



School Management Strategies for Integrating Values and Local Wisdom in Anti-Corruption Education to Strengthen Student Character

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Abstract: Corruption is a systemic problem rooted in weak character and moral integrity, requiring preventive measures through education starting from elementary school. The implementation of anti-corruption education in elementary schools is still partial and has not been systematically managed through educational management functions or strongly integrated with local wisdom. This article aims to describe and formulate a school management strategy in integrating the local wisdom of Pancawaluya (cageur, bageur, bener, pinter, singer) based on the Six Value Systems into an anti-corruption education program to strengthen students' character. The program management strategy refers to the management functions of Planning, Organizing, Actuating, Controlling (POAC). The study used a qualitative approach with descriptive methods at SDN 1 Linggarsari and SDN 3 Plered, Purwakarta Regency. Data were collected through in-depth interviews, observations, and documentation studies, then analyzed through data reduction, data presentation, and drawing conclusions using triangulation techniques to ensure validity. The results of the study indicate that the management strategy is implemented through planning based on the school's vision and mission, emphasizing theological and ethical values as the foundation for strengthening anti-corruption character. This integration is aimed at developing the Pancawaluya character, particularly bageur (good behavior and integrity), bener (honesty and adherence to rules), and pinter (critical thinking). In terms of organization, team building and role allocation reflect ethical values through shared commitment and responsibility. In terms of implementation, the integration of values into learning, school culture, and habituation strengthens the internalization of theological and ethical values in students' daily behavior. In terms of control, character monitoring and evaluation are conducted periodically to maintain consistent honesty and discipline. The main obstacles include limited teacher understanding and suboptimal family support. The study concluded that the management of anti-corruption education based on school management functions integrated with Pancawaluya and the Six Value Systems can strengthen students' anti-corruption character if implemented systematically and sustainably.

Keywords: educational management; anti-corruption education; six value systems; student character.

Introduction

Corruption is a social issue that has a broad impact on political and economic stability, as well as public trust in state institutions. Corrupt practices not only harm the state financially but also undermine public moral values and undermine good governance. Therefore, efforts to eradicate corruption cannot rely solely on a repressive approach through law enforcement, but also require a preventative strategy that focuses on character building and integrity values from an early age through

education. In this context, educational institutions play a strategic role as a space for the formation of moral values, ethics, and social awareness in the younger generation. Education that instills the values of honesty, responsibility, and integrity is believed to be an important foundation for building an anti-corruption culture in society (Puanandini et al., 2025).

In Indonesia, the commitment to character building in education has been affirmed in various national policies. Law Number 20 of 2003 concerning the National Education System places character building as one of the primary goals of national education, namely developing students' potential to become individuals who are faithful, pious, have noble morals, and have social responsibility. This commitment was further reinforced through Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK), which emphasizes that character education must be integrated into all learning activities and school culture. Core values such as integrity, honesty, discipline, and responsibility are essential in shaping students' character so they can face future moral challenges. However, the implementation of character education in various schools, particularly at the elementary school level, still faces various challenges (Ahmadi et al., 2020).

Several studies have shown that character education in elementary schools is often implemented in a normative manner and has not been fully integrated into the school management system. Values education programs are often implemented only through classroom presentations or ceremonial activities, without being accompanied by the development of a consistent school culture. This condition results in students' internalization of moral values not being optimal. Research by Alimuddin (2023) shows that anti-corruption education in elementary schools often stops at the conceptual level and is not yet integrated into school policies or daily learning practices. Furthermore, other research has revealed that teachers' poor understanding of integrity education and limited implementation guidelines are among the factors that prevent anti-corruption education programs from being implemented systematically in schools (Arief & Rusman, 2019).

From an educational management perspective, the success of an educational program is greatly influenced by the effectiveness of management functions, including planning, organizing, implementing, and evaluating. This concept is known as the POAC (Planning, Organizing, Actuating, Controlling) model proposed by George R. Terry, which emphasizes the importance of systematic program management so that organizational goals can be achieved effectively. In the context of anti-corruption education in elementary schools, the implementation of good management functions allows for the integration of moral values not only in the curriculum but also in the school's organizational culture. Thus, anti-corruption education is no longer understood as an additional subject, but rather as part of a value system internalized through school policies, learning practices, and social interactions in the educational environment (Terry & Rue, 2010).

In addition to educational management approaches, the integration of local cultural values is also an important aspect in strengthening character education. Several studies have shown that local wisdom values have great potential in shaping students' character because they are closer to the social and cultural realities of the communities in which students live. The use of local cultural values in character education can improve students' understanding of moral values because they are conveyed through contexts that are more relevant to everyday life. In the context of West Javanese society, the Pancawaluya cultural values include cageur (behaving), bageur (being kind), bener (being kind), pinter (being smart), and singer (being kind). These values reflect moral principles that align with anti-corruption values such as honesty, responsibility, integrity, and social concern. Therefore, the integration of Pancawaluya values in elementary school education has the potential to be an effective strategy in building students' character with integrity (Ardi et al., 2024).

In addition to local wisdom values, the conceptual framework developed by Achmad Sanusi through the Six Value Systems theory also provides a comprehensive perspective on developing character education. The Six Value Systems encompass theological, ethical-legal, logical-rational, aesthetic, physical, and teleological values. This framework emphasizes that character formation is not only related to moral aspects, but also encompasses the rational, social, and purposeful dimensions of human life as a whole. The integration of these various value dimensions allows anti-corruption education to focus not only on prohibiting corrupt behavior but also on building students' moral awareness and social responsibility as citizens. This comprehensive approach aligns with the view that integrity education requires integration between the curriculum, school culture, and educational leadership that consistently supports moral values. However, to date, relatively little

research has systematically integrated educational management approaches with local wisdom values and conceptual frameworks of values in anti-corruption education programs in elementary schools. Most previous research has focused more on pedagogical aspects or normative value reinforcement without linking them to structured school management strategies (Sanusi, 2023a). In fact, effective management of character education requires a managerial approach that is able to integrate school policies, organizational culture, and ongoing evaluation mechanisms.

Based on this background, this study attempts to describe and analyze school management strategies that are systematically implemented through the planning, organizing, implementing, and evaluating functions in integrating the Pancawaluya values and the Six Value Systems in an anti-corruption education program. This integration is believed to be able to transform anti-corruption education from mere learning materials into a living and sustainable school culture. Thus, anti-corruption education is not only taught theoretically, but also realized in the practice of school life that emphasizes honesty, responsibility, and integrity as the main values in the educational process. Therefore, the purpose of this study is to analyze and formulate a school management strategy in integrating the Six Value Systems and local wisdom of Pancawaluya in an anti-corruption education program to strengthen the character of elementary school students. The results of this study are expected to provide theoretical contributions in the development of character education management based on local culture, while providing practical recommendations for schools and policymakers in building a contextual, systematic, and sustainable culture of integrity from the elementary education level.

Recent literature reviews indicate that the process of internalizing values in education, particularly integrity and anti-corruption values, still faces various challenges in school institutional practices. Several studies reveal that moral values taught in schools are often not fully integrated into the organizational culture and educational management system. Character education requires a holistic and systemic approach so that the values taught do not stop at the cognitive level but are truly internalized in students' daily behavior (Supriyanti et al., 2025). Low levels of social awareness, discipline, and responsibility in students are indicators that the process of internalizing values is still weak in educational practices. This condition raises academic questions about the effectiveness of managing anti-corruption education in elementary schools, especially when the program is not supported by a structured and sustainable educational management system (Saputri et al., 2025).

From an educational management perspective, the success of a program is greatly influenced by the effectiveness of the implementation of management functions, including planning, organizing, implementing, and controlling. This concept, known as the POAC model, was proposed by George R. Terry, who emphasized that the success of an educational program is determined not only by the quality of the learning materials but also by the institution's ability to systematically manage the program (Terry & Rue, 2010). However, several studies have shown that the implementation of anti-corruption education in elementary schools still faces a gap between the theoretical framework of management and practice in the field. Alimuddin's research shows that anti-corruption education in schools is often merely symbolic and has not been integrated into the school culture or learning activities as a whole (Alimuddin, 2023). The results of Rahmawati and Kurniawan's research also show that teachers' limited understanding of the concept of integrity and the absence of clear implementation guidelines have resulted in anti-corruption education programs not being implemented systematically in elementary schools (Rahmawati & Kurniawan, 2025).

Furthermore, several recent studies have highlighted the importance of strengthening school culture as a primary means of shaping student character. A school culture that emphasizes habituation, role modeling, and consistent value reinforcement can enhance the effectiveness of character education (Ubaidillah et al., 2023). Teachers' exemplary practices and a conducive learning environment significantly influence the development of honest and disciplined behavior in students (Susana et al., 2025). However, most of this research focuses on character education in general and has not explicitly linked it to anti-corruption education delivered through a structured school management approach. Other literature suggests that integrating local wisdom values can be an effective strategy for strengthening character internalization due to their closeness to students' life contexts. Local cultural values can be a relevant and contextual source of character learning for students (Parmini & TriyantoIndriayu, 2024). This approach enables students to understand moral values not merely as abstract concepts, but as part of the social practices they encounter in everyday life. In the West Java context, the Pancawaluya values, which include cageur (behavior), bageur

(behavior), *bener* (behavior), *pinter* (behavior), and *singer* (singer), represent moral principles aligned with anti-corruption values such as honesty, responsibility, discipline, and integrity. These values also align with regional government policies that encourage the strengthening of local wisdom-based education, such as Circular Letter of the Governor of West Java Number 45/PK.03.03/KESRA of 2025 and Regulation of the Regent of Purwakarta Number 131 of 2022 concerning the strengthening of local culture-based character education.

On the other hand, the conceptual framework developed by Achmad Sanusi through the Six Value Systems theory also provides a strong theoretical foundation for developing character education. This framework encompasses six dimensions of values: theological, ethical-legal, logical-rational, aesthetic, physical, and teleological, which comprehensively reflect the integration of moral aspects, rationality, and the social goals of education. This approach positions values education not merely as a process of knowledge transfer but as the formation of a comprehensive moral awareness in students. A similar approach is also found in international research on integrity education, which emphasizes the importance of integrating values into the curriculum, school culture, and educational leadership. Other research also shows that the success of character education is significantly influenced by school leadership and the management system of educational organizations. Fullan emphasized that changing school culture requires leadership capable of consistently integrating moral values into educational policies and practices (Hargreaves & Fullan, 2020). Furthermore, a study by Suyanto and Nugroho showed that anti-corruption education programs integrated into school management can significantly increase students' integrity awareness when supported by clear school policies and ongoing program evaluation.

However, to date, there has been relatively little research that systematically integrates local wisdom values such as the *Pancawaluya* with the Six Value Systems framework into a comprehensive school management model for anti-corruption education at the elementary school level. Most previous studies have focused more on pedagogical aspects or normative value identification without linking them to structured educational management strategies. Based on this gap, the novelty of this research lies in the effort to formulate a school management strategy that integrates educational management functions with the *Pancawaluya* local wisdom values and the Six Value Systems framework in the implementation of anti-corruption education. This approach positions anti-corruption education not merely as learning material, but as a value system that is strategically managed through school policies, organizational culture, and ongoing evaluation mechanisms. Thus, this research offers a managerial-contextual approach that connects national policies, local cultural values, and educational practices in elementary schools, which is expected to strengthen the effectiveness of anti-corruption education in building students' character and integrity.

Method

This study uses a qualitative approach with descriptive methods. The qualitative approach was chosen because this study aims to deeply understand the process and dynamics of school management strategies in integrating the Six Value Systems and local wisdom of *Pancawaluya* into an anti-corruption education program to strengthen student character. This approach allows researchers to explore the meaning, experiences, and real practices that occur naturally in the school environment. The descriptive method is used to systematically and factually describe the phenomena that occur based on the framework of management functions that include planning, organizing, implementing, and controlling as proposed by George R. Terry.

The research design used was a descriptive study in two elementary schools, namely SDN 1 Linggarsari and SDN 3 Plered. The selection of a descriptive study design was based on the consideration that both schools have socio-cultural characteristics that represent the values of Purwakarta's local wisdom and have implemented character education and anti-corruption education programs integrated with the *Pancawaluya* values. Through descriptive studies, this research can comprehensively reveal the managerial process, the obstacles faced, and the solutions applied in a real and specific context. The research targets include the subjects and objects of research (Creswell & Clark, 2018). The research subjects consisted of the principal as the person responsible for policy and management strategy managers, teachers as implementers of learning and habituation of values, education personnel, students as recipients and actors of internalization of values, and the school

committee as an external supporting element. Informants were selected using a purposive sampling technique, namely based on the consideration that they have knowledge, experience, and direct involvement in the implementation of the Pancawaluya-based Anti-Corruption Education Program. The object of the research is the school management strategy in integrating the Six Value Systems and local wisdom of Pancawaluya into the Anti-Corruption Education Program, which includes aspects of planning, organizing, implementing, evaluating, obstacles, and program solutions.

Data collection techniques in this study included in-depth interviews, observation, and documentation studies. In-depth interviews were conducted with the principal, teachers, and related parties to obtain information regarding program planning, implementation, and evaluation. Direct observations were made of the learning process, habituation activities, and school culture, reflecting the internalization of Pancawaluya values and anti-corruption in students' daily lives. Documentation studies were conducted by reviewing official school documents, such as the school's vision and mission, School Work Plan, learning materials, Anti-Corruption Education programs, and activity evaluation reports. These three techniques were used in an integrated manner to obtain comprehensive data while enabling triangulation to ensure data validity (Sugiyono, 2019).

The research procedure was carried out through several stages: preparation, data collection, preliminary analysis, verification, and conclusion drawing. During the preparation stage, the researcher developed research instruments, identified informants, and secured research permits. Data collection was conducted systematically in both schools through interviews, observations, and documentation studies. During this process, the researcher also conducted preliminary analysis to identify important themes emerging in the field. The verification stage was conducted through triangulation of sources and techniques and member checking with informants to ensure data accuracy. The final stage was drawing conclusions based on a comprehensive analysis of all collected data. Data analysis was conducted interactively through the stages of data reduction, data presentation, and conclusion drawing. Data reduction was carried out by selecting and focusing data according to the research problem formulation. Data presentation was carried out in the form of a systematic narrative description based on the management components of planning, organizing, implementing, and controlling. Furthermore, conclusions were drawn gradually and continuously throughout the research process to ensure consistency between the data, interpretation, and final findings. With this approach, it is hoped that a complete picture will be obtained regarding the school management strategy in integrating the Six Value Systems and local wisdom of Pancawaluya in the Anti-Corruption Education Program to strengthen students' character (Miles et al., 2014).

Results and Discussion

The results of research conducted at SDN 1 Linggarsari show that the implementation of the Anti-Corruption Education Program (PAK) has been managed in a structured manner through the integration of Pancawaluya local wisdom with the Six Value Systems framework in school management practices based on the POAC function (Planning, Organizing, Actuating, Controlling). This school serves as a model school in the implementation of anti-corruption education at the elementary school level. This is evident in the commitment of the principal's leadership, the readiness of human resources, and a school culture that emphasizes the values of honesty, discipline, responsibility, and exemplary behavior as part of student character formation. The anti-corruption education program is not positioned as a stand-alone additional activity, but is integrated comprehensively into school policies, the Educational Unit Operational Curriculum (KOSP), classroom learning processes, and various habituation activities in daily school life.

During the planning stage, the school integrated the Pancawaluya values of cageur, bageur, bener, pinter, and singer into the institution's vision and mission, the Educational Unit Operational Curriculum (KOSP) document, and the School Work Plan and Budget (RKAS). The value of integrity was then mapped into various educational activities, including the intracurricular curriculum, co-curricular activities, and daily student habits. The value of bener, which reflects honesty and responsibility, was prioritized in strengthening academic honesty, while the values of bageur and singer were embodied in a culture of discipline, cooperation, and social concern among school members. This systematic planning reflects the basic principles of educational management as proposed by George R. Terry, that planning serves to determine the direction, goals, and strategies of

an organization in achieving predetermined targets. Furthermore, the integration of these values also demonstrates the harmonization of various value dimensions, namely theological, ethical, logical, social, aesthetic, and teleological, as explained in the concept of the Six Value Systems developed by Achmad Sanusi. The presence of these values in formal school documents strengthens the program's administrative legitimacy while ensuring the sustainability of its implementation (Sanusi, 2023b).

The next stage is organization, which is realized through the formation of an Anti-Corruption Education Working Group (POKJA). This team consists of the principal, program coordinator, and class teachers, who have a clear division of tasks in program implementation. The principal acts as a policy director and role model in implementing integrity values, while teachers are responsible for integrating anti-corruption values into learning activities and student habits. This clear organizational structure demonstrates the application of the principles of effective division of labor and coordination. In addition to functioning as an administrative mechanism, this structure also serves as a means to instill the values of collective responsibility (*singer*) and honesty (*bener*) within the school environment. With a clear division of tasks, program implementation becomes more consistent and less dependent on specific individuals (Punggeti et al., 2024).

During the implementation phase, the anti-corruption education program at SDN 1 Linggarsari was implemented through various activities that integrated character values into school life. These activities included thematic classroom learning, honesty canteen management, character literacy activities, and daily habits such as orderly queuing, time discipline, and moral reflection activities. During the learning process, teachers instilled values such as *amanah* (trustworthiness), *sidq* (honesty), and *mas'uliyah* (responsibility) as the moral foundation for developing anti-corruption character. This phase reflects the actuating function of management according to George R. Terry, which is to mobilize all organizational resources to achieve predetermined goals. Program implementation based on teacher role models and positive behavioral habits has been proven to strengthen students' affective and psychomotor dimensions. With consistent habits, integrity values are not only conceptually understood but also become part of students' daily behavior.

During the control and evaluation phase, the school monitors the program through supervision by the principal, recording student character development in a special journal, and conducting monthly evaluation meetings. The indicators assessed relate not only to academic achievement but also to character aspects such as honesty, discipline, responsibility, and social awareness. This evaluation process embodies the controlling function of management, aiming to ensure alignment between program planning and implementation. This character-based evaluation demonstrates the integration of logical and teleological dimensions within the continuous improvement process. A structured monitoring system enables the school to assess the program's effectiveness more objectively and strengthens the sustainability of its implementation. Thus, integrity becomes more than a normative concept but develops into a vibrant and sustainable school culture. Although the program's implementation went quite well, this study also identified several challenges. One major obstacle was time constraints due to the school's tight curriculum. Furthermore, there were differences in the level of commitment and consistency among teachers in integrating character values into learning. Another obstacle was the suboptimal continuity of value instillation between the school environment and students' families. This lack of continuity prevented the internalization of values from occurring evenly and sustainably (Suheri, 2026).

To address these challenges, the school implemented several improvement strategies. First, anti-corruption values were integrated into all learning and habituation activities without adding specific lesson hours. Second, the school strengthened internal coordination through regular evaluation meetings to ensure consistent program implementation. Third, the school increased collaboration with parents through more intensive communication to ensure consistent character development in students at home and at school. These steps demonstrate that the success of the anti-corruption education program depends heavily on consistent implementation and synergy between the school, family, and social environment. Research findings at SDN 1 Linggarsari indicate that the integration of the *Pancawaluya* (Five Principles) and the Six Value Systems in anti-corruption education management has been carried out in a relatively systematic and planned manner. This approach not only illustrates the practice of values-based management but also explains the relationship between school management functions and the process of internalizing student character. With consistent management implementation and the support of a strong school culture, the

integration of local values in anti-corruption education has the potential to foster a school culture of integrity and sustainability. This finding also strengthens the argument that the implementation of local wisdom-based educational management can be an effective strategy in building anti-corruption character from the elementary education level.

The importance of character education has been highlighted in research that emphasizes that individual moral values are not simply taught theoretically but must be integrated contextually through school culture, daily habits, and social relationships within the educational environment. Character education through school culture is implemented through a process of habituation, programmed activities, development of student talents and interests, and role models from all school members, thereby shaping character traits such as cooperation, independence, and critical thinking skills in students. These findings indicate that school culture plays a strategic role as a vehicle for the ongoing internalization of character values in students' daily lives (Naamy, 2023). In addition, in their study they concluded that holistic character education does not only rely on cognitive aspects, but must include the habituation of positive values such as empathy, discipline, and responsibility from an early age through consistent habituation, collaboration between schools and families, and the application of integrated learning methods in all subjects (Prasetyo et al., 2025).

Strengthening character education is understood through the framework of the Six Value Systems, which encompass theological, ethical, aesthetic, logical, physical, and teleological dimensions. This approach broadens the meaning of character education because it focuses not only on the formation of moral attitudes but also touches on students' thinking patterns, life orientations, and social behavior as a whole. Theological value systems are reflected through the cultivation of religiosity, honesty, and the awareness that every action has moral and spiritual consequences. Furthermore, ethical values are evident in the strengthening of discipline, responsibility, justice, and social awareness that develop through school rules and social interactions in the learning environment. Aesthetic values are realized through the creation of a clean, orderly, and comfortable school environment, while fostering an appreciation for local arts and culture as a means of developing emotional sensitivity. Logical values are integrated through a learning process that encourages critical, reflective, and rational thinking skills in understanding various moral and academic issues. Physical values are evident in the cultivation of healthy living habits, time discipline, and active student involvement in sports activities that foster self-resilience and emotional control. Meanwhile, teleological values play a role in instilling a sense of purpose in life, an awareness of the future, and an understanding that every action has meaning in achieving the common good.

The conceptual framework was then empirically tested through research at Linggarsari 1 Elementary School and Plered 3 Elementary School in Purwakarta Regency. Both schools were selected because of their strong socio-cultural environments and commitment to strengthening character education based on local wisdom. Linggarsari 1 Elementary School serves as a model school for the Anti-Corruption Education Program (PAK), while Plered 3 Elementary School serves as a model school, adopting good practices from the model school. These different roles provide a comprehensive overview of how school management strategies are implemented in integrating the Pancawaluya values with the Six Value Systems in the anti-corruption education program.

Research findings indicate that value integration is carried out through systematic management stages, namely planning, organizing, implementing, and evaluating the program. During the planning stage, the values of *cageur*, *bageur*, *bener*, *pinter*, and *singer* are included in the school's vision, mission, and work plan and integrated with the Six Value Systems in learning materials and co-curricular activities. The organizing stage is carried out by forming an implementation team involving teachers and school management elements to ensure more effective program coordination. Program implementation is realized through learning activities, daily habits, and a school culture that emphasizes honesty, responsibility, discipline, and social awareness. Meanwhile, the evaluation process is carried out through observation of student behavior, teacher reflection, and regular evaluation meetings to assess the development of student attitudes and habits. The results of the study indicate that a structured and sustainable school management strategy can strengthen the internalization of anti-corruption values. Thus, the integration of Pancawaluya and the Six Value Systems is not merely a normative concept, but is truly lived in the school culture and contributes significantly to the formation of students' character with integrity.

Planning an Anti-Corruption Education Program Based on Pancawaluya Local Wisdom and Six Value Systems

The results of the study indicate that the planning of the Anti-Corruption Education Program (PAK) in both schools is arranged in line with the school's vision and mission, which emphasizes the formation of students' character with integrity. The program's objectives are not only oriented towards cognitive understanding of the concept of corruption, but are directed at the formation of students' character as a whole through the integration of the Pancawaluya values (cageur, bageur, bener, pinter, and singer) and the Six Value Systems (theological, ethical, aesthetic, logical, physical, and teleological). From a management perspective, planning is the process of setting goals and how to achieve them systematically as stated by George R. Terry. The PAK objectives integrated with the Pancawaluya and the Six Value Systems indicate that the school implements a goal-based approach, where anti-corruption education is positioned as a strategic part of character building.

In policy terms, these findings align with the direction of Strengthening Character Education established by the Ministry of Education and Culture of the Republic of Indonesia, which places integrity as a core value in the national education system. Therefore, the program's objectives do not stand alone but are linked to national policies and the context of local wisdom. Needs identification was conducted through analysis of student character conditions, evaluation of violations of discipline, observation of daily behavior, and reflection on the previous year's program. The most dominant issues related to discipline, honesty in completing assignments, and responsibility for school rules. These findings reinforce Thomas Lickona's view that character education must stem from the real needs and concrete problems faced by students. PAK planning in both schools was not only based on normative assumptions, but was also compiled based on factual data and experience in the field (Lickona, 2009).

Although the Pancawaluya values are not explicitly stated in all administrative documents, their substance has been internalized in character development policies and school culture. This integration becomes even stronger when combined with the Six Value Systems as the conceptual foundation of character education, including in the implementation of Anti-Corruption Education (PAK). According to the value thinking put forward by Achmad Sanusi, theological and ethical value systems are the primary foundations for character formation (Sanusi, 2023a). In the context of Anti-Corruption Education, theological values instill an awareness that every human action is monitored and accounted for before God. This spiritual awareness strengthens honesty, trustworthiness, and a fear of cheating. Meanwhile, ethical values emphasize standards of right and wrong in social relations, such as honesty, justice, responsibility, and discipline. These two values form the basis for realizing the Pancawaluya values of bener (straight and correct) and bageur (good behavior), which are reflected in the habit of not cheating, not manipulating data, and having the courage to speak honestly.

Logical (rational) values strengthen intelligent character, namely the ability to think critically and understand the negative impact of corruption on themselves and society. Students are not only encouraged to recognize that corruption is wrong, but also to understand the rational reasons for it, both from a legal, moral, and social perspective. Thus, an anti-corruption attitude grows from a conscious mind, not just doctrine. Teleological values (orientation toward goals and welfare) are linked to the singer character, namely sensitivity to the common good. Anti-corruption education is directed at helping students understand that every action must consider the common good and a higher purpose in life. Corruption is understood as an act that undermines the common goal, so students are trained to have empathy, social responsibility, and a commitment to the public interest. Physical values are related to the formation of cageur character (physical and mental health). Integrity requires resilience, discipline, and self-control. Through habits of orderly living, time discipline, and responsibility for tasks, students are trained to develop character strengths that support anti-corruption behavior.

Aesthetic values foster sensitivity to order, cleanliness, and environmental harmony. An orderly, transparent, and organized school environment symbolizes an anti-corruption culture. These values refine the formation of bageur and singer, as students learn that social order and beauty can only be realized if each individual is honest and responsible. Thus, the integration of the Six Value Systems and Pancawaluya in Anti-Corruption Education is comprehensive. Theological and ethical values form the moral-spiritual foundation, logical values strengthen rational awareness, teleological values affirm an orientation toward the common good, physical values build personal resilience, and aesthetic values create a harmonious culture of integrity. This overall integration shapes the character of students who are cageur, bageur, bener, pinter, and singer as individuals of integrity and anti-corruption.

The operational plan for PAK is outlined in the school work program, the Educational Unit Operational Curriculum (KOSP), and the character education activity plan. This integration emphasizes that PAK is not an additional program, but rather part of the overall school management system. According to George R. Terry, planning is the process of selecting and connecting facts, and making assumptions about the future to formulate the activities needed to achieve predetermined goals. Good planning does not stop at formulating goals, but must be translated into clear, systematic, and implementable work steps. In the context of this research, the goal of value integration is not only formulated conceptually, but translated into concrete operational actions. Character values are realized through an honesty habituation program, the implementation of an honesty canteen, strengthening time discipline, and value reflection activities in thematic learning. These steps demonstrate that the planning has been formulated in a directed manner, by linking character education goals to concrete, structured and continuous activities, thus facilitating program implementation and control in schools.

The integration of the Six Value Systems into the school's operational plan is not merely understood as a grouping of value aspects, but as a complete framework intertwined with the local wisdom of Pancawaluya (cageur, bageur, bener, pinter, singer) in shaping students' character. The theological (spiritual) dimension is integrated with the values of bageur and bener. Spirituality does not stop at formal religious activities, but is manifested in the moral awareness that every action is supervised by God and must be accounted for. From here, characters who behave well (bageur) and upright (bener) grow due to the encouragement of faith, not merely compliance with rules. The ethical (moral) dimension strengthens the formation of bageur and bener through the habituation of honesty, discipline, responsibility, and justice in school life. Ethical values become a concrete foundation in daily social relations, so that character education is not abstract, but is evident in students' actual behavior.

The logical (rational) dimension is closely integrated with the value of being smart. Students are trained to think critically, understand cause and effect, and distinguish between right and wrong based on common sense. This rationality supports the formation of integrity, because decisions are based on value considerations and reason, not solely emotional impulses. The teleological dimension (social concern and goal orientation) is related to the value of singer, namely sensitivity to situations and environmental needs. Students are guided to have empathy, be able to work together, and understand that every action has a social impact. This orientation towards the common good strengthens a caring and responsible character. The physical dimension is connected to the value of cageur, namely physical and spiritual health. Character education not only addresses mental and moral aspects but also fosters habits of cleanliness, discipline, and order. A healthy body supports students' readiness to learn and behave positively. Meanwhile, the aesthetic dimension refines the values of singer and bageur through sensitivity to the order, beauty, and harmony of the school environment. An organized, clean, and comfortable environment serves as a medium for character learning, as students learn to value neatness, appreciate work, and maintain shared facilities. Thus, the integration of the Six Value Systems and the Pancawaluya forms a holistic approach to character education. The Six Value Systems form the philosophical framework, while the Pancawaluya serve as a contextual cultural expression. Both complement each other in developing students who are healthy (cageur), good (bageur), righteous (bener), intelligent (pinter), and sensitive (singer) in a holistic and sustainable manner.

The PAK activity schedule is designed sustainably and integrated with intracurricular, cocurricular, and school cultural activities. The implementation of values is not limited to specific moments, but becomes part of daily habits, teacher role models, thematic activities, and routine reflection programs. This systematic scheduling demonstrates that the school management strategy has considered the principles of continuity and consistency in character building. The values of bener and bageur are instilled through the habit of honesty and politeness every day; the values of cageur are realized through healthy living and discipline; the values of pinter and singer are strengthened through learning that fosters intelligence, resilience, and social awareness. Thus, in terms of planning, it can be concluded that the school management strategy in integrating Pancawaluya and the Six Value Systems in the Anti-Corruption Education Program has been formulated in a directed manner, based on real needs, and implemented through operational plans and systematic activity schedules to improve student character sustainably.

Organizing an Anti-Corruption Education Program Based on Pancawaluya and the Six Value Systems

The organization of the Anti-Corruption Education Program (PAK) in both schools involved the principal as the primary person in charge, the PAK Working Group (POKJA PAK) team, class teachers, subject teachers, and educational staff. This structure demonstrates a clear division of tasks, a coordination flow, and distributed responsibilities according to their respective functions. Conceptually, organizing, according to George R. Terry, is the process of determining, grouping, and arranging various activities necessary to achieve goals, assigning tasks to individuals, and delegating authority so that everyone can carry out their responsibilities effectively. In Terry's view, organizing emphasizes clarity of structure, division of tasks, working relationships, and lines of authority and responsibility. Based on this concept, the formation of the Anti-Corruption Education (PAK) team and the assignment of teachers as implementers of value integration in learning reflect the process of grouping activities according to their respective functions and competencies. The principal acts to determine the program's organizational structure, divides tasks, and delegates authority to the POKJA team. Meanwhile, the POKJA team carries out coordinating and operational functions in driving program implementation in the field. Thus, each element has a clear role, responsibility, and working relationship so that program implementation runs in a focused manner and supports the achievement of school goals.

The research results show that at SD Negeri 1 Linggarsari, organizational processes are more systematic and solid. Coordination is carried out through regular meetings, clear division of tasks, and open communication between teachers. This condition strengthens the effectiveness of character development because the responsibility for anti-corruption education is not only centered on one individual, but is a shared commitment of the entire school community. The integration of the Pancawaluya values (cageur, bageur, bener, pinter, and singer) and the Six Value Systems is evident in the division of teachers' roles as role models, mentors, and supervisors of school culture. In contrast, at SD Negeri 3 Plered, limitations were still found in terms of resources and intensity of coordination. The limited number of teachers and the relatively high administrative burden affected the consistency of program implementation. This resulted in less than optimal integration of values across all school activities. These findings align with James L. Gibson's view that organizational effectiveness is greatly influenced by the adequacy and distribution of human resources and adequate work system support. In the context of the integration of Pancawaluya and the Six Value Systems, effective organization is key to ensuring these values are not only understood conceptually but also translated into daily educational practices. A clear organizational structure, ongoing coordination, and collective commitment are determining factors for the success of the school management strategy in strengthening students' character through the Anti-Corruption Education Program.

Implementation (Actuating) of the Anti-Corruption Education Program Based on Pancawaluya and Six Value Systems

The implementation of the Anti-Corruption Education Program (PAK) in both schools is realized through the integration of anti-corruption values into the learning process, the instilling of school culture, and the role models of teachers in daily life. This strategy demonstrates that anti-corruption education is not taught as a separate subject, but is brought to life in daily interactions, rules, and practices within the school environment. Teachers play a central role as role models in instilling the values of bageur (good behavior) and bener (honesty and truth). Discipline, honesty in learning administration, consistency in enforcing rules, and responsibility for assignments serve as concrete examples directly observed by students. This role model strengthens the internalization of the ethical and theological values in the Six Value Systems, as students not only hear advice but also see real-life practices in the educators.

The values of "pinter" (smart) and "singer" (tough and caring) are developed through contextual learning, value discussions, problem-solving, and student involvement in school social activities. Activities such as group work, collective reflection, and participation in social activities encourage students to think critically, express their opinions boldly, and care for their surroundings. This integration strengthens the logical and teleological dimensions of character formation, enabling students to understand the moral reasons behind every action. Meanwhile, the value of "cageur" (healthy) is realized through the creation of a school climate that is safe, orderly, and supports students' physical and mental well-being. A clean environment, harmonious relationships between

teachers and students, and a humanistic coaching approach are part of the implementation strategy. This demonstrates the link between the physical and aesthetic dimensions of the Six Value Systems and the formation of anti-corruption character. These findings align with Doni Koesoema's (2010) view, which emphasizes that character education needs to be realized through direct experience and consistent habituation, not just through the delivery of material in the classroom.

From a management perspective, according to George R. Terry, program implementation reflects an actuating or mobilizing function, namely the effort to move people to be willing and able to work to achieve the goals that have been set in planning and organizing. Terry explains that mobilizing is related to providing direction, motivation, communication, and leadership so that plans can be realized in real action. In the context of implementing the Anti-Corruption Education program, the principal plays a role as a leader who provides direction, builds commitment, and fosters motivation for all school members. Teachers are the main implementers in integrating values into the learning process, while all school members contribute to forming a culture of integrity through role models and daily habits. Thus, the mobilizing function is not only administrative, but also touches on aspects of leadership and the formation of school culture. Thus, the implementation of the PAK Program based on the Pancawaluya and Six Value Systems shows that school management strategies do not stop at planning and organizational structure, but are truly realized in daily educational practices that have an impact on strengthening student character in a real and sustainable manner.

Monitoring and Evaluation (Controlling) of Anti-Corruption Education Programs

Supervision and evaluation of the Anti-Corruption Education Program (PAK) are carried out through observations of student behavior, teacher reflections, monitoring of activity implementation, and discussions in school evaluation meetings. The evaluation focuses not only on academic aspects, but also emphasizes changes in student attitudes, habits, and consistency in implementing the values of honesty, discipline, responsibility, caring, and integrity. Within the context of the integration of the Pancawaluya and Six Value Systems, supervision is carried out by observing the extent to which the values of *bener* (honesty), *bageur* (good behavior), *cageur* (physical and mental health), *pinter* (intelligence), and *singer* (tough and caring) are reflected in students' daily lives. Teachers observe student behavior in and outside of class, including compliance with rules, honesty in completing assignments, and the ability to work together. Evaluation is also carried out through coaching notes, reflection journals, and feedback between teachers. At SD Negeri 1 Linggarsari, the evaluation process is more systematic and documented. The school has a clear recording and follow-up mechanism, so that evaluation results can be used as a basis for program improvements. Evaluation is not merely administrative, but is part of a culture of collective reflection to strengthen the implementation of anti-corruption values. Meanwhile, at State Elementary School 3 Plered, evaluations have been conducted but are not yet fully standardized and consistently documented. Limited time, resources, and reporting systems pose challenges to optimizing the supervisory function. This situation demonstrates that successful control is heavily influenced by system readiness and organizational commitment.

Theoretically, the controlling function according to George R. Terry aims to ensure that activities are implemented according to plan and achieve the stated objectives. In the context of this research, supervision and evaluation of PAK serve as an important foundation to ensure that the integration of Pancawaluya and the Six Value Systems truly impacts student character development. Thus, the controlling aspect serves not only as an assessment tool but also as a mechanism for continuous improvement. Through structured and reflective evaluation, school management strategies in integrating local wisdom and value systems can be continuously refined to strengthen a culture of integrity within the elementary school environment.

Obstacles in Implementing Anti-Corruption Education Programs

The research results show that the implementation of the Anti-Corruption Education Program (PAK) based on the Pancawaluya and Six Value Systems still faces several major obstacles. First, there are differences in teachers' understanding of integrating anti-corruption values into learning. Some teachers have been able to contextually link the values of *bener*, *bageur*, *pinter*, and *singer*, while others still view PAK as an additional program, rather than as part of an integrated learning system. Second, limited learning time due to the dense curriculum has resulted in suboptimal in-depth

understanding and reflection on values. The process of character internalization requires repeated practice and consistent reinforcement, making time constraints a challenge in maintaining the continuity of implementation. Third, parental involvement in supporting character education has not been fully maximized. In fact, the successful integration of Pancawaluya and Six Value Systems values is greatly influenced by the alignment between practices at school and within the family environment. The lack of intensive communication and collaboration has resulted in inconsistencies in student character formation outside of school. These obstacles affect the consistency of internalization of anti-corruption values and the effectiveness of school management strategies in building a sustainable culture of integrity.

Solutions to Overcome Obstacles to Implementing Anti-Corruption Education Programs

To address these challenges, the school implemented several strategic solutions. First, strengthening internal coordination through regular meetings, reflective discussions, and aligning perceptions among teachers regarding the concept and practice of integrating the Pancawaluya values and the Six Value Systems. These efforts aimed to create a uniform understanding and shared commitment. Second, integrating PAK into routine school activities, such as daily routines, role model programs, thematic activities, and value reflections. In this way, anti-corruption education was not dependent on specific lesson hours but became part of the overall school culture. Third, improving communication and partnerships with parents through regular meetings, program socialization, and submitting reports on student character development. This collaboration strengthened the continuity of value development between schools and families. This solution aligns with the whole-school approach proposed by Marvin W. Berkowitz and Melinda C. Bier (2018), which emphasizes that character education is a comprehensive transformation of school culture, involving all elements and educational environments.

Based on the results of the discussion, it can be concluded that the school management strategy in integrating the local wisdom of Pancawaluya and the Six Value Systems in the Anti-Corruption Education Program at SD Negeri 1 Linggarsari and SD Negeri 3 Plered has a strategic role in strengthening students' character. The success of the program is determined by: (1) Planning based on students' real goals and needs; (2) Collaborative and structured organization; (3) Contextual, humanistic, and exemplary-based implementation; (4) Continuous monitoring and evaluation; and (5) Improvement efforts through a comprehensive approach based on school culture. The Pancawaluya-based PAK program has been proven to be able to actualize the values of cageur, bageur, bener, pinter, and singer as the foundation for character formation of elementary school students, while strengthening the theological, ethical, logical, aesthetic, physical, and teleological dimensions in the Six Value Systems. Thus, school management is a key factor in transforming anti-corruption education from just a program into a living and sustainable culture of integrity in the school environment.

The integration of the Pancawaluya-based Anti-Corruption Education Program (PAK) does not stop at the conceptual level, but needs to be systematically mapped so that the relationship between the Six Value Systems and the values of cageur, bageur, bener, pinter, and singer can be seen operationally in the formation of student character. This mapping is important to show how each theological, ethical, logical, aesthetic, physical, and teleological value system intersects and mutually reinforces the local wisdom of Pancawaluya in the context of character education in elementary schools. Through this mapping, schools can identify concrete and measurable indicators of anti-corruption character, so that the process of internalization of values is not abstract, but is reflected in everyday attitudes, behaviors, and school culture. Thus, the following table presents the integrative relationship between the Six Value Systems, the core values of Pancawaluya, and student character indicators in Anti-Corruption Education as a basis for strengthening a culture of integrity in the school environment.

Conclusion

A school management strategy that integrates the local wisdom of Pancawaluya with the Six Value Systems framework in the Anti-Corruption Education Program can strengthen students' character in a more systematic and sustainable manner. This value integration becomes effective when managed through educational management functions that include planning, organizing, implementing, and controlling as formulated by George R. Terry. In the planning stage, the school establishes an

educational vision that emphasizes the values of integrity and character as the main foundation of learning. The organizing stage is carried out through a clear division of roles and collaboration between teachers, the principal, and the school community in implementing the character education program. Program implementation is realized through the habituation of positive behavior, teacher role models, and the integration of values into the learning process and school culture. Meanwhile, control is carried out consistently through reflection and evaluation activities to ensure the sustainability of the program. The values of Pancawaluya, which include cageur, bageur, bener, pinter, and singer, not only function as moral slogans, but have been internalized in the practice of school life through the integration of theological, ethical, logical, teleological, physical, and aesthetic value dimensions as developed in the concept of Achmad Sanusi's Six Value Systems. The research findings also indicate that the program's success is strongly influenced by consistent implementation, teachers' capacity to integrate values into learning, and support from students' families and social environments. Schools with well-documented plans and measurable evaluation systems are more likely to build a sustainable culture of integrity. Therefore, this study recommends the development of operational guidelines that incorporate more measurable character indicators based on the Pancawaluya and Six Value Systems, teacher capacity building through ongoing training, and strengthening partnerships between schools, families, and the community. This collaboration is crucial to ensure the synergistic internalization of anti-corruption values across students' diverse environments. Further research is also recommended to develop quantitative evaluation models or experimental designs to test the effectiveness of this strategy in a broader school context.

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