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Legal-Civic Reform and Moral Integrity in Indonesian Anti-Corruption Education

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ABSTRACT

Corruption remains a major challenge to Indonesian democracy, as it erodes public trust, distorts fairness in public services, and weakens the ethical foundations of citizenship. Although Indonesia has developed legal instruments and anti-corruption institutions, recent institutional shifts and persistent public concern over corruption indicate that punitive and institutional measures alone are insufficient to address the cultural and moral dimensions of the problem. The research gap addressed in this article lies in the limited integration between legal-institutional reform and civic-moral formation in anti-corruption education. This article examines the relevance and effectiveness of Zainal Arifin Mochtar's Legal-Civic Perspective in strengthening legal compliance as well as ethical responsibility among citizens and public officials. Employing a structured qualitative literature review, the article analyzes academic works, legal scholarship, anti-corruption reports, and civic education studies concerning corruption, institutional reform, integrity education, and citizen participation. The analysis shows that legal reform and institutional enforcement contribute to compliance, but their effectiveness depends on broader civic participation, moral internalization, ethical leadership, and public trust. The article further argues that digital transparency may strengthen compliance-based integrity, but it must be complemented by value-based integrity through civic education. It also identifies the moral paradox of anti-corruption education, in which citizens may publicly reject corruption while tolerating informal practices when they are framed as loyalty, gratitude, or group obligation. This article contributes to civic education scholarship by proposing an integrated Legal-Civic-Moral Framework and an Integrity Pedagogy for Indonesian anti-corruption education.

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INTRODUCTION

Corruption is not merely a violation of law; it is also a civic and moral problem that affects the quality of democratic life. In Indonesia, corruption shapes citizens' everyday experiences through unequal access to public services, the misuse of public resources, declining trust in government, and weakened democratic accountability. The Corruption Perceptions Index 2025 placed Indonesia at a score of 34 out of 100 and ranked it 109th among 182 countries and territories, indicating that corruption remains a serious problem of public governance despite decades of reform (Transparency International, 2026). This condition suggests that formal anti-corruption laws and institutions have not yet produced a public culture in which integrity functions as a shared civic norm.

Indonesia's anti-corruption agenda has long depended on institutional mechanisms, including criminal prosecution, the Corruption Eradication Commission, anti-corruption courts, bureaucratic reform, and national prevention strategies. These mechanisms remain essential because corruption often emerges when public authority is exercised for private gain under conditions of monopoly, discretion, and weak accountability (Klitgaard, 1988; Rose-Ackerman & Palifka, 2016). Nevertheless, the persistence of corruption shows that legal enforcement alone cannot address the broader civic and ethical dimensions of the problem. In social contexts where bribery, patronage, and informal exchange are normalized, citizens and public officials may obey the law primarily out of fear of punishment rather than an internal commitment to public responsibility (Persson et al., 2013; Rothstein & Varraich, 2017).

This problem is closely connected to civic education. Civic education does not only transmit constitutional knowledge or explain governmental structures. It also develops democratic dispositions, public responsibility, moral judgment, participatory competence, and the courage to act in defense of the common good (Campbell, 2019; Hillygus & Holbein, 2023). In the Indonesian context, anti-corruption education is part of citizenship formation because corruption undermines equality, justice, public trust, and the legitimacy of democratic institutions. Civic education therefore has a preventive role by helping students and citizens understand corruption not only as a criminal act, but also as a violation of civic duty and social fairness.

Zainal Arifin Mochtar's Legal-Civic Perspective offers an important framework for analyzing this issue. His legal scholarship and public advocacy emphasize institutional independence, constitutional accountability, public participation, and democratic checks and balances (Mochtar, 2016, 2021; Mochtar & Rishan, 2022). This perspective is significant because it does not separate law from citizenship. Legal reform requires institutions capable of limiting the abuse of power, while those institutions also depend on citizens who are able to understand, monitor, and defend public accountability. From this perspective, anti-corruption reform is both an institutional project and a civic responsibility.

In this article, the term "legal" refers to the structural dimension of anti-corruption reform, including laws, sanctions, institutional independence, checks and balances, procedural accountability, and enforcement mechanisms. By contrast, the term "civic" refers to the formation of citizens and public officials as moral and democratic subjects who understand, support, monitor, and defend the rule of law. Legal reform changes the architecture of accountability, while civic reform shapes the persons who give that architecture social meaning. This distinction is central to the argument of this article. Legal reform without civic reform may produce formal compliance without ethical internalization, while civic reform without credible legal institutions may produce moral awareness without institutional protection or practical consequences (Mochtar, 2016, 2021;

Tyler, 2006; Westheimer & Kahne, 2004). The Legal-Civic Perspective therefore treats law and citizenship as mutually dependent dimensions of sustainable anti-corruption reform.

This Legal-Civic Perspective can be positioned within broader debates in political philosophy and socio-legal studies. In civic republican thought, law is not merely a coercive instrument for regulating behavior, but also a civic structure that protects the common good, limits domination, and sustains public responsibility (Pettit, 1997; Skinner, 2012). From this perspective, corruption is not only an illegal act; it is also a civic failure because it allows private interests to capture public authority and weaken citizens' equal standing before the state. The perspective also resonates with the concept of legal consciousness, which explains that law is experienced not only through formal institutions, courts, or statutes, but also through everyday meanings, habits, expectations, and social practices (Ewick & Silbey, 1998). These broader theoretical lenses clarify the significance of Mochtar's contribution: the Indonesian anti-corruption problem reflects a wider tension between formal legality and civic norm formation. Legal reform changes institutional structures, while civic reform changes the subjects who interpret, defend, and internalize the rule of law. Sustainable anti-corruption reform therefore requires both dimensions to operate together.

Existing studies have examined corruption from several perspectives. Legal and political scholarship has focused on institutional design, law enforcement, accountability, and the independence of anti-corruption bodies (Johnston, 2014; Mungiu-Pippidi, 2015; Rose-Ackerman & Palifka, 2016). Public administration research has examined bureaucratic discretion, public procurement, transparency, and e-government as instruments for reducing corruption risks (Adam & Fazekas, 2021; Bertot et al., 2010; Shim & Eom, 2008). Meanwhile, civic education studies have emphasized character education, anti-corruption values, moral learning, and student participation (Komalasari & Saripudin, 2015; Putri, 2022; Sujadi et al., 2022; Zulaiha et al., 2025). Although these studies provide important insights, the relationship between legal-institutional reform and civic-moral formation remains insufficiently integrated. Legal reform is often treated as a matter of state institutions, while moral education is frequently framed as a pedagogical concern. This separation limits a comprehensive understanding of how anti-corruption efforts can move beyond external compliance toward internal ethical responsibility.

The research gap addressed in this article lies in the limited integration of institutional, civic, and moral dimensions in anti-corruption education. Anti-corruption strategies often emphasize punishment, institutional strengthening, or transparency mechanisms, yet they do not always explain how citizens and public officials internalize integrity as a civic duty. Conversely, anti-corruption education frequently promotes values such as honesty, discipline, responsibility, and fairness, but it may not sufficiently address political interference, weak institutional protection, and structural incentives that make corrupt practices rational within public systems. A more integrated analytical framework is therefore needed to connect law, civic participation, and moral integrity.

Compared with existing studies that often frame anti-corruption education primarily as value inculcation, character education, or moral instruction, this article advances a different analytical position. Its novelty lies in connecting anti-corruption education with legal reform, institutional independence, civic participation, and moral responsibility through Zainal Arifin Mochtar's Legal-Civic Perspective. Rather than treating corruption only as an individual moral failure or a problem of weak law enforcement, this article argues that anti-corruption education should be understood as a legal-civic-moral formation process. This means that integrity education must be linked to citizens' capacity to understand legal accountability, participate in democratic oversight, resist the normalization of corrupt practices, and support institutions that limit the abuse

of power. In this way, the article contributes to civic education scholarship by offering an integrated framework that bridges legal-institutional reform and civic-moral formation in the Indonesian anti-corruption context.

Based on this problem, the article asks: how effective are Zainal Arifin Mochtar's legal and civic strategies in encouraging both legal compliance and internal ethical responsibility among citizens and public officials? The article aims to analyze the strengths and limitations of a legal-civic approach to anti-corruption in Indonesia and to explain how moral integrity, civic participation, institutional reform, and anti-corruption education can reinforce one another.

The article therefore contributes to civic education scholarship by clarifying how legal reform, civic participation, and moral education can operate as mutually reinforcing dimensions of anti-corruption education. Its central argument is that sustainable anti-corruption reform requires law that limits the abuse of power, citizens who participate in public accountability, and moral education that cultivates integrity before corrupt behavior becomes socially normalized.

METHODS

This article employed a structured qualitative literature review to examine corruption as a legal, institutional, civic, and moral problem. This approach was chosen because the analysis required an interpretive examination of concepts, arguments, institutional strategies, and civic values rather than the statistical measurement of causal relationships. The review was designed as a conceptual and thematic synthesis because its primary aim was to develop an integrated analytical framework for understanding anti-corruption education in Indonesia. Through this design, the article synthesized perspectives from legal scholarship, civic education, public administration, political science, and anti-corruption policy studies.

The sources reviewed included academic books, peer-reviewed journal articles, official reports, policy documents, and institutional publications related to corruption, legal reform, civic participation, moral integrity, anti-corruption education, and Indonesian governance. Academic sources were identified through Google Scholar, journal databases, university repositories, and publisher websites, while policy and institutional documents were obtained from official websites of anti-corruption institutions, governmental bodies, and recognized international organizations. The search used combinations of keywords such as "anti-corruption education," "civic education," "legal reform," "institutional independence," "civic participation," "moral integrity," "public integrity," "corruption prevention," "Zainal Arifin Mochtar," and "Indonesia."

The inclusion criteria were as follows. *First,* sources had to address corruption, integrity, civic education, public ethics, legal reform, institutional accountability, citizen participation, or corruption prevention. *Second,* sources had to be directly relevant to Indonesia or provide theoretical concepts applicable to the Indonesian case. *Third,* academic sources had to come from peer-reviewed journals, academic books, university repositories, or reputable publishers, while policy sources had to come from official institutions or recognized anti-corruption organizations. *Fourth*, sources had to contribute to the development of the article's Legal-Civic-Moral Framework. The inclusion criteria also using selected key Indonesian legal reforms (like the KPK Law revisions) and academic critiques from the last decade Foundational works published earlier than this period were retained when they provided essential theoretical concepts, such as rule of law, civic republicanism, legal consciousness, collective action, institutional reform, or moral responsibility.

Sources were excluded when they did not directly address the research focus, lacked academic or institutional credibility, provided only general commentary without analytical value, or could not be connected to the article's conceptual synthesis. Purely journalistic commentary, opinion pieces without analytical grounding, duplicated arguments, and sources that discussed corruption only incidentally were not prioritized.

The review was conducted in three stages. The *first* stage examined literature on corruption theory, including principal-agent theory, collective action theory, institutional reform, public integrity, and anti-corruption enforcement. The *second* stage focused on civic education, character education, anti-corruption values, democratic participation, and youth civic formation. The *third* stage analyzed studies and documents concerning Indonesian anti-corruption institutions, the independence of the Corruption Eradication Commission, the National Strategy for Corruption Prevention, e-government, transparency, and public participation mechanisms.

Data were analyzed using thematic synthesis. Each source was examined to identify recurring themes, conceptual arguments, and relevant evidence. The initial coding categories were derived from the research objective and refined during the reading process. The final categories included legal framework and rule of law, institutional enforcement, civic participation, education and moral formation, ethical leadership, structural and economic incentives, digital transparency, and cultural norms. These categories were used to analyze the extent to which a Legal-Civic Perspective can support legal compliance and the internalization of ethical responsibility.

To enhance trustworthiness, the review applied conceptual triangulation. Legal scholarship was compared with civic education literature and public administration research, while official reports were examined alongside academic studies to reduce dependence on a single type of evidence. The analysis also distinguished between legal compliance and internal ethical responsibility. Legal compliance refers to behavior shaped by rules, monitoring, and the possibility of sanctions. Internal ethical responsibility refers to a moral commitment to honesty, fairness, and public duty, including in situations where external supervision is absent.

This method has several limitations. Because the article relies on documentary and literature-based sources, it does not include interviews, surveys, or direct observation involving citizens, students, public officials, or anti-corruption educators. The findings should therefore be understood as a conceptual and literature-based synthesis rather than an empirical measurement of behavior. Nevertheless, this approach is appropriate for developing a theoretically grounded framework that can inform future empirical research on anti-corruption education, civic participation, and integrity formation in Indonesia.

RESULTS AND DISCUSSION

The review identifies seven interrelated dimensions that shape the effectiveness of legal and civic strategies in promoting anti-corruption compliance and internal ethical responsibility. These dimensions include legal framework and rule of law, institutional enforcement, civic participation, education and moral formation, ethical leadership, structural and economic incentives, and digital transparency. Table 1 summarizes the main findings from the reviewed literature.

Table 1. Summary of Main Findings

Dimension	Strategy	Evidence from Literature	Analytical Interpretation	Strengths	Limitations
Legal framework and rule of law	Strengthening checks and balances, anti-corruption courts, and institutional reform	Legal enforcement can reduce corruption when sanctions are certain, fair, and consistently applied (Rose-Ackerman & Palifka, 2016).	Contributes to formal compliance	Establishes accountability and deterrence	May weaken under political interference and selective enforcement
Institutional enforcement	Independent anti-corruption bodies and prosecution of high-level corruption	Independent institutions are important for controlling the abuse of power (Johnston, 2014; Mochtar, 2021).	Effective when institutional autonomy is protected	Sends a deterrent message and increases public confidence	Vulnerable to legal revision, political pressure, and institutional weakening
Civic participation	Citizen reporting, public monitoring, and participatory democracy	Citizen oversight strengthens accountability when participation is protected (OECD, 2017; Transparency International Indonesia, 2024).	Supports bottom-up accountability	Builds public awareness and civic control	Fear of retaliation and weak whistleblower protection reduce impact
Education and moral formation	Anti-corruption education and integrity development among youth	Civic and character education support integrity, responsibility,	Supports long-term ethical internalization	Builds internal responsibility and civic character	Requires consistent curriculum, trained teachers, and

		and democratic values (Campbell, 2019; Komalasari & Saripudin, 2015; Sujadi et al., 2022).			institutional support
Ethical leadership	Leaders model integrity, transparency, and public responsibility	Ethical leadership reduces misconduct and shapes organizational culture (Brown et al., 2005; Treviño et al., 2003).	Influential at the organizational level	Shapes institutional norms and reduces tolerance for misconduct	Depends on individual leaders and requires supporting systems
Structural and economic incentives	Reforming systems to reduce opportunities for bribery and rent-seeking	Corruption declines when monopoly, discretion, and opacity are reduced (Klitgaard, 1988; Mungiu-Pippidi, 2015).	Important for systemic prevention	Reduces temptation and limits abuse of power	Requires long-term political commitment and bureaucratic coordination
Digital transparency and e-government	Public access to information, online services, and reporting systems	E-government can reduce direct contact and increase traceability (Adam & Fazekas, 2021; Bertot et al., 2010; Shim & Eom, 2008).	Strengthens compliance-based integrity through visibility and traceability, but requires value-based integrity to produce internal ethical responsibility.	Reduces opportunities for petty corruption, improves access to information, and strengthens auditability.	Digital inequality, technical manipulation, cybersecurity risks, and superficial compliance remain challenges.

The first finding concerns the role of legal reform and rule-of-law mechanisms. Legal frameworks are essential because they define corrupt conduct, establish sanctions, regulate institutional authority, and provide procedures for investigation and prosecution. However, the reviewed literature indicates that legal rules have limited impact when enforcement is inconsistent

or when political actors weaken institutional autonomy. Thus, legal reform is necessary for anti-corruption compliance, but it cannot by itself produce ethical responsibility.

The second finding highlights institutional independence as a central condition for effective anti-corruption enforcement. Independent anti-corruption bodies are able to investigate powerful actors, strengthen public confidence, and create deterrence. In Indonesia, the Corruption Eradication Commission has played both a symbolic and practical role in corruption eradication. Nevertheless, institutional effectiveness may decline when the authority of anti-corruption bodies is reduced, their leadership becomes politicized, or their independence is constrained by legal and political intervention.

The third finding shows that civic participation strengthens accountability when citizens have safe and credible channels for reporting and monitoring corruption. Civic participation includes public oversight, community reporting platforms, civil society advocacy, investigative journalism, student involvement, and participatory governance. These mechanisms generate bottom-up pressure for integrity and make public accountability less dependent on formal institutions alone. However, civic participation becomes less effective when citizens fear retaliation, distrust institutions, or believe that reports of corruption will not lead to meaningful consequences.

The fourth finding concerns the contribution of anti-corruption education to long-term integrity formation. Civic education and character education can introduce values such as honesty, responsibility, fairness, courage, discipline, and concern for the public good. Indonesian studies suggest that anti-corruption education can be integrated into civic education, school culture, and character education programs. However, its effectiveness depends on curriculum quality, teacher capacity, institutional support, and the extent to which moral learning is connected to real civic practice.

The fifth finding emphasizes the role of ethical leadership in shaping organizational culture. Leaders who demonstrate integrity can influence institutional norms, reduce tolerance for misconduct, and strengthen public responsibility. However, ethical leadership is insufficient when organizational systems continue to allow discretionary abuse. Personal virtue must therefore be supported by transparent procedures, accountability mechanisms, and consistent sanctions for misconduct.

The sixth finding shows that structural incentives are crucial in explaining the persistence of corruption. Corruption does not occur only because individuals lack morality; it also persists because systems create opportunities and rewards for corrupt behavior. Bribery becomes more likely when procedures are unclear, information is asymmetric, public services depend heavily on discretionary approval, and complaint mechanisms are weak. Anti-corruption reform therefore requires procedural simplification, transparent procurement, merit-based bureaucracy, and stronger oversight.

The seventh finding indicates that digital transparency can support anti-corruption strategies by reducing face-to-face transactions, increasing traceability, and expanding public access to information. Digital systems may reduce opportunities for petty corruption and improve administrative transparency. However, technology should not be understood as a moral solution in itself. Its main contribution lies in strengthening compliance-based integrity, namely integrity produced by visibility, monitoring, and the fear of detection. This form of integrity is important, but it does not automatically produce value-based integrity, namely the internal commitment to act honestly because integrity is understood as a civic and moral obligation. Digital systems can also be manipulated when transparency, data integrity, cybersecurity, and public oversight are weak.

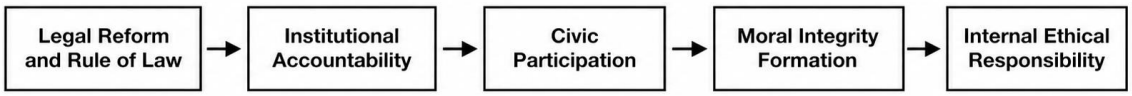

Figure 1. Integrated Legal-Civic-Moral Framework of Anti-Corruption Responsibility

Figure 1 synthesizes the relationship among the seven findings. Legal reform establishes formal accountability, while institutional enforcement gives credibility to the rules. Civic participation expands monitoring and strengthens public pressure for integrity. Moral integrity formation then supports the internalization of ethical responsibility. In this framework, sustainable anti-corruption behavior depends not only on external supervision, but also on the willingness of citizens and public officials to understand corruption as a violation of public duty.

Discussion

The analysis indicates that Zainal Arifin Mochtar's Legal-Civic Perspective is most persuasive when understood as an integrated analytical framework rather than a purely legal strategy. Its main strength lies in linking institutional reform with democratic participation, public accountability, and ethical responsibility (Mochtar, 2016, 2021; Mochtar & Rishan, 2022). This position aligns with civic republicanism, which views law as a structure for sustaining civic virtue, preventing domination, and protecting the common good (Pettit, 1997; Skinner, 2012). It also resonates with legal consciousness scholarship, which emphasizes that the effectiveness of law depends not only on formal enforcement but also on how citizens interpret, accept, resist, or normalize legality in everyday life (Ewick & Silbey, 1998). From this perspective, law is not merely a technical instrument for regulating behavior. Law becomes socially meaningful when citizens understand its civic purpose, institutions apply it consistently, and public officials internalize integrity as part of their responsibility to the public (Tyler, 2006). The Indonesian case therefore illustrates a broader theoretical problem: legal reform can produce formal compliance, but civic and moral formation are needed to transform compliance into internal ethical responsibility.

The distinction between legal and civic reform is therefore analytical rather than separative. Legal reform provides the institutional conditions for accountability by defining corrupt conduct, establishing sanctions, protecting independent bodies, and creating procedures for monitoring public power. Civic reform provides the social and moral conditions that enable citizens and public officials to treat those legal structures as meaningful obligations rather than external constraints. When legal reform is detached from civic formation, anti-corruption efforts may depend excessively on fear, surveillance, and punishment. When civic reform is detached from legal credibility, integrity education may remain aspirational because citizens lack safe channels, institutional protection, and confidence that accountability will be enforced. The central claim of the Legal-Civic-Moral Framework is that sustainable anti-corruption education must connect both dimensions (Campbell, 2019; Mochtar, 2021; Tyler, 2006; Westheimer & Kahne, 2004).

A central implication of this framework is the distinction between legal compliance and internal ethical responsibility. Legal compliance is necessary because it establishes external boundaries for public conduct. Rules, sanctions, courts, and investigative bodies are needed to define, detect, and punish corrupt behavior. However, compliance may remain superficial when it

depends only on surveillance and the threat of punishment, since rule-following based solely on fear does not necessarily produce moral commitment to legality or public responsibility (Rothstein & Varraich, 2017; Tyler, 2006). Public officials may avoid corruption because they fear being caught, while citizens may reject bribery only when monitoring is visible. Such compliance is important, but it does not necessarily reflect a deeper ethical commitment to public integrity.

Internal ethical responsibility refers to a more enduring moral orientation. It emerges when individuals reject corruption because they regard honesty, fairness, and public accountability as moral obligations. This distinction is important for civic education, which aims not only to produce law-abiding citizens but also to cultivate citizens who understand why law matters for justice and the common good (Campbell, 2019; Westheimer & Kahne, 2004). Anti-corruption education therefore should not be limited to defining corruption or explaining legal sanctions. It should also help learners examine how corruption harms vulnerable groups, damages public trust, weakens democratic accountability, and violates the moral meaning of citizenship (Rose-Ackerman & Palifka, 2016; Rothstein & Varraich, 2017).

The second implication concerns institutional independence. Mochtar's emphasis on checks and balances is consistent with the view that corruption control requires limits on concentrated power. Independent institutions are important because they can investigate corruption without being easily controlled by the actors they are expected to monitor. This condition is particularly significant in cases of political corruption, where powerful individuals, parties, or networks may protect one another from accountability. When institutional independence is weakened, anti-corruption enforcement loses credibility because citizens may perceive the law as selective, politicized, or controlled by dominant interests (Johnston, 2014; Mochtar, 2021; Mungiu-Pippidi, 2015).

Nevertheless, institutional independence alone cannot eliminate corruption. Persson et al. (2013) argue that in contexts of systemic corruption, anti-corruption reform often fails because people do not believe that others will act honestly. This collective action problem explains why individuals may continue corrupt practices even when they personally disapprove of corruption: they assume that refusing corruption will place them at a disadvantage. This insight reinforces the need to connect institutional reform with civic participation and moral formation. Citizens must be able to believe that collective resistance to corruption is possible, protected, and capable of producing meaningful consequences.

The third implication concerns civic participation. Citizen involvement can strengthen anti-corruption accountability when participation is safe, accessible, and consequential. Civic participation includes public oversight, community reporting platforms, civil society advocacy, investigative journalism, student involvement, and participatory governance. These mechanisms create bottom-up pressure for integrity and prevent anti-corruption efforts from depending solely on formal state institutions (OECD, 2017; Transparency International, 2025). However, participation becomes weak when citizens fear retaliation, distrust institutions, or believe that reporting corruption will not lead to meaningful action. For this reason, civic participation must be supported by whistleblower protection, anonymous reporting channels, transparent follow-up procedures, and public education on citizens' rights (OECD, 2017).

This argument has direct relevance for civic education because anti-corruption reform requires civic competence. Civic competence includes knowledge, skills, values, and participatory capacity. Students need to understand how public institutions work, how corruption can be reported, how public budgets can be monitored, and how communities can demand accountability through lawful and democratic means (Campbell, 2019; Hillygus & Holbein, 2023; Westheimer

& Kahne, 2004). Anti-corruption education should therefore include participatory learning models such as service learning, project-based civic inquiry, public problem analysis, and school-based integrity campaigns. These approaches shift learning from moral instruction to civic practice and help students connect anti-corruption values with democratic action (Aksinudin et al., 2022; Komalasari & Saripudin, 2015; Sumaryati et al., 2022).

The fourth implication concerns the role of education. Indonesian literature emphasizes that anti-corruption education can be integrated into civic education, character education, school culture, and higher education learning practices (Aksinudin et al., 2022; Komalasari & Saripudin, 2015; Sumaryati et al., 2022). Such integration is important because corruption is not simply a failure of knowledge. Many corrupt actors understand that corruption is illegal, yet they continue to engage in it through moral disengagement, rationalization, and social tolerance. Moral disengagement allows individuals to justify wrongdoing, minimize harm, shift responsibility, or reinterpret unethical acts as acceptable under certain circumstances (Bandura, 1999). In organizational contexts, corrupt behavior can also become normalized when it is embedded in routine practices, institutionalized expectations, and socialized ways of thinking (Ashforth & Anand, 2003). Anti-corruption education must therefore address the ways individuals justify wrongdoing, such as by claiming that bribery is normal, necessary, harmless, or part of social obligation.

Effective anti-corruption education should include four interrelated components. The first is legal literacy, which refers to knowledge of corruption laws, public duties, citizens' rights, and reporting mechanisms. The second is moral reasoning, namely the ability to evaluate corruption in relation to justice, fairness, and public harm. The third is civic participation, which involves the capacity to act collectively through lawful and democratic channels. The fourth is institutional imagination, or the ability to understand how systems can be redesigned to reduce opportunities for corruption. Together, these components connect knowledge, values, and civic action. This formulation aligns with civic education scholarship that emphasizes the integration of civic knowledge, democratic dispositions, participatory skills, and public action (Campbell, 2019; Hillygus & Holbein, 2023; Westheimer & Kahne, 2004).

The fifth implication concerns ethical leadership. Ethical leadership matters because public institutions are also moral environments. Leaders influence which behaviors are rewarded, ignored, tolerated, or punished. When leaders tolerate informal payments, nepotism, manipulation, or selective enforcement, organizational culture may reproduce corruption even when formal rules prohibit it. Conversely, leaders who model transparency and responsibility can strengthen ethical norms and reduce tolerance for misconduct (Brown et al., 2005; Treviño et al., 2003). However, ethical leadership must be institutionalized. Leadership based only on individual virtue is fragile because it may disappear when leaders change. Institutions therefore need codes of conduct, transparent evaluation, merit-based recruitment, conflict-of-interest regulation, and accountability systems. This is important because ethical leadership is most sustainable when personal integrity is supported by organizational procedures and institutional accountability (Brown et al., 2005; Mungiu-Pippidi, 2015; Treviño et al., 2003).

The sixth implication concerns structural incentives. Corruption is often explained as a moral failure, but morality alone cannot explain its persistence. Systems may encourage corruption by creating unnecessary complexity, excessive discretion, lack of transparency, and unequal power relations between officials and citizens. Klitgaard's (1988) classic formulation explains that corruption increases when monopoly and discretion are high while accountability is low. Anti-corruption reform must therefore reduce opportunities for abuse through simplified public

services, transparent procurement, open data, public complaint systems, and reliable digital records (Klitgaard, 1988; Mungiu-Pippidi, 2015; Rose-Ackerman & Palifka, 2016).

At the same time, structural reform should not replace moral education. Digital systems may reduce direct bribery, but they do not automatically create integrity. E-government and ICT-based transparency can reduce opportunities for corruption by limiting direct contact, improving traceability, and expanding access to public information (Bertot et al., 2010; Shim & Eom, 2008). However, the impact of digital technology on corruption is context-dependent. Digital systems can also create new risks, including data manipulation, procurement collusion, cyber-enabled fraud, misuse of centralized databases, and elite capture when transparency and oversight are weak (Adam & Fazekas, 2021).

This digital dimension raises the question of technological moral agency, namely whether technological systems merely shape external behavior or also mediate moral judgment and responsibility (Verbeek, 2011). Digital transparency can increase visibility, traceability, and the probability of detection, but it does not automatically produce moral integrity. At best, digital systems can strengthen compliance-based integrity, in which citizens or public officials avoid corruption because their actions are recorded, monitored, or auditable. This form of integrity is necessary for prevention, but it remains dependent on external supervision. A Legal-Civic Perspective requires a shift toward value-based integrity, in which individuals reject corruption because they understand it as a violation of justice, public trust, and civic duty even when surveillance is absent. Technology should therefore be treated as an institutional support for integrity, not as a substitute for moral agency. Indonesian anti-corruption education must teach students not only how digital transparency detects misconduct, but also why integrity remains necessary beyond monitoring systems.

The seventh implication concerns cultural norms and the moral paradox of anti-corruption education. Corruption persists not only because institutions are weak, but also because certain corrupt practices are socially normalized and morally reinterpreted in everyday life. Small bribes may be described as gratitude, facilitation, or social obligation, while nepotism may be defended as loyalty when corrupt practices become embedded in social expectations and organizational routines (Ashforth & Anand, 2003; Persson et al., 2013; Rothstein & Varraich, 2017). This condition produces a moral paradox: citizens may publicly support anti-corruption values while privately tolerating informal payments, preferential treatment, or misuse of networks when these practices benefit family members, colleagues, superiors, or local communities. In such cases, loyalty to the group can conflict with loyalty to the state, and social capital can be mobilized against legal integrity rather than in support of public accountability (Portes, 1998; Rothstein & Varraich, 2017).

This paradox helps explain why anti-corruption education may have limited impact when it remains at the level of general moral instruction. Learners may know that corruption is illegal and morally wrong, yet still encounter social environments in which giving “thanks,” helping relatives, obeying superiors, or maintaining group solidarity is treated as more urgent than defending impartial rules. Misuse of authority may also be tolerated when citizens believe that “everyone does it.” Such norms weaken internal ethical responsibility because they blur the boundary between acceptable social exchange and corrupt practice. Anti-corruption education must therefore address this ambiguity directly by helping learners distinguish between generosity and bribery, loyalty and nepotism, respect and submission, solidarity and collusion, and efficiency and illegal shortcuts. In this sense, the obstacle is not simply a lack of anti-corruption knowledge,

but a conflict between competing moral orders: the moral order of personal loyalty and the civic-legal order of public integrity.

The discussion above supports an integrated framework of anti-corruption reform. Legal reform provides the normative and procedural structure. Institutional independence gives credibility to enforcement. Civic participation generates public pressure and social monitoring. Moral education cultivates internal responsibility. Digital transparency strengthens procedural traceability. Ethical leadership provides organizational example. Cultural change supports the social sustainability of reform. These elements are mutually reinforcing, and the absence of one element can weaken the others (Johnston, 2014; Mungiu-Pippidi, 2015; Rose-Ackerman & Palifka, 2016).

For instance, strong laws without moral integrity may produce formal compliance without honest public service. Moral education without institutional protection may produce ethical awareness without civic courage. Civic participation without legal follow-up may lead to frustration and distrust. Digital transparency without accountability may result only in symbolic openness. Ethical leadership without structural reform may produce temporary improvement without systemic change. Sustainable anti-corruption reform therefore requires alignment among legal, institutional, civic, moral, technological, and cultural dimensions (Adam & Fazekas, 2021; Campbell, 2019; Mungiu-Pippidi, 2015; Rothstein & Varraich, 2017).

This framework also clarifies the contribution and limitation of Mochtar's Legal-Civic Perspective. As a legal strategy, it strengthens compliance by emphasizing institutional accountability, checks and balances, and limits on the abuse of power. As an institutional strategy, its effectiveness depends on the protection of anti-corruption bodies from political interference and legal weakening. As a civic-educational framework, it becomes more transformative because it links law to democratic responsibility and moral integrity. Its main limitation is that civic and moral transformation requires time, consistency, protection, and institutional reinforcement. This limitation is important because sustainable corruption control depends not only on legal design but also on collective action capacity, institutional trust, and a public culture that rejects corrupt exchange as normal practice (Persson et al., 2013; Rothstein & Varraich, 2017).

A brief comparison with Hong Kong and Singapore further clarifies the relevance of the Legal-Civic-Moral Framework beyond the Indonesian context. Hong Kong's Independent Commission Against Corruption is widely associated with a three-pronged strategy that combines law enforcement, corruption prevention, and community education (Independent Commission Against Corruption, n.d.). Singapore's Corrupt Practices Investigation Bureau similarly illustrates the importance of a strong corruption control framework supported by laws, adjudication, enforcement, public administration, political will, and public education (Corrupt Practices Investigation Bureau, n.d.). These examples suggest that punitive capacity alone is insufficient for sustaining public integrity. Effective anti-corruption systems require the integration of credible enforcement, systemic prevention, institutional trust, and civic learning. For Indonesia, the lesson is not to replicate the Hong Kong or Singapore model mechanically, but to adapt their integrative logic: legal reform must be supported by public education, civic participation, institutional credibility, and moral internalization.

Several practical implications follow from this discussion. Indonesian anti-corruption education should be developed through an Integrity Pedagogy, namely a case-based, dilemma-oriented, and participatory model of civic learning that connects legal knowledge, moral reasoning, and public action. Schools should integrate anti-corruption values into civic education through real corruption cases, ethical dilemma analysis, public service simulations, role-play on whistleblower

protection, and community-based integrity projects. Universities can develop anti-corruption service learning, student monitoring initiatives, legal literacy clinics, budget monitoring exercises, and partnerships with civil society organizations. Public institutions should strengthen reporting channels, protect whistleblowers, simplify services, and publish accessible information that can be used as civic learning materials. Civil society organizations can build public literacy on rights, budgets, procurement, and complaint mechanisms. Collaboration between the Corruption Eradication Commission and educational institutions is also important to ensure that anti-corruption education is not merely symbolic, but connected to civic practice. These recommendations are consistent with studies that emphasize the role of civic education, project-based learning, school culture, and participatory learning in developing anti-corruption values and actions.

The main contribution of this article is its argument that anti-corruption education should be understood as legal-civic-moral formation. This framing expands civic education beyond knowledge of state institutions and positions students and citizens as moral agents and democratic participants in the protection of public integrity. It also broadens legal reform beyond institutional design by showing that law requires a civic culture capable of defending accountability, resisting normalization of corruption, and sustaining integrity in public life.

CONCLUSION

This article has examined the relevance of Zainal Arifin Mochtar's Legal-Civic Perspective in strengthening legal compliance and internal ethical responsibility within Indonesia's anti-corruption efforts. The analysis indicates that legal reform, institutional enforcement, and checks and balances are essential for establishing accountability and deterrence. However, these mechanisms remain insufficient when they are not supported by moral integrity, civic participation, institutional consistency, and protection for citizens who participate in accountability processes.

The article concludes that Mochtar's Legal-Civic Perspective becomes more meaningful when integrated with anti-corruption education, ethical leadership, civic participation, structural reform, and digital transparency. Legal compliance can be encouraged through rules, monitoring, and sanctions, but sustainable anti-corruption behavior requires a deeper internalization of ethical responsibility. Citizens and public officials need to understand corruption not only as a violation of law, but also as a violation of fairness, public trust, democratic accountability, and civic duty.

The main theoretical contribution of this article is the development of an integrated Legal-Civic-Moral Framework for anti-corruption education. This framework explains that law, institutions, citizens, and moral formation should not be treated as separate elements, but as mutually reinforcing dimensions of anti-corruption reform. The practical contribution lies in the proposal of an Integrity Pedagogy for Indonesian anti-corruption education. Integrity Pedagogy refers to a case-based, dilemma-oriented, and participatory model of civic learning that trains students to connect legal literacy, moral reasoning, civic courage, and public accountability. Rather than teaching corruption only as a list of prohibited acts, this model invites students to analyze real-world corruption cases, identify the legal violations involved, examine the civic harms caused to citizens, and evaluate the moral rationalizations used by perpetrators. Classroom learning can be combined with simulations of public reporting, budget monitoring exercises, role-play on whistleblower protection, debates on conflicts of interest, and community-based integrity projects. Through this approach, students learn to distinguish between loyalty and nepotism, gratitude and

bribery, obedience and ethical courage, as well as digital compliance and genuine moral responsibility.

This article has several limitations. Because it is based on literature and documentary analysis, it does not provide direct empirical evidence from interviews, surveys, classroom observation, or institutional fieldwork. Future research should examine how anti-corruption education is implemented in Indonesian schools and universities, how students internalize integrity values over time, and how civic participation mechanisms influence citizens' willingness to report corruption. Comparative studies between urban and rural contexts would also be valuable for understanding how local culture, access to technology, institutional trust, and civic experience shape anti-corruption participation.

Overall, sustainable anti-corruption reform in Indonesia requires more than stronger laws. It requires credible institutions, protected civic participation, ethical leadership, transparent systems, and moral education that cultivates integrity as a civic habit. Anti-corruption reform will be more sustainable when citizens and public officials obey the law not merely because they fear sanctions, but because they recognize integrity as a fundamental responsibility in democratic public life.

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