

Bribery and Justice in Exodus 23:1–9: Implications for Anti-Corruption Frameworks in Indonesia

Sukanto Limbong¹, Daniel Razsekar Panjaitan¹

¹ Sekolah Tinggi Teologi HKBP, Indonesia

ARTICLE INFO

Keywords:

Bribery;
Justice;
Exodus 23;
Biblical ethics;
Old Testament law.

Article history:

Received 2025-05-11
Revised 2026-06-14
Accepted 2026-07-19

ABSTRACT

This article examines the prohibition of bribery and the mandate for impartial justice in Exodus 23:1–9, exploring its theological-ethical foundations and implications for anti-corruption frameworks in Indonesia. Employing literary-rhetorical analysis and contextual hermeneutics, the study investigates the pericope's chiasmic structure, legal setting, and Hebrew terminology—particularly *šōḥad* (bribe) and *šedeq* (justice). The findings demonstrate that the text reframes bribery not as a procedural violation but as a theological offense that distorts judicial perception, subverts righteousness, and fractures communal integrity. Uniquely, the injunction is anchored in Israel's collective memory of Egyptian oppression (v. 9), grounding justice in empathetic solidarity—a dimension largely absent from modern anti-corruption discourse. The article contends that Exodus 23:1–9 offers a robust ethical paradigm for reinvigorating anti-corruption efforts in Indonesia, providing moral resources for reinforcing judicial integrity, protecting the vulnerable, and fostering ethical formation among public officials. By bridging biblical ethics with contemporary governance challenges, this study demonstrates that the ancient text's vision of justice—rooted in impartiality, compassion, and collective memory—constitutes a transformative framework for addressing systemic corruption in Indonesia's judicial institutions.

This is an open access article under the [CC BY](#) license.



Corresponding Author:

Daniel Razsekar Panjaitan
Sekolah Tinggi Teologi HKBP, Indonesia, danielrazsekar@gmail.com

1. INTRODUCTION

Corruption constitutes one of the most intractable challenges confronting contemporary governance and judicial systems worldwide, with Indonesia presenting a particularly paradoxical case. Despite being widely recognized as a deeply religious nation, Indonesia consistently ranks among the most corrupt countries globally—a dissonance that (Kambodji & Widjaja, 2021) identify as a profound irony demanding more than mere legal sanctions. Their theological-ethical analysis demonstrates that corruption functions as a "banality of evil," a normalized crime that proliferates precisely because it has

become socially acceptable, rendering conventional law enforcement insufficient to eradicate its roots. This diagnosis points to a deeper crisis: corruption is not merely a legal or governmental issue but reflects a profound moral and spiritual decomposition that requires ethical revolution rather than institutional tinkering alone.

The limitations of purely legal-institutional approaches to anti-corruption have prompted scholars across disciplines to explore alternative ethical resources. (Antwi et al., 2026) develop a conceptual framework integrating biblical ethics with corporate governance, arguing that compliance-centered controls alone rarely prevent misconduct when ethical culture remains weak. Their synthesis of biblical virtues—stewardship, integrity, justice, humility, and servant leadership—as internal restraints that strengthen conscience and shape organizational norms offers a compelling model for addressing corruption as both a structural and moral problem. This integrative approach resonates with the growing recognition that sustainable anti-corruption requires moral formation alongside institutional design, yet the application of biblical ethical frameworks to specific legal corpora remains underexplored.

Within the Indonesian context, scholars have increasingly called for the integration of prophetic and spiritual values into anti-corruption frameworks. (Pratama & Raharjo, 2025) critically assess the limitations of Indonesia's judicial system, revealing that the dominance of legal positivism, political pressures, and a lack of reflective spaces in law enforcement processes often cause anti-corruption justice to lose its moral and spiritual dimensions. They underscore the necessity of epistemological and cultural transformations within the legal framework to ensure that prophetic values—advocating for the marginalized, demonstrating moral courage, and fostering spiritual commitment—enhance judicial practices. This call for "prophetic justice" that transcends regulatory enforcement aligns with the broader scholarly turn toward recovering ethical and theological resources for addressing systemic corruption.

Biblical scholarship has begun to engage directly with the phenomenon of corruption, though often in fragmented or atomistic ways. (Awojobi, 2024) examines Exodus 23:8 in the Nigerian context, establishing Yahweh's position on bribery and demonstrating how the text's prohibition can be applied to contemporary judicial corruption. His analysis reveals that the verse condemns bribery as an act that blinds the discerning and subverts the righteous, offering a theological foundation for anti-corruption efforts. However, Awojobi's treatment remains largely atomistic, extracting a single prohibition without attending to the pericope's broader rhetorical structure, its chiasmic architecture, or its theological grounding in collective memory and empathetic solidarity. This fragmented approach obscures the passage's most distinctive contributions, leaving its comprehensive vision of justice—integrating impartiality, compassion, and social memory—largely unexplored.

The present article addresses this lacuna by offering a comprehensive examination of Exodus 23:1–9 that bridges biblical scholarship and contemporary anti-corruption ethics within the Indonesian context. Building on (Hanifa et al., 2026) systematic review demonstrating that weak ethical foundations significantly hinder the effectiveness of digitization and regulatory initiatives in preventing corruption in Indonesia, this study argues that the Exodus pericope offers a robust ethical paradigm that addresses precisely this ethical deficit. The central thesis is that Exodus 23:1–9 presents a comprehensive vision of justice that identifies bribery as a fundamental threat to communal integrity, and that the passage's distinctive grounding of justice in empathy and social memory offers ethical resources that resonate with and significantly enrich contemporary anti-corruption frameworks in Indonesia. Methodologically, the study employs literary-rhetorical analysis alongside contextual hermeneutics to investigate the pericope's chiasmic structure, legal setting, and Hebrew terminology, followed by theological-ethical reflection and constructive application to Indonesia's anti-corruption challenges.

2. METHODS

This study employs an interdisciplinary methodological framework integrating literary-rhetorical analysis, contextual hermeneutics, and theological-ethical reflection. Literary-rhetorical analysis examines the pericope's chiasmic structure, syntactical configuration, and lexical repetitions to illuminate how the anti-bribery injunction functions rhetorically within the broader judicial directives, following the analytical precedent of (Awojobi, 2024) and (Diko, 2024). Contextual hermeneutics situates the passage within its ancient Near Eastern milieu through comparative analysis with the Code of Hammurabi while addressing hermeneutical challenges in transposing ancient legal material into modern ethical discourse, a concern (Awojobi, 2024) navigates in applying Exodus 23:8 to contemporary judicial corruption. Theological-ethical analysis moves beyond descriptive reconstruction to normative reflection, examining canonical resonances within the prophetic tradition and extracting ethical imperatives for Indonesian governance, drawing on the integrative approach of (Antwi et al., 2026) and the ethical methodology of (Diko, 2024). Particular philological attention is given to Hebrew terminology—*šōḥad* (bribe), *sedeq* (justice), and *gēr* (foreigner)—employing critical lexicographical resources. This tripartite approach ensures methodological rigor, avoiding anachronism and sterile antiquarianism, thereby facilitating a generative dialogue between the covenantal legal tradition and contemporary anti-corruption reform in Indonesia, consistent with the interdisciplinary framework identified by (Hanifa et al., 2026).

3. FINDINGS AND DISCUSSION

Literary Structure and Rhetorical Logic of Exodus 23:1–9

The literary analysis of Exodus 23:1–9 reveals a carefully crafted rhetorical architecture that positions the anti-bribery injunction within a comprehensive vision of judicial integrity. Through syntactical and structural analysis, scholars have identified a chiasmic structure in the pericope, the center of which is the merciful dealing with lost or overloaded animals in verses 4–5 (Korean Society of Old Testament Studies, 2017). This structural arrangement is far from incidental; it produces a deliberate rhetorical orientation that moves from simple apodictic prohibitions (vv. 1–3) through persuasive casuistic forms (vv. 4–5) to apodictic style with strong appeals (vv. 6–9). The chiasmic configuration positions the anti-bribery prohibition at the outer frame, corresponding to the prohibition of false testimony in verse 1, thereby underscoring that truthfulness and impartiality are foundational to the entire legal corpus. (Rifai, 2018) similarly emphasizes in his pedagogical reflection on Exodus 23:1–13 that this structural arrangement serves a formative purpose, teaching the community not merely to avoid corruption but to cultivate a justice-oriented character that permeates all dimensions of communal life.

The identification of verses 4–5 as the chiasmic center carries profound hermeneutical implications. These verses, which command assistance to an enemy's lost or suffering animal, have historically been treated as a *crux interpretum* due to their stylistic and content differentiation from the surrounding judicial material. Unlike the predominantly apodictic style of verses 1–3 and 6–9, verses 4–5 employ casuistic forms and positive imperatives, leading some scholars to separate them from the current unit. However, when read within the chiasmic framework, these verses function as the rhetorical heart of the pericope, creating a "syncopation effect"—a deliberative pause that intentionally stresses the subsequent judicial directives in verses 6–9 (Korean Society of Old Testament Studies, 2017). The inclusion of mercy toward an enemy's animal thus serves not as a digression but as a paradigmatic demonstration of impartial compassion that must characterize the community's entire judicial practice. This structural insight resonates with (Rifai, 2018) observation that the text's rhetorical movement from prohibitions through casuistry to powerful appeals reflects a pedagogical strategy designed to form moral character rather than merely to enumerate legal violations, a finding with direct implications for anti-corruption education in contemporary contexts.

The rhetorical logic of the pericope further reveals a progression from negative prohibitions to positive exhortation, culminating in the anti-bribery injunction of verse 8. The passage begins by forbidding false testimony (v. 1), mob influence (v. 2), and partiality toward the poor (v. 3), establishing the boundaries of procedural integrity. The chiasmic center (vv. 4–5) introduces the positive ethic of mercy even toward enemies, expanding the moral imagination of the community. The subsequent directives (vv. 6–8) then reinforce the prohibition of judicial perversion, with verse 8 delivering the climactic warning against bribery. The chiasmic structure, with its center of mercy and its outer frame of judicial integrity, communicates a coherent theological vision: justice cannot be divorced from compassion, and the protection of the vulnerable—whether an enemy's animal or a marginalized human—is the very substance of covenantal righteousness. (Awojobi, 2024) analysis of Exodus 23:8 in the Nigerian context confirms that this verse functions as a moral capstone, yet his atomistic treatment does not fully explore the chiasmic structure that gives the verse its rhetorical weight and theological coherence.

This literary analysis establishes that Exodus 23:8 is not an isolated moral maxim but the capstone of Yahweh's civil instructions at Sinai. The verse's placement within the chiasmic structure positions it as a pivotal element in God's demand that Israel's courts mirror His own flawless justice. The rhetorical movement from simple prohibitions through persuasive casuistry to powerful appeals reflects a pedagogical strategy designed to form the moral character of the community rather than merely to enumerate legal violations. The text's literary artistry thus reinforces its ethical content: bribery is condemned not because it violates a technical regulation but because it fundamentally contradicts the merciful character that the chiasmic center identifies as the heart of covenantal justice. (Diko, 2024) demonstrates that this literary-theological logic aligns with both deontological and virtue ethical frameworks, suggesting that the text functions simultaneously as a duty-based prohibition and a character-forming narrative, a duality that (Kambodji & Widjaja, 2021) identify as essential for addressing the "banality of evil" that characterizes systemic corruption in contemporary Indonesia.

Historical Context and Comparative Analysis

The historical setting of Exodus 23:1–9 within the ancient Near Eastern legal tradition provides crucial context for understanding the distinctiveness of its anti-bribery injunction. Bribery was endemic in ancient Near Eastern bureaucracies and judicial systems, with legal codes from Mesopotamia and Egypt acknowledging the pervasive influence of gifts on judicial outcomes. The Old Babylonian Code of Hammurabi (§5) and the Hittite Laws (§11) punished judges who altered verdicts after receiving gifts, indicating that the problem of judicial corruption was recognized across the ancient Near East. However, these legal responses remained largely pragmatic and institutional, focusing on the maintenance of social order rather than on a deeper theological grounding. In contrast, the Mosaic code roots the prohibition of bribery in the character of a holy, omniscient God rather than merely in civic pragmatism. (Awojobi, 2024) notes that this theological grounding distinguishes Israelite law from its ancient Near Eastern counterparts, establishing bribery not merely as a social ill but as an offense against divine justice itself, a distinction that carries profound implications for how contemporary societies conceptualize and combat corruption.

The distinctiveness of Israel's legal ethos becomes particularly evident when compared with contemporaneous traditions. The Ugaritic "Tale of Aqhat" portrays deities themselves accepting gifts, highlighting how Israel's revelation stood in stark contrast to the surrounding religious and legal cultures. While other ancient legal codes treated bribery as a threat to social stability, Exodus 23:8 identifies it as an offense against the divine order itself. The Hebrew term *šōḥad* (bribe) carries connotations that extend beyond mere financial compensation to encompass any gift that compromises judgment. The text's assertion that a bribe "blinds the clear-sighted and subverts the words of the righteous" (Exod 23:8) diagnoses bribery not as a procedural irregularity but as an epistemological and moral corruption that distorts the very faculties required for righteous judgment. (Mayopu & Simanjuntak, 2025) demonstrate that this epistemological diagnosis is developed further in

Deuteronomy 16:19, which similarly emphasizes that bribery "blinds the eyes of the wise and twists the words of the righteous," confirming that the anti-bribery injunction is not an isolated legal norm but a consistent theological-ethical principle throughout the Pentateuch.

The judicial system of ancient Israel, with its reliance on elders and judges at the city gates, operated without the institutional safeguards characteristic of modern legal systems. In this context, the prohibition of bribery carried particular urgency, as the integrity of the entire community depended on the moral character of its judges. The absence of a prescribed penalty for bribery in the biblical text suggests that the prohibition functioned as a moral rather than merely penal norm—a formative ethical principle intended to cultivate a community committed to justice rather than a technical regulation enforced through punishment. (Waruwu, 2026) observes in his analysis of Deuteronomy 16:18–20 that this pedagogical dimension distinguishes Israelite law from its ancient Near Eastern counterparts, reflecting a theological anthropology that assumes humans are capable of moral formation through the internalization of divine values. This insight resonates with (Silalahi, 2024a, 2024b) analysis of corruption in the Book of Proverbs, which demonstrates that the Wisdom tradition reinforces this ethical vision by portraying bribery as a fundamental violation of covenantal wisdom (cf. Prov 17:23), thereby extending the anti-bribery ethic beyond legal codes into the domain of practical wisdom and character formation.

The historical grounding of the pericope in Israel's collective memory of Egyptian oppression provides the theological motivation that animates the entire legal corpus. The command in verse 9—"You must not oppress a foreigner, for you know how a foreigner feels, since you were foreigners in the land of Egypt"—anchors the legal stipulations in the community's foundational narrative of liberation. This appeal to memory transforms the legal code from an abstract set of rules into a lived ethical commitment rooted in the community's experience of vulnerability and deliverance. The exodus narrative thus becomes the ethical template: a rescued people are called to become rescuers, and the memory of oppression functions as a perpetual moral compass against the forgetfulness that breeds injustice. (Kusuma & Lase, 2026) have recently called for spiritual leadership and moral accountability as a theological response to corruption in Indonesia, a call that Exodus 23:9 anticipates in its vision of a community formed by the memory of oppression and committed to the protection of the vulnerable. (Sinariyo et al., 2024) similarly argue that the theocratic leadership model in Exodus offers a paradigm for ethical governance rooted in divine justice rather than human expediency, a paradigm that finds particular resonance in contemporary Indonesian efforts to integrate religious ethics with anti-corruption governance.

Theological-Ethical Analysis and Contemporary Implications for Indonesia

The theological logic of Exodus 23:1–9 presents bribery as an offense that operates on multiple interrelated levels. At the most immediate level, bribery distorts judicial perception—it "blinds the clear-sighted" (Exod 23:8), corrupting the faculty of discernment required for righteous judgment. This epistemological dimension anticipates modern behavioral science, which has demonstrated through studies of "motivated reasoning" that financial incentives subconsciously skew perception and compromise objective analysis. However, the text's diagnosis extends beyond cognitive distortion to theological offense: bribery "subverts the cause of the righteous," thereby undermining the divine order that God established for the protection of the vulnerable and the maintenance of covenantal community. (Christanto, 2016), in his theological reflection on Genesis 3:1–8, identifies the Genesis narrative as a foundational diagnosis of the corrupting desire that underlies all forms of injustice, including bribery. This theological anthropology—that human beings are susceptible to the distortion of desire—is implicit in Exodus 23:8's diagnosis that bribery "blinds the clear-sighted." (Kambodji & Widjaja, 2021) develop this theme further, applying Arendt's concept of the "banality of evil" to corruption in Indonesia, arguing that systemic corruption often operates through the normalization of small compromises. This insight resonates with the Exodus pericope's chiasmic center of mercy (vv. 4–

5), which suggests that resistance to corruption begins with the cultivation of compassion and empathy rather than merely the enforcement of legal sanctions.

The pericope's insistence on impartiality, articulated through the twin prohibitions against favoring either the poor (v. 3) or the powerful (v. 6), establishes justice as the central value that transcends social hierarchies. This dual prohibition reflects a sophisticated understanding that partiality in any direction—whether toward the marginalized out of sympathy or toward the powerful out of self-interest—distorts the administration of justice. The text's rhetorical structure, with its chiasmic center of mercy, further clarifies that impartiality does not mean indifference but rather the equitable application of justice to all persons regardless of social status. The protection of the vulnerable, particularly the poor (vv. 3, 6) and the foreigner (v. 9), emerges as the concrete expression of this impartial justice, revealing that true justice is inseparable from compassion for those most susceptible to exploitation. (Hehanussa & Pede, 2024) trace the roots of corruption in Indonesia to a failure of legal ethics, arguing that sustainable anti-corruption requires a recovery of ethical consciousness at the individual and institutional levels—a diagnosis that aligns with Exodus 23:1–9's vision of justice as both a legal and a moral imperative. (Fausi, 2025) similarly examines the principle of justice in court decisions and its relevance for strengthening judicial integrity, reinforcing the need for the kind of ethical framework that Exodus 23 provides, while (Bramasta et al., 2025) explore constitutional ethics in Indonesia's Constitutional Court, demonstrating that the integration of ethical values into judicial practice remains an urgent and ongoing challenge.

The grounding of justice in collective memory and empathetic solidarity constitutes the pericope's most distinctive theological contribution to ethical reflection. Verse 9's appeal to Israel's experience in Egypt transforms the legal prohibition into an ethical imperative rooted in shared vulnerability: "You yourselves know how it feels to be a foreigner." This hermeneutic of empathy establishes a moral epistemology in which the community's experience of oppression becomes the foundation for ethical obligation toward others. The command thus functions not as an external imposition but as an internalized ethical disposition cultivated through collective remembrance. (Purwanto, 2025), reflecting on Ecclesiastes 3:16, notes that the presence of injustice in judicial institutions is a perennial theological crisis, one that demands both institutional reform and spiritual formation. This empathetic grounding distinguishes Israelite law from purely formal legal systems, introducing a motivational dimension that addresses the heart rather than merely regulating behavior. (Walean, 2021) takes a complementary approach in his reinterpretation of Exodus 20:17, arguing that the prohibition of covetousness functions as an anti-corruption resource by addressing the root desire for illicit gain, a psychological dimension that Exodus 23:1–9 develops through its emphasis on empathy and collective memory.

The relevance of Exodus 23:1–9 for contemporary anti-corruption efforts in Indonesia lies precisely in this integration of legal prohibition, moral formation, and empathetic motivation. Modern anti-corruption frameworks in Indonesia, while essential for establishing institutional safeguards, often remain confined to legal sanctions and regulatory mechanisms that address symptoms rather than root causes. (Pratama & Raharjo, 2025) critically assess the limitations of Indonesia's judicial system, revealing that the dominance of legal positivism, political pressures, and a lack of reflective spaces in law enforcement processes often cause anti-corruption justice to lose its moral and spiritual dimensions. They underscore the necessity of epistemological and cultural transformations within the legal framework to ensure that prophetic values—advocating for the marginalized, demonstrating moral courage, and fostering spiritual commitment—enhance judicial practices. The ancient text suggests that sustainable resistance to corruption requires more than institutional reform; it demands the moral formation of public officials and the cultivation of empathetic solidarity with those most vulnerable to injustice. (Noer, 2025) explores the role of religion in anti-corruption governance in Indonesia, demonstrating that religious ethics can serve as a motivational resource for anti-corruption efforts when integrated with institutional mechanisms. (Rawinarno, 2023) similarly argues that the integration of religious values can strengthen the integrity of State Civil Apparatus (ASN), suggesting that the kind of moral formation that Exodus 23:1–9 envisions is not merely theoretical but has practical implications

for bureaucratic reform. By recovering the moral and formative dimensions of justice that Exodus 23:1–9 articulates, anti-corruption efforts in Indonesia can address not only the external behaviors of bribery but also the internal dispositions that make such behaviors possible, thereby moving beyond legalism toward what (Pratama & Raharjo, 2025) term "prophetic justice"—a justice that is impartial, compassionate, and grounded in the collective memory of struggle and liberation.

4. CONCLUSION

This article has examined the prohibition of bribery and the mandate for impartial justice in Exodus 23:1–9, exploring its theological-ethical foundations and their implications for anti-corruption frameworks in Indonesia. Through literary-rhetorical analysis, contextual hermeneutics, and theological-ethical reflection, the study has demonstrated that the pericope presents a comprehensive vision of justice that reframes bribery not as a mere procedural violation but as a profound theological offense that distorts judicial perception, subverts righteousness, and fractures covenantal community. The literary analysis revealed that the chiasmic structure positions the anti-bribery injunction within a carefully crafted rhetorical architecture, with the merciful treatment of animals in verses 4–5 functioning as the rhetorical heart of the pericope, establishing compassion and mercy as the foundation upon which impartial justice must be built. The historical and comparative analysis established that while bribery was recognized across ancient Near Eastern legal traditions, Israel's response was theologically distinctive, grounding the prohibition not in civic pragmatism but in the character of a just God who demands impartiality and protects the vulnerable—a distinction that finds its most profound expression in the pericope's grounding of justice in Israel's collective memory of Egyptian oppression (v. 9), a hermeneutic of empathy that transforms legal prohibition into ethical obligation rooted in shared vulnerability.

The contemporary relevance of Exodus 23:1–9 for Indonesian anti-corruption frameworks lies precisely in this integration of legal prohibition, moral formation, and empathetic motivation. The study has shown that the text's vision of justice—rooted in impartiality, compassion, and collective memory—offers a transformative framework for addressing systemic corruption in Indonesia's judicial and governance institutions by recovering the moral and formative dimensions of justice that purely legal-institutional approaches cannot reach. The article thus contributes to the growing interdisciplinary discourse on religion and anti-corruption by demonstrating that biblical ethical traditions offer not merely isolated proof-texts but a coherent theological vision with practical implications for governance reform, judicial integrity, and the ethical formation of public officials in Indonesia. This study opens several avenues for future research, including empirical examination of how this ethical framework might be integrated into anti-corruption training programs for judges and public officials, comparative studies between biblical and Islamic perspectives on bribery and justice, broader canonical studies tracing the development of the anti-bribery ethic across the prophetic tradition, and interdisciplinary collaboration with governance scholars to translate these ethical insights into concrete policy recommendations. Ongoing research by the author includes a comparative analysis of Exodus 23:1–9 and Islamic legal perspectives on judicial integrity, as well as a pedagogical study examining the integration of biblical anti-corruption ethics into legal education curricula in Indonesia.

REFERENCES

- Antwi, M. O., Boateng, P. A., Attah-Mensah, B., Owusu, J., Armah, I., & Polley-Kwofie, K. (2026). Biblical Ethics and Corporate Governance: A Conceptual Framework for Addressing Organizational Corruption. *International Journal of Research and Innovation in Social Science*, 10(1), 4631–4641. <https://doi.org/10.47772/ijriss.2026.10100357>

- Awojobi, P. O. (2024). A study of bribery and corruption in Exodus 23: 8 and the Nigerian experience. *Integrity Journal of Arts and Humanities*, 5(2), 114–120. <https://doi.org/10.31248/ijah2024.144>
- Bramasta, B., Yazwardi, Y., & Holijah, H. (2025). Rejuvenation of Constitutional Ethics in the Sapta Karsa Utama of the Constitutional Court. *Jurnal MEDIASAS Media Ilmu Syari Ah Dan Ahwal Al-Syakhsiyyah*, 8(3), 649–661. <https://doi.org/10.58824/mediasas.v8i3.454>
- Christanto, V. (2016). MENUJU TEOLOGI ANTI-KORUPSI: REFLEKSI TERHADAP NARASI KEJADIAN 3:1-8. 2(2).
- Diko, M. (2024). Examining corruption in biblical texts through deontological and virtue ethical codes. *Verbum et Ecclesia*, 45(1). <https://doi.org/10.4102/ve.v45i1.3057>
- Fausi, A. (2025). The Principle of Justice in the Executorial Title of Court Decisions and Its Relevance to Strengthening the Integrity of Judges. *Al Qalam Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 19(1), 57–57. <https://doi.org/10.35931/aq.v19i1.4084>
- Hanifa, M. R., Wahyunengseh, R. D., Suharto, D. G., & Suharto, D. G. (2026). Beyond Compliance: A Systematic Review of Ethics, Accountability, And Transparency in Indonesian Governance. *Policy & Governance Review*, 10(1), 85–85. <https://doi.org/10.30589/pgr.v10i1.1361>
- Hehanussa, D. J., & Pede, A. (2024). Legal ethics for tracing the roots of corruption in Indonesia. *Journal of Law Science*, 6(3), 424–433. <https://doi.org/10.35335/jls.v6i3.5283>
- Kambodji, O., & Widjaja, P. S. (2021). Tinjauan Teologis-Etis Terhadap Banalitas Kejahatan Korupsi. *Dunamis Jurnal Teologi Dan Pendidikan Kristiani*, 6(1), 262–281. <https://doi.org/10.30648/dun.v6i1.525>
- Kusuma, S. D., & Lase, O. P. (2026). Kepemimpinan Rohani dan Akuntabilitas Moral: Sebuah Respons Teologis-Biblikal terhadap Fenomena Korupsi di Indonesia. *Jurnal Teologi Pabelum*, 5(2), 237–255. <https://doi.org/10.59002/jtp.v5i2.177>
- Mayopu, Y. A., & Simanjuntak, Y. M. (2025). Dosa Suap dalam Ulangan 16:19 dan Implikasinya terhadap Etika Kepemimpinan di Era Modern. *GRAFTA Journal of Christian Religion Education and Biblical Studies*, 4(2), 78–88. <https://doi.org/10.46494/grafta.v4i2.89>
- Noer, H. H. (2025). Religion and Anticorruption Governance in Indonesia. *JAWI*, 8(2), 250–266. <https://doi.org/10.24042/00202582858900>
- Pratama, R. C., & Raharjo, T. (2025). BEYOND LEGALISM: EMBRACING PROPHETIC JUSTICE IN INDONESIA'S ANTI-CORRUPTION EFFORTS. *Kanun Jurnal Ilmu Hukum*, 27(2), 378–397. <https://doi.org/10.24815/kanun.v27i2.44337>
- Purwanto, E. (2025). Kehadiran Ketidakadilan di Lembaga Peradilan: Refleksi Teologis dan Hukum atas Ketidakadilan Sistemik Berdasarkan Pengkhotbah 3:16. *Jurnal Teologi Injili*, 5(2), 128–142. <https://doi.org/10.55626/jti.v5i2.191>
- Rajab, R., Paee, R., Thalbah, & Nurdin, R. (2024). Ethical Governance in Public Service. *International Journal of Law and Society (IJLS)*, 3(3), 206–216. <https://doi.org/10.59683/ijls.v3i3.120>
- Rawinarno, T. (2023). THE ROLE OF RELIGION AS A STRENGTHENING OF THE INTEGRITY OF THE STATE CIVIL APPARATUS (ASN) IN ERADICING CORRUPTION IN INDONESIA. *Jurnal Ilmiah Niagara*, 14(1), 45–57. <https://doi.org/10.55651/niagara.v14i1.27>
- Rifai, R. (2018). Mengajarkan Sikap Anti Korupsi Sejak Dini Melalui Refleksi Keluaran 23:1-13. *Kurios*, 4(1), 1–1. <https://doi.org/10.30995/kur.v4i1.30>
- Silalahi, B. S. (2024a). Korupsi Ditinjau dari Kitab Amsal. *Student Evangelical Journal Aiming At Theological Interpretation*, 1(2), 82–100. <https://doi.org/10.69668/7mw17k13>
- Sinariyo, O., Susiana, S., & Ngesthi, Y. S. E. (2024). Kepemimpinan Teokrasi dan Spiritualitas Kesetaraan: Sebuah Studi Teologis Kepemimpinan Kristiani dalam Keluaran. *JURNAL TEOLOGI GRACIA DEO*, 6(2), 244–256. <https://doi.org/10.46929/graciadeo.v6i2.199>
- Walean, J. (2021). Reinterpretasi Teks Keluaran 20:17 Untuk Memperkuat Pemberantasan Korupsi. *Discreet Journal Didache of Christian Education*, 1(2), 108–114. <https://doi.org/10.52960/jd.v1i2.68>

- Waruwu, F. S. (2026). Peran Penegak Hukum Dalam Mewujudkan Keadilan Di Indonesia Berdasarkan Kitab Ulangan 16:18-20. *Jurnal Arrabona*, 8(2), 173–190. <https://doi.org/10.57058/juar.v8i2.155>
- Wibisana, A. W. (2023). Developing the integrity of corruption crime judges: evidence in Indonesia. *International Journal of Research in Business and Social Science* (2147-4478), 12(9), 460–476. <https://doi.org/10.20525/ijrbs.v12i9.3060>

