

Local wisdom values, ethical climate, and moral intensity in whistleblowing of village fund administration

Los valores de la sabiduría local, el clima ético y la intensidad moral en la presentación de denuncias de la administración de fondos comunitarios

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ABSTRACT

Allocating funds to villages with village officials who do not completely understand how to manage these funds accountably will only cause potential frauds. Whistleblowing mechanism facilitates disclosures on these potential frauds. This research aims to investigate the potentials of whistleblowing in village governments and one's intention to commit whistleblowing. We conduct our research in Bringin Village, Bringin Sub district, Semarang Regency. Our qualitative method enables us to illustrate the object's existing phenomenon and conditions. Our results show that village officials of Bringin village can apply whistleblowing mechanism. More specifically, Bringin Village applies internal whistleblowing because the village head chooses to settle the village fund fraud case internally (society). The whistleblowing intention is motivated by ethical climate, moral intensity, and local wisdom of village officials and culture built by the village head.

Keywords: Whistleblowing, Local Wisdom, Moral Intensity, Ethical Climate.

RESUMEN

La asignación de fondos a las aldeas con funcionarios de la aldea que no entienden completamente cómo administrar estos fondos de manera responsable solo causará posibles fraudes. El mecanismo de denuncia de irregularidades facilita la divulgación de estos posibles fraudes. Esta investigación tiene como objetivo investigar el potencial de la denuncia de irregularidades en los gobiernos de las aldeas y la intención de una persona de cometer denuncias. Llevamos a cabo nuestra investigación en Bringin Village, Bringin Sub district, Semarang Regency. Nuestro método cualitativo nos permite ilustrar el fenómeno y las condiciones existentes del objeto. Nuestros resultados muestran que los funcionarios de las aldeas de la aldea de Bringin pueden aplicar un mecanismo de denuncia de irregularidades. Más específicamente, Bringin Village aplica denuncias internas porque el jefe de la comunidad decide resolver el caso de fraude del fondo comunitario internamente (sociedad). La intención de los denunciantes está motivada por el clima ético, la intensidad moral y la sabiduría local de los funcionarios de la aldea y la cultura construida por el jefe de la aldea.

Palabras clave: denuncia de irregularidades, sabiduría local, intensidad moral, clima ético.

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Recibido: 17/02/2019 Aceptado: 19/05/2019

RESUMO

A alocação de fundos a aldeias com funcionários da aldeia que não compreendam completamente como gerir estes fundos de forma responsável apenas causará potenciais fraudes. O mecanismo de denúncia de irregularidades facilita as divulgações sobre essas possíveis fraudes. Esta pesquisa visa investigar os potenciais da denúncia de irregularidades nos governos das aldeias e a intenção de cometer denúncias. Nós conduzimos nossa pesquisa em Bringin Village, no sub distrito de Bringin, na regência de Semarang. Nosso método qualitativo nos permite ilustrar o fenômeno e as condições existentes do objeto. Nossos resultados mostram que os funcionários da vila de Bringin podem aplicar o mecanismo de denúncia. Mais especificamente, a Bringin Village aplica denúncias internas porque o chefe da aldeia opta por resolver internamente o caso de fraude do fundo da aldeia (sociedade). A intenção de denúncia é motivada pelo clima ético, intensidade moral e sabedoria local dos funcionários da aldeia e cultura construída pelo chefe da aldeia.

Palavras-chave: Denúncia, Sabedoria Local, Intensidade Moral, Clima Ético.

1. INTRODUCTION

Village fund is a fund from state budget (APBN – Anggaran Pendapatan dan Belanja Negara) that aims to finance government, (infrastructure, health, education, and economy) development, and community advocacy and empowerment at village level. The Government Regulation (PP – Peraturan Pemerintah) No 60 Year 2014 regulates the implementation and administration of this fund. It is expected that well-functioning village fund administration accelerate village development that eventually increases public welfare. Current infrastructure development in several villages in Semarang Regency confirm this expectation. More specifically, the following are some concrete examples: construction of sanitary toilets in 30 villages in Semarang Regency (Suara Merdeka Daily 2016); the inauguration of village field with adequate facilities such as well-functioning drainage, field elevation, and garden in Bancak Sub district, Semarang Regency (Terbit Daily 2016); construction of water tank to anticipate landslide in Sepakung Village, Banyubiru (Suara Merdeka Daily 2016); and construction of emergency road in Bungkah Subvillage, Sepakung Village (Suara Merdeka Daily 2016).

Nevertheless, recent news indicate frauds in village fund administration. For example, it has been revealed that there are 30 corruption cases in the Semarang Corruption Crime Court that involve many village officials. From these 30 corruption cases, six of them are village fund corruption in Popongan Village Bringing Sub district, Tegalwaton Village Tengaran Sub district, Jatirunggo Village Pringapus Sub district, Kebonagung Village Sumowono Sub district, Rowoboni Village Banyubiru Sub district and Dadapayam Village Susukan Sub district (Antara Jateng 2014). In Popongan Village, the ex-village head and secretary misused village fund that resulted in state loss of Rp 103 million. In a similar case, a corruption case in village fund use that involved the village head of Milir Village, Bandungan Sub district resulted in state loss of Rp 67.5 million (Suara Merdeka 2014). These show that village fund administration and implementation requires well-functioning governmental monitoring activities because the main objective of village fund is to promote welfare and development among village population.

The success factor of the village is due to planning, implementation, and evaluation of the rural development programs. The village as a government which is in direct contact with the community becomes the prominent focus in the government development. The underlying reason is that the majority of Indonesia areas are in the countryside. Based on Government Regulation No. 60 of 2014 on Village Funds, Village funds are sourced from the revenue budget through the District or City Revenue and Expenditure Budget and are used to finance the administration of the government.

The widespread village fund misadministration dilute public trust, thus encouraging governments to mitigate village fund misuse by tightening control and providing a system that enables public to report the cases or popularly known as whistleblowing system. Whistleblowing system facilitates timely identification and correction of abuse of authority that eventually improves efficiency, officials' morale, and avoid lawsuits and negative images (Miceli and Near 1992). The Ministry of Home Affairs (Directorate General for Village Government Advocacy) also have provided a website for whistleblowers to report frauds when they have information on or find village fund misadministration.

One can access this website through the official site of Ministry of Finance's whistleblowing system and LAPOR (Online Public Aspiration and Reports Service) website. Furthermore, the Act No. 31 year 2014 on witness and victim protection also regulates whistleblowing activities. This act is an amendment of Act No. 13 year 2006 that regulates witness and victim protection and only mentions them as "fact revealers" (Mulyadi 2014).

Act No 6 year 2014 on Village mentions that village officials and related parties have the rights to administer and determine village development based on village's local wisdom. Local wisdom is closely related to village's traditional

culture and contain views or rules to guide village inhabitants in living their daily lives. It is therefore necessary to conserve local wisdom values that are taught from generation to generation. If optimally managed, these values even can be public assets. One can see local wisdom values from various sides, such as culture, tradition, religion, beliefs, tourism or from the governance substance that emphasizes mutual helps, togetherness, kinship, consensus and self-reliance. Bringin Village, a village in Semarang Regency, Central Java Province, is still tradition-laden and refers much to ancestors' philosophy as manifestations of local wisdom values that form the village's core identity.

In making ethical decisions, one will refer to their perceptions on values, norms, and rules that exist in a certain area or commonly known as ethical climate (Ramussen et al, 2013). Ahmad et al (2014) define ethical climate as ethical dimensions that could describe organizational culture. One who make ethical decisions based on ethical climate will have ethical considerations (good vs. bad) on the consequences of their decisions. According to Victor and Cullen (1998), ethical climate consists of three indicators, namely egoism, principle, and benevolence. In the egoism ethical climate, some public are still hesitate or fearful to disclose village fund misuse. These hesitation and fear emerge when the misuse perpetrators are their relatives or colleagues and reports on the misuse could damage their family relationships or their positions as village officials.

One way to stimulate courage and good moral for public whistleblowing is by increasing their awareness on the importance of public control and disclosure of village fund misuse. The benevolence ethical climate is individuals' consciousness to contribute their best potentials for the common good and not to tolerate actions that give adverse impacts on their society. The Bringin village's local wisdom describe that the society are grateful for their natural endowment and try to develop their village for their common welfare and to mitigate negative actions that can affect harmfully to them (such as corruption and abuse of authority).

In the principle ethical climate, government have stipulate regulations that regulate village fund disbursements, determination of development priorities, report of village fund use and sanctions for villages that misuse the fund. The administrative sanction is the delay in subsequent village fund disbursement until the report is completely finished according to development standards previously determined in MUSRENBANGDES. This sanction adversely affects the whole village society. It is therefore expected that workshops and trainings on village officials' support and impact encourage public to disclose and report village misuse as early as possible to facilitate consensus resolution on the case without government intervention.

Previous research on whistleblowing focus on factors that affect individuals to become whistleblower. In the government setting, Alam (2013) and Noviani and Sambharakreshna (2014) investigate government officials' intentions in committing whistleblowing. Alam (2013) finds that whistleblowing likely mitigates frauds in Malang City government. His results are consistent with Noviani and Sambharakreshna (2014) who show that whistleblowing significantly affects fraud prevention in governmental agencies. Studies relationship between moral intensity and whistleblowing and finds that moral intensity positively affects whistleblowing intention. Kresnahastuti and Prastiwi (2014) suggest that moral intensity affects auditors' decisions to commit whistleblowing. Lai and Chen (2011); Taylor and Curtis (2010); Shawver (2011) also indicate that moral intensity influences intention to report. On the contrary, Gandamihardja et al. (2016) show that moral intensity has a negative effect on internal auditors' intention to commit whistleblowing.

Research on ethical climate by Fah et al. (2013); Rothwell and Baldwin (2006); Victor and Cullen (1988) use various research objects. Setyawati et al. (2015) show that egoism and benevolence ethical climates do not significantly affect intention to commit internal whistleblowing. However, principle ethical climate has positive influence on this intention. Fah et al. (2013) conclude that ethical climate influences individuals' intention to commit whistleblowing. However, Rothwell and Baldwin (2006) find that ethical climate cannot predict intention to commit whistleblowing.

This research aims to investigate the potentials of whistleblowing implementation in village fund administration in relation with local wisdom values, ethical climate, and moral intensity of village officials. We expect that our results could illustrate local wisdom values, ethical climate, and moral intensity in the village government domain that can cause intention to commit whistleblowing. This research could also provide valuable inputs to the government in socializing their website of report on village fund frauds and follow-ups of the reports. Our informants are village officials in Semarang Regency, especially in Bringin Sub district.

2. LITERATURE REVIEW

According to Rahyono (2009), local wisdom is human intelligence of a certain ethnic group that is accumulated through their experience, this implies that local wisdom is a product of a certain society through their experience that is unique relative to other societies. These values strongly attach to these societies because it has existed through a long time, as long as the existence of these societies. Local wisdom as positive values that emerge and develop within societies. If optimally used, local wisdom of villages could contribute to the success of village development

(Tiza et al., 2014). Juniarta et al. (2013) argues that local wisdom is a set of life values that are inherited from descendants in the form of religion, culture, or verbal custom within societies' social system.

It is necessary to promote good governance by improving communication effectiveness between government and society. In this context, society's local wisdom could play a significant role in governmental activities. As the institution that is most likely to accommodate all society's needs, government is the most feasible agency to implement local wisdom in their activities. From the substance of governance, village officials possess local wisdom values such as mutual helps, togetherness, kinship, consensus, self-reliance, and tolerance. These values could affect village officials' decisions.

Whistleblowing is a process that involves personal and organizational culture factors. Based on Miceli and Near (1988), the following are characteristics of those who tend to commit whistleblowing: occupying professional positions, having positive reaction about their occupations, older, having longer tenure and being nearer to pension age.

Brandon (2013) explains that there are two types of whistleblowing. The first one is internal whistleblowing that occurs when an employee or a group of employees find out frauds committed by other employees or superiors, and report these frauds to superiors at higher levels. The second type is external whistleblowing that occurs when an employee or a group of employees find frauds committed by their companies and then leak this information to society because they know that these frauds are harmful to the society.

Park and Blenkinsopp (2009) show that intention to commit whistleblowing refers to the extent one evaluates costs and benefits of committing whistleblowing. In order to be a whistleblower, one has to have a certain level of confidence that whistleblowing will provide benefits for everybody. This research uses four indicators related to whistleblowing, namely activity to report fraud, risk consideration, and intention to become a whistleblower.

Ethical climate is an aspect in an organization that explains about perceived norms, values, and behavior within an organization. Ethical climate not only helps individuals determine their behavior that is acceptable by their organizations, but also affects organization members' morale (Victor and Cullen 1988). Ethical climate describes employees' values and responsibilities on behavior within their organizations (Simha and Cullen 2012).

Victor and Cullen (1988) develop framework that consists of two dimension models of ethical climate, namely ethical philosophy and sociology theory. Ahmad et al, (2014) suggests that ethical dimension consists of three criteria, namely egoism, benevolence, and principle. Egoism refers to behavior that serves one's self-interests. Benevolence refers to decisions and actions that aim for everybody's interests. Principle is related to decisions and actions that comply with existing laws, regulations, codes of ethic, and procedures. Ethical climate tend to encourage positive behavior for others.

Kresnahastuti and Prastiwi (2014) explains that moral intensity is a component that consists of characteristics related to main moral issues that affect individual perception. Jones (1991) argues that individuals' ethical behavior depends on their moral decisions. This research uses two elements of moral intensity (Jones 1991), namely consequence level and social consensus. Consequence level is defined as amount of loss because of a moral action, while social consensus is defined as a social consensus that consider a certain action to be evil or good.

3. RESEARCH METHOD

This method focuses on the phenomena that local wisdom values, moral intensity, and ethical climate are potentially useful in disclosing village fund misuse. Consequently, this research applies qualitative method. Our qualitative method analyze local wisdom values, moral intensity, and ethical climate on village governments. More specifically, this research applies descriptive analysis method to describe or analyze our research findings. Further, this qualitative descriptive method aims to describe existing object phenomena and conditions.

Our informants are village officials who are in charge of administering village fund in Bringin village, Bringin Sub district, Semarang Regency. We determine our informants by using sequential technique, i.e. no limitation on the number of informants. The number of informants will increase until information cannot be developed further and informants have reached saturation points (Neuman 2014).

This research collects data openly through interview method. Although we prepare questions before taking interviews, it is likely that questions develop according to field situation and condition. Our data collection technique starts with interviewing our informants. We use semi-structured interview technique with flexible questions to accommodate existing field condition in order to gather information on intention to commit whistleblowing. We analyze and conclude our interview results based on informants' answers.

4 RESULT AND DISCUSSION

Village Fund Administration

The government will disburse village fund if village officials have determined priorities for next-year development through MUSRENBANGDES (Musyawarah Rencana Pembangunan Desa – Consensus on Village Development Plan). According to Government Regulation No. 60 year 2014, village officials, representatives of communities (RT/ RW), religious leaders, community leaders, LKMD (Lembaga Ketahanan Masyarakat Desa – Village Community Resilience Institute) and BPD (Badan Permusyawaratan Desa – Village Consensus Body). In this consensus meeting, every sub-village has the opportunity to propose development plan in their areas. The village fund is allocated for infrastructure development and community empowerment. Bringin Sub district, especially Bringin village, use village fund for physical development (roads, irrigation lines, dams, early childhood education or PAUD [Pendidikan Anak Usia Dini] building, scholarship for poor children, financial aids for elderly people, food provision for children below five years age, sanitary toilets for poor household, and allowance to renovate unfeasible houses). Village officials determine development priorities based on level of damage and community's needs. Consensus meetings co-organized by village officials and communities potentially mitigate misunderstanding about prioritized development within society and each community in the village could tolerate the agreed development priorities. These are in line with what Mr. IY and Mr. IS mention:

“We held MUSRENBANGDES to plan our own development. Usually, village officials, communities (represented by RT/ RW officials), religious leaders, community leaders, LKMD, and BPD) attended these meetings to determine proposed development”

Mr. IS adds:

“Each sub village has the opportunity to propose their own sub village development plan in the MUSRENBANGDES. However, MUSRENBANGDES will sort out these proposals based on the level of damage and community's need urgency”

After village treasurer receive the village fund disbursement, the main task of sub villages that are prioritized for development is to establish development committees. Each development committee or POKJA (working group or kelompok kerja) consists of a chairperson, treasurer, secretary, and community representatives. RT/ RW, community leaders and village officials (sub village heads) attend the meetings to form POKJA. POKJA is in charge of implementing development and spending the funds provided by the village officials by referring to real estimate of costs (RAB – rancangan anggaran biaya) that has been decided by MUSRENBANGDES. These are in line with our interview with Mr. IS:

“After the village fund is disbursed, the village treasurer will calculate based on the RAB. After everything matches, the village officials will transfer the funds to POKJA to allow POKJA to spend the fund and to start the development process immediately. The main task of POKJA is to spend the fund for development. We establish TPK (Activity Monitoring Team or Tim Pengawas Kegiatan) and always ask them to show purchase proof to monitor the fund use.”

In implementing village development, village community help each other to accelerate the completion of village development projects. Slow completion of development project will affect other village development projects and even delay village fund disbursement for subsequent periods. The village head forms an activity monitoring team (TPK – Tim Pengawas Kegiatan) to monitor development processes by encouraging villagers to complete their development projects timely. Villagers also support these projects by providing additional aids in the form of money, labor, or food. The following excerpt of our interview with Mr. IS supports these notions:

“When village development is ongoing, there is a team called TPK from our village officials. This team usually are the village head's representatives. The main task of this team is to encourage us to finish the projects timely. Late project completion will delay other projects in other sub villages. If the projects fail to finish on time, we will also submit the financial accountability report lately, won't we? That will delay the subsequent fund disbursement. As you can see, each project is related to other projects. That's why we have to speed up our projects so that everyone receives their shares.”

Village officials often find problems, either material or non-material, when implementing village development. The material problems are related to fund insufficiency to provide meals for POKJA or to purchase building materials. Villagers are then going to contribute money to top up the fund. These are in line with Mrs. NY and Mr. IS:

“Solely relying on village fund or other funds (such as ADD and BHPDRD) for our village development is insufficient. It is often that we have also to rely on community support. For example, it is usual that villagers donate their money to purchase building materials or meals for POKJA”

It is often the case that realization of village development budget leaves some unused funds. Significant remaining funds will be used for project developments as long as these comply with physical development standards agreed upon in MUSRENBANGDES. These are in line with Mr. IS' answers:

“We usually use the remaining development funds for other developments, as long as these comply with standards stipulated by MUSRENBANGDES. If these don't, there will be serious problems.”

On the other hand, when the unused fund is insignificant, POKJA will mention it in the SPJ as the SILPA (unused budget – Sisa Lebih Penggunaan Anggaran) item. This SILPA item will be given back to the state budget (according to PP No 60 year 2014). As Mrs. NY mentions:

“Even if there is only remaining fund of only 100 rupiah, we must report it. We must return this 100 rupiah back to the state treasure. We cannot use it for our village development for next year. Our next-year projects will use next-year budget.”

Village officials understand that it is important to optimize public service and village development. They prioritize public interests as suggested by the vision of the Bringin Village Head Office that claims to be ready to serve for societies and to be open to constructive critics. Consequently, village officials do not tolerate any wrongdoing or village fund misuse by related parties in the village and community development. The following excerpt of interview with Mr. IY supports the notions:

“We are here to continuously provide excellent public service, as optimal as can be. We visit their events (posyandu, PKK, bersih desa, etc.) to offer constructive suggestions and critics, to allow them to propose important physical development that they will submit to MUSRENBANGDES. In order to promote transparency, we always share the information on village fund receipts and details on the spending. Just in case public want it.”

Fund transfer from village treasurer to POKJA requires strict monitoring to speed up village development and to prevent village fund misuse. Not only village officials monitor the village fund use, but BPD as representatives of government also monitor the implementation of village development (Act No. 6 year 2014 (55)). Mr. RM confirms these notions:

“There is a team that monitors and encourage POKJA to speed up the development so that other sub villages can also benefit from the fund. This team is TPK that consists of village officials, community leaders, BPD, and LKMD. The formation of TPK is based on village head's instruction. So it's a serious matter.”

BKD as government representative will check the LPJ accuracy and consistency with development realization after SPJ has been completed. BKD is in charge of checking SPJ and the physical results of the development projects. This refers to our interview with Mrs. NY:

“We have to be serious and cautious in using village fund because BKD always monitor us. They always check our SPJ and conduct on-site monitoring. They will certainly inquire and investigate if there is any discrepancy with the standards. Any misuse will bring us to legal prosecution.”

Local Wisdom Values and Ethical Climate on Intention to Commit Whistleblowing

Bringin Village in Bringin Sub district, Semarang Regency is a village that still strongly upholds their local culture and ancestors' values. More specifically, the local wisdom values are firstly, popokan (mud throwing) rite as a manifestation of their gratitude on the success of their village founders in evicting things that are harmful to villagers. Secondly, nyadran kubur is a rite that requires villagers to clean up their relatives' graves just before Ramadhan holy month in order to sustain communication with deceased relatives, ended with having meal together (tumpengan). In this nyadran kubur rite, villagers share their fortunes to widows and the poor in their neighborhood. Thirdly, merti dusun (cleaning up village) as a manifestation of gratitude, hope, and kinship (mutual help, tolerance, harmony). This aims to protect their future from adverse events. Traditions in Bringin Village teaches mutual help, kinship, and unity among villagers. Village officials always encourage public participation in monitoring the village fund use in order not to hamper village development, and in reporting problems in the development implementation and in participating in village development to complete the development project timely.

Village officials, especially the village head, are responsible to government in reporting the village fund use. This responsibility encourages the village head to advise village officials to prepare LPJ well and accurate according to village development implementation. Village officials should provide their best in running their government, both in terms of public service or village fund use. The village head advises village officials to prioritize public interests over theirs and to minimize village fund misuse. As the government head in Bringin Village, the village head also encourages village officials to monitor village fund use and to report village fund misuse. More specifically,

the village head points to the potential impacts of village fund misuse, such as the higher possibility that village officials will become witness of the misuse case or mutual suspicion or distrust between village officials. Besides, village officials also provide support and response in relation with disclosure of misuse of village development fund. Public participation is important to resolve the case of village fund misuse internally without intervention from government (BPKP) to avoid delay in village development.

The information about the potential impacts of village fund misuse, village officials' supports in resolving the case of village fund misuse, and public demand to avoid their village from adverse consequences encourage villagers to become whistleblowers. The intention to become whistleblowers exists because society assume their responsibilities to prevent adverse consequences from their villages. Furthermore, village officials support public participation by promoting transparency in receipts of village development fund as stipulated by standards that have been decided in MUSRENBANGDES.

Local wisdom values in the form of Javanese philosophy and customs affect the intention of villagers and village officials to commit whistleblowing. The following are local customs that promote intention to commit whistleblowing. Firstly, *merti* *dusun* as a manifestation of gratitude and hope that in the future the village is free from adverse events (corruption, crime, greed). Secondly, *popokan* rite as a manifestation of villagers' gratitude on village leaders' success. In the current context, this symbolizes the roles and supports of village officials in resolving the case of village fund misuse without hampering village development. Thirdly, Javanese philosophy of "Hayuning Bawana, Ambrasta dur Hangkara" that can be interpreted as human beings should constantly strive for pursuing happiness, welfare, and eradicating evils and greed within themselves and all villagers.

Local wisdom values teach public to be thankful for what they possess, to offer their best for their village and to protect their village from evils, such as corruption, crime, and greed. These encourage villagers to commit whistleblowing.

Perception on existing values, norms, and rules in Bringin Village or as commonly known as ethical climate also affects the intention to commit whistleblowing. The egoism ethical climate is indicated by the fact that some villagers are still fearful and hesitate to report the village fund misuse because of the following reasons. Firstly, the perpetrators of village fund misuse are still their close friends or even their relatives. Consequently, they only give warnings not to commit misuse again to the perpetrators. Secondly, reporting misuse committed by their relatives or close friends will potentially impair their friendship or family relationship. Thirdly, reporting misuse committed by those with authority (e.g. village head or village secretary or village treasurer) without sufficient support from government at higher level (e.g. Sub district government) will only threaten whistleblowers' position in village. Fourthly, there are fears that reporting misuse will invite bigger problems. Considering the lack of public courage and awareness to report wrongdoings within their environment, it is then necessary for village officials to raise the public awareness about the importance of reporting wrongdoings that can adversely affect the whole village population.

The benevolence ethical climate is individuals' awareness to offer their best for common welfare and not to tolerate any action that cause adverse consequences to public such as crime or corruption. The customs and life philosophy from the ancestors of Bringin Village or commonly known as local wisdom values significantly affects the awareness of the importance of public welfare. The local wisdom values of Bringin Village describes how society are thankful for their natural endowment and try to develop their villages for public welfare and to fight against evil affairs that adversely affect society (corruption and crime).

Courage to report unethical acts that can give adverse impacts to whole villagers must complement the awareness of the importance of public welfare. One concrete example of promoting public courage to commit whistleblowing is to provide public counseling regarding the impact of village fund misuse and support for those who are willing to report the village fund misuse.

The principle ethical climate is decision making based on existing rules in a certain area and government regulation. Governments have stipulated regulations regarding village fund disbursement, determination of development priorities, report of village fund use and sanctions for villages that misuse development fund. Village fund misuse attracts adverse consequences for the whole villagers because public fund for physical development and community empowerment is illegally channeled to private use. Village fund misuse also dilutes government trust to villagers and government delay disbursement of village fund for subsequent years or even reduce the amount of subsequent village fund. Hopefully, counselling on the impact of village fund misuse and village officials' support will encourage public to disclose village fund misuse as early as possible to allow village officials to resolve the case internally (society) without involving government.

Moral Intensity on Intention to Commit Whistleblowing

Kresnahastuti and Prastiwi (2014) suggest that moral intensity is a concept that encompasses characteristics related to main moral issues that affect individual perception. Taylor and Curtis (2010) argue that one decides to report others' wrongdoings based on the severity of misconduct and responsibility within organization to report misconduct. Internal factors (perception within individuals) and external factors (individual surrounding environment) affect individual perception of behavior control (Putu 2016).

In implementing village development, society have important role to complete the development according to agreed-upon schedule and disburse the fund for village development. After fund disbursement, village officials will reconcile with RAB (real estimate of costs – Rancangan Anggaran Belanja) and then transfer the fund to POKJA in each sub village. It is therefore important to monitor village fund use because POKJA have the authority to spend the fund according to the village development needs.

Village officials encourage public to participate in monitoring village fund use by controlling village fund use and reporting any misuse act. This encouragement aims to promote public good moral. Villagers who have information on village fund misuse but do not have courage to report the misuse and tolerate the village fund misuse will promote bad public moral for villagers. More specifically, it is likely that villagers will tolerate other misuse that will eventually cause much more adverse impacts for the whole villagers.

However, it is not easy to be a whistleblower because villagers tend to be fearful and hesitate to report abuse, especially if the perpetrators are their own relatives or friends. Village officials realize the importance of reporting evil matters as bad and reporting good issues as good as public habit because village fund misuse will adversely affect the whole villagers. Consequently, village officials provide counseling to villagers about the adverse impacts of village fund misuse and their support on public reporting of misuse.

Unresolved case of village fund misuse affects villagers negatively, namely delayed village development, no additional fund from government, government sanction in the form of delayed subsequent fund disbursement, and compensating sanction if the case has entered legal prosecution. Besides providing counseling about the adverse impacts of village fund misuse, village officials also convince public to have courage to disclose village fund misuse. This counseling is about village officials' support and action. In order to follow up corruption cases reported by villagers, village officials will identify and monitor reported persons. If it is confirmed that the reported persons commit corruption, village officials will warn them and bring them to consensus meeting with POKJA and Sub district officials to resolve the issue and to give sanctions to the perpetrators in order that this case will not delay village development.

The decision to be a whistleblower is not an easy one. Furthermore, villagers are more hesitate and fearful to disclose village fund misuse. It is therefore necessary that village or government officials encourage public to commit whistleblowing by emphasizing the adverse impacts of village fund misuse for the whole villagers. Hopefully, society will be more courageous to report village fund misuse to their village officials. Recent solution of the case of village fund corruption by village officials without involving government and without delaying existing village development confirms this expectation.

The Bringin Sub District Head also acknowledges the resolution of corruption case reported by public. It then can be said that the decision to be a whistleblower is affected by individual perception factor, motivation from village officials to promote public good moral, and village officials' approach on impacts and village officials' support for whistleblowers.

5 CONCLUSION

This research finds that village officials really understand that village fund is for public development and welfare, namely for infrastructure development that are directly related to public (e.g. road, dam, and irrigation line development), scholarship for poor children, sanitary toilets for poor household, and allowance to renovate unfeasible houses. They also still strongly uphold consensus culture in making decisions of village development (MUSRENBANGDES - Musyawarah Rencana Pembangunan Desa – Consensus on Village Development Plan). This consensus meeting aims to encourage villagers to tolerated prioritized village development because principally village development priorities are based on public needs urgency level and damage level. The village head advises village officials to pay more attention to public welfare by minimizing errors in public service and village fund use. The village head also forms TPK (Activity Monitoring Team – Tim Pengawas Kegiatan) to monitor the village fund administration and eventually to prevent village fund misuse.

This research also finds that whistleblowing is not only applicable in the large firms but also in village officials of Bringin Village. Village officials of Bringin Village apply internal whistleblowing because the village heads prefer to resolve the case of village fund use internally (society) without involving outsiders (government). Village officials

commit whistleblowing to minimize abuse in village fund administration. There are five factors that explain village officials' and public courage to commit whistleblowing. Firstly, public awareness to report wrongdoings to protect and to promote villagers' interests. Secondly, egoism ethical climate causes some persons are hesitate to commit whistleblowing because they are afraid that this action will lead to problems that are more complex or will adversely affect their positions in village. Thirdly, benevolence ethical climate encourages villagers to commit whistleblowing because they are aware that this action will promote public welfare. Fourthly, principle ethical climate causes village officials to promote public awareness by informing about the impacts of village fund misuse and village officials' supports in resolving the case of village fund misuse. Fifthly, village officials encourage public moral to report wrongdoings to prevent worse impacts on villagers.

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