

## Anti Corruption Education Based on Values *Poda Na Lima*

**Disna Anum Siregar, Mohammad Nurdin Amin, Anwar Sadat Harahap**  
 Universitas Muslim Nusantara (UMN) Al Washliyah  
 Jalan Garu II No. 93 Medan  
 disnaanumsrg@umnaw.ac.id

**Abstract** - Corruption eradication comes from two elements, namely from religious values and from customary values. Implementation of anti-corruption education can no longer be based solely on the materials and learning methods that apply so far, but must utilize local wisdom of local indigenous people, so that the material is more obeyed, obeyed and practiced because according to their views of life. Long before the implementation of formal anti-corruption education in Indonesia, it turns out that indigenous peoples have been implementing anti-corruption education whose educational materials have been contained in *Poda na Lima* which continues to be practiced continuously and continuously.

**Keywords:** 1. Anti-Corruption Education, 2. *Poda na Lima*, 3. college student

### 1. Background

After the anti-corruption education in universities (PT) as one of the educational institutions that print the cadre of the nation's leaders clean from corruption, corruption crime continues to happen, even the number increases from year to year. The proof. from 2004 to 2014, there has been an increase in the number of corruption cases in various agencies involving state officials and law enforcement officers, both at the central and provincial and district level II levels as listed in the following table:

**Tabel 1. Tabulation of Data of Corruption Handling Based on Institution Year 2004-2014**

| Instansi            | 2004     | 2005      | 2006      | 2007      | 2008      | 2009      | 2010      | 2011      | 2012      | 2013      | 2014      | Total      |
|---------------------|----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|------------|
| DPR RI              | 0        | 0         | 0         | 0         | 7         | 10        | 7         | 2         | 6         | 2         | 2         | 36         |
| Kementerian/Lembaga | 1        | 5         | 10        | 12        | 13        | 13        | 16        | 23        | 18        | 46        | 26        | 183        |
| BUMN/BUMD           | 0        | 4         | 0         | 0         | 2         | 5         | 7         | 3         | 1         | 0         | 0         | 22         |
| Komisi              | 0        | 9         | 4         | 2         | 2         | 0         | 2         | 1         | 0         | 0         | 0         | 20         |
| Pemerintah Provinsi | 1        | 1         | 9         | 2         | 5         | 4         | 0         | 3         | 13        | 4         | 11        | 53         |
| Pemkab/Pemkot       | 0        | 0         | 4         | 8         | 18        | 5         | 8         | 7         | 10        | 18        | 13        | 91         |
| <b>Total</b>        | <b>2</b> | <b>19</b> | <b>27</b> | <b>24</b> | <b>47</b> | <b>37</b> | <b>40</b> | <b>39</b> | <b>48</b> | <b>70</b> | <b>52</b> | <b>405</b> |

Source: <http://acch.kpk.go.id/penindakan>

The criminal act of corruption mentioned above happened caused by besides anti corruption education material taught so far not fully adopt the anti corruption education values contained in local nursery, also there is no textbook about anti corruption education model which the material adopt the value of anti corruption education contained in existing local wisdom, such as *Poda na Lima* in Batak society in North Sumatra.

Indeed, of the many tribes and indigenous peoples scattered throughout Indonesia, it turns out there are indigenous peoples who have their own model or traditional values in implementing anti-corruption education, such as Batak people through the value of Poda na Lima they have.

In Poda na lima, there are anti-corruption education values, although the material is not specific, detailed and firmly mentions the word "corruption", but has the same purpose, purpose and function in implementing anti-corruption education in various areas of life.

Through the value of Poda na Lima, every individual in the society is equipped with education about the five basic joints in everyday life, which if practiced properly and properly, undoubtedly he will be prevented from committing a criminal act of corruption or other crimes. The five basic joints are: 1. Paia rohamu (the obligation to cleanse the soul of things that can disfigure him, such as taking the property of others, including the state property with unauthorized ways), 2. Pamas your pematang (the obligation to clean the body, both born as well as inner), 3. Paia pakaranganmu (the obligation to clean the surrounding environment, such as: cleaning it from garbage, from consuming drugs, from promiscuity and so on), 4. Paroisomu Paia (the obligation to clean clothes from unclean and avoid the purchase of clothing from sources that are not right), 5. Paia bagasmu (obligation to clean the house and its furniture from sources that are not justified).

The potential of the large indigenous peoples must be well utilized, so that the prevention of corruption acts not only rests on law enforcement and government officials, but must still involve all levels of society with various values of local wisdom.

Anti-corruption education lessons can no longer be based solely on the applicable learning materials and methods, but should be developed by adopting the values of anti-corruption education contained in existing local wisdom, as contained in the value of Poda na lima, so that the material is easily understood and practiced in everyday life.

## 2. Research Methods

This research uses research and development method (Research and Development). The procedures used in the drafting of anti-corruption education model based on the value of Poda na Lima are:

1. Potentials and problems. While the problems faced today are many college graduates who have occupied positions or worked in government agencies involved in corruption;
2. Data collection;
3. Product design; The product plan that will be produced is the preparation of textbooks on the model of anti-corruption education based on the value of Poda na Lima on the students of Strata 1 in North Sumatra, whose main subject concerns: understanding of corruption, understanding Poda na Lima, anti-corruption education curriculum based on Poda na Lima value, anti-corruption education values contained in the value of Poda na Lima.
4. Product Validation;
5. Product validation is done by presenting education experts from Unimed and USU, practitioners and experts from the Ministry of National Education of North Sumatra Province. Each expert is asked to evaluate

the five-point value-based anti-corruption education model that has been created, so that the weaknesses and strengths can be identified. Validation is done in discussion forum (FGD).<sup>1</sup>

The approach used in this research is a qualitative approach to develop the model of anti-corruption education based on Poda na Lima method on stratum 1 students. A qualitative approach is used to obtain in-depth data that contain meaning (actual data).<sup>2</sup> The qualitative data collected in the data collection process will be presented in an in-depth and focused description. In this case will be verified qualitative data related to the research topic.

### **3. Results and Discussion**

#### **A. Values of Anti-Corruption Education Contained in Value of Five-Point Methods Used as Enrichment of Value-Based Anti-corruption Education Material Poda na Lima**

The indigenous people of Dalihan na Tolu always cleanse themselves of misdeeds in various areas of life as set forth in Poda na Lima.<sup>3</sup> Parlaungan Nababan argues that Poda na Lima contains educational values related to personal cleansing, whether spiritual cleansing or physical cleansing as outlined in 5 (five) Poda (advices) that are universal. Indeed, five Podes are contained in the local wisdom of indigenous Batak people, but these five PODs can cover in various areas of life. The central point of the value of education contained in Poda na Lima is to cleanse people of all speech, deeds, attitudes to not do disgraceful deeds in society that can fashion the five Podes. Each Poda contains an Organic Poda as a breakdown and breakdown of its principal mode, so that through the existing Organic Pattern can be used in performing self-cleaning of a person for not committing a disgraceful act, including committing acts of corruption. The five Poda in question are:<sup>4</sup>

- a. Paias Rohamu (clear your soul). To cleanse the soul in a material sense is to cleanse the soul of things that can destroy it, such as: avoid alcohol, avoid the act of smoking marijuana, away from the activities of consuming narcotics, because this act can damage a person's mind, away from the act of reproach, insult, insult, because it can disrupting the tranquility of the soul. While cleansing the soul in a spiritual sense is to take care of it by giving religious teachings that can improve the moral, ethics and ethics of a person through activities attending religious teachings, reading religious books, reading books morals, reading scripture and others.
- b. Paias Pamatangmu (clean your body). Cleaning the body in a material sense is to clean the body of dirt, unclean and various diseases. The practice of cleaning the body can be done by cleaning up everything that can contaminate the body, such as cleaning the bathroom, so that the water used will be clean, clean the bed, so that the body becomes clean when used to sleep, clean the seat from unclean and dust, the body becomes clean when sitting, cleaning the floors and streets, so that the feet become clean when walking and so forth. While cleansing the body in a spiritual sense is to

---

<sup>1</sup> Emzir. 2013. *Metodologi Penelitian Pendidikan Kuantitatif dan Kualitatif*. Cetakan 7, Jakarta: Rajawali Perss, hlm.269.

<sup>2</sup> Sugiono, (2010), *Metode Penelitian Kuantitatif.....*, Loc.Cit, hlm. 5.

<sup>3</sup> Disna Anum Siregar. 2014."Makna-makna Simbolik Anti Korupsi dalam Masyarakat Adat Dalihan na Tolu", dalam *Jurnal Kalam Keadilan Fakultas Hukum Univa*, Vol. 2 (2), hlm. 67.

<sup>4</sup> Parlaungan Nababan. 2011. " Larangan Korupsi dalam Ajaran Poda na Lima Masyarakat Batak", dalam *Jurnal Amanda Gappa*, Vol. 9 (2), hlm. 105.

cleanse the body of unlawful food, such as eating food from theft, robbery, extortion, and others, because it can contaminate the blood and flesh. The real form of cleansing the body is to avoid eating, drinking and using something from an improper source. Every meal and drink consumed must be clean and obtained in the right way by not violating the rules of religion and the state. Food and drink obtained by the wrong way, if consumed will be able to contaminate the flesh and blood of a person, because every food and drink consumed will be the blood and flesh of a person.

- c. *Paia*s Pakaianmu (clear your clothes). Cleaning clothes in a material sense is to clean clothes from various impurities, such as washing clothes if subject to unclean, mud, sweat and other bodily corrosion. Although the clothing mentioned to be cleaned, but all the means used in cleaning clothes, should also be clean, such as laundry laundry water, used soap, scoop used, the place used for washing and so forth. Everything must be clean from unclean and dirt, then it can be called being clean. While cleaning clothing in a spiritual sense is to clean clothes from purchases sourced from money obtained in a way that is not true, such as obtaining money by stealing, earn money by cheating, robbing, earning money by deceiving the scales so as to gain multiple benefits, earn money by means of corruption and so forth.
- d. *Paia*s Bagasmu (clean your house). Cleaning the house in a material sense is to clean it from dirt, or garbage. Real manifestation in cleaning the house materially is to clean the house and all the objects or things that are in it from the dirt and impure, so that people who live in it feel comfortable, calm and happy. It is mentioned in the third Poda is cleaning the house, but behind this advice *batak* indigenous people are also ordered to clean up any objects or goods that are in the house itself. Whatever type of objects that are in it should be clean as clean house, such as chairs, tables, cabinets, dish racks and more. This is one of the profound meanings of this third Poda. While cleaning the house in a spiritual sense is to clean it from the purchase of homes from sources that are not kosher, because it can pollute the dwelling, rest and place to educate the family. In addition, the house must also be established in a good environment, ie environment away from places of crime. *Batak* indigenous peoples have five requirements in determining a clean house, namely: 1) Houses built from clean money, 2) Houses built in a good environment clean of crime in the vicinity, 3) Houses built near the river to facilitate drinking water and laundry, 4) Houses constructed by using clean objects or materials from unclean and dirt, 5) Houses built on clean soil, not former land of buffalo or waste land.
- e. *Paia*s Pakaranganmu (clean your yard / neighborhood). Clean the yard in the meaning of material is to clean it from the dirt that can interfere with human health. The real form in cleaning this yard is done by doing greening around the house and yard of the village, so that there is air freshness for the whole community. In addition to routine cleaning of the yard from a variety of garbage and other dirt, so *pekrangan* remain clean and awake from damage and odor that does not *menyedapkan*. While cleaning the yard in the spiritual sense is to clean it from the destruction, logging and use of substances that can cause pollution and environmental destruction.

*Parluhutan Siregar* argues that the total value of Poda na Lima and the details of the value of elaboration born of it are very strong values of the nuances of anti-corruption education, because all the values described are ordered to

humans to always clean themselves, both physically and spiritually to avoid saying do and is related to corrupt criminal acts, so that by understanding and studying it will be able to assist in educating someone to be a human anti-corruption in the future.<sup>5</sup>

Hasmaruddin Ritongan argues that the various educational values contained in Poda na Lima in indigenous Batak community is a very high value of education in educating someone to clean up all his actions in society and teach it to avoid any evil that can harm other people. In addition, the value of education contained in Poda na Lima can also form the character of a person to be an optimistic human to do something on the right path and avoid yourself from actions that do not bring benefits.

Ahmad Langkotan pointed out that the five Podes contained in the indigenous Batak community is a universal advice which, when elaborated in detail, can include the command of cleansing of actions, words and attitudes of a person from things that are not good that can harm others. By mastering, understanding and practicing the five Podes that are universal, it also indirectly has mastered, understood and practiced various derivatives of the content of Poda universal itself.<sup>6</sup>

Hasanul Hak Harahap argues that education on the command of "cleansing" the five points in everyday life as set forth in the Poda na Lima rule is to have a universal meaning. Mara Laut Lubis argues that the word "Paiais" meaning "cleanse" is a word that has a very high philosophy and depth.

Various content of anti-corruption educational values contained in the value of Poda na Lima made batak society as the main material in educating the mud generation in preventing the unwilling to commit corruption crime wherever and whenever, both the source of funds from the government and the source of funds from the community. For the people of batak corruption it is not necessarily only the disadvantaged state, but more than that if an action that could harm other people or their community name it as an act of corruption.

I Putu Hedi Sasrawan et al argue that education is one of the guides of the younger generation to get to the right path. Thus, the education system greatly influences the behavior of the young generation in the future. Including anti-corruption education early. Education, as the beginning of a great thinker, including corruptors is actually an early aspect that can transform a person into a corrupt or not. Education is one of the cornerstones of a democratic civil society, it is appropriate to have a stake in the prevention of corruption. One that could be a good idea in this corruption case is the application of anti-corruption in character education nation in Indonesia.

## **B. Learning Method Valu *Poda na Lima* which relates to Anti-Corruption Education conducted by Indigenous Peoples of Batak**

The methods used in the delivery of anti-corruption materials carried out by harajaon, community leaders, hatobangon to all members of indigenous peoples using the following methods:

- 1) Exemplary Method. Parties harajaon, community leaders, hatobangon in delivering anti-corruption education materials is done by giving and show a

---

<sup>5</sup> Parluhutan Siregar. 2015. "Manfaat Poda na Lima dalam Pendidikan Moral dan Etika pada Masyarakat Adat Batak Angkola", dalam *Jurnal Kalam Keadilan*, Vol. 3 (5), hlm. 168.

<sup>6</sup> Ahmad Langkotan Harahap. 2015. "Makna Simbolik yang Terkandung dalam Poda na Lima", dalam *Jurnal Potensi Budaya*, Vol. 4 (7), hlm. 258.

real example in people's lives. They keep themselves in eating, taking money or belonging to the village for personal or group interests. They also in carrying out the work always use and have the principle come at the beginning of time, end at the appointed time, so that no one is harmed;

- 2) Method of Advising. Parties harajaon, community leaders, hatobangon in conveying anti-corruption education materials is done by using the method of giving advice, ie the material delivered through advice to someone in public, but indirectly his advice also applies to the public who listen to it. Through this advice, people will find it easier to understand and fewer offended people. Because johir advice is directed only to certain people, then if there are words that are rebuked or forbidden or ordered, then the hearers assume it is addressed to the advised party. Conversely, if there are good things that are motivational, educational, religious and other, immediately immediately understood and easy to practice;
- 3) Makkobar Serimonial Method (formal speaking in adat). This method is often used by parties harajaon, community leaders, hatobangon in delivering anti-corruption education materials in the midst of society. Method A person appointed to carry out makkobar activities, he will deliver the material contained in the value of Poda na Lima, because the main ingredients in the Makkobar event are the values contained in Poda na Lima, including those concerning anti-corruption education materials;
- 4) Method of Appointment of Representative. Parties harajaon, community leaders, hatobangon in implementing and delivering anti-corruption education materials is through the method of appointing a young person to replace the old pososo in this case harajaon party, community leaders, hatobangon to provide advice in the event of customs related to the values of Poda na Lima. Through this method, a person who has been appointed to replace the harajaon party, community leaders, hatobangon in conveying the value of Poda na Lima in public, automatically he will always try to practice what he delivered and do everything possible to disrupt it. Thus, by itself will form a formidable personality that is strong in preventing himself and others to not commit acts of corruption in the midst of society;
- 5) Method of lecturing. This method is also used by parties harajaon, community leaders, hatobangon in delivering anti-corruption education materials in the community in various customary activities and anytime. However, this method is only more often carried out by family groups in the community and is generally not formal;
- 6) Question and answer method. Parties harajaon, community leaders, hatobangon also can use question and answer method in conveying anti-corruption education materials. This method is more often done when sitting in bale-bale (hanging out the old people under a tree) or in the mosque after establishing the five daily prayers. On this occasion usually the party harajaon, community leaders, hatobangon convey material about the value of Poda na Lima to the younger generation who are present in the association;
- 7) Story Method. This method is also often used by parties harajaon, community leaders, hatobangon in delivering anti-corruption education materials contained in Poda na Lima. They will tell the good acts of deeds who want to practice the values contained in Poda na Lima. Instead they

will also tell the bad consequences of someone who does not want to apply the values contained in Poda na Lima in everyday life.

All of these methods are typical methods used by harajaon, community leaders, hatobangon in conveying the values of Poda na Lima, especially those involving anti-corruption education materials. Batak indigenous people are always active in delivering anti-corruption education materials to all members of the community.

The time of learning conducted by Batak society in conveying anti-corruption education materials on indigenous members of Batak community through the following time:

**Tabel 2. Anti-Corruption Education Material**

| No | Time of Submission | Total      | %          |
|----|--------------------|------------|------------|
| 1  | Morning            | 19         | 5.1        |
| 2  | Noon               | 28         | 8.3        |
| 3  | Evening            | 291        | 86.6       |
|    |                    | <b>336</b> | <b>100</b> |

Source: Primary Data, 2015

The data table above shows that the time of delivery of anti-corruption education materials more often implemented at night, yakni terdapat 86.6%. Because at this time more spare time parents in conveying anti-corruption education material to his son. In the morning many children go to school, while the parents go to the fields, to the garden or to other places to seek fortune. New they gather at night, exactly keti dinner together. While eating or sitting together, parents use it to convey the character education materials through the value of Poda na Lima as has been practiced since the past until now.

#### 4. Conclusion

- 1) The values associated with anti-corruption education contained in the value of Poda na Lima which serve as the enrichment of anti-corruption education materials are as follows:
  - a. To cleanse the soul in a material sense is to cleanse the soul of the things that can destroy it;
  - b. Cleaning the body in a material sense is to cleanse the body of impurities, najis and various diseases;
  - c. Cleaning clothes in a material sense is to clean clothes from various impurities;
  - d. Cleaning the house in a material sense is to clean it from dirt, or garbage;
  - e. a. Clean the yard in the meaning of material is to clean it from the dirt that can interfere with human health.
- 2) While the method used in the delivery of anti-corruption materials implemented by the party harajaon, community leaders, hatobangon by using the following methods: a. Method Exemplary, b. Method of Giving Advice c. Makkobar Serimonial Method (formal speaking in adat), d. Method of Appointment of Representative., E. Method of cerama, f. Question and answer method, g. Story Method.

## Bibliography

### Jurnal

- Ahmad Langkotan Harahap. 2015. "Makna Simbolik yang Terkandung dalam Poda na Lima", dalam *Jurnal Potensi Budaya*, Vol. 4 (7).
- Arfan Faiz Muhlizi. 2014. "Revolusi Mental untuk Membentuk Budaya Hukum Anti Korupsi, dalam *Jurnal Rechtsvinding Media Pembinaan Hukum Nasional*, Vol. 3 (3).
- Khoiruddin Siregar. 2012. "konsep Poda na 5 (Lima) dalam Islam", dalam *Jurnal Ilmiah Latansa*, Vol. 10 (1).
- Disna Anum Siregar. 2014."Makna-makna Simbolik Anti Korupsi dalam Masyarakat Adat Dalihan na Tolu", dalam *Jurnal Kalam Keadilan Fakultas Hukum Univa*, Vol. 2 (2).
- Hasmaruddin Ritonga. 2012. "Kearifan Lokal Masyarakat Adat Tapanuli Selatan", dalam *Jurnal Tifa*, Vol.6 (2).
- Parlaungan Nababan. 2011. " Larangan Korupsi dalam Ajaran Poda na Lima Masyarakat Batak", dalam *Jurnal Amanda Gappa*, Vol. 9 (2).
- Parluhutan Siregar. 2015."Manfaat Poda na Lima dalam Pendidikan Moral dan Etika pada Masyarakat Adat Batak Angkola", dalam *Jurnal Kalam Keadilan*, Vol. 3 (5).
- Rahmat Nawi Siregar. 2012. "Pembahasan Korupsi dalam Poda na Lima", dalam *Jurnal Budaya Nauli Basa* , Vol. 5 (4).

### Book

- Sugiyono. 2010. *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Cetakan ke 10, Bandung: Alfabeta.
- Emzir. 2013. *Metodologi Penelitian Pendidikan Kuantitatif dan Kualitatif*. Cetakan 7, Jakarta: Rajawali Perss.