
**Actualization of Anti-Corruption Values in the Local Wisdom of the Bali
Community**

Ni Luh Gede Hadriani, Gede Yoga Satrya Wibawa
STAH Negeri Mpu Kuturan Singaraja
yoga_satrya@yahoo.co.id

Published: 28/02/2022

How to cite:

Hadriani, Ni Luh Gede. Actualization of anti-corruption values in the local wisdom of the bali community. *Sociological Jurisprudence Journal*. Volume 5 Issue 1. 8 - 16. <https://doi.org/10.22225/scj.5.1.2022.8-16>

Abstract

Presently, corruption in Indonesia is very worrying, although various actions have been taken, it turns out that corruption tends to exist and continues to increase both in quantity and quality. The severity of the disease of corruption that afflicts our nation cannot be left alone; we must find a way out, no matter how hard and difficult the terrain is. At least this downturn still leaves a blessing, giving us the opportunity to reflect, think clearly about the corruption problem we are facing. One way to develop the value of anti-corruption values is; honesty, discipline, and responsibility are with; 1) explore, study, and understand the potential for anti-corruption values contained in local wisdom and 2) actualize these anti-corruption values in people's lives. Balinese people have various forms of Local Wisdom in fostering non-corrupt behavior. The potential of Local Wisdom is related to the values of: Honesty Value, Caring Value, Independence Value, Discipline Value, Responsibility Value, such as believing in the law of *karma phala*, The existence of *paiketan* alliances in traditional villages. Value of Hard Work, Value of Courage, and Value of Justice. The steps that need to be taken in actualizing anti-corruption values in the life of the Hindu community in Bali are by doing Dharma Discourse, Dharma Tula, Dharma Gita and Dharma Sedana. With the target of actualization are Children, Young Generation and the community.

Keywords: Actualization, Anti-Corruption values and Local Wisdom

I. INTRODUCTION

After 22 years of reformation, Indonesia is still the most corrupt country in the world, ranking 102 lower than Timor Leste. Corruption has been carried out by the executives in this country from echelon one officials to the smallest officials such as *lurah* and village heads, school principals, even lowly employees. Nurdin Abdullah, who is known as the clean South Sulawesi governor, was also entangled in corruption cases, the Bansos case that ensnared Social Minister J. Batu Bara, Maritime Minister Edi Prabowo and many other officials who were dragged into corruption cases. Dr. Romli Atmasasmita that: Eradicating corruption is not an easy job, eradicating corruption is like preventing and destroying the virus of a disease, namely the disease of society. It is necessary to diagnose and conclude as well as proper treatment so that the viral disease can not only be prevented but in the future it will not happen again (Romli Atmasasmita, 2004: 22). Currently corruption in Indonesia is very worrying, although various Corruption is still an extraordinary crime in this country.

Even though the People's Consultative Assembly (MPR) has mandated that state administrators be more aggressive in eradicating corruption, corrupt practices have not subsided, instead they are increasingly rampant and greedy. The virus of corruption that attacks all levels of our society, must be prevented and eradicated, so that in the future it will not be infected again on Indonesia, which we love. The severity of the disease of corruption that afflicts our nation cannot be left alone, we must find a way out, no matter how hard and difficult the terrain is. At least this downturn still leaves a blessing, giving us the opportunity to reflect, think clearly about the corruption problem we are facing.

One way to develop the value of anti-corruption values is; honesty, discipline, and responsibility are with; 1) explore, study, and understand the potential for anti-corruption values contained in local wisdom and 2) actualize these anti-corruption values in people's lives. These two issues will be described in this paper.

II. METHODS

This study uses a normative research method by combining values in Balinese local wisdom which has great potential in tackling or preventing acts of corruption in Indonesia. These values deserve to be instilled in the younger generation of candidates for government.

III. Potential Anti-Corruption Values in Bali Local Wisdom

The study of anti-corruption values in the local wisdom of Balinese people found pearls of anti-corruption values, which can be used to build and strengthen habits of thinking, saying, and acting that are always framed by anti-corruption values such as: honesty, caring, independence, discipline, responsibility, hard work, simplicity, courage, and justice.

1. The Value of Honesty (adjust to local Balinese wisdom)

Honest means upright behavior, not lying, and not cheating. The values of honesty in Hinduism can be seen from the teachings: *Tri Kaya Pari Sudha* (think good, say good and do good). *Catur Purusa Artha* teachings also teach to be honest in looking for *Artha* (wealth), to get *artha*, one must get it by the *Dharma* way (the right and honest way). If wealth is obtained in a way that deviates from *dharma*, then in fact such a person has done something futile and sinful. Besides, the value of honesty is also seen in the teachings of *Satya Wacana*, which teaches not to lie to anyone. In the *Kekawin Ramayana* it is stated:

Mwang satya ta sira mojar, ring anakebi tar mresawada,
nguni-nguni yan ri jana, priyahita sojarniaratisaya.
(And honestly he said. Even to women he did not
lie, what else to society. His speak captivates the heart) (*Kakawin Ramayana I:6*).

The value of honesty that grows and develops in Hindu society is also based on the belief in the Law of *Karma Phala*, that all actions that are not in accordance with the *dharma* will get a commensurate result, even though it is not seen in his empirical life at this time but usually will get punishment in his next life. Therefore, humans should act not to deviate from the instructions of *dharma* because the consequences of dishonesty are very severe and the punishment will be handed down from a *niskala* court (an invisible court).

In the Book of *Saracamuscaya* there are teachings of the *Karmapatha*, namely ten things that should not be done:

Prawrettyaning manah rumuhun ajarakena, telu kwehnya, pretyekanya, si tan engin adengkya ri drebyaning len, si tan krodha ring sarwa satwa, simamituhwa ri hananing karmaphala, nahan tang tiga ulahaning manah kahretaning indriya the first three senses, which are described. Envy and jealousy for the property of others; not being angry with any beings; and believing in the truth of the *karma-phala* teachings. These are the three kinds of mental behavior which are ways of controlling lust) (*Saracamuscaya*, verse 80).

Nyang tanpa prawrettyaning wak, pat kwehnya, pratyekanya, ujar ahala, ujar apregas, ujar pisuna, ujar mitya, nahan tang pat singgahaning wak, tan ujarakena, tan angen-angenan kojaranya (These are four things that are inappropriate to say, namely dirty words; harsh words; slanderous words; and lying words.

These are the four words that must be avoided, should not be spoken and should not be thought about.) (Saracamuscaya, verse 81).

Nyang tan ulahakena, syamati-mati, mangahal-ahal, si paradara, nahan tang telu tan ulahakena ring asing, ring parihasa, ring apatkala, pangipyan tuwi singgahana jugeka These three things absolutely cannot be done, either when making fun of, under pressure, even in a dream do not do these three things (Saracamuscaya, verse 82).

2. Discipline Value

Discipline means obedience to the rules. A disciplined life does not mean having to live like a military pattern in a military barracks, but a disciplined life is being able to organize and manage the time available to be used as well as possible to complete good tasks. The benefit of a disciplined life is that you can achieve your life goals more efficiently. Discipline also makes others believe in managing a trust.

The value of obedience in Hinduism can be seen in the Artharva Veda which states that: "...you should work with sincerity, discipline and honesty. If you work with sincerity, discipline, and honesty. Then the results of the labor that will be obtained will be abundant a thousand times..." (Atharva Veda.III.24.5). This discipline is also based on the teachings of Tri Kaya Parisudha, namely teachings that teach Hindus to do actions that: 1) Manacika Parisudha, namely having a pure/good mind (for example: not being envious of other people's property, accepting the fruits of one's actions, loving kindness). to all creatures), 2) Wacika Parisudha, namely correct speech (firm, not lying, not rude, keeping promises), meaning that a person must be disciplined in speaking. 3) Kayika Parisudaha means to do the right thing, one should do the deed according to the rules outlined.

In the Bhagavadgita Yogasutra and Ramayana there are also disciplined teachings as seen in the following sloka:

Ragadwesawisuktas tu, wisayan indriyais caran, atmasyair widheyatma, prasadam adhigaccheti (But, a disciplined human being, even though he lives in the midst of worldly things, with the ability to control his passions and is free from attachments and dislikes, will achieve purity of soul (Bhagawadgita, II:64) Abhyasawairagyabhyam tannirodah (abhyasa 'discipline' and wairagya 'sincerity' is a way of practicing self-control) (Yogasutra, I:12). Astabrata (K. Ramayana XXIV:52-61)

3. Value of Responsibility

Responsibility is the state of being obliged to bear everything. Law of Karma The value of responsibility in the teachings of Hinduism. The law of Karma stipulates that humans act according to their dharma and according to the position they occupy. Every action is believed to bring fruit from his actions, both good fruit and bad fruit. At the time of death the human soul is still full of the fruits of the actions carried out during his life, as well as after they are reincarnated (reborn). Hindus strongly believe that if they do good then in the next birth they will be born in a better level than the previous divinity. If bad deeds are done then the next birth will be even worse and can even be reborn as an animal. They believe that humans will continue to live changing circumstances according to their karma.

According to them, the law of karma can be classified into 3 types, namely: 1) Sancita Karma, which is the result of our actions in previous lives that have not been fully enjoyed and is still the seed that determines our present life, 2) Prarabda Karma, which is the result of our actions in our current life without there is the rest, 3) Kriyamana Karma is the result of actions that cannot be enjoyed at this time and must be accepted in the life to come. This means that all good and bad an action will have consequences not only in this life, but also after in the life in the hereafter even to be reincarnated as a human.

The value of responsibility related to anti-corruption education can also be seen from the public's belief in the book Saracamuscaya which states that people who never steal other people's belongings have nothing to fear for them, they are always happy and never worry wherever they go. On the other hand, if he steals other people's property wherever they go, they will feel afraid like a deer or a wild animal entering the village. This means that if a person commits the act of stealing or corruption, his life will never be calm and he will always feel afraid and be chased by sin.

4. Value of Concern

Caring means heeding, paying attention and paying attention. The value of caring is very important for a person in life in society.

In the teachings of Hinduism that prioritizes caring is Catur paramitha, namely; Metri (likes to help), Karuna (Compassion/empathy), Muditha (gentle, honest, light-hearted), Upeksa (Not tied to work result).

Another teaching related to the value of caring is Tat Twam Asi, which is a teaching that views the universe as a subject and an object of life, personified like humans. Nature and its contents are essentially the same as humans, all of which are creations of God Almighty. Basically this conception teaches that social life for every human being is absolutely necessary. Therefore, the essence of living in society means being willing to sacrifice some of their freedom. Because one person's freedom will be limited by the freedom of others. This limitation of freedom is manifested by norms or a number of rules as guidelines and guidelines for social life. Sacrifice is something that is required by religion. In this case, this form of sacrifice is to respect, respect and serve every creature as God's creation. Tat Twam Asi is a reflection of universal love between people. Tat Twam Asi also means that he is me, this expression means that hurting other people means hurting yourself, helping others means helping yourself, here there is a high value of solidarity.

In the Book of Kekawin Ramayana there are also conditions with the values of caring, as seen in the verse below:

...inaka nikang bhuwana kabeh, ya ta donira nimitaning janma
(to prosper the world. That is the purpose of his incarnation) (K. Ramayana, I:2).

... ksaya nikang papa nahan prayojana
(alleviating poverty. That is what must be done) (K. Ramayana, XXIV:82).

Dānam bhoga nāśastistro gatayo

5. The Value of Independence

Independence can be interpreted as a process of self-maturity, namely by not depending on others to do their duties and responsibilities. With the character of independence, a person is required to carry out all responsibilities with his own efforts and not others.

...inaka nikang bhuwana kabeh, ya ta donira nimitaning janma
(to prosper the world. That is the purpose of his incarnation) (K. Ramayana, I:2).

... ksaya nikang papa nahan prayojana
(alleviating poverty. That is what must be done) (K. Ramayana, XXIV:82).

Tapah swadhyayayeswarapranidhanani kriyayogah
(tapa 'to endure trials, to strive'; swadhyaya 'to work independently'; and Iswara pranidhana 'to be diligent in worshipping God' is a form of yoga practice) (Yogasutra, II:1).

6. The Value of Hard Work

Hard work is based on a will. The word "will" creates associations with determination, perseverance, endurance, clear goals, work power, determination, self-control, courage, steadfastness, determination, energy, strength, masculinity and unyielding. Whenever a person is full of hope and belief, he will become stronger in carrying out his work.

Working hard is important in order to achieve the results in accordance with the target. However, working hard will be useless if there is no knowledge.

Utsaha ta larapana, karyasing pahapagehen,
sampay tan gawayakena, ring satwa dhama ya tuwi

(Effort is the way. Every work should be done diligently. Do not do anything negligent. Even to lowly creatures) (K Ramayana, III:59).

7. The Value of Courage

Courage is very important to achieve success. Of course the courage will be more mature accompanied by confidence. To develop an attitude of courage to defend one's position and belief one must consider various issues as well as possible. Deep knowledge creates a feeling of self-confidence.

Wherever and under any conditions, fast decisions must often be made and must be implemented quickly as well. One of the best opportunities to form an opinion or the best possible judgment is in silence where he can think without being disturbed.

*Gogtabhidam gowindam wajrabahum,
jayantam ajma prammantam ojasa,
imam sajata anu wirayadhwa,
indram sakhyayo anu sam ramadhwa*

(Destroyer of the defenses of the victorious enemy on earth, armed with lightning (wise and sharp words), follow God (Indra) brothers and sisters! And show your heroic spirit, O friends. Advance in unison with His blessing ([Rig Veda X.103:6](#))

8. Value of Justice

Based on the meaning of the word, fair is equal, impartial. This fair character really needs to be nurtured from the start so that they can learn to consider and make decisions fairly and correctly. The enforcement of rta 'law' is the cause of justice is one of the pillars of dharma. Six dharmas: Satyam brihad rta ugram diksa tapo brahma yajnyah prithiwim dharayanti (Satya 'truth'; rta 'great and firm law; justice'; diksa 'purity'; brahma 'prayer'; tapa 'discipline; hard work'; and it is these 'sacrifice' yajnas that uphold the earth) (Atharwa Veda, XXX .I:1)

9. The Value of Simplicity

A simple lifestyle should be developed since childhood. With a simple lifestyle, every child is accustomed to not living a wasteful life, living according to his ability and being able to fulfill all his needs. Needs are often identified with mere desires, even though needs are not always in accordance with desires and vice versa. By applying the principles of simple life, children are fostered to prioritize their needs over their wants. This simple life principle is an important parameter in establishing relationships between fellow human beings, because this principle will overcome the problems of social inequality, envy, greed, selfishness, and other negative attitudes. The principle of simple living also prevents one from excessive desires.

Aparigraha sthairye janma kathamta sabodhah (Staying firmly on aparigraha 'simplicity' then comes the correct understanding of why and how birth is) ([Yogasutra, II:39](#))

III. Actualization Of Anti-Corruption Values In The Local Wisdom Of The Bali Community

1. Purpose of Actualizing Anti-Corruption Values

a. Building Anti-Corruption Culture.

Seeing the fact that corruption is increasing day by day both in quality and quantity, one of the things that must be developed is to build an anti-corruption culture, namely growing anti-corruption values from an early age.

Things that need to be instilled in building an anti-corruption culture are by: 1) Instilling the spirit of anti-corruption in every child of the nation, through anti-corruption education, so it is hoped that the spirit of anti-corruption will flow in the blood of every generation which is reflected in daily activities, by Thus corruption in the future will not occur again, so that development can run well, because corruption can be minimized. 2) Build values and develop the necessary capacity to shape civilian positions against corruption. 3) Realizing that eradicating corruption is not only the task of law enforcement agencies, such as the KPK, the Police and the Attorney General's Office, but the responsibility of every child of the nation

b. Instilling the Spirit of Anti-Corruption

One of the goals of actualizing anti-corruption values, apart from fostering an anti-corruption culture as described above, is to instill an anti-corruption spirit. In instilling the sting of anti-corruption, you can start from the smallest things. Because, when the seeds of anti-corruption have been properly

planted and nurtured in a person from an early age, those seeds will grow and bear fruit in anti-corruption thoughts, words, and actions.

To instill the spirit of anti-corruption, the teachings of the law of karma nutmeg must be instilled in the community, that every action will have a result, if our actions are good then the results will be good and if our actions are not good then the results are also not good, even the results of those actions will be brought to death. This is stated in the book *Manawa Dharma Sastra* as follows:

Eka ewa suhṛddharmo nidhaine

Pyanuyāti yah

arirena samam nācam

Sarwamanyaddhi yacchati

It means :

The only thing that will accompany a person even after death is that dharma, everything else will disappear at the same time as the death of this body.

([Manawa Dahrmasastra VIII.17](#))

c. Against Corruption Crime

Corruption is very detrimental to the nation and state. First, corruption destroys the country's economy. Corrupt behavior is often found in the procurement of government goods and services, which results in the low quality of government goods/services that disrupt the community's economy and poor public services. Second, corruption damages the mental and cultural heritage of the nation. Corrupt behavior by some Indonesian people is considered normal. For example, the 'culture' of thank you money or cigarette money for the services provided. This will foster corrupt behavior and people's permissive attitude towards corruption. If this happens, the mental of corruption will continue to live and be inherited from generation to generation. Third, corruption results in a decline in the credibility of government institutions. Credibility that has been damaged will reduce the trust, support from the people and other institutions at home and abroad. Loss of trust from investors will result in the loss of the economic potential of the investment value (opportunity loss) in building the economy and public services

To combat or fight corruption, the steps taken are as follows: 1) The arrangements and procedures for administrative decisions concerning individuals and companies are simplified and emphasized. 2) Carry out stricter supervision. 3) Personal policy in exercising power should be reduced as far as possible, low employee salaries should be increased, socioeconomic status improved. 4) Security units including the police must be strengthened, criminal law and law against corrupt officials can be taken more quickly. 5) People who bribe officials must be punished. ([Sahahudin; 2018; 26](#))

2. Target of Anti-Corruption Value Actualization

a. Children

Children are the next generation of the nation, therefore from a young age children are given values or norms about anti-corruption. This is one of the preventive efforts in inculcating anti-corruption values. Anti-corruption values that really need to be instilled in children, because children are a period of forming children's attitudes and character Without realizing it, corrupt behavior occurs when there is an element of greed, need and opportunity. For example, a child finds a friend's pen he doesn't need but intentionally doesn't return it, this includes the element of greed. In simple terms, these behaviors which include corruption need to be understood by children from an early age.

The importance of actualizing the values of corruption to children is to instill the importance of anti-corruption education from an early age, so that from childhood they can respect the rights of others and can refrain from engaging in behavior that violates the rules, besides actualizing values Corruption in children is an effort to instill the values of honesty, responsibility, and discipline in children which will later be brought into adulthood. Besides, actualizing anti-corruption values to children is very important for their psychological development. The actualization of anti-corruption values to children will be able to make children know earlier things related to corruption, including the sanctions that will be received if they commit a criminal act of corruption. This will create a generation that is aware of and understands the dangers of corruption and the forms of corruption.

b. Young Generation

The young generation is the next generation of the nation, which will lead to the direction of development in the future, in order to form a good young generation to avoid bad behavior, the young generation needs to be equipped with knowledge in the hope that they will not become a corrupt generation in the future.

Various efforts have been made to prevent and eliminate corrupt practices in our country, but in reality, corruption is still mushrooming from upstream to downstream. From the institutional level at the center to the village/kelurahan level, from the regional level at every level of the bureaucracy to the central government, corruption has spread everywhere. One strategy that can be taken to combat corruption is to actualize these anti-corruption values to the younger generation by designing and instilling anti-corruption values.

Actualization of anti-corruption values to the younger generation is an action to control and reduce acts of corruption in the younger generation and encourage them to develop a firm rejection attitude towards every form of corruption. This anti-corruption mentality will be realized if we consciously foster the ability of the younger generation to distance themselves from inappropriate behaviors.

By actualizing anti-corruption values to the younger generation, it will create and grow a young generation who is aware of and understands the dangers of corrupt behavior. Besides, the actualization of anti-corruption values to the younger generation will be able to create a young generation who has good morals, and builds role models so that the younger generation does not commit corruption.

c. Public

If it is associated with corruption, social or community participation can be understood as an active community involvement or effort to encourage a government free from corruption. The role of the community in eradicating corruption can be done through several strategies. Preventive strategy, meaning that the community plays an active role in preventing the occurrence of corrupt behavior, one of which is by explicitly rejecting requests for illegal levies and getting used to making payments according to the rules. In the detective strategy, the community is expected to form an anti-corruption community as a means of supervision so that it can detect the occurrence of corrupt behavior as early as possible. Next is the advocacy strategy, where the community reports to law enforcement officials for acts of corruption and participates in supervising the process of handling corruption cases.

The long-term goal is to foster an anti-corruption culture among students and encourage students to be able to participate actively in efforts to eradicate corruption in Indonesia. Internal factors that cause corruption are aspects of individual behavior, such as greed/greed, lack of strong morals; tend to be easily tempted to corruption, a consumptive lifestyle is not matched by income. The external factor that causes corruption is the aspect of people's attitudes towards corruption that can be caused by the culture of the community. For example, society values a person because of the wealth he has. Economic aspect, income is not sufficient.

By actualizing the values of corruption to the community, in addition to the public understanding of the dangers of committing corruption crimes, the public will also be able to monitor corruption crimes that occur in society and together they can provide moral sanctions for corruptors.

3. Forms of Actualization of Anti-Corruption Values

a. Dharma Discourse

Dharma Discourse is speech or lecture about Dharma or the values of truth. Dharmawacana is also called upanisad, but the term upanisad is considered to have a deep meaning, because upanisad is basically a teacher's advice to his students about rahasyajana (secret knowledge), or in other words, this kind of dharmaswacana (Information of Hindu Religion) in ancient times was called Upanishadic terms. Dharma Wacana is actually very supportive and plays a big role in the success of various fields of work so that the goals of the work can be achieved. One system that can be built in applying anti-corruption values is through lecture techniques or Dharma wacana, lectures are believed to be very effective and easy to apply to a lecturer because they do not require a lot of facilities, energy and time, but only require the readiness of the material to be conveyed. Based on the description above, the actualization of anti-

corruption values in Balinese local wisdom in the form of Dharmawacana needs to be improved because it is one of the most important elements in an effort to increase understanding of anti-corruption values in Balinese local wisdom.

b. Dharma Tula

Actualizing anti-corruption values in Balinese local wisdom can also be carried out by means of Dharma Tula, namely discussing anti-corruption values in Balinese local wisdom and can analyze complex problems.

c. Dharma Gita

Dharmagita as a divine song for Hindus, is usually used as an accompaniment to religious ceremonies, especially those related to rituals (yajnas). The use of dharmagita in every religious ritual activity is very much needed, because the rhythm of the song and its variations can help Hindus create a solemn, quiet atmosphere and radiate the light of holiness.

Besides that, Dharmagita can be seen from the theme of the poems, all of which contain religious teachings and guidance, Susila, guidance for a good life and paintings of the greatness of God Almighty with various parbhawa which are always worshiped by Hindus.

Dharmagita developed after the implementation of competitions for songs or religious songs through kidung, kakawin competitions, which were held from the banjar, village, sub-district levels, both government and private institutions.

Thus the Dharmagita can be interpreted as a song of truth or a song of justice. It should be noted that dharma means religion, truth, obligation. then there is Dharmaning Negara and Dharmaning Religion. In responding to the various situations and problems of life, both as individuals and as a social community, the use of reason must be balanced with the sensitivity of the conscience, one way to sharpen the sensitivity of taste and conscience is to read, live and then practice the values contained in the Dharmagita.

d. Dharma Sedana

In addition to through, Dharma Wacana, Dharma Tula and Dharma Gita, instilling anti-corruption values in the local wisdom of the Balinese people can be through Dharma Sadhana. This technique is to get used to realizing religious teachings such as living discipline, praying, reading scriptures, chanting God's songs and so on in daily life, this is a systematic and practical spiritual exercises aimed at building and developing and cultivating the sublime budhi pakerti in accordance with personal purity so that religious, social and state life is better.

Dharmasdana which is the teachings of Hinduism that must be inculcated to all people, especially Hindus, this means that the quality of religion increases, by always obedience in carrying out the teachings of Hinduism, Sadhana itself means systematic exercises in order the practice of Hindu teachings, in order to strengthen the belief in the teachings of Hinduism Dharmasedhana in actualizing anti-corruption values in the local wisdom of the Balinese people is an effort to build and accustom the teachings of Hinduism into a real form of religious practice, which is done systematically in accordance with the provisions of Hindu literature. This is done so that what is implemented is implemented in accordance with the correct and correct sadhana technique so that there is no deviation in its implementation.

IV. CLOSING

Conslusion

1. Balinese people have various forms of Local Wisdom in fostering non-corrupt behavior. The potential of Local Wisdom is related to the values of: Honesty values such as Trikaya Parisudha, Panca Satya, catur purusa arta. Values of Caring such as the value of Tatwamasi teachings, the magebagan system, mepatus if there are residents who are in mourning, "Ksayan ikan papa nahan prayojana,Catur Paramita. Independence values such as the tradition of the Ngerampag procession, Discipline values such as obedience and presence in the paruman as well as in the ngaturang ayah which is marked by the sound of kulkul. Responsibility values such as believing in the law of karma phala, the existence of paiketan

alliances in traditional villages. The value of hard work is like the value of clan karma. The value of Courage such as the mesantalan tradition, which is the courage to reveal the truth in front of manners and, the value of Justice such as the teachings of Catur Pariksa values, namely: Sama, Beda, Danda and Dana.

2. The steps taken in actualizing anti-corruption values in the life of the Hindu community in Bali are by doing Dharma Discourse, Dharma Tula, Dharma Gita and Dharma Sedana. With the target of actualization are Children, Young Generation and the community.

Recommendation

The suggestions that can be submitted as a result of this research are the need to provide insight to the younger generation regarding the noble values in Balinese society related to anti-corruption culture in order to build future generations who hold fast to the noble values of society so that in the leader of the nation from the bottom of his heart.

References

- Bagus, G. I. (n.d.). *Aneka Politik Hindu*. Widya Dharma Denpasar.
- Barda Namawi Arief. (1998). *Beberapa Aspek Kebijakan Penegakan Hukum dan Pengembangan Hukum Pidana*. Citra Aditya Bakti.
- Bhagawadgita. (n.d.). Maya Sari, Jakarta.
- Cotterrell, R. (1984). *The Sociology of Law: An Introduction*. Butterworths.
- Dimiyati, K. (2004). *Teorisasi Hukum, Studi tentang Perkembangan Pemikiran Hukum di Indonesia 1945-1990*. Muhamadiyah University Press.
- Friedmann, W. (1990). *Teori dan Filsafat Hukum Idealisme Filosofis dan Problema Keadilan, Susunan II, Terjemahan, M Arifin*. Rajawali, Jakarta.
- _____. *Fungsi Hukum dan Pembangunan Hukum dalam Pembangunan Nasional*. (1975). Binacipta.
- Gede, P. I. (1997). *Manawa Dharma sastra*. Depag RI, Jakarta.
- Gelgel I Putu. (2007). *Pengantar Hukum Hindu*. Pascasarjana, Universitas Hindu Indonesia.
- _____. *Ilmu Hukum, Pencarian, Pembebasan dan Pencerahan*. (2004). Muhamadiyah University Press.
- Kajeng I Nyoman. (1997). *Sarasamuscaya*. Paramita, Surabaya.
- Made, T. (1991). *Weda Sabda Suci*. Paramita, Surabaya.
- Mochtar Kusumaatmaja. (2002). *Konsep-konsep Hukum dalam Pembangunan*. Alumni.
- Rahardjo, S. (1986). *Ilmu Hukum*. Alumni.
- Sidharta, L. R. dan B. A. (1989). *Filsafat Hukum Mazab dan Refleksinya*. Remadja Karya.
- _____. *Sisi-sisi Lain dari Hukum di Indonesia*. (2003). Buku Kompas, Jakarta.
- _____. *Teologi dan Simbol Simbol dalam Agama Hindu*. (2000). Paramita, Surabaya.
- Wingnjosoebroto, S. (2002). *Hukum Paradigma, Metode dan Dinamika Masalahnya*. Huma, Jakarta.