

ANTI-CORRUPTION EDUCATION VALUES IN LAMPUNG PEOPLE'S LIFE PHILOSOPHY

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Abstract

*Anti-corruption values have existed in the local wisdom of the culture of each region in the country, in this case the author examines the values of anti-corruption education in the philosophy of life of Lampung people. This research is a literature study (library research) using a qualitative approach, while the sources in this research are books, journals, proceedings, and scientific manuscripts related to the topic of discussion. The results of this study show that anti-corruption values namely honesty, discipline, responsibility, hard work, modest, independent, fair, brave, caring are found in the philosophy of life of the Lampung people or the philosophy of *pill pesenggiri* which is also in harmony with Islamic values.*

Keywords: *Anti-corruption Education; Lampung people's life philosophy; Islamic values.*

INTRODUCTION

In 2020, Indonesian Corruption Watch (ICW) claims there are 1.208 defendants in Indonesian corruption cases with state losses reaching 56.7 trillion Rupiah ("ICW: Sepanjang 2020 Ada 1.298 Terdakwa Kasus Korupsi, Kerugian Negara Rp 56,7 Triliun," [2021](#)). This is certainly a concern for us together as the next generation of the nation. The rise of corruption cases in Indonesia is easily seen in television news, the corruptors who are none other than the officials of this country netted Operation Catch Hands (*Operasi Tangkap Tangan/OTT*) by the Corruption Eradication Commission (*Komisi Pemberantasan Korupsi/KPK*). Not only central level officials, but officials at the regional level are also many who netted the OTT by KPK, let's say in Lampung Province there are 5 regional leaders (regents) who netted the OTT ("5 Kepala Daerah Di Lampung Yang Dijerat KPK," [2019](#)). In fact, there is the potential for corruption in the management of the *Dana Desa* (Village Funds) (Kadir & Moonti, [2018](#)).

Corruption cases in Indonesia seem to be endless, this is certainly very detrimental to the country's finances. In fact, in difficult times in the midst of the Covid-19 pandemic, there are still officials who have the ability to commit acts of corruption of community social assistance funds affected by Covid-19. Therefore, the government took steps in order to combat corruption. One of the steps taken by the government is to instill anti-corruption values through Anti-Corruption Education (*Pendidikan Antikorupsi/PAK*) in schools, madrassas and universities (Sakinah & Bakhtiar, [2019](#)).

Anti-corruption education is one of the solutions that can be provided in the framework of corruption prevention (Widhiyaastuti & Ariawan, [2018](#)). Education becomes the right forum in internalizing anti-corruption values to the next generation of the nation that can provide moral knowledge, namely moral awareness of the dangers of corruption, moral reasons, knowledge of moral values, taking moral decisions or decision-making to eradicate and fight corruption, and self-knowledge or self-knowledge not to become corrupt (Salistina, [2015](#)).

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Anti-corruption education has been formulated curriculum by anti-corruption institutions, namely KPK which continues to be socialized to be implemented at various levels of educational institutions (Zuber, [2018](#)). The curriculum in universities for example there are anti-corruption education courses and infused with Pancasila and Citizenship Education (PPKn) courses. In schools can also be instilled through PPKn subjects, in madrasahs can be instilled through PPKn subjects and also religious subjects such as *Akidah Akhlak*, *Qur'an* and *Hadith* and so on (Anam, [2015](#)).

Anti-corruption values are found in religious teachings, according to KH. Said Aqil Siradj that “in Islam, prevention and enforcement efforts are found in the term *dar'ul masaid wa jalbul mashalih*. Preventing corruption is basically an attempt at damage (*dar'ul mafasid*), while doing the crackdown by arresting and punishing corruptors can be called *jalbul mashalih*”. Therefore, the prevention and enforcement of corruption is an effort that is also recommended by religion.

The values of anti-corruption actually also exist in the identity of this nation contained in its culture and customs. Indonesia is a country with a diverse number of customs and cultures, stretching from Sabang to Merauke. Indonesia's diverse culture is a wealth as well as a characteristic of the Indonesian nation. Culture, customs are a guide for its adherents in carrying out community life. Wise and noble values are passed down in every culture and customs of each tribe to the next generation. Culture and customs there are fair and wise values to continue to be practiced in everyday life. Nine anticorruption values exist in every culture and customs in the country. As previous research mentioned that anti-corruption values are found in Javanese culture in an article written by Daud Eliezar (Eliezar, [2020](#)). The author in this case will examine the anti-corruption values in the Philosophy of Life of the Lampung People, which is the offer of a new variant of the cultivation of Anti-Corruption Education based on local wisdom of Lampung in harmony with Islamic values.

METHOD

The approach used in this research is a qualitative approach. The method in this research is done in a descriptive-qualitative way using library research. This research is a literature study, looking for and digging from various data sources related to the problems studied in the form of literature documents and then analyzed in depth (Sukardi, [2015](#)).

Literature studies are the process of reviewing the literature materials (Sanjaya, [2015](#)), so the author without going through research conducted in the field, the author in this study emphasizes on the power of analysis of existing sources and data by relying on theories and concepts to be interpreted based on relevant writings in the discussion. The sources used in this article are books, journals, proceedings related to the topic of discussion.

RESULT AND DISCUSSION

Corruption has become a crucial problem for the Indonesian state, in the history of Indonesian law, this term is already known in the Central War Authority Regulation No. Prt/Peperpu/013/1958 related to efforts to combat corruption, which was then outlined

in Law No. 24 of 1960 on the eradication of corruption, which was finally used in Law No. 3 of 1971 on Eradication of Corruption (Dua, Ujan, & Gunawan, [2019](#)). Corruption in Indonesia is often encountered in good news on social media, television, radio, and other media. Corruption in this country certainly needs serious treatment. Although it has been established by the anti-corruption agency, the KPK, this certainly requires cooperation between elements of society to jointly prevent and fight corruption that occurs both at the village, subdistrict, district/city level to the central level.

Currently corruption has gained the world's attention so that all countries have an interest in eradicating it. On 09-11 December 2003 the United Nations Summit in Merida, Mexico issued the United Nations Convention on Anti-Corruption. The conference involved 141 countries. The Convention aims to promote and champion effective and efficient corruption prevention and eradication measures, as well as to enhance and facilitate and support international cooperation and technical assistance in efforts to prevent corruption. Indonesia ratified the Anti-Corruption Convention on April 18, 2006 through Law No. 7 of 2006 (Dua et al., [2019](#)).

Anti-corruption Education

Based on etymological studies, the word “corruption” is contained in the Indonesian Dictionary (KBBI) which means misappropriation or misuse of state money (companies and so on) for personal or other personal gain, and the use of official time (working) for personal matters. This understanding is interpreted as a pattern of crime that is planned and has a wide impact, not only private people but can also be grouped (Sumaryanti, Sukmayadi, Triwahyuningsih, & Susena, [2019](#)).

Corruption should be viewed as an extraordinary crime that requires extraordinary effort also to eradicate it. Therefore, this crime of corruption has a very broad impact and can harm various aspects, so prevention efforts are needed early on (Sumaryanti et al., [2019](#)). Corruption has clearly harmed many people, because funds that should be used for the public interest are corrupted for personal gain (Subkhan, [2020](#)).

In Indonesia, as a step forward in the eradication of corruption, based on Indonesian Law No. 30 of 2002 concerning the Commission on the Eradication of Corruption, an institution specifically handles matters related to corruption, namely the Corruption Eradication Commission (KPK). According to the regulation, one of the KPK's duties is to take measures to prevent corruption, and Anti-Corruption Education (PAK) is part of the prevention (Sumaryanti et al., [2019](#)).

Anti-corruption education is expected to produce honest children, maybe Indonesia will be the nation listed as the cleanest nation. Anti-corruption education as a unit of learning can integrate concepts and values into humanistic and characterful behavior (Manurung, [2012](#)). Anti-corruption education is an effort to prevent acts of corruption through an understanding of the crime of corruption and its impact on the life of the nation and state.

This prevention should start from the younger generation who will lead this country. Students are part of a generation that counts for their existence because they

are considered educated, and intellectual. Students are expected to play an active role in the process of preventing corruption through anti-corruption campaigns, both for themselves, their families, campuses, and the surrounding environment. To be able to play an active role in this prevention effort, students need to be nurtured and given about understanding anti-corruption through Anti-Corruption Education (Sumaryanti et al., [2019](#)).

Anti-corruption values formulated by the KPK include nine anti-corruption values, namely honest, caring, independent, discipline, responsibility, hard work, modest, brave and fair. If grouped, the nine values can be divided into three groups or three aspects in anti-corruption values, namely: core aspects, work ethic aspects, and attitude aspects.

- a. Core aspects include honest values, discipline, responsibility
- b. Aspects of work ethic include the value of hard work, modest, independent
- c. Aspects of attitude include fair, brave, caring (Arif, Aulia, Supriyadi, & Asmorojati, [2019](#)).

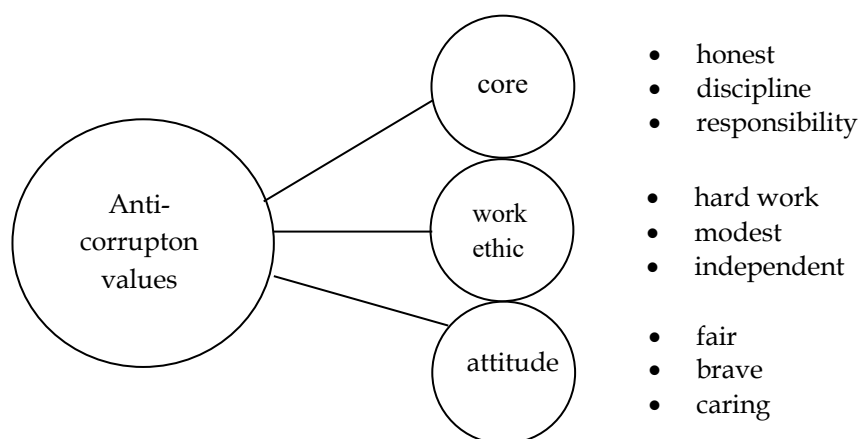


Figure 1. Values of Anticorruption Education
(Source: Arif et. al., 2019)

The Lampung People’s Life Philosophy

Ulun lappung (Lampung people) in everyday life stick to the philosophy of life of the Lampung people called *piil pesenggiri* (Fachruddin & Suharyadi, [2003](#)). Philosophy is defined as a way of life that crystallizes from philosophical studies first. Philosophy or outlook on life is closely related to a particular human or society. For example, the philosophy of the Minang community, the philosophy of life of Acehnese ethnicity, Javanese philosophy, ethnic philosophy of Lampung and others. The philosophy of life of the Lampung people or *piil pesenggiri* comes from the books of customary law that applies to some past Lampung kingdoms. The books of the law consist of *Kuntara Raja Niti*, *Cempala*, *Keterem* and others (Irham, [2008](#)).

Islam and Lampung culture is an inseparable unity as expressed by A. Fauzie Nurdin that “Islam and Lampung culture have been combining, mixing, and blending understanding that fills and synergizes” (Nurdin, [2010](#)). This is reinforced by the terms

in Lampung culture that contain a lot of Arabic uptake, let's call it the Tradition of *Muakhi* derived from the word "*puakhi*" (sibling), in other forms the term *akhun* also means brother who is popular among Muslims (Nurdin, 2009). Furthermore, Syaripudin Basyar stated "when we talk about Lampung, then Lampung is Islam, we have never met a native of Lampung who is not Muslim" (Basyar, 2014).

Based on the above information, the author made an observation that there is indeed no ethnic Lampung community that is not Muslim. This shows that Islam is very attached in the people of Lampung. The philosophy of life of the Lampung people as a view of life or way of life is an expression of Islamic values itself. In fact, the values contained in the four elements of the philosophy of life of the Lampung people are in harmony with Islamic values that are used as a view of life of the Lampung ethnic community.

Muhammad Aqil Irham stated "Islam as the only religion for the ethnic people of Lampung has a major influence on its culture and philosophy. The content of the philosophical values of the life of the Lampung people is relevant to Islamic values, especially with regard to the teachings of Islam *hablumminannas*" (Irham, 2008). Some of the statements of these experts prove and strengthen the cultural relationship of Lampung with Islamic teachings, especially the philosophy of life of the Lampung people.

Piil pesenggiri or philosophy of life of Lampung people has four elements in it as the original character of the Lampung people (Nurdin, 2009). *Piil pesenggiri* itself is reinforced by four elements, namely *juluk adok*, *nemui nyimah*, *nengah nyappur*, and *sakai sambaiyan* (Puspawidjaja, 2006). *Piil pesenggiri* means as follows:

Piil pesenggiri according to Hilman Hadikusuma *piil* contains the meaning of taste or establishment that is maintained. While *pesenggiri* means the value of self-esteem. Thus, *piil pesenggiri* means a violent temperament, which does not want to retreat against violent acts, more so it concerns the mention of names, whether descendants, personal honor, relatives, or a sense of self-worth (Hadikusuma, 1989). *Piil pesenggiri* is literally the value of self-worth, which means that a person is obliged to behave and act in a reasonable way, and must avoid everything that can bring down his self-esteem, and also must be a person who is judged both by the way he behaves, behaves, and speaks in life in the community (Sarhini & Khalik, 2010).

The philosophy of life of the Lampung people or philosophy of *piil pesenggiri* is reinforced by four elements in it, namely the nickname *juluk adok*, *nemui nyimah*, *nengah nyappur*, and *sakai sambaiyan*. The author had an interview with an Anthropologist in Lampung, Bartoven Vivit Nurdin in 2020. He said that the philosophy of life of Lampung people or *piil pesenggiri* is the core culture of Lampung people who are still believed in daily life.

Juluk adok is a customary title. Etymologically consists of the words *juluk* and *adok*, each of which has the following meaning: *juluk* is the name (customary title) for women and men when the person concerned is young (adolescent) or unmarried, and *adok* means the family call of a married man/woman (Puspawidjaja, 2006). *Juluk adek* has the meaning of prestige and hard work. The point is that in the lives of indigenous

people of Lampung is required to work hard in order to achieve maximum results in order to meet the needs in life (Fachruddin & Haryadi, [1996](#)).

The ceremony of giving customary titles or *adok* to the indigenous people of Lampung has a difference between the indigenous peoples of *pepadun* and *saibatin*. The provision of *adok* to the indigenous people of the *pepadun* with a series of customary rituals called *begawi cakak pepadun*, then to the indigenous people of *saibatin* customary, *adok* giving is carried out at the time of the implementation of *penetahan adok*.

Nemui nyimah is defined as a generous attitude, open hands, like to give and receive in a material sense in accordance with ability. *Nemui nyimah* is an expression of the basic family to create an attitude of familiarity and harmony and friendship (Puspawidjaja, [2006](#)). The attitude of open arms, generous, receiving, and like giving is the meaning of the element *nemui nyimah* (Fachruddin & Haryadi, [1996](#)). *Nemui nyimah* on a large scale shows an open attitude, Lampung ethnically very “welcome” to various ethnicities who come from Sumatra itself and from Java Island. Lampung people really appreciate and glorify their guests who come from far away to the house of Lampung region (Irham, [2008](#)).

The attitude of openness, acceptance, and tolerance of Lampung indigenous peoples is also seen in some regional names both villages and districts there are regional names outside Lampung province. Like Bonglai subdistrict in North Lampung is the name of the area in South Sumatra, Pringsewu Regency, Sidomulyo Subdistrict in South Lampung using Javanese, Balinuraga Village in South Lampung is a Balinese village, and many more. This shows that *nemui nyimah* is an open attitude of Lampung people to immigrants in Lampung province.

Nengah nyappur is literally interpreted as a sociable, friendly attitude. *Nengah nyappur* illustrates that members of the Lampung community with a sense of family are certainly accompanied by a like-to-get and friendly attitude with anyone does not distinguish tribes, religions and levels (Puspawidjaja, [2006](#)). *Nengah nyappur* as a way of looking at life in order to always prioritize manners, uphold tolerance, and put forward deliberation in community life (Syahputra, [2020a](#)).

The love of consultativeness is one of the characteristics of democratic attitudes, Lampung ethnic society is a very democratic society, in some traditional events there is a tradition of consultative such as traditional *hippun adat* and *hippun muakhi*. In fact, there are institutions that accommodate the indigenous leaders of Lampung or *punyimbang* called Perwatin Institution as a forum for inter-*punyimbang* deliberation in Lampung indigenous peoples.

Sakai sambaiyan means helping each other or *gotong royong*, and also meaning understanding the togetherness or *guyub*. *Sakai sambaiyan* in essence is to show a sense of deep participation and high solidarity of the citizens of the community towards something activities or obligations that must be done (Puspawidjaja, [2006](#)). The principle of *sakai sambaiyan* teaches the people of Lampung to establish cooperative relationships, in modern society *sakai sambaiyan* means mutually beneficial cooperation based on a sense of help (Irham, [2008](#)).

The attitude of *gotong royong*, helping each other and social care ever witnessed at the wedding ceremony of the indigenous *saibatin* people in Krui West Coast, if there are relatives who will hold a wedding reception, then all families give household goods as much as possible to the family who will hold a wedding reception. The tradition in the west coast *saibatin* indigenous people is called *iyokh sumbai*.

Anti-corruption Education Values in Lampung People Life's Philosophy

Based on previous information that there are nine values of anti-corruption education, namely honesty, discipline, responsibility, hard work, modest, independent, fair, brave, caring. These nine values are actually also contained in the philosophy of life of the Lampung people as a guide to the life of the indigenous people of Lampung who are considered as the original character of the Lampung people. As for the values of anti-corruption education in the philosophy of life of Lampung people as follows:

Piil pesenggiri is the pride of Lampung people, will feel ashamed if he does something that can degrade him (Syahputra, 2021). This certainly brings Lampung people to behave honestly, because honesty is something that is recommended by customs, religion and the state and can lift a person's dignity in people's lives. Then *piil pesenggiri* is a reflection of independent attitude and hard work, because when a person behaves independently not dependent on others and works hard so that his position is materially fulfilled is a behavior that can lift his degree and family in the surrounding community.

Juluk adok, meaning customary title (Syahputra, 2021). The point is that Lampung people behave in everyday life in accordance with the customary title they hold. For example, if someone holds the title *Suttan* then his behavior should be a *Suttan* in the traditional order of Lampung. It shows discipline and responsibility. Discipline means behavior that creates order, in Lampung society the customary title has a level, so it needs discipline in carrying out customary titles, and responsibility is an attitude that must be done by Lampung people who have customary degrees, must be able to carry out their position in the community.

Nemui nyimah is defined as an open attitude, friendship and mutual respect (Syahputra, 2020b). Moreover, *nemui nyimah* is an attitude of acceptance in the Lampung people towards guests or immigrants is indiscriminately. If someone meets, then it is treated as a guest who is like being served by the host with the existing banquet. It shows a simple attitude shown by accepting indiscriminately, and serving it well. Lampung people are so accepting of migrants (other tribes) living in Lampung at the time of transmigration, so Lampung province is currently a heterogeneous province.

Nengah nyappur is an attitude of being good at getting along, friendly and communicative (Syahputra, 2021). The point is that Lampung people have loyal behavior friends, friendly with anyone, then communicative means to like to consult, able to provide opinions and solutions in consideration of a problem that shows a bold attitude. Like to consult here is the behavior of appreciating the opinions of others who show a fair attitude, able to accommodate all opinions to achieve an agreement.

Sakai sambaiyan is a caring attitude towards others, Lampung people are people who like to helping each other and *gotong royong* (Syahputra, 2021). This shows that the Lampung people have a high social sense. If there are family or neighbors' difficulties then it is mandatory to help with their abilities. Then, *gotong royong* is a habit that is still sustainable to this day in the life of the people of Lampung, because everything that feels heavy will be light if done together.

Table 1. Anti-corruption Education Values in Lampung People Life's Philosophy

No.	Philosophy of the Lampung People	Values of Anti-corruption Education
1.	<i>Pil Pesenggiri</i>	honest
		hard work
		independent
2.	<i>Juluk Adok</i>	discipline
		responsibility
3.	<i>Nemui Nyimah</i>	modest
4.	<i>Nengah Nyappur</i>	fair
		brave
5.	<i>Sakai Sambaiyan</i>	caring

The table above shows that the values of anti-corruption education have existed in the philosophy of life of Lampung people as a view of life and is a local genuine advantage of Lampung ethnic society. As for the value of honesty, discipline, responsibility, hard work, modest, independent, fair, brave, caring is very relevant to Islamic values.

CONCLUSION

Anti-corruption education is very important to be instilled for the generation of Indonesians through educational institutions in schools, madrassas, and universities to create a clean generation of Indonesians. The values of anti-corruption education are actually in accordance with the identity of the Indonesian nation contained in the local wisdom of each region. The results of the study in this article show that the philosophy of life of the Lampung people contains the values of honesty, discipline, responsibility, hard work, modest, independent, fair, brave, and caring which are the Nine anti-corruption values that are also relevant in Islamic values. We hope that anti-corruption education in its implementation can be based on local wisdom of each region in each region of the archipelago, especially in Lampung Province.

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