

## INTERNAL MORAL RESILIENCE AND INSTITUTIONAL INTEGRITY: A DUAL-PILLAR MINDSET OF ANTI-CORRUPTION BEHAVIOR IN INDONESIA

Ardi Ardi<sup>1, \*</sup>, Yohana FCP Meilani<sup>1)</sup>, Sylvia Samuel<sup>1)</sup>, Margaretha Pink Berlianto<sup>1)</sup>

<sup>1)</sup>Universitas Pelita Harapan, Tangerang  
\*e-mail: ardi.kho@lecturer.uph.edu

### ABSTRACT

Corruption persists in many emerging democracies despite institutional reforms and legal enforcement mechanisms. This study develops and empirically tests a Dual-Pillar Mindset integrating internal moral resilience and external Institutional Integrity Systems safeguards as complementary predictors of corruption resistance intention in Indonesia. This study employed a qualitative literature-based approach through secondary data analysis. The research relied on existing academic sources and theoretical frameworks to construct a proposition conceptual and analytical model. The results indicate that Ethical Leadership positively influences Internal Moral Resilience, and Corruption Resistance Intention, exceeding the direct effect of Institutional Integrity Systems positively influences Corruption Resistance Intention. Furthermore, Internal Moral Resilience positively influences Corruption Resistance Intention and mediate the relationship between Ethical Leadership and Corruption Resistance Intention, producing a synergistic effect. Findings suggest that sustainable anti-corruption reform requires synergy between Ethical Leadership based, Moral Resilience, and Institutional Integrity Systems mechanisms.

**Keywords:** Dual-Pillar Mindset; Corruption; Ethical Leadership; Moral Resilience; Institutional Integrity System

### 1. Introduction

This study examines corruption as both a structural governance failure and a moral-psychological phenomenon. While institutional reforms have strengthened formal enforcement, corruption remains entrenched. The study proposes that internal moral resilience complements institutional safeguards. Indonesia’s democratic transition after Reformasi brought institutional reform and stronger accountability mechanisms. Yet corruption remains embedded across public institutions. According to Transparency International (2025), in 2025, Indonesia faced a grim setback in its fight against corruption. The country’s Corruption Perceptions Index (CPI) fell to 34/100, down from 37/100 the previous year, placing Indonesia at 109th out of 180 countries. This ranking positioned Indonesia below Singapore (84), Malaysia (52), Timor Leste (44), and Vietnam (41), equal to Laos (34), but still ahead of Thailand (33), the Philippines (32), Cambodia (20), and Myanmar (16).

Table 1. Indonesia Corruption Perceptions Index Trend (2015–2025)

Year	Score CPI (0–100)	Global Index	Remark
2015	36	88/168	Stagnant
2017	37	96/180	Increase
2019	40	85/180	Increase
2021	38	96/180	Decrease
2023	34	115/180	Lower Significant

2024	37	99/180	Raise Significant
2025	34	109/180	Lower Significant

Source: Transparency International, Corruption Perceptions Index 2025.

However, corruption persists even where enforcement institutions exist. This paradox suggests structural reform alone is insufficient. This article advances a central proposition: Corruption prevention requires internal moral resilience as much as external institutional discipline. The study integrates moral psychology, virtue ethics, and institutional governance theory to develop a Dual-Pillar Mindset framework.

### 1.1 Conventional Anti-Corruption Approaches

For decades, anti-corruption strategies in Indonesia and across the globe have primarily relied on external interventions aimed at regulating individual behavior. These measures—ranging from institutional reforms to stricter enforcement mechanisms—remain indispensable and cannot be disregarded. Yet, as Rose-Ackerman (1999), a leading authority in corruption studies, has emphasized, such approaches often overlook a deeper root cause.

### 1.2 The Neglected Root Cause

External frameworks are built on the assumption that human beings are rational actors who will comply with ethical norms when institutional systems are sufficiently robust and when sanctions and risks are perceived as high. This assumption is rooted in rational choice and principal-agent theory, which conceptualize corruption as a function of incentives and constraints (Klitgaard, 1988; Rose-Ackerman, 1999). However, insights from psychology and behavioral science challenge this perspective, demonstrating that human decision-making is often boundedly rational and influenced by cognitive biases and social pressures (Kahneman, 2011; Ariely, 2012).

Research in moral psychology further reveals that corruption frequently emerges through a gradual and incremental process rather than deliberate large-scale misconduct. Individuals tend to engage in small unethical acts that progressively escalate over time, a phenomenon described as the “slippery slope” of unethical behavior (Tenbrunsel & Messick, 2004; Ashforth & Anand, 2003). This trajectory often begins with unmet needs or justifications, evolves into the pursuit of comfort and luxury, and ultimately culminates in excessive greed and normalization of misconduct (Ariely, 2012).

At more advanced stages, individuals may disengage from their moral standards through cognitive mechanisms such as moral justification, diffusion of responsibility, and rationalization, allowing them to violate ethical principles without self-condemnation (Bandura, 1999; 2017). Such processes can lead individuals to disregard religious values, cultural norms, and even legal constraints. Therefore, corruption should not be understood solely as a consequence of weak institutions or inadequate enforcement, but also as the result of deeper psychological and cognitive dynamics that shape ethical decision-making over time (Trevino et al., 2014; Bazerman & Tenbrunsel, 2011).

Table 2. External Approaches to Anti-Corruption: Strategies and Limitations

External Approach	Implementation Model	Limitation
-------------------	----------------------	------------

Improvements in Bureaucratic Systems	<i>Digitalization of services, e-procurement, OSS</i>	Systems can still be manipulated by experienced actors.
Budget Transparency	<i>Online state budget (APBN), e-budgeting, open data</i>	Transparency without a culture of accountability is ineffective.
Stricter Punishments	<i>Harsher sanctions, asset confiscation</i>	The deterrence effect remains weak if the probability of being caught is low.
Remuneration and Allowances	<i>Civil servant salary reform, performance-based incentives</i>	Corruption is not always driven by insufficient income.
Job Transfers and Rotations	<i>Regular rotation in high-risk positions</i>	This merely relocates individuals without changing their behavior.
Anti-Corruption Education	<i>School curricula, public campaigns</i>	Often limited to cognitive aspects, failing to address affective dimensions

Source: Rose-Ackerman (1999)

*“Structural reforms are necessary but not sufficient. Corruption will persist as long as the internal motivational landscape of public servants remains unchallenged.” — Rose-Ackerman, Corruption and Government, 1999*

### 1.3 Research Question

The study focuses on Identifying key drivers and psychological mechanisms behind Corruption Resistance Intention.

How do Internal Moral Resilience and Institutional Integrity: A Dual-Pillar Mindset influence Corruption Resistance Intention?

How does Ethical Leadership influence Internal Moral Resilience and Corruption Resistance Intention?

## 2. Literature Review

### 2.1 Institutional and Principal–Agent Explanations of Corruption

Traditional anti-corruption scholarship has been dominated by institutional and economic perspectives that conceptualize corruption as a function of incentives, governance structures, and oversight mechanisms. A foundational framework is advanced by Robert Klitgaard (1988), who models corruption through the widely cited equation:

$$\text{Corruption} = \text{Monopoly} + \text{Discretion} - \text{Accountability} \quad (C = M + D - A)$$

This formulation posits that corruption emerges when public officials (agents) exercise monopoly power, enjoy high levels of discretion, and operate under weak accountability structures. Within this principal–agent framework, citizens or governments (principals) delegate authority to officials (agents), who may exploit informational asymmetries and institutional gaps for personal gain. Policy prescriptions derived from this model emphasize three core levers: reducing monopoly through competition and decentralization, limiting discretion via standardized procedures and digital governance systems, and enhancing accountability through audits, monitoring, and enforcement mechanisms. Empirical applications—such as procurement reforms, e-governance platforms, and independent anti-corruption agencies—demonstrate the practical relevance of these interventions, although their

effectiveness remains contingent on enforcement capacity and political will. However, critics argue that principal–agent approaches tend to oversimplify corruption dynamics by assuming rational, self-interested actors and benevolent principals. As noted by Mungiu-Pippidi (2015), such models often underestimate the role of norm internalization and cultural context, thereby limiting their explanatory power in environments characterized by systemic corruption.

Complementing this perspective, Rothstein and Teorell (2008) emphasize institutional quality, defining high-quality governance as the impartial exercise of public authority. In such systems, rules are applied consistently regardless of social status or personal connections, thereby reducing opportunities for corruption. This institutionalist view shifts attention from individual incentives to systemic fairness and administrative integrity.

## 2.2 Collective Action and Systemic Corruption

While principal–agent theory explains corruption as a problem of opportunistic behavior under weak oversight, collective action theory reframes it as a coordination problem embedded in social norms. Rothstein and Teorell (2008), along with Persson et al. (2013), argue that in highly corrupt societies, individuals engage in corruption not necessarily due to personal preference, but because they expect others to do the same. This creates a self-reinforcing equilibrium akin to a prisoner’s dilemma, where abstaining from corruption imposes significant personal costs (e.g., loss of opportunities, social exclusion), while participation becomes the rational choice. Under such conditions, traditional enforcement mechanisms may fail because corruption is socially normalized rather than individually deviant. Policy implications of this perspective emphasize the need for collective, multi-stakeholder interventions, including public–private partnerships, integrity pacts, and norm-based campaigns. These approaches aim to shift expectations and build mutual trust among actors, thereby enabling coordinated movement toward integrity. Evidence from various contexts suggests that such strategies are most effective when combined with institutional reforms, particularly in settings with weak governance structures.

## 2.3 Ethical Leadership and Organizational Integrity

At the organizational level, ethical leadership has emerged as a critical determinant of integrity and anti-corruption outcomes. Brown and Trevino (2006) define ethical leadership as the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships. Such leadership is grounded in principles of integrity, fairness, transparency, and respect for others. Ethical leaders influence behavior through role modeling, communication of ethical standards, and reinforcement mechanisms that reward integrity and sanction misconduct. By fostering trust and accountability, they contribute to the development of ethical organizational climates that discourage corrupt practices. Empirical research further suggests that ethical leadership not only shapes employee behavior but also mitigates the risk of moral disengagement and unethical decision-making.

## 2.4 Rent-Seeking and Incentive Structures

From an economic perspective, corruption is closely linked to rent-seeking behavior, defined as the pursuit of economic gains through manipulation of public policy or resource allocation rather than productive activity. Rose-Ackerman and Palifka (2016) argue that environments

characterized by high-value rents—such as natural resources, public procurement, or regulatory control—create strong incentives for corrupt behavior. Rent-seeking distorts market efficiency, undermines public trust, and perpetuates inequality by enabling actors to capture disproportionate benefits. Anti-corruption strategies in this domain focus on reducing opportunities for rent extraction through regulatory simplification, transparency, and competitive market structures.

## 2.5 Moral Psychology and Ethical Failure

Beyond institutional and economic explanations, recent scholarship highlights the importance of moral psychology in understanding corruption. Bandura (1999) introduces the concept of moral disengagement, whereby individuals rationalize unethical behavior through cognitive mechanisms such as justification, diffusion of responsibility, and dehumanization. Similarly, Ashforth and Anand (2003) demonstrate how corruption becomes normalized within organizations through gradual processes of moral erosion, where small unethical acts escalate into systemic misconduct. Trevino et al. (2014) further emphasize that ethical behavior is shaped by the interaction of individual characteristics and contextual influences, including organizational culture and leadership. These perspectives suggest that anti-corruption efforts must address not only external controls but also internal cognitive and moral processes that enable unethical conduct.

## 2.6 Faith, Integrity, and Transcendent Accountability

An emerging body of literature underscores the role of intrinsic religiosity and moral identity in promoting ethical behavior. Weaver and Agle (2002), find that individuals with strong internalized religious beliefs are more likely to adhere to ethical standards due to a sense of divine accountability. From a philosophical standpoint, Buyanza (2023) and MacIntyre (2004). advances virtue ethics, which emphasizes character formation and moral habits as the foundation of ethical action. In the Indonesian context, these principles resonate with Pancasila, which integrates belief in God with social justice, thereby providing a culturally embedded framework for ethical governance.

## 2.7 Toward an Integrated Framework: The Dual-Pillar Mindset

Despite extensive research, existing approaches often treat institutional controls and individual morality as separate domains. This study proposes an integrative framework the Dual-Pillar Mindset which emphasizes the synergistic relationship between internal moral resilience and external institutional integrity systems.

### Pillar 1: Internal Moral Resilience (internal drivers of integrity)

This pillar focuses on the individual-level determinants of ethical behavior, including:

- a. Character strength (e.g., honesty, discipline)
- b. Faith-based conviction and transcendent accountability
- c. Integrity as a core self-identity
- d. Conscious rejection of greed and unethical impulses (anti-carnality mindset)

## Pillar 2: Institutional Integrity Systems (external control mechanisms)

This pillar encompasses structural and organizational mechanisms, including:

- a. Transparent procedures (Transparency and Accountability)
- b. Independent auditing systems
- c. Certainty of sanctions
- d. Ethical leadership and organizational climate

The model posits that sustainable anti-corruption outcomes require complementarity rather than substitution between these pillars. Institutional reforms without moral internalization risk superficial compliance, while moral appeals without structural support lack enforceability. Therefore, an integrated approach that simultaneously strengthens internal character and external systems is essential for addressing corruption in a holistic and context-sensitive manner.

### Core Proposition

Anti-corruption effectiveness is maximized when internal moral resilience and institutional systems reinforce each other (interaction effect), not when used independently.

### 3. Research Method

This study employed a qualitative literature-based approach through secondary data analysis. The authors did not collect primary data such as surveys, experiments, or interviews. Instead, the research relied on existing academic sources and theoretical frameworks to construct a propositions conceptual and analytical model.

- a. Data Sources: Academic journals, scholarly literature, and institutional reports were systematically reviewed.
- b. Theoretical Foundation: The study applied Robert Klitgaard’s *Controlling Corruption Formula* (1988) as the primary theoretical lens, supplemented by psychology-based frameworks.
- c. Analytical Strategy: A conceptual and analytical framework was developed to examine factors influencing Corruption Resistance Intention.

### Research Process

- a. Review of Literature and Theories  
Relevant academic publications and established theories on corruption and psychology were critically examined.
- b. Explanation of Theoretical Frameworks  
Psychological perspectives were integrated with Klitgaard’s formula to provide a multidimensional understanding of corruption resistance.
- c. Analysis of Influencing Factors  
Key determinants shaping individuals’ intention to resist corruption were identified and analyzed within the theoretical context.
- d. Development of Conceptual Framework  
A synthesized model was proposed, linking literature insights and theoretical constructs to explain corruption resistance intention.

This structure makes the methodology transparent, rigorous, and replicable, while emphasizing that the study is grounded in secondary data and theory-driven analysis rather than empirical fieldwork.

## 4. Results and Discussion

### 4.1 Proposition Development

Ethical leadership has been widely recognized as a critical driver of ethical behavior within organizations. According to Brown et al. (2005), ethical leaders demonstrate normatively appropriate conduct through personal actions and interpersonal relationships, reinforcing ethical standards through communication, role modeling, and decision-making. Such leaders create environments where integrity, fairness, and accountability are emphasized, thereby shaping followers' moral cognition and behavior. Empirical studies further confirm that ethical leadership fosters employees' moral awareness, ethical judgment, and internalization of ethical values (Trevino et al., 2014). In this sense, ethical leadership does not merely regulate behavior externally but strengthens individuals' internal capacity to act ethically. This internalization process aligns with the concept of moral resilience, defined as the ability to maintain or restore integrity in the face of moral adversity. Therefore, it is expected that ethical leadership plays a significant role in cultivating moral resilience among individuals.

Proposition 1: Ethical Leadership positively influences Internal Moral Resilience.

---

Ethical leadership has been identified as a key organizational factor influencing employees' ethical decision-making and resistance to unethical practices, including corruption. Ethical leaders demonstrate integrity, fairness, and accountability in their actions, while actively promoting ethical standards and discouraging misconduct within organizations. According to Brown et al. (2005), ethical leadership influences followers through role modeling, reinforcement of ethical norms, and the establishment of a moral management system that guides behavior. Through social learning processes, employees observe and internalize the ethical conduct demonstrated by leaders, which shapes their attitudes toward integrity and their willingness to reject unethical actions. Empirical evidence shows that ethical leadership significantly reduces unethical behavior and increases ethical intentions among employees (Brown et al., 2005; Trevino et al., 2014). Furthermore, studies indicate that when leaders consistently emphasize transparency and accountability, employees are more likely to resist pressures to engage in corrupt activities and to support organizational integrity initiatives (Den Hartog, 2015). Ethical leadership also contributes to creating an ethical climate that discourages corruption and encourages individuals to act in accordance with moral standards rather than personal gain. In anti-corruption contexts, such leadership strengthens employees' commitment to ethical conduct and increases their intention to refuse bribery, favoritism, or abuse of authority. Based on these theoretical arguments and empirical findings, ethical leadership is expected to play a direct role in shaping individuals' intention to resist corruption.

Proposition 2: Ethical Leadership positively influences Corruption Resistance Intention.

---

In addition to individual-level factors, institutional structures play a vital role in shaping anti-corruption behavior. The principal-agent framework proposed by Robert Klitgaard (1988) highlights that corruption can be mitigated by reducing monopoly power, limiting discretion, and increasing accountability. Building on this, Rothstein and Teorell (2008) emphasize that

high-quality institutions characterized by impartiality and transparency reduce opportunities for corruption and promote ethical conduct. Empirical studies have shown that strong institutional integrity systems including transparent procedures, independent audits, and consistent enforcement of sanctions enhance individuals' willingness to comply with ethical standards and discourage corrupt behavior. These systems not only constrain misconduct but also signal organizational commitment to integrity, thereby reinforcing ethical norms among members.

Proposition 3: Institutional Integrity Systems positively influence Corruption Resistance Intention.

---

Internal moral resilience represents an individual's capacity to uphold ethical principles despite external pressures, temptations, or systemic challenges. Drawing on moral psychology, Bandura (1999) explains that unethical behavior often arises through mechanisms of moral disengagement, where individuals rationalize misconduct. Conversely, individuals with strong moral resilience are less likely to disengage morally and more likely to act in accordance with internalized ethical standards. Similarly, Ashforth and Anand (2003) demonstrate that resisting corruption requires the ability to withstand gradual normalization of unethical practices. Empirical evidence also suggests that individuals with strong moral identity and integrity are more likely to resist unethical requests and report wrongdoing (Trevino et al., 2014). In the context of corruption, moral resilience becomes a crucial determinant of corruption resistance intention, as it enables individuals to reject bribery, favoritism, and other forms of misconduct even under pressure.

While institutional mechanisms are important, their effectiveness often depends on individuals' internal moral capacity. Moral resilience enables individuals to interpret institutional signals appropriately and act consistently with ethical expectations. Without internalized integrity, even well-designed systems may be circumvented. Conversely, individuals with high moral resilience are more likely to align their behavior with anti-corruption norms and demonstrate strong resistance intentions. Prior research indicates that personal values and moral identity significantly predict ethical decision-making and whistleblowing intentions (Trevino et al., 2014). Thus, internal moral resilience serves as a direct and robust predictor of corruption resistance.

Proposition 4: Internal Moral Resilience positively influences Corruption Resistance Intention.

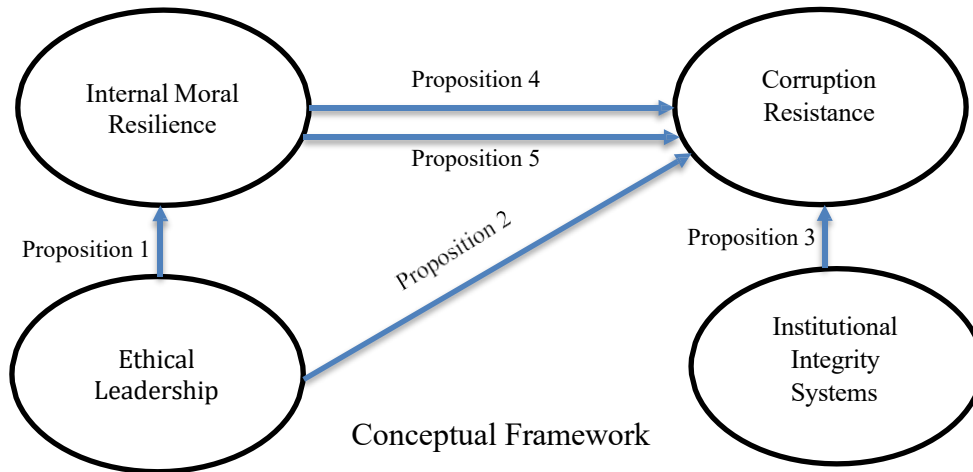
---

Beyond direct effects, ethical leadership may also exert an indirect influence on corruption resistance through the development of moral resilience. Ethical leaders shape followers' moral cognition, reduce moral disengagement, and foster a culture of integrity, which in turn strengthens individuals' ability to resist unethical pressures. This aligns with social learning theory, where individuals model the behavior of credible role models (Bandura, 1999). Empirical research supports the mediating role of moral constructs such as moral identity and ethical climate in linking leadership to ethical outcomes (Brown et al., 2005; Trevino et al., 2014). Therefore, moral resilience can be conceptualized as a key psychological mechanism through which ethical leadership translates into anti-corruption behavior.

Proposition 5: Internal Moral Resilience mediates the relationship between Ethical Leadership and Corruption Resistance Intention.

## 4.2 Proposed Conceptual Framework

We proposed five propositions related to Internal Moral Resilience and Institutional Integrity: A Dual-Pillar Mindset of Anti-Corruption Behavior in Indonesia.



Proposition 1: Ethical Leadership positively influences Moral Resilience.

Proposition 2: Internal Moral Resilience positively influences Corruption Resistance Intention.

Proposition 3: Institutional Integrity Systems positively influences Corruption Resistance Intention.

Proposition 4: Internal Moral Resilience positively influences Corruption Resistance Intention.

Mediation effect:

Proposition 5: Internal Moral Resilience mediates the relationship between Ethical Leadership and Corruption Resistance Intention.

## 5. Conclusion

This study advances a critical reconceptualization of anti-corruption strategy by demonstrating that corruption is not solely an institutional failure but also a moral-psychological phenomenon. While traditional approaches grounded in the principal-agent framework emphasize structural controls such as reducing discretion, increasing accountability, and strengthening enforcement (Klitgaard, 1988), the findings of this study highlight that such mechanisms, although necessary, are insufficient when implemented in isolation. Consistent with prior research, institutional reforms without internal moral commitment often result in superficial compliance and continued vulnerability to manipulation (Rose-Ackerman, 1999; Mungiu-Pippidi, 2016). The study’s Dual-Pillar Mindset framework provides a more comprehensive explanation by integrating Internal Moral Resilience and Institutional Integrity Systems as complementary and mutually reinforcing drivers of corruption resistance intention. Internal moral resilience rooted in moral identity, integrity, and the capacity to resist ethical compromise emerges as a central determinant of anti-corruption behavior. This finding aligns with moral psychology literature, which shows that unethical actions are frequently enabled by mechanisms of moral disengagement (Bandura, 2017), while strong moral identity and ethical self-regulation enhance resistance to misconduct (Trevino et al., 2014). Individuals with high moral resilience

are better equipped to withstand systemic pressures and reject normalized corruption practices, as also suggested by Ashforth and Anand (2003).

At the organizational level, ethical leadership plays a pivotal role in shaping both internal and external dimensions of integrity. The results confirm that ethical leadership not only directly influences corruption resistance intention but also indirectly strengthens it through the development of moral resilience. This supports social learning theory, where individuals model ethical behavior demonstrated by credible leaders (Brown et al., 2005; Bandura, 1991). Ethical leaders foster an environment of trust, accountability, and transparency, thereby reinforcing ethical norms and reducing the likelihood of moral disengagement (Den Hartog, 2015). Importantly, this study highlights that leadership effectiveness extends beyond formal control to the cultivation of ethical character and internal conviction.

Furthermore, institutional integrity systems remain a crucial pillar in discouraging corruption by establishing clear rules, transparency, and enforcement mechanisms. Consistent with institutional theory, high-quality governance characterized by impartiality and accountability reduces opportunities for corrupt behavior (Rothstein & Teorell, 2008). However, this study underscores that the effectiveness of such systems depends significantly on the moral capacity of individuals to internalize and act upon these structures. Without internal alignment, even the most sophisticated systems can be circumvented.

The integration of these findings suggests that sustainable anti-corruption reform requires a synergistic interaction between internal and external mechanisms rather than reliance on a single approach. This supports the broader argument that corruption in many developing contexts, including Indonesia, reflects a collective action problem where behavior is shaped by shared expectations and social norms (Persson et al., 2013). Therefore, transforming anti-corruption outcomes requires not only institutional reform but also a cultural and moral shift at the individual and societal levels.

From a practical perspective, this study offers important implications for policymakers and organizational leaders. Anti-corruption strategies should incorporate character-building initiatives, ethics-based education, and faith-integrated value systems alongside institutional reforms. Programs aimed at strengthening moral resilience such as integrity training, ethical leadership development, and value internalization should be embedded within public sector governance. In the Indonesian context, these efforts can be aligned with Pancasila values, which emphasize moral integrity, social justice, and belief in higher accountability (MacIntyre, 2004; Weaver & Agle, 2002).

In conclusion, this study contributes to the anti-corruption literature by proposing a holistic framework that bridges the gap between structural and moral approaches. The Dual-Pillar Mindset demonstrates that corruption resistance is maximized when ethical leadership, internal moral resilience, and institutional integrity systems operate in alignment. Future research is encouraged to empirically test this framework using longitudinal and cross-cultural designs to further validate its applicability. Ultimately, the fight against corruption must move beyond compliance toward transformation where integrity is not only enforced externally but lived internally.

## REFERENCES

- Ariely, D. (2012). *The (Honest) Truth About Dishonesty*. HarperCollins.
- Ashforth, B. E., & Anand, V. (2003). The normalization of corruption in organizations. *Research in organizational behavior*, 25, 1-52.

Bandura, Albert. (1991). Social cognitive theory of self-regulation. *Organizational Behavior and Human Decision Processes*, 50(2), 248–287.

Bandura, A. (1999). Social cognitive theory: An agentic perspective. *Asian journal of social psychology*, 2(1), 21-41.

Bandura, A. (2017). Moral disengagement in the perpetration of inhumanities. In *Recent developments in criminological theory* (pp. 135-152). Routledge.

Bazerman, M. H., & Tenbrunsel, A. E. (2011). *Blind Spots: Why We Fail to Do What's Right*. Princeton University Press.

Buyanza, B.C. (2023). Favorable conditions for the growth in virtues in Alasdair Macintyre's thought. *Cuadernos Doctorales de Filosofía. Excerpta e dissertationibus in Philosophia*. 32, , 89 – 137

Brown, M. E., Trevino, L. K., & Harrison, D. A. (2005). Ethical leadership: A social learning perspective for construct development and testing. *Organizational Behavior and Human Decision Processes*. [pmc.ncbi.nlm.nih](https://pubmed.ncbi.nlm.nih.gov/15717141/)

Brown, M. E., & Trevino, L. K. (2006). Ethical leadership: A review and future directions. *The leadership quarterly*, 17(6), 595-616.

Den Hartog, D. N. (2015). Ethical leadership. *Annual Review of Organizational Psychology and Organizational Behavior*, 2, 409–434.

Indonesia Corruption Watch (ICW). (2025). *Annual report on corruption cases in Indonesia*. ICW Publications.

Kahneman, D. (2011). *Thinking, Fast and Slow*. New York: Farrar, Straus and Giroux.

Klitgaard, Robert. (1988). *Controlling Corruption*. Berkeley: University of California Press.

MacIntyre, A. (2004). Virtue ethics. In *Ethics: Contemporary Readings* (pp. 249-256). Routledge.

Mungiu-Pippidi, A. (2015). Corruption: Good governance powers innovation. *Nature*, 518 (7539), 295-297.

Mungiu-Pippidi, A. (2016). The quest for good governance: Learning from virtuous circles. *Journal of Democracy*, 27(1), 95-109.

Persson, A., Rothstein, B., & Teorell, J. (2013). Why anticorruption reforms fail—systemic corruption as a collective action problem. *Governance*, 26(3), 449-471.

Rose-Ackerman, Susan. (1999). *Corruption and Government: Causes, Consequences, and Reform*. Cambridge: Cambridge University Press.

Rose-Ackerman, S., & Palifka, B. J. (2016). *Corruption and government: Causes, consequences, and reform*. Cambridge university press.

Rothstein, B. O., & Teorell, J. A. (2008). What is quality of government? A theory of impartial government institutions. *Governance*, 21(2), 165-190.

Tenbrunsel, A. E., & Messick, D. M. (2004). Ethical fading: The role of self-deception in unethical behavior. *Social Justice Research*, 17(2), 223–236.

Transparency International. (2026, February 10). *Corruption Perceptions Index 2025: Decline in leadership undermining global fight against corruption*. Transparency International. Retrieved on March 1, 2026 from <https://www.transparency.org>

Trevino, L. K., den Nieuwenboer, N. A., & Kish-Gephart, J. J. (2014). (Un)ethical behavior in organizations. *Annual Review of Psychology*.

Weaver, G. R., & Agle, B. R. (2002). Religiosity and ethical behavior in organizations: A symbolic interactionist perspective. *Academy of management review*, 27(1), 77-97.