

## NA'BEOK TRADITION AND EFFORTS TO PREVENT CORRUPTION IN THE EAST T'EBE VILLAGE GOVERNMENT, BIBOKI TAN PAH DISTRICT, NORTH CENTRAL TIMOR REGENCY

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### Abstract

*Corruption is a crime that must be fought together because it can hamper various development processes and destroy the manners of life in society, nation and state. The most visible impacts of corruption are inequality in economic life, damage to socio-cultural life, and threats to the life of the nation (NKRI), including poverty, crime, education, health and damage to the government and political system. One of the acts of corruption that is currently widespread is corruption of village funds by individual Village Heads and other village officials. The greater the management of village funds, the greater the risk of corruption at the village level. On the other hand, as a diverse nation, Indonesia has a lot of wisdom that can ward off corrupt behavior. because it contains shame, high levels of socialism and simple living as well as strong social and customary sanctions. This research is aimed at looking at the Na'beok tradition in the Biboki traditional community, especially in East T'eba Village and how the implementation of this tradition can have an impact on efforts to prevent acts of corruption in the village. It is recommended that local wisdom traditions owned by the community be established through village regulations or regulations that are formally binding in the administration of government in the village.*

**Keywords :** *Corruption, Village government, Local wisdom, Na'beok tradition*

### 1. INTRODUCTION

Law Number 6 of 2014 concerning Villages mandates the state to allocate large amounts of funds for all villages in the territory of the Republic of Indonesia. This gives the village government the authority to manage large amounts of funds that have never happened before in Indonesia. However, on the other hand, the greater the funds entrusted to be managed by the village government, the greater the risk of corruption at the village level. In recent years, quite a number of village heads in North Central Timor (TTU) Regency have been caught in village fund corruption cases, which have an impact on the ineffectiveness of utilizing village funds for the common good (bonum commune) of village communities in particular and are detrimental to state finances in general. The rampant cases of village fund corruption require us to work together to find a solution. How can we prevent criminal acts of village fund corruption?

As a pluralistic nation, Indonesia has so much wisdom that can ward off corrupt behavior. because it has a high sense of shame, socialism and simple living as well as strong social and customary sanctions. For example, through the Banjar tradition in Lombok, the Matiti Suara tradition in Bali, and various other traditions that exist in every indigenous community in Indonesia.

There are several studies conducted to see the extent of the role of local traditions and wisdom in Indonesian society in overcoming the problem of corruption. Some of them are; 1) Novitasari (2019) conducted a study entitled Efforts to Create an Anti-Corruption Culture through Banjar Tradition; 2) Siti Mahmudah (2022) with the title Application of Local Wisdom in Anti-Corruption Education; 3) Irawati (2013) conducted a study entitled Local Wisdom and Eradication of Corruption in Bureaucracy; and 4) Research by Yosua Febrian and Aprina Hapsari (2020) with the title Local Wisdom: Can it Mitigate the Risk of Fraud?. From various studies that have been conducted, it

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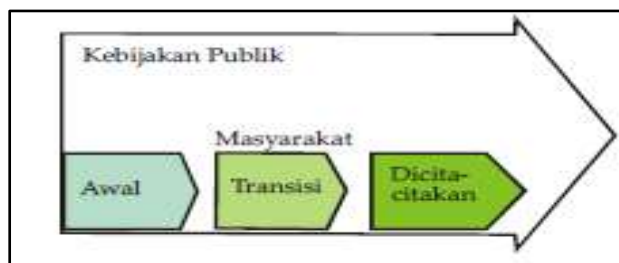
appears that there is attention to the application of noble values of local wisdom for the prevention and efforts to overcome corruption. Novitasari (2019) in her research concluded that in the Banjar tradition in the Lombok community there are noble values such as honesty, discipline, responsibility, hard work, simplicity, independence, fairness, courage and honesty so that this tradition needs to be preserved and passed on to the next generation through education. Previously, Irawati (2013) in her research in Nagari Kapau, West Sumatra stated that culture and local wisdom are very important means in the strategy to eradicate corruption in the bureaucracy. Furthermore, Yosua Febrian and Aprina Hapsari (2020) stated that although various efforts have been made to overcome the problem of corruption, local wisdom must be used as an instrument to overcome corruption in Indonesia if its implementation is imbued with good and correct spirit. Next, Siti Mahmudah (2022) in her research concluded that the application of local wisdom values in anti-corruption education includes four aspects, namely education, behavior, socio-culture and religion with respondent results in the good category (90%).

In this paper, the focus of the research team is directed at efforts to overcome and prevent corruption of village funds in North Central Timor (TTU) Regency, especially in T'eba Timur Village, Biboki Tan Pah District through the Na'beok tradition. This is based on the results of observations of the phenomenon of criminal acts of corruption that have recently occurred in several villages in TTU Regency. In fact, there are various traditions and local wisdom that are upheld by the village community. This research is directed at efforts to integrate or adopt the noble values of the Na'beok tradition in formal regulations and policies such as Village Regulations.

**2. LITERATURE REVIEW**

**Public Policy**

According to Anderson (1975) public policy is a policy developed by government agencies and officials, where the implications of the policy are: 1) public policy always has a specific purpose or has actions that are oriented towards the goal; 2) public policy contains government actions; 3) public policy is what is actually done by the government, so it is not what is still intended to be done; 4) public policy that is taken can be positive in the sense that it is a government action regarding any particular problem, or negative in the sense that it is a government decision not to do something; 5) government policy at least in a positive sense is based on laws and regulations that are binding and coercive. Public policy made by the government aims to regulate life together to achieve the agreed vision and mission. Public policy as a management of achieving measurable goals, as in the following picture:



**Figure 1.**Public Policy as Goal Achievement Management

**Village Fund Policy**

The enactment of Law Number 6 of 2014 concerning Villages has provided broad autonomy for village governments. Villages are also strengthened by the provision of several government supports related to the acceleration of village governance in the form of Village Funds to optimize development and empower village communities as regulated in village regulations (Perdes) concerning the Village Budget. Village Funds are the embodiment of a program initiated by the central government as a form of state recognition of village governments in order to realize the Mandate of the Nine Priority Agendas during President Jokowi's administration, better known as "Nawa Cita", especially in the third point, namely building Indonesia from the periphery by

strengthening regions and villages within the framework of a unitary state. According to the Village Law, Village Funds are defined as funds sourced from the State Budget which are allocated for villages which are transferred through the Regency / City Budget and used to finance government administration, development implementation, community development and community empowerment. Furthermore, based on Government Regulation Number 60 of 2014 concerning village funds sourced from the APBN, they are allocated fairly based on 1) basic allocation, and 2) allocation calculated taking into account the number of residents, poverty rates, area and level of difficulty, and geography of villages in each district/city. The mechanism for distributing village funds is divided into 2 (two) stages, namely the APBN transfer mechanism stage from the State General Cash Account (RKUN) and the Regional General Cash Account (RKUD) and the APBD transfer mechanism stage from RKUD to the Village treasury. In Law number 6 of 2014 concerning villages, the purpose of distributing village funds is as a form of state commitment to protecting and empowering villages to become strong, advanced, independent and democratic. With the existence of village funds, villages can create village development and empowerment towards a just, prosperous and prosperous society. Based on the principle of Village Fund management, as an inseparable part of village financial management in the APBD, all activities financed by village funds are planned, implemented and evaluated openly by involving all levels of village society, all activities must be accounted for administratively, technically and legally. Village funds are used in a targeted, economical, effective, efficient, fair and controlled manner for the good of the lives of all people in rural areas in order to realize the noble ideals of the nation.

### **Corruption**

According to Law Number 31 of 1999, Article 3, Corruption is an act that benefits oneself, another person, or a corporation related to the abuse of authority due to the position or position held, resulting in the loss of state funds.

The definition of corruption as referred to in Article 3 of Law No. 31 of 1999 shows that corruption contains the following elements:

- a. Abuse of the authority of the position he holds both in official government institutions and in non-government institutions. Corruption can also occur between friends when someone uses money entrusted to him as well as in social activities and so on. Therefore, corruption can occur around us in everyday life as long as there is opportunity and dishonesty.
- b. The results of corruption provide benefits to the perpetrator, other people, other institutions. Benefits can be in the form of money, goods, and illegal (haram) facilities. A person commits corruption even though he does not get any financial benefit, if other people or other institutions get the benefit.
- c. As a result of corruption, there is a loss in state finances that impacts the lives of the nation, society and individuals in aspects such as economy, social, psychological, politics and culture. State financial losses occur in the APBN finances and outside the APBN. The impact of corruption also occurs in our lives, groups that are formed together either in the form of organizations or ordinary associations.
- d. The loss in the life of the nation has an impact on the loss in the life of every citizen as part of the nation. The loss is both in economic life due to limited job opportunities and the ability to provide a decent income, social loss due to social inequality, cultural loss in the form of dishonest behavior.

Based on the theory of "Fraud Triangle", from Donald R. Cressey, someone will commit corruption if he has: Rationalization (justification); Opportunity (Opportunity); and Pressure (Pressure). Corruption takes the form of: a). Actions that harm state finances, b). Extortion, c). Embezzlement in office, d). Fraud, e). Conflict of interest in procurement of goods and services, f). Giving something/bribes, g). Gratification. Corruption and state administration are two things that are difficult to separate. Major corruption cases that have been successfully uncovered by the Corruption Eradication Commission (KPK) and other institutions show how corruption cases have indeed become widespread and systemic in our country. The involvement of public officials and bureaucracy

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is inevitable, not only at the central level but also rooted down to the regional level to the smallest unit of bureaucracy such as villages. As stated in the Regulation of the Minister of Home Affairs Number 20 of 2018 concerning Village Financial Management Article 3 that the village head is the holder of the authority to manage village finances and represents the village government in the ownership of separated village assets. With the increasing funds managed by the village, the possibility for officials in the village government to commit corruption also increases. Egi Primayogha (2018) argues that there are several factors that cause rampant corruption at the village level, including;

- a. First, minimal involvement and understanding of residents regarding the village development process.  
Residents are often involved in the planning and implementation of development in the village, but it is still limited. Not many residents have sufficient ability to understand the development process, including understanding the budget in the village, rights and obligations as residents in the village, and others.
- b. Second, the lack of budget monitoring function in the village.  
Institutions such as the Village Consultative Body (BPD) have not been fully optimal in carrying out budget supervision in the village. BPD should be able to play an important role in preventing corruption in the village, including encouraging residents to jointly supervise development in the village.
- c. Third, limited access for residents to information, such as village budgets.  
For example, publications are only about the total amount of budget received by the village and the total amount of expenditure. While details of use are not published regularly, or even not given at all. Limited information about public services in the village. Residents often do not get information about access to services such as health and education. The lack of access to information makes residents unable to participate actively so that supervision of village development is minimal.
- d. Fourth, their limited ability and unpreparedness to manage large amounts of money.  
Corruption in villages is not always caused by the will of the village head or village officials to do it intentionally, but can occur due to their limited abilities and unpreparedness to manage large amounts of money.

The factors that cause village funds to be vulnerable to corruption are 3 (three) factors that cause village funds to be vulnerable to corruption.

- a. First, weak supervision of institutions (agencies) that have the authority to supervise at the village level. The performance of supervisory institutions, such as the District/City Inspectorate, BPKP, and BPK has not been optimal in supervising, examining, and auditing village budget management. The above is closely related to the limitations of Human Resources and institutional budgets in supervising all villages in Indonesia, which reach 75,436 villages.
- b. Second, low community participation in monitoring the Village Budget. The community is only involved in the implementation which is also vulnerable to corruption and collusion practices. At the planning stage, the community is not involved substantively but rather superficially, only to meet the requirements of laws and regulations without providing optimal supervision/input contributions (Yulianto, 2017).
- c. Third, low transparency and accountability of village financial management. The continued influence of feudalism in villages causes the community to view the Village Head as having absolute power in planning and implementing village financial management. This is followed by the Village Apparatus, Village Elite, and Village Consultative Body (BPD) only as supporting forces for the interests of the Village Head.

### **Local wisdom**

Local wisdom in foreign languages is often conceptualized as local wisdom, local knowledge or local genius. Local wisdom can also be interpreted as a thought about life. This thought is based on clear reasoning, good character, and contains positive things. Local wisdom can be translated as the work of reason, deep feelings, character, form of character, and recommendations for human



glory. Mastery of local wisdom will carry their souls to be increasingly noble (Yuliati, 2013). The definition of local wisdom contains several concepts, including: 1) Local wisdom is a long experience, which is deposited as a guide to a person's behavior. 2) Local wisdom cannot be separated from the environment of its owner. 3) Local wisdom is dynamic, flexible, open, and always adapts to the times. Affandy (2019) states that local wisdom refers to knowledge that comes from community experience and the accumulation of local knowledge. Local wisdom can be found in society, communities, and individuals. Local wisdom is the way people behave and act in response to changes in the physical and cultural environment. Local knowledge is the result of a dialectic process between individuals and the environment and the individual's response to environmental conditions. At the individual level, local wisdom emerges as a result of the individual's cognitive work process in an effort to organize values that are considered the most appropriate choice for them. At the group level, local knowledge is an effort to find shared values as a result of the relationship of patterns or arrangements that have been established in a particular environment. Local knowledge explicitly comes from the past period and grows together with society and the environment. In general, local wisdom can be understood as a local idea that is wise, full of wisdom, good values, embedded, and followed by society (Sartini, 2004)).

Local wisdom in society contains elements of science, social values, ethics and morals, and norms that apply in a social order from generation to generation and become characteristics and guidelines in the daily life activities of the local community so that harmonious social interactions between members of society can be realized. Local wisdom in society contains noble values that are cultural heritage and are taught from generation to generation so that they form patterns and characters that will become the identity of members of their community groups. Local wisdom in various regions in Indonesia is a guideline for life in the form of policies to accommodate various problems in social relations. Although originating from different regions, local wisdom forms cultural values that are national in nature, not only applicable to local culture. For example, the culture of mutual cooperation, tolerance, ethics, mutual respect, care and various other noble values exist in almost all regions in Indonesia which are taught from generation to generation. The characteristics of local wisdom include having the ability to survive against foreign cultures, being able to accommodate and control foreign cultural elements in relation to native culture, as well as integrating foreign cultural elements into native culture and being able to provide direction for cultural development.

Local wisdom itself is a local knowledge that has been able to integrate with several systems, norms, beliefs, and cultures and is expressed in a tradition and myth that has been adopted for a long time. One form of human behavior, where local wisdom is not something static but changes over time, depending on the composition and several socio-cultural ties that exist in society. So it can be said that local wisdom is formed as an advantage of a local community culture related to geographical conditions in a broad sense. Ridwan (2007) said that local wisdom can be understood as a human effort by using his mind (cognition) to act and behave towards something, an object, or an event that occurs in a certain space. The definition above is arranged etymologically, where wisdom is understood as a person's ability to use his mind in acting or behaving as a result of an assessment of something, an object, or an event that occurs. As a term, wisdom is often interpreted as 'wisdom'. Local wisdom is explicit knowledge that emerges from a long period, evolving together with society and its environment in a local system that has been experienced together. The long evolutionary process that is inherent in society makes local wisdom a potential source of energy from the collective knowledge system of society to live together dynamically and peacefully.

In Indonesia, local wisdom clearly has a positive meaning because it is always interpreted in a good or positive way. The choice of the word local wisdom, consciously or not, is a strategy to build, create a better image of local knowledge. By using the term local wisdom, consciously or not, people appreciate traditional knowledge, local knowledge inherited from their ancestors and are then willing to take the trouble to understand it, so that they can obtain various wisdoms in a community, which are relevant to human life in the present and the future. Substantially, local wisdom is the values that apply in a society. Values that are believed to be true and become a reference in everyday behavior.

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local community. Therefore, it is very reasonable if Geertz says that local wisdom is an entity that greatly determines the dignity and worth of humans in their community.

The scope of local wisdom includes:

- a. Local norms developed, taboos and obligations
- b. Community rituals and traditions and the meaning behind them
- c. Folk songs, legends, myths and folk tales usually contain certain lessons or messages that are only known by the local community.
- d. Data and knowledge information collected from community elders, traditional leaders, spiritual leaders
- e. Manuscripts or holy books that are believed to be true by society
- f. Ways local communities fulfill their daily lives
- g. Tools used for specific needs
- h. Conditions of natural resources/environment that are commonly used in people's daily lives.

The people of T'eba Timur village located in Biboki Tan Pah District, North Central Timor Regency have local wisdom inherited from their ancestors through the Biboki Kingdom. The legacy of customs and culture called the Na'beok Tradition emphasizes the importance of someone paying a fine for every mistake or action that deviates from the prevailing customary provisions. This tradition is important for every village leader and apparatus to understand so that government activities in the village are in line with existing customary law.

In the Na'beok tradition, if someone is proven to have committed an act that deviates from norms and customs, such as stealing, committing rape, and so on, they will be subject to a customary fine, namely by returning the stolen goods twice the original amount, while if they commit rape, they will be subject to a fine of 12 cows, 10 kilograms of rice and 2 tuke sopi (traditional beverage storage containers made of bamboo) and also other requirements according to applicable customary law. The purpose of this sanction is as a form of compensation for the victim and as a form of apology and to disperse the customary leaders and the community who were present in the process of resolving the problem. Then the perpetrators of the crime will be sworn in according to custom in front of the customary elders and community leaders that they will not repeat the same mistake in the future, if it happens again at some point the fine will be doubled.

This oath is bound in one expression that will be conveyed by the traditional elders to the perpetrator with the sentence "Hael nakna ka nanote, Hael iokna ka nanote" which means that the promise that has been said by the perpetrator must be kept and must not be repeated in the future. This tradition can provide a deterrent effect for individuals who commit crimes. In this case, the research team saw that this tradition can be used in efforts to prevent corruption in village government because village communities are very obedient and compliant with local culture and customs. This local wisdom of Na'beok can be used as a basis for compiling regulations to prevent corruption in the village.

### 3. RESEARCH METHODS

The Research Approach is a Qualitative Approach with a descriptive analytical research type. The location of this research was conducted in T'eba Timur Village, Biboki Tan Pah District, North Central Timor Regency.

In this study, data collection was carried out in 3 ways, namely:

- a. Participatory Observation  
Observations were conducted by observing the forms of local wisdom possessed by the community at the research location and how they were applied in efforts to prevent corruption in the village.
- b. In-depth Interview  
Interviews were conducted using written interview guidelines based on several attributes of corruption prevention with community leaders, traditional leaders, government leaders, religious leaders, youth leaders and women's leaders at the research location who understand the context of the problems being studied.

c. Documentation Review

Documents reviewed in this study include: 1). Regulations related to Village Funds and their priority use; 2). Village Fund management documents; 3). Documentation photos.

The data analysis technique used in this study refers to Mc Nabb's (2002:148) thinking which categorizes the stages of research data analysis into 6 (six) stages of activity, namely: 1). Organize the data, 2) Generate Categories Themes and Patterns; 3). Code the data; 4) Apply the Ideas, Themes and Categories; 5). Search for Alternative Explanation; 6). Write and present the report. Furthermore, the Validity Test of the data uses Triangulation.

#### 4. RESULTS AND DISCUSSION

##### Overview of Research Location

T'eba Timur Village is one of the villages in Biboki Tan Pah District, North Central Timor Regency (TTU), East Nusa Tenggara Province (NTT) which has an area of ±40 km<sup>2</sup>. The T'eba Timur Village Development Mission for the 2020-2025 period is "Realizing a Safe, Independent, and Dignified T'eba Timur Village Nei Taluik in Human in Matan". The history of the formation of the village of T'eba Timur is inseparable from the history of the formation of the Biboki Tan Pah sub-district and other sub-districts in TTU Regency, namely based on the Decree of the Governor of the Head of the NTT Level I Region dated February 22, 1962 concerning the formation of 64 sub-districts in the NTT province which divides TTU Regency into 5 sub-districts, namely Kopeta, Miomaffo Timur, Miomaffo Barat, Insana and Biboki sub-districts. Initially, the village of T'eba Timur was an area of Temukung Fatuleu and Taluik.

Furthermore, through the Decree of the Regent of TTU number 8 of 2004, the expansion of 24 sub-districts was regulated including the Biboki Tan Pah sub-district, which also included the expansion of the village of T'eba Timur from the village of T'eba as the parent village because the area and population of the village of T'eba were already very large. In carrying out his duties, the village head is assisted by 1 village secretary, 3 Head of Affairs, 3 Head of Sections and 4 Head of Hamlet. The indigenous people of T'eba Timur village come from 2 large tribes, namely the Amteme Tleak Neno tribe and the Tsiompah Bansone tribe. The Amteme Tleak Neno tribe has 3 tribal groups in it, namely the Amteme Tola, the Naitak tribe and the Kaesnube Sonam Mnasi tribe. While the Tsiompah Bansone tribe has 5 tribal groups, namely the Tsiompah Bulbal tribe, the Tsiompah Saku tribe, the Naiobe tribe, the Kaesnube Naikase tribe and the Tsenino Nekmus tribe. In the structure of the Biboki indigenous community, each tribe / clan has its duties that must be carried out properly. The village officials are selected people who represent each tribe in T'eba Timur so that each tribe has representation in the village government and becomes a balance in the decision / policy making process related to the village.

Geographically, the boundaries of the village of East T'eba include the following:

Table 4.1 Boundaries of East T'eba Village

Limit	Village	Subdistrict
North	Oerinbesi, Oekopa, Tamkesi Traditional Village	Biboki Tan Pah and South Biboki
South	Taniu Manu	Laenmanen – Malaka Regency
East	Tesa and Meotaroi	Laenmanen – Malaka Regency
West	T'eba	Aunt Tan Pah

Source: East T'eba Village Profile Data

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In general, the village of T'eba Timur is a village located on a plateau with an altitude of about 73 feet above sea level and natural conditions consisting of valleys and hills with an average rainfall of 1,164 mm/year with a rainy season of 4 months. The average daily temperature is 24.30 °C. The topography of this village is hilly with plains scattered sporadically in narrow clusters flanked by plateaus or hills. This condition causes agriculture on the plains to be very limited to dry land farming efforts. In general, the typology of the village of T'eba Timur consists of farming, plantations, livestock and forestry.

**Na'beok Tradition in East T'eba Village Community**

The people of T'eba Timur village located in Biboki Tan Pah District, North Central Timor Regency have local wisdom inherited from their ancestors through the Biboki Kingdom. The heritage of customs and culture called the Na'beok Tradition emphasizes the importance of someone paying a fine for every mistake or action that deviates from the prevailing customary provisions. This tradition is important for every village leader and apparatus to understand so that government activities in the village are in line with existing customary laws. In the Na'beok tradition, if someone is proven to have committed an act that deviates from norms and customs, such as stealing, committing rape, and so on, they will be subject to sanctions in the form of customary fines, namely by returning the stolen goods twice the original amount, while if they commit rape, they will be subject to a fine of 12 cows, 10 kilograms of rice and *sopi* (alcoholic drink made from processed palm sap) 2 *tuke* (a container for storing drinks made of bamboo) and also other requirements according to applicable customary laws. The purpose of this sanction is as a form of compensation for the victim and as a form of apology and to disperse the traditional and community leaders who were present in the process of resolving the problem. Then the perpetrators of the crime will be sworn in according to custom in front of the traditional elders and community leaders that they will not repeat the same mistake in the future, if it happens again at some point then the fine will be doubled. This oath is bound in one expression that will be conveyed by the traditional elders to the perpetrator with the sentence "Hael nakna ka nanote, Hael iokna ka nanote" which means that the promise that has been said by the perpetrator must be kept and the mistake / violation must not be repeated in the future.

In this research process, the research team met with the Head of T'eba Timur Village, Mr. Silvester Afoan Tsiompah along with several village officials (Mr. Yohanes Aluman Tsunino, Mr. Filipus Kaesnube, Mr. Yanuarius Amteme and Mr. Timotius Sako) and community leaders (Mr. Yohane Tasoe Kaesnube, Mr. Fransiskus Nanu Kaesnube, Mr. Yanuarius Tsiompah, Mrs. Maria Royanti Muti, Mrs. Elvira Hati, Mrs. Florensiana Amteme and Mrs. Imelda Amteme) as resource persons. From this interview process, the team obtained a fairly good explanation related to the Na'beok Tradition. The Na'beok Tradition is a tradition that has been carried out for generations in the Biboki indigenous community as one way to resolve various problems that occur in the community. In practice, this tradition is the imposition of fines on perpetrators of violations or perpetrators of crimes as compensation for the mistakes made. This customary fine can be in the form of money, livestock, *sopi* and various other things that are considered appropriate to pay for the mistake that the person has made.

This is done when faced with a situation where someone makes mistakes repeatedly on purpose. Where there are people who commit various violations of community norms knowingly and willingly. If someone is deemed to have made the same mistake intentionally and repeatedly, the final step will be taken, namely the "Traditional Oath", which in the Dawan language is called "Sup nea Ina nok nea Ama, nok Nitu le'u" (Oath to Heaven and Earth and all ancestral spirits). This traditional oath can only be carried out by a few traditional figures who are truly at one with the natural surroundings and ancestral spirits. In this oath, people believe that the universe is monitoring every move of the person concerned (trees and rocks can also see) so that the deterrent effect is much more visible. To carry out the Traditional Oath ritual, a *sopi*, red chicken and traditional elders must be prepared as ritual guides.

This oath is the final step that demands unconditional obedience from the person who makes the oath as an effort to strengthen the customary fines that have been made at the beginning. The



consequences received if this oath is violated can vary, for example accidents, disasters to family members, and even at its peak, the person who is the perpetrator of the violation will die in unnatural ways. By making this Customary Oath, it means that someone has committed to repent and will not repeat the same mistake in the future. Any violations in the future have severe consequences that must be accepted by the person whatever the consequences. The Customary Oath and Fines that are carried out have a bond and deterrent effect that is more pronounced than the positive law in force because the consequences received for violating the oath are very severe.

### **Results and Discussion**

Based on the results of interviews with informants in this research process, a description of the application of local wisdom of the Na'beok Tradition in efforts to prevent corruption in T'eba Timur Village, Biboki Tan Pah District can be found.

- a. The Na'beok tradition, which is continued with the Customary Oath ritual, has a much stronger level of obedience and attachment for rural communities.
- b. Currently, the legal regulations and legislation in force in our country do not provide a deterrent effect for perpetrators of crimes, including corruption, because the punishments are light and the consequences are compromised.
- c. Currently, the government provides huge funds to every village in Indonesia as mandated by Law Number 6 of 2014 concerning Villages. This policy creates a tendency for corruption in the village.
- d. There is a need to implement local wisdom, especially in villages, to overcome the rampant corruption in villages today because village communities have a very high level of obedience to customary provisions.
- e. For the Biboki community, especially the T'eba Timur village community, the implementation of the Na'beok tradition and the Customary Oath is more adhered to by the community so that it can be used as a tool to prevent corruption in the village.
- f. It is recommended that the implementation of the Customary Oath be carried out at the beginning of the leadership of each village head at the time of the handover of office as a form of commitment to realizing good and clean governance in the village so that all forms of corruption can be eliminated in every management of Village Funds. To be more precise, this can be adopted and regulated in Village Regulations.

## **5. CLOSING**

### **Conclusion**

From the research conducted on the Na'beok Tradition and Efforts to Prevent Corruption in T'eba Timur Village, Biboki Tan Pah District, North Central Timor Regency, several conclusions can be drawn, including;

- a. The increase in corruption in villages occurs due to the policy of allocating large amounts of village funds without considering the ability of the Village Head and his staff to manage these funds.
- b. Village communities have a much higher level of obedience to customary provisions compared to obedience to applicable formal laws.
- c. There are various traditions and local wisdom that can be used to solve various problems in the village, one of which is the Na'beok tradition and the Customary Oath which have an extraordinary deterrent effect on perpetrators of crimes in the village.
- d. This local wisdom can be integrated into formal village law in the form of Village Regulations (Perdes) as the result of policies to overcome and prevent corruption in the village.

### **Suggestion**

From the results of this study, some suggestions that we can convey include;

- a. A comprehensive evaluation is needed regarding the implementation of the Village Fund policy as stated in Law Number 6 of 2014 concerning Villages.

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Pionisius Minggu<sup>1</sup>, Yohanes Fritantus<sup>2</sup>, Alfredo Naiheli<sup>3</sup>

- b. The village government needs to pay attention to and use local traditions and wisdom in formulating various village policies, including policies related to overcoming and preventing corruption in the form of Village Regulations.

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