



Early childhood education teachers' perception of the integration of anti-corruption education into islamic religious education in Bawean Island Indonesia

Suyadi, Universitas Ahmad Dahlan Yogyakarta, Indonesia, suyadi@fai.uad.ac.id ORCID: 0000-0003-4012-182X

Sumaryati, Universitas Ahmad Dahlan Yogyakarta, Indonesia, sumaryati@ppkn.uad.ac.id

Dwi Hastuti, Universitas Ahmad Dahlan Yogyakarta, Indonesia, dwi.hastuti@pgpauad.uad.ac.id

Anip Dwi Saputro, Universitas Muhammadiyah Ponorogo, Indonesia, anipdwisaputro@gmail.com

ORCID: 0000-0002-4544-2051

Abstract. All religions in the world, including Islam, prohibit corruption and the likes. However, apart from the majority of the Muslim population, many religious figures were found to be involved in corruption. A question arises about whether Islam has taken adequate prevention. Thus, the study aims to explore teachers' perceptions of the need to include anti-corruption education even if they have already had Islamic religious education. The research applied a qualitative descriptive method and took the settings of Islamic education institutions, particularly early childhood education. Participants were 58 female early childhood education teachers from 58 Indonesian schools on Bawean Island. The collected data were analyzed using the Dev and Qayyum (2017) feedback technique. The results show that 71.30% of all teachers in Bawean had a positive perception of the importance of anti-corruption education, while the rest, 28.37%, had a negative impression. Therefore, it is necessary to align the understanding of the people before implementing the mentioned education. The results can be the reference for other researches that fail to reach the goal of anti-corruption education due to the different perceptions.

Keywords: Early childhood education, teachers' perception, anti-corruption education, Islamic religious

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INTRODUCTION

Religion is thought to be able to guarantee the adherents to have noble characters, including the one preventing them from corruption. The idea was confirmed by Tom, mentioning that all religions do not tolerate the crime (Tom & Bamgboye, 2017). In particular, Islam sees wrongdoing as a great sin and greater shirk (Anwar, 2006; Alim et al., 2017). Seregig et al. (2018) also revealed that religions serve to prevent corruption. Similarly, Xu, Li, Liu, and Gan (2017) found a negative relationship between religion and corruption, in that religion prevents fraud. Therefore, there appeared a perception that religious people are not corrupt. Indeed, they are against it.

Nevertheless, the real condition presents a different fact, for so many religious figures committed the crime. It is evident in the research by Warf (2015), stating that the higher the number of religious people in a country, the more corrupt it is. Supportively, Mahmood, Tian, and Azeez (2018) mentioned that the most corrupt country is the Islamic one, which is Iraq. On the other hand, surprisingly, the cleanest is Denmark, a country that separates religious affairs from the governmental system. Therefore, Wijaya (2014), in his research about anti-corruption theology, concluded that religion is not significant in preventing corruption. The investigations confirmed that not all religious people are against corruption.

Global Indexer institutions of corruption (Cole, 2017), The World Justice Project (WJP) in Taja and Aziz (2016), for example, ranked Indonesia, of which the majority is Muslim, at the fourth place of the most corrupt country in the world, with a score of 38 out of 100. Indeed, Wahyudi (2016) stated that corruptors are mostly religious leaders. The condition supports the previous statement about the corrupt country.

Bawean is one of the outermost islands in Indonesia. The population was known to be religious, yet they committed corruption. Compared to the other 92 foremost, outlying and underdeveloped areas, Bawean holds the highest number of corruption involving religious

figures (Surya, 2010). It is indicated by the occurrence of corruption cases, such as the case of the deviated budget in APBDes (Surya, 2017) and the reclamation of Bawean gulf (Kompas, 2008) involving the religious leaders along with the village head of Kepuhteluk Tambak Bawean Sub-district (Bawean, 2015).

Several studies have been carried out to prevent corruption, primarily through education or anti-corruption education (e.g. Denisova-Schmidt, Huber, & Prytula, 2015; Walton & Peiffer, 2017). However, it is piloted only in big cities, instead of in all islands that include the outermost, the front, and the most underdeveloped, one of them is Bawean. It is different from other developed countries that have established the education equally (Abramov & Russian, 2017; Flavier, Chikireva, & Ivanova, 2017). In Spain, for example, developed anti-corruption education through the advancement of information and technology (Mattoni, 2017). China has also developed a similar concept through a network called "China online" (Fabre, 2017; Justiana & Priyono, 2017; Qiao, Training, & Email, 2017).

Indonesia has also established the same program, but the pattern is different from that in Spain and China. It integrates the concept into various fields, such as Islamic education, Civic education, Mathematics, Architecture, and so on. In religious education, anti-corruption has been included in the curriculum, methods, and evaluation (Hakim, 2012; Harmanto, 2012; Harto, 2014; Rasyidi, 2015; Taja & Aziz, 2016).

In 2018, the first author designed research for the model of the topic being studied in Islamic religious education for early childhood education. The research focused on the implementation of anti-corruption through the program named "*Aku anak jujur*" with various activities, such as watching movies (Si Kumbi), storytelling about honesty, honesty games, and the likes. However, the research was only located in one big city. As a result, the same pattern cannot apply to other places, such as Bawean.

Based on the review, it is known that specific research on aligning the perception of the corruption eradication commission and the schools have not been carried out. Therefore, the study is questioning whether anti-corruption education is necessary for Bawean. The answer is significant, in that the island has established religious education in all levels of education. Fundamentally, it teaches not only about character education but also a broader scope of ethics (Sokip et al., 2019).

The study aims to find a model to align the perception of the government (The Board of Education and National Culture as well as the Corruption Eradication Commission) and the teachers and students at school. If it fails, teachers will face it in forceful attitude, in that they may ignore the situation. Therefore, the alignment is necessary, for it prevents the teachers and students from being suspected as corruptors. It is an initial effort to build the collective awareness of the importance of corruption prevention as early as possible. More importantly, this study can be a reference for other studies that fail to achieve anti-corruption education goals due to differences in perception.

Literature Review

The perception of anti-corruption education

The current issue in the educational field is about the teachers' understanding. However, few were about the teachers' and students' perceptions of anti-corruption. Most of them are related to other objects, such as the metaphorical perception of the students towards mathematics learning (Çetinkaya, 2018). Studies on teachers' perception are also common, such as about the counselor's opinion in Lebanon (Khansa, 2015), about the response of intervention in America (Villarreal, 2014); the obstacles found by children in using computers in Greek (Nikolopoulou, 2013); of students' with special needs (Arrah & Swain, 2014); and the use of ICT in the learning process (Kubiatko, 2016).

Several theories about perception have been proposed, such as Gestalt, Ecological Perception of the Environment, Brentano's theory, Brunswik's model, and transactional theory of perception (Klenk & Meehan, 2015). In this study, Ecological Perception was chosen to reveal

the teachers' perception of anti-corruption education. The environmental aspects are suitable for the local context of Bawean Island.

Ecological Perception of the Environment emphasizes the importance of the global and directed approach to relate the stimulation or information with the environment or particular context through cognitive activities. Stimulation can take the form of information, which is analyzed cognitively to generate perception. The perception to discuss is divided into two: positive and negative, which is shown in Figure 1. Negative perception refers to the teachers' attitude to decline anti-corruption education in school. Conversely, positive perception is related to their attitude in welcoming early childhood education programs.

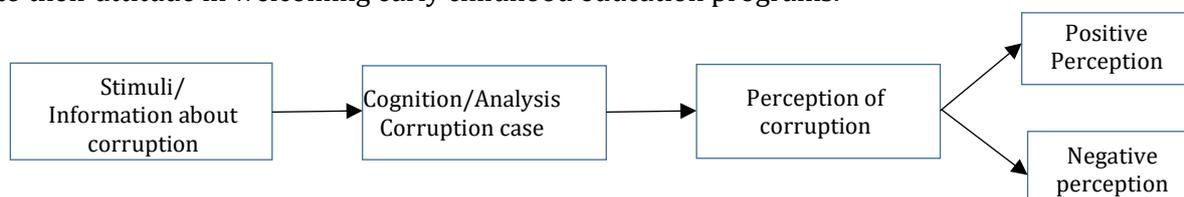


FIGURE 1. *The process of forming the perception*

Positive and negative perceptions are representative in explaining the teachers' perception of anti-corruption education, compared to other types of perception. Among other examples are regular and comparative that were used by Qazi et al. (2014) or traditional, modern, and mixed by Lazrus (2015). It is indeed more target-oriented rather than direct or indirect perception used by Newen et al. (2019).

Anti-corruption education

Corruption "*corruptio*" or "*corruptus*" means rotten, bad, lecherous, dishonest, bribable, immoral, and deviating. In Islam, corruption is called "*ghulul*" (fraud) or "*riswah*" (bribery). It also has other terms, such as "*ghasbah*" (deception), "*khiyanat*" (power abuse), and "*maksu*" (illegal levies) (Anwar, 2006). Terminologically, corruption is under the category of extraordinary crime, because corruptors are not easily recognized while the victims are varied and unaware of being a victim. At the worse, it threatens the life of the victim's children and the heirs. In article 12 paragraph (1) of Laws of the Republic of Indonesia number 311 of 999, corruption is defined as an act of adding individual wealth or that of other people or particular corporation that may harm the state financial condition or the state economy.

The types of corruption were converted or derived in the context of Islamic education into corruptive behavior. The conversion aims to prevent teachers from being suspected in terms of corruption. The conversion adapts the model of *Korupsi Versi Kita* that was established by the Corruption Eradication Commission. In neuroscience, the adaptation is called association method (Suyadi, 2018). For example, if students used to cheat during an exam, they tend to be dishonest when they reached a particular position. If students skip classes, they tend to be absent from the official meetings or others. The conversion is presented in Table 1.

Table 1. *The conversion of seven types of corruption into corruptive behavior in Islamic education*

Examples of corruption	Corruptive behavior
Causing loss to the state's finance	Against the law/violation of the rules/order, littering/causing pollution, etc. that may harm the environment, thereby leading to waste the state's finance
Bribery	Giving something to teachers to go up to class
Malfeasance	Using school facilities for self-interest and the family
Extortion	Illegal levies or education fee outside the regulation or agreement
Tort	Cheating/plagiarism, bullying
Conflict of interest in procurement	Teachers open a private course in their home and urge their students to join it by charging them with an additional fee
Gratuity	Giving something inappropriate to teachers and/or students

Islamic religious education in early childhood education

Islamic religious education in early childhood education follows the regulation of the 2013 Curriculum, similar to other educational levels in Indonesia. The curriculum applies a thematic-integrative approach; thereby, all the learning materials present particular themes. Even though normative or universal themes have been provided, similar education unit can modify them according to their local context.

The 2013 Curriculum is different from other learning models of the previous curriculum, such as Educational Unit level and Competence-Based Curriculum. The former emphasized the process rather than the outcome, while the latter was the opposite. Meanwhile, the 2013 Curriculum is based on learning outcomes.

Integrating anti-corruption education into Islamic religious learning in early childhood education level

Integrating anti-corruption education into Islamic religious learning means to combine the values into the theme in the classroom. The model is similar to the insertion model to Civic education, Indonesian language, Mathematics, Islamic Religious Education, and the likes. The difference lies in the method, in that insertion only adds the concept into the sub-material, while integration combines the ideas and all the materials (Suyadi, 2018).

The model is different from other anti-corruption models in other countries, such as Spain that developed it through the advance of ICT (Mattoni, 2017) or China students' network called China Online (Qiao et al., 2017, Justiana, & Priyono, 2017; Fabre, 2017). Anti-corruption education in Indonesia is integrated into all learning processes at the early childhood level. One of the implementations of the values is honesty (Wiseza, 2005).

The first author has developed a teaching material to support the program, which is adjusted to the 2013 Curriculum. However, it did not go through perception alignment. Therefore, it tends to be against critical pedagogy (Franco, 2016; Freire, 2008). Thus, it is necessary to observe the teachers' perception of the program. It helps to develop the model to meet the demands of Islamic religious learning. Furthermore, several studies on anti-corruption education at various levels of education (e.g., Denisova-Schmidt et al., 2015; Gutiérrez, 2012) have been well documented. However, to our knowledge, no previous studies have investigated teacher perceptions about anti-corruption education in early childhood education. As such, this research aimed to investigate teachers' perception of the need to include anti-corruption education even if they have already had Islamic religious education. The main research questions that guide this research was: What perceptions do these early childhood education teachers hold about the need to include anti-corruption education even if they have already had Islamic religious education in terms of age, educational level, and their teaching experience?

METHODS

Research Design

The study belongs to descriptive qualitative research since it was designed to describe the complexity of the experience of the subjective perspective of the teachers of anti-corruption education for early childhood. The primary data included personal information of the informants, primarily related to their experience, their opinion about the policy of implementing the integration program, the importance of anti-corruption for teachers and the future of their learners. The study was conducted from January to June 2019.

Participants

The informants included 58 female teachers (aged 20 to 50) from 58 Indonesian kindergarten schools in two sub-districts and thirty villages in Bawean Island who were recruited using purposive sampling. This sampling technique is involved to identify and select individuals who specifically have rich experiences with the phenomenon being investigated (Creswell & Clark, 2011). According to Table 2, participants have varied teaching experiences (0

to 30 years). They came from low- to middle-income families. In determining the population, the researchers were helped by the Head of Educational Board of Gresik Regency to encourage the teachers of early childhood education on the island. The Educational Board invited all the headmasters of the sample schools to assign a teacher to participate in the study.

Table 2. *Demographic of the participants*

Variables	N
Age	
20-30	21
31-40	16
41-50	21
Educational Level	
Senior High School	10
Bachelor	48
Teaching Experience (year)	
0-10	25
11-20	27
21-30	6

Data Collection Process

In this study, data were collected through in-depth interview. Before conducting research, the teachers collected the consent form to the researchers. Then, each respondent answered 10 questions and the interview session lasted 20-25 minutes. The researchers raised the key questions and asked for further details through other questions. For example, the three questions in the interview session were; *“Does Islamic education teach anti-corruption in the classroom?”*, *“Does Islamic religious education have not developed the students’ anti-corruption character?”*, and *“Although there are already Islamic religious education lessons, is anti-corruption education still needed?”*. If the teachers objected, they were allowed not to answer. Two assistants helped the researchers. The first one is to record all the answers provided by the informants, and another is to the observer.

After finishing the interview, the researchers clarified the data and confirmed the data completeness to the observer. The data were divided into two categories; negative and positive perceptions. The classification refers to Dev and Qayyum (2017), mentioning that aligning the perception can be conducted by collecting the feedbacks to investigate the influencing factors of the informants’ understanding. The informants or the teachers of early childhood education were asked to express their opinion about the program. The data were analyzed into three categories; prior information (socialization) obtained by the teachers related to anti-corruption; the necessity to include the concept into the school subjects, and the need to implement the program. All teachers participated voluntarily, so they could withdraw at any time. As an ethical procedure, participant responses will only be used for research purposes and were kept confidential.

In order to convince stakeholders that our research findings are accepted and useful, the trustworthiness criteria (i.e., credibility, transferability, dependability, and confirmability) proposed by Lincoln and Guba (1985) were utilized. Aside from going through researcher triangulation, the results of interviews were then given to participants to increase credibility. To improve transferability, we provided sufficient information about the participants, the process and the context of research. In addition, the research process was clearly documented and then examined by peer researchers to achieve dependability. Then, confirmability was also obtained by interpreting the data based on the results of the interview.

Data Analysis

The data analysis began by making the interview transcript and read them to understand the results (Creswell, 2015). The investigation was conducted since the researchers collected the data because it is necessary to plan and determine the relevant data before raising the questions

to the informant through discussion and socialization sessions. And then, the data were selected, sorted, and separated to ensure their relevance to the research question. The relevant data were categorized according to the closeness of the coding, while the irrelevant were removed. The coding process was required to extract the data and the concepts found in the field before they were used to organize the findings.

FINDINGS AND DISCUSSION

This study focused on examining teachers' perceptions of integrating anti-corruption education into Islamic learning classrooms in Indonesian early childhood education schools. Based on interviews, qualitative data are mapped into two types: teachers who support the application of anti-corruption education in schools are categorized as positive perceptions and those who tend to refuse are classified into negative perceptions. The positive and negative perceptions of anti-corruption education in Islamic religious learning at the level of early childhood education are presented in Table 3. The findings show that 42 informants (71.63%) have a positive perception, while the rest, 16 informants (28.37%) have a negative perception.

Table 3. Teachers' positive and negative perceptions

Variables	Positive		Negative	
	<i>n</i>	Percentage	<i>n</i>	Percentage
Gender				
Female	51	87.93%	7	12.07%
Age				
20-30	15	71.43%	6	28.58%
31-40	11	68.75%	5	31.25%
41-50	12	57.14%	9	42.86%
Educational Level				
Senior High School	7	70.00%	3	30.00%
Bachelor	35	72.92%	13	27.08%
Teaching Experience (year)				
0-10	21	84.00%	4	16.00%
11-20	18	66.67%	9	33.33%
21-30	2	33.34%	4	66.66%
Total	42	71.63%	16	28.37%

The positive perception is relevant to the emergence of '*Saya perempuan anti-korupsi* (I am a woman, and I am anti-corruption)', established by the Ministry of Religious Affairs of the Republic of Indonesia (Sokip et al., 2019). Ironically, the ministry was categorized as the most corrupt among others. However, the ministry has taken serious efforts to prevent corruption in all lines, including through the teachers of early childhood education. In terms of educational background, the positive perception dominates the process of Islamic religious education. It confirms the research conducted by Toma and Bamgbopoy (2017) that corruption is the enemy of the human being.

Positive Perception

Based on Table 3, a total of 15 female teachers aged 20 to 30 years tend to have the most positive perceptions about anti-corruption education. Furthermore, more than half of all respondents (35 teachers) with undergraduate education had better perceptions compared with their counterparts. In addition, teachers with teaching experience of less than 10 years showed more positive perceptions than those who teach more than 10 years. In this context, teacher opinions indicated that Islamic religious education had taught anti-corruption attitudes such as honesty and simplicity. In general, 100% of them have not known about the concept of anti-corruption education, apart from the corruption cases. SH stated, "I have never heard about anti-corruption. I only know about corruption cases". All informants in Bawean islands indicated similar experience.

Moreover, we tried to compare the importance of anti-corruption education amidst the learning process. Is it necessary? Based on the results, fifty-one teachers (87.93%) argued that anti-corruption education needed to be raised in the early childhood education curriculum and programs. The majority of respondents also agreed that student awareness about anti-corruption can be fostered at school. KH, an informant who is also a teacher in Bawean Kindergarten answered:

“It is necessary. A solution to prevent corruption can be done through education. It guides humans to grow intellectually and socially. Therefore, education is a preventive effort to prevent corruption attitude and behavior.”

It reflected that, at an early age, students should be equipped with insights to avoid corruption. Similar to KH, SH also stated that, “It is necessary. Anti-corruption education and religion education have different contexts, even though both build the characters of the learners”. The arguments indicated that Islam created a division in the teaching; one of them is the anti-corruption education. Abdullah (2015) called this a dichotomy of views, a distinction between religion and non-religion domains. Recent studies have emphasized the integration of religious values, including Islamic values, into various disciplines of science (Chowdhury, 2016; Hadi, 2015; Nurdyansyah, 2018).

Although SH holds a dichotomy point of view, she was enthusiastic about participating in the effort to prevent corruption. She also felt that the teacher played a major role in eliciting anti-corruption attitudes among students. Therefore, it can be concluded that in addition to facilitating students to actively construct knowledge, teachers are obliged to develop students' positive perceptions of anti-corruption through various learning strategies. This finding has been supported by previous research. For example, Indawanti (2015) went further by developing the plan along with the learning media of anti-corruption. Similarly, Petrucci and Amicucci (2015) developed anti-corruption toys, and Odrakiewicz (2014) designed an innovation to prevent crime in various organizations.

Negative Perception

According to Table 3, nine teachers aged over 41 years tend to have negative perceptions about anti-corruption education. Surprisingly, only 3 teachers with high school education showed negative opinions, fewer than those who had a bachelor's degree. Finally, a total of 9 teachers who had 10 to 20 years of teaching experience revealed the insignificance of anti-corruption education. Generally, approximately a quarter of the teachers viewed that Islamic religious education had not sufficiently developed the anti-corruption character of students and citizens.

Teachers' negative perception was formed by their attitude upon the need of having anti-corruption education at school/madrasah while they already have Islamic religious education. The knowledge becomes the critical factor, in that the prior information (socialization) about anti-corruption education is similar: they have never been introduced to the idea. As a result, there were 7 teachers (12.07%) who had negative perceptions. Without anti-corruption education, she assumed that Islamic religious education had prevented students from corrupt behavior and attitudes. Some teachers argued as follows. ES, a kindergarten teacher, opined that “Not necessary. Religion has distinguished the right from wrong”.

In line with ES, SI claimed that, “Not necessary. In our religion, it is clearly explained the right and wrong deed. What we need to do as an educator is to strengthen or foster the children's faith.” The negative perception of ES and SI shows that anti-corruption education is not needed because Islamic education has prohibited the extra-ordinary crime. Abdullah called this an integrative view. Theoretically, the perception is correct, but empirically, it is not necessary so (Alim et al., 2017; Anwar, 2006). The fact that many religious leaders were involved in corruption is such a historical fact that questions their perception. In other words, even if Islam has clearly defined the haram status of corruption, it proves to be inadequate. Islamic values, including anti-corruption, should be actualized in people's daily life.

However, when the researchers tried to confirm the negative perception of the informants with the corruption cases, another informant, MBA, claimed:

“In my opinion, strong religious values held by a person will not lead him into corruption. Most cases of corruption in Indonesia do not only involve religious leaders. It means that corruption is not a matter of faith.”

In addition, N stated that religion and corruption are two contradictory things:

“I think we cannot blame the suspect in terms of religion, because not all religious leaders understand the activities that may lead them to commit corruption. Some of them were unaware that they were committing the crime. Some of them pretend to be religious leaders, yet they do not have much knowledge about Islam. Still, some others, who are known to be religious, were seen to lack in understanding the religion.”

Similar to N, ERO stated that:

“Corruption cases involving religious leaders are not uncommon. Religious knowledge, which was thought to prevent religious leaders from committing corruption, turned out to have a different result. Religion, which was the outermost fortress of their moral, cannot stop them in the crime.”

The perception shows that a minority of teachers (12.07%) in Bawean Island believe that anyone in any means can do corruption. Religious leaders are among them. Therefore, they argue that religion has not played a sufficient role in preventing corruption. The result is in line with Wijaya’s (2014) hypothesis. However, the perception is not correct because other researches recommend the use of the religious approach in each agenda of anti-corruption reformation (Ogege, 2014). Thus, anti-corruption education is necessary.

Aligning the Perception

The informants in Bawean Island only knew about the corruption cases, instead of the values. The two are different. Despite the fact stated that the lack of understanding of the types of corruption influence the rebellious attitude against corruption (Gong, Wang, & Ren, 2015). In the context of Islamic education, the models should be converted into daily behaviors of the teachers and students in the learning environment.

The socialization of the program serves as the influencing factor of the perception, both positive and negative. The positive one is encouraged by the informants’ strong motivation to participate in preventing corruption according to the capacity. Meanwhile, negative perception appeared because the individuals feel that they have never committed the crime. Therefore, the positive perception should be directed to educative actions, while the negative one should be reduced.

Gong et al. (2015) proposed that an individual’s attitude towards corruption is varied. Some people may be against it, yet some others may tolerate the crime. Those who are against corruption have broad and more profound knowledge, in that they analyze and classify the types and effects of corruption. On the other hand, those who tolerate crime tend to lack the understanding of the consequences that may harm the future (Dimant, 2013; Graycar, 2017). Perception of corruption is the core solution for public dysfunction. However, people’s lack of it is due to the unavailability of objective measurement for corruptive behavior in the public sector (Gutmann, Padovano, & Voigt, 2015).

In order to reduce corrupt behavior in the public sector, it is necessary to apply the religious approach early on in schools. However, in Indonesia, the Islamic religious education curriculum is designed to facilitate students understanding Islam as a whole, not only to teach corruption prevention. Hence, the socialization of anti-corruption education should be in line with its integration into Islamic religious learning. The combination of anti-corruption education in religious learning is similar to its integration into other subjects. Nevertheless, it goes without

aligning the perception of corruption, in that teachers became the policy objects, which is implementing the regulation only to fulfill the duties.

Islamic Religious Education is Not Sensitive towards Anti-Corruption

Most of the informants expressed their concern for corruption cases that entangled religious leaders. It indicates that religious education millennial (Suyadi & Widodo, 2019) which is genealogically scientific originating from East (Islam) and West or Europe (Suyadi & Sutrisno, 2018) has not included anti-corruption values. However, MBA, ERO, and N stated that they do not relate religion with corruption. In other words, they separate Islamic guidance from corruptive behavior. The findings become an essential reference since the people have not implemented the fiqh of anti-corruption (Alim et al., 2017; Anwar, 2006) established by the Majelis Tarjih of Muhammadiyah and Nahdlatul Ulama.

Normatively, Islam teaches anti-corruption values. The leaders of Muhammadiyah and Nahdlatul Ulama issued a fatwa, declaring that corruption is categorized as great sin or greater shirk. Therefore, recent literature recommended that religion be included in each agenda of anti-corruption reformation (Ogege, 2014). Similarly, Wijaya (2014) suggested that religion is less significant in preventing corruption, yet he built anti-corruption theology. It means that he involves religion, mainly Christian, in the effort to avoid corruption.

Hence, integrating anti-corruption education into Islamic religious education is indirect participation in following the fatwa of Muhammadiyah and NU, two large Islamic organizations in Indonesia. Besides, it serves as an initial step in preventing corruption by anyone, especially religious leaders. It is one of the efforts to build anti-corruption characters of the learners. Indonesian future is in the hands of the children in Bawean who are now learning at the level of early childhood education. Building their anti-corruption characters in the first period will prepare them to be good state administrators, who are clean from corruption.

CONCLUSIONS

Two findings are interesting to discuss. First is the alignment of perception that was done through socialization. It is necessary to synchronize the teachers' beliefs and those of the stakeholders. It is expected that the socialization can change the negative perception that was due to the failure in taking this step. Second is that, to date, Islamic religious education has not included anti-corruption education. Normatively, it is mentioned in the Quran and Sunnah. Both findings are presented proportionally in the following discussions. Based on the discussion, the research recommended two ideas. First, it is necessary to conduct socialization of anti-corruption education in Bawean. It can be the model to be applied to other islands or regions. The socialization becomes the requirement for a school to implement anti-corruption education. Second, Islamic education in Bawean needs to insert or integrate anti-corruption education in learning. It has not been conducted while the Quran, Sunnah, and the fatwa of Muhammadiyah and NU, have regulated it.

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