

JAVANESE PHILOSOPHY “*MANUNGGAL ING KAULA ALIT*” AS A MEANS TO ERADICATE CORRUPTION

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ABSTRACT

Corruption has a very severe impact on economic stability and state governance. Corruption means stealing the rights of community and is included as a crime that hurts many parties, especially lower or marginal communities. In Indonesia, corruption has been entrenched in society and carried out systemically. At present corruption has spread widely in all aspects of life. Corruption must be handled seriously and thoroughly, otherwise this can have a damaging impact on several aspects. One of the factors that drive the proliferation of acts of corruption is the weak control and lack of community involvement. The involvement of community is usually only in terms of reporting and complaints. Javanese philosophy “manunggal ing kawulo alit” which means mingling with lower or marginal communities is expected to be one of the ideal solutions to prevent and eradicate corruption in Indonesia. There are many projects that can be developed to directly involve the younger generation and officials to mingle with lower communities. Living together with rural or marginal people will be able to change the nature and personal character of individuals so that they will feel guilty and have desire to change the lives of rural or marginal communities to be better.

Do you ever think of being able to feel what people feel when they get difficulties? And do you ever feel how painful they are when their rights are taken by force and in a way that was not dignified? If you are in their position, what do you feel? Do you still want to be a thief or corruptor who takes away the rights of others? Many people are not aware of this and act out of logic. Cheating occurs because of certain opportunities and reasons. Some cases of fraud that have always been in the spotlight are

corruption committed by elite leaders, office holders and so on. Corruption is detrimental not only to the state, but also to society as a whole. The act of corruption is not a new crime, but it has been entrenched in various parts of the world and is a way to get something desired in a short time.

In the report of *Countries at the Crossroads* 2012, Indonesia was specifically highlighted because it was deemed not to seriously eradicate corruption and siphoned natural resources haphazardly in addition to the existence of economic oligarchies that manipulated government policies. Based on the Corruption Perception Index, according to Transparency International’s survey, Indonesia gets the score of 3, moving from last year’s score 0.2 (improved). Indonesia is ranked 100th (the same as Argentina, Benin, Burkina Faso, Djibouti, Gabon, Madagascar, Malawi, Mexico, Sao Tome and Prince, Suriname, and Tanzania) from 183 countries. The score is still below Singapore, Brunei Darussalam, Malaysia and Thailand (Kompas, December 2, 2011, p. 4).

Many parties argue that corruption in Indonesia is considered endemic, systemic, and widespread. Corruption must be addressed immediately otherwise this will have a damaging impact on several aspects such as industrial productivity, economic growth, and social progress. In addition, corruption may have an impact on (1) high cost of goods and services, (2) distorted trade, (3) high accumulation of long-term public debt, and (4) scarcity of resources. (Lubis in Ridwan, 2014).

Corruption behavior is very detrimental to state finances, which in turn it will have an impact on the economic instability and impediment to national development. So, the eradication of acts of corruption needs to be done extraordinarily, which is able to break the chain of activities that allows opportunities for corruption. Preventive action through the introduction and understanding about

corruption is expected to raise public awareness to become law-abiding citizens, because they have understood and been aware of the impact suffered. This understanding needs to be planted early on in elementary school. (Rosyid, 2014)

According to Gandra (2013), human nature is the permanent or almost permanent behavior of individual. It takes a very long time to know and understand the human nature, in addition to psychological knowledge as the basis. Determining certain human nature in a hurry is a reckless act and often causes mistakes. Eradicating corruption requires an extraordinary approach. Being directly involved and feeling the difficulties experienced by rural or marginal communities is the right solution to change human nature, because nature is a set of behaviors owned by humans and are influenced by attitudes, customs, values, emotions, and powers that can change

Mingling with rural or marginal communities as an effort to control and change human behavior is an important way to prevent corruption. The importance of rural community participation and accountability in eradicating corruption has not received much attention in Indonesia. This can be seen from the difficulty of getting information and the type of method applied. However, there are several statements from a number of parties that affirm the importance of the role of the rural communities and public accountability in the effort to eradicate corruption in Indonesia. One way that can be developed to involve the community is to mingle and stay with the rural or marginal community, which is known in the Javanese philosophy as “*Manunggal Ing Kaula Alit*” (mingling with rural or marginal communities)

Corruption is a bad behavior

Corruption can occur in various fields engaged with the aim of obtaining profits in ways that are not touched by law, such as corruption which is committed by utilizing

power. Corruption occurs due to the weakness of social control and lack of responsibility. According to James C. Scoot, corruption involves deviation from standard behavior, such as violating or contradicting the law to enrich oneself. Therefore, social control and social punishment are badly needed to provide deterrence effect to the perpetrator.

According to Muhamad Yusuf, Chair of the Financial Transaction Analysis and Reporting Center (PPATK), corruption in Indonesia has reached the pulse point. Corruption in this country has been very severe and entrenched. The practice of corruption occurs in almost every layer of society and the bureaucracy, including legislative, executive and judicative, and has also spread to the business world. Like disease, corruption is a chronic disease, so it is very difficult to treat it. Corruption will not only undermine the state structure slowly but also destroy all important aspects in the country.

As a disease, corruption is essentially endangering state finances. As stated by Frans Magnis Suseno that corruption practices in Indonesia have reached the most dangerous in the life of the nation and state. According to Adnan Buyung Nasution, the acts and impacts of corruption must be seen from a further aspect, because corruption has disturbed the social and economic rights of the community. Even the National Human Rights Commission's Working Team noted that in 2006 there were fundamental problems related to the obstruction of the fulfillment of protection and respect for human rights and placing corruption as a major factor in the obstruction of such protection. Corruption in Indonesia is just like an acute disease. According to Azhar, corruption is a social disease that is universal and has occurred since the beginning of the human journey

Corruption in Indonesia continues to increase every year. The results of the Transparency International Indonesia (TII) survey show that Indonesia is the sixth most

corrupt country in 133 countries. This is marked by the increasingly widespread corruption in Indonesia from the top level to the lower level. The three most vulnerable sectors to corruption are political parties, police department and courts.

The number of corruption cases in Indonesia, according to Prayitno in *Varia Peradilan Magazine*, is very high and continues to increase. Based on the data of the case review in the Supreme Court, 953 corruption cases were tried in court in 2009, 1,053 cases in 2010, 1,127 cases in 2011, 1,271 cases in 2012, 1,401 cases in 2013, and 1,646 cases in 2014. It is estimated that throughout 2014, around IDR 5.3 trillion was stolen by corruptors. And the most disadvantaged parties are Indonesian citizens who pay taxes.

Unfortunately, the culture of corruption has covered all aspects of human life, so that spontaneous prevention cannot be carried out to stop the corruption. Several corruption cases have been reported by the Indonesian Corruption Watch (ICW). It is estimated that around one-third of Indonesia's education budget was misused, mostly through improper procurement of goods and services. A consulting firm, AT Kearney estimates that Indonesia has a loss of USD 4 billion annually (0.5% of GDP) due to various bad government procurement practices. Approximately 30% of cases handled by the Corruption Eradication Commission (KPK) in the past decade are cases related to various poor procurement practices (A.T. Kearney, 2010).

Government efforts to eradicate corruption and recover state finances were conducted by issuing a Law of the Republic of Indonesia No. 31 of 1999 concerning the Eradication of Corruption Crimes which was later amended by Law No. 20 of 2001 concerning the Eradication of Corruption. Law Number 20 of 2001 regulates sanctions for payment of fines and compensation for acts of corruption committed by individuals or legal entities.

Criminal acts of corruption are terms that are familiar to the people of Indonesia. In principle, the juridical understanding of corruption is stipulated in Act No. 31 of 1999 in conjunction with Law Number 20 of 2001 concerning Eradication of Corruption, in which it is stated that there are several important elements, namely: (1) Everyone; (2) Against the Law; (3) Enrich themselves / others / corporations; (4) It can be detrimental to the State's finances or the country's economy

“Manunggal Ing Kaula Alit” as a Modifier of Nature

The impact of corruption is so great that it can reduce the quality of public welfare. The high losses of the state due to corruption will have an impact on the state's obligation to provide welfare rights to the people, so that the people will be the victims. For this reason, the role of the community in preventing acts of corruption is very necessary and serves as social control. High social control will be able to narrow the space for corruption and widen the space for anti-corruption.

The growth rate of corruption could be decreased by encouraging public awareness to prevent the criminal act of corruption, one of which is by giving awards to those who participate in eradicating corruption as regulated in Government Regulation Number 71 of 2000 concerning Procedures for the Participation of Communities in the Organization of the State. In which the involvement of the community must be realized in reality.

“Manunggal Ing Kaula Alit” is the term derived from Javanese Philosophy which means mingling with rural or marginal communities. The implementation of *Manunggal Ing Kaula Alit* needs to be done as an extra-ordinary solution to eradicate corruption through the local wisdom values existing in rural community. This philosophy can be interpreted as to mingle with the rural or marginal communities to directly feel the life

and daily activities of the communities so as to change the way of thinking and human nature.

Rural communities are the most dominant part of the Indonesian people. According to the Indonesia dictionary by Poerwadarminta (1976),

“Desa adalah sekelompok rumah di luar kota yang merupakan kesatuan, kampung (di luar kota) dusun-dusun atau udik (dalam arti daerah pedalaman sebagai lawan dari kota).

(Village is a group of houses outside the city which are united, hamlets or hicks (meaning hinterland or the opposite of the city).

This definition implies that rural communities are people living in rural areas. Rural communities are defined as communities whose members live together in a particular locality. Their lives include affairs which are part of joint responsibility and they are bound to certain norms they obey together.

Rural communities always have characteristics in community life that can be seen in their daily behavior. A number of characteristics of the rural community which are related to their ethics and culture include simplicity, high suspicion, suspicious, politeness, brotherhood, straightforwardness, honesty, confidentiality in finance, respect for parents, respect for older people, keeping promises, mutual cooperation, and democracy (Kurniawan, 2013)

By reviewing the characteristics of rural or marginal communities who have honest and straightforward personalities and living together with them, each individual will feel ashamed to commit a criminal act of corruption. And finally, corruption prevention and eradication program can gradually be achieved. Feeling directly what other people feel is one good solution. Some are willing to leave their comfortable lives to mingle with

rural communities. They are willing to abandon their wealth just to know and feel the way of life of the underprivileged people or devote themselves throughout the country to build a community. Directly living together with rural communities provides many valuable lessons related to hard life and struggle to achieve something desired.

Mingling with lower community will create cultural and characteristic assimilation that has an impact on the changing in individual's behavior and outlook of life. In addition, it can make the individual understand the problem he faces and feel being part of the problem itself. For the younger generation, the activity of mingling with lower communities will encourage the creation of an idealistic nature and tend to defend the interests of lower communities, and they are ready to devote themselves and fight for their society. Exile is the best punishment for corruptors. Exile punishment can make them feel guilty, realize their mistake and feel the suffering of shortcomings experienced by the lower community, so that they will change their behavior wisely.

The long-term effects of these activities are the emergence of the wise character, being honest and prioritizing the interests of others rather than his. So, when someone wants to take the rights of other people, he will think it many times, because its impact will be very detrimental and hurting. There are many strategies that can be done, such as using compulsory pre-service programs in underdeveloped areas, devotion to education in remote area, devotion to medical personnel in remote areas, empowerment of rural communities, and others. They are expected to know the characteristics and lifestyles of lower communities including their shortcomings.

By mingling with lower communities and understanding their shortcomings, there will be a sense of wanting to change his personality and help the lower communities

to solve their problems. This can be seen from the changes in the nature and outlook of life of some people who have felt and lived with lower communities, like doctors or teachers who work in remote area and leave the comfort of the city. After returning from service, they will experience a change in their outlook and purpose in life.

Hamidi, et al. (2014) examined the teacher's motivation to persist in teaching in remote areas. The aim of his study is to obtain objective information about intrinsic and extrinsic motivation of the teacher to persist in teaching in remote areas. The results of his study show that the factors that influence intrinsic motivation of the teachers to persist in teaching in remote areas are: 1) they have sense of responsibility for children's education in the rural areas; 2) they enjoy teaching as a noble profession; and 3) they receive good appreciation from the local community. While the factors that influence extrinsic motivation are: 1) teacher cooperation; 2) conducive environment; and 3) evaluation / supervision of school principals.

Some valuable experiences related to mingling with remote communities were told by Sain Widiyanto, the first alumni of SM-3T, that people who have been inspired to serve will naturally want to serve. “The strong reason in the small heart of every person actually is to want to serve after seeing and being inspired by their predecessors, even though at first they just went along”. In addition, he considers that being a teacher in remote area is not only a matter of a job, but also carrying out the mandate with the motivation to share. For the younger generation, serving in an area far from the city center will provide a lot of experience. Each trip will provide an interesting thing that can be learned. In order not to be in vain or just to pass by, this experience must be interpreted and learned.

Azis as a young health worker claimed to be willing to participate in the health workers

in remote area because he preferred to serve in the village rather than in the city. His childhood experience in the village makes him understand what he will face in the new area. “I have been assigned to work in the village, and this makes me motivated to work in a village, too. In the city, everything is available, but I want something challenging. Living without electricity supply is quite challenging for me.” (www.detikHealth.com, 2016)

The joy and sorrow of serving in a remote area are parts of sacrifice that is full of challenges. At first I felt that it was very hard to carry out my duties as a sports subject teacher in a remote area. There were several limitations both in terms of facilities and infrastructure available in our school. By serving in a remote area, we will find unique things like the experience of mingling with Nature. The village people are very friendly and still have a very high social sense. The students are still very lacking with the level of modernization and they even do not understand Indonesian language well. But serving in remote area is a noble job for me. (Www.DARADAENG.com. 2013)

Fostering Sensitivity to Eradicate Corruption

Corruption can occur in various fields engaged with the aim of obtaining profits in ways that are not touched by law, such as corruption which is committed by utilizing power. Corruption occurs due to the weakness of social control and lack of responsibility. According to James C. Scoot, corruption involves deviation from standard behavior, such as violating or contradicting the law to enrich oneself. Therefore, social control and social punishment are badly needed to provide deterrence effect to the perpetrator.

Corruption can be categorized as a behavior deviation that leads to crime. And crime is a disgraceful act in the eyes of society. According to Emile Durkheim, crime is an action that is not generally agreed upon by

members of each community. An action can be called a crime if the action violates a strong collective awareness. Therefore, crime is something that cannot be done. Reiss explicitly stated that social control is the ability of social groups or institutions in a society to effectively implement norms or regulations.

Character education can be used as an antidote to acts of corruption. There are three functions of character education: (1) selecting values contained in philosophy by placing character education experts to organize a philosophical mindset to articulate superior values, (2) selecting values contained in knowledge by placing value education experts to always examine the development of science and its implications, and (3) selecting values contained in educational theory by placing education experts and practitioners to examine and choose educational theories that are appropriate to their needs.

The community strategy, according to Gillaspie and Okruhlik, is emphasized in 3 (three) main factors: ethical norms, education and public awareness. Ethics will encourage changes in habits and manners carried out by corruptors. Unconsciously they will experience changes. They will change from the habit of governing to the habit of understanding the ethics of lower communities. Meanwhile, education will foster the habit of simple and generalized perspectives which can further influence the ego of corruption to better understand the interests of the lower communities.

Thereby, mingling with lower communities is an ideal solution for corruption problems in Indonesia, because it has potential short-term and long-term practical benefits in educating young people to prepare the leaders who are wise and mature in thinking and care for the community so as to prevent acts of corruption. In addition, mingling with lower communities can be used as a punishment for corruptors to provide lessons on the real impact of corruption on lower communities so that remorse and guilt will arise in him.

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