

ACTUALIZATION POTENTIAL OF CIVIL SOCIETY ORGANIZATION TO INCREASE CONTROLLING FUNCTIONS FOR CORRUPTION IN GOVERNMENT OFFICIALS IN SOUTH TANGERANG

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Abstract

The phenomenon of corruption in Indonesia is a form of governance weaknesses that occur in the new order. Corruption can hurt the government in the provision of public needs, reducing the government's role indirectly, can reduce the legitimacy and public trust in the government, and distorts the role of productivity that was built by the community. The issues raised in this research is how the organization's role in strengthening the control function to support the active role of organizations to tackle corruption in South Tangerang. This type of research uses a qualitative approach with data collection through interviews, documentation and FGD. Data were analyzed using descriptive qualitative method. The results of this study explains that, CSOs can play a role in the strategic and practical level. There are several organizations that make the based potential, including religious based such as NU and Muhammadiyah, as Forkabi, FKMB, FBR are cultural based. Pemuda Pancasila with based of nationalism. Civil Society organization potential to control every government policy implementation South Tangerang. The potential shown by organizations with a base of religion ideology such as NU and Muhammadiyah in the implementation of the control function acts Corruption in South Tangerang, is to disseminate through mosques as a form of moral appeal, and educational institutions. CSOs based on culture and ethnicity as Forkabi, FKMB and FBR has the potential in using of culture as a means to strengthen the group and as socialization program.

Keywords: *Civil society, Potential Organizations, Combating Corruption*

INTRODUCTION

The reform provides a significant change in the state in Indonesia. One phenomenon is the birth of a new institution that emerged after the demand to abolish the KKN (corruption, collusion, nepotism). Demands that appear at the beginning of the reform is a form of individual freedom posed by societal changes toward a better direction. Changes that occur in Indonesia as a form of community aspirations for freedom of the individual to express his desire.

Corruption in Indonesia is a form of governance weaknesses that occur in the new order. This weakness is a growing realization at the time of reformation. The striking thing as a source of corruption, is the lack of rigor of the scope and function of the state to enforce rules and regulations.

The absence of a strong control of other institutions, allowing corruption, collusion and nepotism walked aimlessly attack various walks of life with the main actors of the ruling elite

Based on existing concepts, corruption can be defined as the behavior of state officials who deviate from the norms of general public services which are prevalent in the community at the beginning of modernization. Data submitted by Huntington mentions that there is a relationship between corruption with the pace of rapid economic growth, as indicated by the rate of economic growth in the 18th century and the 20th in the United States that the fact that the 20th century corruption is smaller than the century 19th. Corruption in this context used as a measure of the effectiveness of political institutionalization negligence.

In the process of moving towards modern society changes, in addition to their negligence in measuring institutional effectiveness there are several factors that make a significant impact in encouraging the development of corruption, among other things: First, modernization involves a basic change in the values of society. Corruption in developing countries like Indonesia is seen not as a result of major irregularities and norms of behavior, but rather as a refinement access norms of behavior has been established. Second, creating new sources of wealth and power, while the new norm formed yet widely accepted by the relevant groups in society. corruption in this case as a result of increased participation and political role of the new group closer to new sources that make them more effective in carrying out political activities. Thirdly, the modernization has encouraged corruption by changing and produce something through the political system.

Eradication of corruption committed in Indonesia in line with the views of Huntington who states that in the context of the modern state of corruption would affect the economy. Corruption will always involve an exchange of political action by economic interests. Within the community itself there are still great opportunities to foster wealth with little political power. The main pattern of corruption that used to gain power, but the country that is growing corruption done precisely by the economic players. Area politics emerged as a powerful means to foster wealth. So that cannot be through the business line can be obtained through political activities. Corruption in Indonesia as BLBI, Hambalang, century always involves businessmen and politicians even government bureaucrats. Which appeared in this context, young entrepreneurs in Indonesia is easier to find or cultivate networks of wealth through political activities. In developing societies according to Huntington, the use of office to accumulate personal wealth as afairness, while at the same time there is an attempt to limit personal wealth in obtaining political office.

The phenomenon of corruption in Indonesia, which is indicated by the report formed the Commission in 2013 with the number 248 cases meant that the flow of corruption in Indonesia is getting higher and justify the weakness of political institutionalization that can affect susceptibility to the agency and will be easily tossed around by the influence of other powers , Corruption can hurt the government in the provision of public needs, reducing the government's role indirectly, can reduce the legitimacy and public trust in the government, as well as the role of productivity distortion built by the community because of the view that corruption as the most convenient way to achieve wealth.

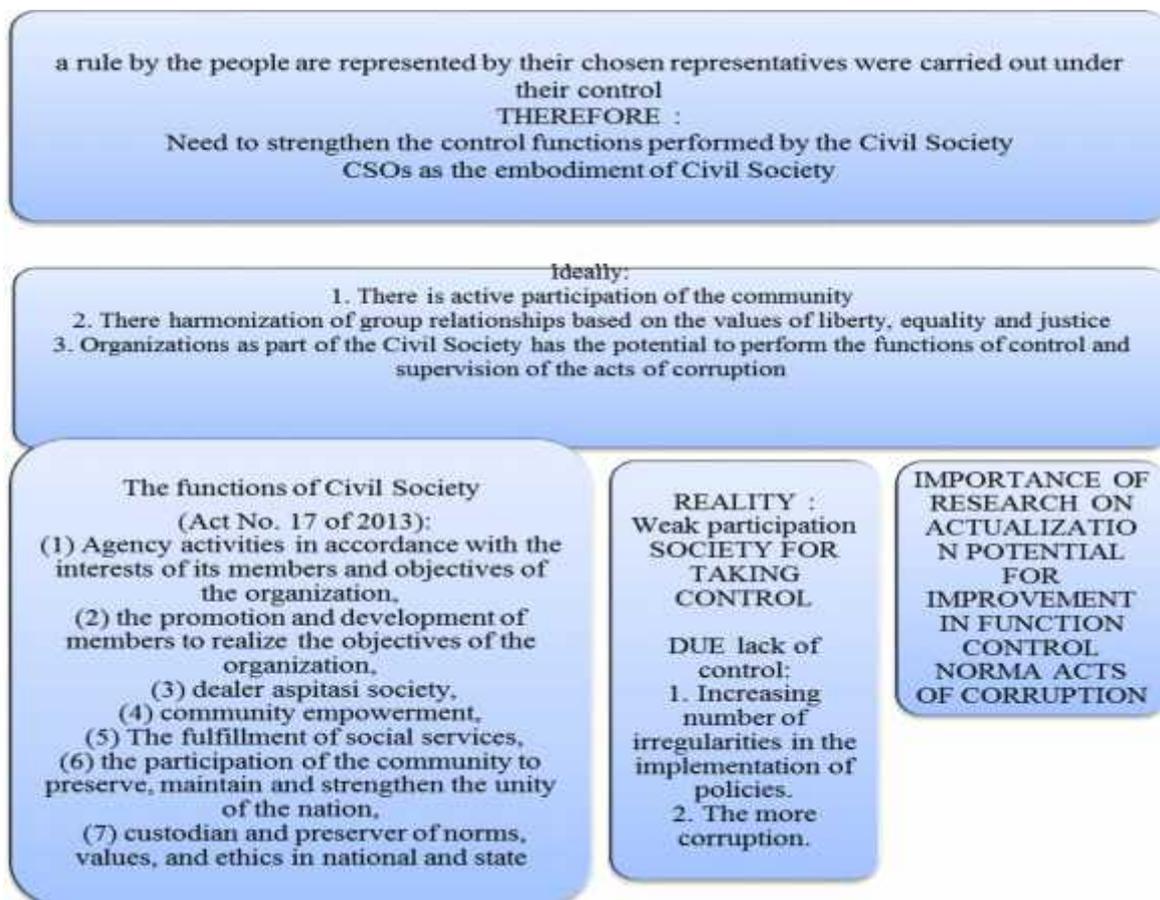
Corruption as a product of modernization emerged as a result of the expansion of awareness and participation in politics. For the establishment of the Commission as an organization that is coordinating with other agencies in combating corruption becomes a demand that should be implemented. With the Commission is expected to accelerate the government program because it is seen to reduce and prevent corruption that may still be carried out by state officials and businessmen and politics / political parties. The existence of the Commission provide fresh air for efforts to combat corruption, but to note again is the role of the community or civil society

The issues raised of the research

How actualizing the role of organizations in improving the control function is corruption in South Tangerang City. The research pupurpose an effort to improve the control function civil organization against corruption in South Tangerang the need to do mapping organizations and roles performed, the pattern of strengthening the role and function control, as an effort to support the active role of organizations to tackle corruption in the south Tangerang. Therefore in this study aims to conducting the survey of organizations that exist in South Tangerang City, Mapping the potential of

each organization, Elaboration pattern civil organization strengthening strategic functions to control the acts of corruption that exists in South Tangerang.

THEORETICAL FRAMEWORK



Civil Society

Civil society as a concept that has long been known in Indonesia. that the history of civil society strongly rooted in the intellectual and social journey of Western Europe as the rejection of any kind of authoritarianism and totalitarianism. Analytically concept of civil society is rooted in a building thought that would be a model of man and society. The basic concept is the human ability that can be used to achieve the common good naturally. That view was developed by medieval thinkers and post-renaissance. As thinking about the social contract John Locke, Adam Smith about the role of the market economy, and Adam Ferguson, who describes civility.

In view Hendro Prasetyo and Alimun Hanif, Civil Society seen not only as a social entity that consists of a set of human beings, but rather a manifestation of communal system which is widely known in traditional societies. Therefore, according to Hendro Prasetyo and Alimun Hanif, in this context, civil society has characteristics that are shared by individuals associated with autonomy, volunteerism and balance. Civil society is not just described in the context of building oposition, civil society is an attempt to synthesize the interests of the individual and the state in a public space that is capable of guaranteeing the interests of individual and public life martinet. Civil society was built to control the power of political society and economic society, which is described in the context of the party, parliament with business corporations.

Civil society in an attempt to awaken the balancing power and communication processes as well as the distribution of authority in society that can be seen with the emergence of voluntary

organizations, independent, rational and participatory, both in discourse and praxis on all matters relating to the community. The role of civil society not only in the context of the balance of power, but rather seen as an attempt to deliver the critical force that emerged from self-reliance, awareness of community-owned collectively. With this view. That view underlies Hendro Prasetyo and Alimun Hanif to see the growth of civil society in Indonesia. The idea of the emergence of civil society to be significant according to Hendro and Alimun Hanif because of changes in the political system and social change in the process of political life and statehood. Although in this case the efforts to strengthen the independence of the Indonesian people still have big challenges such as the lack of a tradition to respect the basic rights of human beings as individuals are universal. The interesting thing in the context of Indonesia is strengthening civil society has always attributed to Muslim Indonesia. Strengthening civil society is inseparable from the importance of Muslims factor in social and political change in Indonesia. With the significant number of Muslims in Indonesia is expected to be a balancing of the strength of a country that tends dominative. One of them is shown by the development of Islamic organizations are patterned traditionalists and modernists.

The Democratic Civilization

The Democratic Civilization In connection with the emergence of civil society, which cannot be released to the strengthening of the concept of democracy itself. In a paper entitled the democratic civilization, Lipson interpret democracy as a political system which locate and direct the movement of society toward "civilization". Democracy is the road of harmonization in relation to groups regarded as the ideal thing in a democracy is associated with freedom, equality and justice. In practice democracy can be referred to as government by the people who are represented by their chosen representatives through elections held under the control of the people.

According to Lipson in the context of democracy run, not all can walk to the ideal. Among them is the growing opposition and corrupt power that is done by the church that gave birth to new prosperity and called the construction of a new type of state. From that democracy has evolved from traditional government towards greater participation. Lipson suggests that the democratic journey through a revolution that is developing and developed through evolution. In the course of democracy in contact with the sociological issues of race or culture, religion and language problems. In contrast to the existing conditions, where democracy allows people who have tend, voluntary equality, Geopolitical.

From the economic side, Lipson believes that democracy will be able to combine between industry and agriculture by utilizing existing resources. In combination with the economic activity and government. Lipson see there are two important aspects of democracy, namely the distribution aspect that leads to prosperity and the subordination of economic power in the political concept of public interest.

Lipson believes that the existence of democracy in idealized conditions indicated by the activity / creativity of government. For that democracy does not have the same character or uniform. Lipson democracy divide into two categories, the first priority to freedom or freedom (liberty) individuals, which emphasizes the protection of minorities through political institutions in limiting majority. Democracy this category generally occurs in a heterogeneous society, with the right form of government federal system. With examples like the United States, Canada and Switzerland. Second, prioritizing equality (equality), with the spirit of collectivity, philosophically focusing more on the community. type of democracy is more emphasis on power and government machinery. Politics plays a role as a method of distribution of the equal rights that exist in the Denmark.

Corruption

Concept Corruption is not new in the history of human civilization, there is even a famous phrase put forward by Lord Acton in 1887, that "power tends to corrupt, absolute power corrupt absolutely". The statement became a confirmation that corruption can occur anywhere regardless of race, geography or economic capacity. Based on the results of a survey by Transparency International (TI) in 2001 to 2008 Indonesia was ranked 126 with a score of 2.6 and enter the category of countries with the highest corruption.

Factors failure to eradicate corruption in Indonesia is caused by several things, among others:
 1.) Absence of overall political support. 2.) The application of the law against the perpetrators of corruption are less effective, even allegedly ambiguous corruption in the judicial process are the legal mafia play. 3.) These efforts have not been focused, a lot of pressure, no priority and are not supported by the structure of the bureaucracy among the judiciary adequate. 4.) Institutions anti-corruption is still regarded as an organization that is not effective and efficient and does not match the expectations of society. 5.) The judiciary is often involved conflicts of interest with other government agencies, for example, permit the president to corruption among government bureaucrats become an obstacle to the handling of corruption quickly and effectively.

Efforts to combat corruption held in Indonesia have been done a long time, it is attested by the regulations that have been generated as a form of political commitment to eradicate corruption, including: TAP MPR No. X / MPR / 1998 and TAP MPR No. XI / MPR / 1998, UU no. 28 of 1999 on the Implementation of the State which is clean and free from corruption, Presidential Decree. 81 Year 1999 on the Establishment of the State Property Audit Commission, UU no. 20 of 2001 on the amendment of Law No. 31 of 1999, UU no. 30 of 2002 on the Corruption Eradication Commission (KPK).

Since 2002 the Commission formally an anti-corruption agency which is owned by Indonesia. Purpose of the establishment of the commission is to address, prevent and eradicate corruption in Indonesia. This commission was established under the Law of the Republic of Indonesia Number 30 of 2002 on the Corruption Eradication Commission.

Society Organizations And Representative Interests:

Since the early 70s, massive of simplification policy in political parties and mass organizations and professions, which generally can we term as interest groups. Just for a few examples, SPSI formed as a place for the workers, PWI functioned as a forum for journalists, and KNPI established to facilitate activism among the youth and so on. Creation of political format in the manner described above is popularly known as the corporatism.

Corporatist politics that occurred during the New Order is an attempt institutionalization interest channels under government supervision. Especially for political organizations, the mass base of their "cut" through a policy of floating masses. With this pattern the government hopes the process of channeling the interest of becoming more "orderly" and controlled, so as to reduce the potential conflict in the long term can secure the development. Viewed from the other side, the corporatization of politics to various interest groups and their constituents basis was also effectively used to mobilize political support for the government, as we have witnessed over the years.

Has become common knowledge that there is a sort of unwritten instructions for these groups to channel their aspirations to the dominant political force, so there is no guarantee that they are fully in control In exchange for the political support to act, and on behalf of "the interests" constituents through ways and corridors were predetermined by the government. Therefore, formally these groups have a monopoly on representation of interests.

To further strengthen loyalty power, the elite of these groups - through patronage - given such a privileged economic (business opportunities) as well as the political position. Every political system has a mechanism of public policy making concerning the aspect of the people's will. The existence of community groups on behalf of something interests will exist by itself. Its existence is natural because the interest is part of the process of human life. The interest and aspirations of individuals are aware of a matter that is constituted by a variety of social background, economic and cultural. In real terms interest varies greatly, can be seen from the many interest groups (Interest Group) that appears. Their interest groups to gather public interests to strive to become a useful public policy. Society organizations (CSOs) is a category of interest groups, where the formation is based on the interests of ethnicity, region, occupation and consanguinity / family and have continuity longer than the anomic groups. The pattern of actions or activities that are often carried out by this group is; Demonstrations and acts of violence, relationship Personal, direct representation, formal and other institutional channels.

RESEARCH METHODS

This study sought to gather information relating to the potential of the organization. This research will be directed to forms of descriptive or detailed stories of informants to be able to describe the causes of conflict organizations, both internally and externally. For that type of research uses a qualitative approach. Research conducted in South Tangerang with consideration: Residents in the area of South Tangerang observed while many researchers who are active in community organizations based on religion, nationalist ideas, and pluralist. The level of education and knowledge of the community is quite diverse, which the organization is seen as an effective tool in performing control againts corruption in South tangerang.

To answer the question relating to the active and control functions organizations in an effort to reduce corruption for government officials in the South Tangerang. Data were analyzed using descriptive qualitative method with an explanatory models which are intended to be more effective and intense for active roles and advocacy programs as a form of control and supervision organizations to acts of corruption committed by government officials of South Tangerang. In this study seeks to describe chronologically the role of what has been done by community organizations in an effort to reduce corruption.

actualization ssociety organization to control corruption in south tangerang

In identifying potential organizations to control the corruption in South Tangerang City, there are some organizations that we make informants based on: Faith-based Organizations (NU, Muhammadiyah), The culture-based CSOs (Forkabi, FKMB, FBR), Organizations based nationalism (Pemuda Pancasila).

To view the role of organizations in the prevention of corruption in the southern area of Tangerang city, there are several indicators used by Law No. 17 in 2013 related to the functioning organizations, among others: Dealer activities in accordance with the interests of its members and objectives of the organization, coaching and developing members to achieve organizational goals, the voice of the community, community empowerment, Fulfillment of social services, community participation to preserve, maintain and strengthen the unity of the nation, custodians and conservationists norms, values, and ethics in the life of the nation of these indicators, the obtained information that each organization has a different function based on the vision and mission are built.

As related to the role of organizations in the prevention of corruption are correlated with social organizations function as stewards and conservationists norms, values and ethics in the life of the nation. The role can be explained in the findings of the data.

Nahdlatul Ulama (NU)

Vision and Mission NU was the first one was guarding the teachings Aswaja .While the work program of NU actually almost covers all aspects, social, religious, economic. In the implementation of the existing program based on groups and professions such as labor suppose that profession, teachers, as well as field - the field of professions. The shape of the program include a program of coaching students, youth coaching in NU referred to as basic programs and internal programs. The members also felt the need to involve themselves in the process and the existence of NU. NU then the member must have thought how important the existence of NU itself, if NU is still important in the engagement member or citizen engagement. Their inclusion should be proportional to the importance of the existence of NU itself.

PCNU programs In South Tangerang in general are doing more community empowerment and education to the members and the congregation NU. The recruitment process significantly NU members in the last two categories or two types of processes. The first is formal in the sense to collect data on residents to become members of NU because there is conformity ideology and interests. Second, the nature of experience through the process of knowing in advance the activities in the new

NU, then he joined the NU. The pattern of the coaching and development PCNU South Tangerang City is directly namely through institutional development in the possession of NU. There are coaching that are coordinative / consultative means cannot be directly to the member, but left to the autonomous bodies. This is done because the NU there is a period of 5 years and 6 months.

The program is conducted for the development and coaching PCNU South Tangerang its in accordance with the potential of their territories, for example in residential areas / urban modern in South Tangerang in contrast to the housing culturally because it is the society that indigenous peoples generally, which housing immigrant communities are. In the township do with escorting a tradition that is already running for this, if in the town do more to marry the potentials that exist because there are many immigrants who do not know each other are actually equally NU.

In the aspirations of the community, NU provides guidance in this respect - general guidance in taking what, aspirations as to what it should do NU provides guidelines for getting too far from the expected NU frame. Forms delivered direct aspiration or we form assemblies. Through these assemblies will be seen what actually means emerging aspirations. Aspirations that have been successfully promoted by PCNU not be separated from the pattern of organization. Because NU is social and religious organizations.

In the course of fighting corruption South Tangerang city PCNU In particular do not carry into the program, but in NU has no teaching that refers to mandate that must be hold whoever that became official in this city. In the event of misuse of the budget, for example it is not a mandate, which means it does not fit the distinguished leadership of the mandate, or as we know Amar maruf nahi munkar. PCNU have not been invited by the government to eradicate corruption socialization. However, NU through institutions such as mosques, can disseminate anti-corruption. This was done also by making the material disseminated "kutbah jummuah" calls for no corruption. PCNU also been collecting people on campus UNPAM for disseminating anti-corruption. NU way to prevent corruption by socialization through recitation. Through a study conducted every Saturday night are conveyed corruption eradication program. Recitals are usually held in Cirendeui, at Masjid Nurul Yaqin, mosques Jurang Mangu, Setu, Pondok Cabe Ilir. In short through mosques and schools. Participants vary, so the socialization can be expanded. Corruption is not massive in socialization, different from the anti-terrorism that had been going well.

In the field of community development there are many programs that run institutions, for example the institution of zakat, waqaf whole program in empowering the community, empowering ta'mir mosque in the enjoyment of NU members. NU also has a program to take care of the certificate Mosque and Masjid. NU also assist members who musthik DKM through education program their children adjusted to the ability PCNU. The goal is the empowerment program: 1. Muslim societies, 2. NU, 3. we adjust needs. Results of empowerment has been getting a good response for the people who need it, in that it will build community trust. Community empowerment in fighting corruption into the learning context of the mandate of duty of honesty in the social services. PCNU South Tangerang conduct training on caring for the bodies as well as consulting to people who have community programs so that they do not feel their own life. Program targets all Muslim societies to develop inklusif islam, islam peace The program is implemented through a discussion of the concept is based on the intended target. In the development of national and state ethics, PCNU developed the idea of mutual respect in the form of public culture, religion or ethnic.

Muhammadiyah

The vision and mission of Muhammadiyah South Tangerang area is to educate the public in general and to implement Islamic law in truth. The work program consists of Muhammadiyah assemblies such as basic education, assemblies propaganda, assemblies tarjih. Organizational interests and cooperation in activities that exist in Muhammadiyah itself. Such a program can be shown through Baitul Arqom to introduce Muhammadiyah, especially for those who are not familiar with Muhammadiyah and no legal aid program. The purpose of the program implemented to introduce to the public of Muhammadiyah who do not know so knowing who already know the Muhammadiyah and become more aware. Recruitment of Muhammadiyah members through branches Muhammadiyah then to the branch, and there is a recognition program propaganda baitul Arqom with Muhammadiyah

development patterns through *baitul Arqom*, education, and there is a separate guidance for teachers and employees at Muhammadiyah.

For economic development Muhammadiyah forming assemblies to conduct entrepreneurial activities and no Charitable Enterprises Muhammadiyah. Examples of pattern formation and development of Muhammadiyah in South Tangerang is on Saung orange. The program is conducted for the development and coaching is more to coaching children Muhammadiyah Muhammadiyah organization itself, such as IMM, IPM and so forth. Muhammadiyah has a significant role in channeling the aspirations of society. It can be shown in the form of selecting candidates for the legislature, Election Commission, election supervisors and members of Muhammadiyah itself will plunge into the world of politics, then in the social development of orphans and underprivileged and in *ekonomi* in the form of *Baitul Tamwil* Muhammadiyah and cooperative. In the political field there Muhammadiyah members who sit on the political field as *Panwaslu* and for economics has been in the form of *Baitul Tamwil*.

In the course of fighting corruption, PDM Tangsel activities and programs in the form of appeals and the results up to now there is no cadre of Muhammadiyah in Tangsel the plunge into politics affected the legal case of corruption. The community development program was done by PDM Tangsel health through seminars, targeted people who were taken from RT / RW in South Tangerang. The result of the program, has won the attention of the Government of South Tangerang to give my support to the implementation of the program. In fulfillment of social needs, PDM Tangsel conduct a cost-cutting program of education for the underprivileged schools in Muhammadiyah.

Improve community participation, PDM Tangsel seeks to increase community participation to preserve, maintain and strengthen the unity of PDM Tangsel already sent people in government in forum religious harmony. In-keeping and preservation of norms, values, and ethics in the life of the nation, particularly with regard to the eradication of corruption, PDM Tangsel enter the program to eradicate corruption in the legal assembly.

FKMB (Forum Communications Students Betawi):

FKMB is an organization which has branches in East Jakarta Tangsel and FKMB Engaged in the fields of culture, without forgetting the cultural aspect. FKMB have academic and cultural program of work for the students There is a dance team, *lenong*, which has appeared everywhere. Vision FKMB namely, as a communication medium Betawi culture towards community empowerment in the development process across sectors. Mission FKMB is: Containers of assembly and *berkordinasinya* Betawi ethnic student organizations that exist in Indonesia. The vessels were able to accommodate the aspirations of students and the people of Indonesia. The container is capable of being social and cultural control. Containers gathering of betaw students as a vehicle for the empowerment of students and people of Indonesia, especially in the field of culture.

FKMB work program in terms of academics realized in the form of a study carried out later in the arts of dance, martial arts, art *lenong* and make a report. FKMB members own interests to tighten the relationship for academics Betawi community. The purpose of the program FKMB, namely; To develop students' potential and develop the art of Betawi Betawi culture. Recruitment is done through leadership orientation and Culture held for 3 days 2 nights filled with material on Betawi.

The pattern of enhancement and development FKMB to see the talent and potential members. The program is conducted for the development and coaching in FKMB to conduct a study and then see the talent and potential members. FKMB as one of the organizations working to channel the aspirations of the community by meeting with the community and encourage people to discuss about what the people need. The distribution of these aspirations in the form of a forum. The aspiration ever brought by FKMB the form of suspension of evictions for the community.

In addition FKMB also perform a role in tackling corruption. Corruption eradication program was implemented in the form of seminars, dialogues and street actions. FKMB also have a community empowerment program in the form of social activity that involves the community, one of the program in the month of Ramadan *iftar* FKMB conducting and distribution of basic foods to the public. Targets communities in need, which aims to tighten betawi *silahurami* between students and the community.

In fulfillment of social services FKMB also conducts activities in the form of an invitation from the public to FKMB to attend and provide solutions to the public. As for efforts to strengthen the unity of the nation is done through discussions and studies conducted by FKMB. For this year FKMB will conduct socialization anti-corruption program this year. Last year, there were anti-LGBT socialization, drugs, etc. Compensation to the orphans, with funds from donations streets. Recruitment is done through Leadership and Cultural Orientation (OKB) with cross-campus, throughout Jabodetabek. Requirement to be a member of it is not involved in corruption.

FORKABI (Forum Communications Public Betawi)

Forkabi a communication forum Betawi people whose existence has been long. Forkabi own vision and mission to preserve Betawi culture of the era. The programs were implemented more culture orientation. As for the role in fighting corruption, specifically Forkabi not have an anti-corruption program. But it has to build synergies with local government and engage in some activities.

In this year's Forkabi received a grant, to be used and accounted for correctly. In Forkabi, recruitment is done by using the form and there is a requirement not engaged in corruption. Grants are used for reinforcement members in the branches. Forkabi programs are internalization of culture, fostering the arts (silat), donations for orphans, etc. Forkabi not have a special program for the eradication of corruption required further meetings on anti-corruption concepts yet felt the impact of the existence of campuses in Tangsel to combat corruption. Campus need synergy / cooperation with society (organizations).

FBR (Betawi Brotherhood Forum)

FBR as organizations based on ethnic and tribal especially Betawi has long existed and stood. Membership recruitment is done by FBR made to the Indonesian people aged over 17 years and have an ID card. The programs are run by FBR more on strengthening the religion group every local era even substation at village level. In the field of corruption, FBR believes that corruption is an act congregation, so it is difficult to control. FBR not have a program to eradicate corruption.

Another program that is run FBR is doing training, which was held in "Lakspedam" at the central level, for example in the field of security, once a year. FBR main program is the welfare and security of the members. 15 years ago, has a program for the community as a champion (security) and the skipper (economy). Helping donations to orphans, every month, and help the school. Because FBR believes that security is essential to economic prosperity. As for the bad news about the FBR in the media is the result of engineering. Along with the 1998 reforms which aim to reduce the pack Suharto, reaction with position TNI-Polri of Parliament, and weaken the social, religious, economic. FBR is now cooperating with various parties. FBR believes that reform is not liberation of the nation itself, especially in Tangsel.

Pemuda Pancasila

Pemuda Pancasila is an organization based on nationalism. Vision mission built by CSOs Pemuda Pancasila is the practice of Pancasila as the nation's philosophy of life and conduct of the 1945 Constitution of the Pancasila. Pemuda Pancasila program is to consolidate caretaker branches, strengthening independence. In terms of membership, recruiting Pemuda Pancasila aged from 15 years to begin to be developed, to become members of the Pemuda Pancasila must fill out an application form to become a member. In the aspirations of the community, Pemuda Pancasila is manifested in the form of cooperation with stakeholder and government. Pemuda Pancasila also participated indecision making (Musrenbang).

As for community development activities carried out through youth training, program control of public order and safety, disaster management and PSK with locations in Techno Park, Pondok Kacang Timur, Pondok Aren, Sawah Baru, Pemuda Pancasila involved securing Tangsel to host the meeting of the WTA in Tangsel year in 2016 while in the program there is no corruption eradication program.

CONCLUSION

Community organizations in the City of South Tangerang has a significant potential in combating corruption. There are several organizations that make the base potential, including religious base such as NU and Muhammadiyah, as Forkabi, FKMB and FBR are cultural base. Pemuda Pancasila is nationalism based. Civil organization is a potential that can be mobilized to control government policy implementation in South Tangerang, so there is no fraud or corruption.

The potential shown by organizations with a religion based such as NU and Muhammadiyah in the implementation of the control function acts Corruption in South Tangerang, is to disseminate through mosques as a form of moral appeal to the community through educational institutions and include it in the program in the field of law, such as performed by PDM South Tangerang. Civil organization based on culture and ethnicity as Forkabi, FKMB and FBR has the potential in using the potential of culture as a means to strengthen the group and as socialization program.

Forkabi the majority of its members are local authorities have significant potential to be able to control directly the activities undertaken by the City Government of South Tangerang. FKMB with student base has positioned mass to move together early in the prevention of corruption. FBR with patterns of harmony Jawara and the skipper has the potential to invite the community independently in performing to control corruption. While the Pancasila youth through cooperation and build partnerships that will potentially be run in detecting acts of corruption would lead to corruption.

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