

## Realizing a Mental Revolution through Astabratha Belief as a Fraud-Neutral Detector

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### ABSTRACT

*This study aims to realize a mental revolution in the individual through astabratha belief as an effort to achieve fraud-neutral character. The belief is based that the initial occurrence of fraud comes from the mental self. This mentality is formed by teaching the human self-character through the local wisdom genius astabratha which is broken down into eight (asta) character traits. This research uses a qualitative approach with ethnographic studies to reveal the implementing culture of metal astabratha characteristics. The results of study show that fraud comes from self-character which can be prevented by growing eight characters, namely earth, fire, water, wind, sky, sun, moon and stars. These eight characters are manifested through mental self (pangawikan pribadi) to understand actions. This achievement is the result of a movement (response) to persistently reject fraudulent activities through creative, non-authoritarianism, thinking about difficulties and self-afflictions, self-safety and freeing people from suffering and worries, and finally achieving the noble goals of human life. As a result of an embodiment of self-awareness, there is no longer any desire to commit fraud, as well as awareness and behavior culture to feel peaceful in dealing with other people. This mental consistency leads to fraud neutrality as a form of moral integrity for pride, honor and self-esteem.*

**Keywords:** Mental Revolution, Astabratha Belief, Self, and Fraud-Neutral.

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Page. 137-154

## 1. INTRODUCTION

Every desire to perform an action must have a goal to be achieved. Achievement shows an effort to make it happen. This embodiment fosters action to achieve the expected goals for the justification of encouragement when one has to commit fraud. This natural condition causes a person to have a different understanding of these actions, as a realization of achievement to encourage one's reason or rationality to commit fraud, which is then called the concept of fraud. This conceptual development resulted in an understanding of the concepts of fraud triangle, fraud diamond, fraud pentagon and fraud hexagon.

Further explanation shows that the characteristics of the emergence of fraudulent acts are activities based on the process of emergence, the events experienced in the form of prevention and prosecution. So far, these two aspects have been the focus of research and development on fraud studies, although in its development both can be carried out together. These conditions provide an analysis of the causes and effects that occur. The causal relationship provides a consequence of punishment as the final result for the fraud committed. This punishment always emphasizes enforcement in response to fraud, even though this activity, as stated by Irianto & Novianti (2019), Suciartini (2018) and Wahyuni & Budiwitjaksono (2017), has a sequence in linking the processes of prevention and prosecution into a single unit to analyze aspects of the punishment for fraud in the various activities carried out.

There is a belief that fraud starts from the self's desire to do so. Desire is realized by evaluating the emergence of fraud as a result of activity in the person and his support. This is a motivation to carry out various activities, meaning that the self factor is an evaluation of why fraud is carried out. Therefore, according to Huda et al, (2015), Risky et al (2019), Haqq & Budiwitjaksono (2019), and Rashid et al

(2022), motivation makes aspects of the perpetrator's self a priority in preventing acts of fraud itself. Why? Because there is a tendency to not be able to completely avoid the desire. The situation that is carried out is part of the impetus for the emergence of fraud, thus directing actions of inner conflict that can influence and rely on this. This conflict is further related to individual responsibility when carrying out activities. Therefore, self-control is very important to ensure that the actions taken are provisions to avoid fraud.

The self-exaltation conveys the impression of temporarily rejecting the act of fraud to create ideas to avoid it. The ideas come from a single psychological impulse, where the self as the center of the emergence of fraud must be the main awareness, because it is the self that knows the beginning of every process and the results of the truth that is determined. As stated by Cao et al (2020) and Risky et al (2019), it takes a behavioral transformation that leads to self-behavior improvement, so that the approach is more individual. The approach by carrying out the stages of progress in achieving self-concept is an attempt to carry out acts of belief in truth as individual concentration where the main goal is values and norms.

This process is self-motivated and responsible for improving the interaction of the surrounding environment through work guidelines. The guidelines function to direct the prevention of behaviors that lead to a check and balance mechanism. This kind of tendency gives conscious beliefs about the nature and consequences of fraud itself. Therefore, awareness is a completely different motive as a judgment taken on the grounds that the act of fraud is an aspect of self-intentionalism or vice versa. This is a reality that shows when someone does not prioritize his own interests in evaluating the fraud. This action grows the individual as the goal it achieves. The results of research conducted by Petrascu & Tieanu (2014), Othman et al (2015), Purnamasaria & Amaliah (2015), and Aresteria (2018) provide support in efforts to prevent,

minimize, and even eliminate acts of fraud. Furthermore, studies conducted by Irianto & Novianti (2019) serta Risky et al (2019) show that individual interest goals will find situations that can provide ethical behavior and fraud tendencies as a result of the decisions reached.

The results of these decisions are natural interests that arise in various domains of objective capacity building activities. Under these conditions, the aspect of integrity provides an opportunity to produce preventive-curative actions that are measured in a balance perspective, where it is hoped that the results will be maximized. Balance is a step in the fraud prevention strategy. This condition is in line with what was explained by Irianto & Novianti (2019) that the fraud prevention strategy is a comprehensive idea about the phenomenon of fraud, the root causes, and the context. It is necessary to show the relation of reality which emphasizes the conception of individual existence based on completion.

Attention to individual's self-integrity is the goal in an effort to raise awareness about the dangers of fraud and about the importance of the human mentality. This is in accordance with what was stated by Wahyuni & Budiwitjaksono (2017), Aresteria (2018), and Cao et al (2017) that realizing the soul to explain every idea that is embodied in action events is a unity. Unity directly interprets the results of human activity regarding measures to prevent the emergence of fraud. This reflects how the mental attitude, in the individual context, when dealing with pressure (conflict). Self-pressure creates a relationship of agreement between concepts and actions as an element of motivation. This motivation, as stated by Haqq & Budiwitjaksono (2019), Ren et al (2020) and Rashid et al (2022), has an important role in the individual regarding his relationship with the situation of fraudulent acts. According to Haqq & Budiwitjaksono (2019), aspects of interaction need to be seen through the perspective of values and norms to distance oneself from cheating itself. This becomes

important to present one's feelings about himself to be clearer, and honest in the spirit of avoiding cheating, as the ultimate goal in his own thoughts and actions.

The basis of this belief is doctrinal or self-advice tailored to the needs and mental abilities of each individual. Human self-concern as the focus of fraud prevention has been explained in research conducted by Purnamasaria & Amaliah (2015), Risky et al (2019), and Ren et al (2020), that humans have a role to help remember the most important parts of activity. The results provide a clarification of the term fraud in an introduction and the comments, on easier and more complete statements, as a motivation to avoid fraud. This condition is the background for the formulation and purpose of this research regarding **how to realize a mental revolution through *astabratha* belief as a fraud-neutral detector**. The characters in *astabratha* are used as a noble task of humans with mental characteristics that affect actual life activities. The topic of noble task has been widely disclosed in the research conducted by Ahimsa-Putra (2015), Nugroho & Ahimsa-Putra (2016), Purnamasaria & Amaliah (2015), Haq (2011), Aryawan (2021), Matitaputty & Adi (2021) and Adisastra & Made (2021). They explain the nature of self-arising with interests and accomplishments as the main pillars of living in harmony. This kind of harmonious atmosphere presents self-nature to avoid greed, arbitrariness, and lies in carrying out life activities.

Furthermore, the achievement of mental character is influenced by eight values known in Javanese teachings as *astabratha* (eight paths). The teaching judges that in a person there is *ambek adil paramarta* (fair to all). *Astabratha* consists of eight mental characters of the human self in life activities that give awareness of their existence, urge for reflection, and increase self-knowledge about true self-awareness. Awareness, according to Kurniawan (2019), Suciartini (2018) and Aryawan (2021), provides character and personality, as a result of the interaction of

individual humans in eight (asta) mental characters, such as earth, fire (geni), water (banyu), wind (angin), sky (langit), sun (surya), moon (chandra) and star (kartika). These eight aspects provide meaning in the journey of human life to act to provide self-belief, as a moral and character towards neutral fraud.

## 2. LITERATURE REVIEW AND HYPOTHESIS

Moral and character, referring to Ahimsa-Putra (2015), are the support of self-belief as an acknowledgment of the existence of human self-activity. Having this existence makes a difference in being aware of his desired needs. This motivation raises the desire to cheat (fraud) to control the activities carried out. Desire that has a strong influence is the embodiment of results, because humans have self-will, meaning that the growing desire encourages fraudulent actions, as explained by Irianto & Novianti (2019), Risky et al (2019), Haqq & Budiwitjaksono (2019) and Ren et al (2020), that the achievement of fulfilling one's own desires is an impetus for the emergence of fraud, as a motivation for achieving needs.

Understanding the nature of the human soul and various obstacles is expected to get rid of this desire. Thus, character formation has an important influence on creating honest and harmless activity idea. This idea lives scientifically in the human psyche. An idea, as explained by Ahimsa-Putra (2015), is something that is not based on existing reality. However, people often try to realize ideas that are based on the desire to commit fraud, so that problems arise for humans regarding the problem of their ideas. There are so many ideas, every time one is observed, they keep popping up. Therefore, Nugroho & Ahimsa-Putra (2016) provide an explanation of attention to self-character to avoid the desire to act fraudulently.

This is in line with the statements made by Othman et al (2015), Aresteria (2018), and Rashid et al (2022) that an idea is a self-situation that arises as a result

of high achievement beyond existing reasonable limits. This condition creates a conflicting desire to achieve it and acts in violation of existing regulations. Actions can only be known from within the results of interactions with the environment, as a response to the realization of achieving the expected goals (Cao et al, 2020; Irianto & Novianti, 2019). The concept of behavior that places the human self as part of an act of fraud is the reality of the result of an activity, because activity is the goal of achieving every human action. In achieving within yourself there are devices that can influence good character or soul. These tools are thoughts and feelings. Therefore, these tools are grown through a Javanese concept called *astabratha*, a concept of life's demands to behave in a just character without cheating (*ambek adil paramarta*).

This concept, according to Haq (2011) and Suciartini (2018), is a self-steady behavior based on eight (asta) characters. The first is the character of earth (*bumi*), as a self-characteristic nature of the earth or land (*mahambeg mring kismo*: faithful to provide the necessities of life to anyone), which means it is useful for all life in its environment in simplicity. The second is the character of fire (*geni*), giving the character of eliminating badness or evil and giving goodness (noble). The third is the character of water (*banyu*), as an indication of sincere character, coolness or a sense of peace, so that the soul is calm and always together without growing disappointment in others. The fourth is the character of wind (*angin*), "*mahambeg mring samirana*" which means being fair in carrying out life as "*tetalining nggaurip*" or a way of life. The fifth is the character of sky (*langit*), which means freedom in interacting without causing disappointment. This makes the character to avoid doing harm to the environment. The sixth is the character of the sun (*surya*), as the embodiment of the character to be a role model in the activities carried out (*mahambeg mring surya*). The seventh is the character of the moon (*chandra*), making oneself to always provide peace and serenity in activities as a

form of final achievement (*mahambeg mring candra*). And the eighth is the character of star (*kartika*), meaning the self that is able to give instructions ('*wingi utowo wara*') to the truth and respect others.

These self-characters are able to provide moral values as self-awareness of regret when making mistakes or fraud. The achievement of these self-characters provides an all-out effort to realize mental revolution as an effort to achieve fraud-neutral activities. According to Othman et al (2015), Purnamasaria & Amaliah (2015), Kurniawan (2019) and Wahyuni & Budiwitjaksono (2017), Suciartini (2018), Risky et al (2019) dan Ren et al (2020), a person's personal character is reflected in morals or manners. Therefore, the process of realizing one's self-character on an ongoing basis requires a spirit of fighting fraud. This condition further provides awareness to involve the heart and its long-term results by eliminating self-orientation, as well as being accompanied by willingness and be able to hold the responsibilities.

### 3. METHODS

This study uses an ethnographic interpretive qualitative method. The use of ethnography is an explanation of objects sequentially through interaction within a group or collection of people at the same intensity. This approach, referring to the results of research conducted by Bassani et al (2021), shows that human behavioral activity is a symbolic form of self-culture as a result of interaction. This interaction provides a combination of knowledge and experience as a means of mutual agreement. Furthermore, this self-cultural understanding is described in three stages: breakdown, resolution and coherence. The three stages are self-activity in tradition and hope for organizing the place of interaction. This research was conducted in the "*Bilik Literasi*" (Literacy Room) located in Tanon Lor RT 003/RW 001 Gedongan Colomadu, Karanganyar Regency, Central Java.

The reason for choosing that place is because the place teaches about nobility related to the reality of the values of applying *astabratha* in life. This study involves four informants. The first is Bandung Mawardi (BW), as the manager of Sastra Kecapi *astabratha* and the editor of *Pawon Sastra-Surakarta*. The second is Selu Margaretha Kushendrawati (SMK), as an observer of the application of *Astabratha's* humanitarian philosophy values in the study of noble activities in the book "*Matahari dari Mataram*" (Sun from Mataram) and a Lecturer in Philosophy of Cultural Sciences at the University of Indonesia. The third is Nanik Prihartanti (NP), as the initiator of the concept of *astabratha* in thoughts and actions which is then outlined in the book "*Matahari dari Mataram*" with the title "*merajut kebahagiaan bersama dalam masyarakat multikultural*" (knitting happiness together in a multi-cultural society) as well as a Lecturer in Psychology at the Muhammadiyah University of Surakarta. And the fourth is Endy Saputro (ES). His appointment as an informant was based on his concern for the concept of *kawruh Jiwa Astabratha* in the cleanliness of the soul of spirituality as outlined in the book "*Matahari dari Mataram*". In addition, he is also a Lecturer in Islamic Economics and Business at Raden Mas Said State Islamic University Surakarta. The researcher has conducted direct interaction dialogue with the four informants directly in the "*Bilik Literasi*" regarding mental embodiment for the development of self-character education supported by communication media zoom and video calls. This activity was carried out for more than eight months, from 24 December 2021 to 28 August 2022.

### 4. RESULTS AND DISCUSSION

*The main foundation of accountability is moral. Moral makes the foundation of self-worth related to the mandate that is spoken as an oath before God. Routine is not just vocational work but also metaphysics (Bandung Mawardi, December 24, 2021)*

This research took place in an atmosphere of intimacy and humility, an atmosphere that provided peace in interacting to find points of moral desire to achieve self-character, create a harmonious life, and leave rebelliousness. The moral value that fosters awareness of human duties, in Javanese culture, is to unify and harmonize the relationship between the microcosm and the macrocosm. Human life in the world is likened to *mong mampir ngombe* (just stopping by for a drink), meaning that living in this world is only temporary, like someone who only stops by to drink. This expression gives awareness that actually life is in the course of time to die. Furthermore, according to Bandung Mawardi (BW):

*"Life...towards "sangkan paraning dumadi", which means moving towards death. Because life is not long, so always do good. That is the ethical norm that is implicitly intended to be conveyed as a guideline for an attitude of life which is nothing but an implementation of that view. They feel obsessed or feel guilty if one day they don't do well... this is the mentality that becomes the philosophy of life."*

Philosophy of life is the norms and values that shape the character in terms of mentality. Philosophy in everyday life, according to Selu Margaretha Kushendrawati (SMK), is:

*"the reference that in humans forms a strong bond on how humans behave or reveal their lives, views of life, ethical norms, or a way of life to achieve activities that provide harmony. This trait is a sense of life within self, not a desire to achieve it".*

The sense of life is one of the feelings that humans have as the nature of their humanity. It is capable of distinguishing what is in this world into two: objects and creatures. Object refers to anything that is not alive and can move if something moves it. Meanwhile, creatures refer to living organisms that can move of their own accord. According to Purnamasaria &

Amaliah (2015) and Nugroho & Ahimsa- Putra (2016), life is personal, which means that life can move on its own. In other words, life always has the nature of motion. Besides humans, plants and animals are also creatures because they can also move. According to BW:

*"Moving ..... is a philosophy that life is an activity... activity in understanding life as a creature that provides benefits for each of its activities, thus giving the value that life is not an object...meaning it will be free from the notion that humans are not objects...this is which provides human values or norms consisting of body and soul."*

This awareness makes a series of events in interconnected situations and conditions. In addition to activities carried out together with space, motion and time are also included in it. Thus, activity requires self-awareness to know that without space and movement there will be no time. In other words, every space and movement produces time as a feeling.

The sense of life encourages human character to move. Human character encourages doing something based on desires, so that it moves according to the purpose of that desire. SMK states that:

*"We want good food, we want luxurious houses, we want lots of money, we want to win regional elections, and so on. So, actually the feeling of life is a rejection of death. All human efforts with all their desires are a manifestation so that their life continues, as well as a movement for their own survival... you know. So the movement of humans and all living things...there are two, namely in order to be able to live and perpetuate their kind."*

The statement above is in line with what was disclosed by Nanik Prihartanti (NP), that:

*"... then...the drive of life makes us not be surprised if everyone needs clothing, food and shelter, because all of these are necessities of life or soul building, including marriage activities. Thus, the feeling of being alive is often accompanied*

*by a fear of dying. In the environment we can find, for example, the customs of people who abstain from eating, abstain from sleeping, and so on, with the aim of gaining superiority in certain matters."*

This condition can cause inner conflict and suffering if not properly understood. However, if the inner conflict can be overcome, it can actually awaken a sense of serenity. Humans move for the needs of self-sufficiency (*pangupa jiwo*) in their environment. This movement is based on reason, not instinct or spontaneous mechanistic like plants and animals. Humans have delaying nerves, so they are able to consider the good or bad results of their actions. Therefore, humans always go through a learning process in their lives. This refers to the explanation given by Endy Saputro (ES) that:

*"Through the process of learning, humans gain knowledge. There is no day without the addition of knowledge for everyone and no moment is repeated for the history of human activity itself.... meanwhile, others move in the same circle and over and over again. Therefore, there is a sense of curiosity about all the supports of life as a cultural activity itself."*

Activities provide typical actions in the human character. SMK stated:

*"Culture will be achieved when humans live their lives, because this is a form of expression of the human mind, both physical and spiritual. As a human symptom, culture includes not only material results such as wealth, knowledge, tools or clothing, but also a way of living life and death.."*

Therefore, every human being naturally has his culture. This trait creates differences in achieving the expected goals, which are associated with the conditions of society. According to Haq (2011), this condition is an identical relationship with oneself. This is because in essence, humans are not only as individuals who can decide all their own desires, but also as members of society consisting of other individuals who of course also have their own desires.

This activity fosters association to achieve an atmosphere of mutual understanding between people, an understanding that provides expressions of action, expression to create a sense of conformity about thoughts, and actions and results. These three aspects are interrelated to shape the social atmosphere into useful interactions and good contributions. As stated by BW that:

*"People feel good with fire even if they accidentally burn their hands. This is because they have knowledge of fire. They will not blame fire because they know the properties of fire. Understanding something raises the attainment of one's own nature."*

This self-nature gives human self-awareness as a creature that has a sense and a sense of life. Furthermore, this sense forms desires and vice versa because they do not know or do not want to know other people's feelings. This explanation is in line with that presented by Ahimsa-Putra (2015), Nugroho & Ahimsa-Putra (2016), and Haq (2011) that in order to know the desires felt by other people, one must first know the desires that exist within oneself (*pangawikan pribadi*). Unpleasant feelings can cause discord due to a sense of life that does not require the desired achievement. According to SMK:

*"A person's self can recognize himself as a whole... himself after dealing with his environment, whether with objects, people around him, or with his own feelings. Based on his relationship with all these things, he is aware that he exists. The sense of existence can feel everything that exists."*

This is in line with what was conveyed by NP, that:

*"Association gives the growth of personal relationship about himself and also that which is not himself. Usually people know more about other people than know themselves. This is why fraud arises because knowing oneself is more difficult than recognizing others. This shows that fraud comes from oneself because one is*

*not used to examining oneself. It's even more difficult when you have to respond to your own ideas or feelings."*

This statement shows that the idea or feeling in the heart of the growth of fraud is indeed not captured by the five senses, so that, as expected, it becomes powerful and difficult to master. People can commit fraud depending on needs, with awareness and consideration that has been received. This shows that the idea of committing fraud is one between morals and needs, making it difficult to separate the two (Irianto & Novianti, 2019). Therefore, through actions, speech, as well as desires, one can know and recognize one's own character when morals grow, that it is a fraud.

Belief is self-realization. The embodiment can be started by thinking. As stated by SMK that:

*"Self-meaning becomes a moral impetus to try to declare fraud as an act that he did himself, for example... that everyone who attends here...the literacy booth must have a sense of pleasure which when investigated further contains nothing but desires that in essence we have all present. If our desires are the same as those of others, we will be able to make peace with everyone present here. It means, yes...we have the same opinion and a sense of peace so that peace can be felt."*

This feeling is the same as being at peace with reality, the condition to state that fraud is committed because they do not feel peace. As explained by BW:

*"The idea of committing fraud is often associated with disquiet in the inability to separate the pleasure from the result. For example, the sun always rises from the eastern horizon and always sets in the west. As for the feeling of cheating, if it becomes an act, the consequences will not be pleasant. Therefore, we need self-certainty...yes...this is behavior and feeling so that we can resist fraudulent acts as a moral...because letting the feeling of cheating go unnoticed will lead to peace of mind."*

Furthermore NP also stated that:

*"Understanding the responses of pleasure and hatred towards a fraud gives people an understanding of the meaning of the results of the fraud. This is what Mas Bandung conveys, namely understanding fraud as a practice that is carried out. Thus, the perpetrator of fraud must also be aware that he is committing fraud so that it can be fatal for himself."*

This explanation shows that if someone wants to commit fraud, he must already know the goal he wants to achieve as a self-character (*pangawikan pribadi*). This knowledge can provide clues that fraudulent behavior always has an unpleasant effect on association. According to Haq (2011) and Ahimsa-Putra (2015), association is a manifestation of the existence of power, namely the power of oneself and the power of others. If self-interest is more prominent, the desire to control to foster fraud will be greater, which means that self-interest becomes the main manifestation of awareness not to commit fraud. SMK further explained:

*"People commit fraud because there is a gift of trust...even though this gift is a trust given to...yes...give back because it is fun for others. Thus, the mentality of wanting to commit fraud means using other people's sense of power in the wrong way."*

So, self-knowledge is a condition for mentally awakening not to commit fraud in the association. Therefore, everyone must have self-knowledge in their life activities. This condition can make a person recognize himself. That is what is meant by a sense of life towards justice in the teachings of Astabratha. Confidence to give righteous deeds is a manifestation of a sense of life about thoughts, actions, and results, i.e. the sense of self not cheating.

### **Self-Character Steps to Realize the Mental Revolution of Astabratha Beliefs**

*a sense of serenity and peace is the moral authenticity of being able to see and understand the characteristics of oneself*



*and ideas that are being faced at any time and anywhere, while a sense of cheating is a feeling that does not reflect that (BM, 04 April 2022).*

Explanation that shows the activity of the sense of self will grow by seeing and understanding. These two self factors are separate beliefs, so they cannot lead to fraud. As stated by SMK:

*"One can get information and understand that cheating is fraud. He understands but doesn't see and doesn't know the process of why he is doing it and is still trying to do it. As a result, he feels that he doesn't realize that his actions as a feeling of wanting to do so... will definitely not be free... free to point out this was wrong."*

Furthermore, ES emphasizes the SMK statement as follows:

*"If I see and understand that this is a wrong action, the sense in self is the initial clue to explain the meaning, impact and how fraud is generated and treated. So, the sense of self is able to see something and understand the nature of something that has caused fraud."*

Thus, a sense of self can foster the emergence of actions that are definitely proper and right. We don't need to hide fraud as a result of self-action, but it is enough to give self-growth about moral meaning as rules of awareness. This rule of awareness is in line with the results of research conducted by Othman et al (2015), Nugroho & Ahimsa-Putra (2016), Wahyuni & Budiwitjaksono (2017) Suciartini (2018), Cao et al (2020), Risky et al (2019), Aryawan (2021), and Rashid et al (2022). They state that moral beliefs lead to soul awareness to avoid fraudulent acts. Furthermore, seeing and understanding the feelings that exist within self can also cause the loss of intention to commit fraud.

These conditions are two of the same nature. This shows that individuals can change their own fraud. As stated by SMK:

*"Restraining or resisting fraud also arises from the desire to cheat, which is cheating on something you can see and do... remember... to see and to do it*

*yourself. This happens because people often don't understand the meaning and don't realize what cheating is. If someone is in a situation of inner war, the self will be silent, not moving, and eventually will die."*

By understanding yourself about cheating, you will be free from cheating itself. We are not in a position where fraud is grown and carried out. Thus, one's own strength will give birth to righteous actions. As explained by Haq (2011) about the feeling of life, knowing the effect means knowing yourself and the result gives birth to a sense of life to leave cheating. Not cheating means not taking the rights of others. People often feel afraid of cheating, then they are afraid to see the fact that they will be the same as other people. In fact, according to BW:

*"... cheating will be done if someone has not been able to understand what is seen and understood as his own sense of self... therefore, he seeks to cover it so that he becomes different by seeking wealth, position, or power which he will use as a cover for himself so that he does not appear as a real self. Can the new clothes we wear be a guarantee that we will also be new? Does my new position also guarantee that I am new too? All of that doesn't change anything, because my essence is still the same."*

NP further stated:

*"Fraud is an act which is morally initiated to commit it by demonstrating innocence. Why did it happen? yes... because they cover up what they are doing without being aware of their personal feelings that everyone with 'silence' has a unique taste for the results of the fraud they are committing."*

This shows that everyone uses the feeling as a form of self-character (*pangawikan pribadi*) to try hard or earnestly seek to "close" himself. This personal condition is able to realize his personal sense that everyone responds to the activities carried out.

Cultivating such awareness is the

result of the moral urge that activity and result are a series of processes that cannot be separated. Humans are individual-social beings, not individual and social. Community social relations are governed by rules, where these rules are agreements in the relationship between individual and moral. Therefore, the mental revolution is the motivation for changes in self-character that occurs quickly and results in direct changes in oneself and those around him. Why? Because heedlessness towards self-monitoring causes harm to others and oneself. Thus the moral character of being arbitrary in committing fraud is the same as not having the opportunity to realize oneself. The change that refers to the awareness of the soul is nothing but an understanding of the meaning of self depending on others. The concept of the teachings of *Astabratha* is to get the harmony of the relationship. The *astabratha* soul shows a guideline of belief to understand the sense of self-life only through harmonious beliefs not to disappoint others.

The concept of the *astabratha* soul states something related to the special nature of will, which means that humans can determine themselves. As stated by BW, regarding growing *astabratha*:

*"It is me, by confronting myself to face others shows that fraud exists. Fraud is an embodiment of the soul that gets the opportunity to carry out provisions as the sacrifice of others, so that to realize this, astabratha soul leads to complete justice."*

According to SMK:

*"... recognition of the soul through astabratha is a true freedom solution to have a certain solitude...yes...a certain solitude of eight souls that are intact, independent, and are autonomous substances as subjects like me."*

This means that *astabratha* forms a concrete mentality that is realized and internalized to always relate itself to the results of activities. Relationship, according to Ahimsa-Putra (2015), Kurniawan (2019) and Adisastra & Made

(2021), is an understanding of the sense of life only through my freedom as a human being to deal with others. Recognition, knowledge, and understanding of oneself is an awareness that arises from a sense of the unity of the five *astabratha* characters.

This understanding of self-identity shows that humans are the highest created beings capable of thinking rationally, both about themselves and others. A harmonious relationship that accepts one another is an intersubjective relationship. Relationships are formed on a self-identity that is just, equitable, without favoritism (*ambek adid paramarta*). This corresponds to what NP stated:

*"The astabratha soul gives a sense of life to place humans as part of the universe because nature is the truth. Nature is the possibility for humans to live, not exploitation for their greedy life. The soul is earthly in nature which is often called land and water, that is, thinking productively how to make activities capable of leading to prosperity... this is what makes the soul calm to know its condition."*

The souls of earth and water show self formation which encourages introspective awareness to be creative. As stated by BW:

*"... the formation of the characters of land and water shows creative characteristics to move me and desire as an emphasis on the soul against the desire to give feeling or soul instead of thinking, because thinking or reasoning hinders human freedom to cheat. So bringing justice in eliminating the opportunity for cheating must be done."*

This soul gives a creative sense not to commit fraud from all desires that cause human thoughts and actions, especially when working together with the support of desires. The attainment of awareness is able to provide great potential of saving difficulties towards happiness.

Character values emphasize that after determining attitudes within themselves, humans are able to identify themselves. This becomes the focus when the characters

of land and water are able to identify themselves as their own characters that live out the feelings of others, so that they can achieve happiness. According to Haq (2011), Aryawan (2021) and Adisastra & Made (2021), land and water give happiness to still feel the sadness and joy that keep changing throughout life. Feelings that make happiness not cheating are different from joy, because true happiness comes from a sense of calm and peace (soul). This mentality also emphasizes that by having the mental character of land and water, humans can escape the desire to cheat. This refers to the ES's statement:

*"Earth and water think character to know how to know oneself and others correctly. Mental is the urge to know the sense of self."*

This statement is an indication that the characters of land and water give the ability to appreciate every action. When cheating is done, he will feel sad, hurt, disappointed and worried. ES further stated that:

*"earth and water make themselves, but this will change when mentally shaded by the character of fire and wind as a soul that is firm to refuse to commit fraud. This kind of determination gives courage that cheating only brings misery."*

And BW further stated:

*"The mental sense when fire and wind gave the statement I was cheating. This statement is of course wrong, because cheating is what is felt, not what feels. Therefore, this mentality gives firmness and stability not to cheat because it will result in personal misery."*

The awakened awareness gives way to think about the same feelings as to think about the consequences, then the result must be experiencing self-woe. This is the same as what was conveyed by Suciartini (2018) and Aryawan (2021) that as an expression to give a result that is obtained as a mentality given by fire and wind, oneself is convinced of the consequences of fraudulent activities carried out as a result that is felt and feels the result. This kind of mental ability provides the stability

to eliminate cheating as an activity that brings difficulties. This explanation refers to the SMK statement below:

*"Guilt is a mental entity with the character of fire and wind to represent any harmful activity. The losses that can be felt and the results can have an influence on activities about suffering beliefs. Thus this mentality has an impetus to a firm and just character to reject any fraud committed. Feelings of pleasure and pain are not the same as actions, because what feels and what is felt are two different things."*

This ability positions mentality as a feature of non-authoritarianism, egalitarianism, and universalism. According to BW:

*Cheating is an act that is committed, so when you have the intention to make an activity means that there is a desire to show the reason why you committed the fraud. Mental with fire and wind characters has the ability to not do as the impact is received, because everyone will know what will happen as a result of this action."*

Mental provides the drive to create an impact that is received. This condition provides a clear answer, namely feeling sad for oneself and others, meaning to manifest a despicable act into a feeling of guilt for both oneself and others (Haq, 2011; Purnamasaria & Amaliah, 2015; Ahimsa-putra, 2015; Haqq & Budiwitjaksono, 2019; Ren et al, 2020). In seeing the sense of self and others, the mentality of fire and wind characters is always driven to think about the resulting consequences, and to ignore self-interest and pleasure. This action gives the wrongful act of fraud as a bad taste, because it feels wrong to know the act of fraud.

Furthermore, fraud is an awareness of a deliberate action within oneself, so that the fire and wind mentality gives firmness that this is wrong. This mentality is able to protect against harmful actions. Therefore, SMK further stated:

*"... like fire and wind that are firm in giving the next statement to express the firmness by giving attention to "eman" or self-compassion to do. When this awareness occurs, the mental character that appears is the sky and the stars as personal safety to free oneself even for others from suffering and worry..."*

The sky and star mentality states that every action that is noticed is the result of thinking about one's own troubles and misery. This concern ignores the pleasures and interests of others. If this is not known, according to NP, it is impossible for us to be able to understand other people's feelings. AS further explained:

*"For example, we often think that we are not cheating, but when dealing with other people we always feel guilty. The mentality of the sky and the stars is felt to give a high feeling that the result of cheating is actually a defect in itself for the person who commits it. The cheating we attribute to others is actually the most obvious form of self-defeat."*

If other people feel bad about being cheated on, we also instinctively feel the same way. Conversely, if other people feel happy when there is no cheating, we will also feel the same way being treated that way. If this sense of the mental character of the sky and stars is known, we will come to the realization that we "feel the same". According to BW:

*"The character that is formed when the two properties of the sky and stars are felt when cheating... yes... being cheating for himself and vice versa when doing activities that provide justice are also felt as a common good in activities."*

This same feeling denotes a relationship with unity and affection. In essence, character forms self-safety and concern for others. As also stated by Ahimsa-Putra (2015) that awareness of the character of oneself and others gives birth to awareness of human feelings, the understanding that humans are living beings who have feelings. If the feeling engages in painful activities, it will regret it; if the feeling is

happy, then it will be happy too. This feeling applies to anyone who still feels this life as a result of the process that has been passed (*ngunduh wohe pakerti*).

These results make the goal of every human being's activity, meaning that the desire is fulfilled and the needs of his life are fulfilled in a calm, undisturbed, independent manner, so that the activities carried out provide benefits for guarantees in each activity. According to ES:

*"... making fraud a result of actions can be a burden, you know... this is a burden that is personally realized... which is realized through confusion within oneself. This becomes one's strength in emphasizing cheating as an activity that has an impact on other people, because this attention is an awareness that life is an activity of interaction in relation to our surroundings. This is an encouragement to do activities that don't harm...that's the awareness that makes life requires togetherness with others."*

Awareness of the characters of the sky and star forms a feeling of desire to create serenity. This condition is a manifestation of the nobility of responsibility to recognize the rights of others as equal to one's own. Responsibility itself is a feeling born of a sense of belonging, as conveyed by BW:

*"Yes...feeling myself to have activities that I'm doing cheating, then the sky and the stars is a feeling born from a sense of caring for others as self-esteem with activity improvements to try not to disappoint other people. At this point the character that is formed is an inseparable part of society as a virtue for good activities together."*

This kind of relationship is in line with the statement made by Nugroho & Ahimsa-Putra (2016) that other people's benefits are personal gains and these benefits are other people's benefits as well and vice versa. Such an atmosphere of character establishes a relationship between every action that influences oneself as knowledge and concern for shared safety through continuous improvement of interactions.

Awareness makes life calm, which in turn motivates you not to pursue your own goals. The impulse that makes the act of doing good and glorifying others is the primacy of the purpose of the activity. Even further BW stated:

*"... if expressed in my language ... wali utawi tiyang linangkung. Setiyaring butarepan, punika dados pados utawi; inggih punika remen tulung, preventing pain from manas, ungel-ungelipun tepa slira; kadadosipun lajeng ngugung tiyang [...having more ability. Trying to find primacy by loving to pay attention to every action for others; abstinence from hurting others, with the motto of tolerance; so that his actions glorify others]".*

In realizing this character, each person tries to find peace in their activities, peace that gives awareness to know and feel that fraud is a form of harmful action. This loss is realized as an act that makes trouble in the future. Grief, according to SMK, is an attitude of regret:

*"... as a result, it has an impact on never thinking about his life properly because he is preoccupied with actions not to cheat in all his thoughts and actions, yes... because togetherness gives happiness without anyone being harmed... this is felt as a spirit of life."*

The disappearance of the attitude to commit fraud creates a sense of mutual trust that creates harmony. Harmony must be happy. According to BW:

*"Yes... life is to be happy without cheating... because cheating keeps away from being happy and makes other people disappointed. When there is a desire to cheat, there is no sense of peace with others. Therefore, the characters of the sky and star give birth to mutual trust... this makes the character that knows between one feeling and another as a belief in justice that is formed."*

If everyone feels peace and happiness together, then it is the self that provides guidance for realizing the actions that are being carried out. According to Suciartini (2018) and Aryawan (2021),

this achievement is a form of awareness of how important every action is to create happiness. Happiness has the advantage of producing cooperation that does not disappoint each other.

The achievement of happiness comes from the character given by a calm and peaceful soul. This condition gives strength to produce the mental character of the sun and the moon as a concern for achieving the noble goals of human life. These characters provide support, as stated by NP, as characters that provide a true and proper sense of self::

*"I'm cheating...meaning a failure in carrying out an activity by already being able to feel something to make a response to it. Therefore, cheating is an activity that harms both oneself and the impact on other people who receive it. Because every action must have an impact on others."*

These actions produce awareness about all events that are done as a result of their sense of self, so that with this character each individual will try to avoid fraud. There needs to be awareness to admit that activity also has a sense of worry to be able to meet happiness and avoid harm. According to SMK:

*"... this desire is a natural thing that is the goal of its activities to achieve desires that can plunge into the abyss of confusion. Because without realizing it, every fraudulent act will make us see everything based solely on disappointment. Meanwhile, if it happens, then there will be a feeling of great disappointment... as a consequence that will cause another feeling of disappointment. Then... what if, for example we feel so disappointed and really want to repay... this is the basis of the heart of carrying out actions that disappoint others."*

Meanwhile, this action can only be true if you try to give honesty to others. This condition makes the characters of the sun and moon become a combination not to use "gugon tuhon" (Abstinence) reasoning, as stated by SMK:

*"When truth is the basis for not cheating, it means there is a desire to link causes and effects that are actually unrelated. This is what I mean by 'gugon tuhon'. So the character of the sun and moon becomes the way to finish. The provisions needed to overcome fraud are fortitude and courage guided by the right way of thinking".*

The explanation of right thinking above is the ability not to commit fraud, awareness to know the results of the causes of the actions produced, and admit when they are contrary to their achievements. If not, according to Irianto & Novianti (2019) and Ren et al (2020), it becomes a person who is easily tempted to commit fraud. Self-personality is a goal to achieve what is expected, then expect action on beliefs and blame the resulting achievements on oneself, others, and even circumstances.

Knowing that fraud makes a mental revolution in *astabratha* beliefs shows that fraudulent actions will not grow if you know that there is no distance between expectations and something that is expected. Why? Referring to BW's explanation:

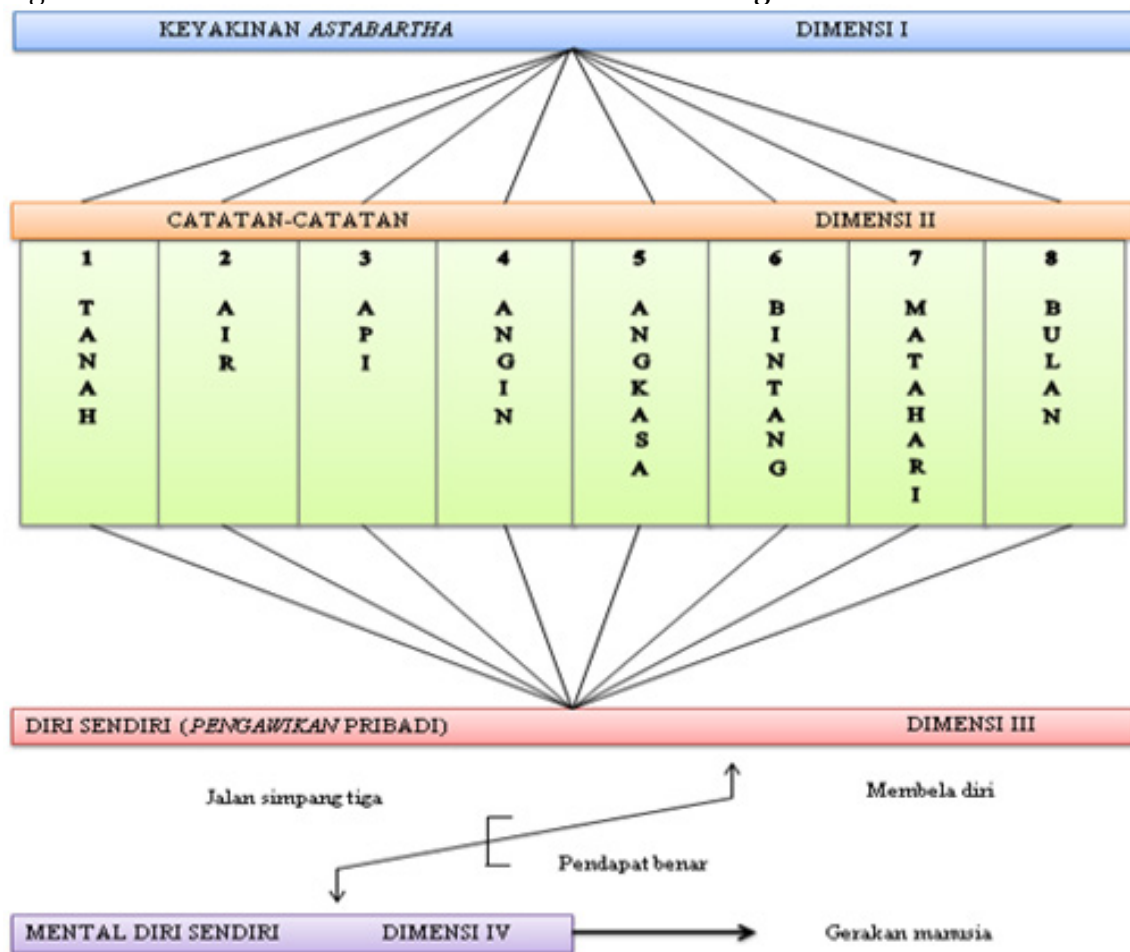
*"Astabratha is a character to know hope which is the result of the right action. The word 'right' cannot possibly be composed from the results of fraudulent actions. Hope is not just a matter of conditions to be achieved, but also the right way to achieve it. The wrong opinion about hope makes astabratha a deterrent for that... this is a character that is formed to believe that hope is an action that is formed from this character itself."*

Therefore, BW's statement proves that the teaching of *astabratha* is an encouragement of mental character as the attainment of hope that gives happiness. However, the feeling of happiness is not forever because it is limited by a feeling of not cheating. Thus, there is no eternal happiness and cheating, meaning that the feeling of happiness and the feeling of not cheating are not eternal.

An example of a character that makes people try to leave fraudulent actions is to eliminate the feeling of growth of actions that can cause trouble in the future. Character awareness up to this point makes people able to accept self-improvement with courage and courage, then they are free or neutral from cheating. In this way, they become individuals who are able to overcome fraud as a result of a feeling of not making themselves and others sad. This makes fraud neutral to overcome difficulties, because the emergence of fraud will definitely continue to emerge. However, with the growth of *astabratha*, each individual is able to examine and recognize his actions, eventually knowing the things that cause the fraudulent act to arise. NP further stated:

*"Cheating is a conscious act. With the character of astabratha, the knowledge is born that the character to cheat comes from the desire to exceed what is obtained. The feeling of 'more' is accompanied by the desire that is obtained from the life activities carried out. Because, he understands that the desire to cheat is not the result but rather the urge to do it by knowing the path to cheating. This can be said 'mbonten ngicali raos curang, nanging tapping ngertos dhateng raos curang' (does not eliminate the feeling of cheating, but only understands the feeling of cheating)."*

So the character that is formed provides knowledge that fraudulent acts originate from the desire to continue to do so. The self formed by the *astabratha* character shows that human life is limited by time, so belief in the human soul makes notes (internal adjustments) as one's own character to achieve the mental formation process, as stated in Figure 1 below:

Figure 1. **Manifestation of Self-Mental Revolution through Astabratha Belief**

Source: Processed Data

Based on Figure 1, the embodiment of the human self's psyche since he plays a role is a mental shaper in him. Therefore, the beliefs of Astabratha are grouped into three dimensions. The first dimension is the belief in astabratha which shows the habit in humans to carry out activities based on the five senses. These activities are able to form inner characters which are broken down into eight (asta) personal characteristics. The second dimension is the characters themselves. These characters are records of events in response to a desire to commit fraud. Everyone has a different character depending on the suitability of personal self-responses that suit the person's condition. Characters make the soul survive inside, while those who don't get enough attention will be left behind. So, the cheating is the attention we give. Furthermore, SMK stated:

*"The belief in not cheating will always be there because the soul or character of Astabratha demands oneself to always remind because it is oneself who most often takes many caring actions. The self-character pushes to protect it from the distractions of cheating. If self-character is disturbed, Astabratha belief character will remind... yes... like a true brother within to help and achieve happiness."*

When the notes of this character become a character, then a sense of self will be born as the third dimension, namely the unity of the sense of self with the character of these notes as the embodiment of the character of the true soul.

Pangawikan pribadi (self-understanding) is a manifestation of the results of actions that always pay attention to the character of the records, even though the way to treat and pay attention to

them is not always the same. It is only *pangawikan pribadi* that is considered to be able to provide benefits and comfort and receive great attention. This refers to BW's explanation:

*"If the character of pangawikan pribadi is a form of records, astabratha is the attention given by the character. Therefore, the character to cheat will disappear by itself because this character is the desire itself. If the will dominates the self, the self-esteem will thrive and run rampant, and we will be able to defend ourselves as our own mental identification."*

Bearing in mind that the basic nature of the *pangawikan pribadi* is one's own character regarding the correct understanding of the records, the mental self is the result of a firm movement (response) when fraudulent activity grows. As stated by ES:

*If there is cheating within, the character as a result of opinion will give to determine that this is troublesome, for example an official who has reached retirement age. When he was still in office, he had the power to act and determine various policies. Obviously this will be different if Astabratha's character is in him. It will determine the meaning of position as an activity to strengthen character, not the power to commit fraudulent acts. As a result, when he is no longer in office, his nature and character will always be attached to and remembered as a complete self and a harmonious relationship of peace will grow..."*

Therefore, with reference to Figure 1 above, when we are cheating, our character is at a 3-way junction. If we follow that deceitful feeling, we will figure out how to do it, and we will move away from attaining the third dimension of *pangawikan pribadi* (self-understanding).

Furthermore, if we don't commit fraud but think more about the growth of mental self that is useful for ourselves, we step into the fourth dimension, the level of awareness as human movement in the character of Astabratha. The level of awareness, according to Haq (2011) and

Nugroho & Ahimsa-Putra (2016), is the highest level of awareness to realize that self is a character that exists as a human being without bad deeds. Such a level of awareness makes one's character no longer have the desire to commit fraud, but instead tries to be in harmony with other people. And when dealing with them, our minds become clear and peaceful. In this 3-way junction, there are two feelings that arise, namely doing and avoiding, which manifest in various activities. As described by BW:

*"This feeling of cheating can take the form of any activity that makes other people lose their joy and happiness. The source of self-character is the values of astabratha, whose nature is always self-defense. Therefore, this character must grow and be embedded in the person."*

This explanation is in line with efforts to move towards the 3-way junction as true moral integrity which leads to a mental character movement towards neutral fraud, as an awareness and culture of action. This self-actualization will keep reappearing when we think of the astabratha character records and will die or disappear if we know about it and so on the process of birth and disappearance of deceitful actions. Thus, the realization of the mental self continues. This is confirmed by NP as follows:

*"The birth of a mental self that is free from fraud does not take place continuously, but only on certain events where one event leads to the next event, or one problem leads to the next problem... this is proof that the character of astabratha is a belief in moral integrity in one's character not to commit fraud."*

## 5. CONCLUSION

The genius concept of local wisdom in the form of astabratha belief is a self-steady behavior based on eight personal characteristics (*asta*): earth, fire, water, wind, sky, sun, moon and stars. These eight traits are manifested through *pangawikan pribadi* (self-understanding)



to understand actions, as a response to firmness in rejecting fraudulent activities through creativity, non-authoritarianism, thinking about one's own difficulties and misery, self-safety and freeing people from suffering and worries, and achieving lofty goal of human life. The embodiment step shows that each person uses the feeling as a form of his own character to try hard or earnestly seek the nobility of his own will. This personal condition is able to realize their personal feelings, that everyone responds to the activities carried out. This change within oneself is a mental revolution that refers to the awareness of the soul, that is, nothing but an understanding of the meaning of self depending on others. Therefore, the concept of the teachings of *astabratha* is to get the harmony of the relationship. This soul shows the guidelines of faith to understand the sense of self-life through harmonious beliefs and not disappoint others. This belief embodies the level of awareness to make one's character no longer have the desire to commit fraud, but rather try to be harmonious with other people. Furthermore, when it comes to these beliefs, our minds become clear and peaceful. Self-consistency not to commit fraud is a moral integrity. This consistent attitude creates pride, honor, and self-esteem as the achievement of neutral fraud. The achievement of neutral fraud is a belief in the soul to make notes (internal adjustments) as one's own character towards mental formation. This formation is based on an ethnographic interpretive approach, so that future research is expected to be more focused on the implementation of behavior in ethnomethodological case studies and phenomenological approaches. Finally, with the *astabratha* belief, it is hoped that we can develop mental, ethical and memory theories on the concept of behavioral motivation. This concept shows the consistency of an attitude of moral integrity so that there are no more fraudulent behaviors, but rather trying to be in harmony with other people. Relationships based on a clear mind and a

peaceful mind are a manifestation of one's own mentality.

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