



Bio-Politics and Cultural Rubric on the Prevention of Corruption of Village Funds in Wonogiri Regency

Wahyu Beny Mukti Setiyawan^{1*}, Slamet Sumarto², Yan Amal Abdilah³, Yulius Willy Ciptadi Angkoso⁴, Muhammad Wildan Khunaefi⁵

^{1,2,3,4} Universitas Negeri Semarang, Indonesia

⁵Asosiasi Antropologi Indonesia, Indonesia
muktibeny@mail.unnes.ac.id

Abstract

Corruption prevention in Indonesian villages is generally limited to the formal and informal dichotomy. To bridge this dichotomy, this research uses a bio-political approach and a cultural framework as a representation of the formal and informal. This research aims to explore bio-politics and cultural frameworks in preventing corruption in village funds in Sendang Village, Wonogiri. Using phenomenological qualitative research methods and triangulation, the results show that Sendang Village in Wonogiri has become a prime example of transparency and accountability prior to the recommendation from Transparency International Indonesia (TII) in 2023. Sendang Village also issued various regulations and utilized inherent and extrinsic village values to build massive corruption prevention practices. Despite the dynamics and issues arising from the simultaneous application of the bio-political and cultural frameworks, corruption prevention efforts in Sendang Village continue to be built consistently. The research has implications for bridging the dichotomy between formal and informal corruption prevention in the village. In addition, this research also provides an in-depth description and different perspectives in the research of corruption prevention at the village level.

Keywords: Bio-Politics, Cultural Rubric, Anti-Corruption, Sendang Village.

INTRODUCTION

According to the Secretary General Transparency International Indonesia (TII), J Danang Widoyoko "CPI score (Corruption Perception Index) Indonesia, which has declined drastically in the last 3 years, proves that the strategy and program to eradicate corruption in Indonesia is ineffective". In fact, Indonesia's CPI in 2022/2023 is swooping sharply and making Indonesia have to be in 1/4 from the bottom for the most corrupt country in the world. This is factual news of corruption that singchoonist-partially represents the obstacle to Indonesia's development and welfare. Thus, effective and efficient eradication of corruption needs to be carried out quickly and massively (Indonesia, 2022); (International, 2023); (O'Neil, 2022); (Lee-Jones, 2022).

Understanding its urgency, TII gave recommendations so that "The Indonesian government can guarantee civil liberties and public aspiration space in the formation of regulations to the

implementation of corruption prevention development". If you look back, TII's recommendation is like a massive form of anti-corruption village program, which ideally has the freedom of civilians in the public sphere with all regulations and anti-corruption implementations. Thus, this research is here to test (1) the effectiveness of TII and anti-corruption village recommendations; and (2) the implementation of Indonesian policies in eradicating corruption (Indonesia, 2022); (Neldo, 2023); (Ito, 2017); (Clammer, 2012).

Sendang Wonogiri Village as an anti-corruption village discourse that received the title of the best public information transparency village in Indonesia 2021, will be the right case research for this research. Sendang Village will be a good field research to see how far politics and culture that include regulations and participation in the anti-corruption movement can be implemented effectively. Thus, this research focuses on recognizing in depth the political policies of the Sendang village government and the cultural rubric of Sendang village in preventing corruption. The purpose of this research is to find out the influence of village politics and cultural mapping that supports the anti-corruption movement in Sendang village (Tengah, 2021); (Wonogiri, 2024).

Studies on the eradication of corruption at the village level itself have been carried out by various researchers and institutions. For example, the active participation of village communities in monitoring the use of village funds can significantly reduce corrupt practices. This research emphasizes the importance of information transparency and community involvement in every stage of village fund management as the main key in preventing corruption. In addition, cross-border anti-corruption studies have explained that anti-corruption models, which represent leadership with high integrity and commitment, play an important role in creating an anti-corruption culture. Transparent and accountable leadership is able to encourage the community to more actively participate in anti-corruption programs. On the other hand, a report from (Indonesia, 2022) noted that often villages that succeed in anti-corruption programs have good reporting systems and easy access to information for the community. This allows the public to monitor the use of funds directly and report any indications of irregularities quickly (Steenbergen, 2016); (Karahan et al., 2006); (Ramay & Babur, 2020); (Mohanty, 2013).

The above studies show several key factors that can support the eradication of corruption at the village level, namely transparency, community participation, and leadership with integrity. Different from these studies, this research wants to look at the influence of local culture and politics that have a strategic position in its slices with many contexts, for its influence on the eradication of corruption. Thus, *state of the art* The research is a holistic approach that not only examines the factors of transparency, community participation, and leadership, but also focuses on the local culture and politics that interact with and influence corruption eradication efforts at the village level. In order to achieve this goal, this research will use a set of qualitative research methodologies as the basis of the approach, and the bio-political concept of Michle Foucault as the main analysis tool.

Based on the above background, the purpose of this research is to assess the effectiveness of applying the bio-political approach and cultural rubric in corruption prevention in Sendang Village, Wonogiri, and to assess the extent to which community engagement and leadership with integrity can play a role in strengthening transparency and accountability in village fund management. The benefit of this research is to contribute to the literature on anti-corruption strategies at the village level, particularly through bio-political approaches and cultural rubrics relevant to the local context. This research is expected to serve as a reference for policy makers and village governments in designing and implementing anti-corruption policies based on local culture and village politics, as well as strengthening community involvement in the oversight of public funds to create a more transparent and corruption-free environment.

METHOD

This research goes through a research process that uses qualitative research methods as the basis for its research. Qualitative research Used Because this research produces descriptive data in the form of written or spoken words from people and observed behaviors. By relying on phenomenology, this research is expected to understand the meaning of events and their relationships to certain situations, so that the data will be elaborated in more depth about the bio-politics and cultural rubbish of prevention of funds in Sendang Wonogiri village.(Moleong, 2002).

This research began with a literature research to understand the concepts of bio-politics, culture, and gratuity handling models. Through interviews With community members, officials and village leaders, the research obtained an internal perspective on the work program, prevention of corruption of village funds. In-depth observation of the pattern of relationships and prevention of corruption in Sendang village funds will help in understanding the hidden symbols of the prevention of corruption in Sendang village funds. Focus Group Discussion (FGD) with village officials, NGOs, and community members was used to explore the findings and delve deeper into the general perspective of preventing village corruption funds between the community and village officials. Visual documentation through photos and videos supports analysis of how surveillance is done and how those visualizations support the narrative being built. Literature analysis is the basis for compiling findings from other data collection techniques. Through the comparison of the patterns found with a broader synchronous-diachronic context, research has sought differences and similarities in narratives. By analyzing the data collected from all data collection techniques, the analysis process will start from the reduction/condensation of the collected data, the presentation of data in a narrative manner, data verification, and simultaneous data interpretation. The description of the research method above is briefly stated in the stages of research implementation (Figure 1).

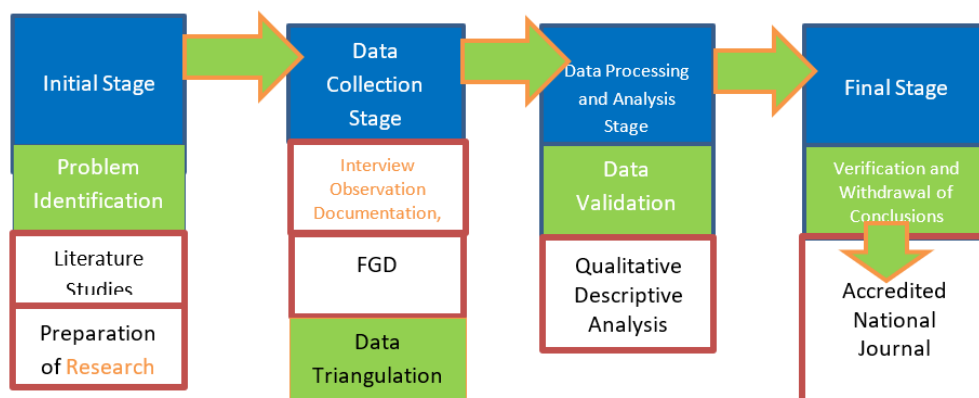


Figure 1. Research Flow Chart

RESULT AND DISCUSSION

The research found that Sendang Village had been a role model in the implementation of transparency and accountability, even before the official advice from Transparency International Indonesia (TII) in 2023, with policies and practices that had preceded the recommendations. The research explores how the village applies bio-political concepts and cultural rubrics in corruption prevention, demonstrating the integrity that has become part of the social identity of the local community.

Effectiveness of the Implementation of Transparency International Indonesia (TII) Recommendations in Sendang Village

Initiation of Sendang Village at the Forefront

Sendang Village, in Wonogiri Regency, in 2021 has received appreciation as the village with the most transparent public information in Indonesia. This was achieved as a form of Sendang Village's commitment to implementing the Anti-Corruption Policy, which was then explained in the recommendations of Transparency International Indonesia (TII) two years later. Therefore, it can be understood that Sendang village has taken a leading step before reality is present in Indonesia.

One of the main recommendations of the TII is to ensure civil liberties in the process of forming regulations. In Sendang Village, civil liberties are enforced through various platforms that allow villagers to actively participate in the policy-making process. The regulatory forum is one of the platforms in the Village Assembly, where opinions are expressed, proposals to be submitted, and comments on the regulations to be promulgated. Musbad Sendang is held regularly and is open to anyone who wants to attend, so it is relatively inclusive and participatory. In addition to Musdes (Musyawarah Desa), Sendang Village implements a survey and poll system that allows residents to be involved in decision-making. The public is encouraged to provide input on ongoing and planned policies. Through this mechanism, the aspirations and interests of the community will be absorbed effectively enough so that the resulting policies will be more relevant and responsive to the needs of the community.

Not only that, Sendang Village also provides a wide space for the aspirations of the community in corruption eradication policies. Transparency will be key in this process. Sendang Village maximizes the use of information technology by developing a village portal that contains information about the use of village funds, project implementation, and financial reports in each period. This web portal can be visited by all residents, where they can access it directly and monitor the use of village funds. Furthermore, Sendang Village also organizes a monthly meeting called the "Village Transparency Forum", where the community can discuss ongoing policies and ongoing programs in the village government. This forum does not provide a space for mere information; This includes a mechanism for the public to submit their complaints, criticisms, and suggestions regarding policy implementation. The collected suggestions will be taken seriously by the village apparatus, which will carry out follow-up steps, so as to create a transparent and accountable order.

Based on the above explanation, it can be understood that the Sendang Village policy as a whole is in line with TII's recommendations regarding civil liberties and public aspiration spaces. Sendang Village has succeeded in creating a mechanism that ensures the active participation of residents in the process of forming and implementing regulations. The policies implemented also emphasize transparency and accountability, two key elements recommended by TII to prevent corruption. Sendang Village also showed innovation in the implementation of anti-corruption policies by utilizing information technology to build a forum into an inclusive discussion forum. This aims to realize the achievement of a village agreement with TII recommendations and a strong commitment to realizing a corruption-free village. Therefore, Sendang Village can be used as the best example in implementing policies.

Regulatory Implementation Mechanism and Process

The mechanism and process of implementing anti-corruption regulations in Sendang Village shows that there are systematic and sustainable efforts to ensure that the policies implemented are effective and efficient. This process includes various stages that involve active community participation and strict supervision from the village government. In the early stages, the policy formulation process began with the Village Meeting (Musdes) which became the main forum to discuss and formulate anti-corruption policies. This Musdes was attended by representatives of various elements of society, including community leaders, youth, and women. In this forum, residents were given the opportunity to submit proposals, provide input, and express criticism of the proposed policy plan. The decisions taken in this deliberation reflect the aspirations and interests of all citizens, ensuring inclusivity in the policy formulation process.

After the policy is formulated, the next step is to ensure transparency and socialization of the policy to all villagers. The Sendang Village Government uses various media to disseminate information about the approved policies, including through bulletin boards at village offices, social media, and village portals. The information submitted includes policy objectives, implementation rules, and the rights and obligations of citizens in supporting the policy. This

transparent socialization aims to increase public understanding and awareness of the importance of anti-corruption policies.

The implementation of anti-corruption policies in Sendang Village is carried out by involving the community in every stage. One of the mechanisms implemented is the formation of an independent supervisory team consisting of community representatives. This team is tasked with monitoring the implementation of projects and the use of village funds, as well as ensuring that all activities run in accordance with the rules that have been set. In addition, residents can also report indications of irregularities or violations through the reporting channels provided, such as suggestion boxes, complaint hotlines, and online complaint applications.

Community participation is a key element in the implementation mechanism of anti-corruption policies in Sendang Village. Villagers are actively involved in various activities, from policy formulation to implementation supervision. This participation is realized through attendance in village deliberations, participation in discussion forums, and participation in supervision and reporting activities. The high level of public participation not only strengthens the legitimacy of the policy, but also increases the effectiveness of supervision and corruption prevention.

In order to ensure sustainability and improve the quality of policies, the Sendang Village Government routinely evaluates the implementation of anti-corruption policies. This evaluation involves all stakeholders, including villagers, village governments, and independent supervisory teams. The results of the evaluation are used as a basis for making improvements and policy adjustments to be more effective in preventing and eradicating corruption. In addition, the results of the evaluation are also disseminated to the public as a form of accountability and transparency.

Overall, the mechanism from Sendang Village has shown a strong commitment to implementing anti-corruption regulations by involving active community participation. Transparency in every stage of the process, from formulation to evaluation, ensures that the policies implemented are not only in accordance with TII's recommendations, but are also effective in creating an environment free from corruption. This inclusive and participatory implementation can be a model for other villages in Indonesia that want to develop successful anti-corruption policies.

Results and Impact of Regulation Implementation

In general, the implementation of corruption eradication regulations in Sendang village shows significant results in various aspects, such as social, economic, and political. On the social side, the anti-corruption policy implemented in Sendang Village has increased public trust in the village government. Transparency and active participation of citizens in the decision-making process has created a better relationship between the village government and residents. Village Meetings (Musdes) and open discussion forums allow residents to express their opinions and complaints directly, thereby creating a more inclusive and participatory environment. In addition, information disclosure through village portals and social media has increased public awareness of

the importance of accountability and supervision in the management of village funds. As a result, residents feel more responsible and motivated to contribute to village activities that are clean from corruption.

Furthermore, on the economic side, the anti-corruption policy in Sendang Village has had a positive impact on the management of village funds and the improvement of community welfare. Transparency in the management of village funds ensures that funds are used in accordance with the agreed plan, so that development projects can be implemented properly and on time. Infrastructure projects such as road construction, irrigation, and other public facilities have improved the quality of life of residents and boosted local economic growth. In addition, community empowerment through training and productive economic programs financed from village funds has increased family income and welfare in Sendang Village.

Finally, in the political context, the successful implementation of anti-corruption policies in Sendang Village has strengthened the legitimacy and credibility of the village government. This success not only increased support from villagers but also attracted attention from local and national governments. Sendang Village is used as an example of best practice in implementing anti-corruption policies at the village level. This recognition opens up opportunities for Sendang Village to get further support from the government and international institutions in the form of technical and financial assistance. In addition, this success also provides moral encouragement for village leaders to continue to commit to transparency and accountability in government.

Overall, the implementation of the Sendang Village corruption eradication regulations has resulted in significant and positive changes in various aspects of the life of the village community. Transparency, community participation, and effective oversight have created an environment that supports the eradication of corruption and the improvement of people's welfare. The positive social, economic, and political impacts of these policies show that the approach implemented in Sendang Village can be used as a model for other villages in Indonesia that want to achieve similar goals in the eradication of corruption and sustainable development.

Bio-Politics on Anti-Corruption Regulations and Practices in Sendang Village

Bio-Politics as a Regulatory Basis

In Sendang Village, the implementation of anti-corruption regulations can be seen as a form of bio-politics where power is not only applied from top to bottom, but also through a more subtle regulatory mechanism and spread throughout society. The anti-corruption regulations in the village are designed to ensure that every use of village funds is transparent and accountable. This process involves creating rules governing how funds should be used, who is responsible for supervision, and how financial statements should be prepared and published.

This anti-corruption regulation affects the daily lives of villagers in a significant way. For example, community involvement in the process of monitoring village funds through village deliberations (Musdes) and independent supervisory teams affects the routines of residents who are now more active in participatory activities. This not only raises awareness among residents

about the importance of transparency, but also encourages them to be more involved in the village government process. Every citizen has the opportunity to participate in public discussions and provide input on policies to be implemented.

In addition, the implementation of this regulation also creates an effective social control mechanism. With reporting channels such as suggestion boxes, complaint hotlines, and online complaint applications, villagers have direct access to report indications of irregularities or violations. This changes the social dynamics in the village, where residents are an active part of the system of supervision and eradication of corruption. This participation creates an environment where corrupt behavior is easier to detect and respond to quickly by the authorities.

Anti-corruption regulations in Sendang Village also have an impact on the way villagers view and interact with the village government. With increased transparency and accountability, there has been a change in the relationship between residents and village governments that has become more open and collaborative. Residents feel more confident in village leaders and more confident that their aspirations and interests are being considered. These changes create a more stable local political climate and support sustainable development.

Overall, the application of the bio-political concept through anti-corruption regulations in Sendang Village shows how power can be regulated and exercised effectively to create positive changes in the daily lives of residents. This regulation not only ensures that village funds are used appropriately and efficiently, but also empowers villagers to be an active part in the supervision and implementation of anti-corruption policies. Through inclusive participation and high transparency, Sendang Village has succeeded in creating a fairer and corruption-free social environment.

Dynamics of Power and Resistance

In the implementation of anti-corruption regulations in Sendang Village, the power dynamics between the village government and villagers play an important role in determining the effectiveness of the policy. Bio-political analysis provides an understanding that power is exercised, accepted, and, in some cases, rejected by the various parties involved. This dynamic not only reflects the formal relationship between the village government and the residents but also involves more complex interactions related to interests, power, and resistance.

The Sendang Village Government has a central role in formulating, implementing, and supervising anti-corruption regulations. The power of the village government is expressed through policy-making, rule-making, and discipline enforcement against violations. Village Deliberation (Musdes) is the main forum where the village government interacts with residents in the decision-making process (Rozaki & Yulianto, 2015). In this forum, the power of village governments is seen in their ability to direct discussions, develop agendas, and facilitate consensus. However, this power is exercised in the context of active participation of citizens who provide input, criticism, and support.

Villagers, on the other hand, hold power through participation and supervision. They play an active role in the policy formulation process and supervision of implementation through an independent supervisory team. The power of citizens is seen in their ability to influence policies through deliberation and report irregularities through complaint channels. Citizen participation not only increases transparency but also creates an effective system of checks and balances, where the power of the village government is monitored and balanced by citizen involvement.

Although anti-corruption regulations in Sendang Village are generally well received, resistance from some groups of residents remains. This resistance can arise from a variety of factors, including dissatisfaction with certain policies, fear of change, or personal interests being disrupted by new regulations. One form of resistance that may arise is dissatisfaction from residents who feel marginalized in the decision-making process. Although Musdes aims to be inclusive, there are issues about some voices being unheard of or ignored, especially from minority groups or less influential individuals. This dissatisfaction can lead to passive resistance, such as lack of participation in village activities or reluctance to report irregularities. The issue of resistance also arises from individuals or groups who previously benefited from a corrupt system. They feel threatened by new anti-corruption regulations and seek to weaken or ignore them. This form of resistance is in the form of sabotage of reporting mechanisms, the dissemination of misleading information, or attempts to influence the decisions of Musdes negatively.

In response, village governments need to manage this resistance with a wise and inclusive approach. One effective way is through transparent communication and constructive dialogue. Engaging all community groups in open discussions and providing a space for them to voice concerns and input can reduce resistance and increase support for policy. In addition, village governments must demonstrate a strong commitment to the principles of transparency and accountability to build trust and reduce tensions that may arise.

Overall, the dynamics of power and resistance in the implementation of anti-corruption regulations in Sendang Village reflect the complexity of the interaction between the government and residents. Despite the challenges of managing resistance, active citizen involvement and a commitment to transparency can create an environment conducive to the eradication of corruption. This analysis shows that power is not only in the hands of village governments but is also dynamically distributed through participation and oversight by citizens, creating a fairer and more effective system in fighting corruption.

Normalization and Social Discipline

The anti-corruption regulations implemented in Sendang Village not only function as a tool for monitoring and eradicating corruption, but also play an important role in normalizing and disciplining the behavior of villagers. This process of normalization and discipline creates significant changes in the culture and social life of the village, which can be seen from various perspectives.

The implementation of anti-corruption regulations serves to instill the values of honesty, transparency, and accountability in the daily lives of villagers. Policies such as the obligation to report the use of village funds, participation in village deliberations (Musdes), and public information disclosure are part of the routine internalized by residents. This process gradually forms new social norms that prioritize integrity and responsibility. For example, some groups of citizens who previously took small corrupt actions for granted, are now more aware of their negative impact and are trying to avoid them.

Social discipline is also created through regulatory supervision and enforcement mechanisms. The village government and an independent monitoring team actively monitor the implementation of anti-corruption policies and provide sanctions for violations that occur. This supervision is not only carried out formally, but also involves citizen participation through various reporting channels. The existence of this mechanism provides a sense of security for residents to report irregularities without fear of negative repercussions. Thus, anti-corruption regulations function as a disciplinary tool that directs citizens' behavior towards compliance and order.

This normalization and discipline process also has a significant impact on the culture and social life of the village. First, there is a collective awareness of the importance of transparency and accountability. Villagers are increasingly understanding that their active participation in monitoring and reporting is key to creating clean and efficient village governance. This awareness encourages residents to be more proactive in participating in village activities and maintaining the integrity of the government process.

Second, anti-corruption regulations change social dynamics in villages. The relationship between residents and the village government has become more transparent and open, creating a stronger climate of trust. Musdes and other discussion forums are no longer just a formality, but are really used as a space for residents to express their aspirations and criticism constructively. This dynamic creates a more democratic and participatory social environment, where the voice of every citizen is considered important and valued.

Third, the impact of normalization and social discipline is also seen in strengthening community solidarity. Awareness of the importance of cooperation in supervising the use of village funds and upholding integrity creates a sense of togetherness among residents. They support each other in maintaining transparency and supervising the implementation of anti-corruption policies. This solidarity not only strengthens social networks in the village, but also helps create a more harmonious and cooperative environment.

In general, anti-corruption regulations in Sendang Village play an important role in normalizing and disciplining the behavior of villagers. This process not only increases compliance with rules and reduces corrupt acts, but also brings positive changes in the culture and social life of the village. Through instilling the values of honesty, transparency, and accountability, as well as strengthening supervision and participation mechanisms, Sendang Village has succeeded in

creating a social environment that supports the eradication of corruption and sustainable development.

Rubric on Local Culture and the Anti-Corruption Movement: Supporting and Inhibiting Factors

This discussion will identify and analyze the cultural factors that support and hinder the anti-corruption movement in Sendang Village.

Village Anti-Corruption Cultural Values

In Sendang Village, there are various local cultural values that significantly support the anti-corruption movement. These values are not only embedded in the daily lives of villagers but are also reflected in social norms, traditions, and practices that reinforce transparency and accountability. Understanding and appreciation of these values is a strong basis to support efforts to eradicate corruption at the local level.

One of the cultural values that is very prominent in Sendang Village is mutual cooperation. Gotong royong, which means cooperation and mutual assistance in society, is an important foundation in building solidarity and togetherness among residents. In the context of the anti-corruption movement, mutual cooperation facilitates collective participation in supervising the use of village funds. Residents jointly monitor and ensure that every development activity runs in accordance with the agreed plan and budget. This spirit of mutual cooperation also encourages residents to dare to report any indication of irregularities, because they feel supported by the community in maintaining the integrity of the village.

In addition to mutual cooperation, the tradition of deliberation is also an important cultural value that supports transparency and accountability. Deliberation is a joint decision-making process involving all relevant parties, where the opinion of each individual is valued. In Sendang Village, this tradition is manifested in the Village Assembly (Musdes), which serves as the main forum for open discussion on various issues, including the use of village funds and the implementation of anti-corruption policies. Through deliberation, important decisions are taken democratically, ensuring that all citizens have a voice and a role in the process. This practice creates transparency in decision-making and strengthens a sense of collective responsibility.

Another value that supports the anti-corruption movement is honor and high self-esteem for integrity. In Sendang Village, individuals who are honest and do not engage in corrupt practices are respected and valued by the community. This social norm creates positive pressure for citizens to act ethically and avoid actions that harm society. This honor is also reflected in the attitude of society that tends to exclude or give social sanctions to those involved in corruption, either directly or indirectly. In addition, traditional customs and rituals in Sendang Village also support anti-corruption efforts. Some traditional rituals that involve joint prayer and a moral commitment to the good of the community can be seen as a form of spiritual support for integrity and honesty. These rituals often create moments of reflection for residents, reminding them of the importance of maintaining the good name and honor of the village.

As a bond, local cultural values in Sendang Village, such as mutual cooperation, deliberation, respect for integrity, and support for customs, play an important role in supporting the anti-corruption movement. These values form a strong moral and social foundation, encouraging citizens to actively participate in maintaining transparency and accountability. Thus, understanding and appreciating these cultural values is an important step in building an effective and sustainable corruption eradication strategy at the village level.

Cultural Barriers to the Implementation of Village Anti-Corruption

Although Sendang Village has cultural values that support the anti-corruption movement, there are also a number of cultural barriers that can hinder the implementation of anti-corruption regulations. These barriers stem from cultural practices and social norms that are contrary to the principles of transparency and accountability. Understanding these obstacles is important to identify challenges that must be overcome in efforts to eradicate corruption at the village level.

One of the significant cultural barriers is the culture of patronage that is still strong in some communities. In a patronage system, social and economic relations are often based on a reciprocal relationship between patrons and clients. Patrons, who usually have power or resources, provide assistance or benefits to clients in exchange for support or loyalty. In Sendang Village, this patronage culture can create an environment where decisions related to the allocation of village funds or development projects are based more on personal relationships than meritocracy or objective needs. This can result in a lack of transparency and accountability, as decisions tend to be made based on the interests of certain individuals or groups.

In addition, the *ewuh pakewuh* culture, which can be translated as feeling bad or reluctant to express criticism or report deviations, is also a significant cultural obstacle. This culture often makes citizens reluctant to be open in expressing dissatisfaction or suspicion of non-transparent or corrupt actions. This unpleasant feeling is often based on fear of damaging social relationships or negative stigma from the community. As a result, potential irregularities or corruption can go undisclosed and not be dealt with appropriately, as citizens prefer to remain silent rather than face possible social consequences.

Strong collectivist norms can also be an obstacle in some contexts. While collectivism can support solidarity and cooperation, in some cases, these norms can discourage individuals from expressing dissenting views or opposing unethical group actions. In a village context, individuals may feel pressured to follow the will of the majority or community leaders, even if the decision is not transparent or unilaterally beneficial. This can hamper efforts to improve accountability and address irregularities.

Stigma against whistleblowers or whistleblowers is also an important cultural barrier. In many communities, including in Sendang Village, people who report acts of corruption or irregularities are often considered traitors or causes of problems. This stigma can prevent individuals from reporting corruption, as they are worried about being isolated or negatively

labeled by the community. Without adequate protection and social support for whistleblowers, public awareness and involvement in surveillance is difficult to improve.

To overcome these cultural barriers, an approach that is sensitive to the local social and cultural context is needed. Education and awareness programs that emphasize the importance of transparency and accountability, as well as the need to report irregularities, should be communicated in a way that respects local cultural values. In addition, strengthening protections for whistleblowers and creating an environment that supports openness and participation can help reduce the negative effects of these cultural barriers. Thus, a deep understanding of these obstacles is an important step to promote and strengthen the anti-corruption movement in Sendang Village.

The Role of Community Leaders and Local Institutions

Community leaders and local institutions have a very important role in influencing social and political dynamics in Sendang Village, including in the context of the anti-corruption movement. They serve as opinion leaders, guardians of cultural values, and mediators between the government and society. In this context, it can be said that community leaders, customary institutions, and other local institutions can support or hinder efforts to eradicate corruption (Rotberg, 2017).

Community leaders, such as village heads, religious leaders, and community leaders, play a key role in shaping public opinion and citizen behavior. In Sendang Village, these figures are often role models and have a great influence in determining the direction of policies and collective actions. When community leaders demonstrate a strong commitment to transparency and accountability, they become effective agents of change in promoting an anti-corruption culture. For example, village heads with integrity and commitment to the principles of good governance have inspired residents to participate in monitoring and reporting irregularities.

On the other hand, the role of community leaders is also indicated in the issue of inhibiting actors. This issue was sparked by the informant's statement that "there are community leaders who also seem to be slow or not too serious about the anti-corruption movement" (Observation Data, June 2024). In some cases, community leaders who are involved in corrupt practices or who have a personal interest in village resource management seem reluctant to promote transparency. This can create significant obstacles, as citizens tend to be flat or question the authority they already respect. The lack of support from community leaders can reduce the effectiveness of anti-corruption efforts and strengthen the culture of silence in the face of irregularities.

Social institutions also play an important role in the social structure of Sendang Village. These institutions, often made up of village elders and clerics, serve as guardians of traditional values and social norms. They have authority in resolving conflicts and enforcing village rules. In the context of anti-corruption, social institutions can support this movement by integrating the values of transparency and honesty into customary norms. They can help enforce social sanctions

for those involved in corruption, such as social exclusion or customary fines, which can be a strong deterrent against corrupt practices.

On the other hand, challenges also seem to arise when social institutions themselves are caught up in corrupt practices or if social norms conflict with modern principles of transparency and accountability. For example, in some communities, there are norms that support patronage systems or that consider the diversion of resources to be reasonable as part of social obligations. This condition can be an obstacle in implementing more formal and transparent anti-corruption regulations.

Other local institutions, such as civil society groups, youth organizations, and women's groups, also have an important role to play in supporting the anti-corruption movement. In Sendang village, these organizations become a platform for education and awareness about the importance of transparency and accountability. They have provided support for residents who want to report irregularities or who need help in understanding anti-corruption regulations. However, the strength and influence of these local institutions also depend on their capacity to operate independently and without pressure from stakeholders. So far, these organizations have shown independence and community empowerment movements. They have become a significant driving force in promoting an anti-corruption culture, especially in the younger and middle-aged generations.

Furthermore, cooperatives and farmer groups have the potential to support transparency and accountability in village resource management. Cooperatives, for example, are often involved in financial management and profit distribution which can serve as a model for transparent village fund management practices. By applying democratic principles and openness, these institutions can set a positive example for the management of public funds.

In conclusion, community leaders and local institutions in Sendang Village have a great influence on the success of the anti-corruption movement. Their support and commitment to the principles of transparency and accountability is essential. Overcoming existing obstacles, such as dependence on patronage and limited capacity of social institutions, is an important step to strengthen efforts to eradicate corruption in this village. Thus, a deep understanding and an inclusive strategy are needed to mobilize support from all components of the village community in fighting corruption.

Bio-Politics and Cultural Rubric on Village Corruption Prevention

Bio-Politics of Preventing Corruption of Village Funds

Bio-politics of preventing corruption of village funds is a critical dimension in local resource management (Owusu et al., 2021). This narrative, however, leads to the understanding that the power of the modern state evolved to manage not only individuals but also populations and human resources as a whole. In the context of preventing corruption in Sendang village funds, bio-politics creates a framework involving regulations and norms that shape the entire village administrative ecosystem. Corruption prevention is no longer only an instrument of formal legal

control, but also an integral part of the social and political order of the village. By applying a bio-political approach, corruption prevention efforts can be more effective by understanding and absorbing the dynamics of village life as a complex "body". As a mechanism for managing "collective life," bio-politics provides a strong theoretical basis for addressing the root causes of corruption. This includes improving integrity, community participation, and accountability in the management of village funds, making corruption prevention an integral part of the growth and well-being of local communities. Thus, the bio-political approach provides a more holistic and analytical understanding of the dynamics of village fund corruption prevention, ensuring that policies are not only limited to formal regulations, but also permeate the broader social and political structures (Rahman, 2019); (Eklund & Purewal, 2017); (Ellett & Phan, 2020); (Siscawati et al., 2017); (Ankoud, 2020); (Newell, 2018).

Village Corruption Prevention Culture Rubric

The cultural rubric in preventing corruption in Sendang village creates a paradigm that can strengthen integrity and accountability in the management of local resources. This paradigm embraces the idea that corruption prevention is not only a formal legal obligation, but also a culture inherent in the identity of rural communities. The ownership of local values, norms, and practices of Sendang Village is then read as the praxis ethic of the Sendang village community which is inherently independent. On the other hand, this praxis, at the same time, is also a manifestation of the prevention and response of the village community in internalizing the concept of preventing corruption from the outside (the Government). So that the various praxis of the Sendang village community can be referred to as a simultaneous cultural rubric (Gong & Wang, 2013); (Clarke, 2015); (Bal & Trainor, 2016); (Yoon, 2014).

Furthermore, the cultural rubric of Sendang village can be a basis for comparison with various approaches in preventing corruption at other village levels. For example, the ethical norms applied in Sendang village have represented the effectiveness of corruption prevention efforts that are for other regions. In addition, it can also be understood that the interaction between the cultural rubric and the social and economic structure of Sedang Village is closely related to strengthening or undermining the success of corruption prevention strategies. In addition, the cultural rubric on corruption prevention in Sendang village, is also currently beginning to explore factors such as education, communication, and community participation, which play a role in shaping and maintaining a culture of integrity. Thus, the cultural rubric on village corruption prevention not only serves as a formal guideline, but also as a framework that can strengthen anti-corruption values and shape policies that are more in line with the social and cultural context of the village community (Quade et al., 2019); (McClaren, 2013); (Uhr, 2013); (Abdul Nasir, 2021); (Stephan, 2015); (France & Kukutschka, 2022); (Schauseil et al., 2022).

CONCLUSION

In conclusion, this research highlights Sendang Village's exemplary implementation of transparency and accountability mechanisms even before the recommendations by Transparency International Indonesia (TII) in 2023. The bio-political approach used in Sendang has redefined local governance, fostering inclusive regulatory systems and participatory oversight that actively involve citizens in anti-corruption efforts. This approach has brought significant improvements in social, economic, and political aspects, reflecting Sendang Village's commitment to a corruption-free government. By encouraging transparency and accountability, Sendang has managed to create a disciplined social environment that empowers citizens to participate in overseeing public policies and ensures that power is applied fairly and transparently.

Furthermore, the integration of local cultural values such as mutual cooperation and deliberation enhances solidarity and transparency in managing village funds. However, challenges such as the patronage system and ewuh pakewuh culture can hinder full transparency and discourage individuals from reporting irregularities. The cultural rubric in Sendang emphasizes the importance of embedding local values as the basis for accountability and integrity, presenting a model that could benefit other villages. While this study provides a comprehensive framework through a qualitative phenomenological approach, future research could enhance generalizability by using quantitative methods to enable comparative studies across broader contexts. Thus, this research contributes theoretically and practically to corruption prevention policies in Indonesia and encourages future studies to further develop this integrated approach.

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