



## **GIRL SELLING MILK: STORYTELLING OF TEACHING THE ISLAMIC HONESTY VALUE**

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### **Abstract**

*Anti-corruption education needs to be carried out early to form a generation with anti-corruption characteristics. One of the values or characters in anti-corruption education is honesty. Preliminary studies have been conducted to determine the effect of the storytelling method on honesty character education and its application with folk tales. However, only a few studies describe Islamic storytelling to instill an honesty character at the kindergarten level. Therefore, this research provides answers to the questions associated with the strategies used by Islamic education at the kindergarten level to teach honesty character education. This is a qualitative research with a case study approach. Data was collected through informants and documentation with techniques in the form of interviews and documentation. The results showed that in KB-TKIT Ukhuwah Islamiyah Kalasan, Sleman, Yogyakarta, a superior storytelling method of Girl Selling Milk, was used by Khaliffah Ummar Bin Khattab to teach students honesty value. A total of 87 TKIT (Integrated Islamic Kindergarten) students aged 4 to 6 were enthusiastic about this model and story. The impact of cultivating the honesty value through this method is felt directly by the parents of students.*

**Keywords:** *Anti-corruption education, honesty, early childhood, the psychology of corruption*

### **INTRODUCTION**

Indonesian Corruption Watch's presentation in early 2021 on Indonesia's Corruption Perception Index (CPI) in 2020 surprised us all; Indonesia was at a score of 37 or decreased by 3 points from the 2019 IPK score. Countries in the world are the object of the survey. The corruption perception index score is 0 – 100 indicates the most corrupt country, and 100 is the cleanest country. The indicators that become the object of the survey by the international institution are about the economy and investment, law enforcement and politics, and democracy. Our position as a disturbing nation cannot make us stand; still, our education should contribute to the creation of anti-corruption, which will ultimately put this nation in the best position in the international community's eyes. Heryadi et al. (2020) research questioned which level of anti-corruption education should start from the beginning of writing this paper. Of course, the following question that can be considered together is the proper education method to build anti-corruption character as early as possible? Anggaraini's research (2016) concluded that prosocial behavior, namely behavior that appears in social contact to help others, work together, be honest and share with friends, can be taught to children aged 4-5

years through storytelling method. Yuliasari and Heryadi's research (2020) states that honesty is part of the nine anti-corruption values that must be adhered to: caring, independence, discipline, responsibility, hard work, simplicity, courage, and fairness. Lestari's research (2018) explains indicators of the value of honesty for early childhood education are not taking something that belongs to them, telling the teacher to find items that are left behind, reporting if they lose or miss their belongings, always telling if there is a problem, returning items that have been lost. Borrowed and admitted if he made a mistake. In addition, Lestari's research (2018) also explains that the storytelling method can improve the anti-corruption behavior of B A Zahra Kebayoran Baru Jakarta students.

Several previous studies that have looked at the storytelling model to instill the character of honesty include the research of Umami (2020), Adriani et al. (2021), Agustina research (2019), and Ramadhani et al. (2019) research. Umami's research (2020) looks at how the storytelling method of the apostles can improve the honest character of early childhood in Sumenep, while the research of Adriani et al. (2021) looks at the storytelling strategy as a strategy to instill honest character in children aged 5-6 years in Pontianak. Agustina's research (2019) also explains how important storytelling is to instill character in character education. Meanwhile, Ramadhani et al. (2019) research how Sasak folklore is used as a medium for character education through storytelling. In this paper, the author will describe how TKIT Ukhuwah Islamiyah Kalasan, Sleman, Yogyakarta Special Region uses storytelling by exemplary during the Caliph Umar Bin al-Khattab's era as a medium to teach honesty values. According to the author, this topic deserves to be raised to enrich the repertoire of research into Islamic storytelling models as the contribution of Islam in honesty character education in early childhood, which is also part of anti-corruption education. According to Suud and Sabandi (2017), the phenomenon of dishonesty is very factual and has a comprehensive impact. According to them, corruption, academic fraud, and the spread of hoax news in the community occur because of this dishonesty. Indonesia, where the majority of the population is Muslim, and Islam emphasizes honesty, according to Suud and Sabandi (2017), is a challenge in itself to implement the value of honesty in the field of education. Through this research and paper, the author will describe one model of the contribution of Islamic education at the kindergarten level in teaching the value of honesty.

## METHOD

This research is qualitative research with a case study approach at TKIT Ukhuwah Islamiyah Kalasan, Sleman, Special Region of Yogyakarta. Resource persons are the primary source of data for this research, in addition to archives and documents. Interviews are the most critical data collection technique in this study, in addition to documentation. According to Alsa (2014), researchers can also examine artifacts related to the research topic shown by resource persons or research participants with a case study approach. The subject of this research is TKIT Ukhuwah Islamiyah Kalasan, Sleman, Special Region of Yogyakarta. The case in this research is the storytelling method of the milk seller girl to teach the Islamic value of honesty. Researchers use interactive data analysis to analyze research data in data collection, data reduction, data presentation, and concluding (Miles and Huberman, 2014).

## RESULTS AND DISCUSSION

The data collection found that at TKIT Ukhuwah Islamiyah Kalasan, Sleman, Yogyakarta Special Region, the storytelling method was used to teach character education of honesty, caring, independence, discipline, responsibility, hard work, simplicity, courage, and fairness. According to the informant, 87 students aged 4-6 years were very enthusiastic about learning and always asked for new stories with the storytelling method. In addition to stories from artifacts, there are also posters of hadith about characters, including honesty in the school. According to informants, the students have been able to memorize this hadith about honesty.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ  
عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا  
وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ  
كَذِبًا

Meaning: *From Abdullah ibn Mas'ud Radliyallahu'anhu, he said: The Prophet SAW said. "You should always be honest, because in fact honesty will lead to goodness and verily goodness will lead to heaven. If a person is always honest and tries to be honest, then he will be recorded with Allah as an honest person. Beware of lying, for verily lying will lead to evil and evil will lead to hell. If a person likes to lie and tries to lie, then he will be recorded with Allah as a liar."* (HR. Muslim no. 2607)

The researchers have reduced the data obtained that are not by the research focus. The story of the ceramic cup mother and the girl selling milk is the informant's mainstay story to teach honesty character education.

#### 1. Mother's Ceramic Cup

This story is excerpted from the daily hadith storybook published by Noura Books Publisher. It tells the story of the honesty of a child who accidentally breaks his mother's favorite ceramic cup when he helps wash the dishes. The mother only asked Gina to wash the plates and plastic cups, but Gina violated this by washing her mother's favorite ceramic cup. Her tiny hands are not strong enough to hold the cup, plus the water and soap are slippery. Gina panicked and cried while looking for her mother, and she honestly told what happened. Her fear of being scolded by her mother disappeared as soon as the mother wiped her tears. Instead of praising how great the mother's daughter is willing to help wash the dishes, next time, be more careful while going to the kitchen to clean the broken ceramic cup.

#### 2. Girl Selling Milk

This story is excerpted from the book ten keys to the Prophet's companions of fortune published by Qibla, Buana Ilmu Popular, PT. At the time of Caliph Ummar Bin Khattab, who always went around the village to see the condition of the people directly, the story tells one night Ummar, who was walking around listening to the conversation of a mother and her child, whose daily life they are milk sellers. The mother asked her child to mix the milk she was going to sell with water to get more and more profit. However, the request was rejected by his son because Ummar forbade it, and even though Ummar did not know it, Allah SWT knew it. After hearing the conversation, Ummar gathered his sons and asked one of them to marry a simple but honest milk seller hoping that someday they would have legitimate offspring. Finally, Ashim, the son of Ummar and Ummu, a milk seller from a simple family, married. Later, they had offspring, namely Ummar bin Abdul Azis, a great leader of the Umayyad dynasty, who ruled justly and honestly.

Through the story of a milk seller whose story is in great demand by children, the teacher tries to show students the themes of the simplicity of a milk seller's life. However, because of her very noble honesty, Allah SWT places her in a good place, being the wife of the son of a great leader of the Ummah. Islam at that time. In addition, according to the informant, Ummu's expression in the story said that Ummar did not know that they were mixing water into milk. However, Allah

SWT knew it was a point used by the informant to invite children that their every behavior was always under the supervision of Allah SWT so that even though humans, in this case, the teacher and their parents do not know what they are doing but Allah SWT certainly knows. According to informants, this story has an impact on children's behavior at school and home. One day a child was found throwing away food because he did not like the food; the teacher then asked the students to be honest about who had thrown the food away while reminding them of the story of the girl selling milk; the result was that when she was going home from school, the child met the informant and said honestly that he was the one who threw the food away because he did not like the food while apologizing. Information from parents regarding the impact of the girl selling milk was also obtained by the informant when communicating with parents when reporting on the child's learning development. According to Liu & Wang (2010), the storytelling learning model can increase students' understanding of the values that exist from the story and motivate children to imitate the characters' characters in the stories they hear. Finding is in line with Lestari's research (2018) on increasing anti-corruption behavior through the storytelling method that does not take toys or items that do not belong to them, reports if they find items that do not belong to them admits mistakes that have been made are indicators of honesty behavior in anti-corruption education to prevent corruption. PAUD. The story of a student who admits his mistake by throwing away the food he does not like and apologizing to his teacher shows that the storytelling of a girl selling milk can influence students to behave honestly. The results of Ummi's research (2020) at Ruhul Islam Kindergarten Sumenep also found the same thing that the stories of the apostles given by teachers were able to increase the honest character of their students. This classroom action research was also conducted on children aged 5-6 years. Desmita (2009), who prefers Piaget's theory of the pre-operational stage, says that early childhood experiencing cognitive development, including perception, thinking, memory, language skills, and information management with the storytelling learning model will be able to internalize the honesty values taught as a knowledge. As a comparison to the research question posed by the researcher, how Islamic education at the kindergarten level teaches honesty character education, we can also see the results of the research conducted by Ramadhani et al. (2019), which used the Sasak folklore "*Cupak Gerentang, Lelampaq Lending Kaoq*" and "*Rare Sugar*." "To instill the character of responsibility, independence, honesty, and religion in kindergarten students. Lee et al. (2014) research 268 children aged 3-7 years in Canada with an experimental model using the stories

"Pinocchio" and "The Boy Who Cried Wolf" and the story "George Washington and the Cherry Tree" to increase honesty in children. The experimental results show that when children are told the positive consequences of honesty, they will increase their honest behavior. In contrast, if what is told is a negative consequence of dishonesty, the story fails to increase children's honest behavior.

## CONCLUSION

This research has clearly described how the story of the girl selling milk, a story in the time of Caliph Ummar Bin Khattab, was able to build the honesty character of early childhood and could be one of the models of Islamic learning in early childhood education. The honest character must be built from an early age so that in the future, we will have an honest generation with anti-corruption characteristics, such as the opinion of the Tarjih Council and Tajdid PP Muhammadiyah that through formal and informal education, we can help prevent significant corruption. According to Suud and Madjid (2020), psychologically, dishonest people will be mentally unhealthy because dishonesty can cause anxiety. Dishonesty is the beginning of a process of even greater corruption. Storytelling can be used as a reference for early childhood character learning because, according to Agustina (2019), stories will change children's behavior because stories are enjoyable for children to listen to. This research is still minimal because it only uses a case study approach; in the future, it is necessary to do replication such as the Lee et al. (2014) experiment to test the effectiveness of this method in increasing honest character in children.

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