

## ANTI-CORRUPTION EDUCATION BASED ON THE “*PODA NA LIMA*” PHILOSOPHY OF ETHNIC ANGKOLA

Disna Anum Siregar

Department of Social Sciences Education, Universitas Muslim Nusantara AW Medan,  
INDONESIA.

disnaanumsiregar\_umn@yahoo.com

### ABSTRACT

*Developing country needs a teaching model of anti-corruption. This research aimed to develop teaching model of anti-corruption education in Indonesia through using the values of Poda na Lima philosophy of Ethnic Angkola. Through Poda na Lima Philosophy, it was believed that anti-corruption education could be understood and practices easily by the students. Angkola was usually taught the anti-corruption education by using seven method respectively, they are; a. giving exemplary, b. giving advise, c. formal public speaking, d. election, e. lecturing, f. discussion, and g. story telling. All these methods particularly used by harajaon (leaders) or hatobangon (elderly people) while they delivered anti-corruption materials to the students, children, and youngers. Thus, anti-corruption education could not only lie on the Corruption Eradication Commission of Indonesia (it was known in Indonesia “KPK”) to overcome the corruption. The corruption cases through the implementation of anti-corruption education in Indonesia tertiary level was expected to build up students’ character as the young generation so they would not perform any corruption cases in future.*

**Keywords:** anti-corruption, *Poda na Lima*, Ethnic Angkola, tertiary education level.

### BACKGROUND OF STUDY

Anti-corruption education has been implementing in Indonesia higher educations, such as; university, college and polytechnic which is respected as institutional education creating the generation of Indonesian leaders who are free from any particular corruption case, yet, the corruption cases in Indonesia have been immensely arising, even this kind of case is getting bigger. Relating to the matter of fact, the corruption cases have occurred in diversity institutions involving both state officials and law enforcement boards, either at the central government or district government officers. In details, the variety of corruption case in Indonesia occurred from 2004 to 2014 are visually shown in table 1.

Tabel 1. *The Data of Corruption Pattern Cases Occurred in 2004-2014*

Offices	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	Total
Indonesia House Reperesentative	0	0	0	0	7	10	7	2	6	2	2	36
Ministry/Institution	1	5	10	12	13	13	16	23	18	46	26	183
State Owned Enterprise/Regional Owned Enterprise	0	4	0	0	2	5	7	3	1	0	0	22
Committee	0	9	4	2	2	0	2	1	0	0	0	20
Central Government	1	1	9	2	5	4	0	3	13	4	11	53
District Government	0	0	4	8	18	5	8	7	10	18	13	91
Total	2	19	27	24	47	37	40	39	48	70	52	405

The table above shows that the pattern corruption cases have been varied since two essential matters; firstly, the materials of anti-corruption taught in university do not fully adopt anti-corruption education values containing local wisdom, and secondly, there is no local wisdom based anti corruption books in Indonesia, such as; *Poda na Lima*, which is owned by Ethnic Angkola in North Sumatera. Indeed, the existence of *Poda na Lima* as local wisdom of Ethnic Angkola proves that one of tribes in Indonesia has their own both value system and traditional model implemented in anti corruption education in Indonesia as well as Ethnic Angkola possesses which is known as *Poda na Lima*.

Furthermore, in *Poda na Lima*, there are some values relating to the anti corruption education, eventough, the term of corruption is not specifically mentioned, yet, the values indirectly have the same purposes, objectives, and functions as the implementation of anti-corruption education applies in various aspects of life. In addition, every individuals will automatically have five basic values implemeting in daily life in which these five basic values prevent all individuals performing any corruption patterns. Then, five basic values of *Poda na Lima* are; 1. *Paias rohamu* (the obligation to purfiy souls of the things disfigure it, for instance; robbing others', and robbing governances'. 2. *Paias pamatangmu* (the obligation to purify body both physically and mentally). 3. *Paias pakarangannu* (the obligation to clean the environment, such as; trash, drug, promiscuity, and so on). 4. *Paias parabitanmu* (the obligation to clean the clothes of impurity, and avoid getting them all through unright way), and 5. *Paias bagasmu* (the obligation to clean the house, furnitures, and avoid getting them all through unright way).

These all basic values of *Poda na Lima* clearly proves that Ethnic Angkola has a big potential to avoid performing corruption patterns, thus, all cases occures do not only lie on enforcement and government officials, but they may also involve the all levels of society who own the various of local wisdom. Besides, anti corruption education will not focus on the available teaching methods and teaching materials so far, since all materials needed can be developed through adopting the anti corruption teacheing materials from the values of existing local wisdom in order to be comprhended and practiced in daily life., such as; *Poda na Lima* that have been detaily discussed above.

To enrich the anti-corruption teaching materiasl, the values of anti-corruption in Indonesia must be integrated with teaching method applied in local culture, so the obejectives of anti-corruption education in tertiraty level can be successfully achieved, and the tertiary students may build up their own characters to become honest, noble, tolerant and responsible Indonesia future leader.

## PROBLEMS OF STUDY

Based on the above background, the problems of the research can be stated as follows:

1. What values are related to anti-corruption education containing in the values of local wisdom *Poda na Lima* that is used as the enhancement of *Poda na Lima* based-anti corruption education materials againts tertiary students in North Sumatera Indonesia?
2. What type of teaching method of *Poda na Lima* relating to anti-corruption education that is implemented by Ethnic Angkola in North Sumatera, Indonesia?

## DISCUSSION

1. **The values of *Poda na Lima* used as mateial development of *Poda na Lima* based-anti corruption materials.**

## Poda na Lima based-corruption

*Poda na Lima* of Ethnic Angkola in North Sumatra served as guidance to build up character, moral, and ethics which were implemented in daily life including anti-corruption education since *Poda na Lima* had many values of education in various fields including values that were directly related to anti-corruption education that could be used as material development of anti-corruption education. Through the values of anti-corruption education contained in *Poda na Lima*, all existing values could be used as the main teaching materials in the development and enrichment of anti-corruption education materials, so it absolutely created interesting, understandable teaching material. Besides, all materials certainly affected the students' character.

Syahmerdan Lubis (1997:69) stated that *Poda na Lima* was the educational values that ask all Batak societies to purify themselves, their family and their surrounding against the five basic values of family life, social life and, national life, namely: purifying the soul, cleaning the body, cleaning the clothes, cleaning the house and cleaning the environment from all the things that are not suite the local customs. Moreover, D.J. Gultom Rajamarpodang (1992:52) stated that *Poda na Lima* literally coame from the term *Poda* which means advice or rule, while the term *na* which means: five, So *Poda na Lima* means five compulsory rules that must be practiced in daily life.

Then, Siregar (2012:59) stated that *Poda na Lima* was recognized as five Advices or educations about cleanliness which was as similar as command. There were five commands, namely: the command to purify the heart, the command to purify self, the command to clean the clothes, the command to clean the house, and the command to clean the environment. Furthermore, The concept of *Poda na Lima* was five points that must be united each other (Siregar, 1984:77). In addition, literally *Poda* in Angkola-Mandailing meant a word of reminder given by parents to their children. *Poda* was one of the guidance of life given by ancestors in order to live a life easily. Shortly, *Poda na Lima* meant five words of reminder (Siregar, 2012:74-75).

The local people of *Dalihan na Tolu* always avoided performing any deeds related to corruption in various areas of life as stated in *Poda na Lima*. (Siregar 2014:67). Then, Parlaungan Nababan argued that *Poda na Lima* contained educational value about the obligations that must be performed by each individual, namely:

- a. Purifying the soul. It materially meant that each individual were demanded to purify their souls of anything disfigures themselves, for instance; stay away from alcohol, because consuming alcohol surely could damage the soul. While purifying soul spiritually was taking care of the soul throughtout a spiritual acitivities that could improve a person's characters, morals and ethics.
- b. Cleaning the body in a material sense. It meant that cleaning the body of dirt, unclean and various diseases. While cleaning the body in a spiritual sense was purifying the body of forbidden food, such as; consuming food from theft, robbery, extortion, and others, because it could contaminate the blood and flesh.
- c. Cleaning clothes in a material sense meant cleaning the clothes from various impurities. While cleaning clothing in a spiritual sense was cleaning clothes from purchases sourced from illicit money as all clothes wore for worshipping, studying and doing all good deeds.
- d. Cleaning the house in a material and spritual sense. In material sense, it meant that cleaning the residence from any dirt, or waste. While cleaning the house in a spiritual

sense was cleaning it up from the purchase of a house from a source that was not kosher, because it could mar the house as the rest and education place.

- e. Cleaning the environment in material sense was cleaning the yard from the dirt that can disturb peoples' health. While cleaning the environment in a spiritual sense was cleaning it up from the destruction, logging and using of substances that could cause pollution and environmental destruction.

Harahap (2009:146) argues that the education of command of *Poda na Lima* values which meant cleaning out five main points of daily life as set forth in the *Poda na Lima* had a very universal meaning. Then, Lubis (2012:72-74) argues that the word "*Paia*s" meant "clean up" which had a very high and deep philosophy. Thus, Ethnic Angkola surely made the variety of anti-corruption education values contained in *Poda na Lima* as the main materials in educating the young generation in preventing to be unwilling performing corruption crime wherever and whenever. Then, no matter how they earned the money of corruption in which the sources are both from the government and from the community since Ethnic Angkola thought that corruption did not only disserve the nation, but it also diserved others.

Moreover, Sasrawan et al (2012:4) argues that education was one of the younger generation's guide to have the right path. Thus, the education system greatly influenced the behavior of the younger generation in the future which included the implementation of early anti-corruption education. Relating to the corruption education, education was well-known as the beginning of a great thinker including corruptors who were actually educated whether being corruptor or not.. Education was one of the essential life sources democratic life of civil society so education appropriately had the main roles in preventing the corruption. One of the great point in this case was the implementation of anti-corruption education of Indonesian's character education.

Based on the explanation above, it could be inferred that anti-corruption education was an essential education that was urgently needed by tertiary students in order to prevent corruption in Indonesia. Yet, the existence of Corruption Eradication Commission (it was known in Indonesia as KPK) and some other anti-corruption agencies could not always overcome the corruption cases. It was believed that anti-corruption education was also important to be implemented in higher education level in order to prevent corruption performances since the students would have character and moral education through anti-corruption education. Moreover, the students had a great opportunity to build up their own characters either directly or indirectly so they were expected being able to stay away from crimes such as; corruption case. In other words, the higher students who were recognized as Indonesia young generation whose a good character, they absolutely knew how to prevent the corruption. Furthermore, the women also had an important role in building up students' character as women are well-known as both mothers and nurturers who gave a birth, and the first teacher for their children, then, moral lesson was usually got from mothers.

Besides, corruption case patterns were not always related to grabbing money, but it might also relate to other things such as; power, service, material, and so on. As corruption eradication commission reported that the upcoming program of corruption eradication commission was anti-corruption education would be one of the subject starting from the curriculum of primary education to the curriculum of higher education which had been implemented since 2012. As the beginning of this program, the government would start anti-corruption education project in higher education. It was expected that if the realization of anti-corruption education implemented smoothly, the Indonesian optimistically could overcome and decrease the corruption case ahead.

**2. Teaching method of *Poda na Lima* based-anti corruption education held by Batak public figures.**

In particular, Batak public figure always delivered teaching material of anti-corruption to the all Ethnic Angkola actively. Delivering the materials usually could be undertaken in any place, any cultural occasion, and any moment. Detailly, the places where delivering anti-corruption education were shown in table 2.

Table 2. *The places of delevering the materials*

No.	The places	Total	%
1	Sopo Godang (hall)	86	25.5
2	House	105	31.25
3	Yard	30	8.9
4	Rice field/field/garden	20	5.9
5	River	15	4.4
6	Market	10	2.9
7	Bale-bale (relaxing place)	70	20.8
Total		336	100

Source: Primary data 2015

The data above showed that house was 31.25% in which the house was the most common place chosen as the place of discussing anti-corruption education. In other words, *Poda na Lima* based- anti corruption materials frequently had been delivered by parents to to their children in their own houses.

While, the moments of delivering anti-corruption which was based on *Poda na Lima* among Ethnic Angkola held in various periods as shown as table 3.

Tabel 3. *The Moments of Delivering Anti-Corruption Materials*

No.	Jenis Tempat Penyampaian Materi	Total	%
1	Morning	19	5.1
2	Afternoon	28	8.3
3	Evening	291	86.6
Total		336	100

Source: Primary data 2015

The data above clearly shows that Ethnic Angkola often shared and discusses about anti-corruption education in the evening with 86.6%, as the parents usually had spare time in the evening after working a whole day when they gathered with all their children in the dining room for having dinner family, automatically they certainly do not waste this moment to deliver anti-corruption education to their children.

While, the occasion of delivering anti-corruption education used by Ethnic Angkola were elaborated in table 4.

Tabel 4. *The Occasion of Delivering Anti-Corruption Education*

No.	Occasions	Total	%
1	Horja Margondang	131	38.9
2	Mangupa	105	31.25
3	Kanduri	55	10.41
4	Mangayun	45	13.39
Total		336	100

From data above, it could be concluded that there were four cultural occasions used as to deliver anti-corruption materials, namely; *Horja Margondang* (wedding ceremony celebrated with tradition music instruments called *Gondang*), *Mangupa* (giving traditional foods as gratefulness), *Kanduri* (feast), and *Mangayun* (celebrating new baby born). Then, the most frequently occasion was *Horja Margondang* with 38.9% in which this occasion the parents and cultural figures were being able to deliver the advices related to *Poda na Lima* freely, besides, the anti-corruption materials did not always refer to the brides and grooms, but it also referred to all attending guests.

While, there were seven methods of anti-corruption education used by respected Ethnic Angkola such as; *harajaon* (public figure of Ethnic Angkola), *hatobangon* (elder people);

1. ***Exemplary method.***

In this method both *harajaon*, (the leaders) and *hatobangon* (elderly people) delivered anti-corruption education materials through giving and showing the examples of real life. It included all aspects of life, particularly; they were not allowed to earn and use money from other people for individual or community needs. They were also demanded to be discipline in carrying out the work, for instance; working on time.

2. ***Giving advice method.***

In this method both *harajaon*, (the leaders) and *hatobangon* (elderly people) delivered anti-corruption education materials through giving advice in front of public in which it is expected the advices would be listened to all coming people since the advices given did not address to particular person. Moreover, the advices given were not bad words but the nice statements which were easily understood by anyone. Then, it is believed that nice statements such as; motivational, educational, religious statements were quickly understood and easily practiced by Ethnic Angkola.

3. ***Makkobar method.*** (formal cultural public speaking).

Through this method, both *harajaon* (leaders) and *hatobangon* (elderly people) deliver the anti-corruption materials which is related to *Poda na Lima* right in front of public. Anyone who was chosen as a speaker in this occasion should be able to prepare the materials related to anti-corruption values contained in *Poda na Lima*.

4. ***Inauguration method.***

In this method, both *harajaon* (leaders) and *hatobangon* (elderly people) delivered anti-corruption materials based on *Poda na Lima* when the inauguration of representative chosen was being held. The representative elected was the young man who wanted to start his roles as leaders of Ethnic Angkola replacing previous leaders who were the elderly people. In this method, both *harajaon*, (leaders) and *hatobangon* (elderly people) had a great opportunity to give advices, suggestions, and commands to representative chosen to fully understand the values of *Poda na Lima* so he would not perform corruption cases.

5. ***Lecturing method.***

This method is kind of informal occasion in which both *harajaon*, (leaders) and *hatobangon* (elderly people) were able to deliver *Poda na Lima* values whenever and wherever. It was commonly performed either by among family members or by social community members.

#### 6. *Question and answer method.*

This method was sharing session about *Poda na Lima* based-anti corruption materials among *harajaon*, (leaders) and *hatobangon* (elderly people), and others. It was usually took place in public places, such as; cafeteria, mosque, or other public places.

#### 7. *Story telling method.*

This method was also often used by both *harajaon*, (leaders) and *hatobangon* (elderly people) in delivering anti-corruption education materials contained in *Poda na Lima*. They would attempt to tell the story which had the good impact of performing the values containing in *Poda na Lima* in daily life.

In particular, all methods above are used only by Ethnic Angkola, specifically by both *harajaon*, (leaders) and *hatobangon* (elderly people) in delivering *Poda na Lima* values related to anti corruption-education.

### CONCLUSION

Based on the analysis, the conclusions were stated as the following:

1. There were five values containing in *Poda na Lima* that used as the material enrichment of anti-corruption education in Indonesia tertiary level, namely;
  - a. *Paias rohamu* which meant Purifying the soul of all the things disfigures the soul itself
  - b. *Paias pamatangmu* which meant cleaning up the body materially and spiritually in which each individual cleaned up the body of dirt, unclean and various diseases, while cleaning the body spiritually was purifying the body of forbidden food.
  - c. *Paias parabitangmu* which meant cleaning up the clothes of various impurities. While cleaning up clothes spiritually was avoiding buying clothes through illicit money as all clothes wore for worshipping, studying and doing all good deeds.
  - d. *Paias bagasmu* which meant cleaning up the house materially from any dirt, or waste, while cleaning up the house spiritually was cleaning it up from the purchase of a house from a source that was not kosher, because it could mar the house as the worship, rest and education place.
  - e. *Paias pakaranganmu* which meant cleaning up the environment the yard of the dirt that could disturb peoples' health, while, spiritually it was cleaning up the house from the destruction, logging and using of substances that could cause pollution and environmental destruction.
2. There are seven methods used in teaching *Poda na Lima* based anti-corruption education, namely; exemplary, giving advice, *makkobar* (formal cultural public speaking), inauguration, lecturing, discussion (question-answer), and story telling methods. In Ethnic Angkola, then, all these methods were specifically applied by *harajaon* (leaders), and *hatobangon* (elderly people) while they delivered anti-corruption materials to their children, or youngsters.

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