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Clarification of Honesty Value in the Learning Process of Forensic Accounting and Investigative Auditing

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This article aims to explain changes in the awareness of the value of honesty in accounting learning for student . The research samples for this research project are students who take courses in forensic accounting and investigative auditing at two universities, namely University of Dr. Soetomo and University of Tjujuhbelas Agustus 1945. Researchers collected data with open questionnaires at the beginning and end of the semester. Value clarification techniques were used by researchers to internalize the value of honesty to students. The results of the post-test showed that there was a change in the student's awareness of the value of honesty. The students realised that dishonest behaviour is terrible, goes against religious teachings, is harmful, and contradicts professional ethics. The research contributes to motivating lecturers to develop a learning innovation process that provides content on the value of honesty, especially for accounting students. The goal is that students, as prospective accountants, always follow the principles of a professional code of ethics when they become accountants. For higher education management, this research result suggests developing a creative curriculum to reinforce the value of honesty or other values following the campus culture. The researchers conclude that the government needs to make innovative educational policies regarding character in higher education to eradicate corruption.

Keywords: *the value of honesty, learning process, Forensic Accounting, and Investigative Auditing*



1. Introduction

The high level of corruption, both at a national and international level, and the involvement of accountants in sharing corruption cases shows that people ignore the value of honesty in their lives. The result of the ACFE (Association of Certified Fraud Examiners) survey published in 2019 titled The Report to the Nation showed that 2.504% of corruption cases involving 125 countries in the world had caused a loss of USD 3.6 billion (ACFE, 2020). The amount is large enough to show that the problem of corruption deserves attention. In Indonesia, data from KPK (Corruption Eradication Commission) shows 120 corruption cases in 2019. The average rate of corruption cases per month was 12. Most of the criminal acts of corruption were in the form of bribery, which amounted to 19 cases, and the procurement of goods and services which amounted to 18 cases (KPK RI, 2020a). These cases occurred both in the central and local governments. Most of the corruption cases in the central government during 2019 amounted to more than 30% (KPK RI, 2020b).

Several other fraud cases which involved accountants, among others, were the cases of the annual financial statements of PT Garuda and PT Jiwasraya. The Ministry of Finance imposed a license suspension sanction for 12 months on AP Kasner Sirumapea and KAP Tanubrata, Sutanto, Fahmi, and Bambang & Rekan due to the financial statements of PT Garuda Indonesia (Persero) Tbk and its subsidiaries for the 2018 Financial Year (Kemenkeu, 2019). Regarding the PT Jiwasraya case, the BPK (The Audit Board of the Republic of Indonesia) had assessed an irregularity in the 2017 net profit bookkeeping, and an unaudited loss of IDR 15.3 trillion and until the end of September 2019, it was estimated that the loss has amounted to IDR 13.7 trillion (Irene, 2020).

The above phenomenon shows that there is a problem of dishonest behaviour or character in some accountants. Accounting is a profession that is highly trusted by the public, therefore honesty must be at the forefront to prevent and detect corruption, but the fact is that accountants are involved in crime. This reality shows that there is a problem related to the honesty of accountants. The researchers believe that this problem needs the attention of various parties, including researchers.

Several researchers had conducted studies on behaviour or (moral) character in education (Srivastava, 1979; Lovell, 1995; Raulo, 2000; Althof & Berkowitz, 2006; Rosenberg, 2011; Kahn, 1991). In particular, in the fields of business and accounting were researched by Armstrong (1987), Baxter & Rarick (1987), Maclagan (1990), Kracher, Chatterjee, & Lundquist (2002), Kracher et al., (2002), Maclagan (2012), and Kracher et al. al. (2002). Sayidah, Hartati, & Muhajir (2020) also examined character education. Character building can be done using various learning methods. For example, Egorychev, Mardakhaev, Akhtyan, Sizikova, & Shimanovskaya, (2019) studied the character building through ethical conversation in the learning process for seminar courses. Syamsul (2018) examined the mudzakah method in Islamic boarding schools in building a strong mentality, training



students to express opinions in a right way, and respecting others. Sudakova & Astafyeva (2019) state that there is an increasing need for modern society to form communities that have specific values. Society is the center of moral life and the place of all values (Pavlyshyn, et al., 2019). Character building can influence human behaviour towards perfection by being a righteous person, accepting righteousness, and being responsible for ones thoughts and speech (Sokip, et al., 2019). Learning accounting provides ethical education using the Social Intuitionist Model (SIM) approach (Andersen & Klamm, 2018). The results show that lecturers can improve the ethics of accounting students in the classroom by training them to use their ethical intuition as the initial stage of the decision-making process. Some of these studies show that character building in learning can change the behaviour of accounting students.

Based on the empirical facts above, the researchers are motivated to examine the formation of honest character in accounting education, especially in the learning process of forensic accounting and investigative auditing. The reason for choosing this course is because the materials focus on fraud prevention and detection. The researchers carried out the formation of student character through the internalisation of honesty values with several stages. The first is the understanding stage, where the lecturer explains the value of being honest in the learning process accompanied by examples. Next is the awareness stage, namely, raising honesty values through the discussion of forensic accounting cases and analysing the behaviour of actors that are inconsistent with honesty values. The third stage is habituation, which provides training in honesty behaviours in the learning process and daily activities.

The research results are expected to contribute to accounting students in changing their behaviour to become honest people. Students will become professional accountants and global competition winners based on the value of honesty. Values will guide them to behave and act in their professional work to maintain public trust. For accounting lecturers, this research is useful as a reference for developing a learning process accompanied by the process of changing student behaviour in other courses so that students can become honest people. In the future, as prospective accountants, these students can work to carry out their profession well. For higher education management and government, the results of this study can be used as a reference for developing a character education-based accounting learning process. Accounting graduates are expected not only to become professional accountants but also to have an honest character.

2. Literature Review

2.1 Character Building in Accounting Education

3 Education is an interaction between the value-laden constructions of meaning from teachers and students (Veugelers & Vedder, 2003). Character education is a term used to indicate the value internalisation process carried out by educators to shape the character of learners. Several countries use different terminologies to denote the internalisation process for this



process in various ways. For example, the terms used in England are values education, character education, moral education, 'personal and social education', 'civic education', 'religious education', and 'democracy education'. There are many references to 'character education' in the US education system. It is referred to as 'value education' in Scotland and the UK, and it is usually 'civic education' in a European context, and 'education pedagogical mission' is the term used in the Netherlands. The term often used in scientific publications is the term 'moral education' (Veugelers & Vedder, 2003). The government in Indonesia, especially the Ministry of Education and Culture, uses the term character education which was rolled out in 2016. The Ministry has made the Movement of Strengthening Character Education the foundation and leading spirit of education (Kemendikbud, 2017).

Character education is inherently a multi-disciplinary effort (Nucci, Narvaez, & Krettenauer, 2014) focusing on cultivating habits and moral discussion in the classroom by incorporating aspects of critical thinking (Althof & Berkowitz, 2006). Schools must become places where students are taught to work to create a better environment for themselves and others (Bentahar & O'Brien, 2019). In higher education, Fritz (2015) states that character education can be practiced in leadership.

Character building in the education and learning process can be executed through various models. The character education model most commonly used according to Althof & Berkowitz (2006) is peer interaction, direct teaching, family/community involvement, modelling and mentoring, classroom management, and school activities. Implementing the Project Citizen curriculum in Moroccan students' learning turned classrooms into "laboratories for democracy". This shows that this curriculum has succeeded in fostering a commitment to social justice (Bentahar & O'Brien, 2019). Moral education through ethical conversations in the seminar course shows that ethical discussion helps the birth of truth and allows student to understand situations from different sides based on motivation, which can be seen in different ways Gabidullina et al., 2018).

In Indonesia, Adi, Dwiatmoko, Istono, Nugraha, & Maryarsanto (2010) developed a model of Ignatian pedagogical character education for students of University of Sanata Dharma. The researchers expected students' character to be characterised by competence, conscience, and compassion. The University of Sanata Dharma (USD) graduates are expected not only to have high academic abilities (competence) and to be able to integrate the three characteristics as an inherent identity for them.

Character education conducted through local wisdom-based learning plays a significant role in developing student skills. Students can think creatively in solving problems, and there are values inherent in students' character including agility, collaborative, disciplined, creative, religious values (Sukadari, Prihono, Sigh, Syahruzah, & Wu, 2020). Suseno & Zuliyanti



(2020) revealed that cultural cultivation and character-building could be done through a story containing moral values.

Values in accounting are reflected in accounting principles. In accounting education, lecturers instil accountant principles in students' minds to commit to the professional ethics of Accountants (Armstrong, 1987). Lecturers can teach ethics as one of the materials in existing accounting courses or in a separate subject, namely, accounting ethics and professionalism (Armstrong, 1993). Lecturers can improve the accounting students' moral by advising, providing motivation, and role models that can help the lecturers to instil moral virtues (Armstrong, Ketz, & Owsen, 2003). For this project the researcher included ethics in the form of honesty values in Forensic Accounting and Investigative Audit course.

2.2 Clean Value (Honesty) as One of the Characteristics of An Accountant

There are many definitions of value. Rath, Harmin, & Simon (1966) viewed values as representing something important in human existence (Fritz, 2015). The term value-based, according to the Great Dictionary of the Indonesian Language, is something followed by humans to achieve perfection following its essence as a complete person (KBBI, 2020). Values are not personal preferences based on taste, but they refer to judgments about good and evil based on explicit and systematic ideas and determine how a person relates to their environment (Veugelers & Vedder, 2003). Value is one of the essential elements in deciding on ethical policy (McKenzie, 2006).

Fritz & Guthrie (2017) defined values as a set of chosen and strongly held beliefs that shape a person's philosophy and are expressed through feelings, behaviour, and decisions. Values serve as general guides for behaviour and choices. The values one chooses to emphasise the standards that one is trying to support and maintain throughout one's life. Developed from the thought of John Dewey, Louis Rath proposed that value is related to an experience that is the source to shape and test our values (Murad, 2014). Costs are a set of beliefs chosen, held firmly, and form a philosophy expressed through feelings, behaviour, and decisions. Values serve as general guides for action and choice. The values a person chooses to emphasize the standards a person tries to support and maintain throughout life (Fritz, 2015).

Values are genuinely needed by humans because they shape and guide human life (Murad, 2014). A person will behave following the values they believe in. Value in a person will influence ethical decision making, therefore, providing ethics education to accounting students is essential so that they will have ethical behaviour in their professional career (Sheehan and Schmidt, 2015). Moral value is the perpetual tendency in belief in moral justice or the evil of certain kinds of behaviour (Veugelers & Vedder, 2003). Moral values are very important for an accountant in increasing his professionalism.



Value starts from the beliefs that you are proud of and want to emphasise. A person chooses them among various alternatives and various consequences. A person is free from the pressure of other parties to select specific values, based on his belief with a regular pattern instead of sporadic (Lipe & Ph, 1995). Values are communicated and transmitted by setting a good example (Murad, 2014). There are many values in this world, and one of which is clean (truthful) value.

The term clean means free from dirt (KBBI, 2020). Clean value can be interpreted as an attitude or behaviour carried out by humans to be free from negative behaviour as an effort towards perfection to become a full-fledged human. Humans essentially consist of physical and non-physical or physical and spiritual parts. Therefore, the clean value is grouped into physical and non-physical cleanness. Clean value is one of the values listed in the Presidential Instruction of the Republic of Indonesia number 12 of 2016. The definition of clean value in the Presidential Instruction is still limited to being clean materially or physically, but having clean and healthy living habits, family environment, education unit, work unit, and community. The clean values at the non-physical level based on Sayidah's (2019) findings which discuss a clean heart and mind, namely, doing something with clean intentions and having no evil thoughts. Non-physical cleanness is clean from lies, which means doing everything that has been entrusted according to what has been agreed upon. Moreover, what is said is the same as what is done and is also the same as what is reported. The next non-physical cleanness is to be clean from economic greed, not wasting money (wasteful), avoiding justifying any means to seek wealth, and doing something whose purpose is not for money. An exploration of the meaning of cleanliness on students had been carried out by Sayidah, Hartati, Muhajir, & Wijayanti, (2018). Respondents consisted of 149 students of 3 private universities in Surabaya taking Forensic Accounting and Investigative Audit courses. The results of the analysis showed that most respondents interpreted clean (truthful) value as honest behaviour. Other meanings of clean value were rejecting collusion, corruption, nepotism, being responsible, and having commitment. Honest values also meant trustworthiness. This meaning belongs to the value of integrity, one of the character values developed by the Ministry of Education and Culture of the Republic of Indonesia. The value of integrity is the underlying value behaviour based on efforts to make a person as the one who can always be trusted related to his words, actions, and work (Kemendikbud, 2017).

Based on the various meanings of clean presented above, the researchers used the definition of clean value, especially clean from lies or honesty. The analysis (Sayidah, Hartati, & Muhajir, 2020) of 386 respondents from 17 public and private universities in Indonesia showed that students having exemplary academic achievements use more time to study and worship and have a low desire to be dishonest. The students realise that acts of dishonesty are unethical. They do not condone fraudulent behaviour in academic matters. They spend more time studying, so they always feel ready for exams. Students having a high level of



religiosity realise that cheating is a sin and must be avoided. Dishonesty is not justified in any religion.

2.3 Value Clarification to Build Students' Character

Accounting practice must be viewed in a broader social context. Accounting can influence social behaviour through information generated by accountants. The effect of accounting information on social behaviour requires accountants to present information honestly. Therefore, honesty must be one of the values inherent in accountants. One of the institutions to transmit values is school (Lipe & Ph, 1995). In Russia, the role of the education system in educating the patriotic and civil awareness of young people is very significant, mostly if educational institutions are filled with meaning and cultural values (Egorychev, Mardakhaev, Akhtyan, A, Sizikova, & Shimanovskaya, 2019; Egorychev et al., 2019).

The educational process shaping values is a critical element in every field of science. It is not only crucial in the areas of religion and philosophy but also applies to accounting (Veugelers & Vedder, 2003). Accounting education managers must understand that they have an essential role in shaping students' morals. They are responsible for providing a supportive environment so that accounting students can improve their ethical behaviour (Armstrong et al., 2003).

There are various methods of building character in the educational process. One way of shaping students' values in the learning process is value clarification. It helps to guide daily activities and helps to guide thoughts and actions (Fritz, 2015). Value clarification is an educational philosophy allowing people to adopt the values they choose and claim freely and voluntarily (Murad, 2014). Value clarification becomes a continuous development process to determine the values that are believed to be most important and followed by a person as the basis for his behaviour in everyday life (Fritz & Guthrie, 2017). Value clarification is the process of defining a person's values. Clarifying our values helps us to guide us in our daily activities and allows us to make what we say goes well with what we do. Once a person has clarified his values, the person should quickly name the values he holds most (Fritz & Guthrie, 2017).

The results of research on student dishonesty in the Department of Islamic Counselling Guidance at the Faculty of Ushuludin Adab and Da'wah in an Islamic university showed that many students commit academic dishonesty or cheating. The causal factors of cheating behaviour are students' lack of awareness and independence in learning and lazy behaviour (Sukmawati, 2016). Research on the internalisation of the value of honesty had been conducted by Mansyur (2016) in Al Azhar Islamic Boarding School Lubuk Linggau in Indonesia. For this project, Mansur (2016) implemented steps of treatment including: (1) Planning; (2) Actions covering: (a) Teaching; (b) Modelling; (c) Habituation; (d) Motivation;



and (e) Rule Enforcement. Research by Harto (2015) showed that by developing a VCT learning model in Islamic Religious Education (PAI) learning, the internalisation of religious values could be instilled effectively and efficiently through the disclosure of students' attitudes, values, and morals towards a case presented by the teacher.

3. Research Methods

3.1 Research Design

This research made use of a qualitative approach utilising classroom action methods. Lecturers provided understanding, awareness, and habituation to students to behave truthfully, primarily to act honestly. For the first step, the lecturer gave students a pre-test about a case of fund embezzlement. Students provide their opinions on the matter related to the behaviour of the actors. The following narrative text is the case given to the students:

There is a teller currently facing a very severe ordeal. His wife is suffering from an acute stage of cancer and has two children under five years of age. The doctor recommends that the tumour be removed by surgery immediately. The teller does not have enough funds to pay for his wife's treatment. He applies for a loan to his company, but the company leader only grants half of it because it is experiencing financial difficulties. The teller has also tried to apply for a fee waiver to the hospital management but is rejected because it follows the SOP (Standard Operational Procedure). Because his wife's condition is critical, to save his wife's life, the teller embezzles funds. In this case, the teller works together with his supervisor and the staff of the accounting department, which keeps the records. The supervisor and the staff of the accounting department are willing to help the teller because they cannot bear to see the condition of the teller's wife. The embezzled funds will be refunded at a later date. Give your opinion on the case related to the attitudes/behaviour of the actors, namely tellers, supervisors, the staff of the accounting department, company leaders, hospital leaders.

In the next step, the lecturer explained the value of truthfulness (cleanliness), exceptionally clean heart, clean intentions, and clean from lies (honesty) to students. During one semester, the lecturer repeated the explanation to give awareness to the students by providing examples. Lecturers also gave assignments to students to practice doing the truthful deed (honest). At the end of the semester, the lecturer gave a post-test in the same case. The students presented their opinions again on the behaviour of the actors related to the topic.



3.2 Participants

The researchers used students taking Forensic Accounting and Investigative Audit courses in two universities as research samples. The universities becoming the location of the research. Participating universities included Dr. Soetomo University in Surabaya and the University of 17 Agustus 1945 Surabaya. The two universities are located in the East Java province. There were three classes with a total of 60 students. The lecturers chose this course because the materials are all related to fraud. It was hoping that students, as prospective accountants, could use their knowledge of fraud well. Students would also become accountants to prevent and eradicate fraud instead of becoming perpetrators of fraud.

3.3 Data Collection

The researchers used open-ended questionnaires to collect student-opinion data on the case of fund embezzlement. The lecturer distributed questionnaires to students in the class at the beginning of the semester as a pre-test. The next step involved the lecturer asking students to fill out an online questionnaire as a post-test at the end of the semester. Students gave their opinions freely according to their understanding and awareness of the value of truthfulness.

3.4 Data Analysis

The researchers analysed students' opinions on the behaviour of actors in the case of fund embezzlement by making use of thematic techniques. All answers were collected and still grouped into pre-test and post-test responses. The researcher analysed these answers and looked for a theme for each answer. The same themes were gathered together.

4. Results and Discussion

Value internalisation is a person's training to analyse the values believed and serving as guidelines leading a person's behaviour (Murad, 2014). Value education is a means of learning to understand and shift from good to better and then to the best and decide and choose the high values to shape and guide our lives. Value education does not mean the imposition or indoctrination of values. It is more of an aid to develop appropriate values, attitudes, feelings, patterns of behaviour, and moral character. It helps us become human (Murad, 2014).

4.1 Pre-Test Results

Based on the results of the pre-test, the researchers found that there were two groups of students' answers. First, the responses of several students stated that cheating is a dishonest act and must be avoided under any circumstances. Second, most students think that cheating



can be tolerated because of compulsion. This difference in answers showed that students have different views of honest values in everyday life.

Disagree with embezzlement: dishonest conduct

The following statements are the opinions of students showing that they disagree with the embezzlement of funds:

Whatever the reason is, the actions taken by the teller for embezzlement of funds is an unrighteous deed, in addition to damaging the teller's reputation, it is also a loss of honesty in the eyes of the company owner. This action can cause the teller to lose his job. The head of the company can fire him unilaterally. In my opinion, he should borrow money or sell his assets / valuable belonging (Aj / K).

The teller's attitude is not too right, and even if he needs money, he should not take such unfavorable action (corruption). Corrupt behaviour is the same as when he finances his wife with illicit funds, even though he can finance his wife as much as he can, but with evil means, there is no guarantee that his wife is completely cured. He should be able to apply for a loan from another bank or relatives so that the wife's medical treatment process can be carried out (Eg / U).

The two students' opinions above showed that they have realized that the behaviour of embezzling funds is dishonesty that can harm the doer and his families. Moreover, if the auditors can detect this financial fraud, the company will make punitive actions.

Agree to embezzlement of funds

The second group was students who agree to the teller's act of embezzling funds for several reasons. Two themes emerged from the group of students who decided to cheat, namely, the theme of compulsion and the courage to bear the risk. Some students approved dishonest behaviour in the embezzlement of funds because the perpetrator was in the compulsion to do that. These results indicated that the learning process about the value of honesty received before entering higher education had not been useful.

Being responsible for his family, even though he did something that was not right, but for me, after all, the family is more important than everything (Fa / U).

The above opinion demonstrated that students viewed humans as being allowed to be dishonest and cheat to save their families. They consider that



accountability for the safety of their family's life is more important than honesty.

In my opinion, it is natural for a teller to do this because there is no way to save his wife in such a critical condition. There is only one way for the teller to save his wife (Nc / U). They are forced because there is no other choice (To / A).

The student considered that a means was not something important. What took precedence was the achievement of the goal, even if it meant to do the wrong thing. In this case, through embezzling funds the teller can get money to finance his wife's surgery so that her life can be saved.

What a teller does is not because of the desire to embezzle money in his company, but this is only compulsion in which the teller needs money to save his wife's life (Ro / A).

When a teller no longer has a choice because he sees his wife's condition is getting worse, and he commits embezzlement of funds. Still, he will refund it at a later date, which we know that what tellers, supervisors, and accounting staff do is the most wrongful deed to do in religion or economics. Everything they do is to save the lives of loved ones and others (Ji / A).

Loving his family, being responsible. Having large-hearted to help tellers even if what they do is wrong, only for the safety of human life, their feeling of humanity is excellent (Te / A).

The teller's attitude is wrong because he makes decisions utilising doing something that is not supposed to be done, but the teller is also under pressure. Therefore, it is fine as long as he is responsible for his actions (Ha / U).

4.2 Post-Test Results

After the researchers conducted the project, namely providing understanding, awareness, and habituation by practicing honest behaviour, the post-test results showed that all students did not agree to dishonest behaviour under any circumstances. Some of the emerged themes were as follows.

Dishonest: Bad Attitude

Students realised that embezzlement of funds was dishonest behaviour prohibited by religion and was an unrighteous deed.



Teller did an unrighteous deed and has to do his best using right and honest efforts (El / S).

It was a very evil action, no matter how desperate he is, a human must be able to act honestly (Ega / U).

In my opinion, he didn't want to do that. But because of the circumstances, like it or not, he had to do that. However, this is wrong (Pe / S).

The teller should not do that because it belonged to corruption. We should not commit crime because it's an evil deed (Ev / U).

The teller did the wrong thing, even though he had good intentions, namely for the treatment of his sick wife and would refund the money at a later date (Hu / S).

Additionally, fraudulent acts generated forbidden money. The result of this cheating could lead to disaster.

The teller should not do something like that and try other, better and proper methods. The accounting staff should not do such things like that because it is dishonest (He / U).

I think the embezzler made the wrong decision. For whatever the reason was, this action was very dishonourable. If you believe in God, then there must be a way (Ac / U).

Those opinions showed that human belief in the existence of God was fundamental in encouraging fair and honest behaviour. Humans devoted to God will believe that God always provides help dealing with human problems.

Dishonest: Harmful Act

Students realised that the embezzlement of funds was dishonest behaviour prohibited by religion and was an unrighteous deed.

If the supervisor did not have the heart to tell the teller, he should raise donations at the office by nature and did not do embezzlement because it was also against the law (EL / P).

Even though the teller's action was based on good intentions, the way he did was evil and would have destructive consequences. There were many good ways to get clean



money, such as borrowing money from relatives, selling valuable belonging, or mortgaging house freehold title. Fraudulent deeds would ruin a career, and the worst was to make a person go to jail (Na / P).

The attitude of tellers, supervisors, and the parties concerned in the abuse of authority was terrible because they should provide the best solution for the teller instead of getting him into big problems (An / U).

The embezzlement case was a very dangerous and evil deed. If the teller were unable to return the funds, the teller would suffer (Vi / U).

Being Dishonest: Deviation of Professional Ethics

Several answers indicated an awareness of the importance of professional ethics enforcement. Students realised that dishonesty was a behaviour that went against professional ethics. The following statements were some students' opinions.

There was a behavioural deviation in the above case, namely the deviation of professional ethics. Tellers can borrow money from friends or family to cover the lack of payment so that he did not need to embezzle funds (An / U).

Supervisors and accounting staff had high empathy but unfortunately did not have integrity towards the company (Ay / U).

The teller's action was truly unrighteous. The teller was not professional in carrying out the mandate of his job (Qa / P).

It was better for a professional accountant to refuse any invitation to be partner in crime in doing embezzlement (Aj / S).

4.3 Discussion

A change of students' opinions from agreeing to disagreeing with embezzlement of funds, in this case, showed the success of the clarification process of honesty values. This clarification process in the learning of forensic accounting and investigative auditing had been able to establish the value of honesty. These results were consistent with the opinion that the educational process has succeeded in shaping value into an essential element in every field of science (Veugelers & Vedder, 2003).



Awareness of Good Values

Students realised that dishonesty is a bad attitude. Therefore, humans must avoid it. In a constrained condition, humans continued to do good deeds. Good intentions must be done in the right way. This consistency showed that clarifying values has helped students behave consistently and harmonise it in life (Fritz, 2015).

Further, students realised that dishonest behaviour was against religious teachings and would result in a fortune that is forbidden. Students had been able to differentiate between good and evil values, and they followed good values. The purpose of clarifying values are to help students choose and adopt the values (Murad, 2014). The value the students adopted was the value of honesty. The students' belief that honesty was a religious teaching showed that the level of their faith was getting higher. In any religion, dishonesty is a sin and carries the threat of hell. Religion is a strong foundation to encourage honesty behaviour.

Teller kept on trying to get help but in a clean way and believed that God would find him a way out (Vi / S).

The student's answer strengthened the belief in God's help in human life. Human duty was to try to do his best in a clean (honest) way.

Awareness of the Consequences of Dishonesty

The next was the realisation that dishonesty was a dangerous behaviour showed that they were aware of some of the consequences. Embezzlement of funds was dishonest behaviour against the law. The perpetrator used money that did not belong to him. The implications of this action would be detrimental to either the perpetrator, his family, and the company. The head of the company would fire the perpetrator so he would lose his job and income. The perpetrator could no longer meet the necessities of life for himself and his family. If the company leader sued the perpetrator, the perpetrator could go to jail. His right name will be ruined and destroyed. Awareness of the dangers of this dishonest behaviour showed that value clarification had been able to strengthen the belief in the value of honesty. Value clarification is a process that helps students to determine the values forming the basis of behaviour in everyday life (Fritz & Guthrie, 2017). The experiential process is human active/reflective dimensions in learning (Baker, Simon, & Bazeli, 1987).

Awareness of Professional Ethics

Students realised that embezzlement of funds involving the accounting staff was an act against accountant ethics. These results were along the lines of the findings of Hildebeitel & Jones (2014) that integrating ethics instruction into accounting courses has had a positive impact on students' moral. The positive effects of this research were the student's awareness



of accountant ethics. The accountant is a professional highly trusted by the public so that the independent auditor's report becomes one of the references in determining policy in various fields. A Code of Conduct is an essential component in fostering ethical behaviour for accountants (McCartney, 2015). The findings of Abdolmohammadi & Reinstein (2015) showed that the professional code of ethics is the top content choice in addressing accountants' ethical issues.

Higher education institutions need to prepare accounting students to become accountants have character and honesty values. This value would guide them to behave following the ethics of the accountant profession. One of the basic principles of professional accountant ethics is integrity, namely being straightforward and honest in all professional relationships (IAI, 2016). Students had to maintain public trust in the accounting profession, the process of internalising values in students needed to be developed to answer criticism on accounting education. Value-free assumptions ignoring ethical and moral foundations have become a criticism of accounting and business education in the UK and the United States (Ferguson, Collison, Power, & Stevenson, 2011).

5. Conclusion

The high level of corruption at national and international levels and the interaction of accountants have motivated researchers to instil the value of honesty in the accounting learning process. Researchers selected students who took Forensic Accounting and Investigative Audit courses at two universities. The reason for choosing this is the material in the subject related to fraud. Students can realise to use the science of fraud properly. Researchers use techniques of value clarification with understanding, awareness, and habits of honest behaviour.

Researchers made a pre-test through an open questionnaire about a case of embezzlement of funds by a teller for his wife's medical expenses. The results showed that most students agreed with this dishonest behaviour because of their efforts to save their wives' lives. This answer shows that their education before entering this course was not sufficient to provide an understanding and awareness of the value of honesty. Furthermore, for one semester, the researcher provided treatment by providing knowledge, awareness, and habituation to behave honestly.

The post-test results showed that all students answered that they disagreed with the embezzlement of funds as dishonest behaviour. Three themes arise regarding the reasons for this answer. First, dishonest behaviour is terrible and wrong behaviour. Dishonesty will produce a fortune that is not lawful and is prohibited by religion. Second, dishonest behaviour will result in losses for yourself, your family, and the company. Additionally, dishonesty will destroy the right name. Third, the embezzlement of funds involving the accounting department is a behaviour that is against professional ethics.



These findings indicate that the learning process by clarifying the value of honesty has benefits in providing awareness to students about good and bad behaviour. Dishonest behaviour is terrible, brings material harm, and deviates from the professional code of ethics. The research contributes to motivating lecturers to develop a learning innovation process that provides a content value of honesty, especially for accounting students. The goal is that students, as prospective accountants, always follow the principles of a professional code of ethics when they become accountants. For higher education management, this research suggests developing a creative curriculum to reinforce the value of honesty or other values following the campus culture. The government needs to make innovative educational policies regarding character ordering in higher education to eradicate corruption.

6. Limitation and Suggestion for Future Research

The scope of this research is still narrow, which is limited to students taking courses in forensic accounting and investigative auditing. The next researcher can develop a learning process that provides a load of honesty values into other classes. The researcher only included the value of honesty in the accounting learning process. Further, researchers can develop different values, such as discipline, tolerance, cooperation, and others. These values can improve the character of students.

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