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Abstract

The problem raised in this study is the emergence of new phenomena about corruption cases that ensnared Islamic religious leaders in Indonesia. These cases happened because so far Islamic education in Indonesia did not or had not taught anti-corruption. As a result, Indonesia in 2019 was ranked the fourth most corrupt country in the world. Corruption eradication effort cannot be done by law enforcement alone, but prevention efforts in a structured and systematic way must be carried out and one of them is through early education or early childhood education. Therefore, the purpose of this study is to find an anti-corruption education model in Islamic religious learning in early childhood education. This research is a qualitative type of phenomenological research. The setting of this study is the Umar Mas'ud Kindergarten located in Sangkapura district of Bawean Island Indonesia. Data collection techniques are done by interview, observation and documentation. Interviews were conducted with 23 kindergarten teachers. Observations were done in anti-corruption classes developed for the Umar Mas'ud Kindergarten in Bawean Island. Data analysis was performed following a descriptive-analytic and interactivity model. The results showed that the anti-corruption education model in Islamic religious learning for Umar Mas'ud Kindergarten is the insertion of an honesty centre in one of the centres, namely Macro-Micro and Honesty centre

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Abstract

The problem raised in this study is the emergence of new phenomena about corruption cases that ensnared Islamic religious leaders in Indonesia. These cases happened because so far Islamic education in Indonesia did not or had not taught anti-corruption. As a result, Indonesia in 2019 was ranked the fourth most corrupt country in the world. Corruption eradication effort cannot be done by law enforcement alone, but prevention efforts in a structured and systematic way must be carried out, and one of them is through early education or early childhood education. Therefore, the purpose of this study is to find an anti-corruption education model in Islamic religious learning in early childhood education. This research is a qualitative type of phenomenological research. The setting of this study is the Umar Mas'ud Kindergarten located in Sangkapura district of Bawean Island Indonesia. Data collection techniques are done by interview, observation and documentation. Interviews were conducted with 23 kindergarten teachers. Observations were done in anti-corruption classes developed for the Umar Mas'ud Kindergarten in Bawean Island. Data analysis was performed following a descriptive-analytic and interactivity model. The results showed that the anti-corruption education model in Islamic religious learning for Umar Mas'ud Kindergarten is the insertion of an honesty centre in one of the centres, namely Macro-Micro and Honesty centre

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1. Introduction

Research on anti-corruption education in Islamic education learning departs from the results of Mahmood and Tian's research which found that the most corrupt state is not a secular state (separating religion and state), but an Islamic state, namely Iraq (Mahmood & Tian, 2018). This finding was reinforced by the results of the Gullap survey cited by ACCH entitled "devout worship but a lot of corruption." Even the Corruption Eradication Commission survey showed that the Ministry of Religion was the most corrupt ministry among 22 other ministries with a score of 5.73 (scale 10). In fact, the ministry of religion is a ministry that regulates the morals of the Indonesian people. Therefore, anti-corruption education in Islamic education learning becomes an urgent need in Islamic countries, especially Indonesia.

Indonesia in 2019 is still ranked fourth as the most corrupt country in the world with an index of integrity perspective of 38 from 100 scales (Fabricius, 2017). In fact, Indonesia is a country with Muslim majority population. In the teachings of Islam, corruption is a grave sin or great shirk. However, so far Islamic

education in Indonesia has not taught anti-corruption education. Islamic education in Indonesia only teaches character or noble character in general, especially honesty, but does not teach widespread anti-corruption, especially *ghulul* and *riswah* or bribery and extortion (Anwar, 2006).

Eradicating corruption through law enforcement expressively although it is important to do is not enough. In fact, the death penalty for corruptors is considered to be less effective because China which applies the punishment to this day still has corruption cases (Gong, Wang, & Ren, 2015). Therefore, structured and systemic efforts are needed in order to prevent corruption. The effort is through education from an early age, namely the insertion of anti-corruption education in Islamic learning at all levels of education. The importance of early insertion of anti-corruption education refers to the total moral quality theory in *pesantren* (Baharun, 2017). In general, the theory set the children's class which replicates the board members' session: if the children's class is full of corrupt behaviours such as cheating, talking dirty, full of violations, then later when the child becomes public official they will commit corruption.

The insertion of anti-corruption education in Indonesia has begun to be widely applied, especially at the secondary school level through the insertion of the learning of *Pancasila* and Civic Education (PPKn). However, the insertion of anti-corruption education into learning has so far been understood as corruption in the field of education in general. As a result, schools that teach anti-corruption education are suspected of corrupt school. Anti-corruption education is still understood to be limited to violating the law, such as misuse of School Operational Assistance funds, illegal collection, bribery of positions and so on. In fact, corrupt behaviour does not only occur at the level of public office, but permeates students' behaviour even in the context of learning (Puhan, Malla, & Behera, 2014), such as cheating, scamming and so on. Therefore, anti-corruption education must be widely understood, not only the legal perspective but also other perspectives, especially education.

Aisyiyah Bustanul Athfal kindergarten in *Bawean* Island is the only early childhood education institution which inserts anticorruption education into Islamic education teaching for the first time in Indonesia. Therefore, the insertion is interesting to study because it will be an important reference for other early childhood education institutions in Indonesia, especially in terms of active and massive participation in preventing corruption in a structured and systematic manner.

2. Theoretical framework

This research uses the theory of anti-corruption education (Sumaryati, Suyadi & Hastuti, 2019) in Islamic education as initiated by Suyadi (Suyadi, 2018b), forms of corruption as proposed by the Corruption Eradication Commission (KPK, 2006), and corruptive behaviour in the learning of early childhood as stated by Suyadi, Sumaryati and Hastuti (Suyadi, Sumaryati, Hastuti, 2019).

2.1 Islamic Education in Kindergarten

The terms of Islamic education and Islamic religious education are still often exchanged. In terminology, "Islamic Education" (without the word Religion), is actually the same as "Islamic Religious Education" because Islam is the name of religion. But etymologically, both have different meanings; The interpretation defines "Islamic education" (without religion) as a system, namely an Islamic education system, so that

other related components (theory, curriculum, methods, evaluations, etc.) are composed of the Qur'an and Hadith while at the same time differentiating it from the system education in general or other "non-Islamic" education. Whereas the term Islamic Religious Education, besides being standardized as the name of subjects in schools, is also more meaningful as the name of learning activities (Huda & Kartanegara, 2015). Thus, the system is "Islamic Education", but the name of the learning activity is Islamic Religious Education. Islamic religious learning in this study is closer to learning activities or Islamic Religious Education, especially at the level of early childhood.

Furthermore, the Indonesian Government Regulation Number 55 of 2007 Concerning Religious Education and Religious Education Article 3 states that each education unit at all levels, levels and types of education is required to organize religious education, including Islamic religious education at the level of kindergarten or early age. Islamic Religious Education in kindergarten or early childhood education is organized in an integrated thematic manner according to the 2013 Early Childhood Education curriculum (Salim, 2014). Another alternative, Islamic education at the Kindergarten level follows the rules of the Directorate General of Early Childhood Education in Indonesia, namely Early Childhood Education based on Islam Religion Education (Dirjen, 2015).

Islamic education in kindergarten referred to in this study is Islamic religious education in the sense of Islamic religious learning activities in early childhood, especially those who are generally aged 4-6 years. In Umar Mas'ud Bawean Kindergarten, Islamic religious education learning activities are carried out at centres of Faith and piety (*Imtaq*). This centre is equal or commensurate with Islamic Religious Education Subjects in schools. Thus, the insertion of anti-corruption education in Islamic religious learning in kindergarten is the insertion of anti-corruption education in the centre itself.

2.2 Anti-Corruption Education in Islam

The word "corruption" comes from the Latin "corruptio" or "corruptus". (Andrea, 1951: 172) Furthermore, it is said that "corruptio" comes from the word "corrumpere", an older Latin (Omokeji, at all, 2014). From the Latin term, then known the terms "corruption, corrupt" (English), "corruption" (French) and "corruptie / korruptie" (Poerwadarminta, 1976: 83). The meaning of the word corruption is literally rottenness, badness, depravity, dishonesty, bribed, immoral, and deviation from holiness. The term corruption that has been accepted in the Indonesian vocabulary, is "crime, rottenness, bribes, immorality, depravity and dishonesty". In terms of terms, corruption can be understood as bad deeds such as embezzlement, accepting bribes, and so on.

In Malaysia, there are anti-corruption regulations where we can find the word "*resuah*". It is derived from the Arabic "*risywah*", in which according to the general Arabic-Indonesian dictionary it has the same meaning as corruption (Hamzah, 2002: 45). Risywah (bribery) terminologically means a gift given by someone to a judge or another to win his case in an unjustified manner or to obtain a position (al-Misbah al-Munir-al Fayumi, al-Muhalla-Ibnu Hazm). All scholars agreed to forbid *risywah* related to the termination of the law, even this act included as a major sin. As has been hinted by some Nash Qur'aniyah and Sunnah Nabawiyah which among others state: "They are people who like to hear lies, eat a lot of what is unclean" (QS Al Maidah 42). Imam al-Hasan and Said bin Jubair interpreted '*akkaaluna lissuhti*' with *risywah*. So *risywah* (bribe) is identical to eating something that are forbidden by Allah SWT.

In Islam, the concept of corruption can be found in despicable acts such as lying, slander, denial, unsafe and so forth. Islam clearly forbids, even condemns acts of corruption, as in Surat Al-Anfal verse 27 which states that " O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]." (Surah Al-Anfal: 27). Likewise it is mentioned in Surah Al-Baqarah verse 188 which states that " And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]." (Surah Al-Baqarah: 88).

In addition, in the hadith, the Messenger of Allah, Muhammad Saw also stated that "Whoever we employ in a position, then we give a salary, even taking more than that, means fraud." (Narrated by Abu Daud). In another hadith, it is stated, "Allah SWT curses people who bribe, take bribes, and who become intermediaries." (Ahmad Ahmad HR). Thus, Islam strongly prohibits acts of corruption because these actions are despicable and can be detrimental to others even the nation and state.

2.3 Kinds of Corruption

According to the legal perspective, the definition of corruption has clearly been explained in Law No. 31 of 1999 jo. UU no. 20 of 2001 a number of 13 articles. Based on these articles, corruption is formulated into 30 (thirty) forms or types of criminal acts of corruption (KPK, 2006: 19-21). These articles describe in detail the actions that could be imposed with imprisonment for corruption. The thirty forms/types of corruption can be grouped into 7 (seven) forms, as follows:

Tabel 1. Kinds of Corruption

No	Type	Corruption Act
1	Loss of State Money	Unlawfully carrying out acts of enriching oneself or another person or corporation; With the aim of benefiting oneself or another person or corporation, abusing its authority, opportunities and facilities
2	Bribery	Giving or promising something to a civil servant or state administrator with the intention of doing something or not doing something in his position; give a gift or promise; receive gifts or promises; accept gifts or promises that are reasonably expected to be given because of the power or authority related to his position, give or promise something to a judge with a view to influencing the case's decision; giving or promising something to an advocate to attend a court session with a view to influencing the advice or opinion to be given, in connection with the case; Judges who receive gifts or promises, even though it is known or reasonably suspected that the gift or promise is given to influence the court's decision.
3	Employee Theft	Public servants or people other than public servants who are assigned to carry out a public office continuously or temporarily, intentionally embezzle money or; counterfeit; damaging securities, deeds, lists used to convince or prove in front of officials that they cannot be used; let others eliminate, destroy, or make goods that are not used because of his position, or the money/securities are taken or embezzled by others or help in carrying out the act.

4	17 Extortion	Public servants or state administrators with the intention of benefiting themselves or others against the law, or by abusing their power compel someone to give something, pay, or receive payment in pieces or to do something for themselves; asking for or accepting work or delivering goods, as if it were a debt to him, even though it was known that this was not a debt; requesting or receiving or deducting payments to other public servants or state administrators or to the public treasury, as if the public servants or other state administrators or the public treasury have debts to them, even though it is known that it is not a debt.
5	Cheating	Contractor, builder who at the time of building the building, or seller of building materials who at the time of delivering the building material, commits fraudulent actions that can endanger the security of people or goods, or the safety of the state in a state of war; deliberately allowing fraudulent conduct; Everybody who when delivering goods needed by the TNI or the National Police of the Republic of Indonesia commits cheating; cheating intentionally exposes fraudulent acts which can endanger the safety of the state in a state of war.
6	Conflict of Interest in Procurement	Civil servants or state administrators either directly or indirectly deliberately participate in the chartering, procurement or affidavit which, when committed, is wholly or partly assigned to administer or supervise it.
7	Gratuity	Any gratuity to a civil servant or organizer is considered a bribe if it relates to his position and is contrary to his duties.

Further, the seven forms of corruption above will be elaborated in an educational perspective in the form of "corrupt behaviour", so that corruption is not only done by Civil Servants who are against the law, but corruption also allows students who are against rules or regulations in every learning. For example, the corruption that is detrimental to state finances can be translated into corrupt behaviours of students, such as cheating, truant and other forms of violations of the discipline so that it harms school finances. Likewise, other forms of corruption will be explained in the corruptive behaviour of students in learning.

2.4 Values in Anti-corruption Education

The anti-corruption education values that are referred to in the theoretical framework in this study are the anti-corruption education values formulated by the Corruption Eradication Commission (Puspita, 2011: 75-80). There 9 of the 18 values taken for this study. Those characters are shown in bold 3 below:

Tabel 2. Nilai-nilai anti korupsi

No	Anti-corruption values	Description
1	Honest	No lying, righteous heart, and no cheating.
2	Caring	Heed, pay attention
3	Independent	The process of maturing oneself by not relying on others to do their duties and responsibilities.
4	Discipline	Obedience to the rules, norms, law consistently and continuously.
5	Responsible	circumstances obliged to bear everything (if anything happens may be prosecuted,

		blamed and sued).
6	Hard-working	Perseverance, endurance, clear goals, work power, stance, self-control, courage, determination, energy, strength, manhood and unyieldingness.
7	Modest	According to ability, according to need, do not like to show off wealth, and so forth.
8	Brave	Dare to say and defend the truth, dare to admit mistakes, dare to be responsible, and so forth.
9	Just	Equal, impartial, balanced, proportional.

Sembilan nilai anti korupsi tersebut di atas akan diintegrasikan ke dalam tema-tema pembelajaran dan semua mata pelajaran di setiap jenjang pendidikan dasar dan menengah melalui pendekatan tematik integratif dan atau interdisipliner. Hasil integrasi atau pepaduan inilah yang nantinya akan membentuk model pendidikan tersendiri, yakni model pendidikan anti korupsi.

2.5 Corrupt behaviour in early childhood Islamic Education

The nine anti-corruption values mentioned above will be integrated into learning themes and all subjects at every level of primary and secondary education through an integrative and or interdisciplinary thematic approach. The results of this integration will later form a separate educational model, namely the anti-corruption education model.

In the context of Islamic religious learning, the most visible corrupt behaviour is leaving the obligation to worship, pray, for example. My corrupt behaviour in religion or worship can still be elaborated in more detail by looking at the violations committed by children when worshipping. Just, for example, ablution by using excessive water, ignoring the terms and conditions of prayer, reading improper prayers and so forth. If the corrupt behaviour in worship is allowed to develop, then the child will become a corruptor. The argument is that if God's command to worship alone is dared to be violated, then the commands of humans, such as law and other order will be easily violated as well. Therefore, observance of worship according to the age of the child becomes the most fundamental moral foundation in the development of anti-corruption attitudes in children.

In the context of thematic learning, children's corruptive behaviour can be seen in detail when children carry out thematic learning activities, for example, the theme of my need with halal food sub-theme. When a child is hungry, then the child takes in excess food and cannot finish the excessive food, then the act includes corrupt behaviour. The behaviour of taking large amounts of food but not eating it is another form of greed. Therefore, if the behaviour is allowed, then later when they grow up they will become a greedy and corrupt child. Thus, corrupt behaviour is all forms of actions that are carried out intentionally and planned, both alone and with others that conflict with religious norms, community rules, and school rules.

3. Methodology

This research is a descriptive qualitative research type of phenomenological model of Creswell (Creswell, 2010). The phenomenological quality approach was chosen because it wanted to describe a new phenomenon in the field of Islamic education that emerged on one of the outer islands in Indonesia, namely

Bawean. The setting of this research is the Umar Mas'ud Kindergarten in Sangkapura Bawean Island, Indonesia, the first kindergarten in Indonesia that carries out the insertion of anti-corruption education in early childhood learning. The subjects of this study were 23 Umar Mas'ud Kindergarten teachers with informant demographics as shown in table 3.

Table 3. Informant Demographics

Demography	Total	Percentage
Gender		
Male	3	1,31 %
Female	20	8,69%
Age (year)		
20-30	6	26,08 %
31-40	13	56,53 %
41-50	4	17,39 %
51-60	0	0 %
Education Attained		
SMU	1	4,34 %
S1	22	95,66 %
S2	0	
Teaching Experience (year)		
0-10	13	56,53 %
11-20	8	34,77 %
21-30	2	8,70 %
> 30	0	0 %

Table 3 above draws its own attention because more than 90% of Umar Mas'ud kindergarten teachers as well as other early childhood education teachers are women (Suyadi, 2018a). This raises the potential of students to be more feminine than masculine (Silva & Avila, 2018). Data collection techniques are done by interview, observation and documentation. Observations were made from February to mid-September 2019. The objects observed were anti-corruption learning patterns by teachers to 45 students of Umar Mas'ud Kindergarten. Interviews were conducted with 23 informants. Documentation is carried out on anti-corruption learning activities. The data analysis technique was carried out following Creswell's model; data display, reduction, and interpretation. All data are displayed to see the phenomenon of anti-corruption education as a whole. Data reduction is carried out to determine valid and reliable data with anti-corruption education. The interpretation is done to interpret in-depth meaning about anti-corruption learning behind the data and facts that appear.

4. Result and Discussion

Based on observations throughout February to September 2019, Umar Mas'ud Kindergarten, Sangkapura Subdistrict, Bawean Island, Indonesia conducted an anti-corruption education insertion in Islamic religious

learning activities through three steps, namely developing a sticking of honesty centres in one of the existing centres, namely Micro-macro centres. Second, do the exercises or practices of the sunnah of the two *rak'ahs* and eat together according to their proportions. Figure 1a-e shows some anti-corruption learning activities at the Macro & Micro and Honesty Centers.

Figure 1a-e shows the dynamics of anti-corruption learning activities that are explicitly inserted in the Macro-Micro and Honesty Centers. As far as researchers have observed, there are no educational institutions at all levels of education in Indonesia that explicitly form honesty centres with a variety of anti-corruption learning activities. Generally, the insertion of anti-corruption education is carried out implicitly in certain learning activities, not explicitly by making centres of honesty as practised by the Umar Mas'ud kindergarten in District of Sangkapura, Bawean Island. A full description of the three forms of anti-corruption education insertion in Islamic religious learning in Umar Mas'ud Kindergarten, Sangkapura District, Bawean Island can be seen as follows.



Figure 1. Anti-corruption learning activities at the Macro & Micro Center and the Honesty Center. Figure 1a is the front view of the Macro & Micro and honesty center classrooms. Figure 1b is an Islamic religious learning activity in 2 rak'at prayers, Figure 1c is an activity to eat together and share food supplies brought by each child. Figure 1d is the interior design of Micro-Macro and Honesty Center, and Figure 1e is a form of writing to friends who are having difficulties. The visual design of honesty centers that are religiously patterned like the place of Imam Majid is an integration of Islamic art, science and religion itself (Suyadi, 2018c) that can stimulate children to learn more spiritually. This honesty center can also be of added value because other kindergartens do not yet have it, so it can be a promotional medium that attracts children's learning interests as is the case in Kenya (Mwangi & Makuna, 2019).

4.1 Honesty Centre

The honesty centre is basically an anti-corruption centre. However, kindergarten does not use the term "anti-corruption center" because in the perception of the Bawean island community the word has a negative

connotation as in other corruption cases. Therefore, the Kindergarten Umar Mas'ud chose a term that has a positive connotation, namely by taking one of the core values of anti-corruption education, which is honesty. On this basis, the term "honesty centre" was formed. In this case, KK, one of the teachers said:

"In our perception, the term anti-corruption or the like is closer to a negative connotation, because the information we receive from electronic media and other social media, the term corruption is a term of crime. We want to teach the value of honesty as a form of anti-corruption behaviour so that the term we use is the centre of honesty, not the centre of anti-corruption."

Kk's statement supported by the other teachers contradicts Xiao's research findings on the Shanghai Chinese people's perception of anti-corruption, that the Shanghai people are looking forward to the results of every anti-corruption movement (Li, Gong, & Xiao, 2016). Although China is not the cleanest country in the world of corruption, the index of perception of corruption in China is far better than Indonesia. This is why Chinese people's perceptions of Indonesia are very different and even contradictory to corruption. It is because the perception index of corruption in Indonesia is still very low. This analysis is strengthened by the research of Paul and Kristoufek who make a cluster of perceptions of corruption in a country. Indonesia occupies cluster 3a of 4 clusters created (Paulus & Kristoufek, 2015).

Thus, the challenges of developing anti-corruption education in Indonesia are far more severe than the insertion of anti-corruption education in other countries. However, the Umar Mas'ud kindergarten is brave and capable of innovating, creating and breaking new ground, namely the insertion of anti-corruption education into the Macro-Micro centre. The explicit anti-corruption education insertion at Umar Mas'ud Kindergarten can be equated with the development of anti-corruption courses in high schools (Indawati, 2015).

Furthermore, the honesty centre is affixed (inserted) to one of the centres in the Umar Mas'ud Kindergarten, the Micro and Macro centres as shown in Figure 1a. Thus, the honesty centre is not a separate centre which is separated from one centre with another but instead relies on one of the existing centres, namely Macro-Micro and Honesty. Why is it not inserted into the Imtaq centre as mentioned in theories of early childhood learning? Because Umar Mas'ud Kindergarten Bawean Island adheres to the theory of integration, i.e. imtaq integrated into all centres (Suriansyah, 2018). In the 2013 curriculum for early childhood education in Indonesia, it also recommends thematic learning, so that all fields of learning should be integrated into themes arranged according to needs (Wahyuningsih & Haryani, 2015).

4.2 The Practice of Dhuha Prayer

The practice of the Duha Sunnah Prayer is a routine activity that is held every morning at 09.00 WIB in the Umar Mas'ud kindergarten. In the teachings of Islam, actually, the duha prayer is the sunnah (better done), not mandatory (it doesn't have to be done). The right time to do the Duha Sunnah Prayer is since the sun rises, but before the midday prayer arrives, which is 12.00 WIB. However, because the children before the prayer must arrive home (noon at 12.00 WIB), then the learning of the prayer performed is the *duha* prayer. But for the whole day schooler, the Duha and Duhur prayer activities are an important agenda in developing the Islamic character of students (Madjid, 2018).

The practice of *duha* prayer is based on the importance of building the religious character of students (Mahfud at all, 2019), which in Islam the character can be developed with the custom of the *duha* sunnah

prayer (Setyaningrum, 2017). In this case KK said:

"As an Islamic-based school, we always invite children to get used to the Duha Sunnah Prayer every morning at 09.00 WIB. This activity aims to build the Islamic character of children so that they become *solih* and *solihah* (good person), intelligent and moral. In the beginning, most children were difficult to be conditioned, but after a few days, they began to get used to it, except for a few children who were difficult to pray in an orderly manner. "

It is not uncommon, that new habituation requires more conditioning, including the early days of habituation as stated by the KK above. But when the refraction has been repeated over and over within a certain period of time, one month, for example, there are still children who are not disciplined to practice the practice of the Duha Prayer, then the child can be said to have potentially corrupt behaviour. These children need special treatment so that their corruptive behaviour can be prevented and minimized early on.

Nevertheless, it needs to be emphasized that the customization of the Duha Sunnah Prayer program scheduled by the school is relevant to research in the field of Islamic education in early childhood which makes duha prayer one of the rituals for the development of Islamic character. (Hidayat, 2017). In Islamic teachings the fundamental rituals of prayer, including duha prayer is a ritual for spiritual practice (Mazaya & Ainissyifa, 2018).

4.3 Eating Together

Theoretically, actually eating together is a routine activity to improve the nutritional quality of children's breakfast (Harahap at all, 2019). On the other hand, Zarotis research states that this kind of activity can be a strategy to reduce the risk of obesity in early childhood (Zarotis, 2018). Therefore, the activity of eating together is only supplementary, not a staple food. For example, the Kindergarten always provides morning snacks with high-quality nutrition, so that the nutritional needs of the child are met. However, often the snacks provided are cakes rich of carbohydrate that actually make children easily full and sleepy.

In the perspective of anti-corruption education, a student can be called having corruptive behaviour if he takes snacks beyond his rights (Suyadi, 2018b). In reality, it turns out the students in the Umar Mas'ud often take snacks more than specified. However, the teachers allow their corruptive behaviour because the snack is openly presented and each child is free to take it. The teachers argued there are some who eat a lot and taking one snack maybe not enough for them.

In addition to additional snacks every morning, *Umar Mas 'ud* also organizes joint dining activities. The food menu that children eat is not entirely from the institution, but rather the food supplies brought by the children themselves from home. The institution only provides additional nutrition twice a week. When the children eat together, the teacher accompanies and guides the children to share a small portion of the supplies brought to their friends. Thus, there was an exchange of some of the food supplies carried by the children there.

Referring to the theory of corrupt behaviour, especially greed, the child can be said to have corrupt behaviour if he is not willing to share his food provisions, but he accepts if given some of the food provisions from his friends. Corrupt behavior in eating together with children often asks for and even seizes

even a small amount of food brought by their friend (Suyadi, 2018b). In fact, he knew that the food he brought was enough that it would not even run out if added to the food from his friend. Such corruptive behaviour in Islam is called 'all' or greed.

How is the condition of eating with children in Umar Mas'ud kindergarten, does anyone have corrupt attitudes and behaviour? in this case, xxx one of the Kindergarten Teachers Umar Mas'ud said:

"Children are orderly eating together, sharing with each other. In fact, they always spend their lunches, because it has been predicted by their parents in accordance with their respective eating positions. Even so, there have also been cases where children did not finish their food because they were full. "

The interview data with the Teacher above is reinforced by the documentation in Figure 1c which depicts the clean plates or bowls of children's meals. This shows that the habit of eating together by sharing provisions with one another has developed anti-corruption values, such as modesty and caring (Suyadi, 2018). Thus, the activity of eating together by sharing can be a medium to minimize and even eliminate the seeds of corrupt behaviour, especially greed.

The incidence of children who do not finish the food because they are full can be caused by many things, one of which is decreased appetite or even being unwell (sick). However, in the perspective of anti-corruption education, this can be categorized as "rationalization", ie justification for mistakes (KPK, 2006). That is, because they feel full and then feel entitled not to spend food. As a result, food is wasted. Therefore, anti-corruption education requires that if food is not on the plate or the bowl is not used up, it should be reduced to be distributed to colleagues, so that he only eats as much as he can eat.

5. Conclusion

Based on the research problem, the theoretical framework used and the methodology applied in this study, it can be concluded that the anti-corruption education model in the Umar Mas'ud kindergarten in Sangkapura Subdistrict, Bawean Island, Indonesia is by inserting an honesty centre into the Macro-Micro centre. An honesty centre is another term for an anti-corruption centre that is intended to create a more positive perception of school residents about efforts to prevent corruption in a structured and systematic way through early education. The ability to accommodate school community perceptions of changing the term from "anti-corruption centre" to honesty is an indigenous skill based on local wisdom of Umar Mas'ud kindergarten stakeholders. The exchange of honesty centres into the Macro-Miro centre explicitly can be equated with the development of anti-corruption education courses in the curriculum which has so far only been carried out at the level of high education. This insertion has even more significant impact than the insertion of anti-corruption education done implicitly in certain subjects such as the integration of anti-corruption education into Pancasila and citizenship education which so far has mostly been done by universities.

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