

Building the Local-Based Elements of National Anti Corruption Integrity System in West Sumatera

TENGKU RIKA VALENTINA AND RONI EKHA PUTERA

Department of Political Science, and State Administrative Science Program,
Faculty of Social and Political Science Universitas Andalas, Indonesia
roniekhaputera@fisip.unand.ac.id

Abstract. So far an integrity system was designed by the State, followed by any kind of sanction, when an act of corruption had been committed; thus resulting in a systemic circle of corruption. Reconstructing corruption on the basis of text and theory cannot only be conducted editorially; but must also consider the emergent phenomena. There is something "missed" by the State, i.e. anti corruption integrity can be initiated from local wisdoms of each region, by employing Model of National Integrity, as suggested by Jeremy Pope, and four indicators of OECD (Organization for Economic Co-operation and Development) as mentioned in Components of Integrity: Data and Benchmarks for Tracking Trends in Government, adopted to generate a local-based model of national anti corruption integrity system on the lowest tier of government in West Sumatera, namely Nagari Kapau of Agam District and Nagari Ketaping of Padang Pariaman District. This research was conducted by employing the method of Grounded Theory. The result of this research shows that inside a Nagari, its apparatus, people and institutions can make join commitment by adopting the virtues of local culture in developing Nagari with integrity principle (anti corruption).

Keywords: corruption, integrity, local governance, local wisdom, nagari

Abstrak. Selama ini sebuah sistem integritas yang dirancang oleh negara, ketika suatu korupsi sudah terjadi dan baru menetapkan bentuk sanksi yang menyertainya, sehingga membuat lingkaran korupsi menjadi sistemik. Merenkonstruksi korupsi berdasarkan teks, dan teori korupsi ternyata tidak hanya ditafsirkan secara redaksional tetapi juga bisa melihat fenomena yang berkembang. Ada sesuatu yang "luput" dari perhatian negara bahwa integritas anti korupsi ternyata bisa bermula dari kearifan lokal budaya masing-masing daerah, dengan menggunakan Model Integritas nasional yang dikemukakan oleh Jeremy Pope dan empat Indikator dari OECD (Organisation for Economic Co-operation and Development) dalam dokumen Components of Integrity: Data and Benchmarks for Tracking Trends in Government, diadopsi untuk menciptakan sebuah model integritas nasional anti korupsi berbasis lokal pada pemerintahan terendah di Sumatera Barat yaitu Nagari Kapau Kabupaten Agam dan Nagari Ketaping Kabupaten Padang Pariaman. Penelitian ini menggunakan metode Grounded Theory. Hasil penelitian menyebutkan bahwa didalam nagari, perangkat nagari dan masyarakat serta lembaga nagari bias membuat komitmen bersama dengan mengadopsi nilai-nilai budaya lokal dalam membangun nagari dengan prinsip integritas (anti korupsi).

Kata kunci: integritas, kearifan lokal, korupsi, pemerintahan daerah, nagari

INTRODUCTION

The actual main goal of national integrity development is to turn the act of corruption into a "high risk" and "low gain" action. This system should be designed to limit the possibility of act of corruption from appearing, not by relying on sanction given after the act of corruption has been committed (Pope, 2007). The model of National Integrity suggested by Pope (2007) was adopted to create a local-based model of national integrity in the foremost government in West Sumatera, Nagari. The Provincial Regulation of West Sumatera Number 9 Year 2000 jo Provincial Regulation Number 2 Year 2007 On Nagari Government states that Nagari is a unit of customary law society inside West Sumatera Province comprising of congregation of several ethnic groups possessing areas having its own definitive borders, property, the rights to govern and manage their own households, as well as its own government. Meanwhile, in the research conducted by Valentina, Syaiful and Kusdarini (2009),

the governmental system of Nagari is a governance activity conducted by the frontmost organization (wali Nagari and its apparatuses, KAN, MTTs, Jorong and its apparatuses) that is no longer directly under the authority of Sub-District, since Nagari is a unit of traditional legal community that posses original composition based on the special right of origins.

The social phenomenon of local-based national integrity system, as the core of this research, can be alluded to constructing the right pillars for society coveting to execute self government on the basis of liability. These pillars consist of the executive, parliament, justice system, public service, monitoring institution, civil society, mass media, and international organization.

This scientific-research-based article presents a case study, proposing a role model for anti corruption "activist" who have reached "excessive point" in finding the way to eliminate act of corruption among society. First we will explain the reason why we take the example of the Nagari case in West Sumatera and why we target the corruption occurred at the lowest level, in the Nagari.

Sri Zulcharyah in Valentina (2011) stated that Nagari in West Sumatera actually possess a basic autonomic nature and is capable of self organizing, both its existing elements of government apparatus (the executive, legislative, and judicative) and its form as a unit of socio-cultural apparatus. In fact, Nagari, its apparatus, society, and institutions are capable of generating a join commitment on anti corruption by adopting the values of local culture, employing integrity principle (anti corruption) in developing itself. Hence Nagari becomes an interesting focus in studying the process of building the local-based national integrity, since to democratize the process we need to analyze a model of national anti corruption system that bases itself on local wisdom.

Based on the results of the conducted research, this article attempts to relate two different cases in two Nagari in West Sumatera on how the elite of the Nagari, with its notably unique bureaucracy and government, "cut" and "eliminate" the existing act of corruption by employing a model, very different from the positive law executed by the State in adjudicating the act of corruption done by its officials (Nagari apparatus). The State (local government) 'at the time of the occurrence' is still constructing positive alibi by applying the term "suspected of corruption" to Nagari officials. This is the distinctive feature of this article; it perceives that some Nagaris apply Weberian bureaucratic patterns yet with modification to a more professional public service to the society by upholding the principles of integrity and public accountability.

There is a brief review on the uniqueness of Nagari presented in this report. A Nagari in West Sumatera is as a complex customary-law society with a leader traditionally known by people of Minangkabau as penghulu (local chief). In leading Nagari, penghulu is usually entitled to special privileges; he is a part of collective institution commonly known as Kerapatan Adat or Kerapatan Adat Nagari (KAN-Nagari Customary Council). They collectively govern Nagari Minangkabau along with clerics and intellectuals joined together in tali tigo sapilin, tungku tigo sajarangan (alim ulama, cerdik pandai and penghulu/ninik mamak).

This basic problem is quite interesting to study in order to generate a model of local-based national integrity in West Sumatera with one key question: How do Nagari Kapau in Agam District and Nagari Ketaping in Padang Pariaman District build a formula of cultural concept and local wisdom as an elementary model of integrity system in reducing corruption in terms of public bureaucracy at local level (Nagari)?

From the theoretical framework used, the research was aimed at two things: first, to review a number of perspectives (approaches) explaining the act of corruption and to feature different and more sufficient perspective that help the writer analyze and discover a model of local-based national integrity in the case of Nagari in West Sumatera by rejuvenating the potentials of institutional pillars at local level. Second, the theory employed in this research is derived from some constructed assumptions from previous research that there have been various misuses of power in the level of the state to local government, hence constructing of a corrupt institution.

The corrupt institutional system from central to local level was considered as an accumulation in formulating and valuing the initial standard of the role models for anti corruption integrity.

A review of the research by Yemane Desta in Deni (2010) concerning the design of anti corruption strategy revealed that the research was aimed at discovering anti corruption strategy in eradicating acts of corruption in developing countries and estimating its relevance to the newly independent country of Eritrea by scrutinizing the opinion of public officials. There are four categories of strategy in fighting corruption, namely (1) reform of market economy; (2) reform of bureaucracy administration; (3) reform of accountability and transparency escalation; (4) reform of political accountability escalation.

It is distinctive to the research of Sizathu Tosca Cwati in Deni (2010) that discuss the comparison of anti-corruption strategies in South Africa's Western and Eastern Cape Province. Cwati elaborated that in the development of new democracy in South Africa, corrupted process inhibited the development in public sector. This study compared anti corruption strategy in Western Cape and Eastern Cape provinces by focusing on provincial administrations in those two provinces. Hence the theory employed in this research derived from some research assumptions as has been discussed earlier. Public Administration Ethics Theory is put as the foremost variable. It involved three approaches in public administrative ethics theory, namely (1) Teleology theory in public administrative ethics perspective; (2) Deontology theory in Public Administrative perspective; (3) Virtue Ethics theory.

In the context of public administrative ethics, teleology accentuates that a mindset and activity can have values and implications to the goals of the best public policy and service. According to Pops in Deni (2010), teleology ethics theory is a set of values grounded on a ruler's morality, power of organization and knowledge. Further, Pops emphasized that a desire can generate morality influential to the rules in performing governmental functions and have peculiar interest for administrator. This influence Pops mentioned in the context of public administrative includes (1) activity of government policy in upholding law for political interest; (2) in practice, public administration means to stress on results and interests collectively beneficiary to stakeholders; (3) ethical attitude in providing good service that describes and preserves motivation in stabilizing the necessities, the process taken by government in the form of policy making activity; (4) common principle and practice in the name of rules, not indirectly related to consequences.

Deontology theory in Administrative Ethics, according to Rasuanto in Deni (2010), accentuates the duty and motive undermining the decision taken by bureaucracy officials. In the context of public administration, deontology ethics theory is constructed in three primary domains, namely (1) constructing principles in public administration practices; (2) producing rules of the game; (3) producing regulation.

The Virtue Ethics theory in administration ethics is a critique to previous theory in which Virtue Ethics theory

have the perspective that goodness and badness do not rely on teleology and deontology consequences. Virtue Ethics according to Annas in Deni (2010) is the main object in evaluating integrity and character in governmental performance as described in figure 1 below.

These three ethics theories are employed to comprehend the phenomena among public officials in executing their power starting from central government to local government to eventually come up with a model of local-based national integrity from the case-study on two Nagari in West Sumatera.

In addition, this research also employed 4 (four) indicators from OECD (Organization for Economic Co-operation and Development) in Components of Integrity: Data and Benchmarks for Tracking Trends in Government document. OECD indicator of Conference Centre is exemplified as initial analysis in eliciting local values containing the concepts of integrity, namely: (1) Justice, equity to promote the public interest, whose concept indicator is all actions and decisions by Nagari institution that reflects foundation for honesty, equity, and appreciation of Human Rights and dignity for public interest. (2) Transparency, openness, whose concept indicator includes: empowerment of stakeholders (people, journalists, civic society, and outsider) in supervising public organization in Nagari: publicity and action upon cases found in Nagari, apparatus intervention, should transparency problem occur in Nagari, demand on feedback from Nagari officials, availability of public access on information, response from public officials concerning demand of openness to public. (3) Accountability, whose concept indicator includes: distribution of power and resources among institution inside Nagari; all Nagari institutions have rules, legality, and clear documentation on every policy produced; all Nagari institutions should aim to overcome substantial and procedural weaknesses in Nagari; mechanism of responsibility among institutions in Nagari, mechanism

of responsibility between public official and people, and vice versa. (4) Efficiency, whose concept indicator includes promptness and accuracy of Nagari government in responding to changes and problems encountered by people.

Conceptually, the formula of integrity concerns with a set of rules possessing values and norms capable of guiding its followers in their action and behavior. On organizational concept, integrity signifies the quality to act, appropriate to moral values, norms, and rules acceptable to members of organization and stakeholders. In other words, integrity is the quality or characteristics of individual or organizational behavior or in which context it is applied. Huberts et al. in OECD Public Governance and Territorial Development Directorate (2009) perceived integrity as having wider aspects; it is an expression of and can be identified in basic values of society. The Concept of Integrity possesses four core values, namely: (1) Justice, refers to action and decree of official, institution, and people that reflect foundation for honesty and enhancement of equality, respect of Human Rights and dignity concerning public interest. Justice is often a matter of opinion since it is the role of government in dealing with, responding to, and simultaneously settle conflicts among competing groups and public interest; what is seen as justice for a community maybe seen as injustice by others. Justice needs a legitimacy, should the allocation of values be authoritative and take action or be threatened by power. Assessment of integrity is more focused on the place and power of justice in the internal climate of an institution of value and accountability for promoting public interest. (2) Transparency, empowerment of people, journalists, civil society groups, and other outsiders in monitoring the work performance of public organization, the capability to publish discovery and to act according to the discovery and, in some cases, interfering bureaucracy matters when transparency is limited or problem revealed. Transparency obliges officials and public agencies to guarantee availability of information through procedure and in boundaries that may be significantly different to each other from one institution to society, and provide channel for feedback from society. (3) Accountability is the capability of public that delegates power and resources to request the entrusted officials and institutions to clarify, confirm, and document their actions, and the capability to demand the handling of substantial and procedural weaknesses from public organization. Accountability possesses internal and external dimension. Ideally, public official is the one responsible for many segments of society. (4) Efficiency, concerning how a working unit maximizes output per input unit similar to private business. Most public organizations seem to just waste money, self-serve themselves while simultaneously ignore the demand from legitimate citizen, producing bad quality service and facility that contributes nothing to the entire integrity and even offer many opportunities for corruption. However, "efficiency" in public sector is a complex and problematic idea, and assessment on it should be done carefully. Efficiency in public sector may include promptness and accuracy of government in responding to changes in general preference or emerging problems.

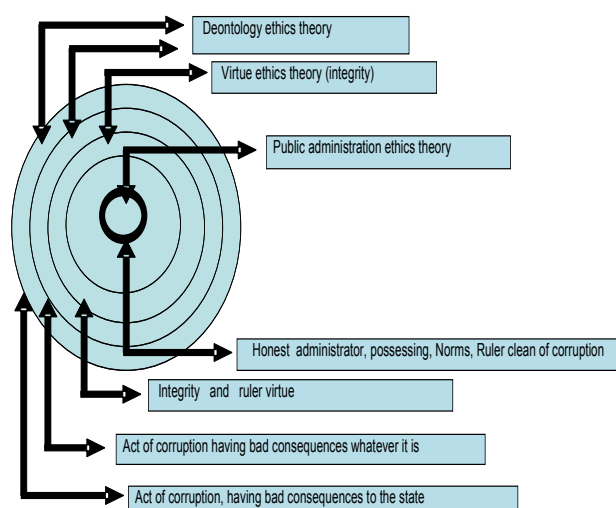


Figure 1. Systemic Circle of Public Administration Ethics Theory in Corruption Eradicating Process
Source: Deni (2010)

By employing the above-mentioned concept of integrity, researcher attempted to trace these values in the life of Nagari people in West Sumatera. The life of Nagari people is heavily influenced by customary rules they adhere. Most customary rules and moral values are contained and conserved through customary maxims, often unwritten. These values and meanings contained in those customary maxims become foundation for communal life of Nagari people. Minangkabau culture indeed possesses power in verbal element or word. Therefore, it can be said that Minangkabau people always start everything with “word”, and “word” is always highly honored in the life of society. Although letters are supposed to live in Minangkabau society (with the discovery of letters in Tambo (customary sayings) book personally owned by a chief in Parahyangan, Padang Panjang), nevertheless the language of “word” occupies a higher place among Minangkabau people. The value system is bequeathed to later generation through “word” (Sairin, 1995). These maxims are then turned into foundation for behavior and interaction in the daily life of Nagari.

RESEARCH METHODS

This research on the Local-based Elements of National Anti Corruption Integrity System in West Sumatera employed Grounded Theory. The data were collected through both from field observation and FGD. In the analysis, the authors employed public administration ethics theory that is full of development and inter-variable connection, and is related to the depth of analysis and systematic data study. This connection is further elaborated to propose a model as found in other qualitative researches through a descriptive and conceptual writing.

RESULT AND DISCUSSION

In general, according to Pope (2007), a modern government should indeed employ liability, without which a system would be malfunctioned. The assumption of Pope is basically “top down approach” and should have been substituted by horizontal liability, a system of power distribution without monopoly and must be liable to society.

Looking at the firm formula on building local-based national anti corruption integrity in the case of Nagari in West Sumatera whose government elements are created by the state (central and local government), and based on the ethnographic analysis of previous studies, the authors found that the practice of integrity system is notably distinct to what Pope said on building “horizontal liability” integrity.

Local autonomy and “bureaucracy reform” suggested by government is supposed to be one therapy in reducing power centralization, in which central government starts to restore back the dignity and spirit of decentralization by allowing regions to form the lowest tier of government structure on the basis of local characteristics and cultural values. West Sumatera responds to it by changing Village to Nagari government. The core discussion in this article scrutinizes the elements of local culture containing anti

corruption integrity practiced harmoniously in two Nagari in West Sumatera.

This local-based integrity elements, according to the authors, have actually been ascribed in practice yet not firmly formulated by Nagari and its government. Speaking of Nagari and Nagari government in West Sumatera, we are faced with a unique and distinct local government compared to previous village form. By reverting back to Nagari we talk about custom, culture and independent development autonomy based on characteristics of local values that are respected and acknowledged by central government. Nagari is alluded to as a mini republic or a miniature of a state, consisting of Wali Nagari and its apparatus as the executive, Badan Musyawarah (Bamus) Nagari as the legislative, and Kerapatan Adat Nagari (KAN) as the judicative element. In building Nagari, the Nagari apparatus, society and Nagari institutions can make a joint commitment by adopting values of local culture based on integrity (anti corruption) principle.

Grounded on the elements of local-based national integrity which will be made as a model, we began by thoroughly analyze and criticize actors taking the role of supervisor and supervised. When a local government wishes to build a uniquely local integrity by putting into its entire cultural elements, there are several indicators, namely: (1) Efficient and effective public service provided by the government; (2) Local government that must perform on a positive regulation; (3) Development strategy executed by the local elite. These three indicators shall develop into a model of local-based national integrity system. The research data were obtained through Focus Group Discussion with Nagari social elements.

The elementary model for anti corruption integrity system in Kapau Nagari in Luhak Akam is unique compared to other Nagari in West Sumatera; we believe that other areas could learn from this Nagari. Theoretically, based on field data acquired from the FGD on 19 July 2011, the functions of Montesquieu’s trias politica are really applied in this Nagari. It is evidenced by power distribution and clear basic duty and function of each institution in Nagari. Wali Nagari as executive apparatus should be able to cooperate with Bamus as legislative body and request the opinion of KAN as judicative body. In practice, when a wali Nagari committed an act of corruption of Nagari budget, Bamus Nagari Kapau is prepared to sanction a distrust motion to wali Nagari, as evidenced in a letter from Bamus to the Regent of Agam Number 050/Bamus/KP-2009 on request to accelerate dismissal of wali Nagari Kapau of 2006-2012 period, followed by the letter from Sub-district Chief of Tilatang Kamang to Regent of Agam Number 100/96/pem/XI-2009 on the suggestion for dismissal of wali Nagari Kapau, Edi Gusrianto, from his position. As soon as this problem was solved, Kapau re-elected its wali Nagari, since the previous wali Nagari committed an act of corruption.

Correlating this case to viewpoint of public administration ethics, teleology stresses on a mindset and activity that can have value and implication on the goals of best public policy and service. Bamus as the legislative body of Nagari had played the role (the proactive bureaucracy line was intentionally cut by Nagari local

institution, bamus, without waiting for public legal sector) in creating a policy that released Nagari Kapau from the trap of corruption, by the assumption of Pops theory in Deni (2010), the teleology ethics of Minang local values was exemplified as a set of value by Bamus to measure morality of wali Nagari. This is the root of solution created by local institution at Nagari level to cut the veins of corruption. Thus, the big potential for corruption can really be eradicated by reconsolidating the meanings of anti corruption integrity in the institutions at local level that has so far only become Tambo and culture that was only read without further comprehension of the implied meaning, and has been declared by Nagari Kapau people by creating a model of local-based anti corruption integrity.

The influence referred to by Pops in the context of public administration includes: (1) the policy making activity of government, namely Nagari Kapau, to uphold law for political interest by requesting dismissal of wali Nagari who committed act of corruption. (2) in term of administrative practice, the election of definitive wali Nagari as the substitute for the previous wali Nagari proven to have committed act of corruption. (3) the ethical attitude in providing good service that describes and maintains the motivation to stabilize necessity, a process taken by the government through policy making activity by releasing a decree to the regent to accelerate the dismissal of wali Nagari of 2006-2012 period.

Rasuanto's opinion in Deni (2010), when perceived through Deontology theory in Administrative Ethics, reveals a motive undermining a decision made by Bamus and LPMN Kapau on wali Nagari by taking the axiom: (1) the practice and development performed by wali Nagari; (2) the regulation made by Bamus. It is evidenced in the following figure 2.

The following figure 3 is based on the results of declaration of Nagari apparatus in the FGD performed on 19 July 2011 on building integrity system of Nagari Kapau by redeveloping the role and function of Nagari local institutions.

A different model can be found in Nagari Ketaping which possesses unique characteristics in its cultures, by applying a model of democracy transition mapping proposed by Valentina et al. on 2009, 2010, and 2011. Valentina (2012) analyzed the traces of local democracy transition and development of Kelarasan and Luhak & rantau area of Nagari in West Sumatera. Nagari Ketaping is a Nagari of egalitarian Kelarasan of Bodi Chaniago which in cultural practice applies a notably aristocratic "rajo" Sampono (king) power structure. Nagari Ketaping of Padang Pariaman District is one of many Nagaris at the shorelines, with distinctive pattern of Nagari government, i.e. the highest power is in the hand of rajo, entitled Rajo Sampono who acts as Pucuk Adat, the head of Kerapatan Adat Nagari which has a unique customary government structure. Rajo Sampono is alluded to as Kayu rindang ditengah koto, ureknyo tampek baselo, batang tampek basanda, daunnyo perak suaso, bungonyo ambiak kasuntiangu, buahnyo buliah dimakan, tampek bataduah katiko ujan, tampek balinduang katiko paneh (a just leader, wise and dare to be responsible for all his works,

care for his subjects). All decisions made by wali Nagari have to get approval of Rajo Sampono as "Pusek jalo pumpunan ikan, tampek batanyo anak kamanan" (the place of discussion for Nagari people). Although Nagari leader is still directly elected by people, the end decision is still determined by Rajo Sampono as "Pucuk Adat", the representative of nine customary groups in Nagari Ketaping. The structural type applied is still spoil system susceptible to nepotism elements.

Keeping the facts above, we refer to patrimonial theory by Weber as suggested by Arifianto in Deni (2010), affirming that there are three types of authorities possessed by a leader in the execution of power, namely (1) traditional authority, (2) charismatic authority, (3) rational authority. Based on these three conceptions of Weber, in Nagari Ketaping the traditional authority type of government is more conspicuous than the rational type. Rajo Sampono is regarded and claimed by Ketaping people to possess absolute power that is invisible but dominant among Nagari ketaping people and is obtained hereditary. Furthermore, viewing at the antithesis of Weber's theory, in the in traditional authority, founded on the State, the bureaucracy officers are not professionally recruited. The opposite is found in Nagari Ketaping where the traditional authority is elected on the decree of Rajo Sampono as Pucuk Adat, yet the Bureaucracy officers are recruited through a professional system; thus indirectly begins to build a local integrity of Formal Power while traditional power is kept as an exemplary model inside Nagari yet the people of Nagari are entitled to request liability by upholding the meaning of custom "buruak di buang jo etongan baiak di japuak jo mufake baiyo iyo jo adi batido tido jo kako" (discussion and consensus must be prioritized).

There is a system, hard to reform in Minangkabau, namely strong attachment of meaning to society which occurs in Nagari Ketaping "kamanan saparentah mamak, mamak saparentah bana, balun sabana mamak kok indak bakamanan, balun sabana penghulu, jiko indak baanak buah" (in the structure of Nagari society, a tribe commonly consists of mamak (uncle) and kamanan (nephew); whereas in its bureaucratic line mamak is respected and gives counsel to kemenakan).

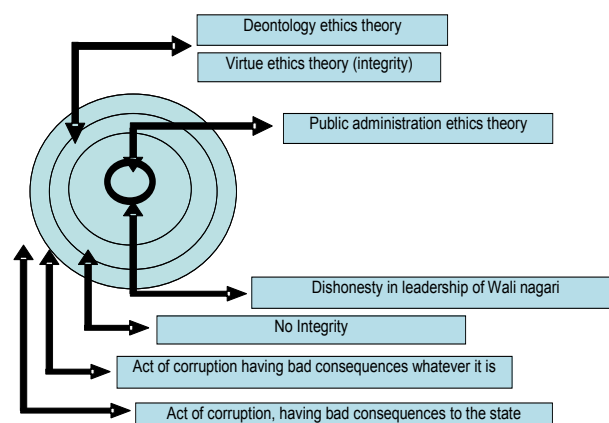


Figure 2. Systemic Circle of Public Administration Ethics Theory in Corruption Reducing Process

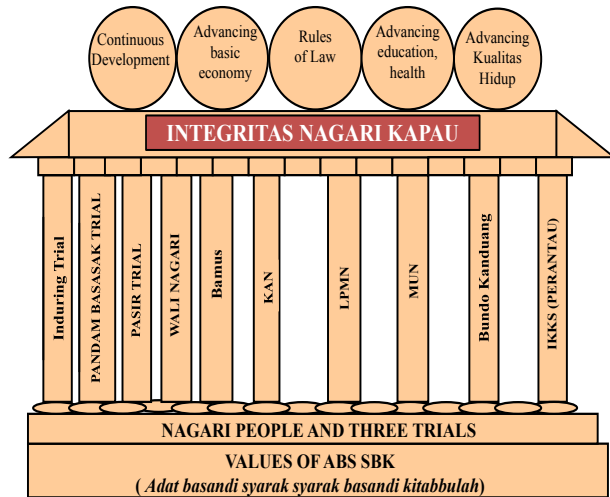


Figure 3. The Concept Model of Kapau Integrity System

When a problem inside the core family concerning extended family cannot be settled by mamak, the mamak will take it to penghulu (chief) who will announce it to Nagari in order to keep the transparency). Rajo Sampono as penghulu Nagari possesses traditional authority and charismatic authority to determine anything and such authority is approved by people of Nagari Ketaping unlike the authority of Wali Nagari in government.

The result of FGD performed on 28 July 2011 in Nagari Ketaping shows that there is an eagerness from the nine institutions of Nagari Ketaping to eliminate, as suggested by Caiden in Deni (2010), the “ism” of bureaucratic corruption so far created through the attitude and behavior formed by the state (local government). The biggest influence is obviously social dynamics occurred in Nagari society itself. In other words, bureaucratic condition is deliberately formed by the attitude, cultural, behavioral pattern of traditional power (Rajo Sampono) that is too deeply rooted. A declaration is made to rejuvenate and reposition the true meaning of customary sense and Tambo so far only become a symbol in Nagari Ketaping and to re-function formal and non formal institutions in Nagari.

The local values of anti corruption integrity in the Declaration created in Nagari Ketaping includes: (1) Rejuvenation of the functions and roles of formal and non formal institutions inside Nagari under the principles of “Panghulu tagak diadaik, ulama tagak diagamo, cadiak pandai tagak dikabananan”; “Panghulu ditangguh adaik, manti tagak dipintu susah, malin tagak dipintu syarak, dubalang tagak dipintu mati”; “Luhak dibari bapanghulu, rantau dibari barajo”; “panghulu rantai nagari, cadiak pandai pagaran kokoh, alim ulama suluah bendang, bundo kanduang hiasan kampuang” (referring to the analogy of rumah gadang (customary house): penghulu is the tile as foundation for Nagari society for their action, ulama (cleric) hits the drum, conveying information of halal (the permitted) and haram (the not permitted), and the women of Nagari is the ornaments of Nagari). The four entities have their own function, for example, in Minang society leaders depend on regulation, cleric depend on

holy book and the Prophet’s sayings, while intellectuals depend on science (tungku tigo sajarangan). Formal and traditional power still become an exemplary model inside Nagari, yet Nagari people are entitled to request liability by upholding the meaning of custom “buruak di buang jo etongan baiak di japaik jo mufake baiyo iyo jo adi batido tido jo kako” (discussion and consensus must be prioritized).

One important discovery at the beginning of analysis on the elementary model of local-based national integrity system is the eradication of corruption at the lowest (and foremost) realm of government in West Sumatera, employing the results of research by Valentina et al. (2011), is related to the traces of local democracy transition. Following the 1997 and 1998 monetary crisis, later politically labeled as Indonesian reform, many observers suggested that Indonesia entered a transition phase from authoritarian to democratic government system by empowering its civil society. This is supported by the opinion of Schulte and Klinken (2007) that transition period in Indonesia is accompanied by a decentralization process, generating local autonomy, democracy and more transparent government system.

However, in reality the authors found that Schulte and Klinken (2007) tends to be more pragmatic in perceiving the concept of democracy transition when the authors directed this assumption to accountability and transparency. Schulte and Klinken (2007) did not clearly describe that there is an “empty gap” in the integrity of a democracy transition meaning. This gap is what the authors think is filled by “the agent of corruption”. This agent will work on all organization, culture, leadership, management and consciously “follow their hearts” in committing an act of corruption according to the authors. Thus, the act of corruption can very possibly occur when controller as one of state actors possesses particular interest in controlling a law product.

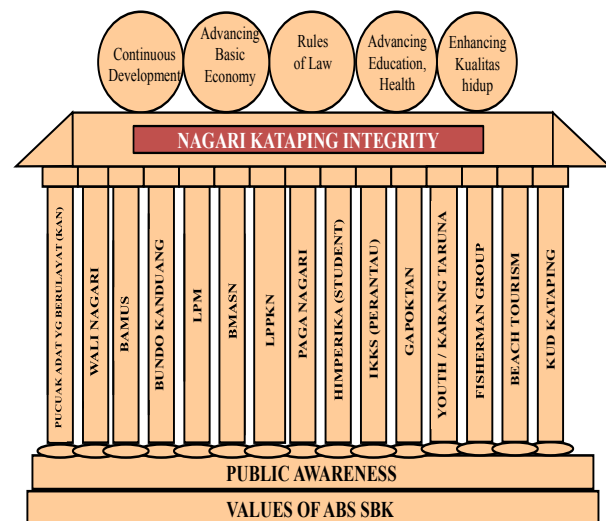


Figure 4. The Concept Model of Nagari Kataping Integrity System

CONCLUSION

Reconstructing corruption on the basis of text and theory of corruption cannot only be interpreted editorially, we must also consider the growing phenomena. For West Sumatera cases, it is moderate to suggest that the practice of democracy is reflected in socio-political lives and elements of local-based integrity values in the fundamental society of West Sumatera, Nagari. Speaking of the concept of Nagari and its government in West Sumatera, we encounter a unique and distinctive governmental system compared to previous village system. Reverting back to Nagari means speaking of custom, culture, and independent development autonomy based on characteristics of local values that are respected and acknowledged by the central government. Nagari is like a mini republic or a miniature of a state consisting of Wali Nagari as the executive, Badan Musyawarah Nagari as the legislative, and Kerapatan Adat Nagari as the judicative element. Inside the Nagari, Nagari apparatus, people and institutions can make a join commitment by adopting values of local culture in developing Nagari with the integrity (anti corruption) principle.

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