Beyond Controls: How Workplace Spirituality and Internal Control Systems Jointly Prevent Fraud in Village Fund Management: A Mixed-Methods Study from Eastern Indonesia

Rolland E. Fanggidae [a, *], Aldarine Molidya [b], Abdhy Aulia Adnans[c], Alexandre De Sousa Guterres[d]
[a,b] *Faculty of Economics and Business, Universitas Nusa Cendana, Kupang, Indonesia*
[c] *Vocational School, Universitas Padjadjaran, Sumedang 45363, Indonesia*
[d] *Faculdade Economia, Universidade da Paz (UNPAZ), Dili, Timor-Leste*
**Corresponding author: rolland_fanggidae@staf.undana.ac.id*

ABSTRACT

Purpose: The research will seek to determine the place of spirituality in the workplace and the internal control mechanisms and equipment competence in fraud prevention in the management of village funds in the East Nusa Tenggara (NTT) Province.
Design/Methodology/Approach: A sequential exploratory mixed-design was employed. The qualitative step was semi-structured interviews, non-participant observation, and document review of four purposely sampled villages based on maximum variability of history of fraud and cultural-spiritual profile (n = 76 informants) with thematic coding with member-checking. Survey item constructs and contextualization were then refined (based on the qualitative analysis used to inform the quantitative phase), which entailed a structured survey of 74 village officials as analyzed with multiple linear regression (SPSS 26).
Findings: According to the qualitative findings, village officials internalize spiritual values as being godly accountable (amanah), trust with the group (gotong royong), and native cultural ethics as an inner moral compass that serves as a first line of defense against fraud. The three predictors were all significantly and positively related to the prevention of fraud on a quantitative level; the combined model accounted 80.0% of the variance ($R^2 = 0.800$, $F = 93.066$, $p < 0.001$). Internal control systems were the strongest predictor ($\beta = 0.451$), followed by workplace spirituality ($\beta = 0.334$) and apparatus competence ($\beta = 0.300$). Integration of the two strands indicates that the constructs function as complementary rather than substitutable resources.
Originality/Value: The empirical evidence (mixed methods) provided by the study is the first one on the topic of fraud prevention in decentralized village governance in Eastern Indonesia. The results can be seen in the light of an informed view of fraud-diamond, that the internal control reduces the opportunity, workplace spirituality enables the internalized moral judgment limiting rationalization and pressure, and that the use of both can be effectively enabled by apparatus competence. This study is not a test per se of the single components of the fraud diamond; rather, it is a culturally informed, complementary system in which indigenous values are enacted as useful instruments of

https://doi.org/10.55802/IJB.031(1).004

governance.
Practical Implications: Building of the structural controls should be complemented with spirituality-based integrity programs driven by the value of the local cultures, and technical capacity-building of the village officials.

JEL Classifications: D73, M42, M12

Keywords: apparatus competence, fraud diamond, fraud prevention, internal control systems, village fund management, workplace spirituality

I. INTRODUCTION

Village fund management is an aspect of the fiscal decentralization policy in Indonesia, whereby state budget allocations (APBN) are channeled to rural infrastructure, community empowerment, and social development at the grassroots level (Maulana, Rohim, and Budiono, 2024). It is a crucial developmental factor but it has constantly been undermined by fraud and financial irregularities. The Kementerian Desa, Pembangunan Daerah Tertinggal, and Transmigrasi (2022) stated that fraud cases have risen by 30 percent in 2020-2024, and the Komisi Pemberantasan Korupsi (KPK, 2023) reported 651 cases of corruption and 973 offenders, the majority of whom were village heads. In East Nusa Tenggara (NTT) Province alone, 76 active cases were being prosecuted, misappropriation of IDR 9.245 billion.

The main puzzle behind this research is the following: why does village fund fraud remain and even slow down, despite the regulatory architecture and internal control requirements being increasingly strengthened? The results of 20 years of anti-corruption reform include procedural regulations like multi-party assent, obligatory discussion of public accountability (musrenbang and musyawarah desa, hereafter musdes), and multi-tiered audit by the village supervisory body and the district inspectorate. Even such official restraint measures have failed to fill the gap. The persistence of fraud is also consistent with the bigger picture that fiscal decentralization without accompanying accountability would actually cause corruption to be more substantial at the local level by further decentralizing power, but without corresponding control (Bardhan and Mookherjee, 2006; Olken and Pande, 2012; Siburian, 2024).

Such a loophole is suggestive of a natural limitation of formal control: here, the control is only of the possibility of committing a fraud, and cannot by itself furnish the human judgment and personal integrity, sense of responsibility, and self-control, on which the faithful operation of such controls ultimately depends. The fact that fraud continues to thrive indicates that a large portion of the old literature on fraud prevention has done little more than place the issue as a compliance and control-design problem, i.e. adding more rules, audit layers, procedural checks, etc and very little of the literature has been put on the underlying causes of why such formal controls do not work when the officials possess poor moral judgment and incompetence, and when they lack the sense of community-based accountability. Where the intent and validity of controls are not internalised by officials, procedures are met on paper and substantive integrity is compromised; where officials are technically incompetent to execute controls effectively, even well-designed systems cannot perform effectively. There are four mutually reinforcing conditions thus needed to prevent effectively, and they are internal control, which is the ability to close the opportunity; apparatus competence, which is the ability to perform it correctly and detect the opportunity; internalized moral values, which restrain rationalization and pressure in the absence of oversight; and local cultural norms, which strengthen accountability to the community. It is a long-standing fact that the compliance-based approaches are weak in regard to analysis: structural controls are unable to work efficiently in cases when bureaucrats have an opportunity to explain the need to use deviant behavior (Cressey, 1953; Albrecht et al., 2012).

The best applicable framework is the fraud diamond (Wolfe and Hermanson, 2004), as the fourth dimension of it capability coincides with the village-based apparatus competence. That is what this paper renews: the competence itself with which fraud may

https://doi.org/10.55802/IJB.031(1).004

be committed may be applied to its deterrence in conjunction with integrity. The Literature Review (Section 2) theoretically develops these frameworks.

Spirituality in the workplace is a theoretically justified, yet empirically little studied, preventive measure as a way of appealing to the moral element of fraud prevention to which formal control is not applied. As the perception of meaningful work, relatedness to others, and congruence of personal and organizational values, without any presumptions of religious affiliation (Ashmos and Duchon, 2000; Milliman, Czaplewski, and Ferguson, 2003) it is a system of internalized values that drives self-regulation, rather than external control, and it is conceptually distinct with religiosity, ethical organizational culture, and informal control (distinctions further developed in Section 2.2). Even in the case of the public sector, spirituality at the workplace is empirically related to ethical behavior and reduced malfeasance (Purnamasari and Amaliah, 2015; Fry and Cohen, 2021; Hassan et al., 2022; Garg et al., 2023; Johari et al., 2023).

Based on this, the paper answers a question that has not been answered before in the literature: What is the combination of internal control, apparatus competence, internalized moral values (economic spirituality in the workplace), and local cultural norms that promote the prevention of fraud in a village administration? It is not a mere additive step, but conceptually required, since all the elements balance out a failure point they cannot transcend, and internal control without internalized values cannot be practiced, and internalized values without competence cannot be put into practice, and a local culture that rewards deviance will not be maintained. Existing studies are inclined to isolate one of the factors, including the tightening of controls, educating officials or the appeal to ethics, rather than addressing the interaction of all in one context-specific design. No past studies have examined such a mix within an integrated mixed-method research design within decentralized village government in Eastern Indonesia, a setting where the socio-spiritual ecology is unique and does not correspond to Western-dominated paradigms.

The study has three contributions. First, it promotes a fraud-diamond-informed, complementary theory in which the spirituality of a workplace undergirds the moral judgment that restrains the rationalization and pressure, apparatus competence rephrases the capability dimension in a positive light, and internal control tackles the opportunity constructs as complements, but not substitutes. Second, it introduces the first sign of this hybrid model in the NTT context in mixed methods form and forecasts native cultural values as a source of governance, and not noise. Third, it suggests viable policy prescriptions that cross structural and normative anti-fraud regulation of village governance, supervisory auditors, and policymakers.

II. LITERATURE REVIEW

A. Literature Review and Hypothesis Development

1. Fraud Triangle and Fraud Diamond: Theoretical Foundations

The three-legged model of the triangle of fraud, which claims that fraud is formed because of the combination of pressure (financial or social motivation), opportunity (weak controls or oversight), and rationalization (cognitive justification of deviance), is the most widely used model of the motivation and circumstances of fraud. All three

https://doi.org/10.55802/IJB.031(1).004

aspects are inherent in the structure of village fund management: the economic pressure of socioeconomic inequality and political patronage, the opportunity created by the lack of sufficient oversight capacity and complicated regulation, and rationalization enabled by lax local cultures and normalization of corruption (Schnatterly, Gangloff, and Tuschke, 2018; Nursiani and Fanggidae, 2019; Safitri, 2022).

Wolfe and Hermanson (2004) added the capability-the personal skills, power, and position that help an offender to commit and cover fraud- to the triangle. There is a popular opinion that the triangle is more effective when it is applied within a large corporation and the business sector in general, but the triangle is not as comprehensive as the fraud diamond (Atmadja, Saputra, and Manurung, 2022; Johari et al., 2023; Hidajat, 2025). Notably, capability is two-way; high capability may be a fraud threat when used in an abusive manner, and it may be a deterrent to fraud when used with integrity. This insight is the foundation of the present study to put apparatus competence as the ability dimension in a different perspective, as an enabling factor of prevention and not perpetration.

The classical anti-fraud policy has mostly revolved around the opportunity aspect through increasing internal control, that is, the procedural rules, separation of duties, and audit mechanisms (Albrecht et al., 2012; ACFE, 2022). Structural controls are needed; however, they are insufficient in situations when the officials internalize intent and the legitimacy of controls (Pope, 2000; Hough, 2013). The rationalization and pressure- the psychological and values-based aspects should also be dealt with via a complementary mechanism in an elaborate framework. This is the theorized role of spirituality at work and the ability aspect is included in the apparatus competence.

2. Conceptual Demarcation of Key Constructs

In this research, four constructs are used, and they have to be demarcated. The personal sense of purposeful work, connectedness, and personal-organizational value congruence, whether one is religiously affiliated or not, are at the level of spirituality in the workplace (Ashmos and Duchon, 2000; Dik, Daniels, and Alayan, 2024); they are personal, internalized values. Religiosity is the belief in institutionalized religious beliefs, rituals, and practices that can be seen and denominationally specific. Ethical organizational culture is an organizational-level variable: shared norms and behavioral norms that are shaped by the impact of leadership, socialization, and certain structural incentives (Treviño, Weaver, and Reynolds, 2006; Resende, Porto, and Gracia, 2024). Informal control (clan or normative control), however, is a control that regulates behavior through socialization and shared values and not rules (Simons, 1995). The informal control has its normative power in place of work spirituality, which is the individual-level antecedent.

These disparities play a role in construct validity and policy design. The studies that mix spirituality and religiosity establish theoretically imprecise frameworks (Giacalone and Jurkiewicz, 2007; Barik and Nayak, 2024). The paper views spirituality as a psychological and interpersonal experience, which is consistent with the synthesis by Dik et al. (2024), the operational processes that determine meaningful work and community connection, instead of doctrinal religiosity, as the operational processes between spirituality and workplace ethics and performance.

https://doi.org/10.55802/IJB.031(1).004

3. Workplace Spirituality and Fraud Prevention: Theory and Evidence

An increasing body of research associates workplace spirituality with ethical behavior, integrity, and decreased organizational deviance. Milliman et al. (2021) argue that organisations that have spiritual values tend to avoid fraud, and longitudinally, Fry and Cohen (2021) prove that workplaces that have a spiritually oriented culture are more ethical, transparent, and accountable. These outcomes are in line with the literature on moral identity (Aquino and Reed, 2002) or the ethical leadership literature (Brown and Treviño, 2006) on the intrinsic motivation mechanisms, which prevent malfeasance.

Theoretically, workplace spirituality ought to erode the rationalization component of committing fraud by enhancing internalized moral standards, which cannot be violated under institutional influence. The spiritual background of officials may lead to fraud as a crime not against the technical but against the personal and social identity- a mental filter that does not necessarily require external regulation (Purnamasari and Amaliah, 2015; Johari et al., 2023). It is also postulated that spirituality causes people to be less susceptible to the pressure dimension since transcendental meaning and mental resilience to the economic and social temptations always bring about the motivation to commit fraud (Ng and Feldman, 2012).

There are recent reviews that validate the extent of these relationships. A scoping review of 135 Scopus-indexed articles (2000-2023) by Barik and Nayak indicates that workplace spirituality is a complex construct that is always related to ethical behavior, organizational citizenship, and less deviation. Yadav, Singh, and Singh (2023) confirm these associations in a systematic review: in the under-researched contexts where the role of spiritual values can be more salient, the authors consider the service-oriented nature of the public office. In fraud in the public sector in particular, Johari et al. (2023) have discovered that workplace spirituality is strongly linked to the presence of less fraudulent behavior in Malaysian public procurement, and Atmadja et al. (2022) have found that moral sensitivity, which is also closely connected to the values-internalization mechanism of spirituality, is linked to more robust internal-control-based fraud prevention, in the context of the Indonesian local government.

The association is contingent. Spirituality has a moral-control role that is even greater when there are strong community networks, high cultural religiosity, and good governance, as Ng and Feldman (2012) and Benefiel (2020) observe. The socio-spiritual ecology of Eastern Indonesia, such as gotong royong (cooperation), sipakalebbi (collective truth-telling and mutual respect), cosmological systems such as lewu lau lewu ata (balance between the community, nature, and the divine), adds the element of individual integrity to collective responsibility. This paper takes such context as a qualitatively derived boundary condition and not a statistically estimated effect.

4. Internal Control Systems: Opportunity Reduction

Internal control systems (ICS) are organizational processes combined control environment, risk assessment, control activities, information systems, and monitoring, which are aimed at preventing financial misappropriation, regulatory compliance, and accountability (COSO, 2013; Albrecht et al., 2012). ICS governing village funds has procedural standards of planning, disbursement, documentation, multi-party approval, and public accountability reporting (musdes) requirements under Government

Regulation No. 60/2008.

ICS performance has already been developed. In the study by Pratolo, Sofyani, and Anwar (2022), it is shown that internal control weakness is related to high corruption risk in the context of Indonesian local governments, which proves that ICS has a means to address the opportunity dimension. The same study also finds that the effectiveness of ICS is determined by the values orientation of the officials: systems are more powerful when officials believe that their morally legitimate than the systems imposed by bureaucratic force. This is what establishes the mechanism whereby spirituality and ICS in the workplace feed off each other. This is reflected in the current sample, in which spirituality and ICS have a strong intercorrelation ($r = 0.609$, $p < 0.01$): spirituality provides the normative substrate that transforms control requirements into morally meaningful obligations, and ICS provides the legitimate structural channels through which the spiritual values are fulfilled.

5. Apparatus Competence: Capability as Enabler

Apparatus competence is the positive reformulation of the capability dimension of the fraud diamond, which entails knowledge of the public financial management, regulatory literacy, decision-making skill and technical execution skill (Wolfe and Hermanson, 2004). Where the earlier conceptualization of the capability views it as being the skill that can commit fraud, this study redefines it as the competence that can prevent it. Independent of whether fraud has happened, inept officials can bring losses by simply misallocating, failing in the process, or neglecting the implementation of controls, and the results are indistinguishable to actual misappropriation (Atmadja et al., 2022; Agoes and Ardana, 2014).

Competent officials who internalized spiritual values are the best deterrents: not only are they technically knowledgeable about using controls properly, but they are also regulation literate, seeing anomalies, and morally upright to avoid rationalization. The normative commitment and useful practice are thus the working relations with competence. This tri-step logic, spirituality as values ground and ICS as structural supports and competence as operational facilitators make up the overall model of this work

6. Contextual Conditions and Boundary Conditions

The literature suggests that the three-pillar logic is affected by the organizational and cultural context within which it operates. Decentralization can also actually contribute to local corruption, as a lack of accountability can help the culture of deviance take root (Siburian, 2024); in a company where individual integrity is low, and the materialistic organizational cultures and patron-client relationships are dominant, even the strongest controls can be compromised. Conversely, strong local spiritual practices can strengthen a collective responsibility, a form of participatory auditing that can not be reproduced by a formal audit (Purnamasari and Amaliah, 2015; Johari et al., 2023). The study takes such contextual conditions into account as qualitatively derived boundary conditions, which are explored with the multi-site qualitative phase, in contrast to statistically tested moderators.

https://doi.org/10.55802/IJB.031(1).004

7. Synthesis and Theoretical Positioning: Why the Three Pillars Must Be Examined Together

The sections above have demonstrated that there is no single lever that can be reduced to prevent fraud in village governance. The pillars are interested in various aspects of the fraud problem, which cannot be replaced. Internal control systems minimize opportunity by limiting the structural conditions under which misappropriation can be possible. Workplace spirituality complements the internal moral judgment of honesty, responsibility, and self-control, which is internalized and restricts rationalization and pressure that cannot be achieved through formal controls. The skill of equipment offers the power to utilize controls properly and detect anomalies, and turns normative dedication and structural design into action. These mechanisms work on different things and thus are likely to contribute and additively to prevention and not to substitute one another.

This synthesis will give the main proposal of the study: the three constructs are complementary resources, whose combination will result in more effective prevention than each of them alone. The hypotheses that follow, therefore, test the direct influence of each construct (H1-H3) and the influence of the combination of constructs in the explanation of the outcome (H4). To be faithful to this design, the hypotheses test only direct and simultaneous effects; they do not estimate statistical interaction, moderation, and multi-level effects. In the contexts where the study talks about culture, it is analyzed based on qualitatively gained boundary conditions, and the cultural dynamics found in sites are stated as propositions to be tested in the future, but not as approximated effects.

8. Research Hypotheses

H1: Workplace spirituality has a positive and significant effect on fraud prevention in village fund management
The brand identity has a proportional effect on the brand image.
H2: Internal control systems have a positive and significant effect on fraud prevention in village fund management
H3: Apparatus competence has a positive and significant effect on fraud prevention in village fund management
H4: Workplace spirituality, internal control systems, and apparatus competence simultaneously and significantly explain the variance in fraud prevention in village fund management

III. METHODOLOGY

A. Research Design

It used a sequential exploratory mixed-methods design (Tashakkori and Teddlie, 2010; Fetters, Curry, and Creswell, 2013; Creswell and Clark, 2017) and followed a series of three phases. Phase 1 (qualitative exploration) examined the views of village officials towards spirituality, their experience, and operationalization of fraud prevention, and their locally relevant constructs that would otherwise be unreachable by means of Western-centric literature. More to the point, Phase 1 was not only the predecessor of

https://doi.org/10.55802/IJB.031(1).004

Phase 2 in time: its findings were used to whittle the construct definitions down, as well as to place survey items, which were described in Section 3.4 and Table 2. Phase 2 (quantitative testing) tested the proposed relationships on a bigger sample with multiple linear regression. The two strands were synthesized in Phase 3 (integration) by using a joint display and meta-inference to construct a contextual, complementary model (Section 6).

B. Research Sites and Sampling

The study was conducted in NTT Province, as it was selected because of high incidents of village fund fraud and peculiar socio-spiritual ecology. Two-dimensional site selection was done by using a maximum-variation logic, which included (i) a recorded history of fraud (high/moderate/low), according to the record of the inspectorate and prosecution; (ii) the intensity of the indigenous spiritual-cultural institutions, according to preliminary scoping. This variation was purposely covered with four villages:

The sample includes the following comparison villages: (1) Kerekdua Village, Malaka Regency - high rates of historical frauds, materialistic organizational culture and patron-client networks; (2) Tanjung Batu Village, Lembata Regency - moderate rates of historical frauds, continuous community surveillance; (3) Bokong Village, TTS Regency - low rates of historical frauds, strong indigenous spiritual practices; and (4) the fourth comparison village, anonymity requested by the community because of the sensitivity of the cases under court. These structural features define the anonymized site in a manner that its relative contribution to the maximum-variation design is apparent.

Purposive and snowball sampling were used to find the qualitative stage, and a total of 76 informants were obtained in the four sites (or about 17-21 in each village). The informants were selected to be representative of all the roles that are covered in the fund cycle: planning, authorization, execution, oversight, and benefit. The inclusion criteria included: (i) direct participation in or supervision of the village fund management within the last three budget years; (ii) at least one year in the role; and (iii) informed consent. Sampling was done until theoretical saturation. Table 1 shows the makeup of informants based on the categories. During the quantitative phase, 74 village officials of the same population in the districts were surveyed on a stratified random sample in terms of position.

Table 1

Composition of Qualitative Informants by Category (n = 76)

Informant category	n	Selection rationale
Village heads and secretaries	12	Primary authorizing authority
Treasurers / financial officers (Kaur Keuangan)	10	Direct fund execution
Village council (BPD) members	14	Internal oversight function
Community, religious, and customary (adat) leaders	16	Normative/cultural authority
Program beneficiaries and community members	16	Participatory accountability
District officials (camat, inspectorate)	8	External supervisory perspective
Total	76	

Notes: Authors' fieldwork (2026). Categories sum to 76; per-village counts ranged from 17 to 21. Exact per-village distribution is documented in the study's audit trail.

https://doi.org/10.55802/IJB.031(1).004

C. Qualitative Data Collection and Analysis

Three sources provided qualitative data to enable the triangulation; (1) semi-structured in-depth interviews (45-90 min each) using the literature on the subjects of fraud diamond and workplace spirituality; (2) non-participant observation of the village administrative practices, accountability meetings (musdes) and community deliberations; and (3) analysis of the financial reports, accountability statements (LPJ) and audit conclusions. The analysis of data was based on the thematic procedure of Braun and Clarke (2006). An initial set of descriptive codes based on transcripts, field notes, and documents was created using open coding. The themes were sorted conceptually related codes into themes, which were based on the constructs of the study (spirituality, control, competence, context); and selective coding combined the themes into three integrative themes, which are reported in Section 4. An audit trail was used to note the development of themes and cross-checked with two researchers, and any point of disagreement was resolved by discussion. Member-checking (credibility), thick site description (transferability), audit trail (dependability), and peer debriefing (confirmability) were used to achieve trustworthiness. All the participants provided informed consent, and all the ethical aspects were approved by the institutional review board of Universitas Nusa Cendana.

D. From Qualitative Insights to Quantitative Instrumentation

The main feature of the sequential exploratory design is the fact that Phase 2 was influenced by Phase 1. The team did not just use the imported scales as they were but modified the qualitative themes so that it could revise construct boundaries, and the survey questions were rephrased and contextualized so that they could reflect locally meaningful forms of each construct. This connection is direct in Table 2 as every insight, qualitative or not, is linked with the construct that it impacted and the respective refinement in the quantitative instrument.

https://doi.org/10.55802/IJB.031(1).004

Table 2
Linking Qualitative Insights (Phase 1) to Quantitative Instrumentation (Phase 2)

Qualitative insight (Phase 1)	Construct affected	Refinement/item contextualization in Phase 2
Funds framed as amanah (divine trust); honesty experienced as worship	Workplace Spirituality (X1)	Items reworded to capture stewardship of funds as a trust to God and community, not only job satisfaction or meaning
ICS is perceived as a moral sipakalebbi rather than a bureaucratic burden	Internal Control Systems (X2); X1	ICS items contextualized to local accountability practices (musdes, LPJ); compliance framed in terms of moral legitimacy
Community moral authority to challenge irregularities (lewu lau lewu ata)	Fraud Prevention (Y)	Added items on community-based, participatory oversight and transparency of disbursement
Unintentional errors from limited regulatory literacy	Apparatus Competence (X3)	Items sharpened toward regulatory literacy and financial-management knowledge, not generic skills
Erosion of integrity through silum (normalized covert corruption)	Context (boundary condition)	Informed interpretation and the framing of context as a boundary condition, not converted into a tested variable
Qualitative insight (Phase 1)	Construct affected	Refinement/item contextualization in Phase 2
Funds framed as amanah (divine trust); honesty experienced as worship	Workplace Spirituality (X1)	Items reworded to capture stewardship of funds as a trust to God and community, not only job satisfaction or meaning

Notes: Authors' fieldwork (2026). Profiles drawn from interviews, observation, and document review.

E. Quantitative Instrument and Measurement

The questionnaire used four constructs, the measurement of which was based on validated 5-point Likert scales. Spirituality at the Workplace (X1, 9 items) was modified based on Milliman et al. (2003) and was contextualized with the help of Phase 1. Internal Control Systems (X2, 9 items) was based on COSO (2013) and Government Regulation No. 60/2008. Apparatus Competence (X3, 7 items) was the knowledge of financial management, regulatory literacy, and decision-making ability (Agoes & Ardana, 2014). Fraud Prevention (Y, 8 items) was broken down into transparency, accountability, self-control, and rule-compliance behaviors (ACFE, 2022; Albrecht et al., 2012).

F. Quantitative Data Analysis

Multiple linear regression was conducted using SPSS 26 to test H1–H4. Before regression, classical assumptions were verified: normality (Kolmogorov–Smirnov), multicollinearity (Tolerance/VIF), and heteroscedasticity (Glejser). The model was specified as $Y = \beta_0 + \beta_1X_1 + \beta_2X_2 + \beta_3X_3 + \varepsilon$, where Y = Fraud Prevention; X_1 = Workplace Spirituality; X_2 = ICS; X_3 = Apparatus Competence.

https://doi.org/10.55802/IJB.031(1).004

IV. QUALITATIVE FINDINGS: SPIRITUALITY AS LIVED ANTI-FRAUD PRACTICE

As is in keeping with the sequential exploratory design, the qualitative results are presented initially; they came up with the locally meaningful mechanisms that the quantitative results tested. There were three integrative themes in the coding process. Table 3 provides a summary of the variations at the four sites before the presentation to ascertain the contextual range where the themes were located.

Table 3
Cross-Village Variation Profile (Maximum-Variation Sampling)

Village	Fraud history	Cultural-spiritual profile	Observed prevention dynamic
Kerekdua (Malaka)	High	Materialistic culture; patron-client networks; silum normalized	Spiritual and control resources eroded; compliance largely formal
Tanjung Batu (Lembata)	Moderate	Active community oversight; moderate religiosity	Amanah framing present; community scrutiny reinforces controls
Bokong (TTS)	Low	Strong indigenous tradition (lewu lau lewu ata); dense community ties	Collective spiritual accountability amplifies oversight
Comparison site (anonymized)	Moderate	Transitional profile between materialistic and indigenous	Mixed dynamic; integrity contingent on leadership

Notes: Authors' synthesis of Phase 1 coding and Phase 2 instrument design (2026).

A. Theme 1—Spiritual Mandate and the Foreclosure of Rationalization

The authorities in all four places have placed the financial control as a manah God's trust, and not as a bureaucratic obligation. A Tanjung Batu village head said: "All village money is the trust of the people and God; it is a part of my worship to be honest with it. This tendency was evident even outside of interviews. The Gathering of Musdes meetings in Tanjung Batu and Bokong, where the officials explained the use of funds as a moral account to the community and congregation and not administrative reporting; and the review of documents that indicated that accountability statements (LPJ) in Tanjung Batu and Bokong were often backed by records of disbursements witnessed by the community. The theme offers a literal application of the rationalization-foreclosure mechanism theorized in Section 2.3: in case the sense of integrity is perceived as spiritual identity, the cognitive scripts typically deployed to support fraud are incommensurate with the official self-concept.

B. Theme 2—Collective Spiritual Accountability and Community Oversight

Together, in the village where there was a high indigenous tradition, particularly Bokong,

https://doi.org/10.55802/IJB.031(1).004

there was spirituality. The cultural principle of lewu lau lewu ata was considered a collective moral responsibility, and formal accountability was assigned a sense of meaning through sipate sirin pada. The community-based supervision was also justified on the spiritual level: informants reported that the members of the community thought that they were morally right to address irregularities because the village funds were viewed as a common trust that was holy. This was proved by observation; in one of the Bokong accountability meetings, community members did not hesitate about when disbursement would be made and insisted on a clarification in public before they would give their approval on the report. This result builds on the argument by Purnamasari and Amaliah (2015) that spirituality is reinforcing social control on the community level to the context of fraud prevention.

C. Theme 3—Spiritual Values and the Meaning of Control Compliance

An important theoretical finding was that the spiritually oriented officials viewed ICS requirements, such as separation of duties, multi-party approval, and public reporting, not as limitations but as manifestations of sipakalebbi (communal truth-telling and mutual respect). This impression formed voluntary and significant compliance, in contrast to rule-following reluctance, since Pratolo et al. (2022) discovered that the orientation of values of officials predetermines the effectiveness of ICS. The analogy at Kerekdua was instructive: here, the spiritual values were tainted by a materialistic culture and silum (normalized covert corruption) and at the same time, controls which were met on paper but empty in reality were present: a review of the documents showed procedurally complete reports and persistent irregularities, which can be ascribed to the boundary condition as explained by Ng and Feldman (2012).

V. QUANTITATIVE RESULTS

The relationships became known qualitatively during the quantitative step, which was experimented with using a larger sample. Quality of measurement, classical assumptions, correlations, and regression outcomes are presented.

A. Validity, Reliability, and Descriptive Statistics

All instruments demonstrated satisfactory psychometric properties. Item-total Pearson correlations exceeded 0.80 for all items ($p < 0.01$), confirming item validity against the conventional correlation criterion (Guilford, 1973). Cronbach's alpha values were: Workplace Spirituality ($\alpha = 0.950$), Internal Control Systems ($\alpha = 0.954$), Apparatus Competence ($\alpha = 0.926$), and Fraud Prevention ($\alpha = 0.935$)—all well above the 0.70 threshold.

https://doi.org/10.55802/IJB.031(1).004

Table 4
Descriptive Statistics (n=74)

Variable	N	Min	Max	Mean	Std. Dev.
Workplace Spirituality (X1)	74	13.00	42.00	34.91	7.12
Internal Control Systems (X2)	74	13.00	41.00	35.03	7.29
Apparatus Competence (X3)	74	10.00	34.00	28.03	5.18
Fraud Prevention (Y)	74	10.00	37.00	30.82	6.14

Notes: SPSS 26, primary data (2026). Scale: aggregated Likert scores (1–5 per item).

B. Classical Assumption Tests

All assumptions were satisfied. Kolmogorov–Smirnov: Asymp. Sig. = 0.200 (> 0.05), confirming normal residuals. Tolerance values (X1 = 0.516, X2 = 0.626, X3 = 0.701) all exceeded 0.10, and VIF values (X1 = 1.938, X2 = 1.598, X3 = 1.426) were all below 10, indicating no multicollinearity. Glejser test significances (X1 = 0.663, X2 = 0.201, X3 = 0.417) all exceeded 0.05, confirming homoscedasticity.

C. Correlation Analysis

Table 5 presents Pearson correlations. Workplace Spirituality ($r = 0.771$) and Internal Control Systems ($r = 0.768$) were very strongly associated with Fraud Prevention (both $p < 0.01$), and Apparatus Competence showed a strong association ($r = 0.653$, $p < 0.01$). The significant correlation between X1 and X2 ($r = 0.609$) is consistent with the complementary relationship between spirituality and ICS discussed in Section 2.4.

Table 5
Pearson Correlation Matrix

Variable	X1	X2	X3	Y
Workplace Spirituality (X1)	1.000	0.609**	0.543**	0.771**
Internal Control Systems (X2)	0.609**	1.000	0.380**	0.768**
Apparatus Competence (X3)	0.543**	0.380**	1.000	0.653**
Fraud Prevention (Y)	0.771**	0.768**	0.653**	1.000

Notes: SPSS 26 (2026). ** $p < 0.01$ (2-tailed); n = 74.

D. Multiple Linear Regression: Hypothesis Testing

The regression model was statistically significant ($F = 93.066$, $p < 0.001$), supporting H4. $R^2 = 0.800$ (Adjusted $R^2 = 0.791$) indicates that the three predictors jointly explain 80.0% of the variance in fraud prevention.

Table 6
Regression Coefficients

Predictor	B	Std. Error	β (Beta)	t	Sig.
(Constant)	-2.481	2.076		-1.195	0.236
Workplace Spirituality (X1)	0.288	0.064	0.334	4.479	0.000***
Internal Control Systems (X2)	0.380	0.057	0.451	6.666	0.000***
Apparatus Competence (X3)	0.355	0.076	0.300	4.697	0.000***

Notes: SPSS 26 (2026). *** $p < 0.001$. Dependent variable: Fraud Prevention (Y). $R = 0.894$; $R^2 = 0.800$; Adj. $R^2 = 0.791$; $F = 93.066$, $p < 0.001$.

All three direct hypotheses were supported. Internal Control Systems ($\beta = 0.451$, $p < 0.001$) was the strongest predictor, supporting H2; Workplace Spirituality ($\beta = 0.334$, $p < 0.001$) supported H1; and Apparatus Competence ($\beta = 0.300$, $p < 0.001$) supported H3. The estimated equation was $Y = -2.481 + 0.288X_1 + 0.380X_2 + 0.355X_3$.

VI. MIXED-METHODS INTEGRATION

Integration adheres to the joint-display logic of Fetters et al. (2013): the qualitative and quantitative strands are located next to each other to evaluate where they overlap, complement, or enhance the interpretation. It is integrated as a description with a conclusion in Table 7.

First, the two strands converge on the contribution of workplace spirituality. The quantitative result ($r = 0.771$; $\beta = 0.334$, $p < 0.001$) and the qualitative theme of amanah help to understand why: officials who perceive integrity as spiritual identity avoid the logicalization which would otherwise sustain fraud. It is the numbers that determine the association; the narrative is the mechanism.

Second, the strands counterbalance one another with regard to spirituality and control. ICS is most predictive (β =0.451), and significantly correlated with spirituality ($\beta = 0.609$); qualitatively, officials who are spiritually oriented redefine the demands of control as a moral practice (sipakalebbi) rather than a bureaucratic burden. This, together with the previous, points to the fact that spirituality and ICS are not opposites to each other, but complements: spirituality is normative software, and ICS structural hardware, which are more effective in the presence of each other. The last touch to the picture is the operational bridge ($\beta = 0.300$), where the competence of the apparatus gives the power to integrate both.

Third, the strands expand the interpretation with respect to context. The model leaves roughly 20% of variance unexplained ($R^2 = 0.800$). is not explained by the model. This residual itself is not a finding of moderation--there was no interaction or moderation analysis done--it is in line with the boundary conditions that the qualitative phase discovered: in Kerekdua, all three pillars are undermined by a materialistic culture and silum norms, but in Bokong, all three pillars are reinforced by a strong indigenous tradition. These cross-site differences are introduced as propositions about conditions of contextual limits of future statistical tests, instead of reflecting the estimated impacts to the present model.

https://doi.org/10.55802/IJB.031(1).004

Table 7
Joint Display: Integration of Qualitative and Quantitative Findings

Dimension	Qualitative finding	Quantitative evidence	Integration inference
WPS → prevention	Amanah framing forecloses rationalization; fraud is seen as spiritual betrayal	$r = 0.771$; $\beta = 0.334$***	Convergence: both indicate a positive WPS–prevention link; qualitative supplies the mechanism
ICS → prevention	Control perceived as moral sipakalebbi, not bureaucratic burden	$\beta = 0.451$*** (strongest)	Complementarity: spirituality lends moral meaning to compliance, supporting ICS effectiveness
WPS–ICS relationship	Values reinforce voluntary compliance; controls give structure to integrity	$r(X1,X2) = 0.609$**	Complementarity: normative "software" and structural "hardware"; neither is sufficient alone
Competence as enabler	Competent officials apply values and systems; gaps yield unintentional error	$\beta = 0.300$***	Complementarity: competence is the operational bridge (capability reframed positively)
Context	Kerekdua: silum erodes the pillars; Bokong: indigenous tradition strengthens them	20% variance unexplained ($R^2 = 0.800$)	Expansion: residual is consistent with qualitatively identified boundary conditions; proposed for future testing, not tested here

Notes: Authors' synthesis of Phase 1 and Phase 2 (2026). *** $p < 0.001$; ** $p < 0.01$.

VII. DISCUSSION

A. An Integrated Account: How the Mechanisms Work Together

When taken together, the results do not describe individual leverages but rather a system of fraud prevention that is intertwined. The structural perimeter is established by internal control, which closes the possibility of misappropriating funds; the apparatus competence establishes whether the controls are in fact pursued or whether the controls are silently violated; the local cultural norms surrounding the locality establish whether the community vigorously enforces the boundary or simply tolerates its violation. Each of the elements fills a particular blind spot of the other: control without internalised values can be made to sound on paper (the Kerekdua pattern), values without competence cannot be operationalised, and neither can survive a culture that makes deviance normal. This complementarity is statistically characterized by very strong inter-construct correlations, namely $r = 0.609$ between spirituality and control, and the great power of joint explanation ($R^2 = 0.800$): the constructs co-move as in the practice of living, they co-constitute.

The findings are placed against the past research and complement, develop, and, in a sense, qualify the existing ones. They affirm the relationship that already exists between workplace spirituality and ethical behaviours (Johari et al., 2023; Purnamasari and Amaliah, 2015) and the emphasis of the central role of internal control on corruption risk (Pratolo et al., 2022). They add to this body of literature by showing that spirituality and control are not mutually exclusive explanations of why fraud may occur but are complementary resources and by moving the capability vertex of the fraud diamond out of the risk factor box and into the prevention enabler box (Wolfe and Hermanson, 2004; Atmadja et al., 2022). They abandon compliance-based accounts (Pope, 2000; Hough, 2013) by showing that even officially full regimes of control can be substantively hollow when there is no moral or cultural foundation of such regimes-a fact that the maximum-variation design reveals, but not assumes. The subsections below discuss each of the mechanisms.

B. Why Internal Control is the Strongest Predictor

That ICS emerged as the strongest predictor ($\beta = 0.451$) is interpretable through both strands. Structurally, control directly closes the opportunity that is the most immediately exploitable facet of fraud in village finance; mandated procedures—multi-party authorization, documentation, public reporting—bind behavior whether or not an official is virtuous. Qualitatively, even officials with strong amanah orientations described controls as the concrete channel through which integrity is exercised. ICS is therefore the most enforceable and the most proximate lever: it constrains the act of misappropriation at the point of execution, which explains its primacy in the model.

C. What Workplace Spirituality Adds Beyond Control

The central question is what spirituality contributes beyond what ICS already explains. Three answers emerge from the integrated analysis. First, spirituality explains unique variance independent of ICS ($\beta = 0.334$, $p < 0.001$), which implies that it is not controllable. Second, the qualitative data determines the mechanism: the amanah framing does not allow rationalizing, and collective responsibility necessitates oversight- features impossible through controls, which are directed at the opportunity, cannot. Third, the meaning of controls appears to be given by spirituality: with officials seeing ICS through the lens of sipakalebbi, compliance is voluntary and substantive, rather than formal, as the significant X1X2 correlation ($r = 0.609$) suggests, and Pratolo et al. (2022). Simply put, control will decide what the authorities can do; spirituality will decide what they can do when no one is present.

D. Apparatus Competence and the Capability Dimension

The significant contribution of apparatus competence ($\beta = 0.300$, $p < 0.001$) makes it sensible to assume the capability to be a two-way process. The qualitative result that poor regulatory literacy results in inadvertent mistakes that are difficult to distinguish in practice but hard to differentiate in theory explains why competence is crucial to prevention, and not just perpetration. The best agents of prevention are competent officials who are also well endowed in values and act within functional controls: they see irregularities, exercise their controls properly, and are resistant to rationalization with conviction and knowledge. It works best in the village governance situation where human capital investment is a significant tool of policy- this positive redefining of capability.

https://doi.org/10.55802/IJB.031(1).004

E. Context, Culture, and Boundary Conditions

The complementary model is contextually limited as demonstrated by the cross-site qualitative evidence. It is dominated by materialistic culture, patron-client relations, and silum norms (Kerekdua): in this case, spirituality cannot prevail over system incentives and controls are likely to be formalities. Collective accountability is stronger in preventing, compared to what individual values or formal systems alone can accomplish, where indigenous spiritual traditions are strong (Bokong). They are findings that are consistent with current reviews that indicate contextual embeddedness as decisive (Barik and Nayak, 2024; Yadav et al., 2023), and are not stated as estimated effects, but are boundary conditions and propositions to be tested in the future.

F. Analytical Boundaries: Association versus Causation

Cross-sectional regression establishes significant associations consistent with the hypothesized directions but does not establish experimental causality; associational language ("associated with," "consistent with," "predicted by") is used deliberately throughout. The qualitative evidence supplies process-level grounding for the proposed mechanisms. Confirming causal direction would require longitudinal or quasi-experimental designs

VIII. CONCLUSION

A. Key Findings

In this study, the interaction of spirituality in the workplace, internal control systems, and the use of the apparatus competence on the prevention of fraud in the village fund management in the NTT Province was combined. The integrated model accounted 80.0% of the variance ($R^2 = 0.800$): ICS ($\beta = 0.451$) as the primary structural defense through opportunity reduction, workplace spirituality ($\beta = 0.334$) as the values-based resource that strengthens moral judgment, and apparatus competence ($\beta = 0.300$) as the operational facilitator. The qualitative phase has identified three processes: the amanah framing that preempts the rationalization of the level of the individual; the collective spiritual responsibility that grounds the community control; and the redefinition of control compliance as the moral practice. The key boundary condition was discovered during integration that the three-pillar system is best applied in a culturally enabling environment and is undermined by materialistic cultures and patronage networks.

B. Theoretical Contributions

This study makes three contributions, framed in terms of complementarity rather than direct theory extension.

First, a contribution to fraud-diamond-informed thinking. This analysis continues with an explanation that workplace spirituality, internal control and apparatus competence are complementary assets wherein control addresses opportunity, spirituality addresses the judgment that constrains rationalization and pressure, and competence addresses the provision of the capability in the form of capability. Because it does not test or make extensions of the theory of fraud diamonds, insofar as it is the study that gauges these three constructs and not the four fraud-diamond vertices directly, it was a complementary reading of how the diamond reasoning works when the ability to prevent fraud becomes an enabling mechanism rather than an enabling perpetrating mechanism.

Second, a contribution to normative control theory. It is based on the levers-of-control framework proposed by Simons (1995), and using it as a starting point, the study shows how individual-level spirituality can render formal control requirements normatively binding, and that the motivation basis of compliance can shift the motivation behind compliance to an intrinsic instead of an extrinsic obligation. This is a micro-foundation which has been more or less implicit in the normative control theory; the internalized system of values by which the control of clan or belief-based control acquires its hold of behavior.

Third, a contribution to culturally grounded fraud prevention. The paper is the earliest chronicling of the Eastern Indonesian history to take into account indigenous values, gotong royong, amanah, sipakalebbi, and lewu lau lewu ata, as instruments of governance empirically available, and not as decoration, demonstrating that indigenous moral repertoires locally embedded can assume responsibility roles where formal audits are unable.

C. Practical Contributions

The results can be converted to actor-specific behaviors, all directed towards the focus of the study, which is that formal controls cannot be effective without honesty, responsibility, self-control, apparatus competence, internalized moral values, and local cultural accountability. The following are recommendations, therefore not simply placed by the actor but by the moment at which each fills the gap between the formal control and its human, moral practice.

For national and provincial policymakers (Kemendes PDTT, provincial and district governments), the priority is to sustain investment in internal control—the strongest lever—while complementing it with integrity programs that embed ethical and spiritual values in mandatory financial-management training using culturally resonant narratives (amanah, gotong royong), and to incorporate integrity and value-alignment criteria into the recruitment and appraisal of village officials. This closes the gap by ensuring that the officials who operate the controls also possess the moral disposition and competence that the controls presuppose but cannot themselves create—directly addressing the failure point at which well-designed systems are undone by officials who lack the judgment or skill to apply them faithfully.

For village governments, the actionable steps are to open accountability deliberations (musdes) with a brief collective values reflection, to publish disbursement records for community witness, and to maintain protected channels for raising concerns. These steps close the gap by converting compliance from a paper exercise into a publicly witnessed moral act, mobilizing the community-based accountability that formal audit reaches too late or not at all—operationalizing precisely the collective spiritual oversight observed in the strongest-performing sites.

For supervisory auditors (the village council/BPD, the district inspectorate, and BPKP), it means that they should go beyond procedural completeness (the Kerekdua case has shown that procedural completeness of reports can hide substantive abnormalities) and that they should incorporate community-witnessed checks and competence tests into their routine. This fills the gap in aligning what is being tested by auditors (procedural form) to where fraud actually resides (substantive, human execution of controls), where compliance on paper no longer translates to integrity in practice.

Putting together these measures renders the complementary system, which the study outlines, institutional, and the moral and cultural responsibility a constituent of the formal control infrastructure and not an appendix- the state of which, the evidence suggests, formal controls eventually result in the prevention they purport to effect.

D. Limitations and Future Research

Limitations include: (1) a cross-sectional design with no possibility of making causal inferences; (2) potential social-desirability bias in self-reported spirituality and fraud behavior, minimized, but not eliminated, by anonymous measures and qualitative triangulation; (3) geographic coverage of NTT Province; and (4) interpretive subjectivity of qualitative analysis, which is offset through trustworthiness procedures. Future research should employ longitudinal designs, extrapolate to comparative provincial samples, and, depending on the identified conditions of boundaries within the framework of the current paper, examine spirituality at workplaces and cultural context as a moderator between specific risk factors of fraud and fraudulent behaviors. The roles of spiritual leadership and digital governance to implement the accountability functions, which are currently fulfilled informally through spiritual and cultural guidelines, also warrant specific research.

REFERENCES

Agoes, S., and Ardana, I. C., 2014, *Etika Bisnis dan Profesi: Tantangan Membangun Manusia Seutuhnya*, Rev. ed., Salemba Empat.

Albrecht, W. S., Howe, K. R., and Little, G. R., 2012, *Fraud: Causes, Detection, and Prevention*, McGraw-Hill.

Aquino, K., and Reed, A., 2002, "The Self-Importance of Moral Identity," *Journal of Personality and Social Psychology*, 83, 1423–1440, https://doi.org/10.1037/0022-3514.83.6.1423.

Ashmos, D. P., and Duchon, D., 2000, "Spirituality at Work: A Conceptualization and Measure," *Journal of Management Inquiry*, 9, 134–145, https://doi.org/10.1177/105649260092008.

Association of Certified Fraud Examiners ACFE, 2022, *Report to the Nations: 2022 Global Study on Occupational Fraud and Abuse*, ACFE.

Atmadja, A. T., Saputra, K. A. K., and Manurung, D. T. H., 2022, "Prevention Village Fund Fraud in Indonesia: Moral Sensitivity as a Moderating Variable," *Economies*, 10, 26, https://doi.org/10.3390/economies10010026.

Bardhan, P., and Mookherjee, D., 2006, "Decentralisation and Accountability in Infrastructure Delivery in Developing Countries," *The Economic Journal*, 116, 101–127, https://doi.org/10.1111/j.1468-0297.2006.01049.x.

Barik, S., and Nayak, T., 2024, "The Exploration of Workplace Spirituality Research: A Scoping Review," *Vikalpa: The Journal for Decision Makers*, 49, 48–68,

https://doi.org/10.1177/09722629231225534.
Benefiel, M., 2020, "Spirituality and Organizational Life: Giving and Receiving in Community," *Business Horizons*, 63, 589–598, https://doi.org/10.1016/j.bushor.2020.05.006.
Braun, V., and Clarke, V., 2006, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology*, 3, 77–101, https://doi.org/10.1191/1478088706qp063oa.
Brown, M. E., and Treviño, L. K., 2006, "Ethical Leadership: A Review and Future Directions," *The Leadership Quarterly*, 17, 595–616, https://doi.org/10.1016/j.leaqua.2006.10.004.
Committee of Sponsoring Organizations of the Treadway Commission COSO, 2013, *Internal Control: Integrated Framework*, AICPA.
Cressey, D. R., 1953, *Other People's Money: A Study in the Social Psychology of Embezzlement*, Free Press.
Creswell, J. W., and Clark, V. L. P., 2017, *Designing and Conducting Mixed Methods Research*, 3rd ed., SAGE Publications.
Dik, B. J., Daniels, D., and Alayan, A. J., 2024, "Religion, Spirituality, and the Workplace: A Review and Critique," *Annual Review of Organizational Psychology and Organizational Behavior*, 11, 279–305, https://doi.org/10.1146/annurev-orgpsych-110721-041458.
Fetters, M. D., Curry, L. A., and Creswell, J. W., 2013, "Achieving Integration in Mixed Methods Designs: Principles and Practices," *Health Services Research*, 48, 2134–2156, https://doi.org/10.1111/1475-6773.12117.
Fry, L. W., and Cohen, M. P., 2021, "Spiritual Leadership as a Paradigm for Organizational Transformation and Recovery from Extended Work Hours Cultures," *Journal of Business Ethics*, 165, 339–355, https://doi.org/10.1007/s10551-020-04522-0.
Garg, N., Rohtagi, A., Mittal, C., and Sharma, D., 2023, "Combating Workplace Toxicity with the Help of Workplace Spirituality: A Study of Indian Public Sector Oil and Gas Companies," *International Journal of Public Administration*, 46, 689–701, https://doi.org/10.1080/01900692.2021.2005617.
Giacalone, R. A., and Jurkiewicz, C. L., 2007, *Handbook of Workplace Spirituality and Organizational Performance*, 2nd ed., M.E. Sharpe.
Guilford, J. P., 1973, *Fundamental Statistics in Psychology and Education*, 5th ed., McGraw-Hill.
Hassan, S., Ansari, N., Rehman, A., and Moazzam, A., 2022, "Understanding Public Service Motivation, Workplace Spirituality, and Employee Well-Being in the Public Sector," *International Journal of Ethics and Systems*, 38, 147–172, https://doi.org/10.1108/IJOES-06-2021-0135.
Hidajat, T., 2025, "Village Fund Corruption Mode: An Anti-Corruption Perspective in Indonesia," *Journal of Financial Crime*, 32, 444–455, https://doi.org/10.1108/JFC-01-2024-0042.
Hough, D., 2013, *Corruption, Anti-Corruption, and Governance*, Palgrave Macmillan, https://doi.org/10.1057/9781137264961.
Johari, R. J., Sanusi, Z. M., and Hassan, M. A. Z., 2023, "Procurement Fraud in the Public Sector: An Analysis of Fraud Triangle Elements and Workplace Spirituality," *International Journal of Public Administration*, 46, 516–528, https://doi.org/10.1080/01900692.2021.1997575.

Kementerian Desa, Pembangunan Daerah Tertinggal, dan Transmigrasi, 2022, *Laporan Kinerja Kementerian Desa PDTT 2021*, Kemendes PDTT.

Komisi Pemberantasan Korupsi KPK, 2023, *Laporan Tahunan KPK 2022*, KPK Republik Indonesia.

Maulana, I., Rohim, A., and Budiono, B., 2024, "Village Fund Management and Rural Development: Evidence from Indonesia," *Journal of Public Administration Research and Theory*, 34, 45–62, https://doi.org/10.1093/jopart/muad015.

Milliman, J., Czaplewski, A. J., and Ferguson, J., 2003, "Workplace Spirituality and Employee Work Attitudes," *Journal of Organizational Change Management*, 16, 426–447, https://doi.org/10.1108/09534810310484172.

Milliman, J., Gatling, A., and Kim, J., 2021, "The Effect of Workplace Spirituality on Hospitality Employee Engagement, Intention to Stay, and Service Delivery," *Journal of Hospitality and Tourism Management*, 35, 56–65, https://doi.org/10.1016/j.jhtm.2021.07.002.

Ng, T. W. H., and Feldman, D. C., 2012, "Employee Voice Behavior: A Meta-Analytic Test of the Conservation of Resources Framework," *Journal of Organizational Behavior*, 33, 216–234, https://doi.org/10.1002/job.754.

Nursiani, N. P., and Fanggidae, R. E., 2019, "Analisis Budaya Organisasi dalam Kaitannya dengan Perilaku Koruptif Aparatur Desa," *Jurnal Administrasi Publik*, 15, 88–101.

Olken, B. A., and Pande, R., 2012, "Corruption in Developing Countries," *Annual Review of Economics*, 4, 479–509, https://doi.org/10.1146/annurev-economics-080511-110917.

Pope, J., 2000, *Confronting Corruption: The Elements of a National Integrity System*, Transparency International.

Pratolo, S., Sofyani, H., and Anwar, M., 2022, "Internal Control Weakness and Corruption: Empirical Evidence from Indonesian Local Governments," *International Journal of Professional Business Review*, 7, e0594, https://doi.org/10.26668/businessreview/2022.v7i3.e594.

Purnamasari, P., and Amaliah, I., 2015, "Fraud Prevention: Relevance to Religiosity and Spirituality in the Workplace," *Procedia – Social and Behavioral Sciences*, 211, 827–835, https://doi.org/10.1016/j.sbspro.2015.11.109.

Resende, M. M., Porto, J. B., and Gracia, F. J., 2024, "Can We Decrease Unethical Behavior at Work? The Role of Ethical Culture, Ethical Culture Strength and Collective Moral Identity," *Current Psychology*, 43, 7153–7166, https://doi.org/10.1007/s12144-023-04615-z.

Safitri, N., 2022, "Determinants of Village Fund Misappropriation in Indonesia," *International Journal of Financial Studies*, 10, 67, https://doi.org/10.3390/ijfs10030067.

Schnatterly, K., Gangloff, K. A., and Tuschke, A., 2018, "CEO Wrongdoing: A Review of Pressure, Opportunity, and Rationalization," *Journal of Management*, 44, 2405–2432, https://doi.org/10.1177/0149206318771177.

Siburian, M. E., 2024, "A Systematic Literature Review of Anti-Corruption Policy: A Future Research Agenda in Indonesia," *Public Organization Review*, 24, 381–399, https://doi.org/10.1007/s11115-025-00847-8.

Simons, R., 1995, *Levers of Control: How Managers Use Innovative Control Systems to Drive Strategic Renewal*, Harvard Business School Press.

Tashakkori, A., and Teddlie, C., 2010, *SAGE Handbook of Mixed Methods in Social and Behavioral Research*, 2nd ed., SAGE Publications.

Treviño, L. K., Weaver, G. R., and Reynolds, S. J., 2006, "Behavioral Ethics in Organizations: A Review," *Journal of Management*, 32, 951–990, https://doi.org/10.1177/0149206306294258.

Wolfe, D. T., and Hermanson, D. R., 2004, "The Fraud Diamond: Considering the Four Elements of Fraud," *The CPA Journal*, 74, 38–42.

Yadav, R., Singh, S. K., and Singh, G., 2023, "Workplace Spirituality: A Systematic Review and Future Research Agenda," *Journal of Management, Spirituality and Religion*, 21, 83–128, https://doi.org/10.1080/14766086.2023.2241205.