

THE ROLE OF “CAS CIS CUS” FAIRYTALE IN ANTI CORRUPTION EDUCATION AT AL ISLAM KINDERGARTEN 5 SURAKARTA

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THE ROLE OF “CAS CIS CUS” FAIRYTALE IN ANTI CORRUPTION EDUCATION
AT AL ISLAM KINDERGARTEN 5 SURAKARTA

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Abstrak

Korupsi merupakan permasalahan besar yang ada di Negara ini. Salah satu upaya pencegahan yang dilakukan adalah melalui pendidikan anti korupsi sejak usia dini. Penelitian ini berjudul peranan dongeng CAS CIS CUS dalam pendidikan anti korupsi pada TK Al Islam 5 Surakarta. Metode penelitian kualitatif studi kasus dengan subjek 2 guru dan 31 siswa dan orangtuanya. Pengumpulan data melalui observasi, wawancara dan dokumentasi. Keabsahan data dengan menguji derajat kepercayaan, keteralihan, ketergantungan dan kepastian. Analisis data dengan model interaktif yang terdiri dari reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian meliputi: pelaksanaan pendidikan anti korupsi dengan dongeng CAS CIS CUS adalah membagi 3 tahapan dongeng yaitu CAS (Cipta Aksi Super), CIS (Cipta Inspirasi Super), dan CUS (Cipta Usulan Super). Nilai anti korupsi meliputi kejujuran, kerja keras, disiplin dan tanggung jawab. Faktor pendukung dengan pemberian program dongeng dan peningkatan kompetensi guru, sedangkan penghambat berasal dari orangtua.

Abstract

Corruption is a big problem that exists in this country. One of preventing thing that is done through Anti-corruption education since early childhood. The title of this research is the role of “CAS CIS CUS” Fairytale in Anti-Corruption education at AL ISLAM Kindergarten 5 Surakarta. The study case of qualitative method research with subjects 2 teachers and 31 students and their parents. The collection of data through observation, interview and documentation. The validity of data by testing the degree of trust, diversion, dependent and certainty. Data analysis with interactive model that consists of data reduction, data presentation, and conclusion. The result of discussion includes the implementation of Anti corruption education with CAS CIS CUS fairytale divides into three phases of fairytale; They are “CAS (Cipta Aksi Super), “CIS (Cipta Inspirasi Super), and “CUS” (Cipta Usulan Super). An anti-Corruption value includes honesty, hard work, discipline and responsibility. The supporting factor is giving fairytale program and enhancement of teacher’s competence, meanwhile the problem comes from parents.

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BACKGROUND

Corruption is one of crimes that threatens country. Most of public money is misused by someone in order to enrich themselves and their family. The action has already spreaded in Indonesia especially and in the world commonly. Interpreting corruption is clearly explains in Constitution Number 31 Year 1999 that everyone are categorized against the law, do self- enrichment action, self- benefit or others or corporate, misused the authority and chance or their own facilities because of position that can loss the country's financial or country's economy.

In Indonesia, the corruption is more severe and tends to make an increasing. Based on the data that is submitted by Indonesia Corruption Watch (ICW) in website www.antikorupsi.org has already done the monitoring through the handling of corruption case in 2015. It states that the loss of country reaches 3, 1 billion rupiahs is caused by corruption case. The details is 1,2 billion rupiahs is gotten for a half 2015. Meanwhile, in second semester in 2015 reaches 1, 8 billion rupiahs. From 550 corruption cases, the suspect that involve with the case

tersangka are 1.124 people and the bribe is 450,5million rupiahs. Besides, in ICW 2015 also identifies corruption trend is mapping through corruption modus that is done. The most corruption modus happen during 2015 is about misused budget, there are 134 cases with the country's loss are 803, 3 million rupiahs. The other corruption's modus that often used is embezzling, there are 107 cases with the country's loss are 412, 4 million rupiahs. Then followed by mark up (104 cases), the misused of authority (102 cases) and fictive report (29 cases).

In the chart of the corruption cases that exists in country needs to tend with *Corruption Perception Index* (CPI), is composite index that measures the perception of businessman and expert through corruption in public sector, is the corruption that are done by government employees, state organizer and politician. Since published in 1995, CPI already have used by many countries as reference about domestic corruption situation is compared by the other country. Transparency International of (TI) Indonesia on its website

www.ti.or.id shows about the rank of corruption case in Indonesia. In the 36th rank and placed the 88th from 168 countries that are measured CPI score places on range 0-100. 0 means the country is very corrupt, meanwhile 100 means very clean. The rank doesn't compete yet with the score and rank that belongs to Malaysia (50), and Singapore (85), and little under Thailand (38). Indonesia is better from Philippine (35), Vietnam (31), and far from Myanmar (22).

Table 1: Rank dan Corruption Perception Index Score 2015 (Source: Corruption Perception Index 2015)

Regional Rank	Global Rank	Country	Score
2	8	Singapore	85
9	54	Malaysia	50
11	76	Thailand	38
15	88	Indonesia	36
16	95	Philipin	35
17	112	Vietnam	31
24	147	Myanmar	22

From the various data below are already revealed that corruption is a crime that needs serious handling. Because of the crimes bring loss to the country. There is so many public's money that is corrupted by the corruptor for their self needs. However, on the other sides there are many poor people and lack of

attention from country. Corruption can impede the process of developing country, because of the money are stolen by the corruptor. In the relationship with the other countries, corruption gives image or label that Indonesia has a culture like this. Thus, it will become worry for other countries that wants make cooperation with Indonesia.

It needs solution to cut down the corruption's chain that exists in Indonesia. The best action is by integrating into the process of learning in every education level. The early childhood education level is felt as time for giving stimulation about the importance of Anti-corruption's education. They are the birth level until six years simply can be introduced with the several of event that relevant with corruption case. Besides, make the children familiar with the Anti-corruption event such as simplicity, persistence, braveness, team work, discipline, justice, honesty, responsibility, care.

The reason of choosing early education is because they still in the golden phase so that very appropriate for familiar with Anti-Corruption's value that in the future can give benefit by themselves. On the

implementation of Anti-Corruption's education needs relevant method with children's development. Fairytale is appropriate method because with it can invite kids to imagine on accepting the Anti-Corruption's values. "CAS CIS CUS" fairytale's method is a method that gives easiness for pre-school teacher in opening, filling and closing the fairytale. CAS CIS CUS itself divides into three divisions, They are "CAS" (Cipta Aksi Super), "CIS" (Cipta Inspirasi Super), "CUS" (Cipta Usulan Super).

Anti-Corruption's education by using CAS CIS CUS fairytale's method has already used in Al Islam Kindergarten Surakarta. Every day, the institution gives the fairytale inside that teach the Anti corruption's value. After that, children are also invited how to feel and do the Anti-Corruption values.

Related by that, this research will reveal deeply how "CAS CIS CUS" fairytale role in Anti-Corruption value in Kindergarten Al Islam 5 Surakarta includes the implementation of Anti-Corruption Education with "CAS CIS CUS" method and also the supporting factor and obstacle.

LITERATURE REVIEW

Anti –Corruption's Education

Anti- Corruption's Education is the efforts of establishment program that is worked structurally in order to build the knowledge about corruption build the public's awareness about the impact of corruption and also care by doing the prevention.

In the Anti- Corruption implementation in Madrasah that published by Ministry Of Religion Indonesian Republic (2013) explains that as aware effort for giving understanding and preventing about the happening of corruption action that are done through formal education in Madrasah , informal education in family environment, and nonformal education in society. Anti- Corruption education is not stops in the introduction of Anti-Corruption itself, but it will continue in understanding value, full and total comprehension values and implementing Anti- corruption's value becomes the daily habit.

The statement is stated by Agus Wibowo (2013) that the Anti-corruption education is aware effort and be planned for creating critical teaching process through Anti-

Corruption values. In that process, so the Anti- Corruption is not only the media for transferring knowledge (Cognitive), but also concern to the effort of forming character (Affective), and moral awareness in doing resistance (psychomotor) through the divergence of corruption behavior.

According to Dharma (2003) the common purposes Anti- corruption educations are (1) Forming of knowledge and understanding about the form of corruption and their aspects ; (2) The changing of perception and behavior through corruption; and (3) The forming of new skill and intelligence that is for fighting the corruption. The previous purpose is the same as Lickona thinking (1991) that explains about the first value purpose is about introduce the character values (*moral knowing*), with the purpose the children can know about the various values and also the impacts. Second, feel the values (*moral feeling*), it means the children can feel about the values that they know. Third. Do the values (*moral action*) is the last step for doing values in daily routine.

The relation with Anti- Corruption for early childhood

education are introducing, feeling and doing the Anti- Corruption values. The values are simplicity, persistence, braveness, team work, discipline, justice, honesty, responsibility, care.

"CAS CIS CUS" Fairytale

"CAS CIS CUS" fairytale is a story teller method that divides fairytale step into 3 parts, they are "CAS" (cipta Aksi Super), "CIS" (Cipta Inspirasi Super), and "CUS" (Cipta Usulan Super). According to Nasyr (2014) , states that "CAS" as tool for opening the fairytale with the action that interest children's attention. "CIS" is as the point from fairytale implementation which inside there is inspiration or character's values. "CUS" as the closing fairytale that contains with suggestion of character s values for being followed by children.

"CAS" is the beginning strategy for opening the fairytale. Sometimes, there are some story tellers who feel difficult when they want to tell a story. The other difficulty comes from the listener factor that uneasy to be conducted. In CAS, it possible makes the listener to interest with our action so that can

attract their attention. The examples of action that can be done in the beginning, they are the statement of readiness, the slice of story/emotional scene, character visualization, setting of place, setting of time, music and song, uncommon voice and funny motion/ pantomime.

"CIS" is as the main part from story-telling that inside, there are entertainment and moral message. So, the story teller has to combine both elements. There is exaggerate in moral element so that the children are not amuse, on the other hand, there is only exaggerate in entertainment so that it is only like a joke. In this super inspiration, the story teller shows the value inspiration by inviting children to imagine. This super inspiration is can be done by some activities such as face expression, body gesture, blocking position, voice intonation, voice variation and supporting media.

"CUS" is closing part from story- telling activity that has a purpose for inviting listener follow the good moral value. The ways that are used in closing such as question and answer about material, give chance to ask, pray, special devotion,

promise to change, song/ related song, memorize a short letter in al-quran , pro contra vow, act picture and I have the similar experience.

Early Childhood Education

Early childhood is they are in the birth age until six years old. This thing is strengthened by Law of National Education System that early childhood is they are from birth age until six years old alahir sampai 6 tahun for helping the growth and the development of physic and spiritual so that children have readiness in enter the further education .

The early childhood is on the golden phase because in that phase is very appropriate for stimulating their growth and development. This thing is strengthened by Gardner in Mulyasa (2012:4) explains that the human's brain development make degradation reach 80 % and fast development . When are given birth in the world, children have already reached brain's development 25 % until 4 years old and the development reaches 50 % and until 8 years old reaches 80 % and more, develops until 18 years old.

Giving attention to the previous opinion that the early childhood is

the potential phase for giving education stimulation and relevant mark. . The aspects that are needed to be stimulated include cognitive development, social emotional, language, moral, psychomotor , and art.

RESEARCH METHODOLOGY

This research is qualitative with case study method. The location of this research is in Al Islam Kindergarten 5 with the address is Grobagan, Danakusuman, Serengan, Surakarta with 31 students as the total. The sources of the data are taken from teacher, parent and student. The technique of collection data is by observation, interview, and documentation. The validity of data is done by Nasution (1992), They are the degree of trustworthy, diversion, dependence and certainty. The analysis of data uses Milles dan Huberman (1994) is done by data collection, data reduction, data presentation, and conclusion.

RESULT AND DISSCUSSION

The Implementation of "CAS CIS CUS" Fairytale in Anti –

Corruption Education

Al Islam Kindergarten 5 Surakarta is Preschool institution that is located in Grobagan village Serengan Municipality Surakarta city. The institution has the uniqueness in the using "CAS CIS CUS" story telling method. Story-telling is used for applying Anti-Corruption values since the early childhood. The effort for balancing with the mission of institution is enforcing tahwid for reaching the world and heaven's happiness based on Al Quran dan Assunah. Anti-Corruption value is the part of character value's development that is supported by Islamic teaching and Indonesia. Clearly in Law of National Education System Number 20 Year 2003 states that the national education has functions for developing the ability and forming the character and also nation's dignity civilization in order to educate the nation's life, the purpose is for developing the student's potential so that become faithful and piety to God Almighty, noble moral, healthy, knowledgeable, competent,

creative, independent, and become democratic and responsible civil.

Al Islam Kindergarten 5 Surakarta is education institution that care with Anti- Corruption value. The reason is concerns about the phenomena that happen recently about corruption case, steal and grab the other people's right. In order to the case is not continuing simultaneously, so the effort is to stop the crime. One of the appropriate ways is through the early childhood education, remember that in the golden age that influence for the adult next. This institution adopts from Modern Didactic Center (2006) explains that Anti Corruption Education At School uses 5 stages , two of them are knowledge about corruption and change the behavior. The knowledge about Anti-Corruption value is shown through fairytale.

Fairytale is as the excellence and uniqueness of institution, which in fairy tale method planning have been already included in learning media such as syllabus, weekly lesson plan and daily lesson plan. Every day, fairytale is given to the student for 15 minutes in beginning/ ending of lesson with moral message of Anti-

Corruption. The expectation as Jackman (2001: 102) adds that "A story is one of the means by which children make sense of their world and organize events, experiences, and facts".

"CAS CIS CUS" story telling is used as the name of fairytale. The method is chosen in order to make easiness for teacher and student in implementing interesting and full value fairytale. 'CAS CIS CUS' is abbreviation from "CAS" (Cipta Aksi Super) ,"CIS" (Cipta Inspirasi Super) and "CUS" (Cipta Usulan Super). There are 3 categories of using innovative method. According to Nasyir (2014) CAS (Cipta Aksi Super) is as media for opening fairytale using technique that can attract children's attention. The purpose is for simplifying story teller in conditioning student in order to ready to listen the fairytale. "CIS" (Cipta Inspirasi Super) is as the main of fairytale implementation which in the inside consists of inspiration or character value. The purpose is for simplifying student in understanding the story's plot and its scene. "CUS" (Cipta Usulan Super) is as a technique for closing fairytale that contains activity for making

conclusion from story's moral message and hopes can imitate good moral into daily life.

Every day, Fairytale is given to the student by using Anti-Corruption's value. The values include honesty, hard work, discipline and responsibility. Next, the values is described into some activity that the orientation is Anti-Corruption's value.

Supporter and Inhibitor

The implementation of "CAS CIS CUS" story telling in Anti-Corruption education at Al Islam Kindergarten 5 Surakarta, There are supporter and inhibitor factor. The supporter factor such as

Giving time for fairytale program.

Fairytale is has already become required program that integrates in school curriculum development. "CAS CIS CUS" becomes the characteristic of institution for transferring Anti- Corruption's value to student. That's why in the lesson instrument, fairytale has place as selection learning method. However, there is other learning method that is used. Queljoe and Ghazali in Usman (2002: 1) states that the main

attention in a learning are purpose, material and learning method.

Kinds of fairytale that are used so varieties start from fable, fictive story or true story. The selection of fictive story and fable (animal world) are corresponded with children's characteristic who still love imaginative thing. Meanwhile, for true story are taken from the past like prophet, apostle, or hero. The three kinds of fairy tales are given to children simultaneously, However the main focus is Anti Corruption's character value. The uniqueness of preschool institution has already examined by Nuryanto and Izzaty (2016) that uses the various fairytale start ordinary fairytale, fable, *sage*, *mite* or mystic story, and legend in character education.

The enhancement of teacher's competence kompetensi

The school crew push all the teachers can do story telling with "CAS CIS CUS". Some efforts have been already done are facilitating for following training or story telling workshop. Fairytale competition is also involved for knowing how far the prestige is. Same with the result of research by Nuryanto dan Izzaty

(2016) that support the implementation of preschool institution character education by facilitating the teachers to do story telling that is supported by training, workshop or joining the competition. Besides, teachers are sued can make fairytale media as their innovation and creativity. It is supported by joining the workshop and the provision of material.

The inhibitor factor comes from parents. The reason is most of parents don't read information from teacher through note book or social media. Whereas, inside there are some message from school that must be done by parents at home. The content of message is for continuing and getting used of Anti corruption value during at home. Whereas, school needs parent's helping in order to children can feel the value and apply Anti- Corruption value. This thing opposite by Nasi Ulwan in Rahman (2003: 43) states that the step of instill value in forming the Islamic children's character are through habituation, exemplary, advice, supervision and detention.

CONCLUSION

"CAS CIS CUS" story telling is as a method that is used at Al Islam Kindergarten 5 Surakarta for transferring Anti- Corruption value. The implementation of the method is that every day teachers do story telling in order to know and understand about corruption. "CAS CIS CUS" is abbreviation from "CAS" (Cipta Aksi Super) "CIS" (Cipta Inspirasi Super) and "CUS" (Cipta Usulan Super). The three stages are used by the teacher for instilling Anti- Corruption character in interesting way. Anti Corruption values are include honesty, hard work, discipline and responsibility. The supporter factors are giving time for fairytale program and enhancement of teacher's competence. The inhibitor factor comes from parents that do not continue the Anti Corruption value at home.

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