
COMMUNITY PARTICIPATION MODEL AND THE ROLE OF LOCAL WISDOM IN THE PREVENTION OF CORRUPTION OF VILLAGE FUNDS

Eko Handoyo¹, Wahyu Beny Mukti Setiyawan², Natal Kristiono³, Siti Muslikhatul Ummah⁴, Muhammad Wildan Khunaefi⁵, Fathurrahman Prasetyo Aji⁶

Universitas Negeri Semarang^{1,2,3,4,6} Asosiasi Antropologi Indonesia Jawa Tengah⁵

Email: eko.handoyo@mail.unnes.ac.id

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ABSTRACT

The study of anti-corruption literature may not be new, however, most anti-corruption literature studies in Indonesia focus on anti-corruption education. Meanwhile, when discussing anti-corruption villages, religion is often used as a method of anti-corruption hand-cutting. Unlike these studies, this study will focus on finding models of community participation and the role of local wisdom with Max Weber's social action theory and Mayer N. Zald-John D. Mc Carthy's resource mobilization theory as its analysis knife. Using qualitative research methods and Participatory Rural Appraisal (PRA) approach this study, finally found that "Taqdim political-economic empowerment based on traditional ethics and religion" is a model of community participation that includes the local wisdom of Sentang village. This model then also carried out five resource mobilizations to achieve corruption prevention of village funds. The realization of this model can then be grouped into types of social action consisting of actions based on goals, values, affections, and traditions. Based on the conclusion of the thesis, this study has succeeded in finding a model of community participation and the role of local wisdom in preventing corruption of village funds. Thus, this study has provided new insights into preventing corruption of village funds through the integration of participation models and the role of local wisdom. In practical terms, this insight can automatically be used as a consideration for policymakers in determining the prevention of corruption in village funds.

INTRODUCTION

According to the Corruption Perception Index (CPI) published by *Transparency International* in 2021, Indonesia received a score of 37 and was ranked 86th out of 180 countries assessed. (Eriksson, 2021). Meanwhile, in 2022, Indonesia's GPA was recorded at 34 points on a scale of 0-100 in 2022 (Eriksson, 2022). Based on the *annual report* published by *Transparency International for 2021-2022*, it can be seen that Indonesia has decreased by

4 GPA points. This fact shows that corruption in Indonesia is a serious problem. Therefore, this corruption problem must be minimized as effectively and efficiently as possible.

Effectiveness and efficiency in minimizing corruption can presumably be done through prevention based on local wisdom as an inclusive approach (Mahmudah, 2022; Irawati, 2013). Inclusivity based on local wisdom as a measure to prevent corruption in Indonesia may become dialectical of the diverse characteristics of Indonesian localities. Therefore, this paper uses case studies to uncover the reality of corruption prevention that comes with the basis of local wisdom in one of the regions in Indonesia. Furthermore, it does not only rely on local wisdom as an inclusive way of preventing corruption. This study also looks for models of community participation in the context of preventing courses in daily life. This is considered important because minimal community involvement and supervision is thought to have triggered a 25% increase in corruption from village fund corruption in Indonesia (Indonesian, Corruption Watch, 2019; Research, and Development Centre for Society and Culture, 2020). Thus, the purpose of this study is to find a model of community participation and the role of local wisdom in preventing corruption of village funds,

This study chose Sentang Village, Wonogiri District, Wonogiri Regency as a case study. Sendang Village is the best village in Indonesia for public disclosure information, which features various village work programs with all budget transparency (Portal Resmi Provinsi Jawa Tengah, 2021). So that this award and achievement, seem to be enough to represent that Sendang village deserves to be a case study in its relationship to find "a model of community participation and the role of local wisdom in preventing corruption of village funds". In more detail, even Sendang village also has an anti-corruption village program since 2021/2022 (Desa Sendang, 2023). Although the anti-corruption village program has just officially started in 2022, the *starting point* as an anti-corruption village is a useful insight into program evaluation as well as the anti-corruption village model.

The study of anti-corruption literature may not be new, however, most anti-corruption literature studies focus on anti-corruption education (Wibawa, Agustian, & Warmiyati, 2021; Suyadi, Waharjani, Sumaryati, Sukmayadi, & Faturahman, 2020). Meanwhile, when discussing anti-corruption villages, religion is often used as a method of anti-corruption hand extension (Koeswara, 2023; Suyadi, Waharjani, Sumaryati, Sukmayadi, & Siraj, 2022). Unlike these studies, this study will focus on finding models of community participation and the role of local wisdom with Max Weber's social action theory and *Mayer N. Zald-John D. Mc Carthy's* resource mobilization theory as its analysis knife. The use of qualitative research methods and a *Participatory Rural Appraisal (PRA)* approach in this study has also increased the possibility of finding community participation models and the role of local wisdom in preventing the corruption of village funds. Thus, this study will contribute a new perspective as well as a framework for local corruption prevention models in Indonesia.

METHOD RESEARCH

This study uses qualitative research methods as the basis for research, to answer the formulation of community participation models and the role of local wisdom in preventing corruption of village funds. While PRA is an approach used to map the participation, potential, and role of local wisdom owned by the people of Sendang village.

Data collection was carried out from April to June 2023 in Sentang Village, Wonogiri District, Wonogiri Regency. The data collection techniques used in this study were semi-structured in-depth interviews, observation, *focus group discussion* (FGD), and documentation. As a start, this study conducted observations that included observations, open interviews, and discussions, to understand the daily activities of Sentang villagers. Observations of the activities of Sendang villagers conducted in this study include the behavior of villagers in social, cultural, political, entertainment, and work. In addition, researchers are also looking for meaning, meaning, ability, capital, and mindset of Sendang villagers as the basis for the cosmology of their activities.

The second is the interview. Interviews were conducted with eleven (11) informants through *purposive sampling techniques*. The main informants came from community leaders who understood very well the condition of their village until now, namely, village officials and leaders of the regional consultative body (BPD). While supporting informants are RT / RW, as well as the general public.

Table 1
Research Informants

No.	Name	Work
1.	Sukanto P.W	Head of Sendang Village
2.	Putut	Village Community
3.	Kuncoro	Village Community
4.	Cheise	Village Community
5.	Haryanto	RT
6.	Akhmad	Village Youth
7.	Salwa	Village Girls
8.	Be S	BPD
9.	Sumarsono	BPD
10.	Agung Suswanto	Village Apparatus
11.	Sugiyanto	Public Figures

Source: Research Primary Data, Thursday 15 June 2023

The third is FGD. The FGD was held once on Thursday, June 15, 2023, with participants from local governments, local non-governmental organizations (NGOs), and community leaders who produced information on mapping potential or obstacles to corruption prevention in Sentang Village. Fourth, documentation in the form of reviewing literature documents, village monographic articles, Sentang data, and so on. The collected data is then analyzed by triangulation of sources to check the validity of the data, then analyzed with Max Weber's social action theory and *Mayer N. Zald-John D. McCarthy's resource mobilization theory to be presented in an argumentation narrative.*

RESULTS AND DISCUSSION

"*Taqdim*" political-economic empowerment based on traditional ethics and religion is a model and a form of participation of Sendang villagers in preventing corruption of village funds. The formulation of this model and participation is based on two major assumptions that are dominant in structure, culture, logic, and axioms that are generally present in the Sentang village community. The *first* assumption is *taqdim* (precedence) with the belief of

"religion and cultural tradition as the root of the tranquility of life". The *second* assumption is, "a harmonious life will only be created with balanced economic and political capabilities". The implications of the *taqdim model* of political-economic empowerment based on traditional ethics and religion are manifested in all the supporting capacities of the development of political-economic empowerment of Sendang village based on traditional ethics.

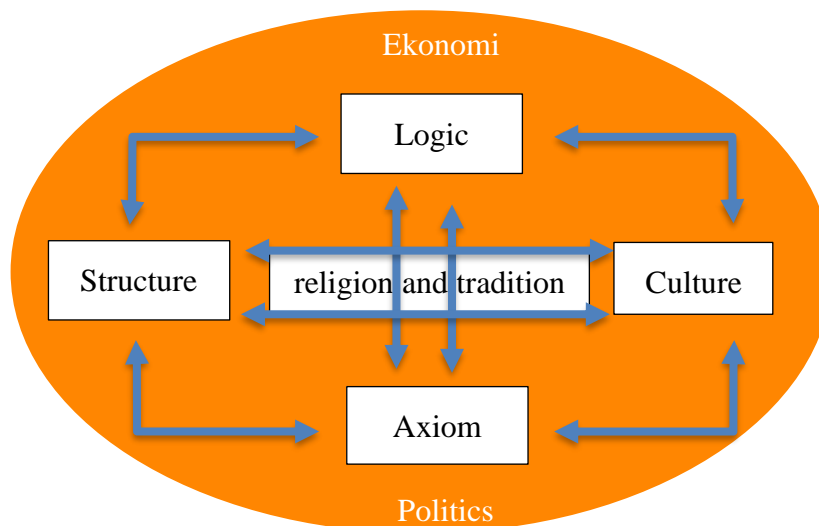
Sendang Village is currently in at least 9 work programs (anti-corruption village, *restorative justice village*, anti-drug resilient village, traffic orderly village, village guard prosecutor, cooperation with several agencies, RTLH rehab (uninhabitable houses), social aid and development) and 6 village potentials (fisheries, agriculture, MSMEs (micro, small and medium enterprises), tourist destinations, economic potential, agro potential) based on political-economic empowerment based on traditional ethics. These nine work programs and six village potentials continue to be developed with the belief that

“ ... Along with the realization of economic equality and good political participation based on noble values (traditional ethics), corruption ... The village funds will also disappear by themselves...” (Interview with the Head of Sentang Village, June 15, 2023).

This belief is presumably not a subjective belief of the head of Sendang village alone, but this belief is seen as an objective belief of the people of Sendang village. This can be seen from one of the arguments of the community which also believes that

" ... Eradication... Corruption or even potential corruption of village funds will not disappear unless the person concerned is empowered in the political-economic sector with goodness based on religion and tradition..." (Interview with Mbah Darsi, June 15, 2023).

Thus, the *taqdim model* of political-economic empowerment based on traditional ethics and religion and religion is a model that is present *in the deep structure* of the Sendang village community for tactical steps in the context of preventing corruption in general or preventing village funds in particular. Here is the *taqdim* model of traditional ethics-based political-economic empowerment:



Picture 1

Taqdim Model of Ethics-Based Political-Economic

The structure referred to in the model is all social, cultural, or even political hierarchies contained in Sendang village such as the hierarchy between parents and children, the hierarchy between the village head and residents, or the hierarchy between cultural figures and ordinary people in a tradition. While culture is all ideas, habits, or artifacts (objects) that characterize the character of Sentang village. Take for example the idea of "tradition must be preserved"; habits about "manners"; and artifacts such as Watu Cenik. Furthermore, what is meant by logic is the reasoning of the people of Sendang village which functions as a filter, test, or way of responding to a phenomenon. For example the logic of the people of Sendang village that prevents corruption is

“... Because corruption is equivalent to stealing, and stealing in the aspect of corruption can also take the form of delays in attendance at an event. So corruption cannot be eliminated by only material fulfillment, but also needs the fulfillment of religious ethics and good traditions... ” (Interview with the Head of Sentang Village, June 15, 2023).

Last is the axiom. An axiom is a general statement whose truth is unquestionable because it has become a common belief and understanding. One of the axioms that stands out and is strongly related to this study is the axiom about "corruption is a despicable act that presents many people" (Interview with Pak Kemis, June 15, 2023).

Furthermore, this structure, culture, logic, and axiom move to the anti-corruption social movement that uses culture in the form of local wisdom as the main foundation. While structure, logic, and axioms as aspects that support culture. On the other hand, social actions, which are actions to prevent corruption of village funds, have been accommodated by local wisdom as capital and a model of community participation.

Resource Mobilization: The Role of Local Wisdom in Preventing Village Fund Corruption

Efforts to prevent corruption carried out by Sendang village are essentially resource mobilization in 5 aspects, namely (1) resource mobilization; (2) mobilization of organizations

and structures; (3) mobilization of resource deprivation; (4) mobilization of joint action; (5) mobilization of relations with external parties.

First. The anti-corruption social movement in the management of Sendang village funds has recognized and utilized existing resources, including human resources, finance, political support, network connections, and media access, taking into account the principles of local wisdom. (1) Human resources (members, volunteers, leaders). Local wisdom encourages the spirit of gotong-royong and community involvement in various activities. In the anti-corruption movement of Sentang village funds, local wisdom has inspired the recruitment of members and volunteers who commit to eradicating corruption. Local leaders who understand the values of local wisdom have also motivated the community to be actively involved in the anti-corruption movement. (2) Financial resources. Local wisdom often involves the principle of wise resource management. In the context of Sendang's village fund anti-corruption movement, these principles have been applied to ensure village funds are used efficiently and transparently. Careful and accountable financial management is a tangible manifestation of the way to prevent corrupt practices that have been carried out in Sentang village. (3) Political Support. Principles of local wisdom, such as deliberation and consensus, have become the basis for building political support at the local level. Communities involved in the anti-corruption movement have mobilized support from local leaders and government institutions willing to support anti-corruption efforts. (4) Network connection and media access. Local wisdom has fostered strong relationships within the community. The anti-corruption movement in Sendang village has leveraged local community networks to expand its support base and raise awareness of the devastating effects of corruption. In addition, local media access can also be used to voice the message of the anti-corruption movement. (5) Values and norms of local wisdom. The principles of local wisdom, such as honesty, justice, and responsibility, became the moral foundation of the anti-corruption movement in Sentang village. These values have established ethical guidelines in village fund management, reduced potential violations, and strengthened awareness of the importance of corruption prevention.

Second. Local wisdom has provided a solid foundation for building the organization and structure of anti-corruption social movements in effective village fund management in Sentang village. The principles of local wisdom have helped form the moral and ethical basis in organizational structures, while the values of cooperation and deliberation have become guides in decision-making and coordination. Furthermore, local wisdom in Sendang village includes deep moral values, such as honesty and justice. In his movement, these principles became a strong moral and ethical basis in the organizational structure. Honesty in fund management and efforts to eradicate corruption has become a guide for every member of society.

The value of cooperation and community cooperation as part of local wisdom has proven to help establish an efficient organizational structure to coordinate movement activities. Members of the movement work together, using their expertise and resources to achieve a common goal, which is to prevent corrupt practices in village fund management. Interestingly, local wisdom in Sendang village often involves a community-based learning approach. For example, paragliding communities, gentle communities, farming communities, and pond communities. In the organizational structure of the anti-corruption movement, this

principle is applied to develop members' capacity in understanding corruption, good governance, and skills needed in corruption prevention.

In addition, the value of local wisdom has also helped in the development of fair conflict resolution mechanisms in the organizational structure of the movement. Conflicts that may arise in the course of the movement, have been resolved based on the values of justice and deliberation or even neglect in the social environment. Social neglect is effective because perpetrators of corruption become ostracized and do not own or develop their resources. So the fear of not being able to survive because of these restrictions, makes the residents of Sendang village not commit corruption.

Third, is the mobilization of resources. The mobilization of resources in the village fund corruption prevention movement involves local leaders, including the village head and his staff, as well as various communities and organizations that are deeply rooted in community life. Together, they mobilize resources to realize this noble goal.

The village chief, with a clear vision, became a pioneer in this movement. He realized that corruption prevention is not just the government's job, but a shared responsibility of all citizens. The village head and village administration began to design a strategy. With wise leadership, they mobilized the human resources of the village administration to educate the community about the adverse effects of corruption and the importance of joint supervision of village funds. However, the strength of this movement does not only come from the village government. Various communities and organizations in the village contributed their efforts. The sports community utilizes the spirit of competition in their matches to form a spirit of solidarity in the anti-corruption struggle. Village artists, with their creativity, convey messages about transparency and integrity through art that touches people's hearts.

In addition, local economic groups also have a vital role in this movement. They not only participate in providing funds but also provide practical guidance on wise and responsible financial management. Organizations such as karangtaruna, which represents the young generation of villages, help bring corruption prevention messages closer to young people through fresh and relevant approaches. This resource mobilization is not just about raising funds or recruiting manpower. This is a blend of the spirit of gotong-royong inherent in Sendang's local wisdom. The principles of justice shared responsibility, and deliberation are embodied in every step of the movement. Good coordination and awareness of common goals form the foundation of a strong structure.

In mobilizing resources, they not only fight corruption but also form a culture of integrity that is firmly held by every Sentang villager. Through joint efforts, this movement can create real change. With the leadership of the Village Head and the spirit of collaboration from various communities and organizations, corruption is no longer a shadow that haunts village funds. Instead, a strong bond was formed between the community and the village government, leading Sendang to a brighter future free from corruption.



Figure 2

Socialization of Anti-Corruption Village Counseling from the Wonogiri District Inspectorate

Source: Secondary Data of Sendang Village

The fourth is joint action. Various stakeholders and community members, follow Anti-corruption village socialization. This socialization is an educational forum that opens the insight of Sendang villagers about various forms and indicators of corruption that may occur in village fund management. Anti-corruption experts and practitioners provide a deep understanding of the negative impacts of corruption and the importance of transparency in village fund governance. Through expanded insights through anti-corruption village socialization, stakeholders and residents of Sendang village can equalize their perceptions of corruption. This common perception is the basis for minimizing potential conflicts or unawareness of acts of corruption. With this, the people of Sendang village become more aware of the risks and implications of corrupt practices as a detrimental act.

Furthermore, this joint action does not stop at the level of understanding alone. Sendang residents also practice effective collaboration to maximize the use of resources and increase the impact of the anti-corruption movement. The village government together with residents designed SOPs (*standard operating procedures*) for money management and clear and open complaint flows, which allow anyone to report indications of corruption without fear. This complaint flow ensures that any potential acts of corruption can be addressed immediately. In addition, Sendang village also conducted a service satisfaction survey on the use of village funds. This collaboration allows them to get valuable feedback from the community regarding service quality and transparency of fund management. The survey results are used as a tool for evaluation and improvement, ensuring that any acts of corruption can be identified and eradicated quickly. As a result and process, this joint action not only creates an environment that minimizes corruption but also a plant that continues to grow deeply rooted in the culture of the Sendang people.

Sixth, the pattern of relations with external parties. The Village Consultative Body (BPD) serves as a representative of the community in supervising and providing input on various policies made by the village government. In the context of corruption prevention, BPD has a key role in maintaining the integrity of village fund management. Collaboration with village governments is very important. Through open dialogue and discussion, BPD together with village governments designed a comprehensive corruption prevention strategy.



Figure 3
Sendang Village Integrity Pact as an Anti-Corruption Village
 Source: Secondary Data of Sendang Village

One of the tangible results of this synergy is the instrument of monitoring the work of village heads which is jointly established. This instrument includes several key elements in corruption prevention. First, there is an "anti-corruption integrity pact" adopted by village heads. This pact is a written commitment to carry out its duties with integrity, transparency, and accountability. In addition, this instrument also includes Requirements on "gratuities", where the village head is obliged to report any gifts that exceed reasonable limits. This aims to prevent gratification practices that can damage the integrity of village fund management. Second, there was also a decision product in the form of "Perdes No. 6 of 2022 concerning Gratification Control Guidelines" which binds all villagers and Sendang village officials. The last is an anti-corruption statement letter signed by Sendang village, and known by the regional inspectorate of Wonogiri Regency, the Head of the PMD (Village Community Empowerment) Office of Wonogiri Regency and the head of BPD as evidence of his resistance to corruption

The synergy between BPD and the Sendang village government, the main Sendang village inspectorate, and the Wonogiri Regency PMD Office Head, in particular, in preventing corruption of village funds is a clear example of good governance that can be realized through strong collaboration. This pattern of relationships leads to the creation of an environment of mutual understanding and support, where every step to avoid corrupt practices is guided by the values of transparency, accountability, and justice.

Local Wisdom: Village Fund Corruption Prevention Participation Model

The participation model for corruption prevention in Sendang village fund is "*Taqdim* (prioritizes) political-economic empowerment based on traditional ethics and religion". *Taqdim* here is placed as the main entity that oversees the succession of political-economic empowerment with its aim for the welfare of society. While the basis of traditional ethics and religion is used as the main approach as well as value, which functions to close the gap of arrogance from the welfare or desire of humans who are not satisfied with their property. The implication is that the actions of the community, including the Sendang village government,

must submit to and prioritize political-economic empowerment programs based on traditional ethics and religion.

First, five economic empowerment programs can be seen in the progress in Sentang village. (1) The Uninhabitable House Program (RTLH) is the brainchild of the central government which is now being developed by the Sendang village government. This program is not only about providing decent housing for those who do not have a decent home but also about empowering and preventing corruption.

RTLH program was originally designed by the central government with the pure aim of improving the welfare of people living in inadequate housing conditions. But in Sentang village, this program has been transformed with other goals. By providing opportunities for people in need to own livable homes, this program creates stronger bonds between the village government and its residents. Transparency and accountability are key at every stage of the program, from recipient selection to development project implementation. While communities receive physical benefits from the RTLH program, they also receive training on their rights and obligations in village fund management. Awareness in the management of public funds, to be used with transparency and integrity has been disseminated to the people of Sentang village. This program is a vehicle for building trust between the village government and its residents, so corrupt practices have little room to grow.

(2) Social assistance (bansos) is a program carefully designed by the central government to meet the daily needs and food of people in need. But far more than that, this program also symbolizes the spirit of corruption prevention and welfare maintenance that is present in Sentang village. Through this program, transparency and accountability become more exposed in village fund governance. Beneficiaries, every step of the way accompanied by the principle of integrity, know that public funds are being used correctly and beneficially. In addition, social assistance programs also create opportunities for education and training. This not only gives communities better skills to manage their assets and resources but also empowers them to be an active part in the oversight of village fund management. With a better understanding of how funds are used, the people of Sendang become more alert to potential corrupt practices.



Figure 4

Farm Business Road, Prampelan Hamlet in 2022

Source: Secondary Data of Sendang Village

(3) The creation of village facilities such as roads and irrigation is an investment in the future of Sentang village. With good roads, farmers can more easily access their farmland and transport crops. With efficient irrigation, agriculture, and plantations menjadi lebih production plants have consistent access to the necessary water supply. All this leads to a significant increase in crop yields. Increasing yields is not only a matter of quantity, but also quality. Along with supporting facilities, farmers and agricultural business actors in Sendang village can more easily manage their crops, maintain environmental cleanliness, and minimize the risk of loss. Better and more diverse yields will have a positive impact on the income of villagers, thus creating more stable and sustainable economic resilience.

Furthermore, the expected chain effect of this program is the absence of corruption in Sentang village. This hope becomes logical because corruption on the grounds of economic limitations is no longer experienced by villagers who are increasingly prosperous as an initial effect of village facilities built. With this, it can also be understood that the village government of Sendang, has created a road that connects economic growth and corruption prevention. This great effort creates a strong foundation for the community to achieve better prosperity through better crop yields.

(4) MSMEs. Development and mentoring programs initiated by the village government have had a positive impact on the local economy. While it may yet reach an impressive level of significance, the village government has proven that it is not only speaking out but also acting for the welfare of the community. This periodic mentoring initiative by the Sendang village government for MSMEs has provided a kind of bond of trust in the Sendang village government. This is good news for the village government, as an opportunity to encourage active community participation in the anti-corruption movement.

(5) The development of the village into a tourist destination, not only opens new doors of broken eyes, but also bright doors of hope for the community. This tourism village initiative has made rural communities more empowered, and allowed them to preserve and develop their village's potential, without having to leave their hometown. This transformation has instilled a sense of love, pride, and hope for a better future, while also strengthening the resilience of the village economy and preventing potential acts of corruption.

In the context of corruption prevention, this effort also has a relatively significant effect. With stronger economic resilience, the urgent need for income can be reduced. This reduces the potential for pressure that can encourage corrupt behavior. In addition, the spirit of collaboration and love for the village has created strong social bonds among the community. This creates an environment where corrupt practices lack ground and support. Based on this fact, it can be understood that the development of Sendang village as a tourism village is an inspiring example of how economic empowerment, local pride, and collective spirit can help in corruption prevention. By fostering local opportunities, rural communities have established a solid foundation for a better future, where village potential and integrity become valuable assets that are fought for together.

Second, two political empowerment programs can be seen in their progress in Sendang Village, namely the *Village of restorative justice* and the village guard prosecutor. (1) *Restorative justice*. *Restorative justice*, as an alternative approach in the legal system, has great potential to be an effective tool in preventing corruption of village funds in Sendang.

This approach focuses not only on punishment, but also on the restoration of social relations, reimbursement, and political empowerment. Through the implementation of *restorative justice* as a political empowerment program, Sendang Village can create an environment that is more transparent, and accountable and avoids corrupt practices. First of all, *restorative justice* emphasizes the restoration of social relations and reconciliation. In the context of corruption prevention, this approach can encourage honest dialogue between perpetrators of corruption, affected parties, and society as a whole. Through this dialogue, the guilty parties can understand the adverse effects of their corrupt acts on society and the surrounding environment. This creates a deeper moral awareness of the consequences of acts of corruption and increases their sense of responsibility to society.

Furthermore, *restorative justice* provides an opportunity to return losses to affected parties. In the case of corrupted village funds, this approach can allow the guilty party to return the embezzled funds. This process not only compensates the loss-making party but also proves that real consequences will arise from acts of corruption. This can be a lesson for other actors and society. Political empowerment is also at the core of *restorative justice*. By providing space for community participation in the conflict recovery and resolution process, this approach gives communities a more active role in maintaining accountability and integrity. This active participation can create a stronger internal oversight system, where the public feels a responsibility to prevent and address corrupt practices.

In addition, *restorative justice* can help change the paradigm of punishment and allow perpetrators of corruption to take responsibility for their actions. This creates opportunities for rehabilitation and learning, where the offender can learn from his mistakes and change their behavior for the better. By providing this second chance, this approach can reduce future cycles of corrupt behavior. Overall, *restorative justice* as a political empowerment program has the potential to significantly contribute to the prevention of corruption in Sentang village funds. Through an approach that focuses on rapprochement, restoration, and political empowerment, *restorative justice* can help create a more secure environment from corrupt practices. By involving communities in the conflict resolution process, *restorative justice* can be an effective tool in realizing transparency, accountability, and integrity in village fund management.

(2) The village prosecutor. The Village Attorney Program implemented in Sendang village is a progressive step that has a positive impact on preventing corruption of village funds. This program has clear objectives: to ensure the implementation of Village Funds that are on target, avoid deviations, and improve the standard of living and welfare of the community. With a focus on transparency, accountability, and sustainability, the program helps realize more efficient and effective village fund management.

First of all, the Village Attorney program encourages increased transparency in the implementation of Village Funds. Through active supervision, village prosecutors ensure that every decision and allocation of funds can be properly explained to the community. This reduces the space for corrupt practices that may occur as information becomes more open and verifiable. Thus, this program intensifies community involvement in supervising village fund management. Furthermore, the Village Prosecutor helps ensure that village funds are used for the benefit of the community. By targeting the implementation of Village Funds that have a direct impact on improving the standard of living and welfare of the community, this program

avoids deviations or allocation of funds for personal interests or certain groups. This creates an environment where people's interests are at the center of policy and decision-making.

In addition, this program encourages Sendang village to become more economically independent. The focus on investment and more sustainable development shows that villages not only look at the physical side of development but also strive to create ecosystems that support long-term economic growth. By focusing attention on sectors of the economy that have the potential to generate sustainable income, villages can reduce dependence on village funds and minimize the potential for corrupt practices. All of these initiatives help create an environment where corrupt practices have little room to thrive. With greater transparency, a focus on community services, and sustainable investment, Sendang village is moving towards a more effective village fund management system that avoids irregularities. Through the Village Attorney program, Sendang Village shows that corruption prevention is not only a goal, but also the result of planned, directed, and sustainable efforts.

Types of Social Measures and Corruption Prevention of Village Funds

Here are four types of social actions described by Max Weber in the context of preventing corruption of Sendang village funds. *First*, rational action with the purpose (*zweckrational*). Sendang Village funds corruption prevention measures which can be understood as rational actions to establish a structured supervision mechanism. Village governments and communities can plan and implement efficient monitoring systems to ensure that village funds are used transparently and for their purpose. In this case, rational action with the aim focuses on achieving the desired result, that is, preventing the occurrence of corruption.

Second, actions based on Values (*wertrational*). Value-based corruption prevention measures can emerge in the form of education and socialization campaigns on the importance of integrity and transparency in village fund management. In this case, actions are based on the ethical and moral values espoused by the people of Sentang village. The campaign aims to create collective awareness about the adverse effects of corruption and inspire actions that conform to those values. *Third*, traditional actions. In the context of corruption prevention, traditional actions can be reflected in the efforts of village governments and communities to follow customary norms and practices that already exist in village fund management. They may apply traditional procedures that have been tested before, such as decision-making through deliberation or following customary procedures for the use of funds. This act reflects adherence to the norms that already exist in society.

Fourth, *affective* or emotional (affective) actions. Corruption prevention actions driven by emotions or feelings can manifest in the active participation of villagers in anti-corruption discussions or ethics-conscious movements. This action arises from a feeling of desire to maintain integrity and overcome corruption problems. Participation in such movements reflects feelings of empathy, anger, or disappointment with acts of corruption. In the context of preventing corruption in Sentang village funds, these types of social actions play a role in forming more holistic strategies and initiatives to prevent corrupt practices. Each type of action represents a different aspect of corruption prevention measures that can involve communities and village governments in various ways according to their social values, goals, and norms.

CONCLUSION

The model and the form of participation of Sendang villagers in preventing corruption of village funds is illustrated by the premise of "Taqdim" political-economic empowerment based on traditional ethics and religion". This model then also carried out five resource mobilizations to achieve corruption prevention of village funds. The realization of this model can then be grouped into types of social action consisting of actions based on goals, values, affections, and traditions. Based on the conclusion of the thesis, this study has succeeded in finding a model of community participation and the role of local wisdom in preventing corruption of village funds. Thus, this study has provided new insights into preventing corruption of village funds through the integration of participation models and the role of local wisdom. In practical terms, this insight can automatically be used as a consideration for policymakers in determining the prevention of corruption in village funds. However, this study is not perfect. Although studies have found a middle ground on the effectiveness and efficiency of village fund corruption prevention these findings cannot be a common model for the implications of corruption prevention in Indonesia. Thus, this study suggests future studies conduct a comparative study of participation models and the role of local wisdom in corruption prevention in Indonesia. Thus, from the comparative study can be found a corruption prevention model, which may be used as a consideration for the Indonesian government in making a general policy.

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