

Ondel-Ondel Betawi E-Book for Early Childhood Anti-Corruption Education

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Abstract

Anti-corruption education for early childhood is crucial in fostering an integrity-driven generation. This study examines the use of Betawi Ondel-Ondel stories to convey anti-corruption values to young children. Unlike previous research that often employed conventional character education methods, this study focuses on utilizing local cultural elements as an innovative learning approach. The research aims to evaluate the potential of Ondel-Ondel stories in teaching values such as honesty and justice, integrating these principles into daily learning activities. The motivation behind this research is to connect character education with engaging cultural aspects relevant to children. The methodology includes literature review, symbolic analysis of Ondel-Ondel, and observations and interviews with educators. Findings indicate that the Ondel-Ondel character significantly enhances children's understanding of the importance of honesty and justice. Policy implications suggest the need to incorporate local cultural elements into the anti-corruption education curriculum to make learning materials more engaging and relevant. This study aims to assist educators and policymakers in designing innovative and impactful teaching methods.

Keywords: Ondel-ondel Betawi, Early Childhood, Anti-Corruption Education

Background

Anti-corruption education for early childhood is a strategic step in building a generation that is honest and has integrity. Nuryanto (2016) states that corruption is a significant threat to the nation, causing substantial financial losses due to individuals misusing public funds. The frequency of corruption cases in Indonesia has been increasing every year. To effectively address this issue, integrating anti-corruption education into the curriculum has become urgent. Early childhood education is crucial as it shapes children's future behavior during their formative years.

This research aligns with findings by Aziz et al. (2021), which identify corruption as a form of dishonesty involving various behaviors such as lying, cheating, and gratification as early indicators of potential corruption. Cases like children misusing money for gaming instead of buying books, as well as cheating with the help of technology, highlight the need for early prevention. Anti-corruption education should begin at a young age, during children's golden developmental phase. This education does not directly address corruption cases but teaches values such as honesty and hard work.

One effective approach to teaching anti-corruption values to young children is through fairy tales. Sri & Nuraeni (2023) in their research use storytelling as anti-corruption education for early childhood. Fairy tales are considered an effective method for this purpose because they combine entertainment with character education. Through stories, children can understand anti-corruption values in an engaging context suitable for their developmental stage.

Moral stories in fairy tales can entertain while subtly instilling important character values in children. These tales can convey moral lessons in a non-disruptive way, helping children grasp concepts like honesty and avoiding greed. By incorporating anti-corruption themes into these stories, educators can help children internalize these values. Furthermore, integrating these lessons into daily activities reinforces the principles learned from the stories. The primary goal is for children to not only understand but also apply anti-corruption

values in their everyday lives. By embedding values such as honesty and justice into the education curriculum, we hope to create a culture that values transparency and accountability from a young age. However, existing character education methods often feel too generic and disconnected from local cultural contexts, which could enhance their relevance and appeal to children.

Based on this background, this research explores the use of Betawi Ondel-Ondel characters as an innovative method in anti-corruption education. Ondel-Ondel is a distinctive cultural symbol of Jakarta, originally part of the sacred rituals of the Betawi community. Today, Ondel-Ondel has transformed into a cultural symbol used not only in performing arts but also in various practical contexts. This transformation reflects the social, political, and cultural changes that have influenced the meaning and function of Ondel-Ondel in society.

The main issue addressed in this research is how to effectively relate the relevance of characters in Ondel-Ondel stories and the symbolism associated with Ondel-Ondel to anti-corruption education. This study differs from previous research as it employs local cultural elements—in this case, Ondel-Ondel—as a method of character education, while many prior studies relied on common storytelling methods. This approach not only provides a more relevant context for children but also incorporates familiar and engaging cultural elements. Most previous studies may have used media-based approaches such as storybooks or videos, which may be less connected to children's daily experiences. Through this culturally-based approach, this research aims to offer a more relevant and engaging model for children while enriching the discourse on anti-corruption education methods.

By using Ondel-Ondel, which has strong visual and narrative appeal, this research aims to bridge the gap between character education theory and more contextual and innovative practices. It is hoped that this will facilitate children's understanding and embodiment of the values of honesty and justice. This research will begin by explaining the cultural background of Ondel-Ondel and its evolution from a ritual object to a broader cultural symbol. Next, it will discuss the potential of Ondel-Ondel stories as a tool in anti-corruption education, with an in-depth analysis of relevant symbolism and characteristics. Then, it will explore how Ondel-Ondel stories can be integrated into daily learning activities and their impact on children's understanding of moral values. Finally, the policy implications of the research findings will be discussed, including recommendations for incorporating local cultural elements into character education curricula.

With this culturally-based approach, this research is expected to make a significant contribution to the development of more engaging and effective anti-corruption education methods. This study also aims to provide practical guidance for educators and policymakers in designing more innovative and impactful learning strategies, while enriching our understanding of cultural integration in character education.

Anti-Corruption and Character Education

The Anti-Corruption Education Center of the Corruption Eradication Commission (Pusat Edukasi Anti-Korupsi Komisi Pemberantasan Korupsi) explains that the term "*corruption*" derives from the Latin "*Corruptus*" and "*Corruption*," referring to misconduct or deviation from norms. According to Black's Law Dictionary, corruption is defined as actions taken to gain personal benefit by violating official duties and principles of truth, resulting in legal violations and abuse of power. The English "corruption" and Dutch "corruptie" have been adapted into Indonesian as "korupsi." The Indonesian Dictionary (KBBI) defines corruption as the misuse of state or organizational funds for personal gain.

The World Bank (2000) defines corruption as the abuse of public power for personal gain, a definition that serves as an international standard. Meanwhile, the Asian Development Bank (ADB) describes corruption as inappropriate and illegal actions by public and private sector employees to enrich themselves and their close associates, influencing others to do the same. Cahyani et al. (2020) state that from a legal perspective, corruption involves several key elements: 1) legal violations; 2) abuse of power, opportunity, or means; 3) personal gain for oneself or others; and 4) loss to state finances or the economy. In Indonesia, corruption is viewed as a major issue affecting societal values, increasingly seen as a culture and epidemic that must be seriously addressed. Corruption has infiltrated various state institutions, including the executive, legislative, judiciary, and political parties. To prevent corruption, character education at school and home must be strengthened from an early age.

Character education aims to develop individuals with strong moral personalities through the education system. In modern times, the lack of character education often leads to social issues, making it crucial to include

in educational curricula (Baroroh, 2011). It involves developing moral values such as honesty, discipline, responsibility, respect for differences, social awareness, courage, and mutual respect. The goal is to create a strong and moral generation capable of facing future social challenges. Implementation of character education must be systematic and integrated into the curriculum (Werdiningsih, 2023).

The tripartite anti-corruption education model involves three main centers: family, school, and community (Wijaya, 2020). Families play the primary role in shaping children's character through good behavioral examples and value guidance. Schools provide structured educational programs like leadership training and character development, enforcing sanctions for value violations. The community supports by creating a corruption-free environment and urging the government to combat corruption. This model aims to establish a conducive educational environment for developing resilient and integrity-driven characters.

Resilient and integrity-focused character education faces challenges in delivering consistent and holistic education while developing students' social skills. Collaboration between families and schools is key to addressing these challenges. Both must work together to create an integrative learning environment (Wijayanti, 2018). Character education is closely linked to introducing role models for children. Sakinah & Bakhtiar (2019) emphasize that in education, what children see and adopt can be directly applied without filtering. Children's personalities are often influenced by the figures they emulate. Teachers have great potential to serve as role models. By setting a good example, teachers can guide children in forming strong attitudes, explaining why corruption should be avoided, outlining its risks, and emphasizing the importance of honesty and avoiding cheating during tests.

For early childhood, exemplary behavior is best illustrated through concrete stories that engage children's imaginations. The power of imagination in storytelling plays a significant role in child development (Nuryanto, 2016). Through imagination, children can develop curiosity, encouraging them to become more critical and intelligent. Additionally, stories offer a gentle and enjoyable way to educate without causing distress, allowing parents or teachers to inspire and teach lessons in an entertaining, non-pedantic manner.

In this study, the character introduced as an anti-corruption educational effort for early childhood is the Betawi Ondel-Ondel. With its large and simple form, Ondel-Ondel captures attention during parades and performances. The lively music and dancing performances enchant the audience. Ondel-Ondel is often featured in various community events like circumcisions, weddings, Jakarta's city anniversaries, and even as a welcoming gesture at new building inaugurations. The festive Ondel-Ondel parades provide an opportunity for the Betawi community to meet and socialize.

Some children may find Ondel-Ondel intimidating due to its size, while others are attracted and delighted by its vibrant music. In learning activities, children are introduced to Ondel-Ondel to understand the symbolic meanings of its attributes, discovering the character values inherent in Ondel-Ondel. Using Ondel-Ondel as a learning medium also helps preserve local culture and wisdom.

Research Method

This type of research is qualitative with a case study approach, focusing on the application of Betawi Ondel-Ondel characters in anti-corruption education for early childhood. The study was conducted with students at Raudhatul Athfal Muslimat, Mustikajaya District, Bekasi City, involving a sample of 20 students aged 5-6 years. The aim of this research is to explore and assess how the Ondel-Ondel character can be used as a tool to teach anti-corruption values by integrating local cultural elements into daily learning activities.

Data sources include academic literature on character education and anti-corruption, analysis of the symbols and meanings of the Ondel-Ondel character, and results from observations and interviews with educators and parents. This also includes assessments of children through various enjoyable learning activities to gauge their understanding of character values learned through Ondel-Ondel.

Research steps consist of data collection through literature review, direct observation of Ondel-Ondel performances, and in-depth interviews. The data obtained is then analyzed qualitatively to identify the potential and relevance of the Ondel-Ondel character in the context of anti-corruption education. Data validity is tested by comparing results from observations, interviews, and literature to ensure consistency and validity of information.

The results of this analysis are processed to draw conclusions regarding the effectiveness of using Ondel-Ondel as an anti-corruption learning method, as well as recommendations for integrating local culture into

the education curriculum. Ultimately, this research aims to provide practical guidance for educators and policymakers in designing innovative learning methods that are suitable for local cultural contexts. The research methods show the research stages from the research design, procedures until how to analyze the data itself. On describing the research method, kindly use credible references for better result.

Result and Discussion

1. Cultural Background and Symbolism of Ondel-Ondel

Ondel-Ondel, a traditional Betawi performance often featured in community events, holds deep symbolic meaning. These large puppets, made from bamboo and adorned with masks, come in pairs: the male figure, Kobar, and the female figure, Borah, symbolizing the worldly and the spiritual. Their intimidating appearance is intended to ward off evil spirits, while offerings made during their creation seek safety and magical strength.



Image 1. (Ondel-ondel Betawi)
(Source: haluan.co)

According to Rostiyati (2020), Ondel-Ondel is rich in symbolism within Betawi culture, encompassing horizontal social interactions and vertical transcendental aspects. Each element represents profound values and beliefs. The red mask of the male Ondel-Ondel symbolizes bravery and resilience, reflecting the ideal traits of a strong man, whereas the white mask of the female symbolizes purity and morality.

Marwan (2018) states that Ondel-Ondel stands approximately 2.5 meters tall, with a bamboo frame and a diameter of about 80 cm. The face is crafted from wood or fiber, featuring large eyes and hair made from black fibers, adorned with coconut flowers. These flowers symbolize strength and the versatile benefits of the coconut tree, illustrating human strength and resourcefulness. Kobar represents worldly pursuits, while Borah symbolizes the awareness of the afterlife and the need to remember God. The fearsome appearance of Ondel-Ondel, with its large face and fangs, is designed to scare away malevolent spirits. Historically, the creation process involved rituals and offerings, including incense and various foods to reflect the duality of life.

After crafting the Ondel-Ondel, a celebratory ritual, including yellow rice and side dishes, is held. Fish symbolizes a heart of gold, long beans represent longevity, and bean sprouts signify fertility and prosperity. Before performances, a ngukup ceremony involves offerings like rice, eggs, and seven types of



cakes, each holding specific meanings related to life. While some rituals may now be considered superstitious, the symbolic significance of Ondel-Ondel remains vibrant in Betawi culture.

Ardiansyah (2021) notes that Ondel-Ondel embodies strength and a character that is brave, honest, and resistant to manipulation. This meaning is recognized in Governor Regulation No. 11 of 2017, continuing the preservation of Betawi culture. The decorative elements of Ondel-Ondel have evolved over time. Wahidiyat (2019) describes how the coconut flowers display vibrant colors, reflecting the Betawi community's openness to diversity. While traditional colors have changed, new shades like silver and gold have emerged, possibly in response to contemporary trends. The visual appearance of Ondel-Ondel continues to influence community perceptions and functions, showcasing the engagement of both elites and the Betawi populace.

The Barongan, a sacred ancient version of Ondel-Ondel, still exists in Jakarta, albeit in modified formats. The once strictly paired presentation has transformed, allowing for various configurations, including solo performances without traditional music accompaniment

2. *Potential of the Ondel-Ondel Story as a Tool in Anti-Corruption Education*

Ondel-Ondel has been recognized as one of the eight cultural icons of Betawi, as stated in Governor Regulation No. 11 of 2017 (Fajarwati & Fathoni, 2019). This regulation highlights Ondel-Ondel as a symbol of strength for maintaining security and order, embodying traits such as power, courage, decisiveness, honesty, and resistance to manipulation. The functions of Ondel-Ondel include: (1) Complementing traditional Betawi ceremonies, (2) Enhancing government events, festivals, exhibitions, and public areas, and (3) Serving as aesthetic decor in various settings.

In educational approaches, Artha (2023) presents Ondel-Ondel through a unique lens in the illustrated book "Warna-Warni Anak Ondel-ondel." This novel centers on Jamil, a young boy grappling with embarrassment over his father's profession as an Ondel-Ondel street performer. Throughout his emotional journey, Jamil is supported by his friends Binsar and Galuh, engaging in creative adventures that help him reconcile his feelings.



Image 2. (Book Cover: *Warna-Warni Anak Ondel-ondel*)
(Source: West Java BBPMP Library)

Each chapter introduces Jamil to various unique characters, providing diverse perspectives on life, courage, and self-acceptance. This narrative emphasizes the importance of cultural heritage and friendship, showcasing the beauty of Ondel-Ondel as an integral part of Betawi culture and the noble values it represents. Through Jamil's adventures, readers learn to appreciate the richness of their cultural traditions.

The book's vibrant illustrations and deep narrative make it both emotionally touching and informative. Its engaging visual style enhances the reading experience, while the meaningful storyline offers insights into courage, self-acceptance, and the importance of valuing cultural heritage. Inspired by this novel, an e-book was created to introduce Ondel-Ondel simply to early childhood education students, helping them

understand its character as a symbol of strength, courage, decisiveness, honesty, and resistance to manipulation.

3. *Nine Anti-Corruption Values for Early Childhood Education*

Early childhood anti-corruption education is very important to build a strong character and high integrity from an early age. In the context of Indonesian education, the term "early education" refers to the early stages of a child's life, from before birth to the age of six. During this period, children are in a very decisive phase of development, where moral values and character can be well-formed. Anti-corruption education becomes one of the crucial components in this effort, considering the damaging impact of corruption that is not only economic but also social. The instillation of anti-corruption values must start from the family environment and formal education, given that schools and homes have important roles in shaping a child's character.

Mubayyinah (2017) explains that one of the approaches implemented is SEMAI (Nine Anti-Corruption Values) introduced by the Corruption Eradication Commission (KPK). These values include honesty, care, independence, responsibility, cooperation, simplicity, hard work, courage, and justice. Honesty, for example, is emphasized through direct examples in everyday life. Children must learn to tell the truth and avoid lies that can foster corrupt habits in the future. Care, on the other hand, teaches children to pay attention to and respond to the needs and problems around them, building empathetic and responsible character.

Independence and discipline are also important aspects that must be taught from an early age. Children are encouraged to complete their tasks on their own without dependence on others, as well as comply with existing rules and regulations. Responsibility teaches children about the consequences of their actions, both in the form of school tasks and household duties appropriate to their age. Cooperation introduces children to the concept of working together to achieve common goals, while simplicity helps them not to be excessive in everything and to appreciate the benefits of something without resorting to dishonest actions.

Hard work and courage are two other important values. Children are taught not to give up easily and to strive to achieve their goals with sincere effort. Courage, on the other hand, helps children face challenges and stand firm on their principles, even under pressure to break rules. Overall, these values form a strong character foundation, which is expected to prevent corrupt behavior and build a generation that is honest and has integrity in the future. By instilling these values from an early age, it is hoped that children can grow into individuals with strong character and high integrity, which in turn will have a positive impact on broader anti-corruption efforts in society.

4. *Implementation of Anti-Corruption Education through Ondel-Ondel Character*

a. Ondel-Ondel E-Book Development as a Learning Media

The e-book was created using the Canva application with simple sentences aimed at introducing the characters Kobar and Borah first, then reflecting the Nine Anti-Corruption Values introduced by the Corruption Eradication Commission (KPK). These values include honesty, care, independence, responsibility, cooperation, simplicity, hard work, courage, and justice.





Image 3. Ebook: Ondel-ondel yang Baik Hati (The Good Ondel-ondel)

b. Student Learning Activities through Student Worksheets

After the e-book about the Kind-Hearted Ondel-Ondel was read, introducing the characters Kobar and Borah as well as the nine anti-corruption values through simple examples, students were asked to recall the anti-corruption attitudes using the student worksheet.

Nama: _____

INI ONDEL-ONDELKU

Tuliskan sikap baik dari ondel-ondelku

☐ _____
☐ _____
☐ _____
☐ _____

☐ _____
☐ _____
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Image 4. Student Worksheet

c. Assessment Results

In addition to completing the worksheet, students were also encouraged to engage in conversations and role-play as Kobar and Borah, allowing the teacher to observe the extent of the students' understanding of the anti-corruption values. The questions posed by the teacher to the students were as follows:

Table 1
Results of Student Observation

Character Value	Question	Not Emerged	Emerged	%
Honesty	What should we do if we accidentally break a friend's toy?	3	17	85%
	What does Kobar do if he makes a mistake unintentionally?	2	18	90%
	Why is it important to always tell the truth, like Borah?	5	15	75%
Caring	How do Kobar and Borah help their friends?	5	15	75%
	What can we do if our friend looks sad?	2	18	90%
	What does Borah do when her friends need help?	0	20	100%
Independence	What can we do to tidy up our toys after playing?	0	20	100%
	How can we complete our homework by ourselves, like Kobar?	5	15	75%
Responsibility	What should Kobar do if he has a task from his friend?	2	18	90%
	What happens if we don't do our tasks?	0	20	100%
Cooperation	How do Kobar and Borah cooperate in their performance?	4	16	80%
	What can we do when playing with friends to ensure everything goes smoothly?	2	18	90%
	Why is it important to cooperate with friends, like Kobar and Borah?	3	17	85%
Simplicity	What does Kobar do to stay simple and not excessive?	6	14	70%
	Why is it important not to take more than we need?	0	20	100%
	What does Borah do to remain simple in her appearance?	5	15	75%
Hard Work	How does Kobar practice to improve his performance?	12	8	40%
	What can we do to learn something better?	5	15	75%
	What does Borah do to prepare well for her	2	18	90%

Character Value	Question	Not Emerged	Emerged	%
	performance?			
Courage	What does Kobar do when he feels scared to perform?	3	17	85%
	How can we be brave like Kobar?	4	16	80%
Justice	How does Kobar ensure that all friends get a fair share in the performance?	9	11	55%
	What can we do to share toys fairly?	0	20	100%

Based on the results of observations through questions from teachers to students, the average results were above 80% so that in certain questions, students were able to apply the values of anti-corruption education by being given a trigger so that it could become a habit in their daily lives. The results of observations with an average of 70-75% were found in 5 (five) questions including;

1. Honesty: Why is it important to always tell the truth, like Borah did?
2. Caring: How do Kobar and Borah help their friends?
3. Independence: How can we complete our own homework, like Kobar did?
4. Simplicity:
 - a. What does Kobar do to stay simple and not excessive?
 - b. What does Borah do to stay simple in his appearance?
5. Hard work: What can we do to learn something better?

So teachers need to dig deeper into students' knowledge by providing simpler examples in order to stimulate students' understanding. Meanwhile, there are 2 questions with observation results below 75% with the conclusion that many students still do not understand the values of anti-corruption education in the following question points;

1. Hard work: How does Kobar practice so that his performance is good?
2. Justice: How does Kobar ensure that all friends get a fair share in the performance?

Based on the results of the observation, in addition to mentoring from the class teacher to continue to instill the values of anti-corruption education, follow-up is needed by providing understanding to parents so that they can continue to provide mentoring at home through simple examples by involving children in every simple activity or activity at home.

From a total of 23 questions that are part of the 9 (Nine) Anti-Corruption Values or known as SEMAI, the results obtained were 83% of students with the Emerging category which is an indicator that through the character of the Betawi ondel-ondel that has been explained by the teacher through the story in the e-book, students begin to have an anti-corruption attitude.

The learning assessment above was obtained after students gained basic knowledge through the story of ondel-ondel from a simple e-book created by the researcher, so that further learning activities are needed so that the kind-hearted character of ondel-ondel sticks to students.

5. Policy Implications and Recommendations

Relevance of Ondel-Ondel Character in Anti-Corruption Education Ondel-ondel, a symbol of Betawi culture, embodies values that align with anti-corruption education, such as courage, honesty, and responsibility. Introducing ondel-ondel in early childhood character education aims to instill these values in a culturally relevant context.

Cultural Integration in the Education Curriculum Integrating ondel-ondel stories into learning materials, such as e-books and student worksheets, can effectively teach moral values in an engaging manner. By linking anti-corruption principles with local cultural characters, children can better grasp and apply these values in their daily lives. The use of e-books and LKPD is shown to enhance children's understanding of anti-corruption values through culturally rich and interactive activities.



Research Findings

The findings indicate that incorporating local culture like ondel-ondel into character education not only enriches learning materials but also helps children understand moral values in a contextual and enjoyable way. While values such as honesty, care, independence, and responsibility scored above 80%, values like hard work and justice fell below 75%, highlighting the need for additional focus on these areas.

Research by Badaruddin et al. (2023) supports the use of engaging methods, such as storytelling and interactive activities, to foster anti-corruption awareness. Additionally, studies by Dewi et al. (2023) on the EOPACT model illustrate the importance of education, observation, and positive action in addressing social issues like cyberbullying, which can be adapted for anti-corruption education.

Moreover, Nuryanto (2016) emphasizes storytelling as an effective method for imparting anti-corruption values subtly, while Sakinah & Bakhtiar (2019) advocate for democratic, collaborative, and experiential methods in anti-corruption education.

Recommendations for Policy and Curriculum A robust curriculum should blend educational experiences that are experimental and well-structured. To enhance the integration of ondel-ondel in anti-corruption education, strategic steps are recommended:

- Module Development:** Create engaging learning modules that incorporate local culture and values, particularly for early childhood education.
- Case-Based Learning:** Design materials that present real-life scenarios where values like hard work and justice are relevant, helping children relate these values to their experiences.
- Teacher Training:** Provide training for educators on effectively incorporating cultural elements and anti-corruption values into teaching methods.
- Parental Involvement:** Offer clear guidance to parents on how to support anti-corruption education at home using local cultural references.
- School-Parent Collaboration:** Strengthen the partnership between schools and families to ensure consistent application of values outside of school settings.
- Regular Evaluation:** Conduct periodic assessments to measure the effectiveness of cultural integration in the curriculum, using feedback from students, teachers, and parents for continuous improvement.

The integration of ondel-ondel into the curriculum also supports cultural preservation. Initiatives by the DKI Jakarta Cultural Office encourage youth and private sectors to innovate in ondel-ondel performances, while promoting responsible engagement with this cultural symbol.

Conclusion and Suggestion

This research demonstrates that integrating the character of ondel-ondel into anti-corruption education for young children can significantly shape their character by instilling values like honesty and justice. Engaging children in practical, hands-on activities enhances their learning experiences and equips them with valuable skills for their future. While positive outcomes have been observed, there remains a need to strengthen areas such as hard work and justice.

To maximize the impact of this educational approach, it is essential to develop tailored learning modules, provide teacher training, encourage parental involvement, and conduct regular evaluations. By incorporating experiential learning opportunities into early education curricula, educators can foster a more engaging and effective learning environment. Implementing these strategies will enhance anti-corruption education through ondel-ondel, benefiting character development in Indonesian children.

Future research could build on these findings by exploring further refinements to the learning model and its application in diverse educational settings. This study aims to guide educators and policymakers in creating innovative teaching methods that seamlessly connect character education with culturally relevant and engaging elements.



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