

Rationalization of Character Education in Islamic Religious Education Through Anti-Corruption Education Strategies at Asy Syifa 2 Kindergarten in Bandung: Neuroscience Studies

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Pasca Sarjana Pendidikan Anak Usia Dini

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ABSTRAK

Tujuan dari penelitian ini adalah untuk mengintegrasikan Pendidikan Agama Islam Korupsi dan Pendidikan Anti Korupsi dengan pendekatan neurosains pada jenjang Pendidikan Anak Usia Dini. Pendekatan kualitatif digunakan dalam penelitian pada TK Asy Syifa 2 Bandung. Teknik observasi, wawancara dan dokumentasi digunakan dalam pengumpulan data penelitian. Dengan menganalisis data secara deskriptif, interpretatif dan komparatif hasil penelitian menunjukkan bahwa penerapan Pendidikan Anti Korupsi di TK 2 Asy Syifa 2 dilaksanakan dengan mengikuti Gerakan Nasional Pembelajaran Aku Anak Jujur sedangkan Pendidikan Agama Islam dilaksanakan secara saintifik namun keduanya belum terintegrasi. Integrasi dilakukan antara Pendidikan Anti Korupsi dan Pendidikan Agama Islam dengan menggunakan perluasan berbagai bentuk korupsi ke dalam tema pembelajaran Pendidikan Agama Islam berdasarkan pada teori pembelajaran neurosains.

Kata kunci: *Pendidikan Islam, anti korupsi, neurosains, dan anak usia dini*

ABSTRACT

It is a new phenomenon in Indonesia regarding corruption cases involving several Muslim officials and politicians. In order to anticipate and eradicate corruption, there is an alternative that can be developed in Islamic Religious Education that is a neuroscience approach using the Anti-Corruption Education strategy at the Early Childhood Education level. The research was conducted at Asy Syifa 2 Kindergarten in Bandung employing a qualitative approach with data collection through observation, interviews and documentation techniques. Data analysis was carried out descriptively, comparatively, and interpretively. Through the National Movement for Learning I'm an Honest Child, it is shown that the application of Anti-Corruption Education with a neuroscience approach in Asy Syifa 2 Kindergarten can be implemented effectively. Neuroscience studies and integrates Islamic Religious Education and Anti-Corruption Education which is carried out through scientific learning

Keywords: *Islamic education, brains, goals, character, anti-corruption, and early childhood*

BACKGROUND

Based on the results of a survey of 22 central government agencies conducted by the Corruption Eradication Commission (KPK) in Indonesia, it shows that the lowest rank of the corruption integrity index with a score of 5.73 is the Ministry of Religion. This has led to his own interest in research on Islamic education and corruption. In accordance with Dejun Tony Kong's suggestion that a new

theory be created, namely research on corruption and Islamic education has a more transformative impact, apart from being based on economics, politics, law, and psychology (Kong, 2017). A neuroscience approach is used to integrate Islamic Religious Education with Anti-Corruption Education. Another theory states that the corrupt brain is normal but unhealthy is the focus of the neuroscience approach in this study (Pasiak, 2016). Neuroscience also has a transformative impact on preventing corruption (Greene & Cohen, 2004). The article "From Neuron to Narion" states about the importance of building national character, including anti-corruption characters from an early age, starting from very small things, namely neurons or brain fibers (Machfud & Suadu, 2016). A new model in neuroscience as an anti-corruption policy formulation in several countries (Mourao, 2016). The theory of the corrupt mind can be explained in the development of mirror neurons in neuroscience by Eduardo (Foundation & Rubio, 2008). Nils C. Köbis's development on neuroscience investigates how corruptors make risky decisions (Köbis et al., 2016). The use of neuroscience in anti-corruption education has a strong theoretical foundation as the basis for integrating it with Islamic Religious Education.

The world of education in Indonesia has integrated anti-corruption education into various scientific fields, such as Indonesian Language, Islamic Religious Education, Civics, Mathematics, Architecture, and so on (Fitra, 2015), (Sutrisno, 2017). The analysis about the content of anti-corruption education in Islamic Religious Education was made by Rasyidi (2015), the Integration of Anti-Corruption in the Islamic Religious Education Curriculum was conducted by Luqman Hakim (2012), the discussion of religion-based anti-corruption education was by Kasinyo Harto (2014), and the development of Anti-Corruption Education through an Islamic-based school culture was by Harmanto (2012) do not follow Kong's recommendation in using new approaches, especially neuroscience. This science examines the sensitivity of the brain in terms of memory, perception, biology and awareness related to learning. The neuroscience theory states that the brain system and nervous system are the physical basis for the human learning process (Suyadi, 2018).

The basic reference in every learning practice in Early Childhood Education is neuroscience or neuroscience (Morrison, 2012). The achievement of early childhood brain development (0-6 years) is up to 80% (Suyadi, 2016), (Sousa, 2012), and (Sylwester, 2012) which is the golden age. Since this period is only experienced once in a lifetime, it must be stimulated properly. This provides reinforcement on aspects of cognitive, motoric, artistic, religious moral, logical and social emotional development. At this stage, Anti-Corruption Education can be carried out through the National Movement for Learning "I'm an Honest Child in Schools". Research integrating Anti-Corruption Education in early childhood was also conducted which has not been carried out with a neuroscience

approach (Siswanta, 2017). Hence, this research is a continuation of character education, Anti-Corruption Education with a neuroscience approach at the early childhood level (Muntomimah, 2017), (Suparni, 2016), (Zulfitria, 2016).

Literature review

A. Neuroscience

Neuroscience is the science that studies nerve cells which make up the central nervous system and the peripheral nerves. If there are nerve cells in the brain given a new stimulus, the child will form new connections to store information. This information store expands and produces hormones for child development. On the other hand, if there is no stimulation to the nerve cells, they will become extinct (Chamidah, 2019). Furthermore, is also a field of science focusing on the function of the neurological (neurophysiology) and nervous system (neuroanatomy). Beyond psychology (neuro-psychology), economics (neuro-economics), leadership (neuro-leadership), marketing (neuro-marketing), education (neuroeducation), art (neuro-art) and other sciences, neuroscience developed rapidly in the 20th century, (Pledge, 2016).

Neuroscience is also found in the Quran in which there are the words '*aql* (reason) and equivalent words such as *nazhara* means seeing, *dzakara* means remembering, *fakkara* means thinking in and '*alima* is understanding (Pasiak, 2008). This neuroscience has the aim of understanding the biological basis of every behavior that can turn into character, including in this case is the anti-corruption character. According to Pasiak (2012a), the brain of a corruptor is normal but unhealthy. In this case, there is a connection between the brain and human behavior.

In accordance with its function, the subconscious mind will form a character that has personality. Since in the womb, the child's character has begun to form until he is five years old. In early childhood, the ability to reason has not yet developed, so character education must be instilled. If given a good stimulus, at this time it can store memories and memories in the long term so as to form a person's character.

B. Anti-Corruption Education

The word "corruptio" or "corruptus" from Latin is the origin of the word corruption, which means dishonest, immoral, bad, bribed, bad, rotten, depraved, and deviates from purity (Karsona, 2011). Nownes (2017) the word "lobby" is equivalent to the word corruption. There are 13 articles in

Law no. 31 of 1999 jo. UU no. 20 of 2001 which includes seven forms that are detrimental to state finances, bribery, embezzlement of positions, extortion, fraud, conflicts of interest in procurement, and gratuities (KPK, 2006).

According to Umam (2013) in Islam it is explained that corruption has different terms, namely *al-rishwah*, *al-suht*, and *al-ghûl*. The fatwa issued by the Tarjih Council of Muhammadiyah Central Executive and Nahdlatul Ulama explained that corruption is a "big shirk" and the sins are not forgiven by Allah SWT (Anwar, 2006). Since corruption is a disgrace or a great crime, the perpetrators of corruption deserve to be sentenced to death. Even, if he dies, the public does not need to pray for his corpse (Alim, 2017). Norms and social order have been violated, in acts of corruption, because the act of corruption has the aim of benefiting oneself or some groups, abuse of functions, roles and positions as well as authority and power so that in this case the state is harmed.

C. Integration of Anti-Corruption Education

Early Childhood Education introduces various activities to stimulate the development of religious, motoric, cognitive, linguistic, social, emotional and artistic moral values. The introduction of anti-corruption education in schools as a way to improve children's development in the field of religious and moral values. Religious learning activities are used as research carried out in the form of role playing. All children play the roles that have been set in the learning scenario in the form of daily lesson plans. In addition, the children were also asked for their opinion to play the desired role.

Article 3 of Religious Education and Religiosity in Government Regulation No. 55 of 2007 states that every education unit at all lines, levels, and types of education is obliged to provide religious education. Islamic religious education in kindergarten is carried out thematically and in an integrated manner. According to the Director General of PAUD (2015), Islamic religious education in kindergartens based on Islamic Religious Education is adjusted to the PAUD curriculum (Dahlia, 2014).

According to Permendikbud No. 84 of 2014 it is stated that kindergarten (TK) is a form of PAUD unit in the formal education pathway that organizes educational programs for children aged 4 to 6 years with priorities of 5 and 6 years. In accordance with Government Regulation No.

55/2007, Early Childhood Education (PAUD) in various forms and levels is required to provide religious education, including Islamic religiosity or PAI. The resulting optimal brain function in regulating brain performance can be controlled so that a person's behavior is better in accordance with the positive emotional dimension and spiritual improvement.

Research Design

The research design used was qualitative held at the Early Childhood Education institution, namely TK Asy Syifa 2 Bandung. Data collection techniques were carried out by interview, observation, and documentation. Learning activities were observed for one semester which included students, teachers and principals. Learning activities are carried out by blended learning between offline (outside the network) and online (within the network). Data are created and collected with supporting documents for curriculum and other class administration, programs and activity designs in the form of semester programs, weekly lesson plans and daily lesson plans. During the research, data collection were analyzed interpretively, descriptively and comparatively.

Learning in kindergarten is made and arranged based on the theme starting from the closest to the child's life to the furthest. Learning is delivered in an integrated manner. Assessment of children is carried out from the time the child arrives at school until the child goes home. Neuroscience in each learning theme is carried out to stimulate children's spirituality such as being grateful for God's gifts and creations by caring for and maintaining everything, being kind and honest so that children get deep meaning which is carried out in a fun way. Children should not damage the environment, both the school environment and the home environment. If it destroys the environment, it is included in despicable behavior, destroys morals and corruption. The methods used can vary, such as storytelling, hands-on practice, watching videos, viewing pictures and so on. Activities are carried out creatively, innovatively, intelligently, interestingly and innovatively. The integration of religious education with anti-corruption education through a neuroscience approach. Teacher creativity determines the integration of PAI and PAK through an approach that is determined to be adapted to the theme of learning, will greatly affect the growth and change as well as the development of six aspects of child development.

Conclusion

Based on the analysis and discussion above, it can be concluded that the Islamic Religious Education that has been taught at all levels of education is still insufficient to develop anti-corruption behavior, in that case it is necessary to take action to integrate it with anti-corruption education. The integration of PAK and PAI has the advantage that the results of the integration of Islamic religious education and anti-corruption education through a neuroscience approach are expected to have a more transformative impact.

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