
Jurnal Penelitian Pendidikan

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Implementation of Anti-Corruption Villages Based on Local Wisdom: A Study in Banyubiru Village, Semarang Regency

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Abstract

The increasing prevalence of corruption poses a serious challenge, as the increasing authority and allocation of village funds have not been fully balanced by accountable governance. The Anti-Corruption Village Program, initiated by the Corruption Eradication Commission (KPK), is a corruption prevention effort based on strengthening governance and community participation. This study aims to analyze the implementation of the Anti-Corruption Village Program based on local wisdom in Banyubiru Village, Semarang Regency, and examine the role of community awareness and the division of functions between the village government and traditional institutions in supporting the program's success. The study used a qualitative approach with a case study method. Data were collected through interviews, observation, and documentation involving the village head, village secretary, village officials, traditional institutions, the Village Consultative Body, and community representatives. The results show that the Anti-Corruption Village Program in Banyubiru Village was implemented effectively because it was integrated with local wisdom values such as *prasaja*, honesty, mutual cooperation, and deliberation. Collective community awareness serves as social capital that encourages active participation in planning, program management, and village budget oversight. Village governments provide a space for community aspirations and trust in budget management, while carrying out control, monitoring, and evaluation functions transparently. This study recommends strengthening the integration of local wisdom as a sustainable strategy for preventing corruption at the village level.

Keywords: Anti-Corruption Village, local wisdom, community participation, Banyubiru Village

INTRODUCTION

Corruption remains a serious problem in Indonesian governance, including at the village level. The enactment of Law No. 6 of 2014 concerning Villages granted villages broader authority, particularly in financial management and development implementation. However, this increased authority also increases the risk of misuse of village funds if not supported by transparent and accountable governance. Numerous cases of village fund corruption demonstrate that strengthening formal regulations alone is insufficient to prevent irregularities.

As a preventative measure, the Corruption Eradication Commission (KPK) initiated the Anti-Corruption Village Program, which emphasizes strengthening village governance through the principles of transparency, accountability, community participation, oversight, and improving the quality of public services. This program is designed as a preventive strategy to enable villages to build clean and integrated management systems. However, the implementation of formal indicator-based programs often faces challenges when they are not aligned with the social and cultural conditions of village communities.

In this context, local wisdom is a crucial factor in supporting the success of the Anti-Corruption Village Program. Local values such as honesty, simplicity, mutual cooperation, and deliberation have long been guiding principles for village behavior. These values serve as social capital that shapes trust, collective norms, and social control. Integrating local wisdom into village governance is believed to strengthen

corruption prevention because this approach is not merely administrative but also touches on the moral and cultural aspects of the community (Putnam, 1993 in Susanti, 2025). Banyubiru Village, Semarang Regency, is one of the villages considered successful in implementing the Anti-Corruption Village Program by combining formal policies and local wisdom. This success is reflected in the active involvement of the community in various village programs, the openness of the village government in accepting community aspirations, and the clear division of roles between the village government and traditional institutions. The community is not only involved in planning but is also entrusted with managing the village activity budget, while the village government carries out control, monitoring, and evaluation functions transparently.

Based on this background, this research focuses on several main questions. First, how is the implementation of the local wisdom-based Anti-Corruption Village Program in Banyubiru Village, Semarang Regency? Second, what is the role of community awareness as social capital in supporting the success of the Anti-Corruption Village Program? Third, how is the division of roles and functions between the village government and traditional institutions in creating an effective and sustainable oversight system? Through this study, it is hoped that a comprehensive understanding of the contextual and sustainable corruption prevention model at the village level will be obtained.

METHOD

This research uses a qualitative approach with a case study design to examine the implementation of the local wisdom-based Anti-Corruption Village Program in Banyubiru Village, Semarang Regency. According to Wijaya (2019), qualitative research aims to describe a specific phenomenon. The study focuses on village governance practices, community participation, and social control mechanisms rooted in local values.

In line with this perspective, this research is expected to illustrate the actual conditions on the ground. Furthermore, this research is descriptive in the context of the role of local wisdom in implementing corruption prevention efforts in Banyubiru Village, Semarang Regency, and the forms of collaboration (limits and functions) between the village government and local wisdom-based organizations and traditional institutions.

Data collection in this study was conducted through in-depth interviews, field observations, and document analysis. Informants consisted of village government officials (Village Head, Secretary, General Affairs Officer) as village government authorities, traditional institutions as representatives of local wisdom, the Village Consultative Body (BPD) as a supervisory function, and community members involved in the implementation of village programs as beneficiaries and supervisors. The selection of informants was based on their involvement and role in the implementation of the Anti-Corruption Village Program.

Data analysis was conducted using an interactive analysis model that includes data reduction, data presentation, and conclusion drawing. Data validity was maintained through source and technique triangulation by comparing the results of interviews, observations, and official village documents, such as village regulations, village budget (APBDes) documents, and public information media. Source triangulation was used as the primary instrument to test the validity of data obtained from various informants. This technique was carried out by verifying information through cross-checking between sources to ensure the accuracy of data related to the implementation of the Anti-Corruption Village program. Through this technique, researchers were able to describe, classify, and map similarities and differences in views regarding the functional boundaries between formal authorities and customary institutions. Ultimately, researchers were able to draw valid conclusions regarding how local wisdom values specifically support the effectiveness of social control in preventing corruption in Banyubiru Village.

RESULTS AND DISCUSSION

Implementation of the Anti-Corruption Village Program Based on Local Wisdom

The implementation of the Anti-Corruption Village Program in Banyubiru Village demonstrates that preventing corruption at the village level depends not only on formal regulations but also on the village government's ability to integrate local wisdom into governance. Through the continued vibrancy of local values within the Banyubiru Village community, the village government also strives to preserve these

values, as evidenced by the village government's work ethic.

Integration is crucial, as argued by Ardhani and Suhardiyanto (2024), who argue that local wisdom values are values that are still maintained and applied in the daily lives of the community and then passed on to the next generation. It is hoped that through this habituation, existing values will be maintained within the Banyubiru village government and through the regeneration of village officials. This is in line with the view of Handoyo, Subagyo, Susanti, and Suhardiyanto (2010) that anti-corruption values based on local wisdom are not merely a transfer of knowledge, but rather an effort to internalize values that already exist in the community in order to build a character of integrity.

The values of *prasaja*, honesty, mutual cooperation, and deliberation are the moral foundations that shape the behavior of village officials and the community in implementing village programs. The values of *Prasaja* (simplicity) and honesty are the main moral foundations in shaping the behavior of village officials. In a sociological context, *prasaja* values function as a counterbalance to a consumptive lifestyle that is often a trigger for corrupt acts. The integration of these values makes the Anti-Corruption Village Program more easily accepted by the community because it is considered to be in harmony with the cultural identity that lives in the community, not simply an administrative burden from the central government.

Furthermore, Banyubiru Village's success in adopting the values of modesty and honesty is not merely an administrative achievement, but a cultural transformation within the village bureaucracy. When modesty is viewed as a matter of honor (prestige) rather than a deficiency, social pressure to deviate from lifestyle demands is minimized. This creates a healthy workplace, where integrity becomes a social standard maintained collectively by village officials.

Integration of Local Wisdom Values in Village Governance

Local wisdom values are not merely cultural symbols but are internalized into village government regulations and practices. The value of *prasaja* (*prasaja*) is reflected in a simple work culture and non-discriminatory public service, while the value of deliberation is realized through community involvement in every strategic village decision-making process. This integration makes the Anti-Corruption Village Program more easily accepted and consistently implemented by the community.

In carrying out their roles and duties as part of the Banyubiru Village government, village officials also integrate existing local values in their interactions, attitudes, and in carrying out public services. The village government also carries out various activities based on local wisdom, such as evaluating the performance of village officials. The Banyubiru Village Government conducts evaluations every Monday (*Senenan*) as an effort to optimally improve the quality of village services and maintain orderly resource management.

The Role of Public Awareness as Social Capital

Collective community awareness was a key factor in the success of the Anti-Corruption Village Program in Banyubiru Village. This awareness grew from long-established social norms and beliefs, encouraging community active participation in the implementation of the village program. From a social capital perspective, collective trust and norms serve as effective social control mechanisms in preventing deviations (Putnam, 1993, cited in Susanti, 2025).

The community not only participates in planning but is also entrusted with managing the village activity budget. This pattern demonstrates a collaborative relationship between the village government and the community, where program management responsibilities are shared proportionally. This aligns with the assertion that social capital is not simply a communal bond, but rather a feature of social organization encompassing networks, norms, and social trust that facilitate coordination and cooperation to achieve collective goals (Amalia, 2015).

Furthermore, by leveraging local wisdom in Banyubiru Village, such as noble teachings and traditional arts, as well as other local activities (institutional in nature), collective awareness to safeguard the village from deviation can grow organically, sustainably, and participatory. Therefore, this becomes a strong foundation for preventative corruption. The local wisdom in Banyubiru Village can create social control, where the community feels spiritually and morally bound to maintain the village's integrity, even before it is touched by formal oversight from state institutions.

In line with Munawar et al. (2025), who argued that local wisdom within a community containing

anti-corruption values should be preserved and passed on to future generations. If existing anti-corruption values are fully internalized within a community, corrupt practices will gradually disappear or at least be minimized.

So in the context of the role of the Banyubiru Village Community's awareness which is still strong regarding the implementation of local wisdom values which contain anti-corruption values, this village has become one of the existing anti-corruption villages with the highest achievement index among other villages.

The power of social capital manifested in the form of trust and collective norms can create a 'social panopticon' surveillance system, where each member of society becomes a supervisor of each other without the need for regulatory coercion, thus creating compliance that is born from a sense of morality, not fear of existing legal sanctions (Nur, et al. 2023).

Thus, based on the explanation above, we can see the synergy between strong social capital and the internalization of local values, confirming that the success of Banyubiru Village is not merely a technical-bureaucratic achievement, but rather a manifestation of the moral sovereignty inherent in its community. While formal state instruments are often limited by distance from oversight and limited personnel, collective consciousness exists as a far more robust self-defense system.

Participatory Budget Management and Transparency

The village government provides space for aspirations through Hamlet and Village Deliberations, which are then accommodated in the Village Revenue and Expenditure Budget (APBDes). Alignment of the technical indicators of the Corruption Eradication Commission's (KPK) Anti-Corruption Village Program with customary norms is carried out through village deliberation forums. The principles of transparency and accountability are translated into practices of information disclosure and social oversight. This approach reinforces the view that effective governance needs to be adapted to the local socio-cultural context (Putnam, 1993 in Susanti, 2025). In its implementation, the community manages the activity budget, while the village government carries out control, monitoring, and evaluation functions. Transparency is realized through project information boards, APBDes billboards, and village information media. This mechanism allows the community to directly understand the flow of village funds and strengthens public accountability.

In this context, the community is entrusted with managing the development budget according to their needs. Another visible reality is that the community uses a system of mutual cooperation, commonly known as "sambatan," to complete development stages. Sambatan is a voluntary, unpaid work system commonly practiced in rural communities based on self-awareness in carrying out work with a common goal. This allows the work to be carried out collectively, making it easier and achieving optimal development targets and budgets.

This flexibility in the budget management process is also balanced by monitoring carried out by the village government as a form of control over the trustworthiness of the budget management being carried out. The village government will also later conduct an evaluation that is internalized in the Village Deliberation (MusDes) with the hope that future development will be more optimal. The form of transparency in this budget management will also be directly communicated by the village government through these activities. In addition, this form of transparency is also included in physical records such as the installation of billboards on the use of village funds, as well as the existence of a form of document archive attached to the official page of Banyubiru Village.

Table 1. Forms of Community Participation in the Anti-Corruption Village Program

Activity	Planning	Implementation	Supervision
Village Deliberation	Tall	Tall	Tall
Village Activity Management	Currently	Tall	Currently
Program Monitoring and Evaluation	Currently	Tall	Tall

This table shows strong community involvement at every stage of the village program.

Division of Roles between Village Government and Traditional Institutions

A clear division of roles between village governments and customary institutions is crucial for creating an effective oversight system. The village government focuses on administrative and technical aspects, while customary institutions act as guardians of social values and norms. This pattern prevents overlapping authority while strengthening morally based social control.

The village government focuses on administrative and technical aspects by combining existing local wisdom values such as *prasaja* and honesty as the foundation for upholding anti-corruption values that exist in formal mechanisms. Traditional institutions in Banyubiru Village also have a crucial role in efforts to preserve, maintain and instill social values and norms in the community in order to create a directed community order by prioritizing social values and norms to achieve peace in the community itself. Therefore, in this case the main tasks and functions of the village government and traditional institutions can still be controlled and have the same direction in building Banyubiru Village, especially as an anti-corruption village in which various local wisdoms are integrated as supporting efforts.

Therefore, in this case, the main tasks and functions of the village government and existing traditional institutions can still be controlled and have the same direction in developing Banyubiru Village, especially as an anti-corruption village that contains various local wisdoms to be integrated as supporting efforts. This is in line with the views of Onan, YCG, Djaha, ASA, & Andayana, MND (2025), who emphasized that collaboration between formal and moral authority of traditional institutions will create a system of checks and balances that can ensure that village policies have cultural legitimacy as well as legal legitimacy, thereby closing the gap for practices that conflict with public ethics.

This integration of roles ultimately creates a governance ecosystem that is resilient against intervention by private and group interests. While the village government acts as the implementer of regulatory mandates, customary institutions serve as guardians of the community's conscience. The presence of customary institutions ensures that transparency and accountability are not merely figures on paper in accountability reports, but rather a moral commitment held accountable to ancestors and future generations. Thus, Banyubiru Village has successfully demonstrated that bureaucratic modernization does not necessarily erase tradition. Instead, the strength of local values can motivate village officials to remain consistent on the path of integrity, while simultaneously establishing the village as an independent and dignified entity that prevents systemic corruption.

Social Control as a Mechanism for Preventing Corruption

Social control implemented by customary institutions is considered more effective than administrative sanctions alone. Moral reprimands and public shame have a strong deterrent effect. This finding aligns with the view that social norms often have a stronger binding force than formal rules in communal communities (Scott in Pelipa 2025).

This is also reflected in the Banyubiru Village community's strong ties to its social order, which is reflected in their daily activities, actively participating in all activities and adhering to prevailing customary norms. By adhering to these customary norms, the community feels safe from moral rebuke and shame, a form of social control.

The effectiveness of social control in Banyubiru Village is rooted in an effective mechanism of "invisible sanctions," where the integrity of a village official is not only an individual burden but also a reflection of the dignity of the family and social group. Fear of social exclusion can create strict moral boundaries so that corrupt actions are seen as a form of denial of collective trust, which then positions the "culture of shame" as a powerful preventive instrument where someone avoids deviation not only because of fear of imprisonment for violations, but also to maintain dignity in a society that upholds ancestral ethics. Furthermore, this social control has transformed into active, participatory oversight. Where emotional closeness between residents allows the flow of information to flow transparently in various communal spaces, so that local wisdom functions not only as a moral stopper but also as a social radar that narrows the space for collusive practices and ensures that every village management mandate remains sacred.

CONCLUSION

This research shows that the implementation of the Anti-Corruption Village Program in Banyubiru Village, Semarang Regency, was effective due to the integration of local wisdom into village governance. Values such as *prasaja* (religious values), honesty, mutual cooperation (*gotong royong*), and deliberation (*musyawarah*) not only serve as cultural symbols but have been internalized in administrative practices, budget management, and the relationship between the village government and the community. This integration makes the corruption prevention program more contextual, easily accepted, and sustainable.

Collective community awareness has proven to be a powerful social capital that strengthens the success of the Anti-Corruption Village Program. Community involvement in the planning, implementation, and oversight of village programs, including budget management, creates greater transparency and accountability. Meanwhile, the village government acts as a facilitator, opening up opportunities for aspirations, providing financial support, and consistently carrying out control, monitoring, and evaluation functions. The clear division of roles between the village government and customary institutions also strengthens the social control system, where supervision based on moral values and social norms has significant deterrent power against potential deviations.

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