



Community Empowerment in Preventing Criminal Actions of Corruption in Sibetan Village, Bebandem District, Karangasem Regency

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ABSTRACT

The rise of corruption cases that occurred at the Village Credit Institution in Bali made the Sibetan village community worried, the same thing would happen in the Village Credit Institution of the Sibetan Traditional Village. Starting from that, community leaders of the Sibetan traditional village in collaboration with the Law Society of Warmadewa University organized cooperation in increasing public awareness. The study aim is to minimize corruption that is still found in Bali. Bali is famous for upholding a culture of law and order with the teachings of karma phala, it is means that whoever does the deed will receive the consequences of their actions. This happens because of a lack of knowledge about the law, especially corruption. The researcher used an empirical service method with the approach of local traditional institutions, in service to the field of corruption knowledge related to the rampant corruption in the Village Credit Institution in preventing corruption cases in the Village Credit Institution of Sibetan. The results show that there is a warm discussion in addressing corruption cases in Bali so that in the future it will not happen in the Sibetan Traditional Village.

Keywords: Corruption, Prevent, Traditional Village, Village Credit, Institution

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I. INTRODUCTION

Realizing justice in law is a means to obtain peace and order in society. With the law, it is hoped that the community can live in a just, peaceful and peaceful manner. Peace can be obtained with legal awareness that the community can obtain justice and the same in the eyes of the law. But actually legal aid can only be felt by people who can afford it (Muhammad, 2007). Hard work to prevent people from committing criminal acts of corruption has been carried out by various relevant agencies but has not shown satisfactory results.

In the international world the definition of corruption is based on the Black Law Dictionary (Subhandi, 2012). Indonesia as a state of law protects and advances the general welfare of its citizens. Village Credit Institution was first initiated by the then Governor of Bali, Prof. Ida Bagus Mantra, after in 1985 he visited West Sumatra. There is a well-developed customary-owned Financial Institution which is named "Lambung Pitih Nagari". A few months later he attended a seminar in Semarang on Village Financial Institutions or Village Credit Boards. From these two events, he assessed that Bali has the potential and opportunity to form a financial institution managed by traditional institutions such as the one in West Sumatra. Initially, one Village Credit Institution was created in each district. After seeing the results growing rapidly, finally the Bali Level I Regional Regulation Number 2 of 1988 concerning Village Credit Institutions was made. Then to control the management and performance of the Village Credit Institution, in 1997 the Bali Level I Regional

Regulation Number 199 1997 concerning the Establishment of the Board of Trustees of the Provincial Rural Credit Institutions of Bali Province was stipulated. This Village Credit Institution Advisory Body, in addition to providing guidance and supervision, also reports the results of Village Credit Institution every year as further guidance.

To date, the total number of Village Credit Institution throughout Bali has found 1,327 units, and only about 9% of the total number of Pakraman/Indigenous Villages in Bali that do not yet have Village Credit Institution. The main reason these villages do not yet have an Village Credit Institution is that the community is not ready to manage the Customary Financial Institutions professionally. Of the 1,327 Village Credit Institution in Bali. In Bali, there are 2 types of villages, namely Traditional Villages and Service Villages. A traditional village is a village that functions in the field of adat (a village that lives traditionally as an embodiment of traditional institutions).

Cultures has the main task of fostering and maintaining the customs and habits of the Hindu community in Bali. While the Service Village is part of the government sector, and is the smallest government institution. In general, both are supported by the same villagers, but there is a fundamental difference between the two, namely in terms of existence. The village depends on the will of the central government, while the Traditional Village is an institution that comes from the community itself, and is traditional. So the Traditional Village is the embodiment of traditional institutions, and active participation in government programs through the Village Service.

Traditional Villages in Bali play a very important role in people's lives. All policies that are born from customary village stakeholders will be more heard and obeyed by the community, including the existence of the Village Credit Institution which is a traditional village initiative to encourage the community's economy. Village Credit Institution management is carried out with a family system as is done in the customary village government. the mechanism for providing financial services to its customers is also carried out on the principle of mutual trust. In the traditional structure in Bali, there are several *pasukdukan* organizations (customary mutual assistance) other than the Traditional Village, for example Banjar Suka Duka, *sekaa*, *subak* and *Pemaksan Pura* (associations for places of worship). Traditional Villages have *prajuru* (village apparatus) led by the Indigenous *Bendesa*. The *prajuru*'s village regulates the relationship between one *krama* and another, between *krama* and the environment that they live in, and between *krama* and *Hyang Widhi*. The Traditional Village also has a *druwen* which is managed to fulfill obligations in the field of religion and development within the concerned Traditional Village. Therefore, the Traditional Village requires no small amount of money, so that the adat village community considers it necessary to establish a traditional institution that functions to store and manage the finances of the Traditional Village.

In general, Bali teaches citizens to carry out their obligations as residents of the Traditional Village, namely carrying out the duties of village manners and being submissive and obedient to those for the Traditional Village (*awig-awig*). One of those regulations is to uphold the good name of the Traditional Village.

The objectives of implementing community study are stated as follows;

1. Increasing the main goal is to minimize the crime of corruption that still occurs in Bali in general and in the Sibatana Traditional Village in particular.
2. Understanding of what factors actually cause corruption in the Village Credit Institution.

2. METHOD

2.1 Type of Devotion and Problem Approach

The type of service carried out is empirical, so the type of writing approach is field data, which is used in this paper. Devotion is carried out by directly examining the spaciousness. The approach used is a case study approach.

2.2 Sources of Data and Legal Materials

Sources of data used in this service are primary data, namely data generated through discussions, legal clinics and legal counsel directly with informants, and secondary data, namely, data obtained through library studies such as books, legislation and others.

The legal materials used in this service are primary legal materials, namely legal materials that are authoritative, such as laws, and secondary legal materials are all publications and official books.

2.3 Devotion Location

The location of the service carried out by the author is in the Sibetan Traditional Village, Loaddem District, Karangasem Regency as an effort to maximize data acquisition.

2.4 Data analysis

The analysis of the data used in this service is data by describing the applicable laws and regulations and theories concerning the problem of service.

3. RESULTS AND DISCUSSION

3.1 Empowering Communities in Overcoming More Cases Corruption in Village Credit Institution in Bali

The community's compliance as Village Credit Institution customers to fulfill their obligations every month has encouraged the development of the LPD itself. The initial capital of only a few million, which came from the village community self-help fund, has now grown into billions of rupiah. Even though the business management is carried out in a simple way and with a family system. This shows that the management concept has been very successful in boosting the economy of the people in Bali, most of whom are engaged in the informal sector.

At the beginning of its establishment, the Village Credit Institution was managed by the Bendesa Adat, the highest stakeholder in the Traditional Village or often the Kelian Desa Adat. He heads the Kelian-Kelian Banjar in a customary environment, which is called Desa Adat. The influence and charisma of the Indigenous Bendesa which is quite large for its citizens can create a fairly good image for its citizens about the benefits of the Village Credit Institution. After experiencing development and gaining the trust of its citizens, it even began to exist in every Traditional Village (because at the beginning only one Village Credit Institution was established in each district), then Village Credit Institution began to be professionally managed, and since 1990 the Indigenous Bendesa are no longer allowed to lead Village Credit Institution, such as with that the purpose of the organization is to develop itself from unhealthy interests and be managed professionally (Communication, 2015a).

Currently, the Village Credit Institution is managed by a board appointed based on the results of the traditional village deliberations. Village Credit Institution management are residents who come from every Banjar in one Traditional Village, and have a Traditional Village Village Credit Institution Supervisory Board consisting of all Kelian Banjars in the relevant Traditional Village. This is to avoid mutual suspicion in their management, and to fulfill a sense of justice, because basically the Village Credit Institution is a *druwen desa* (village assets) which is expressly written in the *awig-awig* of its Traditional Village.

In several cases that occurred in Bali, the Village Credit Institution whose management was still concurrently with the customary village apparatus almost always stagnated, or did not show any significant progress. The progress of an Village Credit Institution is determined by its management system, which is highly dependent on the human resources of its management. Overlaps in management also often occur, for example, Village Credit Institution administrators/employees who are also traditional soldiers. Such conditions do not provide room for movement for the Village Credit Institution management itself to be assessed by the Village Credit Institution independently, and seem to be under pressure from the Traditional Village Paruman.

According to experts, the advantages of Village Credit Institution as the informal sector have several advantages over the formal sector, including:

1. Easy to enter,
2. Use of local resources,
3. Small scale,
4. Labor-intensive and simplified use of
5. technology,
6. Skills acquired outside the formal
7. education system,
8. Move in a competitive market, (Rido, 1986).

Some of the advantages of the informal sector on the other hand actually become its weakness (Harun, 1991). Being at an informal level which is seen as far from the reach of the law that can

protect everything including from the influence of criminal acts of corruption on this view is very wrong (Atmasasmita, 2010). This is considering that in 2022 there are 6% of LPDs in Bali One of the problems is the involvement of corruption cases. The crime of corruption literally comes from the words Acts of Crime and Corruption. Meanwhile, legally-formally, corruption is contained in Chapter II concerning corruption, the provisions of Articles 2 to 20, Chapter III concerning other criminal acts related to corruption in accordance with the provisions of Articles 21 to 24 of the PTPK Law (Mulyadi, 2008).

The first type of corruption is contained in Article 2 of the PTPK Law which states that:

Any person who violates the law commits an act by himself or another person or a company that can harm the state's finances or the state's economy, shall be punished with life imprisonment or imprisonment for a minimum of 4 (four) years and a maximum of 20 (twenty) years, and a fine of not less than 4 (four) years. a minimum of two hundred million rupiah and a maximum of one billion rupiah.

The second type of corruption is regulated in Article 3 of the PTPK Law:

Any person with the aim of benefiting himself or another person or a corporation, abusing permits, or existing facilities because of a position or position that can harm state finances or the state economy, shall be punished with life imprisonment, or imprisonment for a minimum of 1 (one) year. and a maximum of 20 (twenty) years and or a fine of at least fifty million rupiah and a maximum of one billion rupiah.

The third type of corruption is contained in the provisions of articles 5, 6, 8, 9, 10, 11, 12, 12A, 12B, 12C and 13 The PTPK Law is derived from the articles of the Criminal Code which were later slightly modified when the formulation was withdrawn into a criminal act of corruption in accordance with Law Number 20 of 2001 by eliminating the editorial word "As referred to in the articles....KUHP" such as the formulation in the provisions of the Act. -Law number 31 of 1999. If it occurs, the third type of corruption can be divided into 4, namely:

- 1) Withdrawal of acts of a bribery nature, namely articles 209, 210, 418, 419, and Article 420 of the Criminal Code.
- 2) Withdrawal of acts of a nature of embezzlement, namely articles 415, 416, and 417 KUHP.
- 3) Withdrawal of acts of a greedy nature, namely Article 423, and 425 of the Criminal Code.
- 4) Withdrawal of actions that correlate with contracting, suppliers and partners, namely articles 387, 388, and 435 of the Criminal Code.

Based on the dangerous nature of the act of corruption, the public needs to realize that actions that lead to acts of corruption need to be avoided in addition to harming the community as well as the country's economy. In addition, based on Hindu religious beliefs held by Hindus it is strictly prohibited and the threat of positive law is very severe, according to the provisions above.

3.2 Factors Causing the Occurrence of Corruption of Village Credit Institution in Bali

Factors causing corruption In the theory put forward by Jack Boulogne or often called the Gone Theory that the factors that cause corruption are as follows. 1. Greed: relates to the existence of greedy behavior that has the potential to exist in everyone. 2. Opportunity (opportunity): relating to the state of the organization or institution or society in such a way that there is an opportunity for someone to commit fraud. 3. Needs (needs): relating to the factors needed by individuals to support a normal life 4. Exposure (disclosure): relating to the actions or consequences faced by the perpetrators of fraud if the perpetrators find out that they have committed fraud.

The factors of Greed and Need are related to individual perpetrators (actors) of corruption, namely individuals or groups, both within the organization and outside the organization who commit corruption and harm the victims. The Opportunity and Exposure factors are related to corruption victims, namely organizations, institutions, communities whose interests are harmed. According to Sarwono, the factors that cause a person to commit acts of corruption are internal factors, such as desires, desires, wills, and so on as well as external stimulation factors, such as encouragement from friends, opportunities, lack of control, and so on. (Lambert et al., 2003).

In 2014, Transparency International, through the publication of the Corruption Perception Index (CPI), ranked Indonesia as 107th out of 175 countries in terms of transparency and corruption-free. Ensuring the ranking confirms that the disease of corruption in Indonesia is increasingly acute. Unfortunately, corrupt behaviors are not only nested in the terraces, which are

always in the public spotlight. There is one thing that of course needs to be a reflection and a spotlight as well, (Sierra & Hyman, 2008).

In addition to the causes mentioned above, there are several other common factors that cause corruption, namely: 1). Individual factors, such as the influence of greed and greed in oneself, 2). Family factors, chaotic family life and too consumptive 3). society, poverty, the environment with high criminality factors affect the desire to commit corruption crimes (Communication, 2015b).

Based on the cases that occurred in Bali, which has been described above, it is known that there are still many people who do not care about criminal acts of corruption, even very large in hindering development, state finances and the state economy. Therefore, based on the request of the people of the Sibetan Traditional Village, burdendem sub-district, Karangasem, this community service was held at the Law clinic to provide solutions to legal problems and legal counseling to improve community empowerment in tackling crime, especially corruption.

According to Romli, there are 5 factors that can affect the effectiveness of the law, namely legal factors, law enforcement factors, legal facilities or facilities, community factors, and cultural factors (Atmasasmita, 2010).

4. CONCLUSIONS AND SUGGESTIONS

4.1 Conclusion

1. The legal compliance of the community as Village Credit Institution customers to fulfill their obligations every month has encouraged the development of the Village Credit Institution itself. The initial capital of only a few million, which came from the village community self-help fund, has now grown into billions of rupiah. As an effort to empower the community in the Sibetan Traditional Village in minimizing the occurrence of criminal acts of corruption in the community, especially the Village Credit Institution, the Sibetan Village Customary Prajuru organizes a legal clinic and legal counseling in collaboration with the Faculty of Law, Warmadewa University in the form of community service.
2. The factors causing the occurrence of criminal acts of corruption in the community through the Village Credit Institution which are rife in Bali are caused by the following. 1. Greed: relates to the existence of greedy behavior that has the potential to exist in everyone. 2. Opportunity (opportunity): relates to the state of the organization or Village Credit Institution in such a way that there is an opportunity for someone to commit fraud.
3. Needs (needs): related to factors that are needed by individuals too much.
4. Exposure (disclosure): relating to the actions or consequences faced by the perpetrators of crimes that are not fast enough, if the perpetrators find out that they have committed fraud
5. Lack of public legal awareness.

4.2 Suggestion

Based on the results of the dedication and conclusions above, it can be conveyed as follows:

1. The government is expected to intensify socialization and counseling about corruption crimes.
2. For the community to continue to be empowered with legal awareness so as not to commit criminal acts of corruption that can make their lives miserable through legal sanctions that will be applied by the government or the state.

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