

Building A Culture Of Shame In Malay Society Against Corruption Practices In North Sumatera

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Abstract : *This study focuses on the application of building a Malay culture against corrupt practices. This research will reveal how the application builds the Malay culture so that it can fight against corrupt practices. The results of this study can be used as a reference in fighting corruption practices that have become a national problem and improving the quality of life of Indonesian, especially in North Sumatera. This type of research uses qualitative methods that are juridical normative empirical, namely library research by collecting a number of data. The result of the study show that there are many values in local wisdom, as in Tunjuk Ajar Melayu which has almost been forgotten by generations. Corruption is a behavior that is influenced by culture, so that corruption can be minimized with a cultural application approach to building a Malay culture. The Malay culture is a guideline in the form of Malay Teachings, which is packaged in Malay local wisdom, containing advice, teaching or advice from generation to generation. The increase in corrupt behavior occurs not because of a developing Malay culture, but because society has left this culture, thus providing support for corruption*

Keywords : *Culture of shame, Malay society, corruption.*

I. INTRODUCTION (SIZE 10 & BOLD)

In the current era of globalization, Indonesia is facing a decline in identity and character. This decline occurs in almost all levels of society in every region, so it can be also presumed that society is experiencing a cultural deterioration. This is not only true for the lives of every individual, but also transpires in the cultural identity of each group of people from various regional regulations, groups or clusters throughout the region, in fact this situation ensues in the joints of group life as the people of Indonesia.

In an effort to rebuild the Malay culture of North Sumatera as an effort to fight against corrupt practices that have been rooted in every aspect of life, the Malay community applies rules and regulations called adat. The Malay community has long made cultural policies aimed at sharia rules and regulations. These rules and regulations are based on Islamic doctrine, which are applied as tribal rules and that are guided by sharia and based on the Al-Qurannul Karim. The understanding of sharia is Islamic rules and regulations grounded on Al-Qurannul Karim. On the other hand, Al-Qurannul Karim is a divine proverb as a guide for humans in carrying out their habits and behavior in a social setting.

The problem of corruption has become a habit for the community, especially the corruption committed by public officials in North Sumatera, which is also an area with a Malay nuance. Corruption reports are also often broadcasted in the mass media and testified on television. The perpetrators of corruption come from the people who already have positions and are trusted by the public in the government. Corruption in this country is so ingrained that it is difficult to discontinue. Various effective ways have been implemented by the government to overcome and eliminate the hidden and structured practices and potential fraud. However, corruption is always up-to-the-minute in this country. The reason every individual is reckless in committing fraudulent practices is because of the lack of in-depth understanding of the disasters that corruption will cause. Certainly we the character and personality of the corruptors cannot be awakened and altered because those involved are faithfully familiar with the ways to avoid legal traps or the consequences of punishment. As a continuous effort (long term) to eliminate the practice of cheating, it is carried out by applying the development of a Malay culture against corrupt practices to the next generation. As we know that the next generation is the future who will continue the position of the previous office holders. In addition, damage is very easily influenced by a cheating environment. By using the application of building Malay culture it is hoped that it will be easy to indoctrinate or 'wash the brains' of the successors so that they do not become involved in these despicable practices.

In Malay human life, culture acts as an abstract concept that influences what is considered important and not by humans so that it can be an indicator of the behavior of human life itself. However, individual behavior or

attitudes are not actually part of the culture because they are attached to the individual himself as part of society. In the Malay community, local wisdom in the form of wise words against corruption has developed in a cultural tradition in the form of Malay Teachings and Wisdom. The wise words contained in local wisdom are used as guidelines in instilling teachings against corruption practices in the next generation.

Prasetyaningrum (2016) wrote in the discussion of his research that the stronger internalization of the community's culture could be an alternative factor to suppress the occurrence of corrupt practices because the siri'na pace culture contains the following values: guilt, shame, self-actualization, honesty and loyalty. Santoso (2015) argues in his research that corruption that is being carried out is increasingly massive and in congregation indicates that there is a mental attitude in the tradition of society that provides opportunities for corruption. The study also adds that corruption must be placed in a cultural context besides being a legal event so that prevention and eradication is also through a legal and cultural approach.

Based on data from several previous studies, it can be understood that prevention and eradication of corruption cannot only be done through a legal approach but also a cultural approach. However, not all cultures contain anti-corruption values so that strengthening local wisdom is only an alternative to prevent and eradicate. Therefore, this study focuses on the application of building a Malay culture against corrupt practices. This research will reveal how the application builds the Malay culture so that it can fight against corrupt practices. The results of this study can be used as a reference in fighting corruption practices that have become a national problem and improving the quality of life of Indonesian, especially in North Sumatra..

II. LITERATURE REVIEW (SIZE 10 & BOLD)

Etymologically, cultural ecology is derived from ecology and culture. This study usually relates to nature and the environment. While the word culture implies a knowledge device possessed by humans as social beings. On the other hand, Ecology or cultural environment is a knowledge infatuated by humans as creatures who get an understanding and interpret the cultural ecology including the natural surroundings. (Sudikan, 2016: 166-167).

Local wisdom is a guide to life and knowledge of various ways to live a life in the form of activities carried out by the local community as an effort to deal with a number of problems to meet life's needs. In English, local wisdom is interpreted as local knowledge or also as local intelligence.

Rahyono argues that local wisdom is human intelligence that is owned by certain tribal communities or other ethnicities and is obtained from the experiences of the community. Local wisdom is the result of wisdom from certain communities through their experiences and of course these experiences are not shared by other communities. A number of values from that experience must be embedded in the behavior of society and a number of values have passed through a long cycle of time, as long as the existence of that society.

Because this is a process of adaptation, at any time it will always develop and continue to adapt to the surrounding environment and nature. So far, local wisdom has been defined as a process of cultural consensus which is applied when local culture is related to some other culture from outside the region. As a bargaining process, local wisdom stimulates change as a result of a logical consequence of fact because certain ethnicities will not be the only community group in this part of the world. Local wisdom comes from their way of thinking and the attitude of a cultural society and how the cultural community responds to the problems that occur around it. Local wisdom does not occur in a relatively short time, but occurs over a very long period of time, through a number of reflections or contemplations and tests at each span of time that is lived. Certain habits can also reflect the local wisdoms referred to.

Nyoman Sirtha argues that there are several forms of local wisdom found in society, namely values, norms, ethics, beliefs, customs, customary law, and special rules (Sartini, 2004). Value is the ability that is believed to exist in an object, to satisfy a human desire (Maryono, 1985). In essence, a value application is a kind of network consisting of several norms or rules and practices that cover life in a society. The network also becomes an identity to identify the community. This application is what distinguishes a society from other groups of people, so that the community is considered to have an existence.

Traditional Malays have treated nature like humans, thus there is a touch of emotion between humans and nature (Hamidy, 2002). In other words, humans cannot take advantage of nature at will. Because nature is considered a human being, there will be a feeling of guilt when treating nature unkindly, especially if it generates benefits for him personally, there will be a feeling as if he is taking friends for his personal interests.

The cultural environment is a human culture that is inseparable or interdependent with one another and is flowed through ecological processes and the scope of natural forces. Together they express freedom and reflect the dynamics of cultural processes. In fact, culture depends entirely on nature (Endraswara, 2016: 131).

III. METHOD

This research is based on the condition of North Sumatra which has a tendency to lose its identity and character as a Malay-nuanced area due to the influence of life which is completely materialistic and practical. This type of research uses qualitative methods that are juridical normative empirical, namely library research by collecting a number of data. The normative approach is very relevant in analyzing events and phenomena that have occurred by collecting accurate sources in fighting corrupt practices. The method used in this study can explain the application of building a Malay culture against corrupt practices. Empirical normative legal research in this case also to see the law in a real sense and to examine how the law works in the community in Sumatra regarding the culture of shame to fight corruption.

IV. RESULT AND DISCUSSION (SIZE 10 & BOLD)

In Latin, the word corruption is derived from several words such as *Corruptus*, *Corruptio*, and *Corrumpere*. Literally, it contains the meaning of tarnishing chastity or profanity, a disgraceful act, savagery, greed, destruction, cheating or dishonesty and infidelity. This word is a symbol of abuse of power by an individual or a group. Corruption contains the connotation of disgraceful behavior, lies or conditions that are contrary to the truth. The practice of fraud is an abuse of responsibility to society, and in fact corruption can take the form of embezzlement, fraud or manipulation (Kumorotomo, 1992: 175).

There are three applications of values that live in and are embraced by the Malay community (Hamidy, 2002); The first is the application of religious values, sourced from the teachings of Islam (commands from Allah SWT) and are applications of values that are considered very noble. The implementation of this value application does not require orders or orders from other people, because it is only natural for everyone who is Muslim to carry it out wholeheartedly.

The application of this value is often seen only as an application of vertical values between humans and God (Hamidy, 2002). In this religion, the application of the value is not only vertical, but also horizontal. The vertical relationship in question is performing acts of worship that are directly related to God without human intermediaries, while it is horizontal in nature, that is, it also relates to humans.

For people who violate the application of religious values, they are not given sanctions in the form of punishment. But the sanctions will be obtained later in the afterlife in accordance with the beliefs that have been held so far as believed by all religious communities.

Second, the application of customary values, the application of this value provides rules for how humans behave. This system is the result of thoughts carried out in depth by the *Datuk-Datuk* or Customary Stakeholders (Hamidy, 2002). This application regulates how to do it properly. social way (regulating the relationship between humans and humans). The application of this value is horizontal, for those who violate it are subject to quite strict sanctions.

The character of society can develop well if it is in the realm of cultural ecology or cultural environment which can be obtained by applying local Malay wisdom originating from *Tunjuk Ajar Melayu*. This situation can be felt when local wisdom is able to increase character. Cultural ecology in local wisdom often expresses a number of rapidly developing cultural events. This situation is in accordance with Grebstein's opinion that local wisdom has the ability to reflect social growth or can also produce a number of changes in the character of culture (Mahayana, 2007: 226).

The application of building a Malay culture that is relevant to Islamic doctrine is the basis for fighting the practice of corruption, considering that the Malay culture is essentially a prominent feature of Islamic doctrine, whose implementation is applied in social life, but nowadays Malay culture in North Sumatra is slowly becoming dim in the midst of its people's lives especially among the successor generations due to the influence of modernization. Malay local wisdom in the form of Teaching Point is a reflection of moral behavior that is refined and sensitive to nature and the surrounding environment. Moreover, advice and advice becomes a character or character that must be prioritized in social life.

In connection with local wisdom in the form of Malay Teachings, noble and responsible behavior is a reflection of morality such as shame to commit crimes and dare to be responsible for committing mistakes or crimes. Malay people are sensitive to character and are soft spoken in conveying their intentions and goals. feel ashamed to boast, cheat, betray, take away the rights of others, and also act beyond their limits. In addition, they never give up their obligations and responsibilities; expose others to badness and so on. In relation to rules and laws, the Malay community is always guided by behavior of *Hang Tuah*.

In order to create a propitious man, virtuous, intelligent, and honorable, Malay bequeaths *Tunjuk Ajar* education through local wisdom. Behavioral attitudes, feelings and thoughts of the Malays are always assessed in *Tunjuk Ajar*. There is nothing to be disclosed and in void for every action and utterance has its own meaning. Local knowledge is not obsolete by time as characters commonly exist for a long period of time. Characters such as opposing excessive actions or behaviors, not being greedy for wealth, not thirsty for position and authority, not jealous and envious of the wealth and advantages of others, do not love the world too much and

are arrogant, do not act arbitrarily to gain power are contained in the book of 'Tunjuk Ajar Melayu' written by Tenas Effendy. Some of the principal characters are;

1. Divine Behavior
2. Self-Awareness Behavior
3. Trust Conduct
4. Winning Behavior in Losing
5. Shy Behavior
6. Interpersonal Behavior
7. Redeemable and Careful Behavior
8. Behavior Knows to Have Property,
9. Borrowing Behavior
10. Leaving Behavior,
11. Inherent Behavior
12. Upholding Advice Behavior
13. Sincere Behavior

There are expressions that essentially show how Malay culture that contains the fight against corruption, namely: greed and envy is an attitude that cannot accept the providential and against to God-given fortune and wealth. Greedy behavior can motivate people to obtain abundant wealth and absolute power, regardless of the consequences of the law. This behavior can also make people miserable and indifferent to others (selfish or ego).

The Malays have always put the dignity, self-esteem and blessing contained in it, instead of calculating the amount. Wealth that is acquired by taking away the rights of others will certainly not give blessings and will bring disaster not only in this world but also in the hereafter. Therefore, simplicity and fairness in appearance and life without going beyond the main norms that apply are considered as a way to maintain order and social interaction. The key is to be honest, which is the appearance of a person's true self-esteem. Greedy people are the type of people who like to make corruption a 'practice' of their lives. Malay community is prohibited to live greedy, let alone usurp the rights of others by undignified manners.

From some of the facts described above, it can be seen that the Malay teaching point which is implemented is not intended to humiliate oneself, but to act noble in order to uphold truth and justice. This character is very much needed for government officials who often get the opportunity to behave fraudulently. a solid foundation against corrupt practices. If an individual has the character of being responsible for his actions, then he will not intend to commit corrupt practices because whatever he does will have a bad impact on others. In an effort to fight against corrupt practices, the aspect of prosecution should not have been carried out earlier, but the most important thing is the aspect of prevention. Recently the government has prioritized the aspect of prosecution as an effort to eradicate corrupt practices that are often carried out by unscrupulous public officials. Efforts to eradicate this deviant behavior can be done by building Malay culture in the form of local wisdom as an application against corrupt practices.

V. CONCLUSION

Value is something that is very much taken into account in human life as a social being. Value is a measure that is guided to behave as a human relationship. Therefore, value becomes something that is considered important as a guide for life. There are many values in local wisdom, as in *Tunjuk Ajar Melayu* which has almost been forgotten by generations. Corruption is a behavior that is influenced by culture, so that corruption can be minimized with a cultural application approach to building a Malay culture. The Malay culture is a guideline in the form of Malay Teachings, which is packaged in Malay local wisdom, containing advice, teaching or advice from generation to generation. The increase in corrupt behavior occurs not because of a developing Malay culture, but because society has left this culture, thus providing support for corruption.

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