

Anti-Corruption Education Based on Local Wisdom: An Analysis of Anti-Corruption Management Values in the Local Wisdom of the Pasemah and Serawai Communities of Bengkulu

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Abstract: Bengkulu society has an extraordinarily rich local wisdom that can be utilized for character building, including anti-corruption. This study aims to analyze anti-corruption values in the local wisdom of Bengkulu society, especially the Pasemah and Serawai communities. The study was conducted using a qualitative case study method. Data were collected through interviews, observations and documentation analysis. Data were analyzed using an interactive model. The results of the study indicate that: 1) Anti-corruption values in the local wisdom of the Pasemah and Serawai Bengkulu communities can be found in several objects/cultures, especially in oral traditions (traditional expressions, folk prose stories, and folk songs), rites or traditions and customs, and traditional games or sports; 2) Anti-corruption values contained in oral traditions are the values of honesty, responsibility, discipline, hard work, simplicity, independence, caring and fairness. Of the eight values, the two most dominant values are honesty and simplicity. Meanwhile, the anti-corruption values contained in traditions or rites are the values of care and responsibility. As for the anti-corruption values contained in traditional games or sports are honesty, discipline, hard work, and independence. Thus, it can be concluded that the local wisdom of the Pasemah and Serawai communities is very potential to be used as the basis for anti-corruption education.

Keywords: Local wisdom; Anti-corruption education, Pasemah, Serawai.

INTRODUCTION

The issue of corruption is one of the serious problems currently being faced by the Indonesian nation. The rampant corruption cases that have occurred, both at the national level, involving high-ranking officials in ministries and leaders of other high institutions or at the regional level such as Governors, Regents, Mayors, Heads of Departments to Village Heads have resulted in

extraordinary losses, thus hampering the implementation of development in various sectors. According to data from ICW, corruption cases in Indonesia from 2019 to 2023 (President Joko Widodo's second term) have increased, namely 271 cases in 2019, 444 cases in 2020, 533 in 2021, 579 in 2022, and 791 cases throughout 2023. Of these cases, some of them even resulted in state losses of hundreds of billions of rupiah.

Facing the complexity of corruption problems as stated above, there is an assumption that a repressive approach alone, namely through the legal process, is not enough (Komalasari & Saripudin, 2015). A combination with a preventive approach is also needed, such as bureaucratic reform (Umam, 2021; Yustia & Arifin, 2023), political party financial reform (Mietzner, 2015), and anti-corruption education (Sofia & Herdiansyah, 2014). Corruption prevention through education (anti-corruption education) is considered urgent and relevant by many parties because its impact is fundamental and broad, namely in-depth knowledge of the ins and outs, impacts, prevention efforts and anti-corruption attitudes. Not only that, anti-corruption education is considered to be able to produce a young generation with integrity (Cochrane, 2019).

Anti-corruption education, as stated by Montesori (2012) is an education program about corruption that aims to build and increase citizen awareness of the dangers and consequences of corruption. Sofia & Herdiansyah (2014) explain that anti-corruption education is a form of corruption prevention effort with its emphasis on higher involvement from the community. Furthermore, Dharman (2003) explains that anti-corruption education has three objectives, namely: 1) Formation of knowledge and understanding of the forms of corruption and its aspects; 2) Changing perceptions and attitudes towards corruption; and 3) Formation of new skills and abilities that are alleged to fight corruption.

Regarding anti-corruption education, there are two models that can be used, namely through informal education or public education and formal education in schools (Sofia & Herdiansyah, 2014:921). Furthermore, it is explained that for formal education, there are two strategies that can be used, namely through integration into the curriculum and through informal or non-curriculum programs. The strategy of integration into the curriculum is generally divided into two integration models, namely by inserting anti-corruption material into one or several subjects and making anti-corruption education an independent subject (Sofia & Herdiansyah, 2014:923). The two models above have currently been widely applied in various educational institutions in Indonesia, both elementary, secondary and higher education levels. However, the results have not been in accordance with expectations so that various efforts for improvement and breakthroughs are needed.

For the context of Indonesia which is rich in culture, one of the socio-cultural capitals that can be used is local wisdom. Local wisdom that exists in various regions in Indonesia, which has existed for a long time, can be used as a foundation and media for instilling anti-corruption values. This is very appropriate to do because in the context of Indonesian society which has a lot of local wisdom that contains anti-corruption values. The values of local wisdom can be found in various cultural variants such as oral traditions, manuscripts, rites, traditional games and others. A study conducted by Nurinten, Mulyani, Alhamuddin & Permatasi (2016) in their study showed that local wisdom in the form of fairy tales containing the values of honesty, discipline, responsibility, simplicity and hard work has proven effective in instilling anti-corruption values in students. A study conducted by Rahman (2022) also showed the same results, where the local wisdom of Hayula in the Gorontalo community can be an effective media in strengthening anti-corruption values.

In the context of Bengkulu society, the Pasemah and Serawai tribes are two indigenous tribes with the majority population in southern Bengkulu (Seluma, South Bengkulu and Kaur). The Pasemah and Serawai communities have many variants of local wisdom that still exist today and are used as references/guides in the daily lives of the community. This local wisdom can include oral traditions, ancient manuscripts, customs, rites, arts, traditional games, traditional sports and others. Several previous studies have shown that this local wisdom contains many values such as honesty, responsibility, hard work, simplicity, fairness, caring and others (Syaputra, Sariyatun & Sunardi, 2017). When connected with the values of anti-corruption education as explained above, it can be concluded that the local wisdom of the Pasemah and Serawai Bengkulu communities is very relevant to be used as one of the bases/foundations in anti-corruption education in Bengkulu. By making local wisdom values the basis for anti-corruption education, it can become an alternative for preventing corruption that is more deeply rooted in society.

However, the problem that then arises is the scarcity of studies or sources that discuss local wisdom, especially local wisdom that contains teachings on anti-corruption education. So far, studies on the local wisdom of the Pasemah and Serawai Bengkulu communities have been more reviewed from the perspective of character education, social values, ethics and morals, multicultural education, religious values and others (Youpika & Zuchdi, 2016). Meanwhile, regarding anti-corruption education, it has not received attention. In addition, in general, the studies conducted also focus on one cultural object such as customs, folklore, arts and others (Syaputra & Mentari, 2024; Youpika, et.al, 2024)). This then becomes one of the inhibiting factors for practitioners to implement anti-corruption education based on local wisdom in the field.

Based on these problems, it is important to conduct research on local wisdom (10 objects of cultural advancement) of Bengkulu related to these anti-corruption values (9 values). The results of this study can be used as a basis and reference in anti-corruption learning in schools, either integrated with subjects or through other models. This study will also complement previous studies that only focus on one cultural object or one value. Therefore, the title of this research plan is: Anti-Corruption Education Based on Local Wisdom: Analysis of Anti-Corruption Values in the Local Wisdom of the Serawai and Pasemah Communities of Bengkulu.

RESEARCH METHODOLOGY

In an effort to obtain accurate data on anti-corruption values in the local wisdom of the Pasemah and Serawai communities in Bengkulu, this study uses a qualitative method with a case study type (Yin, 2014; Creswell, 2015). The study was conducted on the Pasemah and Serawai communities of Bengkulu who generally live in three districts, namely Seluma, South Bengkulu and Kaur. For the data in this study, several main techniques were used, namely interviews, observation and documentation. Interviews will be conducted with traditional and community leaders in each tribe such as the head of the Regency and Sub-district Customary Deliberation Body (BMA), Ulama, Hamlet Heads, and artists (maestros).

Observations in this study were conducted by researchers by coming directly to the research location to observe everything related to the focus of the research, especially culture in the form of performances and traditions. The documentation was carried out to document various types of local wisdom of the Pasemah and Serawai communities in the form of videos, photos, and voice recordings to then be analyzed in accordance with the research objectives. Data analysis in this study used a model developed by Miles & Huberman (2014), where the qualitative data analysis method was carried out through three activities, namely data reduction, data display, and conclusion drawing/verification. The results of the data analysis were in the form of identifying anti-corruption management values in the local wisdom of the Pasemah and Serawai Bengkulu communities.

RESULTS AND DISCUSSION

As discussed above, this study will analyze or identify anti-corruption values in the local wisdom of the Pasemah and Serawai Bengkulu communities. However, it should be explained beforehand that the unit or focus of analysis in this study will be carried out on several cultural objects listed in Law Number 5 of 2027 concerning Cultural Advancement which consists of 10 objects, ranging

from oral traditions and manuscripts to sports and traditional games. However, in this study, the analysis is focused on oral traditions, rites and traditional games as objects that contain the most anti-corruption values. Meanwhile, the anti-corruption values in question will be focused on the nine anti-corruption values issued by the Corruption Eradication Commission (KPK), namely: 1) honest; 2) responsibility; 3) discipline; 4) simplicity; 5) hard work; 6) independence; 7) care; 8) fair; and 9) courage. The results of the study can be seen in the following description.

Anti-Corruption Values in Oral Tradition

Oral tradition is one of ten objects of cultural advancement regulated in Law Number 5 of 2017 concerning Cultural Advancement. The law explains that what is meant by "oral tradition" is speech that is passed down from generation to generation by the community, including oral history, fairy tales, chants, pantun, and folk tales. According to Duija (2005), oral tradition can be defined as all discourses that are conveyed orally, following the methods or customs that have become patterns in a society. Pudentia (2015) explains that oral tradition is everything related to literature, language, history, biography, and various other knowledge that is conveyed by word of mouth.

Regarding the form or type of oral tradition/literature, there are several types of oral traditions put forward by experts. Vansina (2014) makes several types of oral traditions, namely poems (including spells), stories (both personal and group stories), epics or heroic stories, as well as fables, proverbs and proverbs. Meanwhile, Danandjaja (2007) argues that oral traditions can be grouped into the following types: 1) folk language such as accents, nicknames, traditional ranks, and noble titles; 2) traditional expressions such as proverbs, sayings, and bywords; 3) traditional questions; 4) folk poetry such as pantun, gurindam and syair; 5) folk prose stories such as myths, legends and fairy tales; and 6) folk songs.

From the types of oral traditions above, the results of the author's analysis show that anti-corruption educational values can be found in several types of oral traditions, namely: 1) traditional expressions; 2) folk prose stories; and 3) folk songs. The description of each type of oral tradition is as follows:

First, traditional expressions. The Serawai and Pasemah communities have many traditional expressions that have philosophical values or meanings, some of which are related to anti-corruption values. From the identification results, it was found that there are several anti-corruption educational values in the following traditional expressions:

Table 1. The Educational Value of Anti-Corruption in Oral Tradition

No	Value Items	Traditional Sayings	Meaning of the Expression
1	Honest	<ul style="list-style-type: none"> • Ndepat mbalik, ngutang mbayar, serame beghagih. • Lambat mbayar utang abis sape nagih ndik selamat • Tunjuk lughus kelinking bekait 	<p>If we find something that is not ours, return it, if we have a debt, it must be paid, and if it is shared property, it must be divided equally or fairly.</p> <p>A satire for people who find it difficult to pay debts.</p> <p>Nickname/sarcasm for people who always want to profit and tend to cheat.</p>
2	Responsibility	<ul style="list-style-type: none"> • Seanak bujang seanak gadis • Janji nunggu kate betaruh • Jangan ngunggung pelidian. 	<p>Shared responsibility to educate children in the surrounding environment.</p> <p>A promise is a debt that must be fulfilled.</p> <p>People who like to run away from responsibility.</p>
3	Discipline	<ul style="list-style-type: none"> • Jangan telabuh dipemisingan 	<p>Every job must be prepared well in advance, don't be busy when the time comes..</p>
4	Simple	<ul style="list-style-type: none"> • Sebenare saje • Ngukur bebayang • Jagan ncungak ke langit, jangan cacak kaye awak sare 	<p>As it is, it doesn't apply and the style is beyond ability.</p>
5	Hard Work	<ul style="list-style-type: none"> • Ame ndak lemak nanggung kudai • Lagi ulat pucuk batu lagi idup 	<p>If you want to succeed you have to suffer first.</p> <p>Like a caterpillar on a rock, it can live, let alone humans.</p>
6	Independent	<ul style="list-style-type: none"> • Sape ndak idup tarik nyawe • Luk dughu di ghimbe landap sughang 	<p>Those who want to live must make their own efforts, don't depend too much on other people.</p>
7	Fair	<ul style="list-style-type: none"> • Ndepat mbalik, ngutang mbayar, serame beghagih 	<p>If we find something that is not ours, return it. If we have a debt, we must pay it. If it is shared property, we must share it equally or fairly.</p>
8	Brave	-	
9	Care	<ul style="list-style-type: none"> • Sepincang sepejalanan • Sembak uwi pengebat rakit, di daghat same keghing, tenggelam same basah. 	<p>Like rattan that binds a raft, on land it is both dry, but when soaked it is also alkaline.</p>

From the table above, it can be seen that of the nine anti-corruption values, eight of them are found in the traditional expressions of the Pasemah and Serawai communities in Bengkulu. The traditional expressions above are expressions that are still used as a reference by the community and are often said on various occasions, especially traditional events. Thus, it can be concluded that the traditional expressions of the Pasemah and Serawai communities are very potential to be used as a basis for anti-corruption education.

Second, folk prose stories. Folk prose stories are part of oral tradition/literature. Experts divide folk prose stories into several types such as fairy tales, legends, myths and others. In the Pasemah and Serawai communities in Bengkulu, there are a number of folk stories from each of these variants. Each story contains life values. From the results of the author's search, it was found that there are several folk stories that contain the following anti-corruption values:

Table 2. Anti-Corruption Educational Values in Folk Tales

No	Title of Folk Tale	Value Content
1	Ghuse dan Beteri	Independence Social Care
2	Sang Piatu yang Cerdik	Ingenuity Empathy Optimism Leadership.
3	Janji Kerbau	Keep promises
4	Kerbau dan Beteri	Intelligence Empathy Leadership.
5	Kura-kura dan elang	Social care Solidarity
6	Beteri dan naga	Keep promises Social care
7	Beteri dan sinamnam	Hard work Social care
8	Sang kancil, siput dan lengkukup	Sincere Hard work
9	Si Miskin	Sabar
10	Radin alit	Kerja keras Tepat janji Mandiri.
11	Sang beruk dengan kura-kura	Patient
12	Bujang remalun	Discipline Responsibility Humble.

From the table above, it can be understood that the folklore in the Pasemah and Serawai Bengkulu communities is full of life values, including anti-corruption values. The anti-corruption values in folklore are the values of discipline, responsibility, independence, hard work and caring. These values can be seen from the course of the story or the character of the characters in the story who provide real examples of honesty, responsibility, caring and others. Thus, folklore can also be used as a basis for strengthening anti-corruption values. Third, folk songs. According to Brunvand, folk songs are one form or genre of folklore consisting of words and songs, which circulate orally among members of a particular collective, are traditional and have many variants (Danandjaja, 2007).

The Pasemah and Serawai communities have several types of folk songs, namely Rejung or Ringit, Tadut, Guritan, Dundai and others. Rejung or ringit is a folk performing art with text in the form of pantun (consisting of 4-6 syntactic units) which is sung with a single guitar accompaniment (Siswanto, 2019; Sarwono, Rahayu & Purwadi, 2017). Rejung can be played by one person (solo) or by two people. Rejung in the Pasemah and Serawai Bengkulu communities is generally played at traditional events such as weddings (*bimbang*) in pairs (male and female). *Merejung* activities are generally carried out in the middle of the yard (*yard*) at night (Syaputra & Mentari, 2022).

Meanwhile, Guritan is a type of folk poetry in the form of lyrical prose, spoken in a specific context and situation (Sarwono, 2019). It is further explained in several literatures that the contents of guritan are specific ideas and contain very deep values, especially about life such as advice or invitations to do good or in the form of social criticism (Sarwono, 2019; Firduansyah et al., 2016). In the Pasemah Bengkulu community, for example, some widely known guritan are Guritan Raden Kesian, Guritan Radin Alit, Guritan Bujang Remalun, Raden Junjungan and others (Kusnoto, 2012; Sady, Andayani, & Widodo, 2017).

Tadut is part of the oral tradition/literature in the form of poetry performed through folk songs, but without using musical instruments. The implementation of Tadut or betadut is the same as guritan, namely at night when there is a death disaster. Regarding the content, it is explained in several studies that tadut contains Islamic religious teachings or *da'wah* (Sady, Andayani, & Widodo, 2017). Furthermore, Sady (2018) in his study explained that the themes contained in the tadut of the Kedurang community are such as the nature of human life, the nature of human work, the nature of human relationships with humans and others.

Regarding anti-corruption values, folk songs, especially rejung, guritan and tadut have several values, especially the values of hard work, independence,

simplicity and courage. The values of hard work, independence, simplicity and courage in folk songs are implied, both in the expressions and stories that are sung. This is as stated in one of the following Tadut lyrics:

*Barang siapa mengaji uzur
 Ibarat sangsile ulu lintang
 Bebatang besar bedaun rimbun
 Sate ditebang kerunggangan
 Barang siapa ngakji fekih
 Umpame kemuning di tengab rimbe
 Besak batang rimbun daun
 Nanti di tebang teghas gale
 Barang siapa negaji tesawuf
 Umpame tengkuyp*

*Teguling nengkana batang
 Tegelimpang nengkana batang
 Ndik te empak li tanjungan
 Ndik teempang di paritan
 Tengkuyp masih*

Source: Documentation of Our Heritage Kaganga

Anti-Corruption Values in Rites

Based on the results of the author's field research, there are several traditions that still survive/are routinely carried out by the Pasemah and Serawai Bengkulu communities. Just like traditions in general, the traditions of the Pasemah and Serrawai communities contain certain values or philosophies, including anti-corruption values. From the results of the author's field research, there are several traditions or rites in Pasemah and Serawai Bengkulu that contain anti-corruption values, namely the Pantauan Mangkal Luagh tradition, the Nundang Padi tradition, and Sekujang. The descriptions are as follows:

Table 3. Anti-Corruption Education Values in Traditions/Rites

No	Tradition Name	Short Description	Anti-corruption Values
1	Tradition of Pantauan Mangkal Luagh	The tradition of entertaining guests (invitations) during a wedding party in the villages in Kedurang, South Bengkulu. The Mangkal Luagh tradition is held several hours before the main event begins, which is around 09:00 to 10:00 WIB. In this tradition, all invited guests who	<ul style="list-style-type: none"> • Responsibility • Caring

		attend will be divided evenly to then fulfill the invitation of each house (neighbor) who has prepared a banquet or dish.	
2	Tradition of Nundang Padi	Traditional rice seeding ceremony in the Selali community. This traditional ceremony is held every five years at the beginning of the rice planting season. In general, the value or meaning contained in this tradition is how important it is to maintain a harmonious relationship with the natural environment or care for/love the environment.	<ul style="list-style-type: none"> • Responsibility • Discipline • Simplicity
3	Tradition of Sekujang	The tradition of the Serawai community is carried out every year on the first night of Eid (2 Syawal). This tradition has been carried out for generations by the Serawai community as a form of effort to pray for the spirit of Jemo Putus. The Sekujang ritual is carried out by the Sekuro by going around the village and asking for cakes from residents' houses. The Sekuro will sing lamentations of their journey (Wibowo, 2015: 42).	<ul style="list-style-type: none"> • Hard work • Responsibility • Discipline • Independent

Apart from the three main traditions above, there are many more traditions of the Pasemah and Serawai Bengkulu communities that are full of anti-corruption values, especially in the form of values of care and responsibility, namely the nyayikka tradition (religious values and purity/cleanliness), the nujuh likur tradition, njamu bulan roh, the masakan buak tradition, the melemang tradition, nujuh aghi, ngempatuti or 40 days, the naik mbubungan/bubungan rumah tradition, and others.

Anti-Corruption Values in Traditional Games

The term traditional game is an equivalent of two words, namely the word game and the word traditional. Games, as stated in the Great Dictionary of the Indonesian Language, are defined as an act of playing activities to please the heart, whether using tools or not. Traditional has the meaning of an attitude or way of thinking that upholds customary norms that are passed down from generation to generation. Thus, in simple terms, traditional games are a form of playing activity that has been passed down from generation to generation. The Pasemah and Serawai Bengkulu communities have many traditional

games/sports. From the results of field research, several types of traditional games/sports were obtained as listed in the following table:

Table 4. Anti-Corruption Educational Values in Traditional Games/Sports

No	Game/Sport Name	Short Description	Value Content
1	<i>Kuntau</i>	Traditional pencak silat which is generally studied at night.	Honesty, patience, discipline.
2	<i>Sekasap</i>	It is also often called the gundu game, where a small, round stone is placed in the hole.	Patience Discipline Work hard.
3	<i>Sepantik</i>	Indonesian people often call the game Patok Lele.	Patience Discipline
4	<i>Selimbat</i>	The game uses three pieces of short wood arranged into a triangle. Participants throw them using a stick made of wood.	Patience Discipline Work hard
5	<i>Tabak</i>	Tabak is a traditional jumping game on flat areas drawn on the ground or field. This game can generally be played by 2-5 players or even more. Playing Tabak consists of several steps, namely starting from making a lottery of the order of players, drawing lines to form an arena, to counting points.	Patience Discipline Hard work Independence
6	<i>Bebedilan</i>	Playing shooting using guns made of small bamboo with bait (bullets) made of wet paper.	Patience Discipline Work hard
7	<i>Tutor Gala</i>	Often called the game of hadang gala or gobak sodor. This game is played by children numbering 8 to 16 people on a large field by forming squares.	Cooperation Honesty
8	<i>Gasing</i>	Similar to spinning tops in general, it is made of wood in an oval shape and is spun using a rope.	Patience Discipline Work hard

From the table above, it can be seen that there are several anti-corruption value items that are often found in traditional games of the Pasemah and Serawai communities. The values of hard work and discipline are generally contained in traditional games that are played individually such as *sepantik*, *selimbat*, *sekasap* etc. Meanwhile, the values of honesty and caring are found in games that use groups or teams.

CONCLUSION

From the research results that have been described in the previous section, the following conclusions can be drawn: 1) Anti-corruption values in the local wisdom of the Pasemah and Serawai Bengkulu communities can be found in several objects/cultures, especially in oral traditions (traditional expressions, folk prose stories, and folk songs), rites or traditions and customs, and traditional games/sports; 2) Anti-corruption values contained in oral traditions are the values of honesty, responsibility, discipline, hard work, simplicity, independence, caring and fairness. Of the eight values, the two most dominant values are honesty and simplicity. Meanwhile, the anti-corruption values contained in traditions or rites are the values of care and responsibility. As for the anti-corruption values contained in traditional games/sports are honesty, discipline, hard work, and independence.

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