

Anti-Corruption Education Values For Early Childhood In The Kumbinesia Story Book Title "Teman Untuk Tenten" Published By Kpk

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Abstract. Anti-corruption education is one of the efforts to solve the problem of corruption in Indonesia. This is very strategic to be applied to early childhood during child development. The strategy to strengthen the values of anti-corruption education is to use the media of the kumbinesia story book series published by the KPK. This story book can reconstruct the values of anti-corruption education for early childhood by getting parents to read stories, recall stories to reflect the values of anti-corruption education. The purpose of this study was to find the values of anti-corruption education for early childhood in the kumbinesia book series published by the Corruption Eradication Commission. This study uses a qualitative description method in which the data collection technique is reading and taking notes. Data obtained from intensive reading of 4 kumbinesia story books published by the Corruption Eradication Commission (KPK) entitled "Teman Untuk Tenten". The data analysis technique in this study uses content analysis techniques, quotes from data sources which are then analyzed based on aspects of the value of anti-corruption education. The results of this study indicate that according to the book "Teman Untuk Tenten" published by kumbinesia, there are anti-corruption education values, namely: (1) Honest, (2) Caring, (3) Hard Work, 4) Responsibility.

Keywords: Anti-Corruption Education Value, Early Childhood, Storybooks.

1. Introduction

From the data on the Indonesia Corruption Perception Index 2021, Indonesia is currently ranked 38 out of 180 countries with the highest level of corruption, this shows that the level of corruption in Indonesia is still relatively high [1]. The high level of corruption is also one of the benchmarks that the moral awareness of people who commit corruption is low. This is because morality and self-awareness are related to the behavior of the person[2]. Corruption is a disgraceful act or behavior that is detrimental to a country and the wider community[3]. Therefore, it is important for every level of education to be able to introduce and teach anti-corruption education at every level of education, from early childhood education to higher education. With the hope of creating a generation that has and upholds the nine anti-corruption values.

This is in accordance with the Government's regulations in the Constitution 1945 and Law No. 20 of 2003 related to the national education system. If schools consider anti-corruption education as one of the important materials distributed, schools will become places where students can become familiar with anti-corruption values[4]. The school is not only the birthplace of a generation of great intellectuals but also the birthplace of a generation with high values of moral integrity. This is a truly preventative effort to prevent corrupt behavior from becoming a crime in the future [5].

Anti-corruption education must be taught to children as early as possible, so that they become characters in children. Teaching anti-corruption values can be started by introducing children to good or bad behavior, right and wrong behavior, behavior that is appropriate or not in accordance with the norm, this will provide a good experience for children and will be used as a foundation for behavior by children[6]. In addition, learning the value of anti-corruption in children can also be done by teachers through moral education, reading books, storytelling, and through playing activities[7].

One form of KPK's efforts to facilitate anti-corruption education in educational institutions is by collaborating with educational institutions by inviting formal and non-formal throughout Indonesia (Kurniawan 2018). The learning methods and approaches commonly used in early childhood education have been creatively packaged by the Corruption Eradication Commission (KPK) into forms of SEMAI planting efforts. Through many approaches such as games, outbound, seminars, training, character building, educational books for children (children's story books), etc.[6].

Previous research shows that cultivating anti-corruption character values during childhood can be achieved through a variety of methods, research conducted by Muti'ah, Anita Trisiana, Agus Setiawan and Lasmini in *Pedagogy* magazine. His research results show that the storytelling method is very suitable as one of the anti-corruption education methods for preschool children, because storytelling has the ability to help children understand early about anti-corruption education. Educate children to understand the value of anti-corruption and implement anti-corruption actions in daily life according to the 9 anti-corruption value points [8]. The study was conducted by Santa Idayana Sinaga and Melinda Puspita Sari Jaya.

In his research titled *Implementing anti-corruption learning media to improve the morale of children aged 4-5 years in PAUD SPS Arrayan*. The results of this study indicate that children's morale increased through the implementation of anti-corruption learning materials with a pre-cycle score of 29. 2 with the starting category increasing, increased to 41. 9 in cycle one with growth items as expected, and increased to 58. 8 in cycle II with growth items as expected [9].

Research conducted by Lailatul Izzah in the journal *PSYCHOPOLYTAN* (Journal of Psychology) with the title of the research, namely *Growing Anti-Corruption Values in Children to Form Character Through "Semai Games" at Mdtā Rabithatul Ulum Pekanbaru*. The result of this research is a learning media design which is named "Semai Games". The impact shows that this change in behavior is seen in the independence in the Clean Saturday, savings for consumption at school, the increase in charity carried out on Friday Sharing (alms), discipline which is seen in the decrease in the number of students who are late, as well as self-confidence seen in test activities[6]. Research conducted by Dwi Puji Lestari with the title of the research, namely *Increasing Anti-Corruption Behavior Through the Story Telling Method*[10]. The results of his research show that from showing an increase of 88.05% in the second cycle from the pre-cycle as much as 41.23% to the first cycle of 72.23%. Of the nine aspects, namely honesty, caring, discipline, responsibility, simplicity, independence, justice, hard work and courage[2].

2. Theory and Method

The method that will be used in this study is descriptive qualitative research. Descriptive qualitative research method is research that uses data collected through words and images and does not emphasize numbers about the research object. [11]. This type of research is library research, also known as library research.

Library information comes from a variety of books, scientific journals, magazines, newspapers, encyclopedias and documents. The data source used in this study is a Kumbinesia series titled "Friends for Tenten". The qualitative description method used in this study has the special feature of describing it in a descriptive manner by classifying research data. The data collection technique used by the researchers was reading and

taking notes. Then, the data analysis that the researcher uses is content analysis which starts from reduction, data presentation, to drawing conclusions[12].

3. Findings and Discussion

The anti-corruption value consists of nine values, namely discipline, honesty, independence, caring, responsibility, hard work, simple, fair, and courageous. The value of anti-corruption education contained in a children's story book with the title Friends for Tenten can be illustrated from the storyline that reflects the attitudes of the characters in the storybook. The content of anti-corruption values in the storybook can be described as follows.

Description of the Story "Teman Untuk Tenten"

The title of the story is "Teman Untuk Tenten" which tells the story of Tenten (Si Kapanrun) who lives in the Tesso Nilo forest who loves to collect unique items. He always looked at and played with the items in his collection which he considered his friend. Until one afternoon, Tenten heard a noise under her house, which turned out to be Kumbi and his friends who were going to camp in the forest. Seeing the luggage from Kumbi and his friends, Tenten was curious. At that time Tenten was hiding behind the bushes. Suddenly, Kumbi lost one of his tent pegs, followed shortly by his friend Ayi who also lost a stove, they were confused and went looking for it. Because Kumbi's tent was missing poles, only one tent could be pitched, leading to Kumbi and her friends sleeping in the same tent, crowded together. The tent was too narrow to accommodate Kumbi and his friends, who complained of slipping and sometimes complaining of the cold. Seeing such a situation, Tenten wondered why they were so crowded and why not set up another tent. Then Tenten thought whether Kumbi and friends needed the equipment they had taken. It turned out that when Kumbi and his friends were preparing to set up a tent, Tenten took their items which Tenten thought was unique, they were a tent pole and a stove. Tenten continued. While Tenten was thinking, inside the tent, it turned out that Bimo was trying to turn on a flashlight that wouldn't turn on. Then, suddenly there was a "Crack! Crack!", Kumbi and his friends were wondering what is that sound, is it the voice of a tiger? What is the sound of a wild bear? Or the sound of a snake? A moment later, suddenly the flashlight turned on and it turned out to be Tenten's voice. He then asked and handed over the two tools he had taken, namely the tent pole and the stove to Kumbi and his friends. Then Tenten also apologized to them for causing them trouble. Kumbi and friends also thanked Tenten and said "If you want to borrow, just say so". Hearing that, Tenten was relieved that Kumbi and his friends were willing to forgive him and accept him. Then Tenten helped assemble the tent with Kumbi and friends until it was finished. After everything was done, Tenten was also offered to drink Kawa Madu. That makes Tenten happy, because thanks to her being brave and honest, she has made new friends.

Table 1. Anti-Corruption Value Data from Teman Untuk Tenten book's

No	Data	Corruption Value
1	"Why are they crowded together? Why don't they set up one more tent?"	The Value of Caring

2	"Do they need this equipment?"	The Value of Caring
3	Bimo was apparently trying to fix his flashlight that wouldn't turn on	The Value of Hard Work
4	"Halo, I am Tenten."	Bold Value
5	"Do you guys need this?" Tenten handed over the two pieces of equipment he had taken. "I'm sorry if I caused you trouble."	Honest Value
6	Tenten then helped them assemble the tent.	The Value of Caring
7	"Drink Kawa Honey, shall we?"	The Value of Caring

Based on the table above, the anti-corruption education values in this book are found to be four anti-corruption education values, which are (1) caring, (2) honesty, (3) responsibility and (4) courage. Explaining the values based on each sentence containing anti-corruption education values is presented as follows:

3.1 The value of Caring

Caring means being able to understand other people's conditions or the conditions around them. Caring can also be interpreted as the condition of being able to understand the conditions that other people are experiencing or take action on what is being experienced by someone[12]. In the Big Indonesian Dictionary, caring also means a form of participation, namely participating. The word care also has various meanings, which is why it cares about tasks, positions, and relationships. Quotes that contain the value of caring.

"Why are they jostling? Why didn't they set up one more tent? "Do they need this equipment?"

Within the story "Teman Untuk Tente" which is distributed by the Corruption Eradication Commission (KPK), there's a sentence that cites an clarification of the esteem of caring. This esteem of caring is portrayed by Tenten when she listens the commotion from Kumbi's tent and companions complaining to each other since they are packed into the tent. Here Tenten says a sentence that appears a concern whether Kumbi and companions require the things that he took prior. Based on this, the esteem of caring could be a shape of sensitivity or being able to get it the circumstance or condition that's being experienced by others.

Another cite that portrays a caring demeanor is "Tenten at that point makes a difference them amass the tent." Where this piece appears the esteem of caring that Tenten appears

without being inquired by Kumbi and his companions when he sees the existing conditions which concurring to him Kumbi and companions require offer assistance.

3.2 Honest

Honest value is defined as the behavior of someone who speaks and does what is without covering it with lies[13]. This honest value is important to be instilled as early as possible in early childhood. Honest value is shown by Tenten when he apologizes because he has taken Kumbi and his friends' belongings so that they are in trouble. This honest attitude is found in the quote "I'm sorry if I caused you trouble." In this context, it reflects Tenten's attitude, who is aware of her mistakes and dares to tell the truth.

3.3 Hard Work

Work is an attitude that does not give up easily and does not give up easily[14]. It is important to instill this attitude of hard work in early childhood. In this storybook there is the value of hard work that appears in the quote "Bimo seems to be trying to fix his flashlight that won't turn on". Bima's attitude shows a hard working attitude that is not easy to give up. Which is the attitude of Bima still trying to turn on his flashlight which does not turn on. Bimo's attitude should be instilled in early childhood not to give up easily under any circumstances.

3.4 Courage

Courage is a value that shows an attitude of determination to maintain an attitude that has been believed to be an obligation and responsibility[14]. The bold attitude in this storybook is shown in the quote "Hello, I'm Tenten." Tenten's attitude shows a brave attitude, where she tries to greet Kumbi and her friends who are in the tent. Even though he knows that he has wronged Kumbi and his friends for taking their belongings without permission. This courageous attitude is very important if it is instilled in early childhood to have a courageous attitude.

4. Conclusion

The values of anti-corruption education contained in the story "Teman Untuk Tenten" make us understand that education is something that needs to be taught as early as possible. The values of anti-corruption education that emerge based on the above analysis of the Kumbinesia series titled "Teman Untuk Tenten" are caring, responsibility, honesty and courage.

While in storybooks, the content of the story is presented simply, supported by attractive illustrations so that children, especially preschoolers, can easily understand the message about the values stated by the author. The value of anti-corruption education is a value closely linked to daily life, both in the family and the community, etc. This is when it is important to use anti-corruption education as a good reference for children. Through storybooks, the values of anti-corruption education become an alternative media used to provide attractive education for early childhood.

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