

Bureaucratic Corruptive Culture in Indonesia

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Abstract-Corruption in the government bureaucracy in Indonesia is an acute and difficult problem to eradicate where corruption is seen as a culture that is inherent in society. However, whether corruption as a culture or corruption is actually just a practice that violates the rules in the bureaucracy is an interesting problem to learn. The purpose of this study is to analyze corrupt practices in the government bureaucracy in Indonesia from a cultural perspective. The method used to analyze this research is descriptive qualitative by studying various relevant literature. The analysis shows that there is no relevant evidence that corruption in the government bureaucracy in Indonesia is considered a culture. Corruption is not a culture but a deviant behavior or practice by government bureaucratic apparatus. The author recommends that to eradicate corruption it is necessary to conduct anti-corruption socialization through early education, especially in elementary schools, so that the younger generation understands that corruption is an act of violation of the law that can be punished with severe penalties.

Keywords: Culture, Bureaucracy, Corruptive Culture.

Introduction

Corruption practices have not been completely eliminated from the bureaucratic environment of the Indonesian government. The Chairperson of the Ombudsman of the Republic of Indonesia said that corruption practices in the government bureaucracy were still rife in this country. He still found the existence of bureaucratic practices which made it difficult for the public in the delivery of public services and did not function optimally because there was no facilitation payment for their apparatus [1]. In the era of the New Order in Indonesia (1966-1998), the public was of the view that corruption was mostly committed by the executive and was centralized, ie carried out by officials at the central government. As for the Reformation Era of governance (1999-2018), corruption is not only practiced at the central government level but spread to areas where corruption cannot be ignored from decentralized policy practices and the balance of roles between legislative, executive and judicial institutions [2] In addition, the practice of corruption was not only carried out by the elite or the central authorities but also carried out at the lowest level, namely the level of the village head officials and the apparatus below him [3].

Several anti-corruption institutions have been formed in Indonesia and the latest is the Corruption Eradication Commission (KPK) which was formed based on Law Number 30 of 2002. The purpose of establishing the KPK is to increase the power and effectiveness of efforts to eradicate corruption. The efforts made by the KPK in eradicating corruption are not easy because many parties have objected and are not happy with the existence of the KPK. On the other hand, it was not only outside parties who undermined the existence of the KPK but there were also attempts to weaken it from within the KPK itself. Since the Reformation Era, the role of the KPK as an anti-corruption institution has been weakened by the external and internal forces of the KPK itself [4]. Government bureaucracy has a greater chance of corruption compared to non-governmental institutions because government bureaucracy has the authority and power in determining policies, especially in granting permits granted to people who need government bureaucratic services. Corruption is also easier to do by government bureaucracy because it deals directly with the public who need services, for example, people who need a government bureaucratic permit in running a transportation business.

The practice of corruption does not only occur at the present time but has been going on for a long time. Corruption tends to be inherent in the power and authority possessed by a person so that there is a perception in society that power tends to be corrupt, as stated by Lord Acton, "power tends to corrupt, and absolute power corrupts absolutely" [5]. Corruption does not distinguish between people or places and can be done by anyone, individually or organized. In addition, corruption does not distinguish between ethnicity, religion, customs, culture or country, so that corruption occurs almost all over the world. There is almost no country in the world that is free from corrupt behavior, especially those who work in government bureaucracy, only the scale and form of corruption that may differ from one country to another. Due to the massive scale of corruption throughout the world, in order to overcome the problem of corruption, the United Nations drafted the Convention on Anti-Corruption, namely UNCAC, in 2003.

From this study it was identified that corrupt practices were not limited to one or several countries but almost all over the world so the UN had to intervene to help tackle corruption in its member countries. In Indonesia

there are those who argue that because of widespread corruption practices, corruption in Indonesia can be categorized as culture [6]. Because of the importance of the problem of corruption then the question that is very relevant to study is whether corruption committed by bureaucrats or government officials is a culture? This question will be answered through an analysis of the relationship between the culture of corruption and government bureaucracy.

Methods

This study uses a qualitative description method because it explains the problems associated with the culture of corruption in the bureaucracy. Data collection techniques use documentation where documentation means all printed publications or data produced by someone or something agency [7]. The data analysis is done by comparing one literature with another literature where the results of the study are then processed to obtain conclusions related to the problems of corruption culture in the bureaucracy and provide suggestions for overcoming these problems.

Results and Discussion

Culture

Everyone can be different in formulating cultural concepts, depending on the perspective and context of the problem they understand so that the various concepts or definitions of culture are quite varied. Difficulties in defining culture completely and comprehensively can be seen from the explanation given by A.L. Kroeber and C. Kluckhohn where the two experts managed to collect as many as 160 definitions of culture [8]. This shows that the concept or definition of culture is very diverse. Therefore, with the variety of cultural concepts, when someone gives an explanation related to a culture, it must be conveyed appropriately and with adequate information related to the cultural context.

Culture is basically related to certain conditions of the community or environment so that we recognize the existence of local culture, traditional culture, modern culture, Western culture, Eastern culture, consumptive culture, or organizational culture. Culture as a whole system of ideas, behavior and human work is made through a learning process and a series of close relationships between what is in the human mind that is still abstract (ideas), then manifested in actions (behavior) and manifested in tangible results (works). The learning process whose impact is manifested in the culture takes place within a community and in a particular area. Therefore modern culture or advanced culture means referring to human culture that lives in a particular location with modern or advanced living conditions, such as the availability of all-electric household facilities and information communication equipment with advanced technology. Culture in the region is considered more advanced compared to other regions because other regions lack or do not have the infrastructure that is owned by other regions that are already advanced so that the shape of the culture is also different.\

Culture as the creation and development of values encompasses everything that exists in the physical, personal and social realms, where the process of processing can always be done continuously and never stops at a certain limit. From the whole culture, culture has elements that can be divided into 2 elements, namely: (1) subjective culture and (2) objective culture. Subjective culture exists in the development of truth, virtue and beauty. Values that persist in a subjective culture take place in a particular social or institutional environment. For example, the values of mutual cooperation in Balinese culture in Indonesia are manifested in a Balinese community. The objective values which are also referred to as cultural products can be grouped into: (a) science, (b) technology, (c) social, (d) economics, (e) art, and (f) religion [9]. A concrete example of cultural products such as the Borobudur Temple or Bali Temple.

Subjective culture is more abstract, difficult to understand and can collide with one another because the cultural values embraced by a particular community or community can be different from the cultural values of other communities or communities. Besides that, a cultural value that is considered good, right, or beautiful by a certain society is not necessarily considered good, right, or beautiful by another society. The formation of values that reflect a community's culture is formed long enough through a process of learning and institutionalization so that eventually it becomes a definite value and is embraced by the community. Unlike subjective culture, objective culture is easier to understand, feel, and look at because it is real (empirical). Objective culture is the result of learning embodied in a model, object, or product that can basically be touched or touched with human physical. As a subjective culture, people's beliefs cannot be touched by physical human beings, but instead offerings or tributes as products of objective beliefs are real and can be touched by physical human beings, and their forms can vary.

Said explained that the passion that drives people to develop culture is aimed at building a better world, at least for themselves [10]. Culture is better understood as a place or process of forming values that are embraced by some people as a way to understand the environment and try to unite with the environment. The culture that is formed and developed is expected to benefit the environment itself and if possible can benefit the wider environment, not only limited to the environment of the community itself. Meanwhile, according to Bakker, cultural development occurs through a process: 1) inculturation, 2) acculturation, and 3) modernization.

Inculturation is a process of change in which an individual is integrated into contemporary and local culture. Acculturation means that two cultures meet face to face, there is acceptance of other cultural values, new values are included in the old culture. While modernization is more directed at the acceptance of elements of international culture that are clearly beneficial.

By understanding various concepts related to culture, special formulations can be made about culture in which culture is an individual or community's behavior as a manifestation of a thought or system of thought that has certain aspects of the value of goodness, truth, and beauty that take place in various people's lives such as economic, social, religious or beliefs. If the values inherent in the culture are intended for the benefit of the environment itself or on a broader scale then the culture is considered positive and beneficial. Conversely, if the values and aspects contained in the culture are detrimental to other people or communities, then the culture is considered negative and is destructive or not useful for the community.

To determine something as a culture, it must pay attention to various aspects that support. Culture is related to a very long learning process, involving deep thinking from various parties. Culture is related to the interests of the surrounding environment and will be better if the culture is more widely useful. Culture has its own limited scope and territory so that culture cannot be generalized because the community and the condition of an area are not the same as other communities and regions. As an easy example, the culture in Asian society which is considered as Eastern culture is different from European or American culture which is considered as Western culture. Thus, if an action is carried out by a person or group of people in a certain area, often done with the same model or nature, and is considered detrimental to many parties, then it may not necessarily be considered a culture because the act may only be a form of unlawful acts .

Bureaucracy

When talking about bureaucracy, it cannot be separated from the very famous name of Max Weber. Although Weber never defines the concept of bureaucracy, but one of Weber's concepts of bureaucracy revealed by Castles, et is about rational bureaucracy that separates sharply between office and office holders, the right conditions for appointment and promotion, authority relations which is arranged systematically between positions, rights and obligations governed by duties, and others [11]. Actually Castles, et al. disagree with the rational bureaucracy of Weber where he explains that the problems of bureaucracy in Indonesia are close to patrimonial bureaucracy, where the position and behavior of the entire hierarchy is largely dependent on personal family relationships. He also added that in Indonesia, bureaucracy is often used in a "less good" sense. According to Castles himself, what is meant by bureaucracy is broadly paid people who function in government, including officers of the armed forces and bureaucratic bureaucracy. This is in line with the opinion of Wilson who said that a bureaucrat is someone who earns income from work that comes from the place where he works. From various views it is indeed not easy to make a standard definition of bureaucracy [12]. However, in this study, the simple concept of bureaucracy can be described as an activity carried out by the government apparatus in relation to government tasks related to community services in the government area. Culture also exists in bureaucracy or institutions where corruption occurs because of strong and powerful bureaucratic institutions [13].

With regard to Weber's bureaucracy which has impersonal characteristics, clear position hierarchy, corporate job functions, officials are selected based on professional qualifications, subject to uniform discipline and control systems, etc., if it is related to the 10 characteristics of Weber's rational bureaucracy [14], is it bureaucracy in Indonesia also meets the characteristics of the Weber bureaucracy? It turns out that if we look at the behavior of government officials or the bureaucracy in recent years which have committed many violations including corrupt practices, the actual corruption committed by the government apparatus is not in accordance with Weber's bureaucratic concept. Corruption by the bureaucracy means that they do not carry out their duties and obligations in accordance with the rules and procedures that apply explicitly without discrimination or impersonal.

Corruptive Culture

One area of Indonesia that has special characteristics is Java. Java is considered a strategic location because all aspects of activities are focused on Java. The capital and center of Indonesian government is located on Java, thus all social, political and economic activities are centered on Java. In addition, the population in Java is the most compared to other regions or provinces. In addition there is Javanese ethnic which has quite a large population compared to other regions. Java also had several large kingdoms in the past before Indonesia formed a Republican government. The kingdoms in Java in the past played a role in the history of economic development, politics, and government in Indonesia, such as the kingdoms of Majapahit, Mataram and Pajajaran. These kingdoms carry out the administration of the royal government based on the royal bureaucracy and then the royal bureaucracy has a stake in the administration of modern bureaucracy in Indonesia. The change in the implementation of bureaucracy towards modern bureaucracy in Indonesia is through the period of kingdom, colonialism, independence and post-independence until now.

Javanese society is described as a society that has the character of accepting for all the lives they have or can also be said to accept the situation and circumstances encountered. But on the other hand Javanese people also have a desire to be respected by others, do not like to be frank, like to hide problems, and include taking something to take advantage or opportunity when no one else knows. As for the palace or kingdom of Java, the servants in the palace (palace employees) prefer to seek face or curry favor. Among the royal elite, the king needs to be praised, respected and does not like to accept criticism or advice because the power of the kingdom in Indonesia in the past (especially the kingdom in Java) tends to be authoritarian. The authoritarian system of royal government will allow the abuse of power and authority by the employees of the kingdom.

It is not uncommon for court servants or royal government officials to corrupt while taking tribute or taxes from the people which will be submitted to Demang (Lurah) at the Kelurahan level before being handed over by Demang to Tumenggung at the Regency or Provincial level. Royal government officials in Ketumenggungan at the district or provincial level also often commit tax corruption before being handed over to the King or Sultan [15]. The administration of the kingdom during Java as the center of government in Indonesia which tends to be corrupt is considered to represent the condition of corruption in Indonesia because of the social, political and economic conditions focused on Java.

Gunnar Myrdal, winner of the 1968 Nobel Prize in Economics, argues that corruption in South and Southeast Asia (including Indonesia) stems from the disease of neopatrimonialism, a feudal legacy of the old kingdom accustomed to patron-client relations. In this context, ordinary people or subordinates are obliged to give tribute (which develops into envelopes, bribes, commissions, etc.) to holders of power or superiors (bosses, officials, etc.). Corruption is considered a social phenomenon that is institutionalized and embedded in the broader landscape of power relations in society [16]. Then money politics developed in the presidential election, DPR / DPRD, governors, mayors, regents, leaders of political parties, and so on, which greatly disturbed the development of the political system in the current reform environment. Mustapha Akanbi classifies corruption into three categories, namely:

1. street-level corruption that illustrates corruption in administration as shown today people's experiences in their interactions with officials.
2. business corruption that occurs between low to medium scale businesses with or without active relations from equal public sector officials; and
3. high-level corruption, which involves large amounts of money in high power centers in finance, public services and administration [17].

Corruption in Indonesia seems to have become a culture that enters various fields of life, especially in our bureaucratic sector which is already known to be very sophisticated in its corruption. Illahi and Alia further stated that related to the role of the Audit Board of the Republic of Indonesia (BPK) in relation to corruption, an increase in the impartiality of the selection process of members and the BPK leadership was an urgency that had to be carried out. For this reason, the meritocracy system model in the selection process of members and the BPK leadership will minimize the possibility of corrupt, collusion and nepotism (KKN) practices. The BPK needs to strengthen institutionally and functionally. In addition, BPK's authority to recruit experts must be utilized optimally [18]. Culture of corruption has placed humans as slaves of property that should be under his control [19].

In Asia, corruption is related to the legacy of the historical-structural conditions that have been running for centuries due to the repression carried out by the invaders. Thus, the nation in this region is continually accustomed to deviating from the norms which before the occupation was fully respected and obeyed. Therefore, now in society despite various anti-corruption policies, but finally corruption is accepted as an inevitable practice because it is felt to have been too deeply rooted to be eradicated [20].

Koentjaraningrat emphasized the mentality of the Indonesian people, where in terms of corrupt culture that was endemic among Indonesian people, especially bureaucrats, it turned out to have roots since the colonial period [21]. Koentjaraningrat called it the bad mentality of *prijajis* or employee mentality where our bureaucrats and officials seemed to carry on more of the *prijaji* mentality in the colonial period who acted as employees in the Dutch colonial government. According to Koentjaraningrat, this mentality in Indonesia has encouraged corrupt practices. The old tradition of Indonesian people is that there is an obligation for subordinates to give gifts to their superiors to maintain good relations. In addition, employees in Indonesia sometimes cannot distinguish office and personal matters, so that a subordinate still carries out or is told by his superiors to do the personal, wife and family affairs of his superiors. Such a pattern of relationships according to Koentjaraningrat has a role in accelerating the process of corruption, so that corruption tends to become a collective work. Besides that actually corrupt acts are not limited to bribery but also include the behavior of government officials who act contrary to the duties of his office to increase personal gain [22].

In the period of independence or after the colonial era, patrimonial bureaucracy is still attached. The influence of feudalism and colonialism continues. The pattern of patron-client relationships is still thick. During the New Order and the Reform Order, although there appeared to be an effort to modernize the bureaucracy, the characteristics of patrimonial culture were still strong. After Indonesia's independence, a culture of corruption

that has taken root and is ingrained instead of disappearing but thriving, corruptors tend not to be deterred from corruption [23].

Even though the reformation has been running for almost 20 years (since the end of the New Order government in 1999), it seems that the effect of implementing a centralized system cannot be completely eliminated from the practice of implementing regional autonomy, especially those carried out by the regional bureaucracy, specifically regarding acts of corruption. In addition, it turns out that this culture of imitation does not only occur in duplicating the central government system, but also between / among local governments. For example, various types of fees or charges in various regions have a very high level of similarity to the types of fees, even though the characteristics and leading commodities of the area differ significantly.

However, it seems that the regional government is experiencing cultural shock. During this time the local government always followed what was ordered by the Center, but now this does not happen again because it must be separated from its parent and must work hard in determining the fate of their own regions. Whether because of being unable or unusual, only a few local governments are able to make a breakthrough, be truly creative, can make an important breakthrough and have high performance [24]. Acts of corruption, collusion and nepotism can occur anywhere as long as there is a meeting between intention and opportunity. Therefore, to prevent or overcome acts of corruption in the body of the public bureaucracy is to uphold and uphold bureaucratic ethics in the ranks of the public bureaucracy, in addition to returning to the personality of each human being [25]. To encourage changes in bureaucracy towards a more professional direction and to suppress the political interests of the ruling political parties, a figure of leader with strong integrity is needed [26].

During the New Order era, the tendency for corruption was only carried out by a group of people in the central government. In the era of regional autonomy, the tendency for corruption has changed not only by the central government but also by the regions. Corruption behavior in the regions is just imitating or imitating corrupt behavior carried out by the central government such as how to make policies, how to find legal loopholes that benefit corruptors, how to appoint regional project implementers, how to inflate funds, how to collect project fees, how to bribe, etc., everything copied from the center. This is understandable because local governments can be said to have no experience in managing and organizing government in the regions. Examples of corrupt acts carried out throughout the country show that the corrupt behavior carried out by the bureaucracy is indeed evenly distributed throughout Indonesia. Until 2007 there are 967 Regional People's Representative Assembly (DPRD) Members and 61 Regional Heads were involved in corruption. Corruption patterns, (1) conventional patterns, (2) patterns of tribute, (3) patterns of commissions, (4) patterns of tackling orders, (5) patterns of partner companies, (6) patterns of fictitious receipts and (7) patterns of abuse of authority [27].

The impact of corrupt behavior and culture in bureaucracy can vary, but there are 4 impacts that need to be considered, namely: 1) loss of financial capital, where the embezzlement of State financial resources will obviously drain the treasury of State finances; 2) loss of social capital where the community will be vigilant and try not to deal with the police; 3) loss of physical capital, which is the tendency of national infrastructure which is often built below the standard due to corruption also experiencing a gradual collapse, and 4) loss of human capital, where the impact of corruption will soon come, not only at the macro level [28]. Meanwhile, an effective bureaucratic culture can be carried out through fostering bureaucratic culture because bureaucratic culture is important to be built and developed in order to be able to guide, inspire, and drive change towards achieving the vision and mission of the bureaucracy [29].

One culture that is closely related to corruption is the culture of asking for rations and sharing of commissions. It is still difficult to eliminate the culture of asking for rations and distribution of commissions so that to eliminate the culture requires firmness from stakeholders to dare to apply strict sanctions if the behavior of persons who abuse their authority is found to satisfy personal interests. In an effort to change the culture and habits, the application of criminal law will be more effective the amendment is because the criminal law has sanctions in the form of confinement and fines that can be applied individually and together [30]. In most developing countries (including Indonesia) government bureaucracy has not been able to show optimal performance in public services, this is due to various weaknesses related to culture and ethics, namely the government bureaucracy has not been able to fully compile measurable work standards for matters that are of a nature administrative and service to the public, so it is difficult to control and evaluate the success and irregularities [31].

The government as the spearhead of public services and community change leaders has the responsibility to create a bureaucratic culture that is free of corruption, although it is realized that eradicating corruption in the bureaucracy is not as easy as turning the palm of the. Factors of feudalistic and paternalistic culture that manifest in the culture of patrimonial bureaucracy are very influential on the occurrence of corruption [32]. Riyanto, et al suggest that controlling the corrupt behavior of bureaucrats is through bureaucratic reform, which is to reform the structure of bureaucratic incentives using the merit system. From a cultural point of view, our nation does not recognize terms that can be interpreted as corruption in the vocabulary of our local languages where this shows that our ancestors never assumed that the misuse of state finances was referred to as

'corruption' [33]. In addition, corruption behavior continues to be in line with the understanding that officials must protect the community, including in terms of providing financial assistance to extended family [34].

Corruption is considered normal, because it is natural for a leader to get something more than what is obtained by the people [35]. Preventing and combating corruption requires a comprehensive approach, but only in a climate of transparency, accountability and participation by all members of society is this possible. Governments, the private sector, the media, civil society organizations and the general public need to work together to curb this crime [36].

From the results of these studies there are indications that corruption is considered as a culture. However, if judged in more depth, corruption is a behavior carried out by a bureaucratic apparatus that violates regulations or procedures such as bureaucratic apparatus performing inadequate public services in providing public services. Corruption is not a culture because corruption is closer to criminal problems committed by apparatus such as embezzling State finances. So corruption in general is only an act of someone who commits a crime, as well as other forms of crime, which are also carried out by other apparatuses in other regions or countries. The impact of corruption is negative because it is detrimental to many parties because it is detrimental to the country's finances partly derived from taxes taken from the public. While culture is more likely to be related to the values of goodness, truth, and beauty that take place in various social lives such as economic, social, religious, or religious. Besides corruption is not limited only to embezzlement of State money or abuse of authority possessed by the bureaucratic apparatus, but corruption is actually a practice of deviating from the direction and performance of the bureaucracy so that the bureaucracy does not function ideally as a steward of the ideals and goals of the nation and the State [37].

Conclusion

Activities carried out by many people with a similar pattern and considered detrimental to the state and society cannot be equated with culture because culture has a unique concept, one of which has been through a very long learning process and has values that are shared in a community or certain community. Activities carried out in government bureaucracy is a duty and obligation that must be carried out by bureaucrats in the framework of providing services to the public. In the process of interaction between the government bureaucracy and the people who need services, it is possible to abuse power and authority, including corruption, as a form of violation committed by bureaucratic personnel. Thus corruption is not as a culture but is limited to behavior or practices that deviate from the government bureaucracy apparatus in carrying out its duties and obligations. To eradicate corruption it is necessary to conduct anti-corruption socialization through the field of early education, especially in schools, so that the younger generation understands that corruption is an act of violation of the law that can be punished with severe punishment and understands that corruption is not a culture.

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