Maharati INSTITUTE
CSSD Community Service : Sustainability Development
•P-ISSN : 3030-9697 (PRINT)
•E-ISSN : 3031-3430 (ONLINE)
Community Service : Sustainability Development
BASWASTI PT BATARA SWASTIKA HARATI
Indexed By : GARUDA Google Scholar Crossref ROAD ISJD EBSCO OneSearch OPEN ACCESS

STRENGTHENING THE ROLE OF SEKEHE TERUNA AS INTEGRITY AGENTS THROUGH ANTI-CORRUPTION EDUCATION BASED ON BALINESE LOCAL WISDOM

I Wayan Werasmana Sancaya[1], Anak Agung Gde Krisna Paramita[2], Komang Adi Kurniawan Saputra[3], Putu Wina Angelina Wirawan[4], I Kadek Galih Putra Sedana[5]

[1,2,3,4,5]Faculty of Law, Universitas Warmadewa, Indonesia

Abstract

Corruption is not merely a law enforcement issue; it is also inseparable from the cultivation of an integrity culture and the strengthening of community participation in overseeing public governance. Indigenous youth organizations occupy a strategic position as social forces for building integrity within local communities, particularly through Sekehe Teruna, a socio-cultural pillar of Balinese society. This community engagement program aims to strengthen the capacity of Sekehe Teruna ST. Yowana Mekar, Banjar Dualang, Denpasar, in understanding anti-corruption values, integrating integrity principles with Balinese local wisdom, and encouraging youth participation in social oversight at the banjar and customary village levels. The program was implemented through a participatory community empowerment approach consisting of socialization, group discussions, training, case simulations, mentoring, and the development of digital educational media. The training materials integrated the nine integrity values promoted by Indonesia's Corruption Eradication Commission (KPK) with the local values of Satya, Ajeg, and Tri Hita Karana. The results indicate that a local-wisdom-based approach provides a more contextual framework and cultural legitimacy for anti-corruption education among indigenous youth. The program also produced an early-stage Banjar Integrity Initiative in the form of a participatory monitoring group, serving as a mechanism for program sustainability. These findings affirm that community-level anti-corruption education can be built not only through formal legal norms but also through cultural values already embedded in community life.

Keywords:

Education Anti-Corruption; Wisdom Local; Sekehe Teruna; Integrity; Tri Hita Karana

Article History
Received: 2026-01-13
Revised: 2026-02-11
Accepted: 2026-03-08

Vol 3 Issue 2 2026
wayansancaya@warmadewa.ac.id
Page: 34 - 40

INTRODUCTION

Peguyangan Kaja Village, North Denpasar District, is one of the areas in Bali that brings together in a way direct dynamics tradition and modernity. With an area of 5.36 km^2 and a number of Resident reaching 31,375 people, village This is part from the Peguyangan Traditional Village, whose life social, including in Banjar Dualang as locus activities, are still very much influenced by values Balinese culture that is inspired by Hinduism (Utama et al., 2023). The structure social traditional in the form of village customs and Banjar is not artifacts of the past, but rather reality social life that is alive and continues arrange daily life its citizens. As subject the law that has authority arrange House the stairs Alone through customary law (Suastawa, 2023), village customs placing social capital in the form of network of norms, trust, and work the same as foundation important for governance effectiveness community (Putnam, 2023).

Life thick social with mark collectivity the participate create unique context for implementation principles of clean governance. Principles transparency and accountability often must negotiate with values local like sagilik-saguluk (togetherness), mutual sharpen-love-nurture, as well as deep respect to figure customs. In a highly collective and hierarchical society, criticism to Banjar fund management or potential conflict interest can with easy drowning to protect harmony pseudo. Wisdom local area that ideally becomes a fortress value, in condition certain can turn into a point vulnerability if no balanced with adequate governance literacy (Widnyani, 2023).

Corruption is problems that are not can completed only through approach repressive. Eradication efforts corruption requires preventive strategies to be implemented in a way sustainable through formation character, strengthening integrity, improvement awareness law, and creation environment

Maharati INSTITUTE
BASWASTI PT BATARA SWASTIKA HARATI
CSSD Community Service : Sustainability Development
•P-ISSN : 3030-9697 (PRINT)
•E-ISSN : 3031-3430 (ONLINE)
Indexed By : GARUDA Google Scholar ISJD ROAD EBSCO OneSearch OPEN ACCESS
Community Service : Sustainability Development

social that is not permissive to behavior corrupt. Umbrella law eradication action criminal corruption in Indonesia is regulated in Constitution Number 31 of 1999 as changed with Constitution Number 20 of 2001 concerning Eradication Action Criminal Corruption. On the other hand, the Commission Eradication Corruption put integrity as foundation important prevention corruption through Nine mark integrity, namely honest, caring, independent, disciplined, responsible answer, work tough, simple, brave, and fair (Corruption, 2022). Anti-corruption education therefore Need positioned as a formation process customs and culture, not just delivery knowledge about action criminal corruption, with integrity that is built through consistency between thoughts, words, and actions in life daily.

In the Balinese context, education anti-corruption own room distinctive development Because public own system values and institutions social sources from wisdom local. One of the relevant values is Tri Hita Karana, which emphasizes harmonization connection man with God (parahyangan), humans with fellow humans (pawongan), as well as man with environment (Palemahan). Ardiana et al.'s study shows that integration Tri Hita Karana to in governance practices can strengthen behavior ethics, transparency, and accountability, so that relevant with effort prevention corruption in Bali (Ardiana et al., 2026). Findings the reinforced by studies accountability public Balinese customs that show that draft accountability in the village customs No solely related with reporting formal finance, but also includes spiritual, social, regulatory, economic and environmental dimensions (Surya, 2024). Thus, the value culture has the potential to become a basis for strengthening governance if translated to in operational principles and behavior.

Sekehe Teruna, as organization youth at the level Banjar, is bone back activity socio-cultural and cadre development leadership generation young Balinese. Position those who are strategic as connector between generation holder authority customs and generations users service future public make Sekehe Teruna as catalyst potential changes. However, Thus, the potential the Not yet fully directed at function supervision constructive social capacity member Sekehe Teruna in understand issues of clean governance, transparency budget, and prevention corruption at the level community Still limited, temporary receptacle or initiative specifically managed by youth for issue transparency and prevention corruption Not yet available. Problem the No solely sourced from limitations knowledge technical, but also from Not yet to be clear channel youth participation in the decision-making process decisions and supervision in the environment Banjar.

A number of study show that education anti-corruption-based wisdom local own potential strong in form character integrity of education character anti-corruption through wisdom local Bali can developed as an educational strategy integrity at all levels education medium (Sriartha et al., 2021). such as wisdom local public Pasemah and Serawai in Bengkulu contain mark honesty, responsibility responsible, disciplined, work hard, caring, and relevant justice with education anti-corruption (Satria et al., 2025). Different from research those that are generally focus on the realm formal education, activities devotion This target realm community non-formal customs through organization youth Sekehe Teruna, at the same time formulating a recontextualization model wisdom local to in initiative concrete participatory at the level Banjar.

Based on description said, the activities devotion This aim to:

1) improve literacy law and understanding anti-corruption member Sekehe Teruna
2) integrate mark wisdom local Balinese with values integrity
3) improve youth capacity in do monitoring social simple
4) encourage formation initiative sustainable participatory at the level hamlets and villages customs

METHODS

Locations and Partners. Activity implemented in scheme Empowerment Community Based Warmadewa University with ST. Yowana partners Mekar, located in Banjar Dualang, Peguyangan Kaja Village, Denpasar, Bali, has 50 members under leader I Gd. Okhan Mayura. Mitra is group socio-cultural

Maharati INSTITUTE
CSSD Community Service : Sustainability Development
•P-ISSN : 3030-9697 (PRINT)
•E-ISSN : 3031-3430 (ONLINE)
Community Service : Sustainability Development
BASWASTI PT BATARA SWASTIKA HARATI
Indexed By : GARUDA Google Scholar ISJD ROAD EBSCO OPEN ACCESS

which is economy No categorized as group productive, but own productivity high social in life custom. Therefore, that approach activity focused on empowerment social, education law, strengthening organization and governance participatory.

Approach. Implementation method use approach empowerment public participatory (participatory community empowerment), with partners placed as subject activities, not just object program recipients. This approach in harmony with draft participatory learning that places public as part active in the learning and empowerment process (Sucipto & Fatihin, 2024). Stages activity designed in a way systematic and hierarchical, including:

1) socialization and coordination with administrator Sekehe Teruna and elements customs
2) Identification needs and problems partners
3) Training and education anti-corruption
4) Discussion groups and simulations case
5) Application of digital educational media
6) Mentoring compilation initiative
7) Evaluation implementation
8) Compilation initiative program sustainability

Training Materials. Training materials developed in two groups main. First, wisdom local and ethical leadership, which studies mark Satya, Ajeg, and Tri Hita Karana as well as its relevance to behavior integrity. Second, governance and monitoring literacy participatory, which introduces draft transparency, accountability, management source power, identification potential deviations, as well as simple monitoring mechanism. The material is presented through discussion group, study cases, simulations, and role plays so that participants get understanding that is applicable, not just theoretical.

Media and Technology. Implementation science and technology in activity This done through integration knowledge law, science social, education participatory, technology information and management organization, with product in the form of module education anti-corruption based wisdom local, educational videos, digital posters, social media content, standards operational procedure activity anti-corruption, as well as pioneer based monitoring system community. Educational module designed throughout not enough over 25 pages, educational videos duration maximum four minutes, with three session training sessions each lasting two hours and target around 50 participants.

Evaluation. Evaluation implementation done through observation participation participants, discussion reflective, documentation activities and evaluation understanding participant to material. If pre-test and post-test data are available at stage end of program, improvement knowledge will analyzed in a way descriptive with compare score before and after activity.

RESULT AND DISCUSSION

Recontextualization Local Wisdom as an Anti-Corruption Value. Main results activity show importance change understanding about wisdom local from values that are abstract as a guideline concrete behavior. Tri Hita Karana used as framework for explain connection between mark culture and governance: dimensions Parahyangan associated with not quite enough moral and spiritual responsibility in operate trust; dimension the door associated with honesty, openness, deliberation and respect to interest together; whereas dimensions Palembang associated with not quite enough answer guard source power and assets together.

This approach own runway strong empirical application Tri Hita Karana can strengthen behavior ethics, transparency, and accountability in practice organizations in Bali (Ardiana et al., 2026). Thus, education anti-corruption No positioned as material originating from from outside culture society, but rather as a strengthening process true values has life in community, as summarized in Table 1.

Maharati INSTITUTE
CSSD Community Service : Sustainability Development
•P-ISSN : 3030-9697 (PRINT)
•E-ISSN : 3031-3430 (ONLINE)
Community Service : Sustainability Development
BASWASTI PT BATARA SWASTIKA HARATI
Indexed By : GARUDA Google Scholar ROAD ISJD EBSCO OPEN ACCESS

Table 1. Integration of Local Wisdom Values and Anti-Corruption Values

Local wisdom	Governance Values	Integrity Values
Satya	Honesty and consistency	Honest
Steady	Determination maintain mark	Discipline and responsibility answer
Parahyangan	Trust and responsibility moral responsibility	Not quite enough answer
Pawongan	Openness and caring	Caring and fair
Palemahan	Not quite enough answer to source Power together	Not quite enough answer
Mulat Sarira	Introspection and control self	Brave confess error

The integration in harmony with approach Commission Eradication Corruption that places honesty, caring, responsibility responsibility, courage, discipline, and justice as mark base integrity (Corruption, 2022), at the same time confirm that values local Bali can functioning as a medium of translation mark universal integrity to in context life public customs.

Strengthening Legal Literacy and Awareness Anti-corruption. Problems identified beginning is Still limited youth understanding of cycle budget, documents planning, procurement simple, and mechanism supervision. Activities Because That No use approach lecture only, but invite participant identify example possible situations happen in youth and environmental organizations Banjar, for Then discussed whether situation the contain problem ethics, conflict interests, abuse authority, or potential behavior corrupt.

Contextual approach the important Because education anti-corruption will more-easy understood if associated with experience daily participants. Research about education anti-corruption-based wisdom local also shows that mark culture can be a medium for internalize character anti-corruption in a way more contextual (Muhaemin & Azis, 2019).

Sekehe Teruna as an Agent of Change. Activity This put Sekehe Teruna No only as participant training, but rather as agent change social. Position the important Because indigenous youth organizations own proximity direct with life social public so that can play a role as connector between mark customs, generations young people, and governance practices community. The empowerment model developed in activity This consists of on three interlocking layers related, namely strengthening knowledge, formation attitude integrity, and encouragement participation supervision.

Knowledge about law and anti-corruption expected form attitude integrity, which is further translated to in participation real like involvement in deliberation (paruman), monitoring activities, delivery information and supervision social. This approach in line with view that education anti-corruption need build supportive environment, so that the values integrity No stop as individual knowledge alone (Corruption, 2024).

Banjar Integrity Initiative. One of achievements important activity This is pioneer the idea of the Banjar Integrity Initiative, which is directed for build channel youth participation in governance society. Form initiatives developed together partners including the formation of Group Monitor

Maharati INSTITUTE
BASWASTI PT BATARA SWASTIKA HARATI
CSSD Community Service : Sustainability Development
•P-ISSN : 3030-9697 (PRINT)
•E-ISSN : 3031-3430 (ONLINE)
Indexed By : GARUDA Google Scholar ISJD ROAD EBSCO OneSearch OPEN ACCESS
Community Service : Sustainability Development

Participatory Sekehe Teruna and mechanisms dissemination information finance in a way periodically through agreed media together. Concept the is form adaptation principle transparency and participation public to in context social culture local, so that supervision No positioned as action look for error administrators, but rather as mechanism collective For guard trust and interests together.

Perspective This in line with study about accountability village Balinese customs that show that accountability in context local own more dimensions wide than just accountability formal financial (Surya, 2024).

Use of Digital Media. Generation young own high proximity with digital media, so activity This developing educational media in the form of videos, infographics, and social media content-based wisdom local. Use of digital media is intended No only as means delivery information, but also as instrument campaign social, where messages anti-corruption delivered through language and symbols more culture near with life generation young (SANCAYA & SAPUTRA, 2024). This approach in line with development education anti-corruption that utilizes various creative media, including use of educational film media by the Commission Eradication Corruption For convey nine-mark anti-corruption to students.

Partner Participation and Sustainability. The success of the empowerment program public No only determined by the implementation training, but also by ability partners continue activity after team devotee finish mentoring (SANCAYA & SAPUTRA, 2024). Sustainability in this program directed through formation mechanism youth participation, development standard operational procedures, use of digital media, mentoring sustainable, dialogue with element hamlets and villages customs, as well as formation group monitor participatory. The model put Sekehe Teruna as subject change at a time driver formation mechanism participatory that can Keep going walk after the community service program end.

Anti-Corruption Education Model Based Indigenous Community: A Synthesis. Findings activity show that education anti-corruption in the community customs own different characters from education anti-corruption in institutions formal education. In the community customs, values integrity need constructed through Language understood culture society. This approach give at least two benefits: first, education anti-corruption becomes more contextual Because associated with experience social society; second, education anti-corruption get legitimacy cultural Because no positioned as full value originate from outside system social public.

That matter strengthen argumentation that wisdom local can be an instrument control social (social control). In the Balinese context, the value Tri Hita Karana own capacity for bridging moral norms, social norms, and governance principles. Research about accountability-based Tri Hita Karana show that dimensions parahyangan, pawongan, and palemahan can translated to in practice accountability social, economic, spiritual, and environmental (Budiasih, 2024).

Thus, the contribution main activity This No only give knowledge about corruption, but rather developing educational models anti-corruption-based community custom, which is concise can formulated as following:

1) wisdom local
2) literacy law
3) internalization mark integrity
4) youth participation
5) supervision social
6) governance community of integrity

This model open for replicated in indigenous youth organizations other with adapt mark local to each community.

Maharati INSTITUTE
BASWASTI PT BATARA SWASTIKA HARATI
CSSD Community Service : Sustainability Development
•P-ISSN : 3030-9697 (PRINT)
•E-ISSN : 3031-3430 (ONLINE)
Indexed By : GARUDA Google Scholar Crossref ISJD ROAD EBSCO OneSearch OPEN ACCESS
Community Service : Sustainability Development

CONCLUSION

Youth Sekehe Program Village Protector is form empowerment an integrating society education anti-corruption, literacy law, wisdom Balinese local community, and indigenous youth participation. A community-based approach wisdom local allows mark anti-corruption translated to in context life society, where Tri Hita Karana, Satya, Ajeg, and values introspection self used as a basis for strengthening honesty, responsibility responsibility, care, openness, and courage in life organization. This program participate expand position Sekehe Teruna from just organization socio-cultural becomes an agent integrity and participation society, with development of the Banjar Integrity Initiative and mechanisms monitoring participatory as instrument important For ensure that education anti-corruption No stop the activity socialization solely.

The sustainability of the program requires support administrator Sekehe Teruna, elements hamlet, village customs, as well as mentoring sustainable from college tall. Thus, education anti-corruption based wisdom local potential developed into an integral part of governance culture public custom. Based on conclusion said, delivered some suggestions as following. First, Sekehe Teruna need develop internal mechanisms that make mark integrity as part from the work program organization. Second, the parties hamlets and villages customs need give room proportional participation for generation young in the deliberation process, transparency information and supervision social. Third, college tall need continue mentoring through development modules, digital media, and monitoring instruments that can used in a way independently by partners. Fourth, the Banjar Integrity Initiative model can developed more continue to be a model for empowering indigenous youth that is replicated in villages customs others in Bali.

REFERENCES

Ardiana, P. A., Sujana, I. K., Natalia, S. A. P. D., & Yanthi, K. D. L. (2026). *Tri Hita Karana*: Balinese local wisdom and its role in the triumph over corruption. *Journal of Accounting & Organizational Change*, *22*(1), 127–148. https://doi.org/10.1108/JAOC-11-2023-0182

Budiasih, I. G. A. N. (2024). Model of social and environmental accountability based on the *Tri Hita Karana* concept in village credit institutions in Bali. *E-Jurnal Akuntansi*, *34*(5), 1237–1251. https://doi.org/10.24843/EJA.2024.v34.i05.p12

Korupsi, K. P. (2022). Memahami 9 nilai prinsip antikorupsi. In *Anti-Corruption Learning Center*. https://aclc.kpk.go.id/

Korupsi, K. P. (2024). Sudahkah kita berintegritas? In *Anti-Corruption Learning Center*. https://aclc.kpk.go.id/

Muhaemin, M., & Azis, M. (2019). Nilai-nilai kearifan lokal Luwu dalam pendidikan anti korupsi di Madrasah Aliyah Negeri Palopo. *Al-Qalam*, *25*(2). https://doi.org/10.31969/alq.v25i2.721

Putnam, R. D. (2023). Social capital and institutional performance. *American Political Science Review*, *117*(2), 500–515. https://doi.org/10.1017/S0003055422001234

SANCAYA, I. W. W., & SAPUTRA, K. A. K. (2024). Implementation Of Good Village Governance In The Village of Dauh Puri Kangin Village. *Community Services: Sustainability Development*, *1*(3), 83–89.

Satria, I., Akbarjono, A., Budrianto, & Syaputra, E. (2025). 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. *Tadbir: Jurnal Studi Manajemen Pendidikan*, *9*(1), 183–196. https://doi.org/10.29240/jsmp.v9i1.13084

Sriartha, P., Yasmiati, N. L. W., & Lasmawan, I. W. (2021). The implementation of anti-corruption character education through Bali local wisdom in junior high schools. *Jurnal Pendidikan Indonesia*,

Maharati INSTITUTE
CSSD Community Service : Sustainability Development
•P-ISSN : 3030-9697 (PRINT)
•E-ISSN : 3031-3430 (ONLINE)
Community Service : Sustainability Development
BASWASTI PT BATARA SWASTIKA HARATI
Indexed By : GARUDA Google Scholar Crossref ISJD ROAD EBSCO OneSearch OPEN ACCESS

10(4). https://doi.org/10.23887/jpiundiksha.v10i4.36732

Suastawa, I. B. G. (2023). Desa adat sebagai subjek hukum dalam sistem hukum nasional. *Jurnal Ilmu Hukum*, *18*(2), 120–135. https://doi.org/10.24843/JIH.2023.v18.i02.p04

Sucipto, S., & Fatihin, M. (2024). Participatory learning for rural community empowerment. *Jurnal Ilmu Pendidikan*, *30*(1), 69–79. https://doi.org/10.17977/um048v30i12024p69-79

Surya, L. P. L. S. (2024). The rationality of indigenous accountability: Bali's indigenous village accountability practices. *E-Jurnal Akuntansi*, *34*(11). https://doi.org/10.24843/EJA.2024.v34.i11.p17

Utama, I. W. K. J., Sancaya, I. W. W., Putra, I. M. A. M., Mahaputra, I. B. G. A., & Wirawan, K. A. (2023). Improving the Quality of ST Yowana Mekar's Youth Organization Through Culturally Based Articles of Association-Bylaws. *Community Service Journal of Law*, *2*(1), 41–44.

Widnyani, N. L. (2023). Peran hukum adat dalam meningkatkan kepatuhan hukum masyarakat Bali. *Journal of Sociology of Law*, *5*(1), 45–60. https://doi.org/10.22225/jsl.5.1.2023

Regulation Legislation

Undang-Undang Republik Indonesia Nomor 31 Tahun 1999 tentang Pemberantasan Tindak Pidana Korupsi. Lembaran Negara Republik Indonesia Tahun 1999 Nomor 140.

Undang-Undang Republik Indonesia Nomor 20 Tahun 2001 tentang Perubahan atas Undang-Undang Nomor 31 Tahun 1999 tentang Pemberantasan Tindak Pidana Korupsi. Lembaran Negara Republik Indonesia Tahun 2001 Nomor 134.