

# The Philosophy of "*Habonaron Do Bona*" as Anti-Corruption Conduct in the Simalungun Tribe Society

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**Abstract.** *Corruption is an extraordinary crime, so this crime is already an enemy of all countries. Many countries later ratified the United Nations Convention Against Corruption (UNCAC). Indonesia is one of them through Law Number 7 of 2006. Corrupt behavior later made it more difficult to eradicate corruption. Corrupt behavior exists in each individual person. It may not be realized that the behavior seems to be normal and eventually it is considered normal and, unfortunately, it is then considered correct. Even though culture or religion never teaches things that make one's actions despicable. Habonaron Do Bona is the philosophy of life of the Simalungun tribe, one of the ethnic groups of thousands of ethnic groups in Indonesia. The Simalungun tribe holds firmly and instills this philosophy into the community so that every person who has a Simalungun ethnicity is embedded in the philosophy of Habonaron Do Bona in his heart, whether consciously or unconsciously this philosophy becomes the life guide for people who are Simalungun in living their lives and lives. This philosophy later became the jargon of Simalungun Regency, one of the districts in the North Sumatra Province of Indonesia, where the Simalungun tribe lives and originates. Habonaron Do Bona is a philosophy that is defined as "truth is the basis of everything" which means that the philosophy of Habonaron Do Bona is anti-untrue teachings, which if it is associated with corrupt behavior, the philosophy of Habonaron Do Bona is anti-corruption teachings that have been passed down by the ancestors of the Simalungun tribe which is interesting to research. Of course, this research will discuss how the philosophy of "Habonaron Do Bona" as a form of anti-corruption behavior held by the Simalungun tribe community has been inherited by the predecessors of the Simalungun tribe.*

**Keywords:** *Anti-Corruption; Behavior; Habonaron Do Bona, Simalungun; Tribe.*

## 1. INTRODUCTION

The Simalungun tribe is an indigenous tribe that inhabits Simalungun Regency, North Sumatra Province, Indonesia. In carrying out their daily life, the Simalungun tribe is very familiar with the jargon of *Habonaron Do Bona*. Apart from being a philosophy of life for the Simalungun people, "*Habonaron Do Bona*" is a jargon for the Simalungun Regency Government. *Habonaron Do Bona* is etymologically defined as "truth is the

basis of everything". This Simalungun view of life is very attached to every individual in the Simalungun tribe.

The actions and behavior of something that is right are things that are always instilled. Something that is right is defined as not doing something that is prohibited. This philosophy is clearly lived and practiced by the Simalungun people, wherever they are, even when they are in overseas lands. If specified, "truth" is evident in (1) having a right view, (2) having right intention, (3) speaking right, (4) acting right, (5) living rightly, and (6) trying to be right.<sup>1</sup>

The truth, which is the basis for the thinking of the Simalungun people, has proven that the Simalungun tribe has long prohibited its people from acting fraudulently, prioritizing personal interests by disregarding the interests of other people and / or groups or people, even prohibiting members of the Simalungun tribe from doing something can benefit oneself and / or others in improper ways.

The foundation and spirit of living life in the right way are still the jargon of the Simalungun people and are still being maintained and passed down from generation to generation both through families and systematically in the primary and secondary education curriculum on local content implemented by the Simalungun Regency Government.

Truth as a basis for thinking which is the essence of the philosophy of "*Habonaron Do Bona*" is of course very relevant if used as a spirit to instill anti-corruption behavior in Indonesia. Corrupt behavior based on fraud and acts of dishonesty is very contradictory to the philosophy of "*Habonaron Do Bona*" where the truth (which can be interpreted as honesty, not cheating) is the basis of its foundation, therefore the author wants to examine the extent of the philosophy of the teaching "*Habonaron Do Bona*" can be a way of life for the community to foster anti-corruption behavior in Indonesia.

Problem.

From the background description above, the authors draw the following problems:

1. What is the philosophy of "*Habonaron Do Bona*" in the Simalungun people?
2. How does the philosophy of "*Habonaron Do Bona*" as a way of life become anti-corruption attitudes in Indonesia?

Based on the main problem, the objectives of this research can be formulated as below.

- 1) To see how the philosophy of "*Habonaron Do Bona*" as a way of life behaves in the Simalungun tribe community.
- 2) To see how the philosophy of *Habonaron Do Bona* as the way of life of the Simalungun tribe becomes an anti-corruption attitude in Indonesia.

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<sup>1</sup><https://www.indonesia.go.id/ragam/budaya/kebudayaan/daya-sengat-falsafah-simalungun>, accessed on 8/12/2020, at 10:26 WIB

## 2. RESEARCH METHODS

The type of research in this paper is qualitative research where the method used emphasizes the in-depth understanding of a problem rather than looking at the problem for generalization research, while the nature of the research is descriptive which aims to present a complete picture of the social setting or is intended for exploration and clarification regarding a phenomenon or social reality, by describing a number of variables relating to the problem and the unit under study between the phenomena being tested. In this study, the researcher has a clear definition of the research subject and will use who question to dig up the information needed. The purpose of descriptive research is to produce an accurate picture of a group, describe the mechanism of a process or relationship, provide a complete picture in either verbal or numerical form, present basic information on a relationship, create a set of categories and classify research subjects, describe a set of stages or processes, as well as to store contradictory information about the subject of research.

## 3. RESULT AND DISCUSSION

### 3.1 The Philosophy of *Habonaron Do Bona* as the view of the Simalungun people

*Habonaron Do Bona* is a Simalungun language. The language used by the Simalungun tribe for centuries. The Simalungun tribe already has a unified script and language which is used to communicate on a daily basis. For a long time, the ancestors of the Simalungun tribe used this language to interact with one another.

Habonaron do bona comes from the word "*habonaron*" which originates from the word "bonar" and is then interpreted as "truth", then the word "do" in the Simalungun language is "lah"<sup>2</sup> then "Bona" is defined as "base"<sup>3</sup> so etymologically habonaron do bona interpreted as: "the truth is the base". This is defined as the base or basis for thinking of the Simalungun tribe. The Simalungun tribe, which is the original inhabitant of East Sumatra, has a philosophy of life that underlies the entire life of the Simalungun people, from birth to death. This philosophy is known as "*Habonaron Do Bona*", which when translated literally means Truth is the starting point of everything. *Habonaron Do Bona's* philosophy is lifted from a folklore written in an ancient book made of bark (*pustaka laklak*) called "*Pustaka Parmongmong Bandar Syahkuda*" belonging to the Syahkuda Bandar family member with the Damanik clan.<sup>4</sup>

According to Mailan Damti P. Dasuha, the ancestors of the Simalungun people firmly uphold the values of *Habonaron Do Bona*. This is evident from the attitude and character of the Simalungun people who are afraid of committing a crime or mistake, because there is an understanding, whoever breaks it will be subject to curses and misery (Simalungun: Hajungkaton do Sapata) from "*Habonaron*" namely Naibata (the Almighty) who always acts fair. The people of Simalungun "believe" that Naibata will give fair and equal rewards to humans, in accordance with the behavior they do. If there are people who do unfairly, then Naibata will punish him, not only for the person

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<sup>2</sup> *Kamus Bahasa Simalungun-INDONESIA*, Edisi Kedua, Kementerian Pendidikan dan Kebudayaan Badan Pengembangan dan Pembinaan Bahasa Balai Bahasa Provinsi Sumatera Utara 2015.

<sup>3</sup> Ibid p. 30

<sup>4</sup> Juandaha Raya Purba Dasuha, Elvarini Purba, (2020), Perjumpaan Falsafah Habonaron do Bona dengan Kebenaran Menurut Paulus Dalam Roma 3:21-31, *Skripsi*, p. 1

who committed the injustice, but also on his descendants. Therefore, in ancient times, it was common among the Simalungun people to call pittor to say Ompung Naibata, which meant that let Naibata be the one to avenge him.<sup>5</sup> Punishment and revenge (retaliation) are only the prerogative of God Almighty.

Lt. Col. Purnawirawan MD Purba in a short book entitled Trajectory of Cultural History of Simalungun (1986) wrote, the advice "*Habonaron Do Bona*" has been lived by the people who inhabit the Simalungun area for a long time. So that at that time, in the Simalungun area there had never been theft, fraud, lies, and other lecherous behavior. This is because all local residents try to live righteously and act honestly for the common interest. Lies, stealing, cheating, and other bad deeds are considered lowly and despicable things.<sup>6</sup>

*Habonaron Do Bona*, which is the view of life and the basis for action of the Simalungun people, is actually attached to and taught from generation to generation by the ancestors, which are further translated into 5 (five) actions, namely:

#### *Habonaron Do Bona*<sup>7</sup>

1. Oppu-Oppu (marguru na bonar), Marguru Na Bonar. Meaningful, Adopt to the Ultimate Truth, the Truth that Glorifies; Fighting with an Enlightened Person. These pituturs are layered and complex.
2. Didihil (maruhur na bonar) Maruhur Na Bonar, the writer defines it as the ability to "Think Right". The right perspective. Why did the author translate that? Because the word 'maruhur' here is not merely contemplating, thinking randomly or spontaneously. Maruhur Na Bonar means Think Right. Means there is a higher intelligence at work. Not because of intellectuality alone - mere knowledge. But because his intelligence is at work - having life experiences that make us wiser and wiser. So it's not just knowledgeable. But the essence of truth has become a part of him. The results of his life experiences. Not hypocritical. The meaning of Maruhur Na Bonar means to have emotional stability (mental emotional) that has been ripe, has been developed properly. Maruhur Na Bonar means having intelligence as we have explained above, having life experience in living universal truth. There are bitter experiences, difficulties, trauma, etc., but there are also joyful experiences. Two experiences; good and bad, both are accepted as a fact of life that one cannot deny. Good and bad are accepted gracefully. Intelligence is what makes humans able to accept these two realities of life. Maruhur Na Bonar means having love, caring, having a passion for sharing, a spirit of service, a spirit of togetherness. If not, you will only have a sharp brain, but no conscience. Only after having knowledge and wisdom can we think properly.
3. Dangsina (marhata na bonar) Marhata Na Bonar - Speaking Exactly. When we talk, we don't ignore ethics, so what happens is a series of problems - becoming a problem maker. Marhata Na Bonar - speaking appropriately - can only happen if we've been Marguru Na Bonar, Maruhur Na Bonar. Speech is an expression of half-life na bonar - budhi, the correct expression of intellect and intelligence.

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<sup>5</sup> Ibid

<sup>6</sup> <https://www.indonesia.go.id>...., Loc. Cit

<sup>7</sup> <http://www.beritasimalungun.com/2014/06/simalungun-falsafah-habonaron-do-bona.html>, di down load 12/9/2020, at 1:36 WIB.

4. Tutudus (marhorja na bonar) Marhorja Na Bonar - Work / act appropriately. Again, speech and action are expressions of our "consciousness". What is inside of us will be expressed outside, whether through words or actions.
5. Tutualang (marsaor na bonar) Marsaor Na Bonar - Get along with the Right One. So there was the elder's suggestion - Partuha, mix with wise people, get along with the right people. Don't just hang out if you don't want to get hurt. Key words: the right association.

### **3.2 The philosophy of "*Habonaron Do Bona*" as a way of life of the Simalungun Tribe is a teaching of anti-corruption attitudes**

The term corruption comes from the Latin word *corruptie* or *coorruptus*. The word *corruptie* comes from the old Latin word *corrumpere*.<sup>8</sup> These words are then followed in European languages such as English, namely *coorruption*, *corrupt*, French, namely *corruption*, Dutch, namely *corruptie* (*korruptie*).<sup>9</sup> The Indonesian encyclopedia defines *corruptio* as bribery, and *corrumpere* is destructive which is broadly defined as a symptom of officials from state agencies misusing their authority, resulting in bribery, counterfeiting and other irregularities.<sup>10</sup> The literal definition of corruption is:<sup>11</sup>

1. Evil, rottenness, bribery, abnormality, depravity and dishonesty;
2. Bad acts such as embezzlement of money, receiving bribes and so on;
3. Actions which in fact give rise to bad conditions, for example: actions that are evil and despicable or moral immorality; bribery and forms of dishonesty; something that is corrupted such as a word that is incorrectly altered or replaced in a sentence; corrupt influences.

The term "corruption" in Indonesia is often followed by the terms "collusion" and "nepotism" which are always known by the acronym KKN (Corruption, Collusion and Nepotism). Transparency International defines corruption as an act that abuses public power and trust for personal gain.<sup>12</sup> The definition of corruption stated by Transparency International contains three elements, namely:<sup>13</sup>

1. Abusing power;
2. The powers that are entrusted (both in the public sector and in the private sector), have access to business or material benefits;
3. Personal benefits are not always only for the person who abuses power, but also for his family members and friends.

The terms *corruptio* or *corruptus* mean power or depravity. At first the public's understanding of corruption used a dictionary source derived from Latin Greek

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<sup>8</sup> Lilik Mulyadi, (2007), *Tindak Pidana Korupsi Di Indonesia, Normatif, Teoritis, Praktik, dan Masalahnya*, Bandung: Alumni, p. 78..

<sup>9</sup> Andi Hamzah, (1983), *Korupsi Di Indonesia, Masalah dan Pemecehannya*, Jakarta: Gramedia, p. 9.

<sup>10</sup> *Ensiklopedia Indonesia.*, Jilid 4, (1876), Jakarta: Ikhtiar Baru van Hoeve dan elsevier Publishing Project, p. 1876.

<sup>11</sup> Lilik Mulyadi, *Op. cit.*, p. 78-79

<sup>12</sup> P. Pope, *Op. cit.*, p. 6.

<sup>13</sup> IGM Nurdjana, (2010), *Sistem Hukum Pidana dan Bahaya Laten Korupsi "Perspektif Tegaknya Keadilan Melawan Mafia Hukum*, Yogyakarta: Pustaka Pelajar, p. 15

corruptio which means bad, bad, cheating, bribed, immoral, deviates from sanctity, violates material, mental, and legal religious norms.<sup>14</sup> If we pay attention to the corruption as stated in Article 1 of the UUPTPK, it includes every person, civil servants, state officials, and corporations (legal entities and not legal entities). This means that every person in the UUPTPK is to include anyone, both in their position as a civil servant or state administrator, therefore the elements of each person referred to in Article 1 point 3 are only determined for individuals or corporations.<sup>15</sup>

The definition of corruption above is a very simple definition and cannot be used as a benchmark or standard against corruption. From a juridical point of view, corruption is behavior that benefits one's own interests at the expense of others, by government officials who directly violate the legal boundaries of such behavior, whereas according to government norms, corruption is considered reprehensible if the law is violated or does not act according to authority.<sup>16</sup>

Another view is that corruption implies fraud, abuse or misuse of office for one's own interests, and forgery.<sup>17</sup> The view of corruption is still ambivalent, it is only called punishable or not and as a despicable act. A. Gardiner and David J. Olson, provide several definitions of corruption in various perspectives, namely:

1. The formulation of corruption from a market point of view, namely an act of a state servant (civil servant) with a corrupt spirit to consider his office or agency a trading company so that in his work his income should increase as much as possible;
2. A formula that emphasizes the emphasis on government office, namely a behavior that deviates from the normal obligations of a government agency role due to personal interests (family, class, friends, and friends);
3. The formulation of corruption with an emphasis on the public interest, namely an act of giving in the form of a gift to someone related to the scope of office in the public interest (public); and
4. The formulation of corruption from a sociological point of view, namely corruption is the abuse of trust for personal gain as well as a complex social phenomenon.

Alatas, highlighted the opinion expressed by Brooks regarding the formulation of corruption that, "intentionally making mistakes or negligence of duty which is known as an obligation or without the right to use power with the aim of obtaining more or less personal benefits". According to Alatas, the definition is very broad, so it needs to be modified so that it can also include nepotism, because corruption generally involves the closest people, friends within one institution and even between agencies, and families. Suyatno, defines corruption depending on the discipline used. According to him, corruption is defined into 4 (four) types, namely:

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<sup>14</sup> Prodjohamidjojo, M, (2001), *Penerapan Pembuktian Terbaik Dalam Delik Korupsi (UU No.31 Tahun 1999)*, Bandung: Mandar Maju, p. 7.

<sup>14</sup> Indra Gunawan Purba, (2019), Demand against Law and Using Authority in Corruption Criminal Action, *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, Volume 2, No 4, Page: 194-206, p. 195

<sup>15</sup> Lubis M, & Scott, J.C., (1993), *Korupsi Politik*, Jakarta: Yayasan Obor Indonesia, p. 19.

<sup>16</sup> Partanto, P.A., & Al Barry, M.D., (1994), *Kamus Ilmiah Populer*, Surabaya: Arkola, p. 375.

<sup>17</sup> IGM. Nurdjana, *Op. cit.*, p. 16-17.

1. Discretionary corruption is corruption that is committed because of the freedom to determine policies, even if they appear to be legitimate, but are not acceptable practices for members of the organization;
2. Illegal corruption is a type of action that is intended to confuse language or legal purposes, certain regulations;
3. Marceney corruption is a type of action to gain personal gain through abuse of authority and power;
4. Ideological corruption is a type of illegal or discretionary corruption intended to pursue group goals.

Based on the definition of corruption, it can be understood that corruption is an act that is against the law, either directly or indirectly, which can harm the state finances or the country's economy, which in material terms is seen as an act contrary to the values of public justice. The meaning of corruption is often interpreted or equated with collusion and nepotism. The three of them are closely related in the practice of being tied together in an act or action or are things that are inseparable from the elements of the criminal act of corruption.

Corrupt behavior can be seen from the literal meaning of the word corruption is rottenness, ugliness, depravity, dishonesty, can be bribed, immoral, a deviation from chastity which means corrupt behavior is rotten behavior, bad behavior, dishonest can be bribed, immoral and behavior that is corrupt deviates from holiness, which of course differs from the teachings of *Habonaron Do Bona* which teaches right action, and bases human behavior from being in accordance with truth and goodness.

With regard to the teachings that the Simalungun Tribe has made as a way of life which is expected to reflect the behavior of each individual in the Simalungun community, *Habonaron Do Bona* teaches the Simalungun tribe to make truth the basis and foundation of behavior. In the theory of planned behavior (Fishbein and Ajzen: 1975), if it is related to the intention of anti-corruption behavior, there are 3 (three) main components that form behavior intention, namely:

- a. Attitude toward behavior (ATB): which is influenced by behavioral beliefs, namely positive or negative evaluation of a certain behavior - reflected in words such as, true-false, agree-disagree, good-bad, etc. Negative evaluation of corrupt behavior and positive evaluation of anti-corruption will increase the intention (potential) to behave anti-corruption.
- b. Subjective norms (SN): which are influenced by subjective norms around individuals who expect the individual to behave in a certain way or not. For example, religious norms (for religious individuals), social norms, family norms, or when people who are important to the individual or tend to be obeyed by individuals perceive anti-corruption behavior as positive, it will increase the intention (potential) for anti-corruption behavior.
- c. Control belief (CB): which is influenced by perceived behavior control, which is a reference to the difficulty and ease of bringing up a behavior. This has to do with the sources and opportunities for manifesting the behavior. For example, the environment around a corrupt individual or a large / easy opportunity for corruption will increase the individual's intention to engage in corrupt behavior, and vice versa.

Planned behavior theory is an increase in reasoned action theory. Reasoned action theory has scientific evidence that the intention to carry out certain actions is caused by two reasons, namely subjective norms and attitudes towards behavior, where subjective norms then encourage someone to do something, and attitudes towards that behavior can also encourage someone to do something. With regard to subjective norms as an incentive for people to have the intention to do certain actions because the norms created have a gap for that person to do certain actions, then this subjective norm seems to be the basis for that person to do that particular action. Several years later, Ajzen added one factor, namely perceived behavioral control. The existence of these factors changes the reasoned action theory into a Planned behavior theory.

Planned behavior theory explains that attitude towards behavior is an important subject that can predict an action, however, it is necessary to consider a person's attitude in testing subjective norms and measuring the person's perceived behavior control. If there is a positive attitude, support from people around and there is a perception that because there are no obstacles to behavior, a person's intention to behave will be even higher.

The teaching philosophy of "*Habonaron Do Bona*" which is the philosophy of life of the Simalungun people which requires behaving based on the truth will give birth to positive attitudes / behaviors so that they can evaluate positive or negative things towards a certain behavior which is then reflected in words such as, true, false, agree-disagree, good or bad. Furthermore, the behavior raises an anti-corruption attitude.

Attitude towards behavior is a tendency to respond to things that are liked or disliked in an object, person, institution or event. Attitude towards behavior is considered as the first variable that influences behavior intention. If then someone will want to do something, it is influenced by the embedded attitude that exists and becomes his / her character. When an individual appreciates an action positively, then he has the will to do a certain action, so that a positive view is then passed down from time to time so that this positive view becomes a philosophy in the life of a certain community group. The view of a behavior is influenced by behavioral beliefs where when the community group believes in goodness and awareness of something that makes it a teaching (philosophy), and then it will become a reference for that community group as a reference for behavior. Individual beliefs include beliefs strength and outcome evaluation. The view of behavior is believed to have a direct impact on the will to behave which is then affiliated with perceived behavioral control and subjective norms.

The teaching of *Habonaron Do Bona* which is further translated into "five (5) ruhut ni goluh" will be able to influence the intention to behave in order to be able to want to do things that are right and to be anti-corruption in daily behavior, this is believed because "five (5) ruhut ni goluh" as a description of the philosophy of *Habonaron Do Bona* will be the control of one's behavior to behave and behave. The teaching of *Habonaron Do Bona*, if observed closely, will make a person's attitude not to behave in a corrupt manner. Does not justify any means to get something so as to do actions that violate a rule.

The teaching of *Habonaron Do Bona* is a teaching that bases "courage" which can be interpreted as tiger-type. Courage can be interpreted as divinity which is the source of truth for religious people. The truth that comes from God is the basis for those who



observe the philosophy of *Habonaron Do Bona*. In the legal perspective of the *Habonaron Do Bona* teaching, it means emphasizing the provisions of the laws and regulations as a person's guide in carrying out an activity, so people who pay close attention to the teachings of *Habonaron Do Bona* will carry out their activities in accordance with the prevailing laws and regulations.

#### **4. CONCLUSION**

The philosophy of "*Habonaron Do Bona*" is a view of life in the Simalungun people, which has been passed down from generation to generation by the predecessors of the Simalungun tribe which has subsequently been used as jargon for the Government of Simalungun Regency, North Sumatra Province - Indonesia, which is currently due to people. Those who live in Simalungun Regency are not only people with Simalungun ethnicity but have many other tribes, so the teaching of *Habonaron Do Bona* which is the jargon of Simalungun Regency has become part of the lives of other tribal people living in Simalungun Regency. The philosophy of "*Habonaron Do Bona*" as a view of life becomes an anti-corruption attitude in Indonesia. The teaching of *Habonaron Do Bona* which is further translated into "five (5) *ruhut ni goluh*" will be able to influence the intention to behave in order to be able to do the right things and behave anti-corruption in daily behavior, this is believed because "five (5) *ruhut ni goluh*" as a description of the philosophy of *Habonaron Do Bona* will control one's behavior to behave and behave. The teaching of *Habonaron Do Bona*, if observed closely, will make a person's attitude not to behave in a corrupt manner. Does not justify any means to get something so as to do actions that violate a rule. The teaching of *Habonaron Do Bona* is a teaching that bases "courage" which can be interpreted as tiger-type. Courage can be interpreted as divinity which is the source of truth for religious people. The truth that comes from God is the basis for those who observe the philosophy of *Habonaron Do Bona*. In the legal perspective of the *Habonaron Do Bona* teaching, it means emphasizing the provisions of the laws and regulations as a person's guide in carrying out an activity, so people who pay close attention to the teachings of *Habonaron Do Bona* will carry out their activities in accordance with the prevailing laws and regulations. It is a guide for people in carrying out their activities and therefore a reflection of their attitude will reflect anti-corruption attitudes.

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