets containing values above
aim to create a human being with noble character and in turn serve to be character education to create the self-identity of pabelan santris.

CONCLUSION
The self-identity of pabelan santris is established because it derives from the crystallization of Islam and kepesantrenan values. Those characteristics are: firstly, pabelan santris has noble character because they always tell truth, are reliable, sincere, modest and honest, disciplined and independent, and have high responsibility feeling. Secondly, they have strong physique, because they have honesty, sincerity and modesty. Thirdly, they have wide knowledge because of the fathonah (smart) basic character implantation and always deliver and receive message in what it is to and from others. Fourthly, they have free thinking characteristic, because it indicates independency, smartness and high responsibility feelings.

REFERENCES