
Building an Anti-Corruption Village with Local Wisdom in Tourism Towards the Richest Village in Indonesia (A Closer Look at Kutuh-Badung-Bali Village)

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Abstract

In the midst of the dark image of village funds due to the corruption of the village head, there is a lamp in the south of Bali. Kutuh Village, which was once poor and arid, has now become an independent village thanks to village funds from the government. Kutuh Village has received village funds of around IDR 3.5 billion. The village budget management sector was recorded as the largest contributor to state losses in 2018. The biggest challenge in managing Village Funds comes from the uniqueness of the village government system in Bali with the concept of dualism of power: official villages and traditional villages, in the development of culturally-inspired Balinese tourism. This study intends to document how local knowledge in Kutuh community's tourism industry functions, particularly as a way to reduce fraud in the administration of community money. Legal normative and empirical research is used in this paper. The primary objective of implementing local wisdom, which is still deeply ingrained in the daily lives of the people of Kutuh Village and is based on the principle: from by Krama and for Krama (citizens), is to realize prosperity and harmony between elements in accordance with the philosophy of Trihita Karana. This is the ultimate goal of strengthening traditional institutions and religious traditions with local wisdom in it.

Keywords: Anti-Corruption Village, Leadership Duality, Local Wisdom.

I. INTRODUCTION

Kutuh Village, located in South Kuta, Badung Regency, was only formed in 2002. Even though it has the status of a young village, the village which carries the concept of sports-based tourism (sport tourism) immediately attracted attention. One of the most popular tourist destinations as well as the icon of Kutuh Village is Pandawa Beach. The attractiveness of this recently opened beach lies in the presence of large cliffs beside the sand and the water is still clean.

Since the village fund program was launched in 2015, Kutuh Village has received village funds of around IDR 3.5 billion. The management of village funds in Kutuh Village creates an extraordinary multiplier effect, because the turnover of its nine business units reaches tens of billions of rupiah per year. The transformation of Kutuh Village from a poor village to an independent village is not as easy as turning the palm of the hand. The biggest challenge comes from the uniqueness of the village government system in Bali with the concept of dual leadership: there are official villages and villages, not dual leadership.

By establishing a Village-Owned Enterprise (Bumdes) called a Customary Business Entity (BUMDA) with the name Bagha Utsaha Manunggal Desa Adat, Kutuh Village has established proper and accurate management of village funds. BUMDA is a business entity that was developed in an integrated manner by the local indigenous village community. This indicates that the community, rather than the village authority, manages the commercial entity for customary villages. The total net profit of BUMDA in

2018 reached IDR 14.5 billion out of a total revenue of around IDR 50 billion, ranking it as the Richest Village in Indonesia, as well as a pilot village in implementing anti-corruption values in 2021.

The appointment of Kutuh Village as an Anti-Corruption Village is solely to remind and disseminate the importance of building integrity and anti-corruption values to the government and village communities, with the theme "Starting from the Village, Creating a Corruption-Free Indonesia", and the KPK continues to provide technical assistance to Anti-Corruption village. Hadriani & Wibawa's research on this case, titled Actualization of Anti-Corruption Values in the Local Wisdom of the Bali Community, was completed in 2022. This case also finds in Sumatera which consider to building the local-based elements of national anti-corruption integrity system in west Sumatera (Valentina & Putera). To make this program successful of course it is necessary to train the village officials leadership (Heryadi & Evianawati, 2017).

Based on this background, this study aims to capture how local wisdom in the field of tourism in Kutuh Village, especially as a means of mitigating fraud in managing village funds. The reason for choosing Kutuh Village in this study is because Kutuh Village is a relatively new village formed in 2002 and as one of the villages receiving village funds but is progressing very rapidly, being able to maximize the use of village funds for productive purposes, able to manage with modern management in managing the area including managing religious rituals, so that it goes beyond its original intention only to accelerate development to become one of the richest villages in Indonesia in 2021 and serve as one of the pilot villages - Anti-Corruption Village

II. METHOD

This paper draws on both empirical and normative legal studies. By observing how normative legal provisions (such as contracts, statutes, or codification) are used, the normative juridical approach seeks to create a localized integrity and anti-corruption village. The building of an anti-corruption village with local wisdom in tourism toward the richest village in Indonesia also uses an empirical legal technique, which is informed by laws, books or legal literature, and other legal resources.

III. RESULTS AND DISCUSSION

3.1 Management of Anti-Corruption Village Funds

The village, which is based on origins and customs recognized by the national government system and is situated in the Regency region, is a legal community unit with the power to control and administer the interests of the local community (Amalia & Syawie, 2015). This is a form of government commitment by rolling out village funds. According to article 1 number 2 of Government Regulation number: 8 of 2016 concerning Village Funds it is explained that village funds are funds sourced from the APBN that are intended for villages and transferred through the City/Regency APBD and are used to finance government administration, development implementation and community empowerment. Based on Minister of Home Affairs Regulation number: 20 of 2018 concerning village financial management, it is also stated that village financial management is a whole activity which includes: planning, implementation, administration, reporting and accountability as depicted in figure 1 concerning Stages of Village Financial Management.



Figure 1 5 Village Financial Management Cycle

In each of these stages, it is possible for the risk of fraud to occur which is a vulnerable point for corruption. Risks might arise during the planning stage due to the desires of specific groups, the rules and regulations that are in place, and the presence of a bad reputation among the community for village

authorities because village funds are still regarded fresh and vulnerable to abuse (Taufik, 2017). Then at the implementation stage, risks arise when the community is judged unable to carry out their duties to the fullest, there is an opportunity to manipulate village development transaction evidence that is not in accordance with the RAB and RKPDes and there is a potential for delays in infrastructure development due to the implementation of village fund disbursement stages that are not in accordance with needs (Taufik, 2017). Furthermore, at the administration stage carried out by the village treasurer, the risks that can occur are data manipulation in SISKEUDES and proper reporting deadlines at the end of the village fund budget year which require the village treasurer to administer. At the accountability stage, the risk of fraud is due to the abuse of authority by village officials (Taufik, 2017). Figure 2 explains that there are 5 gap points prone to village fund corruption, including: 1. Budget inflation, 2. Fictitious activities/projects, 3. Fictitious reports, 4. Embezzlement, 5. Budget abuse.



Figure 2 Recognize the Village Fund Corruption Modes

Since the reform era, corruption cases in Indonesia have begun to spread massively, not only at the central government level but have been "decentralized" to regional governments. According to ICW data from 2015 to 2021 corruption cases in Indonesia have fluctuated and the tendency is increasing from year to year. Since it was disbursed in 2015, cases of village fund corruption that have occurred have continued to double from year to year, as shown in Figure 3 below.

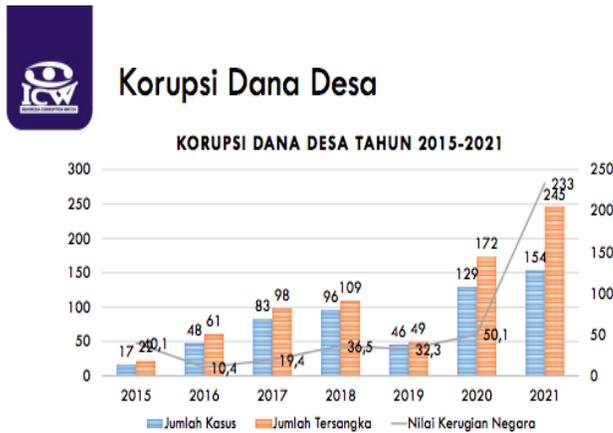


Figure 3 Village Fund Corruption (ICW)

Likewise, with Kutuh Village. Since 2015, Kutuh Village has received village funds provided by the Central Government through the state budget. The numbers fluctuate and continue to increase from year to year, as shown in the table below

Table 1. Amount of Village Funds Received

Tahun	2015	2016	2017	2018	2019
Besaran Dana Desa yang diterima Desa Kutuh-Bali	Rp. 290,93 juta	Rp. 639,892 juta	Rp. 848,328 juta	Rp. 784,463 juta	Rp. 966,436 juta

Sumber: Diolah Oleh Peneliti, Juni 2022

From 2015 to 2018, Kutuh Village has utilized village funds to build facilities that support the community's economic activities. Among them are 957 meters of village roads, bridges, village markets, BUMDes, boat moorings, ponds, irrigation and sports facilities (Aditya & Hapsari, 2020). Slowly Kutuh Village managed to manage the local tourism potential by making Pandawa Beach a new tourism icon visited by foreign tourists. The Kutuh Village administration has been receiving village grants since 2015, which has increased local economic vitality (Aditya & Hapsari, 2020). And right now, Kutuh Village is concentrating on creating the tourism-related sports area in Ketut Lotri.

The Village Fund has the aim of improving public services in the village, alleviating poverty, advancing the economy, overcoming the problem of development disparities that occur between villages, and strengthening the community as a subject of development (Yulianto, 2017). Therefore, the role of the community and village governance institutions must be carried out properly from planning to supervision as part of accountability for the realization of village funds so that there are no deviating policies

factors causing the vulnerability of village fund corruption, caused by 3 (three) interrelated factors. First, the weak oversight of institutions (institutions) that have authority in oversight at the village level. Then second, the low participation of the community in the supervision of the APBDes. The community is only heavily involved in implementation, which is also vulnerable to corruption and collusion. Meanwhile, at the planning stage, the community is not involved substantively, but artificially, because it is limited to fulfilling statutory requirements, without providing optimal monitoring/input contribution. Furthermore, third, low transparency and accountability in village financial management. The influence of feudalism in the villages was still present, causing the community to view the village head as having absolute power in planning and implementing village financial management.

The Corruption Eradication Commission (KPK) chose Kutuh Badung Bali Village along with 9 other villages to be a pilot village for anti-corruption, the target is ambitious. Parameters in determining the Anti-Corruption Village there are five indicators that must be met in each village, namely; 1. strengthening governance, 2. strengthening supervision, 3. strengthening the quality of public services, leading to digitalization services, 4. strengthening community participation, and 5. local wisdom. Kutuh Village, located in South Kuta, Badung, Bali, is the richest village with revenues of up to IDR 50 billion per year in the current year 2019 (see, Syahrianto, 2019, Jayani, 2019). This income comes from community-based village tourism management.

Theoretically, According to Iorioa and Andrea Corsele (2014), it is widely acknowledged that in community-based tourism (CBT), a large amount of the benefits must be in the local resident's hands, which means: It is generally acknowledged that in community-based tourism, the local community must have a large amount of control and share in the benefits (Fajarini, 2014). Furthermore, because it is managed according to custom, it has a cultural character (Pawarti, 2012). Kirsty Blackstock had the same statement (Sartini, 2004). Community Based Tourism (CBT) is a type of tourism in which the local community has a significant amount of control and involvement in its development and management, and the majority of the benefits stay local.

3.2 Local Wisdom as the Basis for Development of Sustainable Tourism

Local wisdom is a way of looking at life, a body of information, and numerous coping mechanisms used by residents of a particular area to deal with issues of all kinds, they face to fulfil their needs. Meanwhile, According to Parwati (2012), local wisdom is one of the cultural legacies that persists and is passed down from one generation to the next by people in specific locations by making sustainable use of natural resources. According to Sartini (2004), local wisdom has several functions such as (1) functioning for the conservation and preservation of natural resources, (2) developing human resources, (3) developing culture and science, (4)

functioning as advice, beliefs, literature and taboos for local communities. Indonesia is very diverse and has various tribes and cultures that are part of local wisdom. For example, Kutuh Village is based on the Tri Hita Karana philosophy.



Figure 4 Tri Hita Karana

Tri signifies three, Hita indicates joy or prosperity, and Karana means cause or cause. These three words combine to make the Sanskrit phrase Tri hita karana. The three sources of enjoyment that result from the harmony of the three relationships are essentially implied by this concept. Tri Hita Karana served as the cornerstone for the growth of ecotourism in Bali's Kutuh Village. According to Sudirta (2002), the idea of Tri Hita Karana is divided into three values: Parahyangan (morality towards God Almighty), Pawongan (morality towards humanity), and Palemahan (morality towards the environment).

Hindu cultural tourism is being practiced at Parahyangan, and at the area before guests enter the temple, announcements or texts are posted outlining the procedures they must follow. In order to preserve the sacredness of the temple and always keep the surroundings clean, menstruation women are not permitted to enter. There is a tourist companion on duty while entering the temple who can answer questions about it. In order to show respect and devotion to Ida Sang Hyang Widhi Wasa, guests are instructed before entering the temple area they intend to visit that they must wear kamen (traditional middle attire) and dress modestly. For example, don't go up in a palinggih, when taking photos, don't turn your back on the palinggih. This is for the sake of maintaining the sanctity of the local temple.

In order to keep the tourist environment clean, cultural tourism is being implemented. Visitors will be drawn in by maintaining the aesthetics of tourist destinations. Visitors will feel at ease and appreciate the tourism atmosphere as a result. The cleanliness of the area should always be maintained, tourist attractions should be strategically placed, and plants should be planted on a regular basis to make the area more attractive. There is also a guide that urges tourists to keep tourist attractions clean at all times.

The Tri Hita Karana Concept is a Hindu local wisdom idea that can be used to advance Hindu cultural tourism. Hindus' knowledge of their duty to contribute to nation-building in the direction of a prosperous, just, and prosperous society based on Pancasila is the foundation of the Tri Hita Karana concept. The phrase Tri Hita Karana then emerged, grew, and won widespread acceptance within the neighborhood. Tri Hita Karana is a concept of balance, harmony, and harmony between Bhuana Agung and Bhuana Alit that, when put into practice, emphasizes the peaceful coexistence of humans with God/Ida Sang Hyang Widhi Wasa, humans with one another, and humans with the environment (Sudiarta, 2021).

3.2 Leadership Duality Not Leadership Dualism in Kutuh Village

In a community, there is often just one leader. The fact that this town is run by two persons with diverse roles and occupations is itself unusual. In short, this Village uses a system of duality of leadership. The first leader is referred to as the traditional village head or village chief or village bende. Bende desa can be interpreted as a binder or a person who manages the village and is directly responsible to the indigenous people in his village. The second leader is the village head as the executor of administrative or governmental tasks. As is known, in general the village head is a person who is directly elected by the community and is responsible to the camat (Heryadi & Evianawati, 2017).

Thus, the Head of Kutuh Village only accommodated his duties as an administrative leader and ran the government. Meanwhile, the Head of the "Adat" Village, Kutuh, deals with customs, cooperation in program distribution and also bridges the gap between the government and local indigenous peoples.

Indigenous peoples have a strong position in the wheel of life in Bali. All assets, including land, educational facilities, and government are assets on behalf of the indigenous people of Kutuh Village.

Even though there were two 'suns', the two leaders of Kutuh Village were able to align the rhythm of government programs and voices from the community so as to speed up the development process. The government also worked together with indigenous peoples to accelerate economic development. One of the ways is by encouraging community participation in land granting. of the 80 hectares of indigenous peoples' land, around 15 hectares have been used for economic activities. Community participation can also be seen from the integrated business management model of the Traditional Village Owned Enterprise (Bumda) which is an innovation program from Kutuh Village.

IV. CONCLUSION

From the description above it can be concluded that, in general, the management of village funds in Kutuh-Bali Village has been very good, following the Village Fund Management flow required by the Ministry of Home Affairs Regulation number 20 of 2018 by establishing a Traditional Village-Owned Enterprise (BUMDA) named Bagha Utsaha Manunggal Desa Adat, BUMDA is a business entity developed in an integrated manner by the local indigenous village community. This means that the business entity is managed by the community and for customary villages, not by the village government.

The duality of leadership between the official village and the traditional village runs very harmoniously. The traditional village head or pendese, also known as village bende, can be interpreted as a binder or regulator of village rhythms. Furthermore, the pendese is directly responsible to the indigenous people in their village. Meanwhile, the village head of the service or bekel serves as executor of administrative or governmental tasks. Perbekel is directly responsible to the government structure above him, namely the camat.

Evidence of good-transparent and accountable Village Fund Management has made Kutuh Village selected as an Anti-Corruption Village by the Ministry of Villages & the KPK and also holds the title as the richest village in Indonesia with a per capita income of IDR 50 billion per year. The concept of Local Wisdom-Tri Hita Karma is implemented very strongly in mitigating fraud that may arise in the management of village funds and becomes a strong foundation in the development of sustainable tourism in the village of Kutuh-Badung-Bali.

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