



## Strengthening Anti-Corruption Character Based on Local Wisdom of the Malind Tribe in Elementary School Students

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### Abstrak

Korupsi merupakan masalah yang sedang dihadapi oleh hampir semua negara di dunia. Salah satu cara pencegahan korupsi adalah dengan memperkuat pendidikan karakter antikorupsi. Penelitian ini bertujuan untuk menganalisis nilai-nilai dasar antikorupsi berbasis kearifan lokal suku Malind untuk memperkuat karakter antikorupsi pada siswa sekolah dasar di Merauke. Jenis penelitian ini adalah deskriptif kualitatif, dengan teknik pengumpulan data observasi dan wawancara. Pengamatan dilakukan dengan mengamati lingkungan dan kehidupan suku Malind. Wawancara dilakukan dengan tokoh adat, sekretaris adat, serta beberapa masyarakat adat Malind. Hasil penelitian menunjukkan bahwa dalam kehidupan sehari-hari terdapat beberapa kearifan lokal atau sikap suku Malind yang sama dengan nilai-nilai antikorupsi. Nilai-nilai tersebut adalah jujur (hekaymayan), peduli (anim bekatik), mandiri (anepkaitika), disiplin (wetkatane), tanggung jawab (weglah), kerja keras (payaa), kesederhanaan (hayakla), keberanian (yaman), dan keadilan. (sangahawekla). Nilai-nilai tersebut dapat dimasukkan dalam pelajaran di sekolah guna membentuk karakter antikorupsi terhadap siswa.

**Kata Kunci:** Anti-Corruption, Character, Local Wisdom

### Abstract

Corruption is a problem that is being faced by almost all countries in the world. One way to prevent corruption is to strengthen anti-corruption character education. This study aims to analyze the basic anti-corruption values based on local wisdom of the Malind tribe to strengthen the anti-corruption character for elementary school students in Merauke. This type of research is descriptive qualitative, with observation and interview data collection techniques. Observations were made by observing the environment and the life of the Malind tribe. Interviews were conducted with the adat leader, the adat secretary, as well as several Malind tribal communities. The results showed that in everyday life there are several local wisdoms or attitudes of the Malind tribe which are the same as anti-corruption values. These values are honest (hekaymayan), caring (anim bekatik), independent (anepkaitika), discipline (wetkatane), responsibility (weglah), hard work (payaa), simplicity (hayakla), courage (yaman), and just (sangahawekla). These values can be included in lessons at school in order to form an anti-corruption character towards students.

**Keywords:** Anti-Corruption, Character, Local Wisdom

## 1. INTRODUCTION

The development of the 21st century not only requires a person to need knowledge and skills but also requires a good character. In other words, someone who is successful is someone who has character. The standards of national progress are good qualities such as honesty, perseverance, mutual cooperation, discipline, perseverance, independence, tenacity, and a sense of responsibility (Ardianti et al., 2019; Arifin et al., 2018; Tanto et al., 2019). One of the characters instilled in students is the anti-corruption character. Corruption is someone's action who with or because of committing a crime or violation enriches himself or herself or herself or a corporation or directly or indirectly harms state finances (Eliezar, 2020; Umara, 2017). Corruption has been negatively impacted to nearly all aspects of life such as economy, social of local wisdom, education, law, and politics. As in mindful of economy, corruption has been a deterrent for the growth of economy of a nation as well as inefficiency and it is causing the biggest loss in term of national establishment (Dwiputri et al., 2020; Sarmini et al., 2018). Meanwhile, regarding to law, corruption has bred some mafia of justice

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and has expanded injustice feeling among people in a society. Corruption can still be done by anyone, occurs in various places and in various types of cases with the number which tends to increase from year to year (Cindy & Silver, 2016; Prihati et al., 2019). The increasing numbers of corruption cases demands for education to further promote anti-corruption character.

Anti-corruption is the most important part of problem solving corruption in Indonesia. There are nine basic anti-corruption values, especially honest, responsible, independent, hardworking, simple, brave, caring, and fair (Eliezar, 2020; Siswanto et al., 2017). The anti-corruption character requires synergy between community organizations by carrying out anti-corruption movements through inculcating anti-corruption values. Improving the anti-corruption character is carried out through education from schools to universities (Seregig et al., 2018; Warlim et al., 2021). Anti-corruption education must be implemented from an early age. Children need to learn anti-corruption characters both in behavior and actions (Amalia, 2018; Wijaya, 2020). Character must start in elementary school with the aim of managing students' cognitive, affective, and psychomotor from an early age. Thus, they will grow as individuals with high personality qualities. Anti-corruption education for elementary school (SD) students can be done by instilling an honest, fair, courageous and disciplined attitude in students which is implemented in every lesson for students (Anwar, 2021; Shoimah, Lailatus, 2018). Anti-corruption education has an impact on a high level of awareness of corruption cases that have been obtained from several print and electronic media (Kristiono, 2018; Sakinah & Bakhtiar, 2019). So, anti-corruption education is very important given to students to instill knowledge.

Several studies related to anti-corruption education were carried out, among others, research which stated that: the Integration of Anti-Corruption Education (PAK) in Islamic Religious Education (PAI) with a Neuroscience Approach is effectively used in instilling anti-corruption knowledge and attitudes in children (Suyadi, 2019). Research that states that anti-corruption education modules are effective for increasing students' anti-corruption attitudes (Sutrisno & Murdiono, 2017). Research that states that anti-corruption education requires the formation of humanistic characters, and students' knowledge of corruption (Dewantara et al., 2021). Research that states that the anti-corruption education model in the classroom integrates anti-corruption educational materials into Civics subjects, and the model outside the classroom in the form of exemplary and honesty canteens is a strategic step for preventing corruption (Gandamana, 2018). Research which states that educational programs held in an effort to understand anti-corruption, foster religious character in students, increase self-confidence, responsibility, have empathy (Nurlaeli et al., 2020). Based on the results of the study, the existence of anti-corruption education with a certain model will be able to grow the knowledge and character of students.

One solution that can be used to develop an anti-corruption character is to integrate the value of local wisdom in the education process. Education based on local wisdom is education that teaches students to always be close to the concrete situations they face every day (Setyaningrum, 2018; Sudarmiani, 2013). The value of local wisdom as a form of cultural excellence that contains values that apply in society and is believed to be true as a living ethic (Rahmadyanti, 2017; Widiyowati et al., 2018). In this case, anti-corruption values can be instilled through local wisdom which is then internalized in school courses. As is known, Indonesia has a lot of local wisdom that contains anti-corruption values. This supports schools to adopt local wisdom in anti-corruption character education. In addition, anti-corruption learning through local wisdom is very important for local wisdom itself. The current era of technology is slowly dissolving the values of local wisdom; students prefer to play gadgets than learn their local wisdom (Ariani, 2017; Nurinten, 2016).

Several studies have been carried out relating to the integration of local wisdom with education to develop anti-corruption characters. There is research which states that anti-corruption education in the form of anti-corruption values including the values of honesty, caring, independent, discipline, responsibility, hard work, simple, courageous and the value of justice is proven to be contained in Javanese culture (Eliezar, 2020). Research which states that the application of local wisdom values in anti-corruption education includes four aspects, namely education, behavior, socio-culture and religion, the results of the respondents are in good category (Mahmudah et al., 2022). Research that states that the Singkil community, who has high social resilience, has a variety of wisdom that is able to galvanize Singkil people into honest and integrity individuals which are anti-corruption values (Syafnial, 2020). The results of the study which state that through instilling the character of Cablaka from an early age can form an honest personal character so that it is relevant to fight and counteract the corrupt nature that gives birth to corruption (Anwar, 2021; Setya, 2022).

This is based on a lot of local wisdom possessed by Indonesia that can be integrated into the education process, which plays a very important role in developing anti-corruption values. That's why a study at Strengthening Anti-Corruption Character Based on Local Wisdom of the Malind Tribe in Elementary School Students was carried out. This study analyzes anti-corruption values based on local wisdom of the Malind tribe. This finding is expected to be a reference for elementary school students to instill anti-corruption values in the learning process. In addition, students in all primary schools in Merauke may have a deeper understanding of their own local wisdom. Finally, they can finally preserve the values of their own local wisdom.

## **2. METHODS**

This research is a type of descriptive research using a qualitative approach to explore anti-corruption values in the local wisdom of the Malind tribe. Descriptive research aims to explain or describe carefully a situation or characteristic of a symptom or problem under study. Descriptive research focuses on "how" questions by trying to obtain and convey facts clearly, thoroughly, and completely (Nurmalasari & Erdiantoro, 2020; Virgiawan, 2016; Zellatifanny & Mudjiyanto, 2018). Qualitative descriptive research aims to obtain data without any treatment or other treatment (Ningsih et al., 2022). Descriptive research was conducted to obtain information about anti-corruption values in the local wisdom of the Malind tribe. This research was conducted through 3 stages, namely the research preparation stage, the research implementation stage, and the final stage (Emzir, 2008).

Research preparation stage 1) prevention of problems to be studied, as well as identification of assumptions related to research problems; and 2) research instruments in the form of observation sheets and interviews. Research implementation stage 1) The implementation stage is carried out by coming to Merauke and looking for the Malind tribal community to find out to explore anti-corruption values in the local wisdom of the Malind tribe. The final stage of research 1) perform data analysis and research data processing; 2) make withdrawals based on research results; and 3) Presentation of research results in the form of reports. The subject of this research is the Malid tribe which consists of people from the Malind tribe such as male village elders, secretaries, and several communities. Malind is one of the indigenous tribes in Merauke. The Malind tribe is a tribe that lives in coastal areas and the southern interior of Papua. The staple food of the Malind people is sago, with a traditional livelihood system, especially in hunting, farming and fishing (Hukubun, 2018; Supriyadi & Nurvitasari, 2019). Like other tribes who inhabit the island of Papua, the Malind tribe also has a rich tradition. They live from nature, and they still adhere to local wisdom handed down by their ancestors as a guide in their daily lives.

Data was collected by means of observation and interviews. Observations were made to see and observe the daily life and local wisdom of the Malind tribe. Meanwhile, interviews were conducted with several people in the Malind tribe such as male village elders, secretaries, and several communities. The interview was to collect information about the local wisdom of the Malind tribe related to corruption values. The data were analyzed descriptively. Data analysis includes several steps such as data reduction, data presentation, and data verification. Data analysis in research is carried out interactively that activities in qualitative data analysis are carried out interactively and continue until they are completed (Agung, 2014; Sugiyono, 2014; Tohirin, 2012). The data analysis model consists of three main things, namely data reduction, data presentation and conclusion drawing (verification).

### 3. RESULTS AND DISCUSSION

#### Results

Malind is one of the indigenous tribes in Merauke. Farming and hunting are the two ways they make a living. They live from nature, and they still adhere to local wisdom handed down by their ancestors as a guide in their daily lives. Anti-corruption values are also attached to Malind's local wisdom. In Malind, corruption is identified with *abna* (stealing), *kwihuinao* (conspiracy), and *naqien* (greedy). However, to prevent the three acts of corruption, the community took several preventive actions by instilling values that were contrary to these actions. This is a reminder for the children not to become ungodly or corrupt. Malind's local wisdom recognizes several anti-corruption values.

The first value is honesty (called *hekaymayan* in Malind). It means 'norms that everyone must abide by'. *Hekaymayan* also means 'open' which in certain contexts can be interpreted as honest, kind, and fair. The second value is caring (called *anim bekaite*). The word *anim* refers to a person or human being, while *bekaite* means 'to nurture'. *Anim bekaite* is defined as an action that shows concern and love for others and nature. The Malind see people for who they are. The third value of Malind's Independence is commonly called *A nipkaitika* (plural) and *anepkaitika* (singular). The fourth value is discipline (called *wetkatane*). Malind interprets the word discipline not only to mean 'obeying' the rules or getting used to the norms, but also means discipline with time. One example is that women have to start the day at 3 am and set the day at 6 pm. In addition, Malind teenagers are also strictly forbidden to be undisciplined or unproductive. Nor should it be late in keeping promises because it is considered 'time corruption'. The fifth value is responsible (called *weglah*). *Weglah* in this case is not limited to the responsibility of the head of the household, but also the responsibility of a leader in general. A leader must be held accountable for the actions he takes. Therefore, they need to consider every consequence of every action. In addition, a leader must be diligent and humble. He must put the interests of the community above personal interests. This is the value of *weglah* for Malind.

The Sixth Value is hard work (called *Payaa*). *Payaa* means enthusiasm for work. This value is also a requirement for someone to be appointed as a *kunam* or the highest leader in the Malind tribe. They believe that what is hoped for and dreamed of can come true with hard work. If the leader finds someone who is lazy to work, he and the community will provide *osag* (food) for him. However, this was a satire for him to introspect. It is hoped that the man will feel embarrassed then he can finally return to work. The seventh value is 'courage' (called *Ya m a n*). It refers to online to stand up for the truth and online to say what is right and what is wrong. A leader should have this *Ya a m a n* when he appears in front of his people and not the other way around (having the impression of being afraid and hiding something). Being brave also means taking responsibility for your words and actions.

Eighth value is 'fair'. This is commonly referred to as *sangahawekla* which means equal. This is so that everyone feels the same way; and does not benefit only one party. A

Malind leader will be called wanengap anem (kind and wise) if he treats everyone fairly. This label is usually given to tribal judges who must act fairly without taking sides. The above anti-corruption values have been instilled in the Malind community from an early age. Their lives are completely covered by local wisdom inherited from their ancestors. Local wisdom is in the form of rules and norms that are considered sacred. If they violate this rule, they will be penalized. Such punishment made every Malind afraid of breaking the rules. As a consequence they are expected to be able to avoid the tendency to commit corruption.

## **Discussion**

The results show that Malind's local wisdom recognizes several anti-corruption values. The values of local wisdom that are in line with anti-corruption are honesty (he kaymayan in Malind); caring (called anim bekaite); independence called anipkaitika (plural) and anepkaitika (singular); discipline (called wetkatane); cang answer (called weglah ); The next anti-corruption value is hard work (called Payaa); Simplicity, referred to as haykala; The next anti-corruption value is 'courage' (called Yemen); The final score in Malind is 'fair' called sangahawekla. These values are lived by the Malind tribe in all their activities so that everything they do is based on living values. If these values are carried out by the community, of course, a generation that is free from corruption will be formed. In other words, the values possessed by the Malind tribe can be used as a reinforcement of the anti-corruption character. Anti-corruption plays an important role in solving corruption-related problems. Due to the increasing number of corruption cases reported on various social media in Indonesia, these crimes need to be prevented and eradicated ([Dewantara et al., 2021](#); [Eliezar, 2020](#)). It does not affect Indonesia's national values in relation to the country's ideology. High levels of corruption can hinder socio-cultural and economic education in Indonesia.

To strengthen anti-corruption values, anti-corruption education can be done. Anti-corruption education must be implemented from an early age. Children need to learn anti-corruption characters both in behavior and actions ([Ariani, 2017](#); [Wijaya, 2020](#)). Character must start in elementary school with the aim of managing students' cognitive, affective, and psychomotor from an early age. Thus, they will grow as individuals with high personality qualities ([Chan et al., 2020](#); [Shoimah, Lailatus, 2018](#)). Anti-corruption education for elementary school (SD) students can be done by instilling an honest, fair, courageous and disciplined attitude in students which is implemented in every lesson for students ([Anwar, 2021](#); [Sarmini et al., 2018](#)). Anti-corruption education has an impact on a high level of awareness of corruption cases that have been obtained from several print and electronic media ([Kristiono, 2018](#); [Sakinah & Bakhtiar, 2019](#)).

So, anti-corruption education is very important given to students to instill knowledge. A deeper understanding of anti-corruption values will greatly affect the formation of anti-corruption characters in students. Therefore, it is important to ensure that the learning process is carried out properly and that students truly understand the criteria, causes, and consequences of an act of corruption. Students also have to have moral qualities related to corruption which will have an impact on the character of students. The most important thing is that learning must be designed in such a way as to maximize and develop the three aspects of learning (cognitive, affective, and psychomotor. One way to design easy anti-corruption learning is to internalize local values). Wisdom in Learning In Merauke, teachers can use the local wisdom of the Malind tribe, which is one of the indigenous tribes in Merauke. This subject teaches students about the distinctive culture of an area (including regional dances, folk songs, regional crafts, etc.).

Teachers can include Malind values in local wisdom lessons, especially values related to anti-corruption, not only explaining, teachers can also provide opportunities for students to

find their own local wisdom and then apply it in daily activities. Anti-corruption learning can also be applied to other subjects. It is known that the learning model in elementary schools is currently in the form of a thematic learning model. It integrates concepts in several lessons into a single theme or topic of discussion. This model is on the integration of knowledge, skills, and values that make students actively find a concept. Anti-corruption values can also be inserted as materials or examples of implementation in each subject in one theme. When anti-corruption is expected, it is hoped that students will be more active in recognizing and understanding lessons and values. Not only studying anti-corruption values but also local wisdom of Malind (one of Merauke's cultural treasures).

The implications of this research can help improve the anti-corruption character of elementary school students through the application of local wisdom values of the Malind tribe. However, this study also has limitations, one of which is the small sample size. This research was conducted at one elementary school in a certain area, so the results cannot be generalized to the wider population. In addition, this study also lacks control over other factors. It is possible that other factors besides local wisdom values also influence students' anti-corruption character, but they are not controlled for in this study. Therefore, based on the limitations of this study, it is hoped that future research will be able to deepen similar research by taking into account other factors.

#### 4. CONCLUSION

Anti-corruption education through local wisdom is one of the efforts to prevent corruption. For the Indonesian people, local wisdom is seen as something that is necessary, while some of it is considered sacred. This sacredness creates fear of or violates local wisdom. Likewise with the Malind tribe in Merauke. Their local wisdom is indeed full of anti-corruption values. These values have been instilled and practiced in their daily lives. Malind's anti-corruption values are honest (hekaymayan), caring (anim bekatik), independent (anepkaitika), discipline (wetkatane), responsibility (weglah), hard work (payaa), simplicity (yaman), and justice. (sangahawekla). These values are expected to strengthen the Malind tribe and also the people of Merauke not to commit corruption. Anti-corruption character in elementary schools can be done by internalizing anti-corruption values based on local wisdom of the Malind tribe in lessons. By doing so, it is hoped that students can recognize and understand local wisdom and instill anti-corruption characters. An anti-corruption system based on local wisdom is expected to form an anti-corruption character in the community. This is important to give birth to those who care and dare to reject acts of corruption.

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