

EXPLORING THE VALUE OF PI'IL PESENGGIRI AS SOCIAL CAPITAL IN THE PREVENTION OF ECONOMIC CORRUPTION AT THE LOCAL LEVEL

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ABSTRACT: Corruption crimes starting from the local level are one of the challenges in realizing clean, effective, and community-friendly governance. Although various anti-corruption policies have been implemented by the state through a formal legal approach, corruption practices at the grassroots level are still systemically ongoing. Therefore, an alternative approach that is more contextual and based on local wisdom is needed. This research aims to explore the traditional value of Pi'il Pesenggiri as social capital in preventing economic corruption at the local level. This research uses a socio-legal approach method, namely by empirically analyzing the reciprocal relationship between law and society, understanding law as a real social phenomenon (*quid facta*) and not just as a norm (*quid juri*), and using sociological theories and methods to understand problems. The second method is the anthropological approach method, which includes various ways to understand human beings and their cultures, such as holistic, comparative, and case study approaches, as well as qualitative methods such as ethnography and participatory observation. The results of the research show that Pi'il Pesenggiri, as a traditional value that emphasizes shame, self-esteem, and collective honor, plays an important and fundamental role in shaping the real ethics of a person and his family towards the public or society in terms of social supervision of the abuse of authority or power. This value is instilled from an early age through family, customary education in an indigenous community. The internalization of these values gave birth to morality-based social control that was considered effective in preventing corrupt acts, even before formal legal intervention worked. Pi'il Pesenggiri strengthens community participation in control and supervision, builds reputation-based social sanction mechanisms, and increases transparency and accountability of local officials. This research also emphasizes the relevance of customary values in strengthening participatory anti-corruption policies, community-based community participation, and sustainability. The integration of Pi'il Pesenggiri values into the education model and partnership between the government and indigenous communities is a strategic step in expanding the effectiveness of the corruption prevention agenda. The conclusion of this study strengthens that the cultural approach is a strategic partner in building clean and dignified governance using participative-based local wisdom.

Keywords: Exploration; Pi'il Pesenggiri; social capital; at the local level.

INTRODUCTION

Corruption is one of the most pressing structural and ethical obstacles in the development process, both at the national and local levels. The consequences not only undermine the bureaucratic structure and financial system of the state, but also undermine public trust in government institutions. Various strategies have been tried to overcome the problem of corruption, ranging from law enforcement, the establishment of anti-corruption institutions, to campaigns to educate the public about anti-corruption. However, the reality on the ground shows that a purely legal approach is inadequate to change the corrupt practices that have taken root in society.

Prevention of corruption through a local wisdom approach emerged as an alternative strategy. Local values that exist in a biased society play a role as a moral and ethical instrument that supports social supervision of deviant actions. In the context of Indonesia, which is rich in culture, each community has a distinctive value system and can function as a social force in creating a culture of clean and transparent governance. One of the local cultural values that has significant efforts to promote anti-corruption culture is the value of Pi'il Pesenggiri owned by the people of Lampung. A unique value system that prioritizes self-esteem, dignity, shame, and social responsibility. Pi'il Pesenggiri is not only a symbol of tradition, but also has the value of a philosophy of life that shapes people's perspectives and behaviors in

carrying out daily activities, including in their interactions with power and the economy.

These values, when incorporated into social systems and local government, can serve as social capital in strengthening resilience to corruption. In Robert Putnam's view, social capital refers to a network of relationships and social norms that support cooperation and reduce social costs, including in terms of oversight of ethical deviations. Therefore, placing Pi'il Pesenggiri as social capital not only strengthens cultural roots against corruption, but also serves as a link between structural and cultural approaches in local management reform. An approach that focuses on local values is an important strategy to increase community participation from the grassroots level in corruption prevention efforts. By engaging cultural values that have been widely accepted in the community, corruption prevention programs can be more readily accepted, while raising collective moral awareness of the importance of integrity and social responsibility.

Exploration of the value of Pi'il Pesenggiri as a form of social capital in preventing economic corruption at the local level. The focus of the study is directed on two main problem formulations, namely what is the meaning and function of the traditional values of Pi'il Pesenggiri for the people of Lampung about the prevention of economic corruption at the local level? and how is the application of Pi'il Pesenggiri traditional values as social capital in preventing economic corruption at the local level?.

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METHODOLOGY

This research uses a socio-legal approach method, namely by empirically analyzing the reciprocal relationship between law and society, understanding law as a real social phenomenon (*quid facta*) and not just as a norm (*quid juri*), and using sociological theories and methods to understand problems. The second method is the anthropological approach method which includes various ways to understand human beings and their cultures, such as holistic, comparative, and case study approaches, as well as qualitative methods such as ethnography and participatory observation. The approach used is qualitative descriptive to explore in depth the values contained in Pi'il Pesenggiri and its relevance as social capital in efforts to prevent economic corruption at the local level.

RESULT AND DISCUSSION**1. The Significance of the Traditional Value of Pi'il Pesenggiri for the People of Lampung**

According to Damanhurri Fattah Adok Raja Sempurna Jaya, Pi'il Pesenggiri is a noble value system that is the main foundation of social ethics and the cultural structure of the indigenous people of Lampung. This value is not just a customary doctrine, but a guideline of life that regulates how individuals maintain their honor of themselves and their extended family. In practice, Pi'il Pesenggiri not only regulates ceremonial aspects and social relations, but also colors a person's attitude towards position or power, property, and behavior in the life of the public. Pi'il pesenggiri with these comprehensive properties so that it can be studied from the following various points of view.

a. as the responsibility to maintain social harmony and not commit reprehensible acts. This philosophy can be paralleled with the principle of virtue ethics in the tradition of moral philosophy.

The Meaning of Pi'il Pesenggiri in Etymology and Philosophy.
According to Syahmin Akhyar Adok Pangeran Raja Ratu in Lampung, the term Pi'il Pesenggiri comes from the word pi'il, which means nature, attitude, or character, while pesenggiri is taken from the root of the word senggir or sangir which means high, noble, or noble. Thus, etymologically, Pi'il Pesenggiri can be interpreted as an attitude of upholding honor, dignity, and self-esteem in social relationships and daily life. In his narration, the people of Lampung associate Pi'il Pesenggiri with the noble attitude of *mak tabikh* (noble and blameless), which is a condition for a person to be respected and trusted in his family and clan. This term is also often used in traditional ceremonies, deliberative decisions, and speeches by traditional stakeholders, indicating the central position of Pi'il Pesenggiri in the value system of the Lampung community.

Pi'il Pesenggiri philosophy reflects the view of life of the people of Lampung who prioritize self-dignity, shame-consciousness, and collective social responsibility. This value is both personal and communal: one must maintain one's behavior not only for one's own sake, but also for the good name of one's family and indigenous community. In a socio-cultural context, Pi'il Pesenggiri is a form of unwritten code of ethics that sets moral standards for every member of

society. Lampung people who have Pi'il Pesenggiri are those who: (1) Maintain their honor and do not defame the family; (2) Are ashamed to make mistakes that harm others; (3) Are ready to account for their actions socially and morally.

According to Syahmin Akhyar Adok Prince Raja Ratu, Pi'il Pesenggiri is a moral fortress that limits a person from immoral acts such as cheating, stealing, or betraying. In the context of power and the economy, this philosophy leads to the principle that abusing public office or trust is a form of harassment against the value of oneself, one's family and the indigenous peoples themselves.

Pi'il Pesenggiri also has a philosophy of balance between rights and obligations. A leader, for example, is respected not for his power, but for his ability to maintain the honor of the community and act justly. An ordinary citizen also has a sense of morality, where good actions are born from moral character shaped by social habits and values, not solely out of fear of punishment but present from within themselves consciously to protect the good name of themselves and their families. Therefore, Pi'il Pesenggiri is not only a traditional value, but also a source of public ethics based on local culture.

b. The Meaning of Pi'il Pesenggiri from Various Dimensions

According to Damanhurri Fattah Adok Raja Sempurna Jaya, Pi'il Pesenggiri has several main dimensions which, when detailed, have the following meanings:

- 1) Shame (Liyom): Pi'il Pesenggiri has shame; shame is a moral mechanism that functions as an internal control over deviant behavior. Individuals who commit unethical acts will feel guilty for tarnishing their self-esteem and their families. In Lampung society, despicable acts such as stealing, cheating, or corruption are not only a personal disgrace, but also bring collective shame to the family and clan as well as the *tiyuh* or village where they are located.
- 2) Keeping Up With The Kardashians (Nemui Nyimah): Pi'il pesenggiri is the principle of openness and friendliness that must be accompanied by honor and good manners. In the public context, this principle contains moral values that positions or power must be used to serve and serve, not to abuse public trust.
- 3) Social Responsibility (Sakai Sambayan): Pi'il pesenggiri by being helpful to each other and collective work in the community becomes a strong social foundation in the Lampung community. With this collective spirit, the value of Pi'il Pesenggiri teaches that the good or bad of the individual affects the community as a whole.
- 4) Leadership Rooted in Tradition (Nengah Nyappur): Leadership in the Lampung community must have integrity, be exemplary, and be willing to maintain the good name of the family and customary ethics. Indigenous leaders and the public are required to maintain Pi'il Pesenggiri as a form of socially binding moral responsibility. The meaning of Pi'il pesenggiri, which has a deep dimension, has a strong role and function to become a moral fortress for the people of Lampung in relation to the prevention of economic corruption at the local level.

c. The Meaning of Pi'il Pesenggiri from a Social and

Cultural Perspective

Pi'il Pesenggiri acts as a culturally based social control mechanism. In Lampung society, a person who violates norms is not only subject to customary sanctions but also social sanctions that result in a decline in social status, exclusion, and loss of public trust. This system creates strong moral incentives to maintain behavior that is in accordance with the values of integrity and a sense of responsibility to the community or the public. This value also has a preventive dimension against deviant actions. Fear of disgrace and loss of dignity prompts individuals to rethink before committing corruption, fraud, or malpractice in public duties. In the tradition of customary law in Lampung, Pi'il Pesenggiri has a function like positive law in creating social order; the difference lies in its basis: not in formal state sanctions, but in moral and cultural legitimacy in society. If associated with the theory of social capital from Pierre Bourdieu and Robert Putnam, Pi'il Pesenggiri contains important elements of social capital, namely: (1) Collective norms that govern individual behavior; (2) Mutual trust in social interaction; (3) Social sanctions for violations of norms; (4) Strong social networks based on indigenous communities. Pi'il Pesenggiri is a distinctive form of social capital based on local values that can encourage communities to build collective integrity and avoid corruption that damages local social and cultural structures.

2. The Application of Pi'il Pesenggiri Value as Social Capital in the Prevention of Economic Corruption at the Local Level

Social capital is a non-material resource embedded in social networks and cultural values that allow for work mechanisms and mutual trust in society. In the context of preventing economic corruption at the local level, social capital plays a role as an informal control that is able to limit actions that are detrimental to the public interest. Pi'il Pesenggiri as a typical cultural value of the people of Lampung, contains the main elements of social capital such as trust, reciprocity, and social norms. This value of working informally is considered effective in encouraging collective awareness on a personal basis to stay away from immoral behaviors such as abuse of authority and corruption. The mechanism for applying the Pi'il pesenggiri value can be carried out through the following steps:

a. The Application of Pi'il Pesenggiri Values through the Internalization of Ethics

The process of internalizing values is the core of the formation of moral consciousness that settles in individuals and collectives of society. In the context of the people of Lampung, the value of Pi'il Pesenggiri is not only taught verbally, but is lived and trained from an early age through social, cultural, and family processes. The internalization of this value makes Pi'il Pesenggiri not only a customary norm but also a source of deep-rooted public ethics. Pi'il Pesenggiri began to be introduced to children in the family through Lampung proverbs, folklore, and daily practices in the social environment. For example, children are taught to: (1) Not take other people's belongings even when they are not supervised (the value of honesty); (2) Always convey excuse or greeting (the value of courtesy and respect); (3) Feeling

embarrassed if scolded for being dishonest or rude (social responsibility value). This learning process is a form of primary socialization that is effective in building character. When children grow up in an environment that glorifies shame and honor, these values will be inherent as part of their integrity. When the values of Pi'il Pesenggiri have been internalized, it changes from an internal norm to a guideline in public action. This is called public ethics, a set of moral values that govern individual actions about the public interest and social behavior. A public official or community leader who has Pi'il Pesenggiri will tend to stay away from despicable acts such as bribery, data manipulation, or abuse of authority, because he feels that he has a moral responsibility to the good name of himself, his family, and his community.

In this context, the value of Pi'il Pesenggiri produces two types of social control: First, internal control, it comes from shame and self-awareness; Second, external control: comes from social expectations and reputation in society. These two forms of control serve as an inhibition to the emergence of corrupt behavior, even before the state law works. Robert Bellah in his work *Habits of the Heart*, states that public ethics in society are formed through attachment to cultural values that are socialized from childhood and strengthened by the social environment. Pi'il Pesenggiri is a habitus in Pierre Bourdieu's sense, which is a value that has become part of the habit of thinking and acting spontaneously in a social context. That is, when a person already has the value of Pi'il Pesenggiri, he does not need legal threats to be honest and fair because that value has become part of his moral consciousness.

b. The Implementation of the Pesenggiri Pi'il Value through Strengthening Local Community Participation

Community participation is an important component of local community-based corruption prevention strategies. In the context of Lampung culture, Pi'il Pesenggiri plays a major role in shaping collective awareness, common ethics, and citizens' social responsibility towards the running of government. Different from formal legal approaches, participation driven by cultural values is more bottom-up and is firmly rooted in shame (liyom), moral responsibility, and a commitment to maintaining the good name of the community.

Pi'il Pesenggiri formed the awareness that one person's despicable actions would tarnish the entire community. Therefore, community participation in supervising village officials is not just a democratic right, but a form of customary responsibility. If a leader or an apparatus is proven to have abused authority, the community has a moral obligation to reprimand him publicly. In many cases, this mechanism is effective in preventing open conflict because reprimands are carried out within customary frameworks that uphold decency and honor. Because cultural-based social sanctions are more effective than formal sanctions in societies that still have strong customary structures.

Pi'il Pesenggiri is not limited to traditional men or traditional leaders, but also targets young people. This cross-age engagement shows that cultural values have high flexibility to be applied in various social structures, including in the model

of economic corruption prevention at the local level. Pi'il Pesenggiri encourages village officials to be transparent as a form of respect for the community and indigenous peoples. Accountability is traditionally conveyed in the village forum as a form of moral accountability that has been upheld. The success of anti-corruption policies requires the active participation of civil society and local figures. In the context of Lampung, traditional leaders are the holders of the highest moral authority in the community. The collaboration that has taken place in several areas of Lampung between the Lampung Customary Punyimbang Council (MPAL) and the government shows that this approach not only strengthens the effectiveness of supervision but also fosters a sense of ownership of anti-corruption policies at the grassroots level.

c. The Implementation of the Value of Corruption Prevention through the Social Reputation of the Local Community

In the people of Lampung who still uphold Pi'il pesenggiri, social reputation is a very valuable moral asset. Pi'il Pesenggiri emphasized that a person's self-esteem is closely attached to the social views of his community. Therefore, maintaining good name and honor (both personal and family) is a moral imperative that curbs intentions and opportunities to do reprehensible acts, including corruption. A person who commits a despicable act such as corruption or abuse of trust not only tarnishes his own name, but also embarrasses his extended family, clan, and even the community in his village. This is known in indigenous peoples as a "social disgrace", and is considered much more severe than formal legal sanctions. Social reputation in Lampung society has binding power that is equal to and even surpasses the power of formal law, because it touches on the emotional, cultural, and spiritual aspects of a person.

Damanhurri Fattah adok Raja Sampurna Jaya once gave an example of a village head who was known to misuse public funds who was subject to customary sanctions, including: (1) Not invited to the customary forum; (2) Revocation of his honorary title (adok) from custom; (3) His family experiences social exclusion (known as "being pulled from the clan") so that the individual completely loses his or her pride in society. This kind of sanction creates a very effective shame-based deterrent effect in indigenous communities whose effects are very effective in terms of implementation.

Pi'il Pesenggiri instills the principle that every member of the community is part of the "collective face of customs". Thus, immoral acts such as corruption are not considered as a purely individual affair, but as a form of betrayal of the dignity of the community as a whole. In practice, this is what forms collective morality, namely a shared awareness to remind and protect each other. This principle reinforces what Putnam calls social capital, based on mutual norms and trust that can reduce the tendency for opportunistic behavior in society.

If in the modern legal system the prosecution of corruption is carried out through criminal threats (imprisonment, fines, and administrative sanctions), then in the Pi'il Pesenggiri value system, prevention is carried out through a strong doctrine of fear of loss of self-esteem, shame, and damage to the family's reputation. This is often much more effective in communities

that still uphold culture. As explained by Denzin and Lincoln, shame culture has extraordinary potential in controlling corrupt behavior because it involves psychological and social dimensions simultaneously.

In the local area in Lampung, social reputation is an important capital to gain trust as a prospective leader. A figure who has a customary "clean record" will be easier to promote. On the contrary, those who have had their good name tarnished tend to be ostracized both socially and politically. Thus, the social reputation system in Lampung society works like a moral ranking mechanism, which functions as a tool of informal but effective social selection and control. Pi'il Pesenggiri is a norm that substantially contains the values of honesty, responsibility, and shame for despicable acts. These three are the main foundations in anti-corruption behavior. This value can be a non-formal instrument that complements state regulations. Integrating local wisdom approaches as part of an anti-corruption culture is one of the strategies. The application of Pi'il Pesenggiri values can be done by: (1) Adopting Pesenggiri customary values into Village Regulations (Perdes), (2) Strengthening customary deliberation forums as formal partners of the government. (3) Making traditional leaders as moral supervisors in the village activity implementation team. With this integration, anti-corruption policies are not only enforced through positive laws, but also through local cultural and moral legitimacy.

d. The Application of Pi'il Pesenggiri Through Learning Models in Schools and Higher Education

The approach to corruption prevention so far tends to be dominated by legal-formal strategies: strengthening regulations, increasing supervision, and cracking down on violations through law enforcement agencies. However, in many cases, particularly at the local level in areas, this strategy is often not effective enough without the support of local cultural values and morality. This is where the value of Pi'il Pesenggiri becomes important: as socio-cultural capital that can be integrated into community-based anticorruption policies through learning methods in schools and universities. Anti-corruption learning needs to be more adapted to the existing context and integrate the understanding of corruption in the educational environment itself. A more proactive approach is needed in inviting students to act against corruption and be aware of its negative consequences.

Anti-corruption education has so far been encouraged by the state through the formal school curriculum. The integration of Pi'il Pesenggiri values into the curriculum or learning model in schools and universities can provide additional dimensions in the form of: (1) Strengthening cultural identity; (2) Understanding that corruption is not only a violation of the law, but also a betrayal of ancestral and community values; (3) Fostering awareness from an early age about the importance of maintaining honor in public life. The local government can collaborate with the Education Office and the Customary Assembly to develop a curriculum or learning model for anti-corruption education based on the Lampung Pi'il Pesenggiri custom.

CONCLUSION

This research shows that the meaning of Pi'il Pesenggiri that lives and develops in the culture of the people of Lampung contains great potential as social capital in efforts to prevent corruption, especially at the local level. Values such as self-respect, shame, social responsibility, and moral integrity have been proven to be able to form effective social control without having to always rely on formal legal mechanisms. Etymologically and philosophically, Pi'il Pesenggiri reflects the life view of the people of Lampung who uphold social dignity and reputation. This value is inherited from generation to generation through the family, customary education, and customary deliberation forums. The internalization of these values gives birth to strong public ethics, making the public aware of rejecting and supervise corrupt practices. The participation of local communities in supervision, the role of indigenous peoples as institutions of social control, and the power of moral sanctions through social reputation show that the value of pesenggiri piil has a deep meaning that is able to contribute to the prevention of economic corruption at the local level.

The application of Pi'il Pesenggiri customary values as social capital in preventing economic corruption at the local level can be carried out through Ethical Internalization, Strengthening Local Community Participation, Social Reputation of Local Communities, and the preparation of the Pi'il Pesenggiri Learning Model in Schools and Higher Education.

SUGGESTION

1. Local governments need to develop policies that recognize and integrate Pi'il Pesenggiri customary values into village-level regulations, development programs, and local financial governance, as part of a local culture-based corruption prevention strategy.
2. Customary institutions and community leaders are expected to continue to strengthen the role of customary forums as a forum for customary deliberation as social control over behavior that leads to corruption.
3. It is necessary to develop a learning model that raises the value of Pi'il Pesenggiri, so that the younger generation understands that honesty and integrity are part of their cultural heritage.

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