# The Culture of *Siri'* (Shame) as a Corruption Prevention Instrument in Indonesia

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*Abstract*— **Criminal act of Corruption is an extraordinary and complex crime that aims to enrich oneself and/or others. Whereas, the culture of *Siri'* is one of the ancestral heritages which is considered a guideline in carrying out daily life, this culture originates from the South Sulawesi Province. The culture of *Siri'* can be interpreted as the culture of shame or self-esteem. The value of *Siri'* has actually been embedded in each individual since he was born until he died. However, many individuals no longer prioritize *Siri'* in carrying out their daily activities. In this paper, the important issue is whether *Siri'* can become an instrument in preventing corruption in Indonesia. The research method used in this paper is a normative method, using various approaches, namely the legislative approach, and the concept approach, the research also used primary and secondary legal materials. The results of the research show that currently many perpetrators of criminal act of corruption no longer have a value of Siri' (shame), as evidenced by the many cases of corruption in Indonesia. Greed, needs, and opportunities are the main factors that cause corruption. That the value of *Siri'* greatly influences the value of corruption. The greater value of Siri' a person has, the less likely corruption will occur.**

*Keywords*— **the culture of Siri', prevention, criminal act, corruption**

## I. INTRODUCTION

The culture of life, especially the culture of shame, is crucial for the progress of a nation, specifically in preventing someone from committing a criminal act. Learn from the ancestor, there is a cultural value, the value of *Siri'* (shame), constituted a concept in personality system of Bugis-Makassar people which prevent them to commit a crime like for instance corruption, where the number of corruption cases in Indonesia, nowadays are significantly increase.

Criminal act of corruption is a complex social phenomenon. Law No. 31 of 1999 as amended to Law No. 20 of 2001 concerning Eradication of Corruption, provides a definition of corruption which is an act against the law with the aim of benefiting oneself or others. In 2018, Corruption Eradication Commission, hereinafter abbreviated KPK, arrested 121 suspects in total with various professions, 21 Regional Heads, 46 members of private companies, 5 members of Regional House of Representatives (DPRD), 4 Judges, 16 members of Echelon I, 3 members of Echelon II, 1 member of Echelon III, 3 Advocates, and 11 suspect from other professions, with a total of 24.47 billion Rupiah, 14.000 USD, and 10.000 SGD. While the money returned to the State Treasury was 489.21 billion Rupiah, obtained from fines handed down to the defendant was 9.21 billion Rupiah, 109.20 billion Rupiah of replacement money, and 370.83 billion Rupiah of confiscation [1].

The survey results of the Transparency International Indonesia revealed the Indonesian Corruption Percentage Index in 2018 was ranked 89th in the world, up from rank 97th in 2017. Based on research conducted by the KPK, North Sumatera Province was ranked first, followed by Aceh Province, Riau Province, West Papua Province and Banten Province, where the regional heads of these six provinces are often arrested by KPK [2].

Indonesia Corruption Watch released the five most corrupt sectors in 2018, including the Village Fund as the first sector, there were 49 cases of the village budget corruption in the infrastructure sector recorded, and 47 cases of corruption in non-infrastructure sector cost the. In addition to village fund, the second most corrupt sector was in the government sector with 13 cases related to infrastructure while 44 cases that were non-infrastructure The third sector was the education fund, there were 15 cases related to education infrastructure, and 38 cases in the non-infrastructure education sector. The fourth sector was the transportation fund in the infrastructure sector, as many as 23 cases and 9 cases in the non-infrastructure. The fifth sector is the health sector, there were 5 cases of health infrastructure and 16 cases of non-infrastructure health sector [3].

According to Jack Bologne (in Putra, 2013), the factors that influence the growth of corruption are caused by greed, opportunity, and needs. Greed is triggered because of a dissatisfaction feeling with what is already owned. Opportunities often happen in a workplace or institution where there is certain circumstance that allows a person to commit fraud easily. While needs are associated with fulfilling the desires of a person and also in keeping up the lifestyle of a person and his family [4]. From the background described above, the main legal issue to be discussed is whether the culture of Siri' can be an instrument in preventing corruption in Indonesia.

## II. LITERATURE REVIEW

### A. Research Accomplished

Researcher has tried to compared several writings related to the culture of Siri'. The writing is derived from the thesis entitled 'Culture of Siri' Appabajikang in the Bonto Ramba Sub-District of Jeneponto'. As for the results of the research from this thesis, the implementation of Appabajikang can be a tool to cover Siri' (shame) which, in this case, is violated by both parties (men and women) because they intend to elope or hold a wedding without the blessing from both of their parents. As for the other thesis, namely 'Criminological Review of Siri' on the Crime of Murder in South Sulawesi', the result of this writing is that in its application, the judge

tends to only pay attention to Article 338 of the Criminal Code, without paying attention to other aspects or motives of why the person committed the murder. These two papers clearly have differences regarding the results or findings of this study. The results or findings of this study conducted by the researcher, namely: whether the culture of Siri' has a connection that can be used as a tool in preventing corruption in Indonesia.

## B. The Concept of Siri'

For a long time the Bugis-Makassar people held the culture of *Siri'* (shame). Even *Siri'* has become the core of culture of South Sulawesi. It becomes an inspiration of every move of Bugis-Makassar people whenever and wherever they are. As the core of culture, *Siri'* is clearly identified in the character and personality of the Bugis-Makassar people.

The concept of Siri' in Buginese and Makassarese language means shame or embarrassment. In lafdzhiyah, Siri' also means: Shame (Self-esteem). The concept of Siri' has long been known among the Buginese and Makassarese people. According to Hamid, Siri' is an outward value that acts as a defense of human dignity and self-esteem as an individual and as a part of society [5]. Besides referring to shame, Siri' also means self-esteem or dignity. According to Syarif Saddam Rivanie Parawansa, the definition of Siri' is a value in the form of shame and self-esteem that has long been embedded in each human being, and if a person has committed an offence or crime, then he can be considered as a person that has no shame [6].

The analogy of *Siri'* in Bugis-Makassar can be pictured as the roof, walls, and pillars of the house, which means it can protect the entire contents of the house, so the people in the house can feel safe. *Siri'* within people can prevent corruption by maintaining his own ethics and respect.

Hamid, et al [5] mapped indicators of the cultural value of Siri'na pace. First, self-actualization is the sincerity of the individual in working optimally by using the potentials that exist in him to the full. Second, the existence of shame and guilt, namely the existence of shame and guilt that is deeply experienced by individuals because they are unable to obey the rules that apply in society, are unable to show concern for others, and are unable to show discipline in all their activities. The shame and guilt that individuals feel is also very influential on their moods. Third, Loyalty, this form of loyalty is the ability to keep the trust that has been entrusted and keep the promises made. Fourth, Honesty is the synchronization between mind, heart, words, and actions so as to make individuals behave according to conscience and truth.

*Siri'* constitutes a value in the form of shame and self-esteem that has long been embedded in each human being, and if someone has committed an offence or crime, then the person can be considered as a person with no shame. For example, a person eloped with a woman, in the culture of *Siri'*, both men and women must be killed, specifically by the family of the woman (the family of a woman who was taken away), because it has caused great shame to the family. As for other examples, for those who commit corruption, they will be ostracized or kept away by people, and they will be labeled as thieves because they have committed acts that are not in accordance with their values and customs. For the perpetrator's family, they must bear the burden of shame

because one of their family member has committed an act that is nor commendable. In short, a society that values *Siri'* has more severe social sanctions, so that if someone who intends to commit a crime, but has a strong *Siri'* value, then there is a possibility of him rethinking their intention to commit the crime.

## C. The Concept of Corruption

Corruption in Latin is Corruptio – Corruptus, in Dutch is Corruptie, in the Ancient Manuscript of the Kertagama State in Sanskrit is corrupt, the literal meaning refers to the corrupt, bad, depraved, dishonest act which is associated with financial matters [7]. According to the Henry Campbell Black in Black's Law Dictionary [8], corruption is an act committed with the intent to provide an advantage or benefit that is not in accordance with the official obligations and rights of other parties, wrongly using his position or his character to obtain a profit for himself or for others, along with his obligations and rights of other parties. According to Syed Hussain Alatas, a corruption sociologist, types corruption can be distinguished according to their typology, namely [9]. Transactive Corruption, Exortive Corruption, Investive Corruption, Nepotistic Corruption, Defensive Corruption, Autogenic Corruption and Supportive Corruption.

There are 3 phenomena covered in corruption behavior [9], namely bribery, extortion, and nepotism. Bribery (bribery) is a public servant who receives gifts from other parties with the intention that the employee pays more attention to the interests of the giver. Extortion is a request for a gift in carrying out public duties. Nepotism is the use of power to appoint the closest person to become a public official regardless of the impact of the appointment.

## D. Types of Corruption

According to Syed Hussain Alatas, a corruption sociologist, types corruption can be distinguished according to their typology, i.e:

- Transactive Corruption

There is a mutual agreement between the giver and the receiver for the benefit of both parties, and both parties are actively striving for the achievement of these benefits. This type of corruption usually occurs between private business and the government, or between certain community and government.

- Exortive Corruption

This type of corruption occurs when the giver is forced to bribe certain party to prevent losses that are threatening him, his interests, or the people and things he values.

- Investive Corruption

Presenting goods or services without any direct link to get certain benefits, in addition to the benefit to be obtained in the future.

- Nepotistic Corruption

Unauthorized appointment of a friend or relative to hold a position in government, or an act that gives priority treatment to certain influential parties, in the form of money or any other form which is contrary to applicable norms and regulations.

- Defensive Corruption

Corruption committed by victim of extortion. The act of corruption is carried out in order to defend himself.

- Autogenic Corruption

Corruption that does not involve other parties, and the culprit is only himself. For example, making a false financial statement.

- Supportive Corruption

Actions taken to protect or strengthen existing corruption. For example, hiring thugs to do the bad or dirty work, hindering honest and competent officials from occupying certain positions.

## III. METHODS

This type of research used in this study is normative research. This study was conducted because law itself has special characteristics that are different from other social sciences. In addition, legal research according to Peter Mahmud Marzuki is a process to find the rule of law, legal principles, and legal doctrines to answer the legal issues at hand. Besides, this study also uses several approaches, namely the legislation approach and concept approach, the study also uses legal material sources, which are primary and secondary legal materials [10].

## IV. RESULTS

Cultural factors are actually united with the community factors. It is intentionally distinguished because in its discussion, the problem of the values system, which became the core of the spiritual or non-material culture, is raised. This is distinguished because according to Lawrence M. Friedman, that as a system (or subsystem of the social system), the law covers the structure, substance and legal culture [11]. The structure includes the form of the system, for example: it covers the order of formal legal institutions, the law between these institutions, their rights and obligations, and so on [12]. Besides that, the cultural value of Siri' can be a tool or instrument to prevent corruption in Indonesia. The elements of Siri' are Lambusu' (honest), Caradde' (Smart), Kalumannyang (Rich), and Barani (Brave), if a person has these four values, then he can be considered to be a whole person in which the value of Siri' continues to be embedded in him.

The culture of Siri' is very important as a tool to prevent one's intentions for corruption, because Siri' is the self-respect and dignity possessed by every human being. If a person has no value of Siri' in him, then he can be equated with animals that have no shame, which are free to do things as they wish without any rule of law that limits their behavior. If the value of Siri' is still strongly embedded in every human and society, then of course the amount of corruption in Indonesia and even the world is automatically reduced. Because Siri' in a person itself that protects him from commit acts that are not commendable and that are detrimental to the interests of many people. Besides that, Siri' also plays role in preventing any other forms of criminal behavior.

The main values of *Siri'* in the Bugis-Makassar culture may use a socio-cultural approach in the prevention of corruption. The character of the ethnicity of Bugis-Makassar, which is well-known for its honesty (*Lambusu*), its cleverness (*Cara'de*), its wealth (*Kalumannyang*), and its courage (*Barani)* must always be embedded in the Bugis-Makassar ethnic community. These four conditions and assets can lead a person to become a leader who will be loved by his people. These four conditions also constitute the main values in the culture of *Siri'* within the context of preventing corruption.

The steps that must be taken by the government in preventing corruption are strong law enforcement, both in terms of structure, substance, and culture. In addition, in preventing corruption, a crime prevention policy or commonly known as criminal politics by G. Peter Hoefnagels as quoted by Syarif Saddam Rivanie Parawansa, can be distinguished as follows:

- Criminal Law Application Policy

- Prevention without Punishment Policy

- Influencing Views of Society on Crime and Punishment Policy through mass media or other form of media such as counseling and education.

Additionally, according to Baharuddin Lopa, preventing and eradicating Corruption in Indonesia can be carried out by:

- Instill the value of honesty, truth, fairness, and good example to the family and work environment.

- Placing public interests above personal or group interests.

From the results of research that has been obtained from various sources of legal materials, there is a cultural relationship between Siri' and the prevention of corruption. The higher the value of Siri', the lower the corruption will grow and develop. The cultural value of Siri' can be an indicator of corruption prevention in Indonesia that requires someone to do the best they can by relying on their potential, obeying regulations without having to expect a reward. The act of corruption requires a person to work because of rewards or gifts promised by certain party in the context of a work relationship. The cultural value of Siri' are essentially owned by every person, such as the value of shame, the value of self-esteem, and the value of honesty. The value of shame arises when a person feels embarrassed when unable to do well or finish his job on time, the value of self-esteem may also arise when a person carrying out a job that is considered noble, and feeling embarrassed if not doing it. While the value of honesty occurs when there is consistency between mind, heart and words that are in accordance with conscience and it makes a person behave consistently with what he has said.

## V. CONCLUSION

The conclusion that can be drawn from this research is that the cultural value of Siri' has a positive relationship or correlation with corruption prevention in Indonesia. The more embedded Siri' in each individual, the less corruption will also occur. The results of this study also suggest the culture of Siri' as one of the factor that can be utilized to prevent corruption. So, it is expected that every individual, not only for the Bugis, Makassar, Mandar and Toraja ethnic group who have a value of Siri', but also all Indonesian

citizens should have and must always strongly embed the culture of Siri' in each individual.

The advice that can be given for this research is that each individual must have a deep understanding of culture, especially the culture of Siri', because Siri' is a guideline and philosophy of life of each individual, not only the Bugis, Makassar, Mandar and Toraja people, but also all Indonesian citizens. In addition, Siri' must be used as a tool to control human attitudes and behavior in order to be more moral and ethical in living their lives. Because essentially, if a person loses Siri', then he can be equated with animals that have no shame in carrying out their lives. It is hoped that the culture of Siri' can continue to be prioritized.

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