



RESEARCH ARTICLE

# The Wisdom of Buton Cultural Values as an Instrument Corruption Prevention and Action

Ishak Bagea<sup>1\*</sup>, Eko Hariaanto<sup>2</sup>, Ardianto<sup>3</sup>, LM. Ruspan Takasi<sup>4</sup>, Ali Badrudin<sup>5</sup>, Arfin Bagea<sup>6</sup>

<sup>1</sup> Faculty of Teacher Training and Education, Universitas Muhammadiyah Kendari, Kendari, Indonesia

<sup>2,4</sup> University Terbuka Kendari, Kendari, Indonesia

<sup>3</sup> IAIN Manado, Kota Manado, Sulawesi Utara

<sup>5</sup> Universitas Jember, Kota Jember, Jawa Timur, Indonesia

<sup>6</sup> Management Study Program Sekolah Tinggi Ilmu Ekonomi 66 Kendari, Kendari, Indonesia

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## ABSTRACT

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This study aims to explore the efficacy of Buton cultural values in preventing and prosecuting corruption within Indonesia, with a specific focus on Southeast Sulawesi Province and the Buton Islands. Recognizing the pervasive nature of corruption, the research underscores the necessity for robust anti-corruption strategies and educational models tailored to the unique cultural contexts of Indonesian regions. Using a qualitative approach, including interviews and ethnographic observations, the study examines how the intrinsic wisdom of Butonese cultural values can be leveraged as a potent instrument in the fight against corruption. By integrating these cultural values into anti-corruption initiatives, the research highlights a culturally resonant approach to fostering integrity and accountability.

### \*Corresponding Author:

IshakBagea@proton.me

## 1. INTRODUCTION

The practice of preventing corruption in state governance in accordance with the wisdom of Buton's cultural values as an instrument for preventing and suppressing corruption in Indonesia can be used as a role model in eradicating KKN in Indonesia, (Junaedi, 2020).

Therefore, revitalization and re-actualization of cultural values must be carried out to prevent criminal acts of corruption. (Fauzi Nazar & Fahmi Abdul Hamid, 2022). Fighting corruption is not enough to just take an enforcement approach by arresting and imprisoning the corrupt. Corruption is not only related to legal issues but also to moral issues (mentality).

The practice of preventing corruption in the governance of the kingdom and sultanate of Buton, namely that Buton has cultural wisdom that is functionally related to efforts to prevent corruption in Indonesia, In the Buton constitution, there is the Seventh Dignity Law, which regulates various forms of practice in social and state life that may or may not be carried out, both by state officials (the sultanate) and society in general, one of which is "pebula" (acts of corruption), (Mansyah et al., 2023).

## 2. METHOD

This research is descriptive research with a qualitative approach which aims to present a complete picture of the social setting which can clarify social phenomena or realities in this case regarding the wisdom of Butonese cultural values as an instrument in preventing and repressing corruption, (Mansyah et al., 2023)

### 3. RESULTS AND DISCUSSION

#### 3.1 Local wisdom

Local wisdom is the way of life of a community in a particular area regarding the natural environment in which they live, (Uspayanti et al., 2021). This view of life is usually one that has been deeply rooted in the beliefs of the people in that area for tens or even thousands of years. To maintain local wisdom, parents from previous generations and the older generation will pass it on to their children and grandchildren. Local wisdom is a thought that is decades old, so the local wisdom that exists in an area is very attached and difficult to separate from the people who inhabit that area, (Uspayanti et al., 2021)

Indonesia's uniqueness comes from its customs, traditions, and local wisdom, (Uspayanti et al., 2021). Each region even has its own local wisdom, such as the local wisdom of the Buton people of Southeast Sulawesi Province, which is rich in the wisdom of their ancestors from the Kingdom and Sultanate of Buton, especially those related to Buton wisdom. Cultural values as an instrument for preventing and suppressing corruption as applied in government leadership during the kingdom and Sultanate of Buton (Moeis et al., 2022)

#### 3.2 Cultural values

Cultural values are something in the form of values that have been embedded and agreed upon by society in the form of habits as a form of behavior and response to a situation after or before it occurs. Cultural values are rules that have been agreed upon and exist within a society, both within the organization and the environment, have become ingrained, and are used as a reference for behavior. Cultural values are all agreed-upon rules that are then used as a reference for behavior, (Stokes et al., 2016)

Every country, region, or area has its own cultural values, (Yuliana et al., 2021). In contrast to our country, which still maintains its culture and customs, most people abroad have forgotten or abandoned the traditions and customs of their ancestors. (Yuliana et al., 2021).

The people of Buton, Southeast Sulawesi Province, have a lot of local wisdom, which contains very strong cultural values that have been taught and instilled in the people of Buton since the time of the kingdom and sultanate of Buton until now, (Witt, 2016). The wisdom and wisdom of the ancestors of the Buton people have been passed down from generation to generation and used in everyday life, including in the family environment and social environment, and are still very relevant and useful today, (Witt, 2016)

Considering that these cultural values are tens or hundreds of years old, the cultural values of local wisdom are highly trusted by the people of Buton, (Gervais et al., 2011). Cultural values that people have long believed in will inevitably influence people in their daily lives. How could it not be. Cultural values that are hundreds of years old will eventually become beliefs or guidelines adopted by the local community, (Uspayanti et al., 2021).

#### 3.3 Understanding corruption

Corruption is the misappropriation or misuse of state funds (companies, organizations, foundations, etc.), (van Klaveren, 2017). For personal or other people's interests (KBBI). Corruption, according to the World Bank in 2000, is the abuse of public power for private gain. This World Bank definition has become an international standard for defining corruption. According to the Asian Development Bank (ADB), these are activities involving inappropriate and unlawful behavior carried out by public and private sector employees to enrich themselves and those closest to them. Indonesia, through Law No. 31 of 1999, which has been amended by Law Number 20 of 2001 concerning the Eradication of Corruption Crimes, has grouped corruption into seven main types: state financial losses, bribery, embezzlement, extortion, fraudulent acts, conflicts of interest in procurement, and gratification. Corruption basically has five components, named: (Bourne & Jenkins, 2013)

1. Corruption is a behavior.
2. There is abuse of authority and power.
3. Done for personal or group gain.
4. Violating the law or deviating from norms and morals.

#### 5. Occurs or is carried out in government or private institutions.

With this explanation, anti-corruption becomes an antithesis, (van Klaveren, 2017). The definition of anti-corruption is all actions, words, or deeds that oppose corruption and all its forms. Someone who understands the meaning of anti-corruption will act in accordance with the values of integrity. The KPK's nine integrity values are: honesty, independence, responsibility, bravery, simplicity, caring, discipline, fairness, and hard work, (Kholiq, 2022). By adhering to the anti-corruption principle, a person has a moral stronghold not to commit corruption and also prevent acts of corruption.

#### 3.4 KPK authority in eradicating corruption

The authority of the Corruption Eradication Committee is in accordance with Article 6 of Law No. 30 of 2022 concerning the KPK, namely: coordination, supervision, investigation, investigation and prosecution of corruption crimes, prevention of corruption crimes, and monitoring, (Ershad, 2023).

#### 3.5 Corruption in Butonese cultural perspective

Shifting cultural focus from social orientation to wealth and throne orientation, power is to enrich oneself instead of serving society, (Acemoglu & Robinson, 2022), power orientation is to satisfy one's desires, ownership of property is not the desire to channel profits for the benefit of society, and power seems to no longer be a trust that can be accounted for to society and to God Almighty. The human mentality (the development of the individual as a whole and society as a whole) has greatly deviated and changed with the existence of the KKN culture, (Mukmin, 2024). Corruption is related to the values behind the act of corruption, namely the throne, wealth, and women as the main things. Therefore, it is very strategic to take action to fight and prevent corruption by implementing sociocultural conditions with a paternalistic climate for balance and harmony. The expected Butonese people are Butonese people who have Qarimah morals as found in the sarapatangguna culture of the Buton kingdom and sultanate, namely: Pomae-maeaka (shame culture), Popia-piara (taking care of each other), Poma-maasiaka (love for each other), and Poangka-angkataka (mutual respect or mutual respect), (Faharudin, 2022).

#### 3.6 Pebula is an act of seeking profit by deception

The Law on the Dignity of the Seven Kingdoms and the Sultanate of Buton, Southeast Sulawesi Province, (Suhartono & Ermawati, 2022) explains that corruption (pebula) can cause all kinds of damaging impacts on people's lives, which is a form of action that is categorized as Mingku Mosala (wrongful act that violates the law).

Efforts to realize state governance that is free from corruption, as implemented during the era of the Buton kingdom and sultanate, (Mansyah et al., 2023) as stated in the Martabat Tujuh UUD, must avoid one form of action in the state administration system, namely Pebula. Pebula is the antithesis of sarapatangguna (the fourth rule) which is contrary to human values such as honesty, compassion, justice, and public responsibility. Pebula is an act of enriching oneself and enriching others by abusing one's power, position, and authority. Meanwhile, mingku mosala is an act that is contrary to the customs or norms of the nation and state in the context of kebutonan, (Suhartono & Ernawati, 2021).

#### 3.7 Swearing word of the Sultan of Buton

Urango laodhe, urango laodhe, urango laodhe (listen laode, hear laode, hear laode)

Bholi upomataakea rashbali (don't do nepotism)

Bholi upoande-andeakea (do not collude)

Bholi upebulakea o tana siy (don't do corruption on this earth)

Hear Laode, hear Laode, hear Laode,

Don't do nepotism

Don't commit collusion

Don't commit corruption on the land of this country, Laode

Bholi ualakea kanciana bhia yi tangamu

Bholi ualakea kanciana sala yi tangamu

Bholi ualakea kanciana kampurui yi bhaamu

Do not exchange, trade (abuse) position, authority, power, accept bribes, gratuities, and be transactional, (Atikasari et al., 2020).

The meaning contained in the words of the oath of the king and sultan of Buton is extraordinary because the adat stakeholders very firmly gave advice and warned the king or sultan of Buton so that they became trustworthy leaders in leading the people of Buton. This Buton provides enlightenment to the current generation, especially with regard to the wisdom and cultural values of Buton for the prevention and prosecution of corruption and they must avoid all disgraceful acts in the current context. Lessons can be learned, especially for law enforcement in Indonesia, (Dewi & Kwik, 2019).

### **3.8 Revitalization and re-actualization of cultural values as prevention of corruption crimes**

The link between corrupt behavior and cultural mentality shows that eradicating corruption cannot only rely on legal approaches, but also on cultural approaches and local wisdom, (Trisnawati, 2016). A cultural approach to handling corruption is not only useful for preventing corruption, but more than that, it can be used to create a cultural strategy for comprehensive corruption prevention, (Zaini Miftach, 2018).

### **3.9 Buton culture teaches children to stay away from all forms of wrong actions that break the law (Mingku Mosala)**

Sabharagau (shared rights owned and controlled by one person without mutual consent)

Lempagi (taking people's things without the owner's knowledge)

Ala moko hakuna (taking people's rights)

The naming of cultural values of shame (kaea), namely:

Maeakea mancuamu (shame on your parents)

Maeakea wittinaimu (shame on your family)

### **3.10 Efforts to realize governance in buton that is clean from corruption**

According to the Law on the Dignity of the Seven Kingdoms and the Sultanate of Buton, (Faharudin et al., 2020) the selection of candidates for heads of state, heads of government, and public officials must have the following characteristics: protector (polubha), giver of direction (padhoma), enlightener (kayinawa), and role model (paiyasa). If the head of state carries out these characteristics, then the position of officials is a blessing for the community or the public, as in the selection of candidates for public officials or royal apparatus and the sultanate of Buton must have four apostolic mandates, namely sidiq, amanah, tabliq, and fathonah, (Latif et al., 2019).

Acts of corruption can actually be prevented through a legal approach (rule of law), but they can also be done through a cultural approach, namely by building an anti-corruption culture. (Riwanto, 2022). The anti-corruption culture as practiced in Buton wisdom can be internalized from an early age through education in the family environment, the world of education in general, as well as in the government or bureaucracy environment through the example of state officials or public officials, (Wong & Welch, 2004)

Officials from the kingdom and sultanate of Buton are prohibited from going to the market, meaning that officials are prohibited from doing business so that there is no conflict of interest and there is no corruption by using the influence or power of their position or power so that they are not focused on managing people or public affairs, (Stenslie, 2018).

### **3.11 Internalization of anti-corruption cultural values**

Butonese people strongly adhere to Butonan customs, both in the family environment, the community environment, and in the context of government, (Alifuddin et al., 2020). Especially in the family environment, moral, and character teachings such as about kaea, namely instilling a culture of shame, and expressions of wisdom, namely: maeakea mancuamu, maeakea wittinaimu, and maeakea manga opuamu. This culture or wisdom is still found today in the daily lives of Butonese people, both Butonese people who live in Buton and Butonese people who live abroad, (Dunifa & Sahlan, 2021). The culture of feeling guilty (soso te toba) when committing disgraceful acts or actions

that are contrary to customs. Butonan customs, therefore religious knowledge, education, morals, and manners have been taught in the family environment since the time of the Buton kingdom and sultanate, (Djamudi et al., 2020).

KaBanti's poems in kaBanti Kambampu are written by La Ode Nafiu (Yarona Labuandiri), namely:

Yindapo atosarongirangea ande sabutu abhari arataana  
 Yisarongiakarangea momini hakuna apekadhawuakamo  
 Yindapo atosarongi misikini ande sabutu yinda te aratana  
 Yisarongiakamisikini, moomini mokohakuna alea.  
 Not yet called rich, if only have a lot of wealth  
 The so-called rich, even though he gave his rights to others  
 Not yet called poor, if only do not have property  
 The so-called poor, he took other people's rights  
 Bharimpu giu yi perishes  
 One saangu apande ala mokohakuna  
 There are so many things that destroy  
 One of them takes the rights of others

### **3.12 Legal enforcement of corruption crimes (Pebula)**

Buton's cultural wisdom in prosecuting crimes such as corruption, as in the poem kaBanti Bhone mentete yinda posala-sala, means that there is no difference for anyone before the law, so that a sense of justice or the dignity or authority of the law is maintained in society, (Rachman, 2016).

### **3.13 Types of legal action for corruption crimes (Pebula) in the kingdom and Sultanate of Buton**

Karimbi means fine

Pasabu means dismissed, removed, or impeached

Tata Lima means cutting hands

Papasi means being excluded from society or the social environment

Buse means expelled from the community

Kabhebhe te dhara means whipping or stoning

Gogoli means being sentenced to hang until death

Tatasi Pulanga means the revocation of a person's rights to up to seven generations of all honorable positions in the royal institutions and sultanate of Buton.

### **3.14 Inauguration of the fourth Sultan of Buton Dayanu Ikhsanuddin, 1597-1631**

Syarif Muhammad or Saidi Raba said that the inauguration of the Sultan of Buton should be under a royal umbrella wrapped or hung with spun red cloth, (Bu, 2018). This means that when the Sultan bows, he always thinks about development and prosperity for all his people. If the Sultan looked up, he would immediately see a red cloth rope hanging from the edge of the royal umbrella, which would remind him that the red cloth rope was a tool to tie around the Sultan's neck if he ruled unfairly.

The explanation is that a leader must carry out the mandate assigned to him by thinking about the development and prosperity of his people and the leader must carry out his duties fairly, if he is not fair, he will be punished by using a red cloth tied around the neck of the Sultan of Buton, (Mukmin, 2024)

### 3.15 Sultan Dayanu Ikhsanuddin work program

Three very famous work programs to overcome the suffering of his people, he changed all forms of Islamic state run, (Whiteside, 2016) by Sultan Murhum and other sultans after Murhum and other regulations that were not appropriate, namely:

1. Pulanga must be removed before hostility and division arise among the Butonese people. Nobles who will be appointed as officials of the empire must be chosen to occupy a position in accordance with their nobility rank, including the Walaka. Pulanga is the inheritance of a hereditary position, that is, if the father dies, the father's position is immediately replaced by his son.
2. The death penalty, etc., must be replaced with fines or corporal punishment.
3. Slavery must be abolished.
4. Efforts to protect the chaos that arises from within and from outside.

Sultan Dayanu Ikhsanuddin's three work programs are:

1. Creating a medium of exchange called kampua.
2. Make a palace fort.
3. Forming the government structure of the sultanate.

The Government consists of three levels preceded by the development of kadie or regional areas, which consist of 72 kadie or regions, (Whiteside, 2016)

1. The divisions of Dayanu Ikhsanuddin's government area are:
2. The central or rank government led by the Sultan and Siolimbona (DPR) led by Bontona Peropa: Sultan, Sapati, Kenepulu, Kapitalau, Bontoogena, Lakina, Siolimbona.
3. Regional governments or Sarana Wolio led by Bontoogena and Sapati, namely: Barata Patapalena, Siolipuna, Bonto Lencina Kanjawari, Bonto Yinunca, Bobato/Lakina, Talombo, and Syahbandara.
4. The religious government or legal means led by religious men and mosque priests, namely: religious men, mosque priests, khatib/naib, Moji Bhisia Patamiana, Moji Tunggunaaba, Moji Tungguna Bula, and Moji Tungguna Tobha.

### 3.16 Masher-nosed Man (Pebua)

Humans, no matter how firm, fair, and good at ruling they are, will not be free from their weaknesses and shortcomings, (Dunning et al., 2004). Thus, the weakness of Sultan Buton VIII is that he is very happy with beautiful women, even though that is taboo in the position he holds.

If the sultan commits injustice, then Bontoogena will give the Sultan outer custody for his supervision and the Sultan's residence will remain in his palace with his family, (Artan, 2011).

### 3.17 The sultan on death law and the place of his punishment

After Kapitalau handed Sri Sultan over to Bontoogena, Bontoogena accompanied the Sultan to his palace as an outside prisoner. From then on, Sri Sultan was under strict guard and was not allowed to leave the palace unless there was permission from Sara (the Parliament), (Mishra et al., 2014).

The next day, Sapati decided to hold a quick meeting with the Sultanate's staff to discuss the Sultan's problems. After holding a meeting for several days, the meeting produced a decision, namely: Nothing except in Islamic law, both ordinary people and the Sultan must be punished if they are guilty, the punishment is of course in accordance with their actions and also in accordance with the laws in force in the Sultanate of Buton, (Lindsey & Steiner, 2016).

According to informants at this meeting, there were many who defended the Sultan with the argument that the Sultan did not need to be sentenced to death, (Börekçi & Hathaway, 2010) only administrative punishment or dismissal from his position was enough because the Sultan had the right to halala apetobe-tobe, meaning he was free to choose what he wanted. However, this is denied by several people for the reason that the Sultan of Buton is free to choose what he wants, but except for what he wants, O lae-lae means a girl or widow who is not yet married, but what the condemned Sultan wants now is someone to have a wife or a capitalist wife. After the deliberations were

completed, it was agreed that the Sultan should be killed by having his neck cut off using a rope. Therefore, in Buton, there is the term "Aaka Porango te Dadi" which means older hearing than age.

The explanation is that the law must be enforced against anyone who is guilty and must be punished as fairly as possible, whether the Sultan or the community, there must be no favoritism in the law, (Coşgel et al., 2013)

### 3.18 Sarapatanguna according to Butonese customs

Sarapatnguna in the main customs of Buton is called "gate land" means the basis of obligations in Sara Wolio, which is the basis of adat, which consists of 4 parts, namely, (Kadir et al., 2018):

1. Sara or conditions means law.
2. Tutura means rules.
3. Bitara means justice.
4. Gau means politics.

### 3.19 The actions of inhumane or uncivilized people are as follows:

1. Sabara Gau. This means that joint rights are owned and controlled by someone with unreasonable or illogical arguments.
2. Lempah. It means breaking the rules.
3. Pulu Mosala Tee Mingku Mosala. This means movements that show high-mindedness or arrogance, so that clothing is not in line with one's position. Often called crazy about rank, crazy about flattery, crazy about respect and the height of the nation wants to be respected. Often commits a violation because it is not appreciated or respected.
4. Pebua. It means a philanderer or a person who likes to commit adultery. Seeking advantage in society by deceiving or lying.

## 4. CONCLUSION

Efforts to eradicate corruption can be carried out through a preventive approach through internalizing anti-corruption cultural values from an early age in the younger generation, (Hudiarini, 2021) both in the family environment, community environment, and educational environment, or by creating an anti-corruption cultural curriculum in elementary/MI, SMP/MTS, SMA/SMK, and even the student environment. Efforts to prevent criminal acts of corruption can also be carried out by activating or campaigning for anti-corruption movements and encouraging participatory participation by the community or all stakeholders, (*CBOAnti-CorruptionInitiatives\_NonAno*, n.d.). The orientation of development from a legal perspective should be directed at exploring legal institutions in culture or local wisdom as reference materials or improvements to Indonesian National Law, including legal institutions with the dimension of eradicating corruption in Indonesia, (Sulasmono et al., 2017).

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- Atikasari, H., Amira, B., Arifin, R., & Semarang, U. N. (2020). *Law Enforcement in the Practice of Bribery in Business and Trade in Indonesia : Between Theory and Practice Introduction It is no secret that we want a service that we receive to run smoothly and as desired , must be with facilitation payments or service fees . 1 Without this service fee , the service we want will be difficult to run smoothly . This service fee is commonly referred to as a criminal act of corruption . In Indonesia , particularly , we have encountered very often in various television news and newspaper about cases of bribery committed by our society . In 427 BC - 374 BC , Plato had an idea that the*

servants of the nation must give their services without receiving gifts . Those who disobey , if proven guilty , are killed without ceremony . The Plato ' s idea means that public servants must serve the community well without having to accept any gifts to do that . 2 In almost same context , the development of laws and regulation cannot be separated by development of the society itself . However , law always finds rigidity , and humans always find gaps between existing laws . 3 This is what allows various types of fraud in most cases , including bribery in the trade sector . The bribery case also occurs not only in Indonesian but also in various countries in the world . In general , bribes are given to someone who is influential in fulfilling the needs of the provider by doing or not doing something related to the giver . Usually , bribery cases happened among state officials , judges , prosecutors , and others , even bribery can also occur in the business sector . This is used to fulfil the tender of a company . High-profile bribery can harm the state. 54(2).

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