

SUNAN KALIJAGA'S HERITAGE IN JAVANESE CULTURE IN RELATION TO THE PREVENTION OF CORRUPTION

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ABSTRACT

Javanese tribe has been known to have a high civilization. This is evidenced by the concept of a very philosophical life. In the 14th century, Sunan Kalijaga already taught the concept of fraud prevention and detection. In the 19th century, the American Institute of Certified Public Accounts (AICPA) drafted the guiding concept to prevent and detect the existence of fraud that is not much different from the concept of Sunan Kalijaga. It proves that the philosophy of Javanese culture is quite advanced, especially related to the prevention of fraud.

DISCUSSION

Basically, corruption has existed in Indonesia since the period of Dutch and Japan colonialism, and even long before it. Corruption was committed by upper and lower levels of the officials controlled by the nobility at that time. The problem of corruption is also a problem faced by all countries in world.

Corruption is essentially an abuse of authority done by a person who is given a trust or authority. Such authority should be done in accordance with the mandate given, and not be used for personal or group interests at the expense of the party providing the mandate.

Arens et al (2012: 356) reveals that corruption is one type of fraud. The Institute of Internal Auditors (IIA) defines fraud as an array of irregularities and illegal acts characterized by intentional deception.

The American Institute of Certified Public Accounts (AICPA) in Arens et al. (2012: 366) has developed guidelines for preventing and detecting fraud as follows:

1. Culture of honesty and ethics.
2. Management's responsibility to evaluate fraud risks.
3. Audit Committee.

4. Providing a role model or tone of the top.
5. Creating a positive work environment.
6. Recruiting and promoting appropriate employees.
7. Providing training.
8. Confirmation.
9. Build discipline.

In the guidelines compiled by the AICPA, the main component in the prevention of fraud or corruption, among others, is the culture of an organization that consists of the character of the people within the organization. No matter how strong the control system is made, it will be destroyed if there is collusion within the system itself. Although the control system have been made adequately, it is still difficult to prevent corruption, especially when the corruption is committed in congregation.

In the concept of culture, Javanese people are basically one tribe that enjoys a high level of civilization in Indonesia. This is evidenced by the historical findings that describe the high culture of Javanese society both in physical and in manners. In its development, Javanese people are very concerned with the philosophies or slogans that become role models in life. These philosophies are influential in the political life, social, culture, and in the implementation of everyday life. One of the most influential figures in Javanese culture, especially after the collapse of Majapahit kingdom is Sunan Kalijaga.

Sunan Kalijaga was born from the noble family of Tuban. His father was Tumenggung Wilatikta who became Duke of Tuban, while his mother was Dewi Nawangrum. Another history mentions that the Duke of Wilatikta was a descendant of Ranggalawe from Majapahit Kingdom. He had a son named Raden Said and a daughter named Dewi Rasawulan from his marriage to Dewi Anggraeni (Suwardono, 2007: 11). Sunan Kalijaga was born in AD 1400s with a nick name Raden Mas Said /

Raden Mas Syahid. In his marriage to Dewi Saroh Binti Maulana Ishak, Sunan Kalijaga had 3 sons: R. Umar Said (Sunan Muria), Dewi Rakayuh and Dewi Sofiah (Setyawan, 2016; 13).

Sunan Kalijaga was well known as a great guardian, leader, preacher, poet, and philosopher. In doing his da'wah or propagation of Islam, he always toured. His religious meeting was always attended and followed by the nobility and scholars.

The nobility and the intellectuals were very sympathetic to him because of his way in introducing the Islamic religion adapted to times. Sunan Kalijaga was also a critical, tolerant, broad-minded and well-mannered guardian who was respected as a well-known poet and philosopher. He also initiated the creation of wayang (puppet) stories adapted to the teachings of Islam. So, the *wayang* stories were meant to insert the elements to Islam, with the consideration that the people of Java at the time still held Hindu and Buddhist beliefs, or in other words, people still held old traditions or customs steadily.

In relation to the prevention of fraud / corruption, Sunan Kalijaga left some legacy of teachings in Javanese culture, such as:

1. *Prasaja, Prayoga, Pranata, Prasetya and Prayitna*

Basically this teaching is the teaching of *amar ma'ruf nahi mungkar*. *Amar ma'ruf nahi mungkar* is a phrase in Arabic which means a command to invite or encourage good things and prevent things that are bad for society. Terminologically, *amar ma'ruf* is everything that is known by peaceful heart and soul or everything that is loved by Allah SWT. *Nahi mungkar* is everything that is hated or disliked by the soul, or something known bad based on syar'i and sense. The high priest Ibn Taimiyah explains that *amar ma'ruf nahi*

munkar is the guide that Allah has revealed in his book, delivered to his Messenger, and as part of the Islamic Shari'a. *Amar Ma "ruf* means to justify all good, while *Nahi Munkar* means to forbid all forms of abomination (Taimiyah, 1995: 17).

Furthermore, *Amar Ma'ruf Nahi Munkar* became the five foundations consisting of *prasaja*, *prayoga*, *pranata*, *prasetya* and *prayitna*. This development was carried out by Sunan Kalijaga during his *da'wah* (propagating the teachings of Islam) to the people of Java to make it easy to understand Islam (Setyawan, 2016; 50).

First, *prasaja* means simple life or not excessive. In some cases of recent mega corruption in Indonesia, we see that some people involved in corruption have new wives. And surprisingly, the new wives are the ones who arrange the fraud. With new wives, their lifestyle will increase, and the need will also increase. It certainly gives pressure and motivates the perpetrators to commit another fraud to meet their increased needs. Therefore, the philosophy of *prasaja* (simple life) is certainly very appropriate to prevent the occurrence of fraud, because basically an expensive lifestyle will encourage people to commit fraud.

Second, *prayoga* is a good practice that can be a role model for the community. The leader, whose both attitude and behavior cannot become the role model, will tend to encourage subordinates to rationalize fraudulent / corrupt actions. Subordinates will participate in fraud committed by their superiors. This will ultimately lead to congregational corruption. In addition, weak leadership will create an opportunity for subordinates to commit fraud. The opportunity can make fraudulent actions are getting more and more. Therefore, the philosophy of *prayoga* is very good

to prevent fraud / corruption because with exemplary leaders, the chances of fraud are smaller.

Third, *pranata* means to respect the applicable rules and legislation. Rules or standard operation procedure (SOP) is a foundation that must be obeyed by all employees. In relation to fraud, SOP is always side by side with adequate control. The SOP prepared with adequate control will accelerate the achievement of organizational goals. Therefore, the philosophical teachings proposed by Sunan Kalijaga to always behave *pranata* are very appropriate in preventing the occurrence of fraud / corruption, because in essence, the act of fraud / corruption must be an act that violates the applicable rules.

Fourth, *prasetyo* means responsible, consistent, faithful, reliable and persistent. In practice, fraud is commonly committed by people who are not responsible. They use their authority for the interest of individual or certain parties. Therefore, the concept is very appropriate to be implemented in order to prevent fraud.

Fifth, *prayitna* is a cautious attitude in carrying out duties. Prudence and vigilance are the elements that must be possessed by humans in an effort to minimize the losses. Vigilance is the concept of the prevention and detection of fraud. The principle of prudence in the implementation of work will affect the prevention of fraud. While the concept of prudence for management is the basis in management efforts to detect the presence or absence of fraud in the implementation of business processes.

These five philosophies are in accordance with the concept of prevention and detection of fraud as disclosed by AICPA related to the guidelines to prevent and detect the existence of fraud consisting

of nine elements as mentioned above. In addition, the concept of fraud triangle can also be prevented if the community can implement Sunan Kalijaga's teachings.

2. *Narima Ing Pandum*

The attitude of *narima ing pandum* is an attitude in Indonesian culture, especially in Javanese culture. *Narima* means accept and *pandum* means destiny. So, *narima ing pandum* means the attitude of accepting the destiny or the provision of God (Setyawan, 2016; 51).

Sunan Kalijaga's teaching that explains the attitude of *narima ing pandum* is reflected in four attitudes. **First, *riko*** which means willing to do something by not expecting any reward from others. A willingness or sincere attitude gives understanding to people to be willing to surrender themselves to God from what has been fated. Self-sincerity can be reflected in behaviors that always provide maximum service to the community and do not expect the reward from others. Such an attitude is a very rare in modern times as it is today. It is very difficult to find people who can work seriously without expecting more rewards. This teaching is very noble. Religious people believe that not all deeds can be valued with money, but there is a reward obtained from God. Therefore, the application of this teaching is very precise in preventing corruption because the perpetrators of corruption in general are greedy people who are motivated by money.

Second, *narimo*, which means feeling enough and grateful with what he owns and does not expect the property of others. Basically, fraud and corruption occur because of the motivation to look more prosperous or richer than others. People who behave corruptly will view

that success is a financial success, because everything can be bought with money. But in the concept of Sunan Kalijaga's teaching motioned that success is inner success. The concept is certainly very appropriate in efforts to prevent fraud / corruption.

Third, *sabar*, which means patient or having a big heart or receiving whatever happens with all his heart. Some fraud / corruption actors are people with high positions and income. However, they are not patient. They want to be rich or up in office quickly, thus encouraging them to take a short cut by committing fraud / corruption. Therefore, the concept of *sabar* is very appropriate with efforts to prevent fraud / corruption.

Fourth, *budiluhur*, which means noble mind or having a wise attitude in behaving. Such a noble mind will basically create a positive work culture. As described by the AICPA, that one of the guidelines for the prevention and detection of fraud is a positive work culture. The positive work culture can be achieved if the people in it are wise in behaving.

Thus, the concept of *narimo ing pandum* as reflected in the four attitudes, *such as riko, narimo, sabar, and budi luhur*, is very relevant to be applied in the prevention of fraud / corruption.

CONCLUSION

The philosophy of Javanese society taught by Sunan Kalijaga, such as *Prasaja, Prayoga, Pranata, Prasetya and Prayitna* and *Narima Ing Pandum*, is a very noble concept of Javanese society life. Today, in an increasingly materialistic life, the noble concept has slowly been forgotten by today's generation. In fact, the concept is very relevant to be applied to prevent and eradicate the increasingly rampant fraud / corruption. The concept is also

basically in harmony with the concept existing in the corruption prevention and detection guidelines as issued by the AICPA. Therefore, if the concept is re-applied with full awareness, corruption as the biggest enemy of Indonesia today can be defeated.

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