

IMPLEMENTING ANTI-CORRUPTION EDUCATIONAL VALUES FOR EARLY CHILDHOOD

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ABSTRAK

Pendidikan merupakan sebuah kunci untuk masa depan suatu bangsa dan pendidikan antikorupsi merupakan pendidikan yang sangat penting ditanamkan sejak dini karena menjadi titik sentral untuk membangun pondasi dasar kepribadian anak. Tujuan penelitian ini, yaitu untuk menanamkan nilai-nilai pendidikan antikorupsi pada anak usia dini melalui metode bercerita dan mengetahui pelaksanaannya di TK Muslimat NU Masyithoh 02 Kauman. Metode penelitian ini melalui pendekatan kualitatif dengan jenis penelitian yang digunakan adalah penelitian lapangan. Teknik pengumpulan data yang digunakan, yaitu wawancara, observasi, dan dokumentasi. Teknik analisisnya meliputi tahap pengumpulan data, reduksi data dan penyajian data. Hasil penelitian ini menunjukkan proses kegiatan menanamkan nilai-nilai pendidikan antikorupsi di TK Muslimat NU Masyithoh 02 Kauman dengan mengimplementasikan sembilan nilai-nilai antikorupsi, yaitu kejujuran, tanggung jawab, disiplin, peduli, kerjasama, sederhana, kerja keras, kemandirian, dan keadilan. Pelaksanaan metode bercerita pada anak usia dini memuat sesi pembuka, isi, dan penutup. Pada sesi pembuka merupakan awal dari menarik perhatian anak dengan bernyanyi dan lainnya. Pada sesi isi yaitu bagian penyampaian pesan nilai-nilai pendidikan anti korupsi dan pendidik mulai menggunakan alat peraga serta dramatisasi penjiwaan ekspresi. Pada bagian penutup, yaitu tahap kesimpulan dari cerita yang disampaikan. Pendidik melibatkan anak untuk mengetahui pesan moral dalam cerita sehingga tujuan cerita akan tersampaikan dan dapat diimplementasikan oleh anak dalam kehidupan sehari-hari mengenai perilaku antikorupsi.

Kata kunci: Nilai-Nilai Pendidikan Antikorupsi, Anak Usia Dini

ABSTRACT

Education is the key to the future of a nation and anti-corruption education is very important education to instill from an early age because it is the central point for building the basic foundation of a child's personality. The aim of this research is to instill the values of anti-corruption education in early childhood through the storytelling method and find out its implementation at the TK Muslimat NU Masyithoh 02 Kauman. This research method uses a qualitative approach with the type of research used is field research. The data

collection techniques used were interviews, observation and documentation. The analysis technique includes data collection, data reduction and data presentation stages. The results of this research show the process of instilling anti-corruption educational values at TK Muslimat NU Masyitoh 02 Kauman by implementing nine anti-corruption values, namely honesty, responsibility, discipline, caring, cooperation, simplicity, hard work, independence and justice. The implementation of the storytelling method in early childhood includes opening, content and closing sessions. The opening session is the beginning of attracting children's attention by singing and so on. In the content session, it is part of conveying the message of anti-corruption educational values and educators begin to use props and dramatize emotional expressions. In the closing part, namely the conclusion stage of the story being told. Educators involve children in knowing the moral message in the story so that the purpose of the story will be conveyed and can be implemented by children in everyday life regarding anti-corruption behavior.

Keywords: *Anti-Corruption Education Values, Early Childhood*

INTRODUCTION

Corruption has infiltrated all aspects of people's lives so that there is almost no room for corruption. Corruption not only harms state finances, but also violates the economic and social rights of society in general, the consequences of which will damage lives and worsen the future of the state and nation (Sudarmanto & Dkk, 2020). Corruption in Indonesia is developing systematically, journals that specifically deal with acts of corruption are an effort to prevent and prosecute criminal acts. Corruption prevention in Indonesia is not only carried out by the KPK but also by all elements of society.

Prevention and anti-corruption culture in Indonesia must receive more serious attention. Corruption must be viewed as an extraordinary crime, eradicating corruption must continue to be carried out to create a better and more responsible nation. The government must involve the community in efforts to prevent corruption and cultivate anti-corruption culture in public life. In the world of education, in particular, it is able to provide understanding and application of anti-corruption values as integrity values from an early age. Instilling character values is very important from the time children start entering an educational unit (Simarmata & Dkk, 2020).

The goal of education itself is the direction in implementing education in an institution, education is very important in human life, especially for the successors of the Indonesian nation, which is currently being pursued by moral decadence in various institutions, including in education. Anti-corruption itself is an effort to prevent acts of corruption with various efforts to increase awareness so as not to commit acts of corruption as well as an effort to improve the morale of human resources. In Anti-Corruption Education there are values contained in, among others: Honesty, Caring, Independence and Discipline, Responsibility, Cooperation, Simplicity, Hard Work, Courage, and Fairness.

We often see the phrase and writing "dare to be honest is great" which is the jargon of the Corruption Eradication Commission (KPK), whose task is to deal with corruption problems in Indonesia. Corruption is a serious problem in every government. Corruption is not only in the political area but also in other areas such as economic and social aspects. Corruption seems to have become part of life in Indonesia and has become a daily habit, as are problems in the school environment such as teacher corruption during class hours, students copying friends' results, arriving late, this is a small problem of corrupt behavior. Things like this cannot be left alone because they can become bad habits that many people do.

Based on data collected by Indonesia Corruption Watch (ICW), it has monitored the handling of corruption in 2020. It was stated that state losses due to corruption cases reached IDR. 56.7 trillion. By stating that the replacement money returned to the State for losses from corruption cases in 2020 only amounted to Rp. 8.9 trillion. Based on this data, it means that only around 12-13 percent of state money is returned from the total losses due to criminal acts of corruption. Based on the same data from ICW, it is known that throughout 2020 there were 1,218 corruption cases heard at the Corruption Crime Court, High Court and Supreme Court. The total number of people accused in corruption cases in 2020 reached 1,298 people. From this data, it was recorded that the largest number of corrupt practices were carried out by the State Civil Apparatus (ASN) with 321 cases, the private sector with 286 cases, and village officials with 330 cases (*Data ICW 2020: Kerugian Negara Rp. 56,7 Triliun, 2021*).

Based on the problems above, it is necessary to improve education in Indonesia. Education is the key to the future of a nation and anti-corruption education is very important education to instill from an early age, why from an early age? because education at an early age is the central point for building the basic foundations of a child's personality. Children aged 0-6 years at this time are more optimal in their development to be given guidance through providing stimulation, according to the characteristics of early childhood, they have great curiosity and are the most potential period for learning. It is hoped that starting to instill anti-corruption education at an early age can be a solution to reduce corrupt attitudes in the future. With anti-corruption education, the next generation of a nation will understand the bad things about an act of corruption earlier. The values of anti-corruption education are not only providing knowledge, but changing thought patterns and implementing good living principles (Suryani, 2015).

Starting from efforts to instill anti-corruption educational values using the storytelling method, this method is a method that can be used to convey certain values and the storytelling method means conveying stories in a spoken way. The storytelling method is one way of providing learning experiences for young children, by conveying a story to children orally, it has an influence on the child's development. It can be remembered that when telling a story the teacher must be able to convey it in a manner that is able to attract and invite the child's attention (Indahyani & Dkk, 2014).

Through stories, children are taught to take away a message contained in the story. It cannot be denied that children's moods and emotions often change quickly, sometimes they feel uncomfortable and bored if they have to be ordered with long advice. Telling stories is generally more impressive than giving advice directly, so that these are the stories heard by a child at an early age that can be remembered completely in the future until they become adults (Risaldy, 2014).

Considering that instilling anti-corruption educational values is very important, this research wants to discuss how to implement anti-corruption educational values in early childhood at the TK Muslimat NU Masyithoh 02 Kauman where this institution has provided learning in an effort to provide

knowledge to students in their school about good attitudes and values that can be instilled from an early age, in this case the values of anti-corruption education.

Based on the explanation above, the author chose this title to find out more about how to instill anti-corruption education values in early childhood through the storytelling method. Considering that this method is a way to convey or present to young children the values of anti-corruption education, things that are considered important for the future progress of a nation and state.

In research there must be a research method. The definition of research method itself is a way to find data and objectives carried out in the field which includes data collection techniques, methods and techniques for selecting samples and techniques used in data analysis (Untung, 2009).

This research uses a type of field research conducted at the TK Muslimat NU Masyithoh 02 Kauman. Meanwhile, this research approach uses a qualitative approach. This research uses two data sources, namely primary data sources and secondary data sources. Primary data sources are educators and students at TK Muslimat NU Masyithoh 02 Kauman. Meanwhile, secondary data sources are obtained from various sources such as literature, books, journals and articles. In data collection techniques, valid data is needed. The research carried out by the author in order to obtain valid data, the author used several data collection techniques, namely: interviews, documentation and observation.

In this research, the author uses qualitative research data analysis techniques, namely interactive analysis developed on the basis of data "events" that cannot be quantified or non-numerical, events obtained during direct field activities. When developing the data that has been collected, the data analysis technique used by researchers is data reduction, in this process the data that has been obtained will be sorted into one particular concept. Then data presentation, namely the activity when a collection of information is compiled, so that it can provide the possibility of drawing conclusions. This conclusion is intended as the final result that the data that has been obtained at TK Muslimat NU Masyithoh 02 Kauman, both from the school and from students, is valid regarding the results of research on instilling anti-corruption education values in early childhood through the storytelling method at TK Muslimat NU Masyithoh 02 Kauman.

DISCUSSION

Based on the results of the research that the researchers conducted at the TK Muslimat NU Masyithoh 02 Kauman, the researchers will explain the analysis of research results regarding the instillation of anti-corruption educational values and the implementation of the storytelling method in instilling anti-corruption educational values. The analysis in this research uses data obtained during the research.

Analysis of the Activity Process of Instilling Anti-Corruption Education Values at TK Muslimat NU Masyithoh 02 Kauman

Anti-corruption education is a coaching program carried out through structured education in order to build knowledge about corruption, as well as build public awareness of the impacts of corruption to be able to build awareness by carrying out prevention. Internal anti-corruption education is greatly influenced by the anti-corruption values embedded in an individual, there are 9 anti-corruption values, namely:

1. Honesty is behavior that is based on efforts to make oneself a person who can be trusted in words, actions and thoughts. Either towards yourself or towards others (Musbikin, 2021a).
2. Responsibility is the difference between right and wrong, what can be done and what cannot be done, what is recommended and what is prevented, what is good and bad, then be aware that you have to stay away from everything that is negative and try to build yourself to always use positive things (Musbikin, 2021b).
3. Discipline is an attitude that must be possessed by an individual who is able to demonstrate orderly behavior and comply with all applicable regulations (Hutami, 2020a).
4. Caring is defined as paying attention, paying attention to what is happening in the surrounding environment, this is to sharpen and stimulate sensitivity to the surrounding environment (Hutami, 2020b).
5. Collaboration is defined as an effort carried out together to carry out the same goal and carry it out together to obtain good results (Aqobah, 2020).

6. Simple, as an attitude or behavior that is not excessive towards an object and is more concerned with its benefits and objectives. Show an honest attitude, do not force yourself by making prohibited efforts to take or obtain what is not your right (Mubayyinah, 2017).
7. Hard work is behavior that shows serious effort in overcoming various obstacles to learning and assignments, as well as completing assignments as well as possible (Hutami, 2020a).
8. Independence is an effort to escape from parents with the intention of releasing oneself through the process of searching for ego identity, namely development towards a strong individuality to stand alone.
9. Justice, based on the meaning of the word fair, is equal, impartial. This fair character needs to be developed so that we can learn to consider and make decisions well and impartially (Tim Penulis Buku Pendidikan Anti Korupsi, 2011).

From the description above, there are many values of anti-corruption education as an effort to be instilled in an individual which includes knowledge, awareness and will, as well as actions to implement the values of goodness and benevolence towards God, oneself, others and the environment.

Instilling anti-corruption educational values is very important, this research wants to discuss how to implement anti-corruption educational values in early childhood at TK Muslimat NU Masyithoh 02 Kauman where this institution has provided learning in an effort to provide knowledge to students in their school about attitudes. and good values that can be instilled from an early age, in this case the values of anti-corruption education.

In the process of instilling anti-corruption educational values in the TK Muslimat NU Masyithoh 02 Kauman, it cannot be separated from the existence of a planning system because planning is needed so that learning can run effectively in accordance with the goals to be achieved. In this process planning cannot be separated from the presence and role of the teacher, a teaching and learning process begins with the creation of RPPH, RPPM, PROSEM or PROTA.

From TK A to TK B students at TK Muslimat NU Masyithoh 02 Kauman have been stimulated to instill anti-corruption educational values. This learning is

emphasized in the nine values of anti-corruption education. The instillation of these nine values was carried out within a period of two weeks and was carried out in accordance with what was stated in the RPPM. The allocation of learning time at TK Muslimat NU Masyithoh 02 Kauman is 900 minutes/week or 2.5 hours/day. This learning process begins with an opening, core learning, and closing. Apart from that, there is also classroom management to regulate learning process activities with the aim of creating a comfortable classroom atmosphere and conditions that can support successful learning.

The process of instilling anti-corruption educational values uses learning media that supports learning. Of course, learning for young children requires a fun process, such as games, books full of pictures, and things that have patterns and colors that are attractive to children.

Analysis of the Implementation of the Storytelling Method in Instilling Anti-Corruption Education Values in Early Childhood at the TK Muslimat NU Masyithoh 02 Kauman

To overcome the problem of corruption through early childhood education, relevant steps are needed in anti-corruption education using methods that are familiar to early childhood. Learning at the TK Muslimat NU Masyithoh 02 Kauman by instilling anti-corruption education is very important as one of the strategies in preventing the problem of criminal acts of corruption.

The instillation of anti-corruption education at the TK Muslimat NU Masyithoh 02 Kauman aims to stimulate children with nine anti-corruption educational values as an effort to prevent acts of corruption from starting early because this is an act that is detrimental to the interests of the state. Considering that the subject of corruption education is children, educators must adapt to the child's age. One of them is the storytelling method which is conveyed and presented orally in the form of stories from educators to students which are packaged in an interesting way.

The nine anti-corruption values instilled at the TK Muslimat NU Masyithoh 02 Kauman have been adapted to children aged 0-6 years, so that they are familiar with being honest, responsible, disciplined, caring, cooperative, simple, hard

working, independent and fair. Forming a good individual personality is the goal of character development. Having good personality traits will encourage children to grow and be committed to taking the best actions according to their life goals. Children will learn to create their good character when interacting with peers in the school environment, so that children will show their potential to get the things they hope for.

TK Muslimat NU Masyitoh 02 Kauman chose the storytelling method because it stimulates children to imagine according to the characters in the story. With this method, children will receive the good values conveyed by the storyteller. Storytellers or educators try to be more creative in telling stories with plots and media that are easily accepted by children, namely by singing, telling stories through picture story books, fable stories with facial expressions and voices that resemble fable characters, entertaining comedy stories, and by telling stories through struggle characters. This is done so that children can easily understand the story being told so that it becomes a habit in everyday life.

The storytelling method has a strong power of imagination because the storyteller or educator at TK Muslimat NU Masyitoh 02 Kauman has a great spirit, this can create a high power of curiosity in children. In implementing anti-corruption educational values learning for two weeks, educators provide guidance using the story-telling method by fostering understanding of the nine anti-corruption values, moral message values about mutual cooperation, and moral message values about example and habit.

The stages carried out by educators at TK Muslimat NU Masyitoh 02 Kauman in story-telling include:

1. Educators start talking to children more warmly and pleasantly because this is to tie the child's concentration to make it easier for educators to share the values of anti-corruption education.
2. Educators also equip themselves by reading lots of books so they can tell stories well and master the stories they will tell. Educators also know that children's focus is approximately 15-20 minutes, so educators maximize this effective time to package stories well and interestingly.

3. Educators use a two-way storytelling method, while singing, clapping and asking questions in order to restore the child's focus and build closeness with the child.

Apart from these three stages, educators at TK Muslimat NU Masyitoh 02 Kauman also have storytelling strategies, namely:

1. The topic of the story presented by the educator must be mature and will be conveyed from the opening to the closing of the story.
2. The storyline is coherent according to the sequence of the story so that children will easily understand the story being told.
3. Educators must also have skills in telling stories, therefore educators must continue to be enthusiastic about training themselves by getting used to telling stories, asking for corrections from fellow educators, and re-evaluating things that are happening at that time in the classroom.
4. Demonstration media has also been prepared by educators. The media used in everyday life is always different so that children don't get bored. For example: dolls, books, pictures and body movements directly from the educator.
5. Prepare a clean and comfortable classroom for children.
6. The storyteller's voice, intonation, pronunciation, facial expressions and body gestures are important factors that educators pay attention to when telling stories.

The delivery of the anti-corruption education values that have been prepared in the RPPH certainly includes an opening, content and closing session. The opening session is the beginning of attracting children's attention, starting with clapping, singing, and so on. Meanwhile, the content section is part of conveying the message of anti-corruption educational values, for example conveying the character of honesty which is very important in life. In the content part, educators have started to use props and have begun dramatizing the spirit of expression. The closing part is the conclusion stage of the story being told. Educators involve children in knowing the moral message in the story so that the purpose of the story will be conveyed and can be implemented in everyday life.

After telling the story, an evaluation will be carried out by the teacher and parents. This evaluation aims to determine the extent to which children are able to absorb the stories told so that they apply them to their behavior and character. Educators at TK Muslimat NU Masyitoh 02 Kauman always communicate actively with parents about their students' development. This communication is also supported by several assessments including anecdotal notes, assignments, assessment checklists, and observations. By looking at the existence of anti-corruption education at the TK Muslimat NU Masyitoh 02 Kauman, this provides an example for other institutions about the importance of getting used to the values of anti-corruption education from an early age.

CONCLUSION

Based on the results of research regarding instilling anti-corruption educational values at TK Muslimat NU Masyitoh 02 Kauman, then it can be concluded that the activity process of instilling anti-corruption educational values at TK Muslimat NU Masyitoh 02 Kauman implements nine anti-corruption values, namely honesty, responsibility, discipline, caring, cooperation, simplicity, hard work, independence, justice. This is embedded in an effort to provide knowledge to students with a learning planning system with the presence and role of teachers, as well as the teaching and learning process starting with the creation of RPPH, RPPM, PROSEM or PROTA.

The implementation of the storytelling method in instilling anti-corruption educational values in early childhood at the TK Muslimat NU Masyitoh 02 Kauman which has been prepared in the RPPH certainly contains an opening, content and closing session. The opening session is the beginning of attracting children's attention, starting with clapping, singing, and other. Meanwhile, the content section is part of conveying the message of anti-corruption educational values, for example conveying the character of honesty which is very important in life. In the content part, educators have started to use props and have begun dramatizing the spirit of expression. The closing part is the conclusion stage of the story being told. Educators involve children in knowing the moral message in the story so that the purpose of the story will be conveyed and can be implemented in everyday life.

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