

***Adat Se-Atorang* (Local Wisdom) of the Ternate People As a Model of Anti-Corruption Education**

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Abstract

Although the local government has accommodated the advantages of local values in the Ternate region, educational institutions in the regions have not integrated the advantages of local wisdom values in learning local content. Local wisdom should not be used as a mere symbol, it needs to be integrated in order to create learning that is decorated with wisdom so that the Indonesian generation has strong mental resilience, high morals, forms commendable behavior, and grows an anti-corruption culture. The research aims to describe the customs of the Ternate people as a model of anti-corruption education and its relevance to anti-corruption principles. Descriptive-based qualitative is the choice of this research. Research data is obtained through interviews and supported by relevant documentation and journals and books. Conclusion; 1) "Adat se-Atorang" comes from the ancestral heritage of the Ternate people which is adopted from the basic principle of Islamic teachings (Akhlakulkarimah) which serves as a guide to life, which is practiced continuously to prevent acts of self-destructive greed; 2) "Adat se-Atorang" with values at the core; Galib se-Lakudi (true authority belongs only to God, by His will, man only carries out His entrustment; Sere se-Duniru (in the construction of social interaction relationships, human beings must not deviate from His rules); Cing se-Cingari (when acting, it must be seen by the public, always aware of itself that there is supervision of man and God); Cara se-Ngale (doing a work always refers to the guidance of God (Allah Swt); Bobaso se-Rasai (the gift of God's knowledge to humans to maintain behavior in social relationships; Loa se-Bannari (if trust is given, it must be done honestly, correctly and straightly); Duka se-Cinta (grow an attitude of caring and tolerance for others); Baso se-Hormati (respect others and do not accuse or blame others). The value in question has a universal meaning and is in line with the principles of anti-corruption and the spirit of the mandate of the Anti-Corruption Law.

Keywords: Local Wisdom; Ternate; Anti-Corruption Education

Abstrak

Meski pemerintah daerah telah mengakomodir keunggulan nilai lokal daerah Ternate, namun instansi pendidikan di daerah belum mengintegrasikan keunggulan nilai kearifan lokal dalam pembelajaran muatan lokal. Kearifan lokal jangan dijadikan simbol belaka, perlu diintegrasikan guna tercipta pembelajaran yang dihiasi kearifan sehingga generasi Indonesia memiliki ketahanan mental yang kuat, moral yang tinggi, membentuk perilaku terpuji, dan tumbuh budaya anti-korupsi. Riset bertujuan untuk mendeskripsikan adat se-atorang orang Ternate sebagai model pendidikan anti-korupsi dan relevansinya dengan prinsip-prinsip anti-korupsi. Kualitatif berbasis deskriptif menjadi pilihan riset ini dilakukan. Data riset diperoleh melalui wawancara dan didukung dengan dokumentasi maupun jurnal dan buku yang relevan. Simpulan; 1) "Adat se-atorang" berasal dari warisan leluhur orang Ternate yang diadopsi dari prinsip dasar ajaran Islam (Akhlakulkarimah) yang berfungsi sebagai petunjuk hidup, yang dipraktikkan secara terus-menerus untuk mencegah tindakan keserakahan yang menghancurkan diri;

2) *adat se-atorang*” berintikan nilai-nilai; *Galib se-Lakudi* (otoritas sejati hanya milik Tuhan, atas kehendak-Nya, manusia hanya melaksanakan titipan-Nya; *Sere se-Duniru* (dalam konstruksi interaksi hubungan sosial, manusia tidak boleh menyimpang dari aturan-Nya); *Cing se-Cingari* (ketika bertindak pasti dilihat publik, selalu sadar diri bahwa ada pengawasan manusia dan Tuhan); *Cara se-Ngale* (melakukan suatu pekerjaan selalu mengacu pada bimbingan Tuhan (Allah Swt); *Bobaso se-Rasai* (karunia pengetahuan Tuhan kepada manusia untuk menjaga perilaku dalam hubungan sosial; *Loa se-Bannari* (jika kepercayaan diberikan harus dilakukan dengan jujur, benar dan selurus-lurusnya); *Duka se-Cinta* (tumbuhkan sikap peduli dan toleransi sesama); *Baso se-Hormati* (menghormati orang lain dan tidak menuduh atau menyalahkan orang lain). Nilai dimaksud memiliki makna universal dan senapas dengan prinsip-prinsip anti-korupsi serta spirit amanat undang-undang Tipikor.

Kata Kunci: *Kearifan Lokal, Ternate, Pendidikan Antikorupsi*

Introduction

Indonesia is in all respects a pluralistic nation. This pluralism can be seen in the manifestation of Indonesian culture which is not a single entity. Indonesia's socio-cultural diversity is characterized by many cultures. Examples; Java, Sunda, Minang, Batak, Bugis, Ternate, and Tidore. It cannot be denied that Indonesia is a nation rich in culture and customs. Unfortunately, carrying out the process of social life amidst differences and diversity is not as easy as imagined (Pangalila & Mantiri, 2020).

At the age of 78 years of independence, a series of legal incidents are still occurring, especially in corruption cases. On the one hand, there is minimal public participation in drafting regulations and, on the other hand, the picture of eradicating corruption has become the most prominent in the last two years (2022-2023) and has become the most crucial issue that has received public attention. On the one hand, the public considers that the main factor in the problem of corruption is the extinction of a person's sense of shame, giving rise to greed, dishonesty, and so on.

The Big Indonesian Dictionary (KBBI) explains that corruption is the embezzlement of public (state) funds for personal interests or for other people. Therefore, corruption is a despicable act carried out by both individuals and groups, spending or wasting other people's money for their own purposes or to help other people (Sumaryati *et al.*, 2019). At least, Bauhr and Nasiritosi say two things about individuals who commit corruption: first, there is a need, and second, the behavior of accumulating wealth (Septiyono, 2017).

In simple terms, corruption is interpreted as the usurpation or attack on something, especially the destruction of integrity and form, with the resultant loss of integrity and damage. Corruption is the usurpation or destruction of integrity in the provision of public services through bribes and bonuses. From a social perspective, corruption is the upheaval of everything from its original purity (Priyono, 2018; Dua *et al.*, 2019).

Charles Sampford, explained, as quoted by Dua and friends; that corruption is the abuse of power, especially power obtained from public trust, for one's own or group interests. Meanwhile, from a legal perspective, corruption is a special crime because corruption itself is not an independent crime but is related to various other crimes, such as human and child trafficking, drug crimes, weapons trafficking, gambling, counterfeit money and money laundering. difficult to prove. In one of Ochulor's works, it is said that the term "extraordinary crime" for this social disease itself shows the extent to which corruption can harm the state and nation (Ochulor, 2010; Dua *et al.*, 2019).

According to data released by Indonesia Corruption Watch (ICW), in 2017, there were five regions with the highest number of corruption crimes: East Java (68 cases), West Java (42 cases), North Sumatra (40 cases), Aceh (29 cases), and Central Java (29 cases). This shows that the West Java region is the region that experienced the most government losses, amounting to IDR 647 billion. In West Java, corruption cases caused huge losses, namely, corruption cases related to fake loans at BJB Syariah amounting to 668 billion state losses. Furthermore, ten perpetrators are suspected of corruption: 495 ASN suspects, 241 private professionals, 241 people, village heads, 102 people, 59 BUMN employees and directors, 50 people, 44 organization members, 38 village officials, and 37 DPRD members, 30 regional heads, and 30 BUMD employees. Grouping corruption cases related to village funds and regional head corruption shows five sectors with the highest number of corruption cases in 2017. ICW also revealed that corruption in the village household sector was 98 cases, in the government sector 56 cases, in the education sector 53 cases, in the transportation sector 52 cases, and in the social sector 40 cases (Novitasari, 2019).

This portrait shows that the individuals (public officials) who were given the mandate by the people have lost their sense of shame (the extinction of their conscience). Widiyanti and Salim (2023) explained that the extinction of shame is caused by the spread of corrupt behavior in all aspects of the public. Therefore, in the current reality of the nation and state, the culture of shame has not yet become a parameter (principle) used as a guide for public leadership in carrying out public activities, which can become a role model among society in general, so it is difficult to find someone worthy of emulation. Isn't a culture of shame the character of this nation (religious values, honesty, discipline, tolerance, democracy, social care and responsibility)? It is as if the culture of shame as a national identity has simply disappeared. In fact, culturally, this nation has traditions that can control the order of people's lives which are called "local wisdom".

Preventing and eradicating corruption requires an extraordinary approach from various parties. Apart from efforts to prevent corruption, as regulated in Law no. 31 of 1999, in conjunction with Law no. 20 of 2001, concerning the Eradication of Corruption Crimes, the public can use various strategies to stop corrupt behavior. Prevention of corrupt behavior can be achieved by providing examples of familiarizing anti-corruption education with more concrete activities. Mulyasa describes refraction as something that is deliberately done over and over again to become a habit. Habituation is basically experience that is embedded into practice. Habituation positions humans as something special, which can reduce energy because it can become a habit that sticks spontaneously, so that energy becomes strength to be used in all activities (Mulyasa, 2012; Marwiyati, 2020).

Local values that the community believes in can be an alternative and even a lesson to foster an anti-corruption culture in this country. Because local wisdom contains a lot of the life structure and wisdom of the Indonesian people. Like Shils' statement, quoted by Murid, that custom is a pattern of guidelines that is determined repeatedly, then accepted as a legal system that regulates the social interaction system and becomes a source of hope for its members (Murid, 2019).

Adat (customary law) is a national heritage. Where there are people, there is law (including customary law). This is the legal reality in the world that Tullius Cicero felt, with "ubi societas ibi ius", that we cannot live in a society without clear norms. There must be clear legal rules to regulate people's lives flexibly. The legal system continues to develop and is maintained by Indonesian customary law communities because it originates from real life needs, lifestyles and views on life, but also from the entire culture of the community where customary law is applied (Maheswara *et al.*, 2020).

Efforts to prevent corrupt attitudes have been carried out by various parties. The Ministry of Research, Technology and Higher Education, for example, with policy Number 33/2019, regarding the implementation of anti-corruption education (PAK). The Corruption Eradication Commission (KPK) has also produced several literature as a form of commitment to preventing corrupt behavior. However, these efforts have not yet made certain individuals aware of this perennial disease (corruption).

Abdi also said something similar; quoted by Hambali; that there is a lack of local government involvement in implementing anti-corruption education (PAK). So the Corruption Eradication Commission as an anti-corruption institution has little difficulty implementing anti-corruption education in educational units (Abdi, 2019; Hambali, 2020). On the other hand, the public considers that the implementation of anti-corruption education in educational units is still considered weak because the approach is oriented at a theoretical level and not at a practical level. This matter also determines the weakness of anti-corruption education in educational institutions. So, it is not an exaggeration to say that local wisdom values can also be used as learning material which can then be passed on to future generations and help minimize the potential for committing corrupt acts. Because local values (local wisdom) can become a large social investment (strength). Local values often have a high moral dimension, which can shape how people interact with each other in a multicultural society and are the main basis for building an ethnically and culturally diverse Indonesian society.

Departing from these explanations, the author borrows the views of Santoso and Meyrasyawati, that it is important to look at corrupt behavior not only from a legal perspective, but also from a cultural perspective. With a cultural perspective approach, it can be used to eliminate and stop corrupt behavior (Santoso & Meyrasyawati, 2015).

Some of Ternate's local culture has been discussed previously, for example Pora (2016) with the topic "identifying local wisdom values in the oral traditions of the Ternate people". In his study, he explains that the oral traditions of the Ternate people contain advice, guidance and are a bulwark against the bad influences of globalization. Likewise with Sagaf Pettalongi (2012) with the study topic adat Segulaha in the traditions of the people of the Ternate sultanate." In his study, he concluded that the core foundation rather than implementation "*adat segulaha*" stand on "*adat se-atorang*". Adat Segulaha It is practiced during the ritual of stepping on the ground, the coronation of the sultan and the crown prince, as well as the death of the Ternate sultan's family. Next is Sahjad Aksan (2017) study with the article topic "basic concepts of philosophy Jou Se-Ngofa Ngare in the Ternate cultural tradition". In his presentation he explained that philosophy "Jou Se-Ngofa Ngare" has similarities with Islam, namely meaning "Jou" (Single God) with "Ngofa Ngare" (His servant-Rasulullah), so it can be interpreted like the Sultan and his followers.

Thus, previous studies did not discuss the local values of Ternate people from the perspective of anti-corruption education. This is the author's entry point into studying the local values of "Adat se-Atorang" of the Ternate people seen from the perspective of anti-corruption education and how they are relevant to anti-corruption principles. Of course, this study is considered important as an alternative in fostering an anti-corruption culture through existing local values, for children and grandchildren in this country, and as a form of preserving and advancing the local culture of the Ternate people in an effort to maintain the nation's noble values which are of high value. Departing from this explanation, this research will provide an explanation of the local wisdom values (Adat se-Atorang) of the Ternate people as a model for anti-corruption education; and to see the relevance of the local wisdom values of the Ternate people with anti-corruption principles.

Methods

The author uses a qualitative method through a descriptive approach to find out local values in *the* "adat se-atorang" of the Ternate people and their relevance to anti-corruption principles, by interviewing informants, namely; The Sultan of Ternate, traditional leaders, local cultural experts, by referring to the interview guidelines that have been prepared to obtain valid data and comprehensive information related to the "adat se-atorang", and supported by photo documentation taken from interviews via zoom meetings and relevant journals, as well as books. The data analysis process involves several key steps, namely reducing the data, presenting it, selecting relevant information (verification), and then drawing conclusions. This research is also equipped with triangulation techniques to obtain objective data validity.

Result and Discussion

1. Adat se-atorang of the Ternate people as a model for anti-corruption education.

It would not be superfluous to start with a historical glance at this area. North Maluku (Ternate) can be said to be a magnet that attracted and even became an idol of European nations in the 15th century because it was famous for its abundant wealth of spices (cloves and nutmeg). Ternate became the target of struggle for Europeans to control it, because it was an idol at that time. Geographically, with its natural wealth and supported by a strategic naval fleet, Ternate has become the center of the European and Asian spice trade. Apart from producing spices, Ternate is also the oldest Islamic sultanate in eastern Indonesia, specifically in the northern region of Maluku.

The Sultanate of Ternate has existed since 1257 AD, and Baab Mansur Malamo was the first sultan to rule. Ternate from the 13th to 17th centuries played a strategic role in eastern Indonesia. With military strength and abundant spices (cloves and nutmeg), the Ternate sultanate peaked in the 16th century (Amal, 2005; Pettalongi, 2012). The areas once controlled by the Sultanate of Ternate at that time, namely Maluku, North Sulawesi, East and Central Sulawesi, extended to the south of the Philippines Island to the Marshall Islands in the Pacific region (Pettalongi, 2012). This was explained by Leirissa; that intense trade relations (cloves, nutmeg) with various ethnicities enabled the formation of government in the Ternate region (Leirissa, 1999; Hasim, 2019).

In its heyday, Ternate was visited by many traders, who came from Javanese, Malay, Arabic and Chinese. Countries such as the Portuguese, Spanish, and Holland competed with each other so that Ternate could be controlled, and their goal was to monopolize cloves and nutmeg (spices). Since the beginning of the founding of the kingdom of Ternate, people have become familiar with Islam from Arab traders who lived in Ternate at that time, so that during the reign of King Zainal Abidin (1486-1500 AD), the title of king (the name of the Ternate people "Kolano") was changed to the call Sultan. Since then, Islam has become the religion of law in the Sultanate of Ternate, its territory continues to develop with Islamic cultural nuances. Apart from that, traditional institutions were also formed based on Islamic law (Pettalongi, 2012).

Pora emphasized that during the Tang Dynasty (618-906), Chinese writers said that the Maluku area was "Miliku" which consisted of the islands of Ternate, Tidore, Makian and Moti. Pora continued the existence of the Ternate area at that time, which was important and strategic in terms of sea transportation and trade for them (European nations). Apart from Gujarati, Chinese and Malay Arabs, the social, economic and cultural transformation that occurred before the arrival of the Portuguese, Spanish and Holland is thought to have originated in the 14th century (Abdurachman, 1978; Pora, 2016).

On the other hand, the presence of Europeans around the 16th century such as the Portuguese and Spanish in North Maluku has enriched the culture of Ternate (North Maluku). One of the dominant influences is language. So there is vocabulary in the language of North Maluku (Ternate) which was adopted from Portuguese and Spanish, for example; tobako (tobacco), kadera (chair), oras (time), soldado (soldier), pai (father), mai (mother), and others.

Ternate is the center of trade and communication routes outside the archipelago's borders. Through this relationship, convergence occurs and creates socio-cultural conditions (language and community relations), resulting in the development of all cultural elements. The Ternate people come from various tribes in the archipelago who migrated to Ternate during the colonial era. Since the kingdom era, many tribes and races from various countries have come to Ternate. Meetings between races from various countries have resulted in fusion, giving birth to a new generation with diverse cultural attitudes. Therefore, the people of Ternate today have many languages and customs that are similar or even not the same as certain communities, but always show unique cultural characteristics.

With cultural contact through trade and religious missions from foreign countries, Ternate culture is rich in traditions and moral values, which in the Ternate language are called "adat se-atorang". Ternate people generally show actions that are not closed in facing the influence of modern culture. However, in the social system, the people of Ternate still maintain the values of local wisdom as a source of strength, as a guide to life in various public activities and to legitimize traditional power.

Pora (2016) explained that Ternate is a multi-ethnic society and has a local culture that has existed since the time of our ancestors. Representations of local cultural values exist in various habits of the Ternate people and accommodate mentality, knowledge systems, social institutions and life philosophies, which are then implemented in the daily lifestyle of the Ternate people.

Based on the results of the interview, an explanation was obtained that the Ternate people have a non-material local culture (values, norms) which are used as a basis in community life, namely: "adat se-atorang" and "adat se-kabasaran" (as Ternate people call them) (concerning all matters of human life), which contains anti-corruption values. All of this is realized through; the value of galib se-lakudi, sere se-duniru, cing se-ngari, cara sengale, bobaso se-rasai, loa se-bannar, duka se-cinta, baso se-hormati. He further explained that the adat se-atorang is a moral values of the Ternate people, which are used as the basis for all patterns of life action in developing the region. The community strictly adheres to this customary law, which functions as a deterrent to dishonorable or greedy behavior (Interview Hidayatullah, 2023).

From the explanation obtained through interviews, the local wisdom values of the Ternate people will be explained which can be used as a model for anti-corruption education. First; Adat se-atorang are norms (customary law) that are used to prevent acts of greed. These values are based on Islamic teachings and are intended to regulate individual and societal behavior in order to maintain legal certainty and harmony in the social order. Adat se-atorang are local rules originating from Islamic teachings which serve as a way of life for the people of Ternate (North Maluku). It functions as a norm based on God's rules to ensure that human behavior is in line with attitudes of honesty, trustworthiness, and responsibility, and remains consistent with Islamic teachings and other social norms. Adat se-atorang, which in the culture of the Ternate people is connoted as "akhlakulkarimah" taken from Islamic teachings, namely behaving according to the rules and norms of Islamic teachings (praiseworthy behavior). So, adat se-atorang of local law that regulates human behavior or actions in which there are values that are

used as a basis for regulating the behavior of individuals or groups of people so that legal certainty is guaranteed and harmony and harmony is maintained in their lives.

Second; the value of Galib se-lakudi, is interpreted as God's formula and is applied to humans in all aspects of life, a position that humans do not have the authority and power to change. True power or authority belongs only to Him and His will, because humans can only exercise relative freedom from trust in God. "Galib se-lakudi" covers all aspects of human activity, both as followers of Islam and non-Muslims.

Third; the value of Sere se-duniru is the legal rules formulated by God for mankind and which must be implemented in social interactions and relationships because if humans deviate from these rules, disharmony (social conflict) will occur. As an example; Real political phenomena often arise before democratic parties (elections), sometimes we see the behavior of political elites who often conflict in the pursuit of power. We should respect each other's differences. The value of Sere se-duniru is a guide for the people of Ternate because as creatures created by God, they must look after each other, not get rid of each other.

Fourth; the value of Cing se-cingari, which means doing something will be seen by others. If you act and come into contact with a public issue, it will certainly attract public attention, so there will be reactions from various parties in the form of supervision. So the meaning contained in this value is a form of supervision. That all human actions cannot be separated from Allah (God) supervision, whether they are carried out in secret or openly. Therefore, as God's creation we must be aware of supervision.

Fifth; the value of Cara se-ngale, as humans, when doing things, always refers to Allah guidance (God). In the sense that orders must be obeyed and what is prohibited must be avoided. If it is assumed that the value of the "cara se-ngale" is like science and methodology, then the accuracy of the method used in analyzing a problem will be good (accurate), and vice versa, if the method used is wrong, then the final result will be wrong.

Sixth; the value of Bobaso se-rasai is God's gift of knowledge to humans to maintain behavior in social relationships (harmony and conformity). Maintain mutual respect and take care of each other's feelings to avoid blaming others.

Seventh; the value Loa se-bannar; If trust (amanah) is given, it must be done correctly and straightly. If humans have the desire for power (politics), wealth, and so on, they must be pursued in a straight and correct way. The straighter and more correct what is done, the better the results will be achieved.

Eighth; the value Duka se-cinta. Human life is destined to depend on each other. So that in this interdependent relationship there is an attitude of tolerance, humans will also feel what other people feel, which will give rise to an attitude of caring.

Ninth; The value of Baso se-hormati, as an expression of respect for fellow humans as God's creatures. This expression is usually a greeting to maintain social harmony (not blaming others), respecting differences of opinion including (religious beliefs).

The values of local wisdom, as expressed, are the basic principles, namely, adab (good manners), decency, morals or ethics, obedience (istiqā' maah), and belief in one's own abilities. All of these are customs of the region that must be enforced as basic laws in the system of everyday life. The value of these rules does not deviate from Islamic teachings, that it is the will of our ancestors that regulates our behavior as humans. Therefore, it must be maintained because it reflects our identity as the "Maloko Kie Raha" community (the name of the 4 Islamic kingdoms in Maluku; Ternate, Tidore, Jailolo, Bacan) (Interview: Hidayatullah, 2023).

Regarding this, Harahap and his friends emphasized that in traditional communities, local wisdom emphasizes maintaining good relations between people,

preserving the natural environment, and obeying the commands of the Creator (God) (Sriyanto, 2007; Harahap *at al.*, 2023). Local culture (local wisdom) includes what can and cannot be done as well as other norms that have become agreed upon by indigenous communities (Ginting & Eddy, 2023).

At a normative level, the values as the author describes above can be perceived as a form of social control, as a form of supervision that is intended to invite, educate and force someone to comply with social norms that exist in local society. Referring to Travis Hirschi's social control theory, he also emphasized that the closer a person's social ties are, such as family, religion, society and groups, the less likely they are to commit deviations (crimes). Travis Hirschi emphasized that compliance with society's values and habits is generally driven by social relationships. This theory emphasizes how powerful social ties are able to unite social groups and reduce deviations. Travis Hirschi believes that consensus is the foundation of social order. Behavior that is disruptive, dishonest and detrimental is not appreciated by any party, because such behavior will have a bad impact on him (Hirschi, 1969; Barbara & John, 2020). Travis Hirschi hypothesizes that a person will not commit a bad act if he knows that he will lose something (Hirschi, 2022).

Travis Hirschi's view is in line with Hidayatullah's assertion through interviews, that our ancestors (Ternate ancestors) have instilled basic principles, both regarding religion, moral and ethical principles, as well as behavior, all of which are reflected in the customs contained in the institution. customs, cultural symbols and social institutions that continue to exist in Ternate society (Interview Hidayatullah, 2023). In this way, the values of "adat se-atorang" in Ternate society can be internalized in educational units as role models for anti-corruption education. Because "adat se-atorang" are a guarantee of legal certainty to maintain balance and harmony in maintaining behavior (public officials and ordinary people).

This is in line with the view of Tibiko Zabar Pradano and friends, that anti-corruption values have original cultural roots. Indigenous communities usually associate good and bad rules that bind all their members with traditional anti-corruption values. These traditional anti-corruption values continue to be reviewed to increase public critical awareness to combat corrupt behavior (Pradano, et al., 2020).

In EB Tylor's view, quoted by Sumarto; that culture is a complex that includes art, morals, law, customs and skills acquired by the community (society) (Sumarto, 2018). Likewise, Rusdi and Prasetyaningrum (2016) also said, quoted by Novitasari (2019) that, the more sociocultural internalization takes place, the greater the ability to prevent (suppress) corrupt behavior.

Therefore, improving society's institutions, culture and legal system can prevent corruption. Anti-corruption culture in society can grow and develop if society has the will and means to incorporate anti-corruption values in its life (Saifulloh, 2017). Local wisdom contains much of the life structure and wisdom of the Indonesian people. As Shils said: quoted by Murid, customs or traditions are patterns of guidance that are determined repeatedly, then accepted as rules in regulating the social order and become a source of hope for its members (Shils, 1981; Murid, 2019).

Local wisdom values (adat se-atorang) are essentially norms that continue to be maintained, are believed to be true values, and are used as guidelines for life in acting or behaving in society. These values are able to foster an anti-corruption culture and be transmitted to children and grandchildren in Ternate and North Maluku in general as a basis for stepping in social relations, so that they do not fall into deviant behavior.

2. The Relevance Of Adat Se-Atorang Values To Anti-Corruption Principles

Adat se-atorang In Ternate society, it is a traditional norm that is a reference for acting and behaving, even though it is not in writing, but it is deeply embedded and deeply embedded in the hearts of the Ternate people. Moral values are what have come to be known as "adat se-atorang". Hidayatullah revealed in the interview session, that the "adat se-atorang", one of the basic principles of philosophy, is taken from the original cultural roots of the Ternate people, which later became the basis (guidelines) for the Ternate people to maintain balance and harmony in life, and this value has been instilled since time immemorial, namely the teachings of simple living. Which in Ternate, says "Adat matoto-agama, agama matoto-toma Jou Rasulullah, Jou Rasulullah manyeku Diki Amoi nga hidayah se-kodrati" (meaning; custom comes from religion, and religion comes from the teachings of Rasulullah, the only guidance, guidance is only the will of God (Allah Swt)).

These values are inherent in Ternate society, which then become local rules that are full of elements of truth, and are manifested through; 1) adat se-atorang; 2) galib selakudi (true power or authority belongs only to Him and according to His will, because humans can only carry out His entrustment; 3) sere se-duniru (in the construction of social interactions and relationships, humans must not deviate from the rules); 4) cing se-cingari (in taking action and touching on a problem, of course it becomes public attention, so that there will be reactions from various parties in the form of supervision; 5) cara se-ngale (doing something always refers to the guidance of God (Allah); 6)) bobaso se-rasai (God's gift of knowledge to humans to maintain behavior in social relationships; 7) loa se-bannari (if trust is given, it must be done correctly and straightly); 8) Duka se-cinta (caring, tolerance); 9) baso se-hormati (respecting others and not accusing or blaming others). The local wisdom values of the Ternate people, as intended, have relevance to anti-corruption principles.

Table 1. Local Values Of Ternate People With Anti-Corruption Values And Principles

Local wisdom values of the Ternate people	Anti-corruption principles	Anti-corruption value
Adat se-atorang: The basic philosophy(guideline), has the core values of truth originating from Islamic teachings. As a guide to avoid inappropriate actions.	Policy: Policy plays a role in regulating interactions so that there are no wrongdoings that have a detrimental impact on society or the country. Policies can be in the form of regulations, to make it easier for the public to know and control all activities related to the use of state finances by public officials.	Discipline:Commitment is the key to realizing discipline. Individuals who are highly committed will follow all the rules set.
Sere-se-duniru: Humans must not deviate from God's rules.	Accountability: There is harmony between actions and rules	Courage: Courageous attitude is of course based on truth.

Cing se-cingari: When taking action regarding an issue, it will attract public attention, resulting in reactions from various parties in the form of supervision.	Transparency: All processes must be carried out openly so that the public can find out where mistakes occurred.	Justice: Individuals who are fair will behave impartially, without taking sides, except for what is right. Responsibility: Individuals who are responsible (trustworthy) will not be corrupt.
Cara se-ngale: To do something, it must be done correctly, honestly.	Fairness: All actions that impact the public must be carried out according to procedures, not manipulated.	Honesty: An honest individual, will never lie and corrupt.
Bobaso se-rasai: Humans must maintain their behavior in social relationships, always caring about good things.	Policy controls: All regulations must be effective and have a positive impact in order to minimize the potential for irregularities (corruption).	Concern: Partiality/concern for the problems faced by society.
Loa se-banar: Do everything correctly, straightly, and seriously	Fairness: No manipulation in various public activities (as is, done correctly).	Simplicity: A correct and simple attitude can keep someone away from corrupt behavior. Hard work: Individuals who carry out activities with determination (seriously) for the benefit of many people (the people).

Sumber: interviews and research data, 2023

So, the local wisdom values of the Ternate people, as explained, are very relevant to anti-corruption principles and the spirit of the Corruption Law. These values are adopted from Islamic teachings which are full of meaning (universal) and become guidelines in social life that can be used as learning to avoid greed and other dishonorable behavior. These values are summarized in the “adat se-atorang and adat se-kabasaran” Ternate people who teach simplicity, uphold ethics and morality. Representation of local values, which accommodate the mentality, knowledge system, social institutions and life philosophy of the Ternate people.

The local wisdom that exists in Ternate society functions as a social standard, also includes elements of science, social values, ethics and morality, and functions as a guide for many aspects of their existence. These principles are the result of anti-corruption training. Because the “adat se-atorang” are the basic law originating from Islamic teachings that govern Ternate society, apart from their own philosophy and customary laws, which have been followed for centuries as moral requirements, it also regulates the political (government) and socio-cultural order.

Borrowing Van Vollenhoven's opinion; that native Indonesian law (customary law) is different from western law, because it is not written, but customary norms are full of moral principles. Thus, before western law was practiced in Indonesia, people in the past already had native law (customary law). This original law is a custom that came from the ancestors and was obeyed based on the consensus at that time.

The word "adat" from Arabic means "custom" or "always returning" according to Snouck Hurgronje. Snouck Hurgronje; mentions "adatrecht", although he ignores the influence of religious law on customary law, but he agrees that customary law contains religious elements (Herlambang, 2011).

Therefore, where there are people, there is law (including customary law). This is the legal truth in the world, demonstrated by Tullius Cicero who is famous as "Ubi Societas ibi ius". A person cannot live in a society without clear cultural norms. Clear legal requirements for managing the life of a person with personality change. Customary law culture grows, develops and is protected by traditional society, because it is directed at real life needs, at a view of life, is a tradition of society that applies customary law (Maheswara *et al.*, 2020).

Thus, local wisdom is part of the enlightened lifestyle of local communities, which is able to deal with life's problems in order to grow and develop and be sustainable. The local wisdom values that exist in society have an educational content in developing the character of Indonesian children (Irwan and Novianty, 2019). Maimunah and friends said that local wisdom values are pride, honor, honor and dignity, which is something that is very valuable, as a guide (Maimunah *et al.*, 2023).

The values of local wisdom that are strongly embedded in Ternate society are in line with the spirit of anti-corruption principles. As explained by several experts, the anti-corruption spirit is based on principles; openness (transparency), accountability, fairness, policy, policy control. Therefore, ethics and morality are key words in carrying out public activities. Where a public servant (public official) must reflect the standard norms that determine good or bad, right or wrong regarding policy direction as a form of responsibility as a public servant (public official).

Haryatmoko reminded, as quoted by Mikhael Dua and friends, that reflecting on professional ethics as a public servant should foster or motivate the building of a moral audience for public servants. Because, if public servants (public officials) are found to have committed irregularities (corruption), their morality needs to be questioned (Haryatmoko, 2015; Dua *et al.*, 2019).

Indeed, fraudulent acts (corruption) and integrity are two contradictory things. Corruption is a deceptive attitude based on opportunity or pressure from certain parties, while integrity is based on the same thoughts and actions, without overlapping individual desires or the needs of the organization or society. However, the two are interrelated in the realm of consciousness when practicing this attitude. Corruption is based on an indifferent attitude towards the public interest, while integrity is characterized by a caring attitude and full awareness of mandate (responsibility) to ensure that there is no abuse of power. In the Corruption Act (UU No.20/2001), acts of corruption are explained in the form of; 1) detrimental to the state, 2) abuse of authority in office, 3) extortion, 4) fraudulent acts, 5) bribery, 6) conflict of interest in expropriation, and 7) gratification.

Therefore, prevention efforts apart from the policy of no law enforcement (criminal law) are to influence public perception through multicultural education. Of course, multicultural education must be in line with diversity. So that the nation's children grow and develop in a civilized environment and are protected from all forms of deviant behavior. Wijayanto; explains that preventing corrupt behavior without punishment can be done by using other methods to influence public perceptions about crime, using counseling, education, or others (Wijayanto, 2008; Setya, 2022).

Sedyawati; says that local wisdom means wisdom in traditional culture, not only cultural norms and values, but also related to all elements of ideas, actions and material cultural values. Local wisdom has an important function as a controller and filter (Sedyawati, 2006; Setya, 2022).

Thus, local wisdom values (adat se-atorang) are the main values, becoming pillars in building integrity, which regulate human social life which is applied in general, whether as rulers, subordinates or commoners, everyone has the same position in carry out various activities. Because the emergence of customary rules and within them there are legal norms, of course they become mutual determinants. Apart from that, the “adat se-atorang” in Ternate society also function as social control. This was done by Travis Hirschi with his critical paper entitled "a control theory of delinquency" as a form of consensus as the foundation of social order, in preventing deviation (crime) (Hirschi, 1969; Barbara & John, 2020).

Local wisdom becomes a control instrument to prepare the thoughts and actions of children and grandchildren towards a dignified life (Tiani, 2018). Thus, utilizing local knowledge (local wisdom) is a form of strength to combat corrupt attitudes. Local wisdom becomes a breakthrough force in forming people with noble morals. Therefore, the “adat se-atorang” are a moral foundation as local rules (rule of law) which contain truth values originating from Islamic teachings which are the basis of life for the people of Ternate. The noble values contained in it contain universal meaning and are in line with anti-corruption principles and the spirit of the Corruption Law (UU No. 31/1999 in conjunction with Law No. 20/2001).

Conclusion

Starting from the findings and discussion, this research produces conclusions; first, that the Adat Se-Atorang of the Ternate people, which comes from their ancestral heritage, is a basic philosophical principle that functions as a guide, which is followed diligently, serving as a source of motivation to prevent acts of greed and destruction (bad behavior). Adat se-atorang (local wisdom values) are true principles taken from Islamic teachings which form the basis of the Ternate people's way of life. Adat se-atorang, which in the culture of the Ternate people is connoted as "akhlakulkarimah" taken from Islamic teachings, namely behaving according to the rules and norms of Islamic teachings (praiseworthy behavior). So, adat is a product of local law that regulates human behavior or actions in which there are values that are used as a basis for regulating the behavior of individuals or groups of people so that legal certainty is guaranteed and harmony and harmony is maintained in their lives. Second, the noble values (adat se-atorang) are manifested in—Galib se-lakudi, Sere se-Duniru, Cing se-Cingari, Cara se-Ngale, Bobaso se-Rasai, Loa se-Bannari, Duka se-Cinta and Baso se-Hormati—which has a universal meaning (honest, trustworthy, adhering to the truth, caring, respecting differences), and so on. These local wisdom values are in line with anti-corruption principles and the spirit of the Corruption Law (UU No. 31/1999 in conjunction with Law No. 20/2001). By utilizing local knowledge (local wisdom) it can become energy (strength) in fighting corrupt acts.

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