

Quranic Guidance on Women's Role in Anti-Corruption Education within the Family

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Abstract

This study examines the Quranic guidance on the role of women, particularly mothers, in implementing anti-corruption education within the family environment. Corruption remains one of the most pervasive social pathologies in Indonesia and across the developing world, with its roots increasingly traced to weaknesses in early character formation at the family level. The Quran, as the primary source of Islamic teaching, provides comprehensive directives on moral formation and family ethics that are directly relevant to anti-corruption efforts. Using a qualitative library research method with a thematic (maudhu'iy) approach to Quranic exegesis, this study analyzes selected Quranic verses related to women's roles in family education, maternal responsibilities, and the inculcation of moral values. The findings reveal that the Quran identifies four principal dimensions of women's roles in family-based anti-corruption education: women as character builders (murabbiyyet al-akhlaq), women as role models (qudwah hasanah), women as moral and ethical educators, and women as household financial managers. The study further identifies three developmental stages of maternal education, beginning before marriage, continuing through pregnancy, and culminating in child-rearing, each carrying specific anti-corruption educational mandates. Key Quranic verses analyzed include Surah Al-Ahqaf (46):15, Luqman (31):12-19, Al-Baqarah (2):233, Al-Qashash (28):7, 9-10 and 13, Ali Imran (3):35-37, An-Nisa (4):9, and At-Tahrim (66):6. This research contributes a religion-based framework for preventive anti-corruption efforts and argues that empowering women through Quranic moral literacy is a foundational strategy for building an integrity-based society.

Keywords: Women's role; anti-corruption education; family; Quran; character education; maternal education; moral formation.

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INTRODUCTION

Corruption stands as one of the most destructive social and moral diseases confronting modern societies, particularly in developing nations such as Indonesia. Data from Indonesia Corruption Watch (ICW) document a consistent upward trend in corruption cases, rising from 271 cases in 2019 to 579 cases in 2022 alone (Anandya & Easter, 2023). Beyond its economic consequences, corruption erodes public trust in institutions, distorts resource allocation, and perpetuates systemic injustice that disproportionately burdens the poor, women, and children. Addressing this phenomenon requires not merely legal enforcement, but a profound cultural and moral transformation rooted in the earliest units of social life.

The family occupies a uniquely strategic position in the prevention of corruption. Socialization theory, as elaborated by George Herbert Mead (1972) in the concept of symbolic interactionism, holds that the foundational values governing individual conduct are instilled through early familial interaction. The first stage of socialization, which Mead termed *impulse*, underlines how environmental cues encountered within the family become the raw material from which moral dispositions are formed (Hutama, 2017). If corruption is to be eradicated at its roots, it must be addressed within this primary socialization environment before corrupt behaviors become habituated.

Survey data from Indonesia's Central Statistics Agency (Badan Pusat Statistik, BPS) in 2022 confirm that the household environment contributes 93.33 percent of the anti-corruption values absorbed by children, making it the single most influential educational institution for character formation (BPS, 2022). Yet the same survey reveals that only 51.63 percent of school-age children in their communities exhibit behaviors reflecting anti-corruption values such as honesty, responsibility, and discipline. This disparity signals a critical gap between the family's potential and its actual performance as an anti-corruption educator.

Women, and mothers in particular, occupy the center of this educational ecosystem. In Indonesia, approximately 80 percent of children receive their primary moral formation from their mothers at home (Rosikah & Listianingsih, 2016). The Corruption Eradication Commission (Komisi Pemberantasan Korupsi, KPK) has consistently recognized women as pivotal agents in anti-corruption efforts, noting that only around 4 percent of mothers in surveyed communities in Solo and Yogyakarta actively taught honesty as a moral value to their children (Rosikah & Listianingsih, 2016). This figure underscores an urgent need for structured, value-based guidance to empower women in their educational roles.

The Quran, as the foundational text of Islamic civilization, addresses human moral conduct with extraordinary comprehensiveness. According to Quraish Shihab (1994), the Quran functions as the primary guide for human life in both the temporal and spiritual dimensions, containing universal teachings applicable to all conditions of social and moral life. Although the Quran does not employ the term *corruption* explicitly, its moral architecture encompasses every form of conduct that constitutes corrupt behavior, including bribery (*risywah*), embezzlement (*ghulul*), fraudulent dealing, and the unlawful appropriation of others' rights (Majelis Tarjih dan Tajdid PP Muhammadiyah, 2006).

Despite the growing body of literature on anti-corruption education in Islamic contexts, there remains a notable gap in scholarship that specifically examines Quranic directives governing women's roles as anti-corruption educators within the family. Prior studies have addressed anti-corruption education in formal school settings (Nasri, 2020), the Prophetic Hadith as a methodological source for anti-corruption pedagogy (Maulida et al., 2020), and the general importance of family-based anti-corruption efforts (Rahmayanti et al., 2023), but none has systematically explored how Quranic exegesis constructs the maternal role as a vehicle for anti-corruption character formation.

This study therefore addresses the following research question: How does the Quran guide and construct the role of women in anti-corruption education within the family environment? To answer this question, the study pursues three specific objectives: to clarify

the nature and scope of women's roles in family-based anti-corruption education from a Quranic perspective; to articulate the concept of anti-corruption education as understood within the Islamic ethical framework; and to identify and interpret the Quranic verses that provide directives for women's maternal and educational responsibilities in preventing corrupt behavior.

The significance of this research is both theoretical and practical. Theoretically, it enriches the emerging field of Quranic thematic scholarship (*tafsir maudhu'iy*) by applying it to a contemporary social problem. Practically, it offers a faith-based framework that can inform policy design, community education programs, and parenting guidance in Muslim-majority societies where Quranic authority carries profound motivational weight. The study proceeds through the IMRAD structure, presenting its methodology, results, and analytical discussion before arriving at conclusions and recommendations.

METHOD

This research employs a qualitative approach grounded in library research (*library research*), defined as a mode of inquiry in which the primary data sources are textual, consisting of canonical religious texts, classical and contemporary exegetical works, and relevant scholarly literature (Na'im, 2022). The qualitative paradigm is appropriate here because the central objective is interpretive understanding rather than statistical measurement: the study seeks to uncover meanings, relationships, and implications embedded in the Quranic text as they relate to women's educational roles in anti-corruption formation (Abdussamad, 2021).

The methodological approach to Quranic interpretation is the thematic method (*maudhu'iy*), a systematic hermeneutical procedure that collects all verses relevant to a particular theme, examines their contexts of revelation (*asbab al-nuzul*), traces their intertextual relationships, and synthesizes a unified thematic conclusion (Baidan & Aziz, 2015). This method is well suited to the present inquiry because the Quran does not present a single consolidated passage on women's educational roles; rather, its directives are distributed across numerous chapters and must be assembled and analyzed as a coherent whole.

The primary data sources are verses of the Quran and their authoritative classical and contemporary exegetical commentaries (*tafsir*). The specific Quranic passages analyzed include Surah Al-Ahqaf (46):15 on the sacrificial labor of motherhood and its educational implications; Surah Luqman (31):12-19 on the moral curriculum of family education; Surah Al-Baqarah (2):233 on breastfeeding and early childhood nurture; Surah Al-Qashash (28):7, 9-10, and 13 on maternal courage and trust in divine guidance; Surah Ali Imran (3):35-37 on the mother of Maryam as a model of consecrated maternal intention; Surah An-Nisa (4):9 on the prohibition of raising a weak generation; and Surah At-Tahrim (66):6 on the parental obligation to protect the family from moral ruin.

The exegetical works consulted include *Tafsir Al-Misbah* by M. Quraish Shihab, *Tafsir Al-Munir* by Wahbah Zuhaili, *Tafsir Al-Azhar* by Hamka, *Tafsir An-Nuur* by Teungku Hasbi Ash-Shiddieqy, and *Tafsir Al-Qurthubi*. These works represent both classical and modern Indonesian and Arab exegetical traditions, providing a breadth of interpretive perspective appropriate to the thematic method.

Secondary data sources include peer-reviewed journal articles, academic books, and government reports on anti-corruption education, women's roles in family and society, character education in Islamic contexts, and sociological studies of corruption causation. These secondary materials are used to contextualize and corroborate the findings derived from Quranic analysis.

Data processing proceeded through three stages. The first stage involved thematic categorization, grouping Quranic verses and their exegeses according to thematic clusters such as women's educational roles, stages of maternal formation, and specific anti-corruption values. The second stage involved content analysis (*analisis konten*), examining the linguistic, contextual, and theological dimensions of each verse to identify key concepts, relationships, and implications for anti-corruption education (Darmiyati & Wiwiek, 2019). The third stage involved comparative analysis across multiple tafsir traditions and scholarly perspectives to arrive at a comprehensive and well-grounded interpretation. Attention was given throughout to the historical, linguistic, and cultural context of each verse, following the methodological principles of responsible Quranic scholarship.

RESULTS AND DISCUSSION

The Quranic Conception of Women's Position and Role

Before examining the specific educational functions assigned to women by the Quran, it is necessary to establish the theological and anthropological foundation on which those functions rest. The Quran affirms the fundamental dignity and equality of all human beings regardless of gender. Surah Al-Isra (17):70 states that Allah has honored the children of Adam, providing for them on land and sea and privileging them above much of creation. This divine honoring applies without distinction to male and female, establishing a baseline of gender equality in ontological worth.

Surah An-Nisa (4):1 further grounds the relational complementarity of men and women in a common origin: all human beings are created from a single soul, and from it its spouse was created, from whom multitudes of men and women have spread across the world. This verse, as elaborated in the tafsir tradition, negates any claim of intrinsic superiority of one sex over the other, affirming instead a partnership rooted in shared humanity (Zulfikar, 2019). Surah An-Nahl (16):97 makes clear that righteous conduct earns divine reward for both male and female believers equally, confirming that women are full moral agents in the Quranic framework.

Within this framework of fundamental equality, the Quran also recognizes functional differentiation. Women bear unique biological capacities, including pregnancy, childbirth, and breastfeeding, that the Quran treats not as subordinating conditions but as occasions for extraordinary moral exertion deserving profound recognition and gratitude. Surah Al-Ahqaf (46):15 describes a mother's carrying of her child as marked by *kurhan* (hardship and suffering), and her period of gestation and weaning as lasting thirty months, a passage that classical exegetes such as Ibn Katsir and Quraish Shihab interpret as underscoring the incomparable sacrificial investment of mothers in the lives of their children (Tafsir Al-Misbah,

Jilid 11). This biological journey, far from relegating women to a subordinate status, becomes in Quranic teaching the ground for their most consequential educational role.

The Quran also affirms women's full participation in the social and spiritual life of the community. Surah At-Taubah (9):71 declares that believing men and women are protectors (*awliya'*) of one another, jointly enjoining the good and forbidding evil, a formulation that assigns both sexes equal responsibility for the moral ordering of society. Surah Al-Hujurat (49):13 asserts that the most honored in the sight of Allah are those who are most mindful of Him, making piety rather than gender the sole criterion of distinction. This theological architecture firmly positions women not as peripheral to social moral formation but as central and indispensable contributors.

Women's Role in Family Education: A Quranic Framework

The family, in Quranic teaching, is the primary arena of moral formation. Surah At-Tahrim (66):6 addresses believers directly: *"O you who have believed, protect yourselves and your families from a fire whose fuel is people and stones."* Classical and contemporary exegetes consistently interpret this verse as a comprehensive parental mandate that encompasses physical protection and, above all, moral and spiritual education (Tafsir Al-Munir, Jilid 13; Tafsir Al-Azhar, Jilid 7). The family, as the institution through which this protection is exercised, occupies a place of unmatched importance in the Quranic social order.

The Prophetic tradition reinforces this perspective with the oft-cited hadith recorded by Al-Bukhari: *"Every child is born in a state of fitrah (natural moral inclination); it is his parents who make him a Jew, a Christian, or a Magian."* The hadith positions parents as the primary determinants of the child's moral and religious trajectory, a responsibility that falls with particular weight on the mother given her greater daily proximity to children in most family structures. Jalaluddin Rakhmat's characterization of the family as a *madrasah* that determines the moral coloring of a child's character captures this Quranic conviction precisely (Huda, 2017).

Within this family-centered educational framework, the Quran identifies women as occupying multiple educational roles. Zahrok and Suarmini (2018) enumerate fifteen distinct functions of women in the family, ranging from manager and educator to psychologist, motivator, and role model. The Indonesian National Education philosopher Ki Hajar Dewantara recognized women's particular capacity for emotional bonding as uniquely suited to the relational demands of character education (Huda, 2018). The Quran's model figures, from Hannah the mother of Maryam to Asiyah the wife of Pharaoh to Khadijah the companion of the Prophet, all exemplify the convergence of moral courage, intellectual formation, and relational dedication that constitutes the Quranic ideal of the educated woman-educator.

Anti-Corruption Education: Conceptual Foundations

Corruption, in its broadest definition, refers to the abuse of entrusted power or authority for private gain in ways that contravene applicable legal and ethical norms (Wijayanto & Zachrie, 2013). The equation proposed by Robert Klitgaard captures its structural conditions:

Corruption equals Monopoly plus Discretion minus Accountability (Sujidno & Febriani, 2023). From an Islamic perspective, corruption encompasses a family of prohibited behaviors including bribery (*risywah*), embezzlement (*ghbulul*), fraudulent misrepresentation, and the unlawful appropriation of others' rights. Surah Al-Baqarah (2):188 prohibits devouring the property of others through unlawful means; Surah An-Nisa (4):58 commands the faithful to discharge trusts faithfully and to judge with justice; and multiple hadith traditions explicitly condemn and curse those who give and receive bribes (Majelis Tarjih dan Tajdid PP Muhammadiyah, 2006).

Anti-corruption education is a deliberate, systematic process aimed at cultivating the cognitive understanding, affective dispositions, and behavioral competencies necessary for individuals to resist corrupt conduct and actively promote integrity in their social environment (Handoyo, 2013). It encompasses nine core values identified in the Indonesian anti-corruption education literature: honesty (*kejujuran*), responsibility (*tanggung jawab*), independence (*kemandirian*), discipline (*kedisiplinan*), diligence (*kerja keras*), simplicity (*kesederhanaan*), courage (*keberanian*), care for others (*kepedulian*), and justice (*keadilan*) (Puspito et al., 2018). Each of these values has clear Quranic grounding: honesty is commanded in Surah An-Nahl (16):105; simplicity is enjoined in Surah Al-Furqan (25):67; justice is mandated in Surah Al-Maidah (5):8; and responsibility in trust is affirmed in Surah An-Nisa (4):58.

The family environment is recognized as the foundational site for inculcating these values. BPS survey data indicate that 93.33 percent of anti-corruption values absorbed by Indonesian children originate in the home (BPS, 2022). Transparency International and USAID have similarly documented that nations with lower corruption rates, such as New Zealand, Denmark, and Finland, are characterized by family cultures built on trust and ethical transparency (Sumaryati et al., 2019). The anti-corruption educational mandate of the family is thus both empirically well-established and religiously grounded in Islamic moral tradition.

The role of mothers in this educational ecology has been accorded particular prominence by the KPK. Former Deputy KPK Chairperson Basaria Panjaitan noted that because approximately 80 percent of Indonesian children receive their primary education from their mothers at home, women serve as the front line of anti-corruption formation (Rosikah & Listianingsih, 2016). The Saya Perempuan Anti Korupsi (SPAK) movement, launched by the KPK in 2014, operationalized this understanding by training more than 1,300 women agents across all 34 Indonesian provinces to carry anti-corruption values into their families and communities (Puspito et al., 2018). These empirical and policy developments confirm the practical urgency of the Quranic inquiry pursued in this study.

Quranic Guidance on the Three Stages of Maternal Anti-Corruption Education

A distinctive and theologically coherent contribution of this study is the identification, through Quranic exegesis, of three developmental stages in which women exercise their anti-corruption educational role. These stages correspond to the Quranic conception of the gradual formation of the human being and the graduated responsibilities of the mother as educator.

Stage One: Education Before Becoming a Mother

The Quran's educational vision for women as anti-corruption agents begins before pregnancy itself. The selection of a spouse and the preparation of the self for the responsibilities of parenthood constitute the first stage of maternal formation. The Quranic command in Surah An-Nisa (4):9, "*Let those who fear that they would leave behind weak offspring be mindful of Allah and speak words that are just,*" frames the concern for future generations as a present moral obligation. The exegetical consensus (Tafsir Al-Misbah, Jilid 2; Tafsir Al-Munir) is that weakness (*du'f*) encompasses every dimension of human deficiency, including weakness of faith, character, knowledge, skill, and moral integrity, all of which anti-corruption education is designed to prevent.

Women preparing for motherhood are thus called, by Quranic implication, to invest in their own intellectual and moral formation before they can form others. The Quranic emphasis on knowledge as a prerequisite for successful stewardship is evident in Surah Al-Baqarah (2):30-31, where Adam's appointment as God's vicegerent on earth is immediately followed by the teaching of names, representing knowledge as the foundation of responsible governance. The Prophet Muhammad's injunction, paraphrased across numerous hadith traditions, that a woman must be educated before she educates her children, reflects this same Quranic logic (Shihab, 2006). A woman who enters motherhood with solid moral formation, Quranic literacy, and a clear understanding of the shared parental responsibility for children's education is positioned to exercise her anti-corruption educational mandate from the earliest moments of her child's existence.

The importance of spousal selection in this stage also deserves notice. Classical and contemporary exegetes alike recognize that the choice of a spouse is simultaneously a choice of an educational environment for one's future children. A household characterized by mutual commitment to integrity, simplicity, and honest dealing provides the social context within which anti-corruption values can take root naturally. The Quranic ideal of the *sakinah*, *mawadah*, and *rahmah* household (Surah Al-Rum 30:21) is not merely an emotional aspiration but an educational and moral architecture, a environment in which children are formed by the lived example of their parents' values.

Stage Two: Education During Pregnancy

The Quran's recognition of the mother's educational role during pregnancy represents a theologically and developmentally sophisticated understanding of human formation. Surah Al-Ahqaf (46):15 describes the mother's bearing of her child as marked by *kurb* (pain and difficulty) from conception through weaning, a period of thirty months. The exegete Muhammad Sayyid Tantawi (Tafsir Al-Wasit, Jilid 1) interprets *al-wahn* in Surah Luqman (31):14 as encompassing the cumulative physical and psychological exhaustion of pregnancy, a condition that itself carries moral and educational significance.

Modern developmental science confirms what the Quran implies: the fetus in the womb is responsive to external stimuli from an early stage of development. Research cited by the Indonesian Ministry of Religious Affairs' Thematic Quran Tafsir on Women (Departemen Agama RI, 2009) demonstrates that prenatal auditory, tactile, and emotional stimulation

influences neurological development and the formation of emotional bonds between mother and child. The mother's spiritual state, emotional quality, and moral intentions during pregnancy thus constitute an environmental influence on the child who is being formed.

The Quranic narrative of Hannah (Imra'at 'Imran) in Surah Ali Imran (3):35-37 provides the paradigmatic model for this stage. Hannah's prayer, *"O my Lord, I have vowed to You what is in my womb, to be devoted [to Your service]; so accept it from me,"* represents the conscious dedication of a child to moral and spiritual purpose even before birth. Her act of consecration transforms the period of pregnancy into an active educational intervention, one in which the mother's intentions, prayers, and spiritual orientation shape the child's formation in ways that transcend the biological. Tafsir Al-Misbah (Jilid 2) notes that this narrative establishes a model of intentional parenting in which the child's moral formation is not left to chance but is actively sought through supplication, self-cultivation, and deliberate dedication.

The anti-corruption implications of this stage are significant. A mother who approaches pregnancy with spiritual mindfulness, who prays for a child of integrity and moral strength, who guards herself against dishonesty, materialism, and corrupt conduct during this period, is actively shaping the moral environment in which her child develops. The Quranic conception of prenatal education thus supports and enriches the understanding of anti-corruption formation as a process beginning well before a child can speak or reason.

Stage Three: Education During Childbirth and Child-Rearing

The third and most operationally detailed stage of maternal anti-corruption education encompasses childbirth, breastfeeding, and the sustained process of raising a child to moral maturity. Surah Al-Baqarah (2):233 instructs that mothers shall suckle their children for two complete years, for those who wish to complete the nursing period, and assigns to the father the responsibility of providing for the mother's material needs throughout this period. The exegetical tradition treats breastfeeding not merely as a nutritional practice but as the first pedagogical relationship between mother and child, one built on physical closeness, emotional attunement, and mutual trust, all of which are foundational to the development of an honest, secure, and empathetic character.

Contemporary medical and developmental research cited by Yulianti (2010) confirms that breast-fed children exhibit higher emotional security, stronger immune function, and better cognitive development than formula-fed counterparts, reinforcing the Quranic injunction on scientific grounds. The mother who nurses her child is thus simultaneously nourishing the physical body and cultivating the relational foundations of moral character.

The Quranic narrative of the mother of Moses in Surah Al-Qashash (28):7, 10, and 13 extends this understanding by portraying maternal courage and trust in divine guidance as themselves educationally constitutive. The command to Moses's mother to cast her infant son into the river, together with the divine promise that the child would be returned to her, represents the Quranic ideal of moral agency under pressure, the willingness to act with integrity even when circumstances are threatening. The subsequent restoration of Moses to his mother for nursing (28):13 is interpreted by Tafsir Al-Misbah (Jilid 10) as a divine affirmation

of the irreplaceable educational bond between mother and child, a bond that no social arrangement should be allowed to permanently sever.

Surah Luqman (31):12-19 presents the most comprehensive Quranic curriculum for family-based character education. While the primary speaker is the father Luqman, the content of his moral teachings encompasses the values most directly relevant to anti-corruption formation: the prohibition of associating partners with Allah (moral monotheism as the foundation of integrity); gratitude to God and parents (as the antithesis of the ingratitude and entitlement that fuel corruption); the command to enjoin the good and forbid the evil (*amar ma'ruf nahi munkar*, which directly parallels anti-corruption activism); and the cultivation of humility and moderate conduct as a counter to the arrogance and ostentation associated with corrupt enrichment. Tafsir Al-Misbah (Jilid 10) and Tafsir Al-Munir (Jilid 11) both identify this passage as the Quranic locus classicus of family-based moral education.

The Four Dimensions of Women's Anti-Corruption Educational Role

Drawing on the Quranic analysis and supporting exegetical literature, four principal dimensions of women's anti-corruption educational role within the family can be identified. These dimensions are not sequential but concurrent, each reinforcing and being reinforced by the others throughout the trajectory of family life.

Women as Character Builders. The most foundational dimension of the mother's educational role is character formation (*tarbiyat al-akhlak*). The Quranic vision of the ideal family, articulated across numerous verses and reinforced by the Prophetic tradition, is one in which children develop an integrated moral personality: honest in speech, responsible in conduct, simple in lifestyle, courageous in the face of wrongdoing, and deeply motivated by divine accountability. The mother, as the person most consistently present in the child's early life, bears primary responsibility for this character formation.

The anti-corruption implications are direct. Research by Sunengsih (2022) conducted in Pingku Village revealed that most parents understood the importance of honesty but lacked effective methods for modeling and teaching it in daily life. The Quranic approach, as distilled from Luqman's teaching in Surah Luqman (31):12-19, provides a methodology: direct instruction, narrative example, consistent reinforcement, and the integration of values into everyday family practices. The mother who lives these values, who demonstrates honesty in small transactions, who declines to normalize minor dishonesty such as telling children to say she is not home when she does not wish to receive visitors, is building the anti-corruption character her child will carry into adult life.

Women as Role Models. The Quran's most powerful educational instrument is the exemplary figure. Surah Al-Ahzab (33):21 holds up the Prophet Muhammad as the supreme *uswah hasanah* (beautiful example) for those who hope in Allah. The women celebrated in the Quranic narrative, Khadijah, Maryam, Asiyah, and the wife of Imran, are presented not as passive figures but as active moral exemplars whose conduct instructs future generations. Moh Roqib's observation, cited in Rerey and Nuburi (2023), that women's behavior constitutes a *living literature* for their children captures the Quranic understanding precisely.

Research by Rahmayanti, Nurhayati, and Awalunisah (2023) confirms that modeling, alongside habituation and dialogue, is among the three most effective methods for transmitting anti-corruption values within the family. The mother who earns a halal income, who manages household finances transparently, who refuses to pay bribes for administrative shortcuts, and who speaks with integrity in all circumstances is providing her children with a lived curriculum in anti-corruption far more powerful than any formal lesson.

Women as Moral and Ethical Educators. The third dimension encompasses the mother's deliberate, intentional role as a teacher of moral and ethical knowledge. Eko Handoyo (2013), citing the educator Pater Drost, holds that the moral development of young people occurs through unstructured interaction between the child and the home environment, an observation that does not preclude but rather contextualizes intentional moral instruction. The Quranic method of moral education, as exemplified by Luqman's address to his son in Surah Luqman (31):13-19, combines direct admonition with reasoned explanation, narrative illustration, emotional appeal, and graduated developmental expectation.

Specific anti-corruption practices appropriate to different developmental stages have been outlined by Hasanah and Tarma (2018): at age five, teaching the distinction between what is permitted and what is not; at age seven, cultivating a sense of shame about taking what belongs to others; at age eight, practicing the norm of mutual respect in friendship; and at age ten, instilling the value of service without expectation of reward. Each of these practices directly addresses the developmental roots of corrupt conduct and represents a concrete expression of the Quranic educational mandate.

Women as Household Financial Managers. The fourth dimension is less frequently discussed in the anti-corruption literature but is of significant Quranic and practical importance. The household financial management role of women is acknowledged in Hadith traditions that assign the wife the status of manager and guardian (*ra'iyah*) of the household (Al-Bukhari, narrated by Ibn Umar). Surah An-Nisa (4):32 affirms that both men and women have a portion of what they earn, establishing women's right to economic agency.

The anti-corruption significance of this dimension is that the household is a primary site where corrupt values are either normalized or resisted. A family culture in which income sources are not questioned, where living standards habitually exceed legitimate earnings, and where material acquisition is treated as a primary value creates the conditions in which a husband or child may rationalize corrupt conduct to meet family expectations. Conversely, a household in which the mother consistently demonstrates financial transparency, contentment with legitimate income, and principled refusal of resources whose origin is questionable, provides a powerful structural resistance to corruption.

BPS anti-corruption behavior survey data for 2022 reveal a disturbing trend: the percentage of respondents who found it inappropriate for a spouse to accept unexplained additional income declined from 74.54 percent in 2021 to 74.24 percent in 2022 (BPS, 2022). This declining vigilance about household income sources signals a weakening of the family-level financial integrity that constitutes one of the first lines of anti-corruption defense. The Quranic mandate to the mother as household manager includes cultivating a family culture in

which the question of how money was earned is always considered relevant and morally significant.

Methods and Strategies for Family-Based Anti-Corruption Education

The Quranic model of family-based moral education suggests several pedagogical methods that are directly applicable to anti-corruption formation. Research by Maulida et al. (2020) identifies five Prophetic pedagogical methods with strong anti-corruption implications, all of which find support in Quranic precedent.

The method of exemplary modeling (*al-qudwah*) is foundational. The hadith of the Makhzumiyah woman (narrated by Muslim), in which the Prophet refused to intercede for a noblewoman facing a theft penalty, demonstrates that anti-corruption values apply without respect of persons, a lesson that mothers can teach through their own consistent adherence to honesty regardless of social cost.

The method of guidance and admonition (*al-taujih wa al-mau'izhab*) draws on narratives such as the Prophet's warning against appropriating public goods even in small ways. Mothers who narrate Prophetic stories of anti-corruption conduct to their children, and who explain why such conduct matters in terms of divine accountability and social justice, are practicing this method in the family context.

The method of motivation and deterrence (*al-targhib wa al-tarhib*) encompasses both positive encouragement for honest conduct and clear communication about the consequences of corrupt behavior. The Quranic account of Luqman's teaching combines both: encouragement toward gratitude and righteous action, and warnings against arrogance and the neglect of divine commands.

The method of dialogue and inquiry (*al-hiwar*) is particularly relevant to the family context, where informal conversation provides constant opportunities for values education. Parents who engage their children in open discussion about fairness, honesty, and the proper use of resources, and who treat children's moral questions with seriousness rather than dismissiveness, are cultivating the reflective moral agency that anti-corruption formation requires.

Rahmayanti et al. (2023) additionally identify habituation (*pembiasaan*) as a crucial method: establishing routines and household practices that consistently enact anti-corruption values, such as teaching children to save rather than spend extravagantly, to earn rather than expect, and to account for their use of resources. These practical habits, reinforced daily, create the dispositional foundation for adult integrity.

Women's Role in Anti-Corruption at the Societal Level

The Quranic framework for women's anti-corruption educational role does not confine itself to the domestic sphere. Surah At-Taubah (9):71 explicitly extends the mandate of enjoining good and forbidding evil to both believing men and women as social actors, affirming that women's moral agency has public as well as domestic dimensions.

This Quranic directive finds confirmation in social science research. Comparative studies cited by Metz-Rolshausen and Cordes (2016) in the International Women's Day bulletin on

Women's Role in Fighting Corruption indicate that countries with greater gender equality tend to exhibit lower levels of corruption, and that entities with higher female representation in decision-making demonstrate improved anti-corruption performance. Merkle's (2022) analysis of political participation data similarly finds a consistent global association between women's political engagement and reduced corruption levels.

Research by Kasser-Tee (2020) on Ghana demonstrates that when women occupy positions of public authority with genuine agency, they can help establish institutional systems and norms that make corruption riskier and less rewarding. The United Nations Office on Drugs and Crime's (UNODC) publication *Women as Agents of Change in the Fight Against Corruption* documents successful efforts in Southeast Asia that mobilize women through their characteristic social networks, including community gatherings, parent-teacher associations, and household business networks, to propagate anti-corruption awareness (UNODC, 2021).

In the Indonesian context, the SPAK movement represents the practical institutionalization of this Quranic and social science consensus. By training women as anti-corruption agents (*agen pembaru*) who carry values from their families into their communities, SPAK has demonstrated that women's domestic educational role and their public anti-corruption advocacy role are not in tension but mutually reinforcing (Puspito et al., 2018). The Quranic vision of the believing woman as simultaneously *murabbiyet al-usrah* (educator of the family) and *muslihat al-mujtama'* (reformer of society) is thus finding practical expression in contemporary Indonesian anti-corruption efforts.

Barriers to Women's Anti-Corruption Educational Role and Quranic Responses

Despite the compelling Quranic and empirical case for women's centrality in family-based anti-corruption education, significant barriers impede the realization of this role in practice. These barriers operate at multiple levels and require analysis if effective responses are to be designed.

At the knowledge level, many mothers lack adequate familiarity with the anti-corruption values embedded in the Quran and Hadith. Research by Sunengsih (2022) in Pingku Village found that while parents generally opposed corruption, they were unsure how to practically and effectively transmit values of honesty to their children. The gap between moral aspiration and pedagogical capability is substantial and points to the need for education programs that equip mothers with both the theological foundation and the practical tools for family-based anti-corruption formation.

At the structural level, many women navigate the demands of external employment alongside their domestic educational responsibilities. The challenge identified by researchers such as Dewi (2020) and Huda (2018) is not that women who work outside the home are incapable of fulfilling their educational roles, but that the quality of their educational engagement (*quality time*) matters far more than mere physical presence. A working mother who maintains intentional, values-centered interaction with her children can provide more effective anti-corruption formation than a full-time homemaker whose daily interactions are morally unengaged.

At the cultural level, patriarchal attitudes that denigrate women's moral authority or that assign husbands sole responsibility for household financial decisions undermine the Quranic model in which both parents share educational responsibility. Leila Ahmed's (1992) documentation of patriarchal distortions in some historical Islamic contexts serves as a reminder that the Quranic egalitarian framework has not always been implemented faithfully. The Quranic response to these distortions is direct: Allah honors the children of Adam equally (Al-Isra 17:70), and both male and female believers are held equally accountable for their moral conduct and their care of the next generation (An-Nahl 16:97).

At the political level, research by Merkle (2022) notes that clientelistic networks in many developing countries, including Indonesia, limit women's effective participation in public anti-corruption efforts by confining them to informal roles without institutional authority. The Quranic injunction in Surah Al-Baqarah (2):30 that human beings are appointed as stewards (*khulafa'*) of the earth, combined with Surah Al-An'am (6):165 where the term *khaliifah* is not gender-specific, provides the theological foundation for advocating women's full institutional participation in anti-corruption governance.

CONCLUSION

This study has demonstrated that the Quran provides a rich, multi-dimensional framework for understanding and empowering women's role in anti-corruption education within the family. Through thematic analysis of key Quranic verses and their exegetical traditions, four principal dimensions of this role have been identified: women as character builders, as role models, as moral and ethical educators, and as household financial managers. The Quran further structures this role across three developmental stages of maternal education, beginning before marriage and pregnancy, continuing through the prenatal period, and culminating in the sustained process of child-rearing. Each stage carries specific anti-corruption mandates grounded in Quranic directives and illuminated by classical and contemporary tafsir scholarship.

The study's findings converge with social science research establishing that family-level character education is the most effective long-term strategy for reducing corruption, and that women's roles in this educational process are irreplaceable. The Quran's theological affirmation of women's dignity, agency, and educational authority provides the motivational and normative foundation without which programmatic anti-corruption initiatives targeting women may lack cultural resonance and sustainability in Muslim-majority contexts.

Several practical implications follow from these findings. Educational programs targeting women as anti-corruption agents should be grounded in Quranic and Hadith literacy, equipping mothers with the theological knowledge to understand and communicate why honesty, accountability, simplicity, and justice are not merely social norms but divine commands. Family education frameworks developed by the KPK and other government and civil society actors should explicitly draw on Quranic pedagogical models, including exemplary modeling, habituation, dialogue, and motivation through divine accountability.

Religious scholars (ulama) and Islamic educational institutions have a particular responsibility to develop and disseminate accessible, practically oriented interpretations of the

Quranic verses identified in this study, making the anti-corruption educational mandate of motherhood a regular theme of mosque sermons, family counseling programs, and religious education curricula. Community organizations, including women's organizations such as Muslimat NU and 'Aisyiyah, are well-positioned to translate the findings of this research into grassroots educational programs reaching women across the full socioeconomic spectrum.

Future research should address several limitations of the present study. As a library-based theoretical inquiry, this research does not include empirical data on the attitudes, knowledge, or practices of actual mothers with respect to Quranic anti-corruption values. Field research combining Quranic literacy assessment with behavioral observation of family-level anti-corruption practices would significantly enrich the evidence base for the framework developed here. Additionally, comparative research examining how different Islamic exegetical traditions, ranging from classical Sunni scholarship to contemporary Indonesian and other Southeast Asian interpretations, construct the educational roles of women would contribute to a more geographically and theologically nuanced understanding. Finally, longitudinal studies tracking the relationship between mothers' Quranic literacy, family-level anti-corruption practices, and children's adult integrity behaviors would provide crucial evidence for the practical effectiveness of the Quranic framework advanced in this study.

In conclusion, the Quran's systematic vision of women as moral educators, character builders, exemplary role models, and ethical household managers provides a comprehensive and deeply motivating framework for family-based anti-corruption formation. Realizing this vision requires not only theological reflection but practical investment in women's education, social empowerment, and institutional authority. The Quran's insistence that corruption is fundamentally a moral problem requiring a moral solution, and that the family is the first and most powerful institution for moral formation, points toward women as the most strategically positioned agents of lasting anti-corruption change.

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