

Power of the Shamans in Village Governance Systems Benteng Kota as a Corruption Prevention Strategy

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Abstract--- Due to corruption remains a major enemy in Indonesia, this study is to analyze the potential of local wisdom in Bangka Belitung Islands, as a strategy to eradicate corruption which one of them using power of the shamans in the governance system as in Benteng Kota village. This research used ethnography approach. The study showed the fact that legitimacy and belief system of the society that gave birth a social authority as it could be a strong social capital to be exploited by the government as one of the strategies in the prevention of corruption. The results concluded that one of the strategy to prevent corruption can be done through the local wisdom approach, namely through the presence of shamans as a controller that serves to suppress the intent and opportunity of apparatus to conduct corruption. Researchers recommend that this local wisdom can become a model of eradication that starts from the village. Since the presence of shamans power can create a more transparent village government and a policy that is really favoring to the interests of people in a society.

Keywords--- Society, Shamans, Power, Village Governments, Corruption Prevention,

I. INTRODUCTION

Entering the 21st century, the Asia-Pacific region has shown some significant developments that have caused changes in the world's geopolitical and geoeconomic order. Countries in this region are starting to rebuild their economies and reborn as the new emerging power on the international stage. Asian producers have captured a large part of the global production chain. Asian governments and government-controlled institutions hold about two-thirds of the \$ 6 trillion-plus world foreign exchange reserves.

Indonesia is still facing corruption as a major problem that continues until today. Various strategies have been undertaken, both in the form of enforcement and prevention of criminal acts of corruption. Since its establishment in the year 2002, KPK (the Corruption Eradication Commission) continues to work in the direction of the vision that is carried out by the Indonesian elements to realize the net of corruption. The vision is to realize Indonesia's clear corruption, however, the KPK is unable to stand

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alone. Law enforcement efforts and the efforts to lower the level of corruption must be carried out jointly and through the active role of all elements of the nation, whether society, government, private, religious figures, and so forth.

From year to year, the handling of corruption continues to be done and the day continues to show the direction of change. Many corruption cases have been revealed. Various large cases of successful dismantled and many state officials were successfully arrested through hand capture operations. But on the other hand, the current condition shows that the opposes against the perpetrators of the corruption criminal continue to show trend improvement. This condition indicates that law enforcement has not fully provided a deterrent effect for the perpetrators. Country losses are not just about the amount of money lost, but also inefficiencies, slowing development, counterproductive to economic growth, and worsening of the country's investment climate (Marbun, 2017; Mapuasari and Mahmudah, 2018). [1].

On the other hand, Ridwan (2012) shows that one of government failures in fulfilling the constitutional rights of the Indonesian people in the form of welfare is the high corruption that then gives birth to the community, corruption That has expanded and rooted in Indonesia has ruined the nation's hopes for the coveted welfare dream, even threatening the existence of the state that should realize the dream of the welfare.[2]. However, it is necessary to continue the comprehensive and integrated efforts with the Community's social systems focusing on corruption prevention strategies, one of them is based on local wisdom.

Antariksa (2009; Dahliani et al, 2015) argues that local wisdom is the positive behavior of people connecting with nature and the surrounding environment. Local wisdom can be understood as a local idea that is wise, full of wisdom, good-value, which is ingrained and observed by the people.[3]. In line with Antariksa, Sartini (2004; Permana et al., 2011) states that local wisdom can be interpreted as a rich local culture that contains various policies and philosophies of life; (Way of life) that accommodates wisdom and a life-policy.[4]. on the other hand, local wisdom is a local idea that is wise, full of wisdom, the good value that is embedded and followed by its members.

The spirit of prevention of corruption through the utilization of local wisdom and also becomes an important key to re-lift our local culture and make it back as a way of thinking and way of living. It is very basic, Dewi et al. (2020) state that local wisdom practically undergoes a reduction in recent times, especially for the younger generation (millennial) who have been exposed by the advance of technology and streams of information and entertainment from many cultures. The essence of local wisdom has been changed into formality, instead of inhabiting our way of thinking and way of living.[5].

The diversity of local wisdom owned by each region is certainly a strong social capital for the government as an effort to prevent corruption in Indonesia today, including in Bangka Belitung Islands province which has a variety of local wisdom, one of them is the role of shamans in the governance system of the Benteng Kota Village, District Tempilang, West Bangka Regency. Their power possessed became a strong capital to balance the village head power. The powers possessed by these shamans are not only interpreted as authority and hegemony itself but can

also be interpreted as symbolic power. Symbolic power is the power to construct reality through a gnoseological order, which is the closest imposition of the social world of a group or person (Bourdieu; Fashri, 2007).[6].

The uniqueness of local wisdom present from cultural practice and then carried out by some of the communities in Bangka Belitung Islands, one of which is in the village of the village that can be modeled as one of the prevention corruption models. This condition shows that local wisdom becomes a form of human intelligence of a community group. According to Usman (2012), local culture and wisdom seemed to be a unity that would eventually form a social identity in a group or community. The term social identity shows a unique characteristic of a group's attitudes and actions, and the characteristics of such attitudes and actions are not found among other groups.[7].

Some studies have also placed local wisdom efforts to prevent corruption. Novitasari (2019) in the research entitled *The efforts to create a culture of Anti-corruption through Banjar tradition*. [8] the research studied the strategy of anti-corruption culture development in the community by implementing Banjar tradition in Sasak tribe, Lombok, West Nusa Tenggara. Banjar which is a form of solidarity society that is tied by a lot of social rules and tangible assistance in terms of energy, money, and thought. The results showed that the behavior of Banjar members in implementing the *Begawe Merariq* (Banjar marriage) to cultivate the application of anti-corruption values, among others honest, discipline, responsibility, hard work, simple, independent, fair, brave, and caring. This formed the conclusion that the Aposteriori about the culture of anti-corruption value through the implementation of Banjar needs to be formulated into a priori and taught to formal education in schools and colleges.

Another research, Nurinten et al. (2016) entitled *local wisdom as a medium of anti-corruption through character education in early childhood by using Dongkrak (Jack) strategy*. [9] This research is oriented towards *Dongkrak* (the fairy tale of *Jeung Kaulinan Barudak*) as an anti-corruption character education strategy in early childhood. The strategy of the *Dongkrak* uses fairy tales and *Kaulinan* (traditional games of Sundanese people) to instill the values of honesty, discipline, hard work, responsibility, and humility in early childhood. The results of this study showed that the class gaining learning of the *Dongkrak* had a significant outcome in understanding the character's values. Besides, the strategy can also be the motivation to collect various games and fairy tales of each region as a learning medium.

In line with the study, Purba et al. (2018) also conducted research related to the wisdom of the Malay Culture: corruption prevention strategy.[10]. This study saw important corruption prevention through cultural and moral values sourced from local wisdom, one of which was to uphold the embarrassment of shame. The local wisdom is synonymous with Malay culture, especially in North Sumatra and closely related to the Islamic religion. The size of this embarrassment is derived from Islamic values, according to the message of the Prophet Muhammad Sallahu, Alaihi Wassalam is: "shame and faith is a unity, missing one (faith), lost the other (shame) and vice versa.

From a wide range of corruption prevention strategies, this research has some similarities with previous studies, namely the utilization of local wisdom that exists in the community as a corruption prevention strategy. The difference is essentially when we compare, the research conducted by Novitasari, and Purba et al. limited to traditional cultural order through the tradition of the society. This culture does not touch directly on the level of policy practices and power or bureaucracy that often lead to corruption behavior. Similarly, research conducted by

Nurinten et al. that focuses solely on educational institutions and does not touch the overall direction of the community. While the research researchers do with the collaboration of three things, namely local wisdom (shamans), society, and the government apparatus of the Benteng Kota village.

In the village, governance systems were formed under the laws of the country. That is, in the government of the Benteng Kota village led by the head of village and shamans, not part of the existing governance structure. Interestingly, although shamans are not part of a power system governed by law and are not involved in various political activities, the shamans are given direct trust by the public to address the various social problems that exist in society and become an intermediary in the event of conflicts between people and village governments.

This grant of community belief means that the community has given the power to the shamans. Therefore, one of the parts of cultural studies approval is the significance of the concept of power. According to Barker (2013), power is not merely an adhesive that brings together social life or the coercive forces that place a group of people under others, even though he is essentially the case because he is also a Building and paving the way for any form of action, relationship or social order.[11]. Anderson (1990) formulated power as an abstraction deduced from observed patterns of social interaction; It is believed to derive from heterogeneous sources; It is in no way inherently self-limiting, and it is morally ambiguous.[12].

The presence of shamans in this governance system is a cultural event in which there are actors with cultural symbols that are then reproduced and reconstructed by the community which requires Their previous ancestors. Reconstruction, in this case, can be interpreted as the process of re-structuring continuously the structure (Piliang, 2012).[13]. In line with this, Marbun (1996) then explained the reconstruction as the drafting or portrayal of the existing materials and rearranged as is or the original incident.[14]. According to Poloma (2004), social reconstruction is a social process through action and social interaction in which individuals create a continuous reality shared with subjectively.[15]. Based on this, researchers are very interested in conducting analysis related to the large role of local wisdom in Bangka Belitung Islands, through the power of shamans in the Benteng Kota village government system as eradication strategy corruption.

II. METHODOLOGY

To analyze the presence and influence of the shamans, researchers used qualitative research methods by using descriptive through ethnographic approaches. Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reporting detailed views of information, and conducts the study in a natural setting (Creswell; Hardiansyah, 2010).[16]. Ethnography means to establish a systemic understanding of all human cultures from the perspective of people who have learned the culture (Spradley, 2006).[17].

Through this ethnographic method, researchers conduct observations and interviews in-depth. The observation was to observe deeply the practices of the power undertaken. While the interview was to examine exactly the motive behind the granting of power to the shamans and to further deepen the influence or impact of the presence of the

power of shamans, as well as the effectiveness of the system runs as a strategy to prevent corruption. In particular, four processes were pursued in data analysis techniques to analyze: the data collection stage, reduction, data display, and the with drawal of the conclusion. Data that has been compiled in such a way is associated with patterns, models, causal relationships and similarities with other opinions so that it will bring up the conclusion of what has been researched in this study (Miles & Huberman 1994; Denzin & Lincoln, 2009).[18].

III. RESULTS

Benteng Kota is one of the villages located in the subdistrict of Tempilang, West Bangka District, Bangka Belitung Islands. Benteng Kota is far from the capital of the sub-district which takes 0.2 hours and distance to the district capital using motorbikes for 2 hours and 1 hour by using public transportation. While the distance traveled by the city Fort to the provincial capital, the city of Pangkalpinang for 2 hours by motorbikes and an hour by public transportation. The village name comes from the old fortress which still stands and is a historical site maintained and protected as a cultural reserve. The Village historic site was built by Captain Niko, who originated from the Portuguese in the mid-17th century to protect the public from pirates. In the Dutch colonial era, the fortress was also a witness as a stronghold for the community against the cruelty of the Dutch army.

The population of 3,994 people, the majority of the village community are Malay. Others are Bugis, Chinese, Javanese, Batak, and Buton tribes are also living there. Until now, people live harmoniously in maintaining and developing villages, customs and local wisdom that exist in society. Local wisdom patterns generally place cultural capacities, systems of knowledge and technology, religion, traditions, and social capital (ethics and environmental wisdom, norms and legal institutions) as important in order to utilize the resources (Nurjaya, 2007; Sulaiman, 2011). [19]. Essentially, local wisdom also known as local genius is crucial for human dignity in society (Basyari, 2014).[20]. The life or daily activities of the village community fortress almost equal to the life of people in Bangka Belitung Islands in general, namely the majority as fisherman and farmers.

The Benteng Kota village community has a condensed tradition and culture that is preserved from the past until now. Various indigenous activities are carried out directly by the village's indigenous stakeholders, namely Keman who is also the leader of the Pencak Silat Mawar Putih college. Various indigenous activities that are still well maintained in the village of Bangka Kota, including the wedding ceremony, traditional ceremony of death, traditional ceremony, and traditional ritual of *Taber Kampung*, traditional ritual of *Ngancak*, Ketupat War, Kedidi dance, Seramo dance, Campak dance, Serimbang dance, and the Seven Bidadari dance. Substancially, the main contents of local wisdom values include traditional ceremony, various restrictions, encouragement, and sanctions as a system of behavior and habits of indigenous people (Monteiro, 2017).[21]. In addition to the peculiarities of *adat* (custom) and arts, the village also has a beautiful beach named the beach yellow sand.

Authority of Shamans as Regent

In the social life of the village, shamans played an important role. It is since the village community still maintain the customs that have been inherited by their ancestors hereditary, but also because the shamans believed by the community has supernatural powers. Therefore, the term shaman is often associated with a person who has the power of linuwih, such Mantera, and other mystical affairs (Abdillah, 2006; Wildan and Irwandi, 2018).[22]. Shaman is one who claims mastering the occult and informing the news to people about the events that exist in the universe (Syamsudin, 2008; Nurdin, 2012).[23].

The existence of shamans as a regent or customary leader and has supernatural powers describing the existence of power as an authority that impacts the presence of a new hierarchical structure in the government system of the Benteng Kota village. According to Bourdieu, attributes such as charisma and privileges are crucial sources of power (Bataona and Bajari, 2017).[24]. It can be said that the owners of certain departments are no longer only dominated by rulers (head of the village) alone, but the presence of shamans gave rise to new mastery. The power operates unconsciously in the network of public awareness since power does not come from outside but determines the order, the rule, the relationships of the inside (Syafiuddin, 2018).[25].

While the community is only as a recipient object used to legitimize and obey everything that exists and is established, either by the village head or by the shamans. Compliance refers to attitudes and behaviors caused by power (Martin, 1990).[26]. Power in this regard as...*an abstraction deduced from observed patterns of social interaction; it is believed to derive from heterogeneous sources; it is in no way inherently self-limiting; and it is morally ambiguous* (Anderson, 1990).[27]. It can be said that obedience comes from a source of power such as a formal position and a community social organization. Power refers to the ability of an individual (with its social status) in influencing other individuals so that the behaviour becomes in accordance with one wishes (Hidayat, 2019). [28]. Looking at the condition, it is required that the arena in the realm as Bourdieu says is a structured, hierarchical organized social space, and creates objective inequality in the distribution of various capital and spatial of relational domination and resistance associated with others.

Shamans: The Legitimacy of Indigenous Rituals and Abstinence

As stakeholders, shamans have the dominant roles in the social and cultural life of society. The shamans are considered as gifted people who have special abilities and magic which are not shared by other ordinary people. Being a *Dukun* is not obtained through college like being a doctor, midwife or nurse (Hidayat, 2019).[29]. This is seen from the role of shamans in a variety of traditional ritual activities that are held annually by the Benteng Kota village community, such as *Ngancak* traditional ritual, *Ketupat* war, and the traditional ritual of *Taber Kampung*. *Ngancak* ritual is the procession of ritual feeding to the delicate creatures that the community believed to settle or reside on land and at sea (precisely on the coast of Tanjung Raya Pasir Kuning beach). Before the procession of the ritual feeding of this delicate creature, the shamans who are also the leader of Pencak Silat Mawar Putih collage first call and communicate with the delicate creatures of the village guard to ask for the permission of ritual

implementation, as well as inviting *Bedincak* (dancing) the Kedidi dance. Calling and communicating with these delicate beings through mediators or intermediaries, the male disciple of the Shamans.



Figure 1. A Shaman is Communicating with the Spirit Through Intermediary

Meanwhile, the *Ketupat* war is a traditional procession, i.e. war (throwing) using *Ketupat* performed by two different camps. In this war, the sorcerer acted as the leader of the two strongholds that would do the war. The *Ketupat* war itself is held every Ruwah month or 15th of the month of Sha'baan on the Hijri calendar. The essence of the *Ketupat* War is the form of gratitude and supplication to God to protect the village from all disasters and calamities by not forgetting the merits of the ancestors who have kept and cared for and inherited the village until now. Meanwhile, the traditional ritual of *Taber Kampung* is a traditional ritual that is led by the Regent or customary chairman. The word "Taber" is the language of the Tempilang means splashing water, the water that has been spelled for by the indigenous shamans. The traditional ritual of *Taber Kampung* was held at the end of *Ketupat* war ceremony procession. This Ritual aims to avoid villagers against the distractions of delicate beings, crocodiles, and other creatures that can disrupt people's activities both on land and in the sea.

In the next stage, the traditional ritual activity also creates abstinence from the prohibition issued by shamans to the community. There are two restrictions, namely land and sea-reflection. On land restrictions, the public should not whistle, dry the cloth on the fence, and should not fight or quarrel in the household. While at the restrictions on the sea, the public is forbidden: washing the mosquito nets, washing the chicken meat, hitting the cloth into the water, hanging legs, washing supplies people give birth, washing the pot in the river or the sea, and catching sea fish in any way. For the community, including the government apparatus of The Citadel village, there is no reason to reject the rules set by the shamans. There is also no space to compromise so the rules are eliminated. All communities, including the village governance apparatus, must follow what the shamans convey. It requires that the shamans are holders of full legitimacy for customs and abstinence.

The presence of traditional rituals and abstinence is showing the imaging process and implication on the symbol system that obtained its abstract power to change the meaning and ultimately lead to the perspective and influence the practice community in their daily life. The presence of symbol domination contains symbolic power as a form of power that can make people recognize, trust, strengthen, and alter the worldview (Fashri, 2014).[30]. That is, it can be said that the strong dominance of symbols in traditional rituals and abstinence makes people who watched or listened to it receive and fully trust the creation of symbols performed by shamans. The symbol system permeated almost in all aspects of life, both material and nonmaterial (Huda, 2015).[31]. The acceptance and trust of the

community are what brought the shamans into counterbalance and controllers in the government system of the Benteng Kota village.

Therefore, it is not wrong then symbolic power can be assumed to be a 'magical power' to make individuals, groups, or communities obedient through the mobilization of symbol ordinances. Symbolic power is an invisible power and only recognizable from its purpose to gain recognition. A symbolic power, though not recognized by its original form but it is still recognized (Winarsih, 2013).[32]. The power of the created symbol is ultimately able to direct anyone to acknowledge, preserve or alter the perception until it comes to the behavior of a person, a group in contact with reality. The magical power symbol also not only lies in its ability to represent reality, but the reality is also presented through the use of symbol meanings.

The Power of Shamans as Cultural Politics

In the context of the government system, the position structure in the village government of Benteng Kota such as the village head and all village apparatus is power authority for society. For the authority of such powers, the village chief certainly has full authority in drafting and implementing policies, including policies in the field of culture. The village community of Benteng Kota automatically must obey its leaders.

However, the presence of shamans in the life of the Bangka Kota village seems opening a power struggle zone through the battle of symbols and expression of social relations of power through the social order of the community. The usurpation aims to embrace or obey and gain legitimacy and pragmatic claims of truth. Shamans do not have formal authority according to statutory rules such as *Kades* (The Head of The Village), but strong belief and legitimacy due to it have supernatural or magical powers that are not owned by the village head or will not have by carelessly.

This factor makes the shamans as a pragmatic claim to the truth and establishes new powers in the social order and government of the Benteng Kota village. Through the powers, shamans exercised or implemented cultural politics in the practice of village governance systems. In a broad context, we can say cultural politics related to:

1. Power to name

Shamans have the power to name various activities and rituals in the field of culture. The violation or absence of community, leaders, and the village apparatus of customs and culture is also determined by the power of shamans.

2. Power to represent the public opinion (common sense)

His strong legitimacy and the belief system of society opened the space of power to represent the personal opinions of shamans as a common opinion. That is, whatever is voiced and anything that becomes a policy of shamans, it automatically has represented the voice of the public. Similarly, if the community criticizes the village government's policy, the completion of it is through the shamans. Shamans play an important role not only as a controller but also as a judge who decides whether the head of the village is wrong or not. The

decision was made based on the results of the session conducted by the shamans with the village community also attended by the village head and village government apparatus as reported by the party.

3. Power to create an ' Official Version '

As the owner of legitimate authority and protected by law, the village chief certainly has full power to create various policies and rules in the effort to create the welfare and peace of society. In its development, the power that belongs to the village becomes decreased and shifts. This is because the community is more looking at the policies and rules made by the shamans are more formal and obliged to obey. Two factors cause the decline and shift of power authority from the village head to a shaman. First, the lives of people who still uphold the culture and customs of the inheritance of their ancestors. There is no courage to violate the rules that have been established. If violated it is believed to be a disaster for the family or the village community as a whole. Secondly, the community is constructed as a side at the lower level, has no control, and its power, so it is only a target or object of power. This condition in symbolic power is interpreted as the presence of the unconsciousness of society in its position. If it is in the theory of Gramsci, then it can be said as a form of hegemony, so that the community continues to be made to enjoy its position as a group that has no power authority and continues to be at the bottom level.

4. Power to represent the legitim social world (Jordan and Weedon, 1995; Barker, 2004).[33]. This means that through the power of shamans, the customary customs in the social life of society is considered more legitimacy than the existing laws. Dermawan (2013; Bakti et al, 2018) in the research on shamanic practice stated that the existence of a shaman in society because sociological presence of the shamans is very functional for the society.[34].

Symbolic Power as a Corruption Eradication Strategy

Bourdieu (1991) in his writing titled Language and Symbolic Power explains two things in optimizing symbolic power.[35]. First, symbolic power is based on the possession of symbolic capital (symbolically capital). The bigger a person or a group has a symbolic capital, the greater the chances of winning. In the context of this research, the legitimacy gained by the shamans from the village community is part of a symbolic capital capable of forming a social authority so that it eventually creates new powers in the village governance system. The social authority of the shamans is strongly obeyed by the community. Shamans are no longer merely positioned as customary leaders alone, more than that, people are making shamans as 'legislative' leaders who represent them in controlling and supervising the policy of village governance.

Secondly, symbolic power is based on the ownership of economic capital or can be categorized in the form of money ownership. In the Benteng Kota village system, the head of the village can certainly be positioned as the sole proprietor of economic capital. It is very unfounded because the village head is not only the political representation of the community but also part of the political representation of the local government of the West Bangka district. That is, as the owner of the economic capital, the village head has the power to conduct budget policies under its

importance in cultural management ruled by shamans. This budget policy e.g. village heads can limit budget assistance in the implementation of various rituals or traditional festivities in the Benteng Kota village.

But the reality in the field shows that the social authority of the shamans is no longer dammed by the village head. To compensate for the power of shamans, the village government synergists to develop the welfare of the village. It shows what Foucault states, where power operates. By Foucault (Foubion, 2001), In feudal societies, power functioned essentially through signs and levies. Signs of loyalty to the feudal lords, rituals, ceremonies, and so forth, and levies in the form of taxes, pillage, hunting, war, and so on. In the seventeenth and eighteenth centuries, a form of power comes into being that begins to exercise itself through social production and social service. It becomes a matter of obtaining productive service from individuals in their concrete lives. [36]. The condition, it can be said that the power of shaman symbols in the practice of the Benteng Kota village system has demonstrated its power in representing social reality. The symbols that the shaman has demonstrated its power to change the way people view the world, able to change the way it behaves, and in the end can change the world itself. The strength of the symbols possessed by the shamans is also not separated from the legitimacy and the belief system of society of supernatural powers it possesses.

The legitimacy and belief system that gave birth to social authority such as that occurred in the government system of the Bangka Kota village can be a strong social capital to be utilized by the Government, both central and regional Prevention of corruption. Similar to the Sasak tribe community, West Lombok Nusa Tenggara, which utilizes Banjar tradition as social capital to a corruption prevention model. Through Banjar tradition, especially through *Merariq Banjar* which has anti-corruption values, such as honesty, discipline, responsibility, hard work, the value of simplicity, independence, fairness, courage, and caring that has been Until today continues to be implemented by the community (Novitasari, 2019).[37]. Corruption is produced by life attitude of a society that uses money as the standard of truth and as absolute power. As a result, wealthy and corrupted politicians can enter into the ruling elite and are highly respected in the power of the elites. They will also occupy high social status in the eyes of the community (Abdurofiq, 2016).[38]. The presence of shamans in the village governance system implicates the policy of the leader to a great influence on the behavior of the village apparatus. The presence of herbalists also creates active participation from the community to report on all policies and behaviors of the village apparatus as opposed to the norm in society.

In other words, shamans are growing the courage of the people to report if there is a policy of the aberrant village government. Also, the presence of shamans indirectly has created a morality education for the leaders and apparatus of the Benteng Kota village. Morality became an important part of the corruption prevention issue. This is because morality comes into contact with an individual's social behavior or actions. Speaking about corruption indeed finding such a fact since corruption concerning the moral aspects, the nature of the foul state, the position of administration, economic and political factors, and the placement of the family or Under the power of the office (Suherry, 2017).[39]. Additionally, the presence of shamans can create a shame culture that is present in Islamic Malay society, as well as research conducted by Purba at al. About Malay culture wisdom: corruption prevention strategy. In the Malay tribe's view to avoid embarrassment (oneself or for others) is a major force in social relations. The two other social concepts relate to dignity, which means "self-esteem" and esteem. It can also be said that

shyness is a fortress in preventing social behavior that is considered distorted in society, one of which is corruption crime (Purba et al., 2018). [40]. Shame culture is a culture that needs to be cultivated in society, especially it is Malu to do unkind and true deeds that must be cultivated in day-to-day activities as a basis for one effort to Prevention of corruption. [41].

The practice of shamans in the government system of the Benteng Kota village can also be used as a corruption prevention program that can be divided into two forms, namely the form of the compliance program and anti-bribery management system. First, the compliance program can be seen from the presence of shamans through the legitimacy and the belief system of the village community that creates social obedience, both by the public and by the village head and village apparatus. This obedience is the acceptance by the community and village head along with the village apparatus to all decisions established by the shamans through the village council. This session is usually performed if the public complaint against the policy or behavior of the village apparatus is considered distorted.

Secondly, the anti-bribery management system can be seen from two aspects, namely aspects of openness or transparency and aspects of integrity. Concerning the aspect of openness or transparency, the presence of the social authority of shamans in the village governance system has great implications for the prudence and various policies issued by the village head and village apparatus. In other words, it can be said that the power of shamans to be a guide in creating harmony between community and village governance, as well as a guide in creating a transparent and accountable governance system. In the aspect of integrity about the attitude demonstrated by the shamans who are always neutral and fair in every decision in case of disputes, both between society and between society and village governance. The presence of openness or transparency and this aspect of integrity are important to capitalize on the potential of local wisdom as a corruption prevention strategy to various parties, including educational institutions to create education Anti-corruption characters. As well as the planting of anti-corruption values that use the strategy of Jack (fairy tale *Jeung Kaulin Keur Barudak*). The *Dongkrak* strategy uses fairy tales and traditional games as a medium to embed the values of anti-corruption characters. As a result, the PAUD (The Early Childhood Education) class which gained the strategy of *Dongkrak* showed a significant understanding of the anti-corruption character (Nuriten et al., 2016). [42].

Not only that, despite having strong social authority, shamans also do not perform political maneuvers and are tempted by political power tempted by the material. It demonstrates a high level of integrity and morality in the individual who holds social and cultural power in society. Integrity is also demonstrated by village heads and village governance apparatus through adherence to shamans' decisions, as well as policy-making policies based on community aspirations and the influence on the behavior of the village apparatus. This condition shows the concept of power according to Martin (1990), i.e. power is a type of information flow that displays actions that are not concerned with the recipient's self-esteem problems.[43]. That is, although the village head is a legitimate leader who is recognized in the Indonesian legal system, but the head and the village apparatus remain obedient and follow the social authority owned by the shamans. No self-esteem issues, both self-esteem as a leader or self-esteem as a village apparatus under the power of shamans.

IV. CONCLUSION

Practices in the village government system of the Benteng Kota is used as a step and efforts to prevent corruption from downstream by doing precautions through the utilization of local wisdom. The utilization of local wisdom through the power of shamans in the village governance system has an important aspect to be implemented as a corruption prevention strategy. It is based on four factors. Firstly, in the Benteng Kota village system, shamans are represented by the community as a cultural leader in charge of the control and supervision of various policies and behaviors of the village governance apparatus. Secondly, the villagers of the Benteng Kota position themselves as a party who has power over his area so it is entitled to establish the shamans as cultural leaders.

Thirdly, in practice, the head of the village and shamans both have more space in perpetuated power. The village chief rests on legislation and shamans based on the legitimate authority of the village community. Facts on the field show that both of them do not have excessive power domination, despite the power struggle through symbol battles and social expression. Fourth, in the Village development effort to achieve the progress and welfare of the community, the head of the village committed social compromise to the shamans. Social compromise is a form of communication (deliberation) that is done through a socio-cultural approach to get an agreement and to override the differences. Through social compromise, the shamans are invited to participate in the development of the village in various areas of community social life.

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