

## Cultivating anti-corruption moral habits: a philosophical and normative legal analysis

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**Abstract:** Corruption in Indonesia has evolved into a systemic crisis that threatens democratic institutions, hinders economic progress, and erodes social justice. This study aims to develop a theoretical framework for cultivating anti-corruption moral habits by integrating philosophical ethics with legal structural reform. Employing a normative legal research methodology, the analysis draws upon classical moral philosophies—Socrates’ reflective accountability, Plato’s model of moral leadership, and Aristotle’s concept of the state as a moral educator—alongside contemporary anti-corruption theories. The study identifies four key pillars necessary for sustainable anti-corruption strategies: systemic certainty in governance, habitual ethical reflection in daily decision-making, moral exemplarity among public leaders, and institutional arrangements that nurture civic virtue. The findings suggest that combating corruption effectively requires not only legal reform but also moral reconstruction across individuals, leadership, and institutions. This integrative approach offers meaningful insights for legal philosophy and public governance reform in Indonesia and similar developing contexts

**Keywords:** anti-corruption, moral habits, philosophical approach, governance, legal philosophy, normative legal research

### 1. Introduction

The Corruption is a complex and multidimensional phenomenon that has infected almost every aspect of state life in Indonesia. It is not merely a legal violation, but a manifestation of a chronic and systemic moral crisis (Riyadi et al., 2022). As emphasized by Ismariana et al (2024), corruption in Indonesia has become the main cause of structural poverty, economic underdevelopment, social inequality, and the failure of national development. Corruption has eroded the foundation of the rule of law and democracy, while also diminishing Indonesia’s credibility in the eyes of the international community (Fakhrizy, 2021).

At the macro level, corruption distorts resource allocation, reduces the efficiency and equity of public service delivery, and cultivates institutional distrust (Abdullah, 2022; Tambunan, 2023). At the micro level, it manifests in daily social transactions from bribery in licensing and public services to illegal levies in schools and collusion in civil service recruitment. These experiences have normalized corruption, forming what Gramsci would call a “common sense hegemony” where corrupt behavior becomes socially tolerated and morally ambiguous (Annisa & Lavides, 2025).

Furthermore, corruption in Indonesia cannot be separated from practices of collusion and nepotism (KKN), which have intensified since the reform era. As pointed out by Matondang & Putra (2024) corruption in developing countries is not merely deviant individual behavior, but a reflection of damaged and unjust social structures. In such contexts, KKN becomes a mechanism for survival rather than a deviant exception, consolidating oligarchic power and limiting access to justice. This dynamic aligns with institutional decay theory, where legal institutions serve elite interests rather than public good (Budi, 2024).

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This moral degradation is further exacerbated by the failure of political elites and public officials to serve as ethical role models. Plato, in *The Republic*, argues that ideal leaders must embody wisdom, justice, and virtue (Fakhrizy, 2021). In contrast, Indonesia's reality reveals a paradox: those who declare a war on corruption are often themselves entangled in scandals. Individuals convicted of corruption continue to enjoy public esteem and even hold reelected positions an indication of both the weakness of social sanctions and the corrosion of public morality (Eryanto et al., 2022).

Such conditions reflect the deeper failure of the legal enforcement system to establish meaningful deterrence. Fakhrizy (2021) highlighted how the normalization of corruption weakens public fear and shame, rendering legal instruments ineffective. Abdullah (2022) reinforces this by showing that although Indonesia's anti-corruption laws such as Law No. 31 of 1999 and Law No. 20 of 2001 prescribe severe punishments (up to death penalty), enforcement remains inconsistent. This inconsistency creates structural impunity, where high-level perpetrators avoid proportionate consequences (KPK Annual Report, 2024).

The problem is compounded at the regional level. Kurniawan et al (2021) found that unchecked discretion and minimal supervision exacerbate corruption in subnational governance. Yunan et al (2025) empirically demonstrated how regional corruption becomes cyclic, sustained by political-economic entrenchment. From a social impact lens, (Annisa & Lavides, 2025) argue that corruption erodes civic trust and impedes inclusive development. Meanwhile, Pratama et al (2025) advocate for identity-based sanctions and political disenfranchisement as additional deterrents.

Corruption in Indonesia must thus be understood as both a legal dysfunction and a cultural pathology. It is not just an isolated act but a deeply embedded habitus, shaped by structural inequities, weak institutions, and collective moral disengagement (Rahananto et al., 2024; Riyadi et al., 2022; Waluyo et al., 2022). However, while these studies illuminate the typologies and consequences of corruption, few have examined how classical moral philosophy such as that of Socrates, Plato, and Aristotle can be integrated into the institutional logic of anti-corruption reform (Siddhartha, 2024).. This study addresses that gap by proposing a conceptual synthesis of ethical theory and legal structure to form a comprehensive anti-corruption habitus framework

The persistence of corruption also exposes the moral vacuum in legal culture. Although severe legal sanctions exist, they rarely translate into effective deterrents. As Abdullah (2022) notes, high-profile convictions are rare, while petty offenses are prosecuted disproportionately. This reflects legal asymmetry and selective enforcement. It also indicates that positive law alone is insufficient without a solid foundation of ethical internalization and public legitimacy.

From a psychoanalytic perspective, corruption can be interpreted as the breakdown of the superego a component of the self that mediates between desire and morality. According to Freud (2024), when the superego is weak, individuals prioritize egoistic gains over ethical norms. In corruption cases, this is evident when perpetrators exhibit no remorse, maintain public smiles, and treat conviction as a political setback rather than moral failure. Zhao et al (2019) further link this phenomenon to moral disengagement, where justification mechanisms allow individuals to suppress guilt and shame.

The 1997 Lima Declaration, cited by Organizations (1997), echoes this concern, stating that corruption damages not only economic and legal systems but also the moral fabric of society. When corruption is normalized, the public loses its ethical compass and the concept of integrity becomes obsolete. Hence, effective anti-corruption efforts must go beyond institutional and procedural reforms to include the cultivation of moral habits and civic virtues.

In this regard, the notion of moral habitus or "anti-corruption moral habit" becomes central. It refers to ethical dispositions formed through continuous value internalization, exemplary leadership, fair sanction-reward systems, and a consistent legal culture. Aristotle's *Nicomachean Ethics* emphasizes that virtue is cultivated, not inherited (Juarez-Garcia, 2021). Therefore, building an anti-corruption culture is a pedagogical, institutional, and systemic endeavor.

This study thus seeks to conceptually examine how philosophical reasoning and structural reform can be integrated to cultivate sustainable anti-corruption moral habits. The central research question posed is: What essential components are required to develop an enduring anti-corruption moral habit in Indonesia. To address this, the study employs a normative legal research method, grounded in classical ethics and institutional theory, to formulate a strategic framework for ethical governance and civic virtue

## 2. Materials and Methods

This study employs a normative legal research approach (doctrinal legal research), focusing on an in-depth conceptual analysis of legal norms, principles, doctrines, and moral values embedded in Indonesia's legal system, particularly concerning the eradication of corruption. This approach does not involve empirical data collection; rather, it emphasizes the reconstruction of normative and theoretical frameworks to understand how legal structures interact with ethical imperatives. As categorized by Terry Hutchinson, this research falls under theoretical legal research, which seeks to uncover the conceptual foundations of legal rules and explore how these rules interact with broader philosophical and ethical systems (Sopilko & Tokarieva, 2023). The normative legal method is deemed highly relevant for this study, as it allows for the integration of moral reasoning into the interpretation of anti-corruption legal provisions, thereby bridging the gap between positive law and moral substance.

The legal materials used in this study are classified into three categories. First, primary legal materials consist of statutory laws and binding regulations, such as Law No. 31 of 1999 and Law No. 20 of 2001 on the Eradication of Corruption Crimes, the Indonesian Criminal Code (KUHP), and official ethical codes for state officials. These are complemented by international instruments, such as the *Lima Declaration of the 8th International Anti-Corruption Conference*, which reinforces the global moral dimension of anti-corruption efforts. Second, secondary legal materials comprise scholarly writings, journal articles, and philosophical works that support and enrich the theoretical foundation of this study. In particular, the study draws upon classical philosophies Socrates on reflective ethics, Plato on moral exemplarity in leadership, Aristotle on civic virtue and integrates them with modern perspectives such as Kantian deontology, Freud's psychoanalysis of moral repression, and the socio-legal analyses of corruption by Syed Hussein Alatas and Susan Rose-Ackerman. These materials help frame corruption not only as a legal infraction but as a behavioral and structural pathology in need of philosophical and institutional redress. Third, tertiary legal materials include legal dictionaries, philosophical encyclopedias, and indexed documentation, which are used to clarify key concepts and ensure consistency of terminology across interdisciplinary domains such as legal theory, moral philosophy, and governance ethics.

To ensure analytical rigor, this study applies a triangulated interpretative strategy, combining three core techniques: content analysis, legal hermeneutics, and philosophical interpretation. Content analysis is used to examine anti-corruption laws and ethical codes, identifying thematic patterns, normative inconsistencies, and conceptual ambiguities. Legal hermeneutics enables the contextual and purposive interpretation of legal texts, allowing for deeper engagement with the moral and social intent behind statutory provisions. Meanwhile, philosophical interpretation connects abstract ethical principles with legal structures, revealing how concepts like Socratic self-examination, Platonic leadership ethics, and Aristotelian state morality can inform the design of anti-corruption strategies in a contemporary legal system. These combined techniques ensure that the legal framework is not treated merely as a technical apparatus, but as a normative space that can shape, sustain, or distort public morality.

The research process unfolds through several stages. It begins with a comprehensive literature review, aimed at mapping the existing normative and philosophical discourse on corruption and public ethics. This is followed by conceptual mapping, wherein the notion of moral habitus is traced from both classical philosophical traditions and contemporary anti-corruption literature. Finally, an integrative synthesis is conducted to

construct a conceptual framework that links philosophical insights with Indonesia's legal-institutional arrangements. Through this method, the study develops a theory of moral habit formation grounded in law, ethics, and institutional reform.

Ultimately, this study aims to offer a normative-legal model that can guide the development of anti-corruption strategies which are not only legally sound but also morally transformative. By embedding ethical reflection into legal interpretation, the research aspires to contribute to the advancement of legal philosophy in the Indonesian context and provide a strong foundation for public policies that align legal structure with civic virtue and moral integrity.

### 3. Results and Discussion

#### 3.1 *Systemic Certainty: From Klitgaard's Formula to Policy Design*

The first pillar identifies systemic certainty as a prerequisite for cultivating anti-corruption moral habits. Moral habits cannot flourish under legal ambiguity, normative inconsistency, and unchecked discretion. Instead, a reliable and coherent legal-bureaucratic structure is essential for building public trust and reinforcing ethical behavior.

One foundational perspective is Klitgaard's formula:

$$C = M + D - A, \quad (1)$$

where C is corruption, M is monopoly, D is discretion, and A is accountability. This formula helps explain why corruption thrives in institutional environments with excessive authority and minimal oversight. However, in Indonesia's case, this model must be expanded to account for entrenched political-business networks (Chambliss et al., 2004), where corruption operates as a systemic *modus operandi* rather than isolated criminal behavior.

Syed Hussein Alatas provides further conceptual clarity by classifying seven types of corruption from transactive to supportive that expose how corruption often emerges from necessity, structural coercion, or social normalization. These typologies contextualize the reality in Indonesia, where legal enforcement is often selective, and punishment rarely matches the magnitude of economic crimes. For example, according to KPK's 2024 report, more than 40% of corruption cases handled between 2020–2023 involved regional heads, yet very few received sentences above 8 years, and many were released on parole within 5 years (KPK Annual Report, 2024).

This inconsistency undermines public moral perception. A society that observes street-level criminals punished harshly while elite offenders avoid justice will absorb the wrong ethical signals. Instead of cultivating honesty, such environments foster opportunism.

Learning from international experiences can help restore this ethical balance. Table 1 below outlines best practices from Singapore, Estonia, and South Korea, offering insights applicable to Indonesia's reform agenda.

Table 1. Comparative Best Practices in Anti-Corruption Policy

Country	Key Strategy	Institutional Model	Focus Area
Singapore	High remuneration, strict oversight, ethics enforcement	CPIB (Corrupt Practices Investigation Bureau)	Bureaucratic integrity and punishment
Estonia	E-procurement, digital governance to eliminate discretion	E-Governance System	Reducing face-to-face corruption
South Korea	Integrated ethics oversight, public advocacy, education	ACRC (Anti-Corruption and Civil Rights Commission)	Ethics mainstreaming, transparency
Indonesia (Proposed)	Independent oversight, digital licensing, whistleblower protection	National Integrity Reform Plan (suggested)	Legal coherence, systemic enforcement

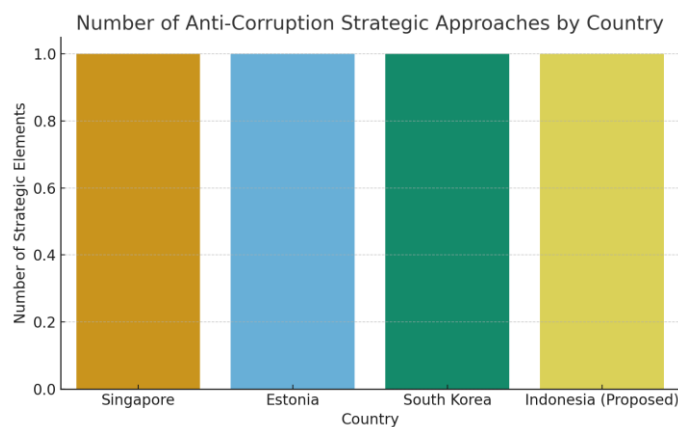


Figure 1. Mapping Best Practices into Indonesia’s Anti-Corruption Reform Framework.

Figure 1 illustrates the integration of international best practices into Indonesia’s proposed anti-corruption reform framework by mapping strategies from Singapore, Estonia, and South Korea into context-specific institutional adaptations. Singapore’s emphasis on high remuneration and strict oversight is linked to strengthening Indonesia’s internal audit bodies and compliance units; Estonia’s success with digital governance and e-procurement aligns with Indonesia’s acceleration of SPBE (Sistem Pemerintahan Berbasis Elektronik); while South Korea’s integrated model through the ACRC inspires the development of a holistic institution combining ethics education, public complaints, and oversight. This visual model demonstrates how global strategies can be selectively adapted—not transplanted wholesale to enhance systemic certainty, legal accountability, and institutional integrity within Indonesia’s anti-corruption efforts.

### 3.2 The Socratic Model: Embedding Daily Accountability

The second pillar of this study emphasizes the significance of Socratic ethics in fostering a culture of daily moral accountability within governance. Socrates, through his dictum “the unexamined life is not worth living,” places critical self-reflection at the core of ethical behavior. Rather than relying solely on external sanctions or codified law, Socrates advocates for internal moral deliberation grounded in reason, rational dialogue, and a continuous search for virtue. In the context of anti-corruption strategies, this approach suggests that bureaucratic ethics must originate from inner consciousness and daily reflection, not merely from regulatory compliance or fear of punishment.

Applied to modern governance, the Socratic model promotes a concept of substantive accountability a model in which every policy decision or administrative act is justified not

only by procedural legality but by its ethical necessity and public benefit. This aligns with the broader concept of integrity-based governance, where moral reasoning and critical questioning become institutionalized routines. For instance, ethical decision-making frameworks such as reasoned decision documents (RDDs) or ethical justification memos are used in countries like the United Kingdom and New Zealand to ensure that public officials record their rationale, options considered, and moral implications before making high-stakes decisions (Banks et al., 2022). Such documents operationalize the Socratic method within bureaucratic processes and provide internal records that can be audited, reviewed, or challenged when ethical violations occur.

Indonesia has not fully adopted these mechanisms, but there are precedents. The Ministry of Administrative and Bureaucratic Reform (KemenPAN-RB) introduced the concept of Zona Integritas (Integrity Zones) in public service units as part of a pilot for embedding internal accountability (KemenPAN-RB, 2021). However, while structural in form, these efforts lack the daily reflective routines envisioned by Socrates. A Socratic bureaucratic culture would go further by requiring each public officer to engage in moral questioning before decision-making, such as: “Is this act truly just?”, “Does it benefit the public rather than my interest?”, or “Would I defend this act under public scrutiny?”

Furthermore, Socratic ethics insists that moral responsibility is not transferable that is, a bureaucrat cannot absolve blame simply because an act followed orders or procedural norms. This is especially important in Indonesia, where many officials justify corrupt behavior by claiming to follow “aturan internal” or “perintah atasan.” Such reasoning contradicts the Socratic principle of moral autonomy, where every agent is personally accountable for the ethical weight of their choices.

In terms of institutional best practice, Estonia provides a compelling case. Its public governance mandates Ethical Impact Assessments (EIA) for strategic government decisions tools that evaluate not only the legality but the moral consequences of policy proposals. These assessments are reviewed by ethics councils within ministries to ensure that public values are prioritized above partisan or short-term interests (Espinosa & Pino, 2025). New Zealand has similarly established Chief Integrity Officers in its ministries, whose role is to foster internal dialogue on ethical dilemmas and maintain integrity safeguards.

For Indonesia, similar practices can be developed through three key reforms. First, embedding ethical reasoning modules in *Pendidikan dan Pelatihan Jabatan (Diklat Jabatan)* for civil servants, particularly Echelon III and IV. Second, establishing internal ethics reviewers within inspectorate units that function not merely as auditors but as facilitators of moral dialogue and ethical risk mapping. Third, adopting a “Justification before Action” clause in discretionary administrative actions, especially in procurement and licensing, requiring civil servants to formally answer core Socratic questions in their written decisions.

Socrates also warned against rhetorical manipulation, especially when individuals deflect accountability through emotional appeals. This is commonly seen in Indonesia’s corruption discourse, where officials evade responsibility by invoking populist statements such as “saya siap digantung jika terbukti bersalah” without offering substantive moral defense. Such diversions reflect what Socrates termed *ignoratio elenchi* a logical fallacy that avoids the point by presenting irrelevant or distracting statements. Embedding Socratic ethics into institutional dialogue thus also serves to elevate the quality of public discourse around accountability.

In conclusion, the Socratic model offers a deeply relevant ethical foundation for Indonesia’s anti-corruption agenda. By encouraging daily moral reflection, cultivating individual moral autonomy, and institutionalizing ethical reasoning in decision-making, this approach ensures that anti-corruption values are not merely external threats but internalized civic virtues. When civil servants act based on defensible reasons and honest introspection rather than procedural shielding or hierarchical obedience they become agents of moral culture. This transition from compliance-based ethics to reflection-based ethics

is precisely what is needed to complement formal reform and legal sanctions with enduring personal integrity.

### 3.3 *The Platonic Model: Leadership as Moral Symbol*

While Socrates emphasizes individual reflection, Plato highlights the exemplary function of leadership. In *The Republic*, he envisions the philosopher-king: a leader whose ethical virtues serve as a mirror for society. This concept remains deeply relevant in Indonesia's patrimonial political culture, where elite behavior heavily influences lower bureaucratic and societal norms.

Numerous leadership studies affirm Plato's insight. (Frémeaux et al., 2023) show that ethical leaders reduce deviant behavior among subordinates, while (Cusher & Menaldo, 2021) argue that symbolic leadership shapes institutional expectations. In Indonesia, however, public figures implicated in corruption often return to office due to weak moral sanctioning, eroding public trust and modeling tolerance for misconduct.

A reform-oriented application of Plato's model would involve revising fit-and-proper test mechanisms for public officials to include ethical evaluations, such as mandatory disclosures, academic review panels, and civil society participation. The KPK selection process could serve as a prototype for broader leadership vetting reforms across ministries and regional governments.

### 3.4 *The Aristotelian Model: The State as a Moral Educator*

Finally, Aristotle's vision of the state as a moral home emphasizes that institutions must shape civic virtue not just administer punishment. In *Politics* and *Nicomachean Ethics*, he argues that laws, education, and policy must aim toward eudaimonia a life of dignity and ethical excellence.

Indonesia's state apparatus, however, often functions more as a coercive bureaucracy than a moral educator. Selective enforcement, double standards, and bureaucratic inefficiency contribute to moral disorientation. For example, electricity consumers may be sanctioned quickly for delayed payments, while major infrastructure failures affecting public health see no governmental accountability. This inequality fosters resentment and undermines moral agency.

To apply Aristotle's model, Indonesia must mainstream virtue-based bureaucratic structures. This includes institutional incentives for integrity, transparent and meritocratic promotion systems, and anti-corruption curricula in civil service academies. Furthermore, routine policy instruments budgets, audits, recruitment, and promotions must be designed to habitualize virtue, not just prevent liability.

### 3.5 *Synthesis: From Classical Ethics to Institutional Praxis*

Together, the four pillars form a philosophical-structural framework that links ethical tradition with legal reform. This integrated model is especially urgent for Indonesia, where corruption is not just a legal infraction but a reflection of eroded civic morality and broken leadership culture.

By grounding anti-corruption strategies in Socratic reflection, Platonic role-modeling, Aristotelian virtue structures, and systemic legal coherence, the study proposes a path toward sustainable moral habitus. While many technical and institutional solutions (digitalization, KPK authority, whistleblower laws) already exist, they lack the moral integration necessary for enduring effectiveness.

Thus, this research recommends a paradigm shift: from reactive legalism to proactive moral cultivation, where institutions are not only guardians of law but also architects of virtue

### 3.6 *Discussion*

This study has offered a comprehensive framework to understand and address corruption in Indonesia by integrating classical philosophical models with structural legal reform. While many previous studies have investigated the causes, impacts, and

typologies of corruption from legal, sociological, and economic perspectives few have attempted to bridge the conceptual gap between ethical theory and institutional practice. By doing so, this research introduces a fresh paradigm rooted in moral habitus, proposing that corruption is not merely a legal violation or administrative failure, but a reflection of a deeper moral disintegration within individuals, elites, and state institutions.

Several prior studies have affirmed the structural and systemic nature of corruption in Indonesia. For instance, (Abdullah, 2022; Matondang & Putra, 2024) note that despite the establishment of the Corruption Eradication Commission (KPK) and strong statutory sanctions, corruption remains rampant due to legal inconsistencies, political interference, and weak enforcement mechanisms. These findings resonate with the results of this study's first pillar systemic certainty which argues that legal clarity, institutional consistency, and rule-based accountability are preconditions for developing ethical behavior. Furthermore, the empirical study by (Yunan et al., 2025) confirms that past exposure to corruption at the regional level reinforces future misconduct, creating a self-perpetuating cycle. These insights align with Klitgaard's formula ( $C = M + D - A$ ) and support this study's emphasis that without correcting legal asymmetry and ensuring predictable sanction-reward systems, ethical cultures cannot take root.

Other scholars have focused on behavioral and cultural normalizations of corruption, a theme central to this paper. (Fakhrizy, 2021; Riyadi et al., 2022) describe corruption as having evolved into a cultural pathology, wherein corrupt behavior is socially tolerated and even admired. Pratama et al (2025) suggest that legal responses alone are insufficient and advocate for the use of social sanctions and moral stigmatization as complementary mechanisms. These observations echo the second and third pillars in this study the Socratic model of daily accountability and the Platonic ideal of moral exemplarity in leadership. The Socratic model posits that ethical behavior stems from self-reflection and reasoned action, while Plato's concept of the philosopher-king insists that leaders must embody virtue to guide societal norms. In Indonesia, where elites often escape legal consequences and maintain their positions despite corruption charges, the absence of moral exemplars undermines public trust and accelerates ethical decay.

The sociological turn in anti-corruption studies, as discussed by Hussein (1990) and furthered by (Pratama et al., 2025), also finds resonance in this research. Alatas identifies various types of corruption, including defensive and supportive corruption types that arise from structural necessity rather than personal greed. This nuance is embedded in the fourth pillar of this study, Aristotle's concept of the state as a moral educator. Aristotle's idea that laws and institutions must cultivate virtue through just policies and social arrangements offers a compelling counterpoint to state practices that prioritize coercion over moral guidance. In Indonesia, as prior studies have shown, double standards in law enforcement and unequal access to justice (Annisa & Lavides, 2025) have transformed the state into an instrument of dominance, rather than a moral home.

While existing literature often prescribes technical and institutional solutions, such as digitalization (Waluyo et al., 2022) or law reform (Rahananto et al., 2024), they rarely address the ethical infrastructure required to sustain such reforms. This study advances that conversation by offering a philosophical-structural synthesis, wherein institutions not only enforce the law but also model, habituate, and sustain ethical behavior. Moreover, although studies such as Kurniawan (2021) and Rahananto et al. (2024) mention discretion and power abuse as risk factors, they stop short of connecting these findings to virtue ethics or character development, leaving a gap this study seeks to fill.

In practical terms, this research suggests that any anti-corruption initiative must be multi-level and integrative: legal certainty must be ensured through predictable laws and fair institutions; moral accountability must be cultivated via ethical education and internal reflection; leadership must be restructured to prioritize moral exemplarity over mere electability; and the state must evolve from being a coercive entity to a formative agent of

civic virtue. In this sense, moral habitus is not only a theoretical concept, but a strategic blueprint for comprehensive reform.

Yet, challenges remain. Political patronage, institutional resistance, and socio-cultural fragmentation make implementation difficult. Furthermore, some previous studies including those from international benchmarks such as Singapore and Denmark may not be easily replicated due to contextual differences. Therefore, local values such as Pancasila, religious morality, and Javanese ethics should be incorporated into the philosophical models discussed to enhance cultural acceptance and relevance.

In conclusion, the discussion confirms that Indonesia's anti-corruption movement must transition from reactive enforcement to proactive moral cultivation. Corruption will not be eradicated by sanctions alone, but by rebuilding the ethical consciousness of individuals, the moral example of leaders, and the virtue-oriented architecture of state institutions. By weaving philosophical tradition with normative legal analysis, this study contributes a novel framework that addresses both the symptoms and the roots of corruption an approach not fully explored in existing Indonesian scholarship.

#### 4. Conclusions

This study concludes that addressing corruption in Indonesia requires not only legal enforcement but a simultaneous moral and institutional transformation. The core finding underscores four interconnected pillars systemic certainty in governance, daily moral accountability based on Socratic reflection, ethical leadership through Platonic exemplarity, and state institutions functioning as moral educators in the Aristotelian sense. These dimensions demonstrate that corruption is not solely a matter of weak regulation, but a deeper crisis of institutional ethics and public virtue. The study's theoretical contribution lies in constructing a philosophical-structural framework that integrates classical moral philosophy with normative legal analysis to conceptualize the formation of anti-corruption moral habits as a function of law, leadership, and civic culture. Rather than relying purely on punitive mechanisms, anti-corruption strategies must embrace structural reforms that embed ethical routines, promote moral leadership, and redesign institutions to reward integrity as the rational and habitual choice. Practically, this requires multi-level intervention raising individual moral awareness through ethics education, embedding accountability in daily governance, restructuring recruitment to prioritize moral credibility, and strengthening civic institutions to nurture virtue and public trust. While this research provides a strong normative foundation, it acknowledges the limitation of empirical validation and recommends future studies to test the proposed framework through mixed-methods or experimental governance models. Moreover, the reliance on Western philosophical paradigms invites future integration with Indonesian indigenous ethics such as Pancasila-based governance values, local wisdom (*kearifan lokal*), or religious moralities—to enhance cultural relevance. Ultimately, the success of Indonesia's anti-corruption reforms depends not merely on institutional sanctions but on the cultivation of a shared moral habitus sustained by exemplary leadership, legal consistency, and public virtue. By drawing from timeless ethical reasoning and adapting it to contemporary governance systems, Indonesia can develop a more holistic, grounded, and transformative model of corruption prevention.

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