

The Attachment of Leadership and Followership that Prioritizes Integrity in Realizing an Anti-Corruption Organization

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ARTICLE INFORMATION

Article History:

Received September 11, 2021

Revised November 19, 2021

Accepted December 07, 2022

DOI:

[10.21532/apfjournal.v7i2.253](https://doi.org/10.21532/apfjournal.v7i2.253)



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ABSTRACT

Humans play an important role in an organization. Humans, according to their responsibilities in an organization, are divided into leaders and followers. Both leaders and followers create a dynamic environment that produces organizational culture. This paper aims to emphasize the imperative need for leaders and followers to act with integrity. Tone at the top has proven to be an effective antidote to corruption, while followers must also be able to protect their leaders from asymmetric information that could lead them to unfair decisions. The method used in this paper is a literature study and comparative analysis applied in private companies in South Tangerang and public offices in Jakarta. The results of this study demonstrate the importance of integrity for both leaders and followers in achieving an anti-corruption organization.

Keyword: Leaders, Followers, Integrity, Tone at the Top.

1. INTRODUCTION

Humans are the most important element in management science needed by an organization in order to operate optimally to achieve organizational goals. In managing an organization, it takes two human components, the leader and the follower, that bind each other. Leadership and followership are abilities and skills that each has their own knowledge (Budiono, 2019).

Apart from being the largest archipelagic country rich in cultural, ethnic

and linguistic diversity, Indonesia also has a large number of human resources with different characteristics in each region. For example, in a book entitled "Pandangan Hidup Jawa" (Javanese Outlook on Life), it is explained that the characteristics of Javanese culture are religious, non-doctrinal, tolerant, accommodating, and optimistic (Suyanto, 1990, p. 144). The Minangkabau culture of West Sumatra has a philosophy that "pemimpin itu hanyalah ditinggikan seranting dan didahulukan selangkah" (the leader is only elevated

How to Cite:

Dewi, I. R., & Syakir, M. (2022). The Attachment of Leadership and Followership that Prioritizes Integrity in Realizing an Anti-Corruption Organization. *Asia Pacific Fraud Journal*, 7(2), 253-258. <http://doi.org/10.21532/apfjournal.v7i2.253>.

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Association of Certified Fraud Examiners (ACFE)
Indonesia Chapter
Page. 253-258

by the branch and takes a step forward), which means that a leader must be close to the community, so that the Minangkabau people do not recognize dictatorial and totalitarian leaders (Teguh, 2016). Based on the 2 (two) examples of these areas, different cultures will of course form different characteristics. Various organizations, such as public, private, or non-profit organizations, will have human resources with various characteristics at each level of the existing position. They have different cultural backgrounds, ethnic groups and human characteristics from each region in Indonesia.

Leaders and followers in an organization are partners and factors that bind each other in a dynamic bond. Followers or people being led are a key factor in leadership, and leadership will not exist if there are no followers (Yung & Tsai 2013). In this organizational relationship, there are essential factors in humans in carrying out their respective roles to achieve organizational goals, such as skills, intelligence, and speed at work.

However, integrity is one of the most important factors in humans. Integrity is an essential human characteristic, which is currently considered an important component in carrying out organizational functions (Bauman 2013). Integrity is a key factor that exists in humans in carrying out their mandated leadership responsibilities, such as at the presidential level, the level of public officials, the level of supervision in the organization, and other levels of office. In fact, Bateman (2011) states that integrity and good leadership values (tone at the top) are very important factors for followers. The absence of integrity and good leadership values will lead to a decrease in the value of trust and enthusiasm in the people being led.

Of course, we still remember clearly about the series of news on corruption cases that were published in the national mass media. The Corruption Eradication Commission (KPK) noted that as many as 300 regional heads have been entangled in corruption cases since the direct election

of regional heads in 2005 (Ramadhan, 2021). Cases of corruption occur not only in government agencies, but also in private companies, for example cases of embezzlement and abuse of authority related to working capital investment funds at Bank NTT Surabaya branch carried out by officials at the middle management level (Lawokeda, 2021). It is believed that corruption is still common because of the lack of role models and examples or tone at the top that can be a driver toward a good behavior. Based on the problems described above, this study will describe the important role of leadership and followership that prioritizes integrity in order to create an anti-corruption organization, including some examples of real events that occurred in the organization based on the experience of the team of authors..

2. LITERATURE REVIEW AND HYPOTHESIS

Combating Corruption with Tone at the Top

Tone at the top is simply defined as a statement, expression, speech, and will that come from the top management. According to Stein & Allcorn (2014), quoted by Priantara in *wartaekonomi.co.id* (2016), tone at the top is a characteristic of good leadership. Tone at the top is often cited as a determining factor in creating organizational commitment related to high ethics and integrity within the organization itself (KPMG Forensics 2013, p. 14). However, the large number of leaders of Institutions/Ministries, Regional Heads, and leaders of private organizations who are involved in criminal acts of corruption shows that there is still a lack of tone at the top.

This is in line with the expression "corruption has become a culture in Indonesia". According to Indonesian dictionary (KBBI), *budaya adalah akal budi, sesuatu yang sudah maju dan berkembang* (culture is reason, something that has advanced and developed). Therefore, to say that corruption is a culture is an insult

to the nation, because it is as if a product of reason and national development is a corrupt nature.

The close relationship between corrupt behavior and the national order in Indonesia cannot be separated from the influence of behavioral transformation since the New Order era and President Soeharto's patrimonialism. The formation of a mindset through education in the era of President Soeharto, the use of personal preferences in running the government, the use of pressure, fear, and also the use of Indonesian people's belief in superstition by relying on divine power as a source of power made it possible to suppress critics and opposition and provide a way for favoritism, nepotism and systemic collusion (Prabowo and Cooper, 2015). In this modern era, patrimonialism is still a favorite for leaders and elites to maintain corrupt power. A clear example is the case of a governor in Indonesia who placed his relatives in strategic places and positions to help his corruption actions run smoothly.

Supported by two other factors, rationalization and socialization, the structuring scheme of corruption becomes an individual mindset that justifies that corruption is the right action. Structuring corruption is the establishment of a corrupt system that facilitates the corrupt goals of a group of people. After rationalizing that their actions are common and right, they socialize these corrupt actions by influencing or forcing the clean people they lead to become corrupt. To eliminate corruption in Indonesia to its roots, we cannot directly adopt the corruption eradication system from other countries because we have to consider the situation in Indonesia. The most appropriate way to start is to detect the factors that support the pillars of normalizing corruption and eliminate them completely.

Based on various theories and academic research, there are several factors that cause corruption and fraud as mentioned in the Fraud Diamond theory: motive, rationalization, opportunity, and capability. Motive and rationalization are

intrinsic factors from within individuals that encourage them to commit fraud. However, without the opportunities and capabilities possessed, these intrinsic factors will not be implemented. For example, with adequate internal control and supervision, the opportunity to commit fraud can be reduced and controlled. Likewise, if the perpetrator does not have the ability to find loopholes in the supervision or the existing system, fraud and corruption will be difficult to do.

Prabowo and Cooper (2015) further mention that the key to eradicating corruption is to place people with strong ethics and morals in leadership positions so that they can create an anti-corruption culture, in addition to providing a whistleblowing system. The role of internal audit in conducting periodic monitoring of existing structures, systems and procedures is also very important to ensure that there are no loopholes in the organization that allow corruption to occur. These efforts are expected to support the denormalization of corruption in the organizational and government sectors.

Strengthening the Role of Indonesian Financial Transaction Reports and Analysis Center (INTRAC)

In the context of the state, strengthening the role of Indonesian Financial Transaction Reports and Analysis Center (*Indonesia: Pusat Pelaporan dan Analisis Transaksi Keuangan / PPATK*) in supporting supervision of placement of high leadership positions in public sector organizations can be carried out as mandated in Article 107 of Government Regulation concerning Civil Servant Management, where one of the requirements for occupying high leadership positions is that the candidate must have good position track record, integrity, and morals. For this reason, strengthening the role of INTRAC in the process of filling high leadership positions is intended to ensure that candidates are free from unfair financial transactions. This can be done through the delivery of Analysis Result Information to parties

who have established cooperation in exchanging information with INTRAC. The search is the implementation of the duties and functions of the INTRAC as regulated in Article 41 paragraph (1) letter d of Law Number 8 of 2010 which states: "In carrying out the function of preventing and eradicating the crime of money laundering as referred to in article 40 letter a, the INTRAC is authorized to provide recommendations to the Government regarding efforts to prevent money laundering crimes". Government agencies are also encouraged to proactively coordinate with INTRAC to obtain information about the fairness of financial transactions owned by the leadership candidate in question. This is in accordance with the Circular of the Minister of State Apparatus Empowerment- Bureaucratic Reform Number 1 of 2012 concerning increased supervision in the context of realizing a state apparatus with integrity, accountability and transparency.

Followership

According to Muhsin Budiono, the first followership expert in Indonesia, in an interview conducted on September 3, 2021, leadership and followership are an inseparable package. Even though a person already has the position of a leader, he is still a follower of his leader. Followership is a foundation for understanding leadership. Followership is the science of understanding and being a good follower, as well as understanding how the influence a follower has on the environment. Followership is a set of skills that can be learned and practiced. Through a good understanding of followership, opportunities to demonstrate and build leadership skills will be created.

Followers with integrity are considered to have a vital role to maintain an honest organizational structure. According to Yung & Tsai (2013), followers who are introspective and know their position must be able to carry out their roles well. They must be able to ensure that leaders get accurate and correct information,

provide feedback or warnings to leaders and help them make the best decisions, and guard their leaders from mistakes in decision making that can plunge their leaders and organizations into corruption. The integrity and interconnectedness of leaders and followers strongly support the creation of an environment and culture of honesty.

The bond between leadership and followership that prioritizes integrity can be done by building sustainable understanding through sharing sessions and integrity forum activities among leading integrity figures, continuous training at the levels of the Board of Commissioners and the Board of Directors regarding the importance of setting an example, and establishing an anti-corruption and integrity culture at the employee level through the Officer - Supervisory Development Program in order to create an organization that is free from corruption.

3. CONCLUSION

The concept of the relationship between leaders and followers in integrity has been described by Sayyidina Abu Bakar RA. When he was appointed the first caliphate, the first message he conveyed was follows:

"...verily I have been appointed as your leader even though I am not the best among you. If I do good, please support me. On the other hand, if I do something wrong, correct me. Honesty is a trust, while lying is betrayal... Obey me as long as I obey Allah and His messenger. If I disobey Allah and His Messenger then you are not obliged to obey me."

The integrity of the leader will make the organization he leads better. High-integrity leaders will always think that they will serve the people they lead, and not the other way around. A follower who has integrity will always think that he must serve the leader as long as the leader acts correctly and according to moral values and principles. Integrity is the quality, nature, or condition that shows a unified whole so that it has the potential and

ability that radiates authority and honesty. Integrity is needed by all parties, not only leaders but also followers.

The education curriculum in Indonesia also has a big influence on efforts to build the value of integrity in everyday life. One of the factors that increase corruption in Indonesia is the weakness of religious education and applicable ethics. Quoting from the book "Teach Like Finland" by Timothy D. Walker, the education system in Finland prioritizes instilling strong ethical lessons in students from the beginning of the learning period, or at a level equivalent to grade 1 elementary school. The author believes in this concept because by instilling an ethical and civilized life in children from an early age, the next generation will recognize and understand morals and ethics before pursuing life, and they will also act ethically and morally in applying their knowledge and authority.

Acting ethically is human nature to be able to distinguish what is right and what is wrong. However, situations and associations can make the values of human nature biased over time. Human nature should be maintained by teaching and instilling ethical values from an early age because if ethical values are attached, in any position, role, and situation, that person will return to the reference to ethical truth and nature. Awareness of the right things makes a person introspective in his actions, knows and is aware of his position, not tempted by temptations beyond his ability, and is aware of his responsibility to God Almighty.

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