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Integrity Values of Indonesian Nation Leaders as the Basis of Anti-corruption Psychological Test Development

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Keywords: Anti-corruption, culture, integrity, test development, values.

Abstract: Based on the fact that corruption is very detrimental to the people and the country, there needs to be a countermeasure to suppress the level. The initial step was to develop a psychological instrument of integrity and anti-corruption, which had been exemplified by the leaders of the Indonesian. This is done given the importance of the individual role as the main predictor of corruptive behavior. Validity and reliability tests are conducted to make sure that the instruments considered to be good and useful. The results of a total of 316 respondents, showed that the instrument was classified as valid in terms of content, criterion, and construct. The instrument also considered being reliable from the aspect of the items' internal consistency. This research is the cornerstone of test development using a cultural approach. Therefore, further research needs to be continued by considering the variability of respondent demographics, culture theories, mediating and moderating variables, and research methods.

1 INTRODUCTION

On average, one corruptor in Indonesia who has been proven guilty by the court has caused a loss of Rp. 79 billion to the public, but they only replaced Rp. 9 billion or 11% of the losses due to corruption committed (Wiroto et al., 2016). Ironically until now, even though corruption is devastating, the spirit of anti-corruption displayed half-heartedly by State Administrators. On May 21, 2019, the House of Representative was recorded as the legislative institution with the lowest level of wealth reporting compliance (65.67%), even though the reporting deadline through the State Administrators Assets Report or Laporan Harta Kekayaan Penyelenggaraan Negara (LHKPN) since March 31, 2019; the next order is judiciary (82.91%), executive (85.72%), and state-owned company or BUMN / BUMD (93.82%) (KPK, 2019). LHKPN is made to monitor the increase in the wealth of State Administrators so that it plays a dual role in terms of prevention and enforcement of corruption (KPK, 2015). Thus, it is very easy for the public to assume that State Administrators who do not comply with the report, potentially, have illegal wealth or corruptive behavior.

This study aims to develop a psychological test about integrity and anti-corruption based on the integrity values of Indonesian nation leaders (KPK, 2014). Historically, someone who upholds integrity values is close to the spirit and behavior of anti-corruption. Empirically, there is a correlational relationship between values and behavior (Bardi & Schwartz, 2003). In line with that, practically, the developed tests can also be used for several purposes, such as job selection, promotion, training, and development. If the tests are valid and reliable, then integrity values serve as predictors of the corruption emergence. Therefore, control can be done to reduce the corruption level in an organization.

2 LITERATURE REVIEW

Corruption by State Administrators in any situation cannot be justified. So that individual factors play a major role in deciding whether he or she will display - or not display - corruptive behavior. In the industrial and organizational context, corruption is a counterproductive performance from jobholders, which is not expected by companies or organizations. If it relies on a theoretical model that organization as an open system (Cummings and Worley, 2014), the

business environment will provide poor feedback on corruption practices, thus threatening the survival of the organization itself. For example, PT Pertamina Energy Trading Ltd or Petral, which has long been considered negative by the public because corruption indication and dirty play of several elements in oil imports, was officially dissolved by the government (Pratomo, 2015).

Considering the importance of individual factors as the main predictors of corruptive behavior, the appropriate selection process of an organization's members can anticipate corruption practices that are detrimental to the wider community, and endanger the survival of the organization. A good selection process will reduce the chance of error: accepting incompetent candidates (false positive), or rejecting competent candidates (false negative) (Landy and Conte, 2016). The competent candidates or prospectives can be interpreted that he or she, as a jobholder, has the opportunity to display instrumental behaviors that can lead them to achieve work and organizational goals.

In addition to having task-oriented performance, jobholders also need to show performance that is context-oriented. Examples such as the social context, where the organization is a collection of people so that they must help each other and work well together to achieve the organizations' goals (Smith, Organ and Near, 1983). Another example is the context in which the organization is in a demanding environment, so members of the organization must be able to display adaptive performance (Pulakos et al., 2000). Thus, the jobholders must display anti-corruption behaviors as contextual performance, where corruption practices are considered detrimental to the wider community and endanger the survival of the organization.

2.1 Corruption from a Cross-cultural Psychology Perspective

Behavior is almost always the following attitude. Considering that individual seeks consistency between both so that the discrepancy creating inconveniences in individual (Fabrigar et al., 2006). People will display certain types of behavior that are considered important to personal or social, or following their attitude towards objects or situations, or ideologies that are in line with it (Maio et al., 2006).

From a psychology perspective, every individual has the opportunity to display corruptive behavior. However, corruptive behavior is classified as unethical because it gives harmful effects to others,

and in moral and legal consideration, it cannot be accepted by the wider community. Corruptive behavior viewed from psychoanalysis is a defense mechanism. From a behaviorist perspective, corruptive behavior is the level of power abuse as a function of several situational treatments. From one of a mini theory of social cognitive perspective, moral disengagement as the only direct determinant that influences corruptive behavior (Abraham, Suleeman and Takwin, 2018).

The anti-corruption test development in this study rests on the assumption that behavior is a cultural consequence. There are two reasons why this research uses cultural theories. First, because cultural values do not permit corruption practices. The example illustrated in the teaching of Islam as a majority of religion in Indonesia. In the authentic hadith of Imam Muslim (Syarifuddin, 2010), Prophet Muhammad said "Whoever among you we are assigned to a job, then he or she hides from us a needle or more than that, then it is ghulul (shackles or corruption asset) that he or she will bring on the Day of Judgment". In line with that, in the Qur'an chapter Albaqarah verse 188, Allah says "And do not take the wealth of others among you in vanity way, and do not take the matter to the judge, so that you can take another part of people possession with sin, even though you know it." Thus, Islam views corruption as an act of sin that has a very serious threat, because if you do not repent or escape from punishment in the world, then that sin will be brought and asked for responsibility in the hereafter.

Other cultural values in Indonesia that do not allow corruption are found in Sundanese literature. As revealed by the archeologists-philologist Ayatrohaedi that one must avoid unethical behavior namely siwok cante (tempted by eating and drinking), simur cante (join the actions of people who steal), simar cante (take gold and silver merchandise without the owner's order), and darma cante (help those who are hated by the king or ruler); it is to avoid pancagati or five kinds of disease in the form of greed, ignorance, crime, obscurity, and arrogance (Djasepudin, 2010). Furthermore, cultural values in Indonesia that do not allow corruption are found in Bugis, Makassar, Mandar, and Toraja ethnic. Siri'na pacce means shame (because of self-esteem) and poignant (because it has a sense of solidarity and mutual assistance). In siri'na pacce there are four values of integrity, namely self-actualization, shame and guilt, loyalty, and honesty; as a whole has negative, linear, and significant correlation with corruptive behavior (Rusdi & Prasetyaningrum, 2015).

Very likely, there are other cultural values than above, which do not allow corruption practice. This is because Indonesia has 7 religious and 31 ethnic groups (Na'im & Syaputra, 2011). However, it is also possible some moral systems or priorities differ from one cultural group to another. In this situation, according to Magnis-Suseno, moral system differences in social and cultural obtained from the research by anthropologists, ethnologists, and historians can not force us to reject the universality of human morality. There is also a utilitarianism view that beliefs about the ideal order of society or government are those who can provide the best goodness or happiness of others to the widest extent (Hergenbahn and Henley, 2013). The principle of justice, kindness, and intellectuality seem to be valued in all social strata of people throughout the world. Thus, using the label "culture of corruption" or "corruption has become a culture" is an incorrect term, because corruption is not justified culturally. Corruptive behavior seems to depend on the opportunity for individuals to learn cultural wisdom.

The second reason why this study uses a cultural proposition is that integrity tests developed on personality-based and overt-based, show a very small degree of correlation with counterproductive work behavior (Van Iddekinge et al., 2012). Thus, further integrity test development needs other alternative theories, in this case, using a cultural approach.

2.2 Culture & Values

Culture is the common view or understanding of a group on an object or situation. The researcher divides culture into two layers: the outer (e.g., material symbols, artifacts, and language) and the inner (e.g., beliefs, values, tradition) (Chung, 2019). The two layers contain information that can be learned by individuals in a cultural group and passed down from generation to generation. This research focuses on values theories as one important component of culture.

Maio et al. (2006) describe the close relationship between ideology, attitudes, and values. The three variables differ at the abstract level in an individual. People can have attitudes on concrete objects (e.g., money and goods) or abstract issues (e.g., laws and social norms). Values have more abstract characteristics, such as freedom, equality, and transparency. While ideology has the most abstract level because it consists of a collection of values and individual attitudes. For example, the individual with liberal ideology value freedom and helpful, but tend to be negative towards censorship and presidential

threshold. In the end, ideology, attitudes, and values rely on three basic elements: beliefs, feelings, and past behavior.

According to Maio et al. (2006), there are three theories about values that get wide attention among social researchers and support other research that is relevant to these topics. They are Inglehart, Rokeach, and Schwartz.

Inglehart used psychological and sociological perspectives in developing his theory of values. His psychological perspective influenced by Maslow's hierarchy of needs that humans have basic needs such as food, safety, and a higher level of needs such as a sense of belonging in a group, being respected, and self-actualization. From his sociological perspective, Inglehart argues that people who live in the west experience changes in perception about life. Economic and welfare growth makes people less obsessed with materialistic needs, such as physical protection and economic security. More attention is given to postmaterialistic needs such as freedom, self-expression, and quality of life. Inglehart and colleagues showed that those who born before World War 2 are more attached to materialistic values than those who born after the war. Other findings that people who rank higher on postmaterialistic values agreed more on socially-oriented programs such as justice for women in the work environment, human rights, and participation in petitions on certain issues.

According to Rokeach, values are persisted beliefs in individuals that certain specific ways or the final condition of their existence as human beings are valued both personally and socially. Based on this definition, there are several important features of Rokeach's theory of values. First, that values in individuals can be different from values in societies. Someone could believe that helping is part of his or her life, but the values in society do not pay too much attention to helping others. Second, values are relatively stable; even people are taught to believe in something without many questions. However, it can also change when an individual learns to make decisions by considering more important ones than other values. So, although values have stability, it still has little potential to change. Finally, a specific way of behaving will lead individuals to ideal values that describe the final condition of their existence. Rokeach labeled the term instrumental values to describe a specific way of behaving by individual, and terminal values for ideal state or goals. Thus, the instrumental value is a means to achieve terminal values. Examples of instrumental values are helper, full of love, and loyalty, as a way to terminal values such as pleasant life, beautiful life, and wisdom.

Almost all of Rokeach's principles of values were agreed upon by Schwartz. Schwartz's theoretical model is congruent with the principles of stability and centrality proposed by Rokeach. Correspondingly, Schwartz also acknowledged that values could be tested and measured personally and socially. However, Schwartz developed his theory and proposed a unique typology of values, which is a universal requirement for human existence (Schwartz and Boehnke, 2004).

Table 1: Schwartz's Values

Values	Examples
Power	Social power, authority, wealth
Achievement	Successful, capable, ambitious, influential
Hedonism	Pleasure, enjoying life
Stimulation	Daring, a varied life, an exciting life
Self-Direction	Creativity, freedom, independent, curious, choosing own goals
Universalism	Broadminded, wisdom, social justice, equality, a world at peace, a world of beauty, unity with nature, protecting the environment
Benevolence	Helpful, honest, forgiving, loyal, responsible
Tradition	Humble, accepting my portion in life, devout, respect for tradition, moderate
Conformity	Politeness, obedient, self-discipline, honoring parents and elders
Security	Family security, national security, social order, clean, reciprocation of favors

The effect of corruption, which has been very detrimental to the wider community and the state, as well as high expectations for integrity in the State Administrators, shows the important aspects of social justice. If we look at Schwartz's theory of values, the social justice theme is included in the Universalism dimension. Therefore, the authors assume that integrity values are in the universalism domain, according to Schwartz. Individuals with an intense universalism will prioritize tolerance and protection of other's welfare and the surrounding environment.

Historically, values have been shown to correlate with behavior. Indonesia once had national figures with high integrity as reflected in their struggle, discipline, honesty, dedication, and anti-corruption. They choose a simple way of life, not because of incapability, but they focus on the people's mandate rather than enriching themselves. Based on national figures exemplary, KPK (2014) formulated nine anti-corruption values or also known as nine integrity values. These values can be used as benchmarks for

evaluating State Administrator. In other words, those with high integrity values have a low chance of doing corruption.

Table 2: KPK's nine values of integrity

Values	Definitions
Honest	Upright, not lying, not cheating
Care	Heeding, notice, regard
Independent	Not depending on others
Discipline	Obey the rules, both written and unwritten
Responsible	Ready to bear consequences of committed acts, not laying the blame
Hard work	Persistent and focused on doing something, not carelessly
Fair	Unpretentious, not excessive
Brave	Steady and confident, not afraid to face danger, difficulties, and so on
Righteous	Rightly, not arbitrary

KPK (2014) equates integrity with anti-corruption. This creates confusion because both have different definitions. Anti-corruption means disagreement, dislike, or displeasure with the misuse of the job's mandate or responsibility carried out by jobholders for certain personal or group benefits. This definition can also change following the psychological entity to be discussed, whether values, attitudes, perceptions, or behaviors. Furthermore, KPK (2014) does not explain the definition of integrity. Integrity means quality, character, or condition that shows a unified whole so that it has the potential and ability to emit authority; it also has close meaning to honesty (Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2019).

To eliminate confusion, this study takes the position that what is described in KPK (2014) is the values of integrity: abstract ideals that are believed as a whole by individuals about the best behavior guidelines in their lives and also emit the quality of authority towards his or her environments. Historical factors that illustrate the relationship between integrity and anti-corruption, as well as expert notion about the relationship between values and attitudes, then, the anti-corruption entity in this study is attitude: the level of agreement on individuals about the poor misuse of the job's mandate or responsibility carried out by job holders for certain personal or group benefits.

Table 3: Conceptual definitions of values, attitudes, & behavior

Topics	Definitions
Integrity values	Abstract ideals that are believed as a whole by individuals about the best behavior guidelines in their lives and also emit the quality of authority towards his or her environments
Integrity behavior	Collection of authoritative actions that represent the values of integrity in individuals
Anti-Corruption attitude	The level of agreement on individuals about the poor misuse of the job's mandate or responsibility carried out by job holders for certain personal or group benefits

The nine values of integrity are drawn from the lives of twelve national figures who have different professional backgrounds from journalists, bureaucrats, politicians, police, prosecutor, to the diplomat. The twelve national figures are Agus Salim, Baharuddin Lopa, Sri Sultan Hamengkubuwono IX, Hoegeng Iman Santosa, Ki Hadjar Dewantara, Mohammad Hatta, Mohammad Natsir, Saifuddin Zuhri, Sjafruddin Prawiranegara, R. Soeprapto, Ir. Soekarno, and Widodo Budidarmo. They actualize integrity values through real behavior in the work environment, statehood, and even the family. The following table below illustrates the names of figures and behavioral indicators that reflect integrity values.

Table 4: Integrity behavior example of Indonesian nation leaders

Integrity values	Behavioral Indicators
Honest	Removed luxury items from the official resident that were not included in the office inventory list (Hoegeng Iman Santoso)
Care	Did not carry out political resistance when deposed for fear of triggering a civil war (Soekarno)
Independent	Using public transportation with his wife to attend the wedding of his relatives (Baharudin Lopa)
Discipline	Got angry and scolded his daughter for receiving two gold bracelets from strangers and told her to return them (Soeprapto)
Responsible	Legal processed his own child who accidentally fired a firearm and hit his driver to death (Widodo Budidarmo)
Hard work	Making the palace as a fortress to hide fighters who fought against the Dutch (Sri Sultan Hamengku Buwono IX)

Fair	In contrast to other diplomats who looked dapper, he only wore a suit with a few stitches (Agus Salim)
Brave	Arrested many times and exiled by the colonial government because of his great influence. Never stopped struggle until he became the proclaimer figure of Indonesian independence (Mohammad Hatta)
Righteous	Refuse brother-in-law's request to went on a holy land pilgrimage (haji) through the Ministry of Religion help (Saifuddin Zuhri)

Based on this picture, values should be correlated with behavior. Empirically, this is proven through research conducted by (Bardi and Schwartz, 2003), that values have a significant correlational relationship with self-rating behavior. Nevertheless, Maio et al. (2006) caution that the effects of values on behavior tend to be weak. Therefore, researchers need to consider the moderating effects that potentially strengthen or weaken the relationship between the two. Factors such as personality, situation, and values quality, influence the relationship between values and behavior.

3 RESEARCH METHOD

This research using correlational design to answer the relationship between each item, dimensions, and research variables. According to (Creswell and Creswell, 2017), the correlational research design is a procedure in a quantitative approach undertaken by researchers to measure the degree of connectedness between two or more variables using statistical analysis. This level of connectedness is expressed in numbers, which indicates the attachment of each item, dimensions, and variables. The data of all variables in this study were taken simultaneously in one time, or in other words, the concurrent approach.

3.1 Research Participant

Participants in this research are individuals who are actively working both in the profit-oriented government sector (e.g., BUMN or BUMD) or non-profit (e.g., service work units at the ministry or city level), and in the profit-oriented and non-profit private sector (e.g., NGO). The sample size in this study requires a minimum of 300 participants. This is taken by three considerations of the central limit theorem, the statistical significance, and the factor analysis sample size requirement.

3.2 Questionnaire Items

Three instruments in this study contain statements and questions. The first is about the type and intensity of integrity values. The second is integrity values in the form of behavior. These two instruments were developed and tested for their relationship following what was done by Bardi and Schwartz (2003), testing the correlation between values and behavior. The third instrument is the attitude towards corruption. The instrument needs to be developed and tested with integrity values. This is according to Maio et al. (2006), which concluded that there is a close relationship between values and individual attitudes and also, according to KPK (2014), which historically illustrates the close relationship between integrity and anti-corruption. The relationship between these three instruments is also of the merit quality in terms of validity.

The first instrument about type and intensity of integrity values is called Nilai-Nilai Integritas (hereinafter abbreviated as NNI). NNI is the nine integrity values recommended by KPK (2014), which is believed to inhibit corruptive behavior. Participants were instructed to assign a value in each dimension with seven scores range from 0 (contrary to the principle of my belief) to 6 (the main principle in my belief).

The second instrument is about values in the form of behavior called Perilaku-Perilaku Integritas (hereinafter abbreviated as PPI). PPI items are also developed from the concept of KPK (2014). Each of integrity values is developed into ten questions. However, in contrast to Bardi and Schwartz (2003), PPI has a multiple-choice format with a score of 1 for the correct answer and 0 for the wrong answer. Correspondingly, there are response options as deceivers in each number of PPI. This is a rational choice to reduce the effect of socially desirable responses (Paulhus, 1991).

The third instrument is Sikap Anti Korupsi (hereinafter abbreviated as SAK). This instrument was developed based on attitude theory, which is assumed to have three main components: cognitive, affective, and behavior (Breckler, 1984). Attitude is the level of individual agreement that involves aspects of evaluation, feelings, and actions towards a particular object or situation. SAK divides corruption into two types of theme: criminal acts of corruption and corruptive behavior in the general work environment. One component of attitude developed into 10 statements consisting of five criminal acts of corruption and five corruptive behavior in general. Correspondingly, each statement contains seven

responses category ranging from: (1) strongly disagree, (2) disagree, (3) somewhat disagree, (4) neutral, (5) somewhat agree, (6) agree, (7) strongly agree. Thus, SAK's total score per dimension ranges from 10 to 70.

3.3 Validity & Reliability

Price (2017) view that building evidence of validity based on criteria and content contributes more generally to construct validity. First, to avoid expert subjectivity in assessing instruments, this study adopted a technique for calculating the content validity ratio (CVR) from Lawshe (1975), assuming that a 50% agreement rate among experts can provide a guarantee of the validity (Ayre and Scally, 2014). Second, a correlational technique is used to measure the relationship between variables in this study, which also aims to test criterion validity. Last, a statistical factor analysis approach is used to analyze the construct validity. In psychometry, there are two-factor analysis approaches, namely exploratory factor analysis (EFA) and confirmatory factor analysis (CFA). EFA can be used in the early stages of test development, and CFA to confirm the theory used in the study. Accordingly, EFA and CFA are two activities in the construct validation process, where EFA is first performed for scale development and building the research variables construction, and CFA is used in the next phase after the research variable components and structure have been built on the empirical basis of EFA. The EFA process in this study follows the work carried out by (Field, 2017), and the CFA process follows the works carried out by (Brown, 2014).

The main issues in reliability are: (1) the consistency or degree of similarity of at least two scores in a set of items, and (2) the stability of at least two scores in a set of items from time to time. Because we use a concurrent approach in this study, the issue of stability is not discussed, so it can be considered for further research. Last, Cronbach's alpha coefficient becomes an indicator to assess the reliability of the instrument in this study.

4 RESULTS

This study consisted of 316 participants. The majority of respondents based on gender are female as many as 162 people (51.3%), ages 18 to 25 years old as many as 190 people (60.1%), single status 221 people (69.9%), bachelor degree total 168 people (53.2%), work in companies profit-oriented private sector as

many as 173 people (54.7%), the position level of staff as many as 214 people (67.7%), the location of work in Jakarta as many as 170 people (53.8%), with the length of work between 1 to 5 years as many as 150 people (47.5%). The work industries are quite spread out in several sectors. The top three including 57 people in service activities (18%), 41 people in the education field (13%), and 32 people in construction (10.1%). Finally, the highest number of respondents was based on the monthly income level of 3 to 5 million rupiahs of 103 people (32.6%), and second place of 1 to 3 million rupiahs of 67 people (21.2%).

Fourteen people were selected to become experts in assessing the quality of items in each instrument. Each consists of seven men and women. The education they have taken is a master's degree in psychology and human resource management majors — the age range of fourteen expert panels from 30 to 41 years old. Based on the number of experts, a CVR critical value of 0.571 was obtained. In other words, a minimum of eleven experts should provide essential values on each item. All items in the NNI and SAK are considered essential by the expert panel, whereas for PPI, six items are considered not essential by the expert panel.

Research samples based on the Kaiser-Meyer-Olkin test and the determinant matrix show good quality data for EFA procedures. EFA's results depict that NNI has only one component or factor, so it is unidimensional. All NNI items are worth saving based on the correlation matrix and corrected item-total correlation; different results occur in PPI and SAK where not all items can be kept. Based on these results, the authors assume that PPI also has one component, because each item in the instrument was developed based on NNI. Thus, the EFA procedure on PPI is done by forcibly extracting the proportion of variance into just one dimension. The same is done for SAK, on the pretext that there is already empirical evidence based on previous research conducted by Breckler (1984).

Table 5: Component matrix of each instrument

Instrument	Range of variance proportion (R2) from component numbers
NNI no. 1 – 9	0.522 – 0.729 from a single factor
PPI no. D2, D5, D10, KK6, B3, B7, B10, A2, A8, & A10	0.505 – 0.613 from a single factor
SAK no. CA1, CA2, CA5, AA1, AB3, AB5, PA8, & PA9	0.668 – 0.914 from three factors

The CFA results illustrate that each instrument shows a fit model of several assessment indicators. However, several indicators also show that the model built is considered unsuitable. The good news is, mostly, they indicate that the model of the instruments is fit.

Table 6: Fit model of instruments

Fit indices	Results
Chi-Square & df	Reject all models
RMSEA	Reject all models
ECVI	Partial fit to all models
AIC & CAIC	Not fit to all models
RMR	All models are acceptable
GFI	All models are fit
AGFI	All models are fit
PGFI	All models are sufficient

The external relationship between the variables in this study is relatively weak. Even the relationship between PPI and SAK's behavioral component was considered insignificant. The partial correlation between NNI and PPI is lower than the correlation without involving SAK as a control variable. Correspondingly, the R2 value for partial correlation shows that NNI and PPI share the same 1.6% of the variance, smaller than without SAK as a control variable that is equal to 5.6%.

Table 7: Correlation of instruments

Correlation (r)	Coefficient
NNI & PPI	0.236**
NNI & SAKtotal	0.358**
PPI & SAKtotal	0.349**
NNI & SAKcognitive	0.286**
NNI & SAKaffective	0.338**
NNI & SAKbehavioral	0.226**
PPI & SAKcognitive	0.400**
PPI & SAKaffective	0.281**
PPI & SAKbehavioral	0.100
R2 of NNI & PPI	0.056
Partial of NNI & PPI (SAK as control)	0.127
R2 for partial of NNI & PPI (SAK as control)	0.016

The reliability of all instruments in this study is acceptable, with a range of values between 0.690 to 0.825. It can be said that the chance of error in measurements using this instrument is relatively small. This is because all instruments have a good internal consistency of items. Although SAK affective component is worth 0.690, with the number of questions only as many as 3 items, it is a satisfying result.

Table 8: Reliability of instruments

Instrument	Cronbach's alpha
NNI	0.825 of 9 items
PPI	0.746 of 10 items
SAKtotal	0.815 of 8 items
SAKcognitive	0.748 of 3 items
SAKafective	0.690 of 3 items
SAKbehavioral	0.742 of 2 items

Based on factor analysis and reliability testing, whole items in the NNI were retained in this study. Thus, NNI has a score range from 0 to 54. In contrast to PPI and SAK, many items are deleted after the procedures. In the end, PPI only had 10 items with a score range from 0 to 10. For SAK, the total items retained were 8 questions, with a score range from 8 to 56. Below are the descriptive statistics of the instrument with the final items.

Table 9: Descriptive statistics

Instrument	Mean & standard deviation
NNI	47.40; 5.10
PPI	5.96; 2.63
SAKtotal	46.97; 7.99
SAKcognitive	18.36; 3.98
SAKafective	17.56; 3.35
SAKbehavioral	11.05; 2.63

5 DISCUSSION

The results showed that NNI is a unidimensional construct. This is making the position of integrity values as if congruent with the domain of universalism, according to Schwartz. However, further investigation needs to be carried out, because the final items in the PPI are nuanced about discipline, hard work, brave, and righteous. While independent, care, fair, honest, and responsible excluded from PPI. This inconsistency raises the question of whether these specific topics are likely to be in another value domain. For example, responsible in the nine values of integrity should be included in the topic of responsibility in the benevolence domain, according to Schwartz. Another example, independent might enter in the domain of self-direction.

The weak relationship between integrity values and behavior proves the notion of Maio et al. (2006) that the effect of values on behavior is relatively weak. Thus, an investigation of the moderating factors that weaken the relationship between the two needs to be studied further. The results also show that integrity tests developed based on a cultural approach

have similarities with integrity tests developed on personality-based and overt-based. Therefore, from a practical point of view, NNI does not need to be used for selection, promotion, or training tests. Seeing the weak relationship with PPI, there is a great chance for the candidates to overly claim every score in the NNI. Preferably, PPI is used for these needs.

Maio et al. (2006) also recommended that value quality influences the relationship between values and behavior. Related to Rokeach's theory of values, integrity may not be an ideal state of individuals. In other words, integrity is an instrument to achieve more ideal values such as social justice, wisdom, or equality. That is, the possibility to classify instrumental and terminal values can be achieved by testing the degree of correlation between values and behavior. A strong level of correlation may indicate a more ideal of value quality. On the contrary, a weak correlation may indicate that the value is classified as instrumental.

A significant but weak relationship between integrity and anti-corruption shows that both are unique themes. In line with that, a partial correlation result also shows that SAK did not give enough influence among NII and PPI relationships. Another strong evidence is that integrity and anti-corruption behavior did not have a significant correlation. This might be evidence for KPK (2014) that integrity and anti-corruption are different topics. However, a question emerged, why have historically there been figures with integrity who are very close to anti-corruption behavior such as refusing bribery or gratification? It also shows that both are likely to be in the same domain of universalism, where integrity and anti-corruption are motivational elements that encourage individuals to realize social justice.

The variability of ages, income level, work sector, and other demographic factors need to be obtained for further test development. This is important to analyze the uniqueness and universality of integrity and anti-corruption based on participating groups of the respondent. Another important thing that underlies this is the difference in values based on the age generation shown in Ingleheart's findings.

From the research methodology, a predictive approach also needs to be considered for further research. This is to obtain the relationship between values and actual behavior. Behaviors in PPI and SAK are behavioral items, meaning that those behaviors are still tended to act.

Finally, although this study shows evidence of the instrument's validity and reliability, further investigation needs to be considered using a more modern approach. The test based on the respondent's

response and social consequences may strengthen validity evidence. Hence, reliability testing based on the measurement stability from time to time is also important to be considered in further studies.

6 CONCLUSION

This research is a cornerstone of the development of psychological tests on integrity and anti-corruption using a cultural perspective. The major results showed that it is following the theory presented in the study. However, consistent and focused research efforts on the theme of anti-corruption need to be continued, bearing in mind that corruption has seriously afflicted the people and harmed the country.

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