



## Crime of Gratification and Integrity Values as Anti-Corruption Prevention in Papua Customary Law Society (A Legal and Cultural Perspective)

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### **Abstract**

Corruption is unlawful act and prohibited bot in written and unwritten law. This research is classified as the normative legal research. The result of the study indicates that the concept of **gratification** in the **Sentani** customary law community of Jayapura Regency, Papua Province and the **Tehit** customary law community of South Sorong Regency, West Papua Province, is not qualified as a "**criminal offense**". It is because they understand that the criminal act of gratification is the giving of goods to other parties from a person without distinguishing the source of the goods is private (private) or public in the form of money, land, car houses, or the like, because the action is a process of proving one's social status as a form of recognition that comes collectively (legal culture) to himself or his clan or even his tribe for socio-economic, moral goodness, can be remembered or remembered for his good deeds, as a responsible person, maintaining the togetherness of collective / social life.

**Keywords:** *Anti-Corruption; Prevention; Gratification; Papua; Customary Law Society*

### **Introduction**

The nature of Indonesia's customary law communities has an abundant cultural diversity that portray the social units of various groups of people, cultures, ethnic groups who lived side by side and accept diversity as the main reality of the society that has cultural values and socio-cultural rules. Cultural diversity of Indonesia is recognized, protected, and respected constitutionally in Article 18B Paragraph 2 and Article 28I Constitution of the Republic of Indonesia 1945 as the highest legal norms. This also affirmed in Article 1 Paragraph 3 Constitution of the Republic of Indonesia which stipulates "Indonesia is a state of law", meaning that the law must be upheld in the practice of socio-national life. According to that, in the context of implementing law in Indonesia, one of the aspects that needs to be understood is the legal culture that is inseparable from other legal sub-system which are legal substantive, legal structure in multicultural Indonesian society.

Various perspectives on law have been widely used by legal reviewers today aimed to see law from a cultural perspective as a manifestation that law does not stand alone. This means, in a legal perspective, it can not only be seen as a part of human culture, but also contain aspects of culture and customary laws, as it has been mentioned by LM. Friedman that legal culture has a relation with legal substance and legal structure, it does not stand alone. LM. Friedman continues about the concept of legal

culture including general attitudes and values that will determine the operation of the legal system that applies in a sovereign state territory. To assert the definition about legal culture, according to Friedman, it is the overall factors that determine how the law gets a may be beneficial in the cultural framework belonging to society in general and in particular, legal culture can be said as well as the overall attitude of the community members and the system of values that exist in society will determine how the law should apply in a particular society.

To reduce the meaning of legal culture normatively or empirically into the values of integrity and gratification in Indonesian society that is multicultural in general, especially the indigenous peoples of the archipelago, it require an ethnographic portrait of law on attitudes or actions values and customary law as the the living law which so far has been guided by and implemented the values of integrity and gratification in the life of the society from a cultural aspect it does not constitute a crime, however it is considered as a crime in a legal perspectives. Therefore, the values of integrity and gratification as basic concepts are used as a reference in identifying and inventorying people's attitudes and action towards anti-corruption culture in the form of preventive measures, such as providing anti-corruption education and cultivating integrity values for teenagers as the next generation. Moreover, an effort to eradicate corruption are normatively seen in two major aspects, namely (1) prevention, (2) prosecution. However, this will never work optimally if only carried out by the government and/or regional government without involving the participation of the society or the existing legal community and/or related state institutions and non-governmental organizations concerned with anti-corruption. Considering the existence of the young generation as a legal subject, they are expected to be actively involved in efforts to eradicate corruption as a whole in Indonesia.

In the province of Papua and West Papua, there is an interesting research study conducted by an organization or German government namely "*Gesellschaft für Internationale Zusammenarbeit*" (GIZ) cooperating with the government of indonesia to provide a development assistance, developing capacity, and providing overseas services. GIZ then expands itself by coperating with developing countries including Indonesia, they also cooperate with study centers in several universities, both public and private universities. GIZ collaborate with the Anthropology Malanesia Study Center Department, Cenderawasih University back in 2022 with a study of "Values of Integrity and Gratification in Anthropological Perspective as an Anti-Corruption Prevention Efforts in Papua and West Papua". The result of the study shows that integrity values are social norms that are lived and obeyed by indigenous peoples based on cultural values, customs and religion as well as customary rules that reflect moral messages. Meanwhile, the concept of gratification in customary law communities is not a criminal act, because it is a proof of a person's social status within the cultural and customary law environment. This needs to be understood as an anti-corruption prevention effort that can be seen from two aspects, culture and law in the Sentani customary law community, Jayapura district, Papua province and the Tehit customary law community, South Sorong district, West Papua province. And this study will emphasize "**gratification crimes and integrity values as anti-corruption prevention in Papuan indigenous peoples from a legal and cultural perspective**"

The description above is one of the legal issues concerning the understanding of the indigenous peoples of Papua and West Papua regarding the concept of Gratification Crime and Integrity Values as Anti-Corruption Prevention Efforts from legal and cultural aspects.

## **Method**

This research is normative legal research, which focuses on the primary and secondary legal materials. Those legal materials then analyzed qualitatively.

## **Results and Discussion**

### **1) Integrity Values and Gratification in Cultural Aspect**

According to the ethnographic data obtained by the Malanesia Study Center, in collaboration with GIZ, on the research that conducted on indigenous people at six districts of Papua and West Papua in 2022, the study shows that a system of cultural values is reflected in the similarity of attitudes and behavior of indigenous peoples to the values of integrity and gratification passed down from generation to generation as the basic foundation in their life. This can be seen from the application of customs, customary rules, beliefs and local wisdom values of the community based on the cultural ecology of each indigenous community in the six districts. The nature of local wisdom can be seen and understood from traditional expressions as part of folklore and also a collective cultural product that is spread and passed down from the old generation in various forms, both verbal and symbolic movements in folklore, such as oral historical stories, sayings, and jokes or habits that become traditions in the culture of the community in question. This means that traditional expressions as part of folklore express what is considered important for a society at a certain period in culture and customary law simultaneously or at different times. This situation can be seen in the views of indigenous and indigenous peoples in six districts in the Land of Papua. As a sample, the Sentani customary law community, Jayapura district, Papua province and the Tehit customary law community, South Sorong district, West Papua province are shown below.

**I. The Indigenous People of Sentani, Jayapura district, Papua Province.** According to Endang Sumiarni and others, in the Legal Ethnographic data, it stated that local wisdom values in the cultural system known by the Sentani customary law community are divided into four groups, including: local wisdom values on natural objects, animals and water waves; value of local wisdom in customary constitutional law. *Obee*, the sacred value in meetings, the value of cooperation with the government; the value of local wisdom in customary maturity; local wisdom values in customary marriage law. In these four sections of local wisdom, values of integrity are found which are known and help shape the character, morals and behavior of the Sentani indigenous people from the past which have been passed down from generation to generation until the present day.

The reason of such value to be rare, have been explained in interviews conducted with *Ondofolo*, Community Leaders and a civilian who are part of Sentani. The question raised about whether there are still integrity values that are believed and carried out by the Sentani in today's society? He sighs a long, deep breath as the Sentani community leader, Mr. Jhon Kabey, answered "you want to say there is, but there isn't." and vice versa. He said that Sago trees in Sentani still exist, and people still smoke and eat sago. That means *Ondofolo* is still blessing sago hamlets. This is an expression that implies that the values of integrity still exist, however not all people or groups apply them in their lives today. Hence the values of integrity in gratification in the Sentani indigenous people are seen in attitudes and behavior towards integrity values, consistency of actions, values, methods, measures, principles, expectations and results. In ethics, integrity is considered as honesty and truth or accuracy of one's actions. By this understanding, it will be seen that the values of integrity that will be understood in the Sentani indigenous people are the values of honesty, independence, responsibility, courage, simplicity, caring, discipline, fairness and courage.

Meanwhile, gratification adopted by the customary law community derived from Article 12B of Law Number 20 year 2001, which defined giving in a broad sense, which includes giving money, goods, rebates (discounts), commissions, interest-free loans, travel tickets, lodging facilities, tours, free medical treatment, and other facilities. These gratuities are received both domestically and abroad and which are carried out using electronic means or without electronic means. Therefore, the cultural value in gratification, both for people in general and the Sentani indigenous people, are seen as the most valuable. This means that the values derive from attitudes and behavior from the point of view of the Sentani indigenous people based on their ethnographic knowledge. Strictly speaking, this view of life originates

from the attitude of humans or the Sentani towards God, the universe, and each other, which in customary law is called Cosmos. This attitude was also formed through various experiences that marked the history of the life of the Sentani indigenous people from generation to generation and has been passed down to the current generation. Examples of kinship relations in customs and culture that influence efforts to prevent corruption and the relationship between integration values and understanding of gratification.

For the Sentani customary law community, it is understood that gratification that occurs in a cultural system is different from gratification that occurs in corruption cases or in law is not a crime. The gratification that occurs between the Sentani and *Ondofolo* indigenous people, then between the *Ondofolo* and their indigenous people is based on the philosophy of "*holei narei*" that means the Sentani give selflessly to *Ondofolo* because in the customary structure, *Ondofolo* is the main one as a symbol of culture and custom as the highest leader. Giving is a form of love and it is firmly embedded in the culture of the Sentani indigenous people. Sometimes there are those who say because of this love that other people can take advantage. As an example in the case of land, a lot of land must be released and belong to other people because people who live on that land always give things, sometimes money. The person then makes bills out of love or reciprocation every day the need is met can finally put a signature to release the land

**II. The Tehit Customary Law Community** in South Sorong district, West Papua. Regarding the values of Integrity and gratification can be seen from the cultural values and local wisdom that are still alive or have disappeared, how are the values of integrity contained in the traditional leadership system of the Tehit indigenous people and how kinship relations and the culture of the indigenous people of Tehit are empowered in efforts to prevent corruption based on culture and customary law. There is a universal philosophical value named *Ogin*, which means "Advice" or a way of life. This contained norms, customary rules, and even a view of life that was able to help a person to develop themselves or even give instructions for them to live in the society. From the results of an interview with Mr. AT, a retired teacher said, "...we, the Tehites, have a saying our parents used to give us. *Na..raa...yioso..ogin, ygiet mhnyo, yorihnyo'na ysothnyo'na manoy...nay nde eqey yforilis*, that means a person who likes to listen to advice, will always tell the truth and when he sees or help others, he will live long.' This phrase contains advice that was taught by our parents in the life of the Tehit community. The Tehit customary law community believes that this advice has an effect on a person's safety. Moreover, *Ogin* advices can be seen as follows:

- a. Honesty is seen as a virtue
- b. Hardwork is an important value that is always advised to every child
- c. Discipline; can also be seen in someone who has a hard working character.
- d. Polite; The results of the interview also obtained an explanation of other good values contained in the culture of the Tehit people.
- e. Diligent The meaning of the word diligent in the life of the Tehit people is always associated with "hands" (*ena/enasya*). Often in Tehit household, parents advise their children not to keep their hands still, but to move. Moving hands have value, craftsmanship and dexterity. If someone is not diligent, it is expressed in the sentence, *nen a mdono fo nat gait erneit* which means "the silence of your hands causes you to not be able to eat"
- f. Responsibility; parental advice regarding the value of responsibility is also taught to children.
- g. Independent; advice for a child to live independently is also often taught by parents.
- h. Strong willed; In addition to the attitudes and values mentioned above, Tehit people are also known as individuals who have strong character.
- i. Caring; there is also advice, or *Ogin* from parents to their children to instill a sense of or concern for the surrounding environment.

On the other hand, the integrity values of the indigenous leaders of Tehit contain 9 values of integrity, which are honesty, discipline, responsibility, fairness, courage, caring, hard work, simplicity and

independence. These values are interrelated and become factors that influence the formation of positive behavior in the life of the Tehit indigenous people from generation to generation until now. The values of integrity and gratification have actually been born in the family, culture and religion and are also inherited through these customary/social, cultural and religious institutions. However, along with changes in society, competition in seizing resources often gives the impression that thoughts, feelings, words and actions are not in accordance with conscience. We can find this in society. Then, what about the values of integrity of a traditional leader in the Tehit culture?

The Tehit indigenous people have an indigenous leader called *Naqohoq*. The leader chosen by members of each clan based on special considerations, such as he must be a human being who is charismatic, wise, brave, patient, has a lot of wealth consisting of *not hoq* or 'eastern cloth', and he can protect all people from every clan/clan that belongs to him in his village. Therefore, the *naqohoq* or leader is generally a tough person and the people he leads in the clan, called *wendla* or 'subordinates or subordinates', who are ready to carry out *naqohoq* orders. Leadership in the Tehit indigenous people can be referred to as a form of customary leadership that is limited to lineage or clan branches, but sometimes can be extended to the entire clan. The cultural value of giving and gratification, seen in the kinship of the Tehit indigenous people, is generally divided into two parts, which are:

- a) Groups whose members are related to relatives are bound by heredity and marriage;
- b) Groups whose kinship members cannot be calculated lineally or finally.

The first group of relatives, based on the principle of heredity, is calculated patrilineally. Meanwhile, the second kinship group relationship is known by the term, playmate (eastern cloth), which is called by the term, *naskan dii*. The first kinship group can be subdivided into: a) the smallest kinship unit in the Tehit community, namely, the main family or *nasa*, which consists of father (*tono*), mother, (*teme*) and *wet/wety* unmarried children. This main family household is a unit that always works together to fulfill the needs of their family under the leadership of the father as the head of the family. b) The kinship unit is a family consisting of parents, father and mother, as well as married brothers and sisters and children, all of whom live in one house. This is called an extended family or *mbolda*. The extended family group is a small group of clan relatives who occupy the same village area, called *nagiani* or *qendiloq*. The children are a small patrilineal clan and the names of the children indicate their origin. Small clan groups are led by a *nafle* 'leader' who is responsible for all affairs within and outside the clan. In the environment of the Tehit customary law community, other gifts in culture are known, including:

- a. The Political Side- Gifts from the *Naqohoq* Indigenous Leaders to *wendla-wengi*
- b. The Economic Side - a *Nasembe* to the community (garden restoration, yields hunt, etc.)
- c. Social Side - Giving due to *Waskan* relationship
- d. Kinship Side - Gift because Son to Mother-in-law; relationship between son and uncle; child with hot mamamade, called *bakedi*
- e. "Embarrassed" payment (*simbret*)
- f. Apologies with goods (*lofos*)
- g. Appreciation for the first person to enter the house

Meanwhile, gratification can be interpreted as an identical customary law community as a gift which in a broad sense can include giving money, goods, commissions, interest-free loans, travel tickets, lodging facilities, etc. The concept of giving given by the KPK has the same meaning as the practice of giving in ethnic culture in Papua, especially to the Tehit community in South Sorong. Gratification occurs when the service user gives something to the service provider without offering a transaction to achieve a certain desired goal. The concept of gratification can be clearly understood and distinguished from the concept of cultural gift. It's just that basically we need to be aware that when most of our society enters a new environment, the person will be indoctrinated with a cultural view of the new environment. All behaviors, attitudes and outlooks on life have already been formed in their habits. then habits become a

cultural structure that will shape the way of thinking and acting when entering a new structural space. The practice of gratification is quite inevitable, considering that those people basically work in an office that is still bound by the kinship system, where they are surrounded by their family, especially when they work as service providers. Even in a work environment, when people get called as a “brother-in-law” or “son-in-law” they are obliged to provide something for the service providers. Oftentimes, we as citizens separate things between private and public property. For example, in the indigenous Tehit community, these two things become obscured and make it difficult to separate them. What belongs to the public is sometimes seen as private property. Vice versa. Gratification is getting stronger and rooted also with practical politics. A young contractor from the Tehit community, shared his experience related to gratuities, that: in his opinion the practice of gratuities or giving to service providers is something normal.

## 2) Gratification in Legal Aspect as a Criminal Conduct

Normatively, corruption in Indonesia continues to increase from time to time. The widespread acts of corruption have entered the entire life of the nation, state and society, causing increasing state financial losses. The increase in corruption crimes certainly not only has an impact on the life of the national economy but also on other aspects of the life of the nation, state and society. The efforts to eradicate corruption have become the mandate of the Indonesian nation as outlined in the MPR RI Decree Number XI/MPR/1998 concerning the Implementation of a State that is Clean and Free of Corruption, Collusion and Nepotism, which is realized in Law Number 31 of 1999 concerning Eradication of Corruption in conjunction with Law Number 20 of 2001 concerning Amendments to Law Number 31 of 1999 concerning Eradication of Corruption (hereinafter referred to as the Anti-Corruption Law). The presence of the Anti-Corruption Law which replaces Law Number 3 of 1971 concerning the Eradication of Corruption is expected to be able to fulfill and anticipate the development of the legal needs of the community in order to prevent and effectively eradicate every form of corruption.

The definition of gratification is expressly regulated in Article 12B of Law Number 20 of 2001 concerning Amendments to Law Number 31 of 1999, which is the act of gifting in a broad sense, which includes giving money, goods, rebates (discounts), commissions, interest-free loans, travel tickets, lodging facilities, tourist trips, free treatment, and other facilities. These gratifications are received both in the country and abroad and are carried out using electronic means or without electronic means. This means that the definition of gratification above actually means a neutral gift. A gift becomes a gratification that is considered a bribe if it is related to the position, and contrary to the obligations or duties of the recipient. The provisions regarding gratuities that are considered bribes are regulated in Articles 12B and 12C of Law Number 20 Year 2001.

It is visible within the law that the legislator has systematically formulated approximately 30 (thirty) types of corruption into various offenses of corruption described in 13 (thirteen) articles which are then grouped into 7 (seven) types of corruption, including; **(1) Harm to State Finances, (2) Bribery, (3) Embezzlement in Office, (4) Extortion, (5) Fraudulent Acts, (6) Conflict of Interest in Procurement and (7) Gratification.**

**Gratification** in the Anti-Corruption Law is defined as the act of gifting in a broad sense, which includes the provision of money, goods, rebates (discounts), commissions, interest-free loans, travel tickets, lodging facilities, tourist trips, free medical treatment and other facilities. These gratifications are received both domestically and abroad, and are carried out with or without using electronic devices.

Every gratification to a civil servant or state organ is considered a bribe, if it is related to his/her position and contrary to his/her obligations or duties. Gratification with a value of Rp.10,000,000.00 (ten million rupiah) or more, the proof that the gratification is not a bribe is carried out by the recipient of the gratification. While those with a value of less than Rp.10,000,000.00 (ten million rupiah), the proof that the gratification is carried out by the public prosecutor. Gratification is not a bribe if the recipient reports the gratification received to the Corruption Eradication Commission.

In the current moment, the social and economic inequality remains wide. There is jealousy between the poor and the well-off. There is also jealousy between officials, namely between officials who live in excess, and those who are ordinary. It is dangerous if this jealousy continues and has the potential for conflict. Therefore, there must be a way out so that the spotlight on differences in living levels does not develop into suspicion. The solution must allow the public to know and follow the influx of various incomes to a person, especially a public official. This loophole is very important. Apart from being able to protect individual rights from excessive social suspicion, it is also an effort to instill and restore public trust in the state apparatus. Law No. 20/2001 on the Eradication of Corruption (the latest) provides a loophole through gratuities. The crime of bribery, which has been made a corruption crime, gets a more focused formulation through a mandatory reporting mechanism from the recipient of gratuities.

Gratification, in accordance with Law Number 20 of 2001 concerning the amendment to Law Number 31 of 1999 concerning the Eradication of Corruption, Article 12b paragraph 1 is "The act of gifting in a broad sense, which includes giving money, goods, rebates (discounts), commissions, interest-free loans, travel tickets, lodging facilities, tourist trips, free medical treatment and other facilities". In accordance with this article, it is stated that any gratification to a civil servant or state organizer is considered a bribe if it is related to his position and contrary to his obligations or duties. The above provisions do not apply, in accordance with Article 12c paragraph 2 of Law Number 20 of 2001, if the recipient reports to the KPK no later than 30 days from the date the gratification is received.

One aspect of the reform in the Anti-Corruption Law that has not been regulated in Law Number 3 of 1971 is the formulation of gratification as a part of corruption. The gratification referred to in the Anti-Corruption Law is a gift in a broad sense, which includes the provision of money, goods, rebates (discounts), commissions, interest-free loans, travel tickets, lodging facilities, tourist trips, free medical treatment and other facilities. These gratuities are received both domestically and abroad and are made using electronic means or without electronic advice. Furthermore, it is stated that every gratification to a civil servant or state organizer is considered bribery, if it is related to his/her position and contrary to his/her obligations or duties. Gratuities with a value of Rp.10,000,000.00 (ten million rupiah) or more, proof that the gratification is not a bribe is carried out by the recipient of the gratification. While those with a value of less than Rp.10,000,000.00 (ten million rupiah), the proof that the gratification is carried out by the public prosecutor. Gratification is not a bribe if the recipient reports the gratification received to the Corruption Eradication Commission.

The term "gratification" derived from the Dutch "gratikatie", adopted in English as "gratification" which means "giving something/gift". Black's Law Dictionary defines gratification as "a voluntarily given reward or recompense for a service or benefit" which can be interpreted as "a gift given for obtaining a favor or benefit". It is sometimes difficult to distinguish between "gift" and "bribe" when dealing with officials. The eradication of gratification in the state is faced with the constraints of the behavior of the people themselves having a high tolerance for corruption. To look far back, the social life of the Indonesian people have known and practiced a "tribute culture" which then cannot be separated from bribery behavior. This behavior has such deep roots, as it is rooted in bureaucratic culture. Bribery, or what is understood by the public as an act of tribute, is very difficult to eradicate. Many people say that because the tribute system is taken for granted, then corruption has become a culture among Indonesians. The development of gratification practices evolves with time. Most recently, gratification in society has been used as a means to achieve goals for government employees and economic elites. Gift giving (gratification) in this case has changed to tend towards bribery. In the context of Indonesian culture, there is a common practice of giving gifts to superiors and an emphasis on the importance of personal relationships, which unwittingly leads to bribery. The gifts are developed into commissions, to mislead officials in authority to consider that this is a special right of officials. The practice of sending parcels/gifts during religious celebrations with the intention of achieving the objectives of a job or certain political interests as a form of political practice of gratification is considered as normal.

The tradition of give-and-take has become a custom that thrives in Indonesian society, which is actually a positive form of solidarity and mutual cooperation. However, if these practices are adopted by the bureaucratic system, these positive practices turn into obstacles in the effort to build good and transparent governance. Gifts given to public officials tend to be given in expectation of a return, which in the long run can potentially affect the performance of public officials and create a high cost economy and can affect the quality and fairness of services provided to the public. Gratification, which is part of the crime of corruption, is a real threat to the Indonesian Nation. This threat may not affect directly but can have a major impact, especially at the level of state management and the sustainability of state goals. In addition, this severe mentality weakens productivity to develop towards the progress of the Indonesian Nation. Corruption in Indonesia is already very worrying and has a tremendous negative impact on almost all aspects of life. Corruption has destroyed the economic system, democratic system, political system, legal system, government system, and social order in this country. If this condition is "maintained" and continues, sooner or later the corrupt mentality and pragmatic attitude will destroy all aspects of the life of the nation and state.

### **Conclusion**

- a) The understanding of the **Sentani** customary law community in Jayapura Regency, Papua Province and the **Tehit** customary law community in South Sorong Regency, West Papua Province on the concept of criminal acts of graft and **integrity values**, as an **anti-corruption prevention effort** are two things that are often included in the process of accountability for criminal acts of corruption today;
- b) The concept of **gratification** in general in the culture of the **Sentani** customary law community of Jayapura Regency, Papua Province and the **Tehit** customary law community of South Sorong Regency, West Papua Province, is not a "**criminal offense**". The reason the customary law communities of the two districts understand the criminal act of gratification is the giving of goods to other parties from a person without distinguishing the source of the goods is private (private) or public in the form of money, land, car houses or the like, because the action is a process of proving one's social status as a form of recognition that comes collectively (legal culture) to himself or his clan or even his tribe for socio-economic, moral goodness, can be remembered or remembered for his good deeds, as a responsible person, maintaining the togetherness of collective / social life;
- c) Gratification according to the law in the field of criminal law is a criminal offense, expressly regulated in Article 12B of Law Number 20 of 2001 concerning Amendments to Law Number 31 of 1999, that gratification is a gift in a broad sense, which includes giving money, goods, rebates (discounts), commissions, interest-free loans, travel tickets, lodging facilities, tourist trips, free treatment, and other facilities. Then the gratification is both received in the country and abroad and which is done using electronic means or without electronic advice. This is often not well understood by ASN as a state public figure in terms of providing goods to the community within the workplace or outside the workplace without distinguishing the source of goods as private (private) or public goods, within a certain time will be able to account for their performance periodically by law.

### **Recommendations**

- a) To the local government through the Education and Culture Office to the two districts, namely: Jayapura district and South Sorong district, take strategic steps in the form of **affirmative policies** on re-evaluating each curriculum, both at the elementary, junior high, high school / vocational high school level, and state universities (PTN) and private universities (PTS) to consider **anti-corruption education subjects and / or courses**, included in the curriculum in order to empower human resources (HR) for future generations of young people who have an



**anti-corruption legal culture**, in order to build the identity of children as future young people who have "integrity" in the life of the nation, state and society.

- b) It is recommended to State Universities and Private Universities in the Land of Papua for **Anti-Corruption Education** to be included as a **Mandatory General Basic Course (MKDU)**, by adjusting to the independent and independent campus curriculum studied by all fields of science in a **multidisciplinary manner at bachelor, masters, and doctoral degree**.
- c) To the Provincial, Regency / City local governments through the relevant OPDs, it is necessary to plan and include funds for the socialization of anti-corruption education to ASN in the APBD in two: Jayapura district and South Sorong district, it is necessary to plan a year or 6 months of BINTEK activities, the concept of integrity and gratuities through Anti-Corruption Education for ASN echelon 1, 2, 3, 4 each-OPD in the local government environment, as a form of commitment and efforts of each local government to prevent and take action against corruption in its work environment.

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