


## Mosque-based anti-corruption village: Community empowerment program in Prenggan, Kemantren Kotagede Yogyakarta

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### Abstract

Village Prenggan, Kemantren Kotagede Yogyakarta has been piloting an anti-corruption village by the Komisi Pemberantasan Korupsi (KPK) since 2013. However, until now (2022) the village has not succeeded in becoming an anti-corruption village. In fact, the KPK prefers Kelurahan Panggungharjo, Bantul Regency as the first anti-corruption village in Yogyakarta. This is because the anti-corruption village programs in Prenggan have not been carried out thoroughly. This article is the result of a community empowerment program in Prenggan village towards an anti-corruption village. The target partner groups for this community service are the Prenggan Mubaligh Association (Paguyuban Mubaligh Prenggan) and the TK ABA Komplek Masjid Perak Yogyakarta. The methods used are training, counseling and anti-corruption assistance. The results of this community service show that: 1) The Prenggan Mubaligh Association has succeeded in developing anti-corruption propaganda gendhings. Every preacher who preaches always carries a message of anti-corruption values with a touch of art; 2) The TK ABA Komplek Masjid Perak, which originally had an anti-corruption literacy reading, has now succeeded in completing it with anti-corruption exercises. Anti-corruption literacy is a ratio exercise, while anti-corruption gymnastics is a sport. As for the values of Islam and Aisyyahan are the feelings or the heart. Thus, the TK ABA Komplek Masjid Perak combines ratio training through anti-corruption literacy, sports through anti-corruption gymnastics, and heart exercises through Islamic values. In fact, this school became the prototype of the first anti-corruption school at the early childhood level in Indonesia. Thus, a mosque-based anti-corruption village that is more bottom-up in nature can be a complement to the anti-corruption village formed by the KPK which is more top-down.

**Keywords:** Anti-corruption village; Anti-corruption mubaligh association; Anti-corruption literacy

## Desa antikorupsi berbasis masjid: Program pemberdayaan masyarakat di Kelurahan Prenggan, Kemantren Kotagede Yogyakarta

### Abstrak

Kelurahan Prenggan, Kemantren Kotagede Yogyakarta merupakan piloting desa antikorupsi Komisi Pemberantasan Korupsi (KPK) sejak tahun 2013. Namun hingga saat ini (2022) desa tersebut belum berhasil menjadi desa antikorupsi. Bahkan, KPK lebih memilih Kelurahan Panggungharjo, Kabupaten Bantul sebagai desa antikorupsi pertama di Yogyakarta. Hal ini dikarenakan program-program desa antikorupsi di Prenggan belum dilakukan secara menyeluruh. Artikel ini merupakan hasil program pemberdayaan masyarakat di desa Prenggan menuju desa

antikorupsi. Kelompok mitra sasaran pengabdian masyarakat ini adalah Paguyuban Mubaligh Prenggan dan TK ABA Komplek Masjid Perak Prenggan. Metode yang digunakan adalah pelatihan, penyuluhan dan pendampingan antikorupsi. Hasil pengabdian masyarakat ini menunjukkan bahwa: 1) Paguyuban mubaligh Prenggan berhasil mengembangkan gendhing-gendhing dakwah antikorupsi. Setiap dai yang berdakwah selalu membawa pesan nilai-nilai antikorupsi dengan sentuhan seni; 2) TK ABA Komplek Masjid Perak Prenggan yang semula memiliki pojok baca literasi antikorupsi, kini berhasil melengkapi dengan senam antikorupsi. Literasi antikorupsi merupakan olah rasio, sedangkan senam antikorupsi merupakan olahraga. Adapun nilai-nilai ke-Islaman dan ke-Aisyiyahan merupakan olah rasa atau olah hati. Dengan demikian, TK ABA Komplek Masjid Perak mengombinasikan olah rasio melalui literasi antikorupsi, olah raga melalui senam antikorupsi, dan olah hati melalui nilai-nilai Islami. Bahkan, sekolah ini menjadi prototipe sekolah antikorupsi pada jenjang anak usia dini pertama di Indonesia. Dengan demikian, desa antikorupsi berbasis masjid yang lebih bersifat bottom up dapat menjadi pelengkap bagi desa antikorupsi bentukan KPK yang lebih bersifat top down.

**Kata Kunci:** Desa antikorupsi; Paguyuban mubaligh antikorupsi; Literasi antikorupsi

## 1. Introduction

Indonesia, a religious nation with six officially recognized religions, universally prohibits corruption. Islam, as detailed in *Fikih Antikorupsi Perspektif Ulama Muhammadiyah* (Anwar, 2006) considers corruption a major sin, even “syirik akbar” (QS. Al-Maidah 62-63). Despite this, Indonesia’s Corruption Perception Index (CPI) remains low, at 38 in 2021 (Wibowo, 2022). In fact, during the COVID-19 pandemic, Indonesia’s CPI declined from 40 in 2019 to 37 in 2020 (Suyatmoko, 2021). Notably, nations recognized for their low levels of corruption are often secular, separating religion from governance, such as Denmark and Finland, which boast a CPI of 88. This contrast suggests that religion’s potential contribution to corruption prevention remains largely untapped. Religious leaders (khatib, mubaligh, dai, romo, pastor, etc.) possess a unique capacity to disseminate anti-corruption messages widely within their communities.

Corruption in Indonesia is expanding beyond central and regional governments to the village level (Suyadi, 2021). Indonesia Corruption Watch (ICW) reported that in 2020, 141 of 152 corruption cases involved village funds. In the first half of 2021, 62 of 197 corruption cases were related to village funds (KPK, 2021), with 132 village heads implicated to date. While Law No. 6 of 2014 concerning Villages intended to foster village-based regional development, corruption undermines optimal progress, economic advancement, and improvements in the quality of education within village communities.

The *Panduan Desa Antikorupsi* (Anti-Corruption Village Guide) identifies several modes of corruption in village fund management. These include constructing inflated budgets, temporarily diverting funds to personal accounts, illicitly deducting funds, fabricating travel expenses, artificially increasing honorariums for village officials, and inflating payments for office supplies (KPK, 2021). The guide also outlines strategies for corruption prevention through the empowerment of village governments, encompassing regulatory frameworks and capacity building for village officials. Village governments can perform self-evaluations using established indicators to determine their readiness for anti-corruption village status. The Corruption Eradication Commission (KPK) has designated ten villages as pilot anti-corruption sites, including

Panggunharjo in Yogyakarta, to promote both top-down and bottom-up approaches to combating corruption.

Prenggan, located in Kotagede, Yogyakarta, is one of the villages selected for development as an anti-corruption village (Rusqiyati, 2019), building upon the precedent set by Panggunharjo (Edi, 2021). Prenggan was initially chosen by the KPK as a pilot site in 2013, based on its deep-rooted traditions and culture that align with anti-corruption principles. Subsequently, the KPK initiated intervention programs to support Prenggan's transformation into an anti-corruption village. A prominent program involves fostering an anti-corruption culture at the family level, empowering mothers and children to serve as agents of corruption prevention within their households. This emphasis on family-level engagement underscores the importance of initiating corruption prevention at the most fundamental societal unit.

However, the KPK's program concluded in 2017, and efforts to continue the initiatives have been limited. Existing programs primarily target families, specifically mothers and children, while overlooking other community elements with substantial potential, such as youth organizations (Karang taruna), the Prenggan Preachers Association (Paguyuban Mubaligh Prenggan), and the TK ABA Prenggan school.

Between May 6th and July 2nd, 2022, the project team conducted a situational analysis in Prenggan, engaging with village officials, the Prenggan Preachers Association, and the TK ABA Kompleks Masjid Perak Prenggan school. This analysis revealed that Prenggan possesses two key stakeholder groups positioned at the forefront of corruption prevention: the anti-corruption preachers' association and the TK ABA Kompleks Masjid Perak anti-corruption school. These groups have received guidance from anti-corruption educators affiliated with the KPK and Universitas Ahmad Dahlan since 2020-2021. Community participation in corruption prevention, grounded in local wisdom and Islamic values, is a prominent feature. For example, the Prenggan Preachers Association has composed an anti-corruption *gendhing dakwah* (musical preaching composition). The TK ABA Kompleks Masjid Perak school has established a literacy corner focused on anti-corruption themes and promotes anti-corruption exercises. However, these activities are nascent, lacking the established habit and sustainability needed for lasting impact. Consequently, these groups expressed a desire for the further development of corruption prevention activities rooted in local wisdom, particularly religious values.

Based on the results of the situational analysis, the project team implemented a mosque-based approach to corruption prevention. This included developing training in anti-corruption *gendhing dakwah* for the Prenggan Preachers Association and promoting regular anti-corruption exercises at the TK ABA Kompleks Masjid Perak school. These activities diverge from the KPK's anti-corruption village development model, which primarily focuses on bureaucratic reform. In contrast, the mosque-based approach emphasizes community engagement. This community empowerment program thus complements governmental efforts to reform village administration and strengthen anti-corruption initiatives.

To date, few village-level anti-corruption empowerment programs have been implemented. Even in Panggunharjo, designated by the KPK as Indonesia's first anti-corruption village, community-based empowerment initiatives have been limited (Edi, 2021). In contrast, Prenggan has witnessed a greater number of community empowerment programs, including anti-corruption preacher training, anti-corruption

exercise programs at the TK ABA Kompleks Masjid Perak school, and the development of literacy and numeracy corners focused on anti-corruption themes (Suyadi, Sumaryati, et al., 2020; Waskito & Pambudi, 2018).

Nevertheless, these programs have not yet demonstrated a significant impact on Prenggan's development as an anti-corruption village. Therefore, community empowerment programs are needed that specifically target the Prenggan Preachers Association and the TK ABA Komplek Masjid Perak school to build an anti-corruption village rooted in local culture.

This article presents a structured and systematic solution for empowering communities through local culture to realize Prenggan's vision of becoming an anti-corruption village. This solution draws upon the project team's research findings in anti-corruption education, including the integration of anti-corruption education within Islamic Religious Education curricula and the creation of anti-corruption centers in early childhood learning environments. Furthermore, this community empowerment program builds upon previous empowerment initiatives, such as anti-corruption preacher training and the development of literacy-numeracy corners focused on anti-corruption themes.

## 2. Method

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Prenggan, Kotagede, Yogyakarta, identified in 2013 as a potential anti-corruption pilot village, served as the research location, targeting two distinct groups: the Paguyuban Mubaligh Prenggan, comprising 25 Muhammadiyah-affiliated preachers (20 male, 5 female) aged 40-60 selected for their anti-corruption competence and traditional arts expertise, and TK ABA Komplek Masjid Perak Prenggan, a kindergarten with 12 female teachers and 160 students recognized as a "*penggerak*" school with a literacy corner.

Employing Participatory Action Research (PAR) (Pain, 2007; Whyte, 1991), a methodology chosen for its capacity to unite researchers and the community (Baum, 2016) in both education and driving planned change (Morales, 2016) through situation analysis, program planning, and action, the research followed a cyclical three-step procedure of planning, action, observation, and reflection.

This involved: 1) Analyzing the current situation, including relationship building, program socialization, and focus group discussions on relevant programs and cultural assets; 2) Planning and agreeing upon program activities, specifically the creation of anti-corruption *gendhing*; and 3) Training, mentoring, and performing cultural presentations integrating anti-corruption themes based on traditional arts. The anti-corruption training program was implemented on Sundays from June to August 2022, building on prior arts training (Suyadi, Waharjani, Sumaryati, & Sukmayadi, 2020; Suyadi, Waharjani, Sumaryati, Faturrahman, et al., 2020) and previous anti-corruption preacher training initiatives. Since 2018, the Paguyuban Mubaligh Prenggan has formed the *Karawitan* Art Music Group with the support of the Special Autonomy Fund from the Regional Government of the Special Region of Yogyakarta. Furthermore, in 2019 the Paguyuban Mubaligh Prenggan received Anti-Corruption Dai training from Muhammadiyah Higher Education with the support of the Ministry of Education and Culture.

### 3. Results and Discussion

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The community empowerment program resulted in two main outcomes: anti-corruption *gendhing* for the preachers' association and anti-corruption exercises for the kindergarten.

#### 3.1. Anti-corruption *gendhing* training

Prior to the project team's engagement, the Paguyuban Mubaligh Prenggan possessed the cultural asset of *karawitan* art known as "*Sekar Mentalok*." The association members typically practiced traditional Javanese *gendhing* every Friday evening. However, these *gendhing* were commonly performed by other *karawitan* groups, and the Paguyuban Mubaligh Prenggan had not created original compositions. SKJ, the head of the Paguyuban Mubaligh, stated:

*"So far, our practice has only involved playing existing old karawitan songs or gendhing because the aim is to preserve the culture. So, if we can play them, that's already good, because there are many gendhing that we can't sing yet."* (Interview with SKJ on June 1, 2022).

SKJ's statement confirms that the aim of the *karawitan* art practice is to preserve culture, aligning with cultural theories emphasizing the importance of safeguarding and maintaining traditions (Triwardani & Rochayanti, 2014). However, the evaluation indicated that one *gendhing* was insufficient and that the Paguyuban Mubaligh desired an entire anti-corruption *gendhing dakwah* album containing at least 3-5 *gendhing*. In this regard, SKJ stated:

*"It turns out that this new anti-corruption gendhing dakwah is also good. But if there is only one gendhing, it's not lively enough. What if we create more new anti-corruption gendhing dakwah so that it can become one album?"* (Interview with SKJ on June 1, 2022).

SKJ's statement demonstrates that traditions can be innovated or dynamized (Abdilah, 2009). Preserving culture is not solely about singing old *gendhing* that have become traditions but can also involve the creation of new *gendhing* (Kariasa & Putra, 2021). This aligns with the dynamics of social and cultural change, including *karawitan* art.

Based on these evaluation results, the project team created the second and third anti-corruption *gendhing dakwah*. The Paguyuban Mubaligh Prenggan will continue to create anti-corruption *gendhing dakwah* in the future. However, for now, only two anti-corruption *gendhing dakwah* have been created, because creating new anti-corruption *gendhing dakwah* is not easy and presents its own challenges in each practice session.

The creation process of the anti-corruption *gendhing dakwah* was carried out collaboratively at Pendopo Balai Kajengan, where the *karawitan* art practices take place. Initially, the project team created the lyrics for the anti-corruption *gendhing dakwah*. Then, the lyrics were discussed and revised to follow the rules of Javanese *gendhing*. In the process, the philosophical meaning of each word in the song lyrics was discussed. The discussion and revision were not done once or even in a day but took a month with an intensity of 4 discussions and revisions. Figure 1 shows the two anti-corruption *gendhing dakwah* created by the project team and the Paguyuban Mubaligh Prenggan.

The first *gendhing*, titled "*KPK*" (*sekar gambuh*), contains satire directed at the ruling elite who have weakened and paralyzed the KPK, which has dared to arrest corruptors. The second *gendhing*, titled "*Panjurung Laras*," contains a call to study religion and avoid



corruption. Thus, these two songs convey Islamic *dakwah* messages about anti-corruption framed within the culture of *karawitan* art.

**GENDHING DAKWAH ANTI KORUPSI**  
*Lancaran Gambuh pathet 6*

Pencipta: Sukarjono, Waharjani, & Suyadi, Sumaryati, Triana Sukmayadi & Wono

Buko Bonang : 66 . 56 5 . 2 . 3 6/6 . 6/6 (.)

Umpak: 66 . 56 5 2 3 5 6  
66 . 56 5 2 3 5 6  
66 . 56 5 2 3 5 6  
66 . 56 5 2 3 5 (6) ||

Lagu : 3 6 3 6 3 2 1 6  
12 36 66 6  
KPK engking ampuk  
3 6 3 6 3 2 1 2  
66 5 . 3 2  
Sopo ko-mpai  
5 3 2 1 3 2 1 6  
3 1 21 6  
Ba-ka  
3 6 3 6 2 1 2 3  
2 1 . 2 3  
Tampo  
6 5 3 5 3 2 1 2  
3 2 13 2  
Ma-karya- ne mangah ri-ji  
6 2 6 2 6 3 5 6  
66 66 21 6  
Tang- kap tang-an mambak mambak  
2 1 6 5 2 3 5 6  
6 2 6 5 2 3 5 6  
Tang- kap tang- m mang-so bo- rang

**LANCARAN RANTURUNG LARAS**  
*Slendro pathet 9*

Pencipta: Sukarjono, Waharjani, & Suyadi, Sumaryati, Triana Sukmayadi & Wono

21 .1 23 5 2 3 2 1  
21 .1 23 5 6 5 3 2  
32 .2 23 6 5 1 5 6  
61 .1 65 2 5 3 2 1 ||

Lagu : 3 5 3 5 3 2 3 5  
12 36 66 6  
Saben di- no tansah mbudi do- yo  
6 1 6 5 6 1 6 5  
6 1 6 5 6 1 6 5  
mu-rih gan-car ing pan- jong- ko  
3 2 3 5 3 5 6 1  
2 5 2 5 2 5 61  
masya- ra- kat kang u- to- mo  
3 2 5 3 2 1 3 2  
5 61 5 3 2 1 35  
Bi- so o da- di tu- lo- do  
6 2 6 2 6 5 3 2  
21 25 61 2 21 25 61 2  
Yo a- yo po-do nga-ji golek sanguning pa- ti  
6 1 6 1 6 5 6 1  
1 1 62 1 6 5 62 1  
kan- thi te- men jo ko- rup- si  
5 6 5 3 1 2 3 5  
5 61 5 3 12 3 6 5  
Sla- met do- nya tumekeng pa- ti

Figure 1. Anti-corruption *gendhing dakwah*



Figure 2. Anti-corruption *gendhing dakwah* practice

Next, the project team jointly assisted the Paguyuban Mubaligh Prenggan partners in training on their own anti-corruption *gendhing dakwah*. These practices were carried out every Friday night from June 3 to August 12 (10 practices). The atmosphere of the anti-

corruption *gendhing dakwah* practice is shown in Figure 2. The 12<sup>th</sup> practice session was held as an art performance with neat uniforms, as shown in Figure 3.



Figure 3. Anti-corruption *gendhing dakwah* performance

After undergoing 10 practice sessions, including a performance, the *dakwah* skills of the Paguyuban Mubaligh Prenggan members were measured. The instrument for measuring anti-corruption *dakwah* skills refers to the observation instrument for measuring corruptive behavior that has been developed since 2020 (Suyadi, 2020). The measurement results were obtained by comparing the conditions before and after the community service activity, as shown in Table 1.

Table 1. Pre- and post-training comparison

No	Before Program	After Program
1	Paguyuban Mubaligh Prenggan separated <i>karawitan</i> art from Islamic <i>dakwah</i> .	Paguyuban Mubaligh Prenggan was able to combine <i>karawitan</i> art in the context of anti-corruption <i>dakwah</i> .
2	Paguyuban Mubaligh Prenggan performed anti-corruption <i>dakwah</i> laterally and rhetorically.	Paguyuban Mubaligh Prenggan performed anti-corruption <i>dakwah</i> laterally, rhetorically, and aesthetically.
3	Paguyuban Mubaligh Prenggan was skilled in playing pure <i>karawitan</i> art.	Paguyuban Mubaligh Prenggan was skilled in filling Javanese traditional art with the values of anti-corruption <i>dakwah</i> .
4	Paguyuban Mubaligh Prenggan was too harsh and vulgar in anti-corruption <i>dakwah</i> .	Paguyuban Mubaligh Prenggan conveyed Islamic anti-corruption <i>dakwah</i> in a softer and more artistic way.

Based on Table 1, the anti-corruption *gendhing dakwah* training for the Paguyuban Mubaligh Prenggan partners had a significant impact on changing and improving anti-corruption *dakwah* competence. Anti-corruption *dakwah* skills were enhanced not only in the cognitive and psychomotor domains but also in the affective domain, even touching the domain of religiosity. This result aligns with Huang et al. (2021), which demonstrated

that anti-corruption education employing case methods in Taiwan enhances a culture of integrity.

### 3.2. Anti-corruption gymnastics

As previously stated, the TK ABA Komplek Masjid Perak Prenggan partners have pioneered an anti-corruption school since 2020 (Suyadi, et al, 2022), evidenced by the possession of an adequate anti-corruption literacy corner as a means of rational thinking (Sukmayadi, 2020). Furthermore, the presence of the project team enriched the program with a new activity, namely anti-corruption gymnastics as a means of physical exercise, complementing rational thinking. Meanwhile, emotional (*olah rasa*, spiritual) development has become a habit in ritual worship and daily prayers.

Anti-corruption gymnastics were launched by the KPK as a medium for internalizing anti-corruption values through sports. These gymnastics have become a routine activity in many agencies, and early childhood education institutions have also started to develop them, especially at TK Griya Bermain Pangkalpinang (Yusmaliana, 2022). In 2015, Bojonegoro broke the MURI record for anti-corruption gymnastics involving more than 100,000 students at all levels from kindergarten to senior high school/MA (Sugiyarto, 2015).

Although this program is not entirely new, anti-corruption gymnastics are still new to TK ABA Komplek Masjid Perak Prenggan and can complement the anti-corruption literacy corner. In this regard, Mrs. TN, the head of TK ABA Komplek Masjid Perak, stated:

*“So far, we have developed an anti-corruption literacy corner, but this is the first time we have heard of anti-corruption gymnastics. Coincidentally, at TK ABA Komplek Masjid Perak, there are always gymnastics every day with changing themes. With the anti-corruption gymnastics, we can add variety to the children’s gymnastics at our school.”*  
(Interview with TN, Head of TK ABA Komplek Masjid Perak Prenggan, on June 25, 2022).

TN’s statement shows that anti-corruption gymnastics can complement the development of existing anti-corruption literacy corners (Sukmayadi, 2020). If researchers have previously only recognized the insertion of anti-corruption values in Pancasila and Islamic Religious Education (Sutrisno, 2017), anti-corruption gymnastics represent the integration of anti-corruption values in Physical Education, Sports, and Health (PJOK). In addition, the presence of anti-corruption gymnastics at TK ABA Komplek Masjid Perak Prenggan feels more special than anti-corruption gymnastics at TK Griya Bermain Pangkalpinang (Yusmaliana, 2022). This is because Griya Bermain Pangkalpinang does not yet have an anti-corruption literacy reading corner to complement the anti-corruption gymnastics.

In practice, TK ABA Komplek Masjid Perak Prenggan organizes and familiarizes students with anti-corruption gymnastics every Friday for 30 minutes. Initially, the teachers at TK ABA Komplek Masjid Perak were trained by the project team to practice anti-corruption gymnastics. Then, the project team and the teachers practiced together with all the students at TK ABA Komplek Masjid Perak for joint anti-corruption gymnastics. Currently, the teachers and students at TK ABA Komplek Masjid Perak have become independent and routinely practice anti-corruption gymnastics every Friday.

Figure 4 shows the anti-corruption gymnastics situation at TK ABA Komplek Masjid Perak Prenggan, which was documented on Friday, August 13, 2022. Several teachers



can be seen leading in front, followed by all students. The wide area and the presence of a stage make the anti-corruption gymnastics easier to condition. There is also a banner from this community service team about anti-corruption gymnastics. Next, the project team measured the results of the training between before and after the anti-corruption gymnastics training. The measurement results showed four changes, as presented in Table 2.



Figure 4. Anti-corruption exercises at TK ABA Komplek Masjid Perak Prenggan

Table 2. Pre- and post-training comparison of anti-corruption exercise program

No	Before Program	After Program
1	Teachers and students at TK ABA Komplek Masjid Perak Prenggan could perform anti-corruption gymnastics.	Teachers and students at TK ABA Komplek Masjid Perak Prenggan routinely performed anti-corruption gymnastics.
2	Teachers and students at TK ABA Komplek Masjid Perak Prenggan knew anti-corruption values.	Teachers and students at TK ABA Komplek Masjid Perak Prenggan internalized anti-corruption values reflected in daily life.
3	Teachers and students at TK ABA Komplek Masjid Perak Prenggan were able to identify anti-corruption values.	Teachers and students at TK ABA Komplek Masjid Perak Prenggan dared to demonstrate action plans for corruption prevention.
4	Teachers and students at TK ABA Komplek Masjid Perak Prenggan were physically healthy without anti-corruption values.	Teachers and students at TK ABA Komplek Masjid Perak Prenggan were physically and spiritually healthy with a commitment to anti-corruption values.

Based on Table 2, which presents the results of changes before and after the anti-corruption gymnastics training, it can be concluded that the anti-corruption gymnastics at TK ABA Komplek Masjid Perak were effective in internalizing anti-corruption values. This aligns with Ki Hadjar Dewantara's theory of rational thought, sports, and emotional and spiritual development. The presence of an anti-corruption literacy corner as a means of rational thinking is reinforced by sports through anti-corruption gymnastics and matured with the values of Ki Hadjar Dewantara (Ferary, 2021; Sugiharto, 2021), specifically Islamic and Aisyiyah values.

## 4. Conclusion

Based on the results and analysis of the discussion, especially before and after implementation, this flagship community empowerment program at the university found that the mosque-based anti-corruption village model is an effort to prevent corruption that involves the community broadly. This model differs from the establishment of anti-corruption villages by the KPK, which is politically carried out through intervention in the bureaucratic reform of village governance. The mosque-based anti-corruption village is a bottom-up effort to prevent corruption, while the bureaucratic reform of village governance is more top-down. However, this does not mean that there is a dichotomy in the formation of anti-corruption villages but that they can complement each other. The top-down formation of anti-corruption villages can be strengthened and accelerated through the bottom-up formation of anti-corruption villages, one of which is the mosque-based anti-corruption village.

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