

## BUILDING ANTI-CORRUPTION CHARACTERS THROUGH JAVANESE CULTURE IN *SERAT TRIPAMA*

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### ABSTRACT

*Eradication of corruption has become one of the main agendas of the Indonesian Government after reform. Various efforts have been made by power holders, such as the executive, legislative, and judiciary, to prevent and eradicate criminal acts of corruption. Those efforts, however, have not been entirely effective. Based on KPK's Annual Report 2016 and Statistics Bulletin of Anti Money Laundering and Financing of Terrorism for the period May 2017, the number of corruption cases is getting increased. Cultural approaches can become important alternative in the prevention and eradication of corruption. One of them is through Javanese culture in Serat Tripama. Some important lessons that can be taken from the cultural values are (1) *sabarang polah kang nora jujur, yen kabunjur sayekti kojur tan becik* (all dishonest actions will lead to badness), (2) *rationalization to justify an act although he himself actually knows that it is wrong and leads to destruction*, (3) *Ing wurine yen at durung tuwayuh, Angurta aja ngabdi. Becik ngidunga karuhan aja age-age ngabdi* (if you are not sincere, you had better do nothing and no devotion.)*

### 1. INTRODUCTION

Eradication of corruption has become one of the main agendas of the Indonesian Government after reform. Various efforts have been made by power holders, such as the executive, legislative, and judiciary, to prevent and eradicate criminal acts of corruption. Based on the Supreme Court's annual report 2016, the number of cassation, related to corruption cases, received by the Indonesian Supreme Court in 2016 was 611 (21.56%) of 2,834 cases. Corruption case is ranked second after narcotics / psychotropic cases, or 1,111 cases (39.20%). Meanwhile, according to data derived from the annual report issued by the Corruption Eradication Commission (or better known as *Komisi Pemberantasan Korupsi / KPK*) period 2015 and

2016, the number of corruption cases showed an upward trend from 57 in 2015 to 99 in 2016, an increase of 73.68%.

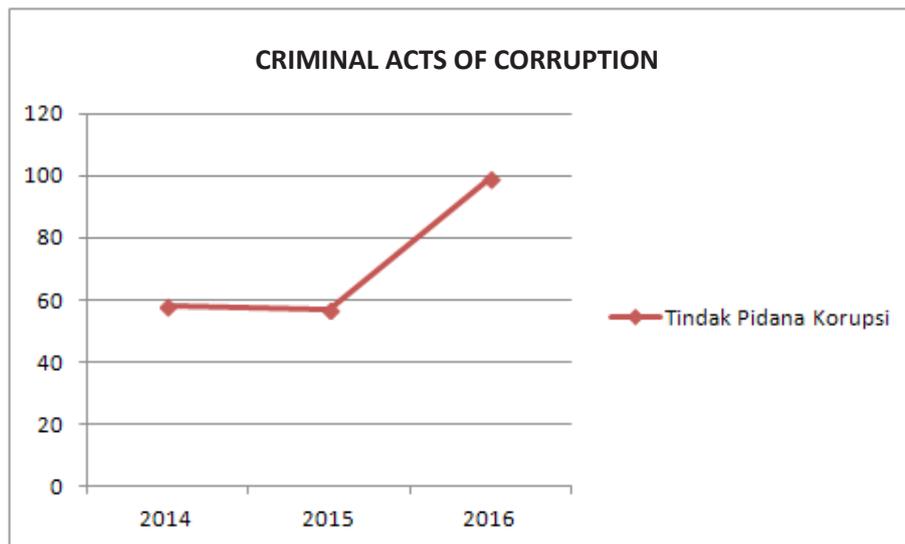


Figure 1.1 Statistical Chart of Corruption Trends  
(Source: KPK's Annual Report, 2015-2016, processed)

The increasing number of corruption as seen in the chart above shows that efforts to prevent and eradicate corruption have not been effective in making a deterrent effect. It is time for the power holders to carry out various models of corruption prevention. Cultural approaches can be an important alternative in eradicating corruption. The cultural approaches are expected to convey anti-corruption messages to the general public. Javanese cultural values in *Serat Tri Pama* can be used as an option to build anti-corruption characters.

The formulation of the problem to be studied is as follows: 1) what are the educational values of Javanese culture in *Serat Tri Pama*? 2) What is the strategy to implement the educational value in the formation of anti-corruption characters?

## 2. Literature Review

### 2.1 Character

Suyanto and Masnur Muslich (2011) state that character is one's way of thinking and behavior that becomes the characteristic

of each individual to live and cooperate in the family, society and the State.

By knowing the character, one can estimate his reactions to various phenomena that arise in him or his relationship with others, in various circumstances, and how to control it. Character can be found in one's attitudes towards himself, towards others, towards the tasks entrusted to him and in other situations (Abdul Madjid, 2011)

Naturally, from birth to the age of three years, or maybe up to about five years, the child's reasoning ability has not grown well so that his subconscious mind is still open and accepts whatever information and stimulus inserted into it without any selection, either from parents or family environment. It is from them that the initial foundation of the character's formation is built. Furthermore, all life experiences originating from relatives, schools, television, internet, books, magazines, and various other sources add to the knowledge that will lead a person to have greater capacity to be able to analyze and reason outside objects. From here on, the role of the conscious

mind becomes increasingly dominant. Over time, filtering information through the senses can be easily and directly accepted by the subconscious mind.

## 2.2 Culture

The Indonesian nation is known as a nation that has very high cultural diversity. This diversity is a reflection of the high cultural values and customs of the Indonesian Nation. The customs that are so strongly attached to people's lives are examples of the high results of Indonesian culture. One example of culture is the Javanese *macapat* songs which have various functions, such as the mandate bearer and the means of delivering expressions of taste.

*Serat Tripamais* a collection of *Dhandhanggula* songs containing noble advice from Mangkunagara IV which was hinted at through controversy figures in *wayang*, namely Bambang Sumantri, Kumbakarna, and Suryaputra (Adipati Karna). According to Sri Mulyono (1987), the complete quotes of the original manuscript and translation of the *Serat Tripama* are as follows:

1. *Yogyanira kang para prajurit, Lamun bisa samya anulada, Kadya nguni caritane, Andelira sang Prabu, Sasrabau ing Maespati, Aran Patih Suwanda, Lalabuhanipun, Kang ginelung tri prakara, Guna kaya purunne kang denantepi, Nuhoni trah utama.*
2. *Lire lalabuhan tri prakawis, Guna bisa saniskareng karya, Binudi dadi unggule, Kaya sayektinipun, Duk bantu prang Manggada nagri, Amboyong putri dthomas, Katur ratunipun, Purunne sampun tetela, Aprang tandhing lan ditya Ngalengka aji, Suwanda mati ngrana*
3. *Wonten malih tuladan prayogi, Satriya gung nagari Ngalengka, Sang Kumbakarna namane, Tur iku warna diyu, Suprandene nggayuh utami, Duk awit prang Ngalengka, Denny*

*darbe atur, Mring raka amrih raharja, Dasamuka tan keguh ing atur yekti, De mung mungsuh wanara;*

4. *Kumbakarna kinen mangsah jurit, Mring kang rak sira tan lenggana, Nglungguhi kasatriyane, Ing tekad datan purun, Amung cipta labih nagari, Lan noli yayahrena, Myang luluhuripun, Wus mukti aneng Ngalengka, Mangke arsa rinusak ing bala kali, Punagi mati ngrana;*
5. *Yogya malih kinarya palupi, Suryaputra Narpati Ngawangga, Lan Pandhawa tur kadange, Len yayah tunggil ibu, Suwita mring Sri Kurupati, Aneng nagri Ngastina, Kinarya gul-agul, Manggala golonganing prang, Bratayuda ingadegken senapati, Ngalaga ing Korawa;*
6. *Minungsuhken kadange pribadi, Aprang tandhing lan sang Dananjaya, Sri Karna suka manahe, Dene sira pikantuk, Marga denny arsa males-sih, Ira sang Duryudana, Marmanta kalangkung, Denny ngetog kasudiran, Aprang rame Karna mati jinemparing, Sumbaga wirotama*
7. *Katri mangka sudarsaneng Jawi, Pantas lamun sagung pra prawira, Amirita sakadare, Ing lalabuhanipun, Aja kongsi mbuwang palupi, Manawa tibengnistha, Ina esthinipun, Sanadyan tekading buta, Tan prabeda budi panduming dumadi, Marsudi ing kotaman*

The free translation is as follows:

1. O all the soldiers, imitate all the behavior, loyalty and obedience of a commander named Suwanda. He was honored by King Harjuna Sasrabahu in Maespati for three reasons: knowledge, skill in managing strategies, and courage.
2. The three examples of devotion are 1) helpful, which means being able to carry out all things and endeavored to be superior, 2) wealthy, which means

that when assisting the war in Magada and succeeding grabbing the princess Citrawati and her 800 escorts to be offered to his king, and 3) willing / brave means as seen when he bravely fought against the giant Rahwana from the land of Alengka, and Sumantri died in the battlefield;

3. There is another exemplary example, a great warrior from the land of Alengka, named Kumbakarna. Even though he is a giant, he has virtuous or noble attitude. Since the war of Alengka, he always reminded his brother for the safety of the State. However, Rahwana did not want to change his mind to fight against ape warriors;
4. Kumbakarna, after hearing orders from his brother to fight the enemy who attacked his country, left immediately without refusing, because he held fast to his chivalry. Even though he, in his heart, actually did not agree with his brother's wrong actions, he kept going to the battlefield with the intention to defend the country, the nobility of the family, the ancestors and the nation. So he had the motto "better to die in battle than to live in luxury in Alengka but destroyed by ape warriors;
5. Another exemplary role model is Suryaputra, a King from Ngawangga,

a brother of Pandawa but with different father, who faithfully served King Kurupati and the land of Astina as a warlord in the Baratayuda war to defend Kurawa;

6. Karna was very eager to hear his king's command to fight his own brother, Arjuna, at war, because it was the only way to be able to pay the favor of his king who had given degrees, ranks, and worldly pleasures. So, he went to the battlefield with the existing power to fulfill his assignments as a warlord and he finally died in the battlefield;
7. The three examples are role models in Java. All soldiers are expected to be able to devote themselves to the kingdom and not forget the good things exemplified by their predecessors. Otherwise, they will fall into disrepute and despair. Even though they live in prosperity, they should try to live their lives according to their dignity and strive in virtue.

### 3. METHODOLOGY

The research methodology is a series of systematic steps that are carried out to complete and answer the predetermined research questions. This study uses qualitative analysis using text observation techniques. The series of stages in this research methodology are as follows:

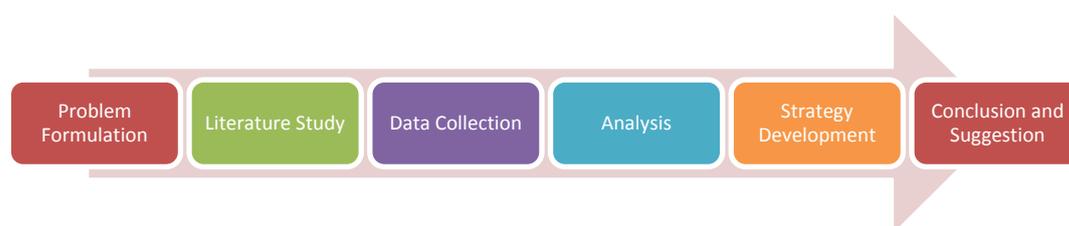


Figure 3.1  
Research Methodology

The stages above can be explanation as follows:

1. Problem Formulation  
It describes the problems that will be examined in this research and the output of this stage is research question.
2. Literature Study  
The sources of literature are from books, journals, theses and other sources from the internet.
3. Data Collection  
Data collection is carried out by means of literature study.
4. Analysis  
Analysis is done by reading the *Tripama Watak Satria* and *Sastra Jendra* books written by Sri Mulyono and *Serat Tripama* written by Sri Mangkunagara IV, then searching for the essence of exemplary values that can be used to build anti-corruption characters.
5. Strategy Development  
At this stage, it is necessary to develop strategies to implement these exemplary values in building anti-corruption characters.
6. Conclusion and Suggestion  
Conclusion is obtained by inductive method. The conclusion accommodates the overall research objectives. Suggestion is aimed at improving methods of prevention and eradication of corruption through cultural approaches carried out by power holders.

#### 4. RESEARCH RESULTS AND STRATEGY

This section describes the results of the analysis of *Serat Tripama* as described in the *Tripama Watak Satria* and *Sastra Jendra* books written by Sri Mulyono and various other sources from the internet as follows:

First, the Knight Sumantri, who has the character of full responsibility, is able to carry out his tasks smoothly, able to make solutions to the problems he is facing including the problems

of his nation. He is also a character who has a loyal character. This can be seen in Sumantri's soul when he served Harjuna Sasrabahu and finally he was killed by Rahwana. All was done on the basis of his loyalty to Harjuna Sasrabahu.

Second, Basukarna has a firm character. This can be seen when Sri Krishna invited Basukarna to join the Pandawa to win Baratayuda in return for a position as King Astina. However, with a loud voice, Basukarna refused the offer even though Basukarna knew that in the Baratayuda War the Pandawa would win "*Suradira jayaningrat lebur dening pangastuti*"

Third, Kumbakarna has the character of always trying to give a view to Rahwana (his sibling) to cancel his intention to seize one's wife and immediately return Sinta to Rama, because there is no doubt that the actions taken by Rahwana can endanger political stability, national unity, security, safety and integrity of the Alengka region. Kumbakarna is loyal to his country. This can be seen that after hearing his country was attacked by the enemy, he bravely went to the battlefield with a view to defending the country, the nobility of his family, ancestors, and his nation even though, in his heart, he actually did not agree with his brother's wrong actions.

Fourth, the values of Javanese culture that can be taken from *Serat Tripama* are (1) *sabarang polah kang nora jujur, yen kabunjur sayekti kojur tan becik* (all dishonest actions will lead to badness), and Sumantri was killed at Rahwanaraja's tip of fangs, Sumantri suffered because of his behavior which had been "overrun" less appreciative of his little brother's services, Sukasarana. (2) Rationalization to justify an act although he himself actually knows that it is wrong and leads to destruction. This expression is to insinuate Kumbakarna who was forced to take immediate steps to fight with the provision of an idealism, not to defend the heretic but for the sake of the country and nation. (3) *Ing wurine yen at durung tuwayuh,*

*Angurta aja ngabdi. Becik ngidunga karuhan aja age-age ngabdi* (if you are not sincere, you had better do nothing and no devotion).

Based on the results of the analysis above, the positive values of characters and expressions in *Serat Tripama* can be used to build anti-corruption characters. Strategies that can be taken to implement these positive values are:

1. To include stories of the figures of the knights in *Serat Tripama* in the curriculum of early or basic education so that the anti-corruption character is embedded early on;
2. To use wayang stories as an Anti-Corruption campaign

## 5. CONCLUSION

Based on the discussion carried out in the analysis process using text observation techniques, it can be concluded as follows:

1. In the *Serat Tripama* written by Sri Mangkunagara IV which is described in the *Tripama Watak Satria* and *Sastra Jendra* book written by Sri Mulyono, there are three elements of Javanese cultural values that can be taken as examples, such as heroism, honesty, and loyalty;
2. The three figures have the character of a knight spirit that is useful in building integrity;
3. Strategies that can be taken to implement educational values in *Serat Tripama* as an anti-corruption character builder are to include the story of the figures of the knights in *Serat Tripama* in the curriculum of early age education or basic education and to use wayang stories as an anti-corruption campaign
4. *Serat Tripama* is a literary work that has a very high value of Javanese culture. *Serat Tripama* contains advices related to the values of heroism, nationalism, sacrifice, knighthood, patience, honesty

and loyalty as well as subtle allusions conveyed through wayang stories which are expected to change toward good behavior without hurting feelings so that it would be suitable for the Indonesian people today who sometimes put more muscle than the heart.

## 6. SUGGESTIONS

Some suggestions that can be used by power holders and subsequent researchers are as follows:

1. Cultural approach can be used as an alternative strategy for the prevention and eradication of corruption, one of which is through Javanese culture contained in *Serat Tripama*
2. This research is based on the data obtained from literature review so that there are still many shortcomings. Therefore, it is suggested that the next researchers conduct further research using more complete data collection instruments so that more in-depth results can be obtained.

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