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Ethnopedagogy and Collaborative Education: Fostering Anti-Corruption Values in Senior High Schools Student's

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Abstract: The pervasive culture of corruption in educational settings underscores the urgent need for character education that fosters integrity and an anti-corruption ethos among youth, particularly in East Java, Indonesia, where local values offer a unique context for ethical development. This study aims to: (1) identify factors shaping students' integrity, including individual, family, school, socio-cultural, and media influences; (2) explore parent-school collaborative strategies, emphasizing ethnopedagogy; and (3) address digital media challenges to sustain integrity values. Employing a mixed-methods explanatory sequential design, data were collected from 378 respondents (students, parents, teachers, principals, community leaders) in Ponorogo, Madiun, Magetan, and Ngawi via Likert-scale questionnaires (Cronbach's Alpha = 0.82), interviews, and focus group discussions, analyzed using SPSS and interactive qualitative methods. Results reveal high integrity scores (mean 4.0–4.3) driven by personal motivation, democratic parenting, school policies, and local values like *srawung* and *legowo*, though digital media poses challenges. Ethnopedagogical practices and parent-school synergy significantly enhance integrity, offering a framework for sustainable anti-corruption education.

Keywords: Anti-Corruption, Character Education, Ethnopedagogy, Integrity, Parent-School Synergy

1. Introduction

Education must encompass not only cognitive development but also serve as a fundamental vehicle for cultivating integrity and fostering an anti-corruption ethos from a young age (Suyadi *et al.*, 2020; Vikhryan & Fedorov, 2020). In this setting, education must establish the principles of honesty, responsibility, and empathy as the fundamental foundation incorporated throughout the curriculum, learning, and school culture. Education serves as a mechanism for cultivating an anti-corruption educational culture (Santoso *et al.*, 2024).

Ironically, numerous educational institutions have transformed into microcosms of systemic corruption, encompassing extortion and grade manipulation, so implicitly normalizing deviance (Suyadi *et al.*, 2021; Rahman, 2022). Consequently, the reform of education aimed at fostering integrity must be comprehensive, sustainable, and engage the entire educational ecosystem as catalysts for cultural change (Huang *et al.*, 2021).

Current studies on anti-corruption education include: anti-corruption education requires authentic assessment of attitudes and behavior (Cochrane, 2019), development of a fiqh-based anti-corruption curriculum (Abdul *et al.*, 2020), digital technology-based anti-corruption education for public officials (Astafurova *et al.*, 2020), an anti-corruption education model with dialogue (Montessori *et al.*, 2021), integration of anti-corruption curriculum in education (Najih & Wiryani, 2021), development of anti-corruption teaching materials (Zakiyah *et al.*, 2021), project-based anti-corruption education (Sumaryati *et al.*, 2022), management of anti-corruption education (Rezer *et al.*, 2022), the role of mothers in anti-corruption education (Nugroho *et al.*, 2022), anti-corruption behavior of students in higher education (Eiamnate *et al.*, 2023), AI-based anti-corruption education (Tripathi *et al.*, 2023),



development of anti-corruption education based on smart mobile civic media (Trisiana *et al.*, 2024), implementation of anti-corruption education (Wijaya Mulya & Pertiwi, 2024).

In Indonesia, anti-corruption education is dominated by neoliberal discourse and an individualistic morality approach, reflecting Western agendas in developing countries (Abdi *et al.*, 2021). In Europe, corruption significantly impacts adult education participation, with higher levels of corruption associated with reduced access to education (Gerganov *et al.*, 2021). Australia's anti-corruption commission struggles with inadequate evaluation methods for its educational function, relying heavily on superficial attendance statistics rather than measuring behavioral change (Reith-Hall & Montgomery, 2022). Furthermore, in Nepal, a failure of integrity within institutions has emerged, fueling systemic corruption (Pant, 2020). International organizations such as the Global Fund have implemented comprehensive anti-corruption frameworks following incidents of misappropriation of funds (Chang *et al.*, 2021). Therefore, the issue of integrity and anti-corruption has become a global issue that must be addressed for the optimal functioning of many aspects of a country.

Numerous studies have investigated anti-corruption education through diverse methodologies, including authentic attitude assessments, integration of fiqh-based curricula, and the application of digital technology and artificial intelligence; however, most of these studies concentrate on institutional, pedagogical, and learning media dimensions. The development of sustainable and contextual character is significantly reliant on the uniformity of values imparted to children in both familial and educational settings (Hermino & Arifin, 2020). Parents and schools play crucial and impactful roles in forming students' character (Zhu *et al.*, 2022; Paul *et al.*, 2022). The lack of research that thoroughly investigates the interaction and synergy between these two contexts reveals a deficiency in a comprehensive approach to character-based anti-corruption education.

While prior studies have advanced anti-corruption education through AI-based applications (Tripathi *et al.*, 2023), digital technology interventions (Astafurova *et al.*, 2020; Nurhana & Muntaha, 2024), and project-based models (Sumaryati *et al.*, 2022), these approaches primarily emphasize instructional design and technological innovation. In contrast, this study introduces a community-rooted model that emphasizes parent-school synergy and ethnopedagogical values (srawung, legowo, unggah-ungguh), offering a more sustainable pathway for internalizing integrity within the students' everyday cultural and familial environment. Since values transmitted at both home and school are reinforced by cultural legitimacy and lived practices, rather than relying solely on top-down curricular or technological interventions.

This study aims to formulate effective strategies for character education by fostering synergy between parents and schools to cultivate integrity and an anti-corruption ethos among high school and vocational students in East Java, Indonesia. Specifically, it seeks to: (1) identify the roles of individual internal factors, family, school policies, local socio-cultural values, and media in shaping students' integrity; (2) explore collaborative practices between parents and schools, including ethnopedagogical approaches, to embed values of honesty, responsibility, and moral courage; and (3) address challenges posed by digital media influences to ensure consistent internalization of integrity values. By leveraging quantitative data (high mean scores for individual motivation, parenting, and school climate) and qualitative insights (ethnopedagogical practices and role modeling), the research contributes to developing a sustainable, contextually relevant framework for anti-corruption education. These findings aim to enhance educational practices and inform policy by promoting a collaborative ecosystem that nurtures a morally resilient younger generation.

1.1 Theoretical Framework

1.1.1 Anti-Corruption Education as A Pillar Of Integrity Building

Anti-corruption education is a pivotal element in cultivating a culture of integrity and is increasingly seen as a pressing necessity in both social and educational domains. This initiative seeks to cultivate critical knowledge of the perils of corruption and enhance anti-corruption sentiments among the youth. Several research also highlight the important role of educational institutions in the development of integrity through learning that emphasizes accountability and ethics responsibility (Kristiono *et al.*, 2020; Mohammed *et al.*, 2024; Nurhana & Muntaha, 2024). In that perspective, character education serves as underpinning factor, encompassing the reinforcement of honesty,



responsibility and moral courage to shape person integrity (Aksinudin *et al.*, 2022; Putri *et al.*, 2020; Supriyadi *et al.*, 2024).

Anti-corruption education is most effective when the deeply rooted permissive culture toward corruption among the populace can be removed. This lax attitude of the mind impedes the development of morality and reinforces the call for early intervention to promote solid moral awareness (Hapsari & Chariri, 2024; Nurhana & Muntaha, 2024). It is empirically proven that character education is significantly related to anticorruption efforts to encourage pupils to generate a positive ethical foundation among them. Carefully designed educational intervention although can change perceptions towards corrupt behaviors and foster members to adhere to integrity ideals (Aksinudin *et al.*, 2022; Supriyadi *et al.*, 2024). It has implications for educators to continue to develop a character education model that is adaptive to sociocultural context in order to ensure that future generations still preserve integrity (Hapsari & Chariri, 2024; Hasan *et al.*, 2021).

1.1.2 The Role of Families and Schools as Ecosystems of Integrity Education

Families and schools are two fundamental pillars in the integrity education framework, both playing complimentary roles in cultivating moral values and anti-corruption perspectives in pupils. Parenting approaches marked by warmth, openness, and consistency have been demonstrated to enhance children's moral identity and promote their adherence to ethical values (Bornstein *et al.*, 2022; Tan & Yasin, 2020). In this environment, parents function as both verbal mentors and tangible role models through daily actions that exemplify honesty, responsibility, and integrity (Hendra, 2024; Shadmanfaat *et al.*, 2020). Conversely, schools possess a structural obligation to reinforce familial values through education that emphasizes moral reasoning, character development, and the cultivation of civic responsibility (Yungungu, 2022; Komalasari & Apriani, 2023). The character of students is influenced not just by academic content but also by a moral school environment and the example conduct of educators.

Equally vital is the synergistic engagement between parents and educational institutions in cultivating a robust anti-corruption culture. Recent study indicates that collaboration between parents and teachers enhances academic progress while also fortifying children's psychological resilience, self-esteem, and overall character development (Heryanti & Nurhayati, 2023). Effective communication and alignment of values between family and school are essential for harmonizing the direction of character education (Darna & Suci, 2024). Various collaboration ways are proven effective, such as regular meetings, social media interaction, and participation extracurricular activities (Adi Saingo *et al.*, 2024; Febriani *et al.*, 2022). It is about working together to raise good citizens who will avoid polygamy while developing good characters, including religious moderation, discipline and moral exemplarity (Syam *et al.*, 2024). Fusion of family education and clan learning, has nurtured a cohesive and sustainable learning space, which is crucial in shaping a new generation that is upright despite the societal challenges.

1.1.3 Individual Internality, Local Cultural Values, and Ethnopedagogy

The development of integrity is inextricably linked to the application of an ethnopedagogical approach in character education, the influence of local culture, and the inherent strengths of an individual. Especially when they have role models who consistently exhibit integrity, such as parents and teachers, individuals with high self-awareness are more likely to exhibit honest and responsible behavior (Aqodiah *et al.*, 2023). In addition, local cultural values, including social etiquette (upah-ungguh), legowo (willingness and acceptance), and srawung (harmonious social interaction), function as social control mechanisms that help individuals make ethical decisions. These values indirectly influence moral practices and enhance the collective awareness of the significance of upholding integrity within the community (Isroani & Huda, 2022).

In the realm of education, ethnopedagogy has emerged as a successful approach that incorporates local cultural values into the learning process, thereby rendering character education more pertinent and contextual. Ethnopedagogy is manifested in the practice of the Scouting, the honesty canteens, and the use of lore in education. These events do not only generate cultural understanding, but also teach the values of responsibility, honesty and discipline (Aqodiah *et al.*, 2023; Isroani & Huda, 2022). This strategy reinforces students' ethical identification with their local community and gives them ethical tools that are widely and generally applicable. The ability of



ethnopedagogy to promote ethnic harmony, increase cultural identity, and affect prosocial behavior is confirmed by other studies as well (Neustroev *et al.*, 2018; Sakti *et al.*, 2024; Suherman *et al.*, 2019). For this reason, it can be said that the context-specific, deeply rooted and relevant to national education objectives feature of integrity is to a large extent shaped by the interaction among personal internality, local cultural values and ethnopedagogical practices.

2. Method

2.1 Research Design

The study applied the Mixed Methods with an Explanatory Sequential design starting with quantitative data collection and analysis and then continuing the collection of in-depth qualitative data in order to explain, or increase the confidence in, the initial findings (Åkerblad *et al.*, 2021). It was chosen this design in order to obtain a more full and complete understanding about the factors that are the main determinant on instillation of indegent thinking, and synergy between school and parent in building anticorruption culture among high school/vocational high school students in the Mataraman area of the East Java Province (Leech & Onwuegbuzie, 2009).

2.2 Research Subject

This study was conducted in the eastern part of East Java, specifically in Ponorogo District, Madiun City/Regency, Magetan District, and Ngawi District. These regions were deliberately selected because of their socio-economic variability and the inclusiveness of their educational settings (Bostley & Peters, 2023). Administratively, education in these areas is coordinated by two branches of the education office: Madiun–Ngawi and Magetan–Ponorogo, where the fieldwork was carried out. The study involved 378 respondents representing diverse educational stakeholders, consisting of high/vocational school students (n = 197), parents (n = 38), teachers (n = 103), principals (n = 19), and community leaders (n = 21). Several supporting organizations within and around the education system also participated, further enriching the perspectives obtained.

Table 1. Respondent Details

Respondent Categories	Number (n)
High School/Vocational High School Students	197
Parents	38
Teachers	103
Principals	19
Community Leaders	21
Total	378

Purposive and stratified sampling was utilized to ensure that the samples enrolled in this study were representative and encouraging meaning with regard to research aims, while stratified sampling helped secure proportional representation across stakeholder groups within the educational ecosystem (Patel & Patel, 2019).

2.3 Data Collection Techniques and Instruments

The respondents of this research were the fifth groups of students, parents, teachers, headmasters, and also publics. This procedure was used to obtain quantitative data (Patel & Patel, 2019). Items for the questionnaire instrument were developed to measure five groups of factors leading to the formation of integrity: Internal factors of the individual Family School institution Local Socio-Cultural Media and Technology. The assessed indicators were: personal motivation, role model exemplars, understanding of integrity values (individual factors); parenting style, values accommodated at home (family factors); school policies, character education practices and school climate (institutional factors), prevailing local wisdom and sub-culture values around the school (socio-cultural factors); and the impact of social media and exposure to digital content on ethics integrity (media factors).



In the interim, qualitative data were collected through in-depth interviews with community leaders, parents, school committee members, civics instructors, and principals. In order to enhance the depth of the data, documentation studies and Focus Group Discussion (FGD) techniques were implemented, particularly in the context of investigating the implementation practices of ethnopedagogy, the role of parents in character formation, and the forms of collaboration between schools and families (Vaismoradi & Snelgrove, 2019). The research instrument was developed using a conceptual and operational matrix of variables that had been validated by experts in the fields of character education and culture.

Table 2. Research Instrument Grid

Aspects/Subfocus	Data Indicators	Data Sources	Teknik Pengumpulan Data
The Concept of Ethnopedagogy in Schools	Local values/local wisdom used in character education	Principal, Civics teacher	Interviews, curriculum documents
Implementation of Ethnopedagogy by Schools	Local culture-based learning activities, local value-based school programs	Teachers, students, activity documentation	Documentation studies, interviews
The Role of Parents	Ethical values taught at home, parent-child communication patterns	Parents	Interviews
School-Parent Collaboration	School-parent communication or collaboration forums, parental support for integrity programs	School committee, parents, teachers	Interviews, meeting documentation
Results of Cultivating Integrity	Daily student behavior related to honesty, responsibility, and anti-corruption	Teachers, students, homeroom teachers	Interviews, case studies
Internal Individual Factors	Personal motivation, role models, understanding of integrity values	Students	Questionnaire
Family Factors	Parental parenting style, values instilled at home	Parents, students	Questionnaire
School Factors	School policies, character education practices, school climate	Teachers, principal	Questionnaire
Local Socio-Cultural Factors	Dominant local wisdom values, community culture around the school	Community leaders, teachers	Questionnaire
Media/Technology Factors	Influence of social media, consumption of digital content related to ethics/integrity		

2.4 Validity and Reliability Test

Quantitative data were collected through a questionnaire designed to measure five dimensions of character building integrity: individual, family, school, local socio-cultural, and media and technology factors, with indicators such as motivation, role models, family values, school policies, local values, and ethical digital content consumption. Qualitative data were obtained through in-depth interviews, Focus Group Discussions (FGDs), and documentation studies involving the principal, PPKn teachers, parents, committees, and community leaders. The validity and reliability of the instrument were guaranteed through expert judgment tests, item-total correlations ($r = 0.45-0.78$), and Cronbach's Alpha ($\alpha = 0.82$) for quantitative data, as well as triangulation, audit trails, member checking, and



contextual descriptions for qualitative data. The results indicate that the instrument used is valid and reliable. The following table shows the results of the instrument grid analysis.

Table 3. Results of Validity and Reliability Analysis

Aspects	Methods	Analysis Results	Criteria
Content Validity (Quantitative)	Expert Judgment	Valid	-
Construct Validity (Quantitative)	Item-Total Correlation	0.45 - 0.78	Significant
Reliability (Quantitative)	Cronbach's Alpha	0.82	Minimum 0.70
Credibility (Qualitative)	Source and Technique Triangulation	Consistent	-
Dependability (Qualitative)	Systematic Process Recording and Audit Trail	Documented	-
Confirmability (Qualitative)	Member Checking	Confirmed	--
Transferability (Qualitative)	Detailed Description of Respondents' Context	Documented	Criteria

2.5 Data Analysis Techniques

Quantitative data were analyzed using SPSS, beginning with descriptive statistics followed by multiple linear regression to examine the influence of individual, familial, school, socio-cultural, and media factors on students' integrity. Classical assumption tests confirmed the data met normality, multicollinearity, homoscedasticity, and autocorrelation requirements, and effect sizes (Cohen's f^2) were calculated to complement significance testing. To strengthen interpretation, regression findings were not only reported numerically but also contextualized through cultural values: family influence was related to legowo (forbearance) and democratic parenting, school factors to unggah-ungguh (manners) and transparency policies, and individual factors to srawung (harmonious interaction) and conscience. Qualitative data were analyzed using interactive analysis methods (Miles et al., 2020), including data collection, condensation, presentation, and drawing/verifying conclusions. Manual coding or NVivo software was used to facilitate the analysis. The qualitative analysis results provided in-depth insights that supported the quantitative findings.

2.6 Research Procedures

This research followed seven stages according to an explanatory sequential design.

Table 4. Research Procedures

Stage	Research Activities
1	Development and validation of quantitative instruments (expert judgment, pre-questionnaire pilot testing)
2	Collection of quantitative data (questionnaires) from students, parents, teachers, principals, and community leaders
3	Analysis of quantitative data using SPSS to obtain an overview and identify the focus of exploration
4	Development of interview/FGD guidelines based on quantitative findings
5	Collection of qualitative data through in-depth interviews and FGDs
6	Analysis of qualitative data using interactive analysis
7	Integration of quantitative and qualitative results in the discussion to provide a comprehensive overview



Quantitative instruments were developed and validated through expert judgment and limited pilot testing, then distributed to students, parents, teachers, principals, and community leaders. Data were analyzed using SPSS to identify the focus of the qualitative exploration. Interview and focus group discussion (FGD) guides were developed based on the quantitative results, and qualitative data were collected through in-depth interviews and FGDs. Qualitative analysis was conducted using the interactive approach of Miles, Huberman, and Saldana, and the results of both stages were analyzed integratively to gain a comprehensive understanding.

3. Results

3.1 Overview of Respondents' Perceptions of Factors Forming Integrity

The findings of descriptive statistical analysis suggest that respondents generally have a favorable opinion of the factors that influence the development of integrity. The significance of these dimensions in the development of integrity values in students is suggested by the high average scores for internal individual, family, school, and local socio-cultural factors. In terms of internal factors, students exhibited a relatively high level of personal motivation (average 4.2), a strong comprehension of integrity values (4.3), and the presence of role models (4.1).

In the context of the family, the average score for parenting patterns was 4.0, and the average score for moral values taught was 4.2, suggesting that there was substantial family support. Institutional policies (4.1), character learning practices (4.3), and school climate (4.2) all played a role in fortifying the ecosystem for the development of integrity in the educational setting. Local socio-cultural factors also received a favorable response, with local values such as decorum and legowo (4.2) and community culture (4.1) being perceived as contributing to the internalization of moral values. The potential challenges in maintaining consistent integrity values amidst the accelerated digital influence were reflected in the slightly lower averages of media and technology factors, specifically social media exposure (3.8) and digital content consumption (3.9). The results of the analysis are summarized in Table 5.

Table 5. Descriptive Analysis Results

Factor	Indicators	Average	Standard Deviation	Minimum	Maximum
Internal Individual Factors	Personal Motivation	4.2	0.6	3	5
	Exemplary Role Models	4.1	0.7	2	5
	Understanding of Integrity	4.3	0.5	3	5
Family Factors	Parenting Patterns	4.0	0.8	2	5
	Taught Moral Values	4.2	0.6	3	5
School Factors	School Policies	4.1	0.7	2	5
	Character Learning Practices	4.3	0.5	3	5
	School Climate	4.2	0.6	3	5
Local Socio-Cultural Factors	Local Values (Unggah-ungguh, Legowo, Srawung)	4.2	0.6	3	5
	Community Culture Around the School	4.1	0.7	2	5
Media and Technology Factors	Social Media Exposure	3.8	0.9	2	5
	Digital Content Consumption	3.9	0.8	2	5



3.2 Regression Model Readiness: Statistical Assumption Testing

It is crucial to verify that the data satisfies the classical assumptions prior to conducting multiple linear regression analysis. Normality, multicollinearity, homoscedasticity, and autocorrelation are among the classical assumption tests that are implemented. The results of the classical assumption test are summarized in Table 6 below.

Table 6. Summary of Classical Assumption Test Results

Assumption Test	Method	Results	Conclusion
Normality	Kolmogorov-Smirnov	$p = 0.20$	Data is normally distributed
	Shapiro-Wilk	$p = 0.15$	Data is normally distributed
Multicollinearity	Tolerance	All values > 0.1	Free from multicollinearity problems
	VIF	All values < 10	Free from multicollinearity problems
Homoscedasticity	Scatterplot Residual	No particular pattern	Homoscedasticity is met
Autocorrelation	Durbin-Watson	1.95	No correlation between residuals

3.3 Regression Model and Determining Factors of Student Integrity

Multiple linear regression was applied to examine the effect of individual internal factors (X_1), family (X_2), school (X_3), local socio-cultural values (X_4), and media/technology (X_5) on students' integrity. The results are presented in Table 7.

Table 7. Results of Multiple Linear Regression Analysis

Variables	Beta Coefficient (β)	t-value	Sig. (p)	Effect Size (Cohen's f^2)
X_1 Individual Internal Factors	0.35	4.20	<0.001	0.18 (Large)
X_2 Family Factors	0.25	3.10	0.002	0.09 (Medium)
X_3 School Factors	0.20	2.50	0.012	0.06 (Small–Medium)
X_4 Local Socio-Cultural Factors	0.15	1.80	0.070	0.03 (Small)
X_5 Media/Technology Factors	-0.10	-1.20	0.230	0.01 (Negligible)

The regression model was statistically significant ($p < 0.001$) with $R^2 = 0.56$, indicating that the five predictors explained 56% of the variance in students' integrity. Among the predictors, individual internal factors ($\beta = 0.35$, $f^2 = 0.18$) were the strongest, followed by family ($\beta = 0.25$, $f^2 = 0.09$) and school factors ($\beta = 0.20$, $f^2 = 0.06$), all of which showed significant positive effects. Local socio-cultural values ($\beta = 0.15$, $p = 0.07$, $f^2 = 0.03$) were marginally significant; this may be influenced by sample heterogeneity (urban–rural differences, socio-economic variation, and grade levels) and possible measurement limitations in capturing nuanced cultural constructs such as *srawung* or *legowo*. Finally, media/technology factors ($\beta = -0.10$, $p = 0.23$, $f^2 = 0.01$) showed no significant effect, confirming their limited practical contribution.

3.4 Contextual Variations in the Formation of Integrity

This study also analyzed several additional variables, such as students' economic status, urban vs. rural school location, and 11th vs. 12th grade, in order to obtain a more complete picture of the mechanisms of adolescent integrity character development. The results from the difference test (t-test or ANOVA) is shown in the table 8.

Urban resident schools may cover more resources and their students may come from families with higher social-economic status, which could explain higher level of integrity among them. Secondary, 12th graders had significantly greater integrity scores than 11th graders, but there was no significant difference ($p = 0.06$). These



findings suggest that character education program design should be sensitive to geographic location, economic status and grade level, as well as prior learning experiences and maturity, to be most effective.

Table 8. Summary of Difference Test Results

Comparison Variable	Group	Average	Standard Deviation	n	t count	p-value
School Location	Rural	3.8	0.7	100	-2.35	0.02
	Urban	4.2	0.6	150		
Economic Background	Low	3.7	0.8	80	-3.10	0.002
	High	4.3	0.5	120		
Class	XI	3.9	0.7	130	-1.85	0.06
	XII	4.1	0.6	120		

3.5 Ethnopedagogy and Local Socio-Cultural Values as the Basis for Cultivating Integrity

Strategic implementation of ethnopedagogy and in character education at secondary's tomorrow is the way of growing the integrity values to have a local cultural richness. According to a school principal interview, local wisdom activities, such as the Anti-corruption Vlog Competition, canteen honesty practices, and scouting, are regularly carried out. "Sure, Scouts and honest canteens and vlog anti-corruption contests with Javanese version are conducted on a regular basis" (KS/27/05/2025). Student integrity is also significantly influenced by local cultural values, including "srawung" (harmonious social interaction), "legowo" (forbearance), and "upah-ungguh" (manners). According to a principal, "We continue to employ values such as etiquette and courtesy as the foundation for fostering student behavior, such as when they are trained to become class administrators or when conflicts are resolved" (KS/27/05/2025). These values not only function as a cultural identity but also as a social control mechanism that fortifies the moral resilience of students in the face of adverse influences, such as corrupt behavior. The instillation of these local values is consistent with prior research that has demonstrated the potential of ethnopedagogy to enhance cultural awareness, fortify local identity, and mold character through practices that are deeply ingrained in the community.

Table 9. Thematic Analysis of Ethnopedagogy and Local Socio-Cultural Values

Theme / Code	Representative Quote	Source	Frequency (n)
Ethnopedagogical Practices (Scouting, Honesty Canteen, Vlog Competition)	"Sure, Scouts and honest canteens and vlog anti-corruption contests with Javanese version are conducted on a regular basis."	Principal (KS/27/05/2025)	12
Local Cultural Values (Srawung, Legowo, Upah-ungguh)	"We continue to employ values such as etiquette and courtesy as the foundation for fostering student behavior, such as when they are trained to become class administrators or when conflicts are resolved."	Principal (KS/27/05/2025)	15
Role of Community Figures as Role Models	"We introduce honest and humble community figures to the children so they have real-life role models to emulate."	Parent (KMT/27/05/2025)	10
Student Assertiveness and Critical Thinking	"We observe students becoming more assertive in expressing their opinions when they observe inconsistencies in the school environment; they are more critical and courageous."	Civics Teacher (GPKN/27/05/2025)	8



These values have been embodied in the learning process and daily interactions, as well as through the participation of local figures as role models, in addition to discourse. In interviews with parents, it was stated that "We introduce honest and humble community figures to the children so they have real-life role models to emulate" (KMT/27/05/2025). This method has been demonstrated to be effective in the instillation of the values of honesty and responsibility in a manner that is more authentic and contextual. In general, the integration of ethnopedagogy with anti-corruption education has a substantial impact on the development of students' character and integrity. A Civics teacher stated, "We observe students becoming more assertive in expressing their opinions when they observe inconsistencies in the school environment; they are more critical and courageous" (GPKN/27/05/2025). Therefore, the infusion of local socio-cultural values into educational practices, both at home and in school, establishes a robust foundation for the development of a young generation that is characterized by high integrity, critical thinking, and good character.

3.6 The Role of Schools in Building Character and Integrity

Through policies, institutional climate, and educators' role models, schools are instrumental in cultivating a culture of integrity. Teachers emphasized transparency policies in a variety of contexts, including assessment, decision-making, and the management of activity funds, in interviews, as a direct example of honesty and accountability for students. This is evident in the statement of one informant: "*We consistently involve students in the use of funds and reporting activities.*" They acquire the knowledge that transparency is crucial and that it is unwise to manipulate money (GPKN/27/05/2025). The establishment of anti-plagiarism and disciplinary policies, in addition to an organizational culture that promotes moral responsibility, also contributes to the development of a school climate that prioritizes integrity.

The foundation for the internalization of integrity values in pupils is established by this trust in the exemplary behavior of teachers. According to a teacher, "*Children imitate, so we recognize that our every word and action will serve as an example*" (GPKN/27/05/2025). The character education ecosystem is also said to be strengthened by the presence of school leadership that upholds ethical values and justice. Consequently, schools are not only institutions that facilitate the exchange of knowledge, but also social spaces that influence the development of values and behaviors of integrity through meaningful systems, structures, and relationships.

Table 10. Coding Analysis Results

Theme / Category	Codes (Examples)	Frequency(n)
School Policy	Transparency in fund management, anti-plagiarism policy, fairness in assessment	4
School Climate	Discipline, fairness, supportive learning environment	3
Teacher Role Model	Honesty in teaching, ethical behavior, consistency in words and actions	5
School Leadership	Fair leadership, justice-oriented decision-making	2
Student Participation	Involvement in decision-making, participation in reporting processes	2
System Integration	Embedding character values into curriculum and extracurricular activities	3

3.7 The Contribution of Families and Parents in the Formation of Student Character

The family, as the primary educational environment, is instrumental in the development of students' character and integrity. According to one informant, "*We typically involve our children in discussions rather than merely issuing directives.*" I encourage them to assist in the organization and recording of the purchasing trip if we have the funds (KMT/27/05/2025). This will help them comprehend the significance of honesty and accountability.



This practice illustrates that participatory parenting can enhance the comprehension of moral values in a practical and contextual manner.

In addition to parenting styles, it is also crucial to introduce respected local figures within the community as a strategy for imparting values. Parents frequently introduce role models who are recognized for their honesty and accountability, both within the family and in the community. One parent stated, "*I frequently recount anecdotes about Mbah Lurah, who was both honest and modest, in order to provide my children with a tangible example*" (KMT/27/05/2025). Additionally, the effectiveness of character development is influenced by the socioeconomic status of a family. In this context, families continue to be critical actors in the authentic and sustainable development of values of integrity.

Table 11. Thematic Analysis of Interview Results

Theme/Category	Subthemes/ Codes	Representative Quote	Source	Frequency (n)
Democratic Parenting	Dialogue, freedom, trust	"We usually engage our children in discussions so they understand why we need to be honest."	KMT/27/05/2025	12
Parental Role Models	Setting an example, consistent behavior	"If I tell them not to lie, I have to be honest with them too."	KMT/27/05/2025	10
Introduction to Local Figures	Role models, community leaders	"Children can learn a lot from Mbah Lurah's stories, which are simple yet honest."	KMT/27/05/2025	8
Household Economic Values	Responsibility through economic activities	"We involve our children in running a small shop at home, so they understand the importance of being honest when managing money."	Parent FGD, 2025	7
Economic Challenges & Time	Parents' busy lives, limited access	"Sometimes time is limited, but we still make time to talk with our children about important values."	Parent FGD, 2025	6
Local Cultural Values in the Family	Honesty, responsibility, mutual cooperation	"From a young age, we've instilled in them that a living is clean, and we shouldn't cheat, even when it's hard."	KMT/27/05/2025	9

3.8 Individual Internality and Psychological Dynamics in Integrity Attitudes

Integrity as a moral attitude is not solely influenced by external factors; it is also significantly influenced by an individual's internal factors, including self-reflection, value awareness, and personal motivation. The results of the interviews suggest that a significant number of students possess an inherent inclination to be responsible and honest. According to one pupil, "*I experience regret when I fabricate information.*" "*My heart is not at ease, even if I am not apprehended*" (KMT/27/05/2025). This statement suggests the presence of an internal control mechanism in the form of moral reasoning that is rooted in the values that the student has been instilled with.

Role models are also essential as moral references that influence attitudes of integrity. Students are provided with models for evaluating and adapting behaviors that are consistent with the value of honesty by family members, teachers, and public figures, such as religious or national figures. A student informant stated, "*I admire Mr. Nadiem because he is honest and transparent, and he does not enjoy constructing an image*" (KMT/27/05/2025). Furthermore, the learning process and reflection, whether through school interactions, discussions with parents, or life experiences, foster a more profound comprehension of the principles of honesty and responsibility.



Table 12. Thematic Analysis of Interviews: Individual Internality and Psychological Dynamics

Theme / Category	Subthemes / Codes	Representative Quote	Source	Frequency (n)
Personal Motivation	Inner drive, honesty	"I feel bad when I lie. Even if I don't get caught, I feel uneasy."	Student (KMT/27/05/2025)	11
Self-Reflection	Introspection, moral evaluation	"I often think, if I keep cheating, I'll carry that bad habit into my work."	Student (KMT/27/05/2025)	9
Role Models	Family figures, public figures	"I admire Mr. Nadiem because he's honest and open, and he doesn't like to create an image."	Student (KMT/27/05/2025)	8
Understanding Integrity	Honesty, responsibility	"For me, integrity isn't just about words, but about how we can be relied upon, even when we're not looking."	Student (KMT/27/05/2025)	7
Internal Moral Control	Conscience, guilt	"When I cheat, it's not about being afraid of the teacher, but about going against my own conscience."	Student (KMT/27/05/2025)	10

3.9 Challenges of the Digital Age: The Influence of Social Media on Integrity Values

Social media serves as both an environment for interaction and a platform for the development of values in the digital lives of contemporary students. The interview results suggest that the majority of students recognize the existence of positive content on social media that addresses integrity issues, including anti-corruption campaigns, educational videos about honesty, and quotations from inspirational figures. "I frequently encounter content regarding honesty on Instagram or TikTok; some of it prompts me to contemplate the significance of honesty" (KS/05/27/2025). This type of exposure is a significant factor in the development of ethical awareness and the reinforcement of integrity values, both cognitively and affectively.

Nevertheless, students also acknowledge that social media is not exclusively replete with moral messages; the hedonistic content, displays of wealth, and immediate lifestyles that dominate digital algorithms frequently serve as distractions from the internalization of values. Some students reported experiencing pressure to "fit in" in order to gain social validation. "Occasionally, I observe individuals displaying costly items and am tempted to emulate their behavior." I am under the impression that I am uninteresting if I do not conform to their standards (KS/05/27/2025). This demonstrates that digital media can present a significant obstacle to the instillation of integrity values, particularly when the values being promoted are superficial and focused on self-image.

Therefore, it is possible to ascertain that social media is paradoxical: it has the capacity to serve as a tool for character education, but it can also serve as a cause of value disorientation. Consequently, it is imperative to enhance digital literacy and cultivate critical awareness in order to assist students in navigating content, upholding integrity values, and avoiding becoming readily entangled in popular culture that contradicts moral principles.

4. Discussion

The results of this study demonstrate that the individual's interior dimension is the fundamental basis for fostering integrity. Quantitative data indicate that the personal motivation indicator achieved the highest average score of 4.26 on the Likert scale, followed by the understanding of integrity's value at 4.19, and the presence of role models at 4.10, suggesting that respondents possess a robust awareness and intrinsic motivation to act with honesty and responsibility. Qualitative results corroborate these findings, as students articulated the significance of following



local or national people that embody integrity and exemplify the principles of honesty and accountability in their daily lives. Several students mentioned that when they were honest it was because they felt that way either personally or that they were influenced by their peer's behaviour. This finding is consistent with the study of [Tan and Yasin \(2020\)](#) and [Hendra \(2024\)](#), that suggest an individual's understanding of moral ideals is related to lower ethical misconduct. Other research confirms that honesty is based on personal characteristics, such as self-control and empathy ([Huberts *et al.*, 2022](#); [Supriyadi *et al.*, 2024](#)).

The results indicate a conceptual framework where personal internal factors (like motivation, reflection, and conscience) interact with family-school collaboration and ethnopedagogical practices to foster student integrity. Local cultural values act as mediating anchors that enhance the connection between internal attitudes and external socialization processes. On the other hand, digital exposure has a contradictory effect: it creates new opportunities for learning about integrity, but its lesser quantitative impact reveals risks such as distraction, misinformation, and the erosion of values. This conceptual model (Figure 1) combines the study's findings into a cohesive framework, showing that effective anti-corruption education needs a balance of internal, community, and cultural elements, with media literacy emerging as a vital component.

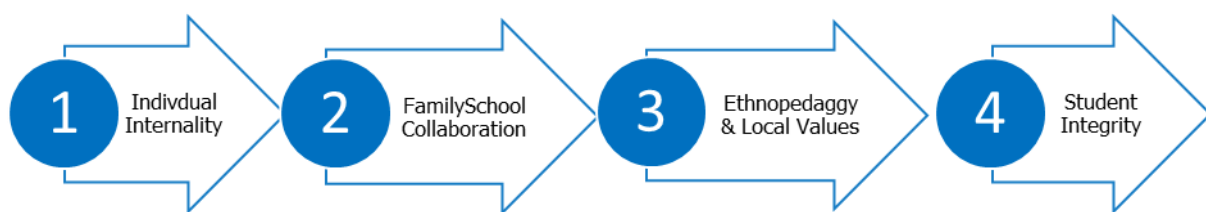


Figure 1. Frameworks Conceptual

Meanwhile, this research established that students' integrity is highly influenced by external factors including family and educational institutions and social interaction. High scores of three dimensions in parenting patterns, school regulations, and learning climate were shown in quantitative data, indicating the importance of a supportive family and school system in developing integrity values of students. Parents' good role modeling have also helped their children in developing integrity through being truthful and responsible, as well as the teachers' demonstration of clear school rules and help for character development. Integrity values in pupils are also re-enforced by educational programmes focused on character attributes (eg: Scouting and the Honest Canteen). These results was in line with other past research that has found evidence of democratic parenting and active parental involvement towards children's schooling can improve the integrity ([Darna & Suci, 2024](#); [Tan & Yasin, 2020](#)). Furthermore, backing education policies and conducive learning atmosphere has proved effective in breeding by integrity values for those beneficiaries or students of integrity studies ([Bradbury *et al.*, 2023](#); [Skerritt *et al.*, 2023](#)). Studies show that an educational environment that adheres to justice and authority may increase students' trust in values of integrity, hence foster character building qualities such as courage and justice, and prosocial behavior ([Chen *et al.*, 2025](#); [Safrihsyah *et al.*, 2024](#)). Also the role of the supporting school leadership and teachers as an ethial examples for the students is essential in developing the integrity of the students ([Berkovich, 2016](#); [Day *et al.*, 2016](#)).

The relatively lower contribution of media and technology (M = 3.8–3.9) reflects the paradoxical role of digital exposure in shaping integrity. While social media can facilitate transparency, civic engagement, and anti-corruption awareness, it also exposes students to misinformation, normalization of dishonest practices, and peer influences that undermine honesty. This duality is evident in student narratives that describe social media both as a source of inspiration and as a space where negative behaviors are easily imitated. Such findings align with recent studies on digital citizenship and media literacy ([Nanda & Budimansyah, 2020](#); [Cassells & Dlamini, 2020](#)), which emphasize that preparing youth for the digital era requires more than technical competence; it demands the capacity for critical evaluation, ethical responsibility, and resilience against online manipulation ([Nurhana & Muntaha, 2024](#)). By situating these results within the framework of digital citizenship, the study underscores that integrity education must integrate media literacy programs that equip students to navigate digital spaces responsibly. This not only strengthens the credibility of anti-corruption initiatives but also broadens their global relevance, as the challenges of misinformation and digital ethics are shared across diverse educational contexts.



External factors such as family, educational institutions, and social environments exert a great impact on the formation of the students' integrity. Parents had overall the highest rating, followed by school and a supportive learning environment, statistical results pointing to the fact that a good social setting can reinforce the integrity values in students. Qualitative studies corroborate this through narratives of parental role models fostering honesty and accountability at home, with the proactive involvement of instructors in imparting anti-corruption ideals through educational practices and habituation, exemplified by honesty canteens and Scouting activities. Moreover, collaboration between educational institutions and families, including parental involvement in communication forums and oversight of school activities, has demonstrated the enhancement of value alignment between the home environment and schools (Bachman *et al.*, 2024; Rohimah *et al.*, 2024). The findings are corroborated by a study (Dybowska, 2024), which illustrated that democratic parenting styles and parental role models contribute to the development of honest and responsible character. (Woods *et al.*, 2021) and (Wing *et al.*, 2021) assert that equitable school policies and an ethical environment can influence students' convictions regarding justice and moral bravery. The collaborative influence of family, school, and community is essential in cultivating a generation characterized by high integrity.

This study revealed that different predictors contribute unequally to the formation of student integrity, with regression results (Table 7) showing that individual internal factors were the strongest determinant ($\beta = 0.35$, $f^2 = 0.18$), followed by family ($\beta = 0.25$, $f^2 = 0.09$) and school ($\beta = 0.20$, $f^2 = 0.06$). These findings underscore the importance of self-motivation, democratic parenting, and institutional climate in shaping honesty and responsibility. Local socio-cultural factors showed a marginal effect ($\beta = 0.15$, $p = 0.07$, $f^2 = 0.03$), indicating variability in how values such as *srawung* (harmonious interaction), *legowo* (forbearance), and *unggah-ungguh* (manners) are internalized across different school and community settings. Meanwhile, media and technology exerted no significant effect ($\beta = -0.10$, $p = 0.23$, $f^2 = 0.01$), reflecting their paradoxical role in integrity formation. Students quantitatively expressed high appreciation for local cultural values ($M = 4.12$), while digital exposure received moderate-to-low scores ($M = 3.34$), revealing ambivalence toward social media. This aligns with previous studies emphasizing the value of ethnopedagogy through practices such as Scouting, honesty canteens, and folklore-based learning as effective tools for embedding cultural values (Hennink & Kaiser, 2022; Nurhana & Muntaha, 2024). At the same time, it confirms concerns that hedonistic and deceptive digital content undermines moral development (Miranti *et al.*, 2018; A. Rahman *et al.*, 2022) and apprehensions over the impact of digital information on teenagers' ethical perceptions (Helberger *et al.*, 2022; Kerti, 2023). Overall, the integration of statistical and qualitative findings highlights three interrelated dimensions in character education: personal internality, relational roles (family and school), and cultural context (local values and digital challenges). These results reinforce the necessity of embedding ethnopedagogical values within integrity education while also strengthening digital citizenship and media literacy to address global challenges.

5. Conclusion and Suggestions

This study underscores the importance of a comprehensive strategy for fostering student integrity that integrates individual internal factors, family and school collaboration, and local socio-cultural values. Personal motivation, self-reflection, and value awareness are reinforced by democratic parenting, school policies, and supportive learning environments, while ethnopedagogical practices—such as *srawung*, *legowo*, *unggah-ungguh*, honesty canteens, and scouting—strengthen the cultural legitimacy of character education. These findings demonstrate that integrity development is most effective when internal dispositions are consistently supported by external socialization processes rooted in local wisdom. At the same time, the digital era introduces new challenges. Students' exposure to social media and online content often weakens the consistency of integrity values, highlighting the urgency of embedding digital citizenship and media literacy into integrity education. This suggests that the cultivation of honesty and responsibility must be extended beyond traditional settings into digital spaces where young people increasingly construct their identities. The findings carry several policy implications. Policymakers and education authorities should embed integrity principles explicitly into the national curriculum, while encouraging schools to collaborate more closely with families and community leaders. Local cultural practices should be leveraged as sustainable anchors for character education. Future research is needed to explore the integration of media literacy into anti-corruption education and to examine how culturally grounded approaches to integrity formation can be



adapted across diverse socio-cultural contexts. By combining internal, familial, institutional, and cultural forces, a more robust and sustainable framework for integrity education can be realized.

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Sarmini: Conceptualization, Methodology, Supervision, Writing – Review & Editing, Project administration. Gading Gamaputra: Methodology, Formal analysis, Writing – Original Draft, Visualization. Anna Noordia: Investigation, Data curation, Writing – Review & Editing. Lisnani: Investigation, Data curation, Resources. Sujatno: Validation, Formal analysis, Writing – Review & Editing. Hari Kusmanto: Investigation, Supervision, Writing – Review & Editing. Mochamad Kamil Budiarto: Methodology, Data curation, Writing – Original Draft, Writing – Review & Editing. All authors have read and agreed to the published version of the manuscript.

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