

Research Article

Reconstructing Anti-Corruption Education Through the Principle of Good Faith: A Civil Law Perspective on Integrity Formation in Indonesian Law School

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Abstract: Corruption remains a multidimensional challenge caused not only by weaknesses in law enforcement but also by declining integrity among public officials and legal professionals. Although anti-corruption education has been integrated into higher education in Indonesia, its implementation largely emphasizes criminal law compliance rather than the cultivation of ethical values. This study aims to reconstruct anti-corruption education in Indonesian law faculties by positioning the civil law principle of good faith as its ethical foundation. The research employs doctrinal legal research using statutory, conceptual, philosophical, and comparative approaches. Data were collected from legislation, legal doctrines, scholarly literature, and national and international legal instruments, and analyzed through legal interpretation, conceptual analysis, and normative legal reasoning. The findings reveal that the principle of good faith under Article 1338(3) of the Indonesian Civil Code embodies honesty, fairness, responsibility, loyalty, and respect for the legitimate interests of others. These values align with international integrity standards, including the United Nations Convention against Corruption (UNCAC) and the OECD Public Integrity Framework. Based on these findings, the study proposes a Good Faith-Based Anti-Corruption Education Model consisting of value, conceptual, and institutional reconstruction. The study contributes a novel perspective by reconceptualizing good faith from a contractual doctrine into the ethical foundation of integrity-oriented legal education, providing a theoretical framework for curriculum reform, sustainable corruption prevention, and the promotion of good governance in Indonesia.

Keywords: Anti-Corruption Education; Civil Law; Good Faith; Integrity; Legal Education.

Received: February 20, 2026

Revised: April 25, 2026

Accepted: June 28, 2026

Published: July 31, 2026

Curr. Ver.: July 31, 2026



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1. Introduction

Corruption remains one of the most complex challenges confronting contemporary states because its consequences extend far beyond financial losses. It undermines the Rule of Law, weakens public governance, impedes sustainable economic development, and erodes public trust in state institutions. At the global level, corruption is widely recognized as a major obstacle to achieving the Sustainable Development Goals (SDGs), particularly Goal 16, which emphasizes the promotion of peaceful, just, and accountable institutions (United Nations, 2015). Consistent with this perspective, the United Nations Convention against Corruption (UNCAC) affirms that effective corruption control cannot rely exclusively on punitive law enforcement but must also incorporate preventive strategies through education, integrity promotion, and public awareness (UNODC, 2004). This preventive orientation is reinforced by the OECD Recommendation of the Council on Public Integrity and the OECD Public Integrity Handbook, both of which identify integrity education as a cornerstone of accountable and sustainable governance. Likewise, UNESCO recognizes education as a strategic instrument for cultivating ethical values, social responsibility, and integrity-oriented citizenship as essential components of sustainable development.

The Corruption Perceptions Index (CPI) published by Transparency International consistently demonstrates that corruption remains a persistent global challenge, particularly in developing countries. CPI data from 2021–2024 indicate that many jurisdictions have

experienced stagnation in improving public sector integrity. These trends suggest that the effectiveness of anti-corruption efforts depends not only on robust legal frameworks and effective law enforcement but also on the successful development of a legal culture grounded in honesty, responsibility, and integrity. Consequently, international anti-corruption policy has increasingly shifted from an enforcement-centred paradigm toward preventive approaches emphasizing integrity education, character education, and the promotion of public ethics.

Indonesia faces comparable challenges. The government has introduced a broad range of legal and institutional measures, including Law No. 31 of 1999, as amended by Law No. 20 of 2001 on the Eradication of Corruption, the establishment of the Corruption Eradication Commission (*Komisi Pemberantasan Korupsi*—KPK), and the incorporation of anti-corruption education at multiple levels of the national education system. Nevertheless, the KPK's Annual Reports and findings from the Integrity Assessment Survey (*Survei Penilaian Integritas*—SPI) continue to reveal persistent weaknesses in institutional integrity across public agencies. These findings are consistent with Indonesia's recent CPI performance, which has shown only limited improvement. Together, these indicators suggest that legal regulation and punitive enforcement alone remain insufficient to cultivate a sustainable anti-corruption culture.

Within this context, law faculties occupy a uniquely strategic position because they educate future judges, prosecutors, advocates, notaries, legal scholars, and public officials who will shape the administration of justice and public governance. Legal education should therefore extend beyond the transmission of legal doctrine and statutory interpretation to include the systematic cultivation of professional integrity, honesty, responsibility, and legal ethics. This objective is consistent with Law No. 12 of 2012 on Higher Education, which defines higher education as a means of developing graduates who are morally responsible, knowledgeable, innovative, independent, and ethically grounded. Accordingly, character formation constitutes an integral component of legal education rather than a supplementary educational objective.

Despite these normative commitments, the implementation of anti-corruption education in Indonesian higher education remains largely dominated by a criminal law paradigm. Instruction primarily focuses on the constituent elements of corruption offences, classifications of corrupt conduct, criminal procedure, and punitive sanctions. While this approach is indispensable for developing students' doctrinal understanding of positive law, it provides comparatively limited attention to the preventive dimension of anti-corruption education, particularly the internalization of ethical values and the formation of professional integrity. Consequently, anti-corruption education is frequently perceived as a mechanism for avoiding criminal liability rather than as a transformative educational process that cultivates honesty, responsibility, and respect for the legitimate rights and interests of others.

From the perspective of civil law, this condition reveals an important conceptual gap that has received only limited attention in the anti-corruption education literature. Civil law serves not merely to regulate private legal relationships but also to embody normative values that shape lawful and ethical conduct. Among its fundamental principles is good faith, codified in Article 1338(3) of the Indonesian Civil Code (*Kitab Undang-Undang Hukum Perdata*), which requires every contract to be performed in good faith. Contemporary contract law doctrine, however, has expanded the meaning of good faith beyond the performance of contractual obligations to encompass broader ethical standards, including honesty, fairness, loyalty, responsibility, and respect for the legitimate interests of others. The scholarship of Farnsworth, Zimmermann, Whittaker, and Collins demonstrates that good faith has evolved into a general principle of law whose normative significance extends well beyond contractual relationships, providing an ethical foundation for integrity-oriented legal conduct.

Within legal education, the values embodied in the principle of good faith are directly relevant to the formation of students' professional character. Academic integrity, scholarly honesty, professional responsibility, and compliance with legal ethics all represent practical manifestations of this principle. Lawrence M. Friedman's Legal Culture Theory further explains that the effectiveness of legal systems depends not only upon legal substance and legal structure, but also upon the legal culture prevailing within society. Consequently, cultivating an anti-corruption culture cannot rely solely on strengthening criminal law norms; it also requires the systematic internalization of legal values throughout the educational process. This perspective is consistent with Thomas Lickona's Character Education Theory, which conceptualizes character formation through the interaction of moral knowing, moral feeling, and moral action. These three dimensions closely correspond with the ethical substance of good faith, as both emphasize honesty, responsibility, empathy, and consistency between knowledge, values, and conduct.

Against this background, the present study proceeds from the premise that corruption is not merely a consequence of inadequate criminal law enforcement but also reflects the insufficient internalization of private law values within legal education. Although good faith has traditionally been examined as a doctrine of contract law, its ethical substance possesses considerable potential to serve as the conceptual foundation of anti-corruption education. Repositioning the principle of good faith in this manner broadens the orientation of anti-corruption education from a compliance-centred model emphasizing prohibitions and sanctions toward an integrity-oriented educational paradigm that promotes honesty, fairness, loyalty, responsibility, and respect for the public interest.

To examine this proposition, the study adopts a doctrinal legal research methodology employing the statutory approach, conceptual approach, philosophical approach, and comparative approach to analyse the relationship between the principle of good faith in civil law and the development of anti-corruption education within Indonesian law faculties. The principal novelty of this research lies in reconstructing anti-corruption education from a civil law perspective by repositioning good faith as the ethical foundation for cultivating integrity among law students. In doing so, the study not only extends the doctrinal development of good faith within civil law scholarship but also proposes a Good Faith-Based Anti-Corruption Education Model that offers a comprehensive framework for curriculum reform, strengthens legal culture and public integrity, and advances integrity-oriented legal education in Indonesia.

2. Literature Review

In contemporary legal scholarship, corruption is no longer understood solely as a criminal offence but rather as a manifestation of systemic failures encompassing legal, ethical, social, educational, and governance dimensions. This perspective is reflected in the United Nations Convention against Corruption (UNCAC), which recognizes corruption prevention as a state obligation requiring institutional strengthening, public participation, education, and the cultivation of an integrity-oriented culture. Consequently, anti-corruption strategies have progressively evolved from predominantly punitive approaches toward preventive frameworks that identify education as a central mechanism for fostering ethical conduct and sustainable integrity.

This preventive orientation has been further reinforced by the OECD Recommendation of the Council on Public Integrity and the OECD Public Integrity Handbook, both of which conceptualize public integrity as the product of the interaction between legal institutions, public governance, ethical leadership, and organizational culture. Within this framework, integrity education extends beyond the transmission of legal knowledge to encompass the internalization of honesty, accountability, responsibility, transparency, and commitment to the public interest. A comparable approach is adopted by UNESCO through its Education for Sustainable Development (ESD) framework, which emphasizes education as a means of cultivating ethically responsible citizens capable of making decisions grounded in sustainability and the common good. These principles are fully consistent with Sustainable Development Goal (SDG) 16, which identifies education as an essential component in promoting peaceful, just, and accountable societies free from corruption.

Indonesia has similarly strengthened its anti-corruption framework through Law No. 31 of 1999, as amended by Law No. 20 of 2001 on the Eradication of Corruption, the establishment of the Corruption Eradication Commission (Komisi Pemberantasan Korupsi—KPK), and the development of anti-corruption education initiatives across all levels of education. Through integrity modules, educational publications, annual reports, and the Integrity Assessment Survey (*Survei Penilaian Integritas*—SPI), the KPK has consistently emphasized integrity culture as a cornerstone of Indonesia's national anti-corruption strategy. Nevertheless, anti-corruption education in higher education continues to be dominated by a criminal law perspective emphasizing corruption offences, enforcement mechanisms, and criminal sanctions. While indispensable for strengthening legal awareness, this approach has paid comparatively limited attention to the ethical dimensions that ultimately shape lawful behaviour.

Within legal education, these circumstances highlight the need for a more comprehensive educational paradigm. Law faculties bear responsibility not only for producing graduates with strong doctrinal competence but also for developing legal professionals who demonstrate integrity, accountability, and adherence to professional ethics. This objective is fully aligned with Law No. 12 of 2012 on Higher Education, which recognizes character formation as an integral component of higher education. Accordingly, anti-corruption

education should move beyond the cognitive understanding of legal prohibitions and sanctions toward the systematic internalization of legal values that shape ethical and professional character.

From the perspective of civil law, the principle of good faith constitutes one of the fundamental doctrines governing legal relationships and is expressly recognized in Article 1338(3) of the Indonesian Civil Code (*Kitab Undang-Undang Hukum Perdata*). Although originally formulated as a principle governing contractual performance, contemporary contract law scholarship has significantly broadened its normative scope. Farnsworth characterizes *good faith* as the obligation to act honestly and fairly in all legal relationships, while Zimmermann, Whittaker, and Collins similarly regard it as an ethical standard encompassing fairness, loyalty, responsibility, and respect for the legitimate interests of others. Consequently, *good faith* has evolved beyond a contractual doctrine into a general principle of law that provides an ethical framework for integrity-oriented legal conduct.

The relevance of *good faith* to anti-corruption education is further illuminated by Thomas Lickona's Character Education Theory, which conceptualizes character formation through the interconnected dimensions of moral knowing, moral feeling, and moral action. These dimensions demonstrate that integrity cannot be achieved through cognitive understanding alone but requires moral commitment and consistent ethical behaviour. Within legal education, the principle of *good faith* directly corresponds to these dimensions by requiring coherence between legal knowledge, moral consciousness, and responsible professional conduct.

This theoretical foundation is reinforced by Lawrence M. Friedman's Legal Culture Theory, which argues that the effectiveness of any legal system depends upon the interaction of legal substance, legal structure, and legal culture. In the context of corruption prevention, legislative reform and institutional strengthening cannot succeed without a legal culture that values honesty, integrity, and ethical responsibility. Legal education therefore performs a strategic function by internalizing these values through curriculum design, pedagogical practice, institutional culture, and academic role modelling.

A complementary perspective is provided by Joseph Raz's conception of the Rule of Law, which emphasizes that genuine legal compliance ultimately depends upon moral commitment rather than mere fear of legal sanctions. Likewise, the principles of Good Governance, as articulated by the United Nations Development Programme (UNDP) and the OECD, recognize accountability, transparency, participation, effectiveness, and legal certainty as institutional values that can only be realized through individuals possessing strong ethical integrity. Integrity education is therefore not merely an educational objective but a prerequisite for achieving sustainable and accountable governance.

Existing scholarship on anti-corruption education has generally concentrated on three principal themes: strengthening legal awareness as a mechanism for corruption prevention, promoting character education to cultivate integrity, and improving governance systems through institutional reform. Although these perspectives are mutually complementary, relatively little attention has been devoted to examining the conceptual relationship between the civil law principle of good faith and anti-corruption education. This omission is significant because *good faith* embodies precisely the ethical values—honesty, fairness, loyalty, responsibility, and respect for the legitimate interests of others—that underpin integrity-based anti-corruption education.

Against this background, the present study reconceptualizes the principle of good faith not merely as a doctrine of contract law but as the ethical foundation of anti-corruption education within Indonesian law faculties. By repositioning *good faith* in this manner, the study expands the doctrinal development of civil law while introducing the Good Faith-Based Anti-Corruption Education Model, an integrated conceptual framework that incorporates private law values into the formation of students' integrity as part of strengthening legal culture, public integrity, and sustainable anti-corruption governance.

Research Gap, Novelty

Recent scholarship on anti-corruption education demonstrates growing recognition of education as a preventive instrument in combating corruption. International frameworks, including the United Nations Convention against Corruption (UNCAC), the OECD Public Integrity Handbook, and the Education for Justice (E4J) initiative of the United Nations Office on Drugs and Crime (UNODC), consistently identify integrity education as an essential component of comprehensive anti-corruption strategies. Indonesia has adopted this policy orientation through the anti-corruption education initiatives developed by the Corruption Eradication Commission (Komisi Pemberantasan Korupsi—KPK) and their

implementation across higher education institutions. Despite these developments, the existing literature, legal framework, and educational policies continue to reveal several unresolved conceptual limitations.

First, most studies on anti-corruption education adopt perspectives grounded in criminal law or public administrative law. Their primary emphasis remains the constituent elements of corruption offences, criminal sanctions, enforcement mechanisms, institutional oversight, and governance reform. While these approaches contribute significantly to strengthening legal awareness and institutional accountability, they provide comparatively limited attention to the ethical foundations necessary for cultivating integrity as an essential element of legal culture.

Second, scholarly discussions of the principle of good faith remain predominantly confined to civil law, particularly contract law. Existing analyses largely examine its role in the formation, interpretation, and performance of contracts under Article 1338(3) of the Indonesian Civil Code (*Kitab Undang-Undang Hukum Perdata*). Although contemporary civil law doctrine increasingly recognizes *good faith* as a general principle of law embodying honesty, fairness, loyalty, and responsibility, its potential contribution to anti-corruption education has received only limited scholarly attention.

Third, studies on character education and integrity development consistently emphasize the importance of internalizing ethical values throughout the educational process. However, these studies generally adopt pedagogical or psychological perspectives and therefore provide limited normative analysis derived from the foundational principles of private law. As a result, the relationship between civil law values, the formation of integrity among law students, and corruption prevention has yet to be systematically conceptualized.

Fourth, research on Legal Culture Theory frequently identifies integrity as a determinant of legal effectiveness but rarely explains how fundamental principles of civil law may be internalized through legal education. As Lawrence M. Friedman argues, the effectiveness of any legal system depends substantially upon the quality of its legal culture. Strengthening an anti-corruption culture therefore requires more than compliance with legal norms; it demands the cultivation of legal character grounded in enduring ethical values.

Against this background, the present study identifies a clear research gap: the absence of a comprehensive conceptual framework integrating the civil law principle of good faith into anti-corruption education within Indonesian law faculties. Previous scholarship has generally approached anti-corruption education as a matter of public law, while treating *good faith* as a doctrine limited to contract law. To date, little research has systematically reconstructed *good faith* as a normative, ethical, and pedagogical foundation for cultivating integrity among law students from a civil law perspective.

The novelty of this study is reflected in three principal contributions.

First, the study reconstructs anti-corruption education by expanding the function of good faith beyond its traditional contractual role and repositioning it as a universal ethical principle for legal character formation. Through this reconstruction, *good faith* is understood not merely as a doctrine regulating private legal relationships but as a normative foundation promoting honesty, fairness, responsibility, loyalty, and respect for the legitimate interests of others.

Second, the study repositions good faith as the ethical basis for cultivating integrity among law students. Unlike conventional approaches that emphasize criminal prohibitions and punitive sanctions, this research conceptualizes *good faith* as a preventive mechanism that develops ethical awareness before legal violations occur. In doing so, it establishes a systematic connection between private law values, academic integrity, professional legal ethics, and legal culture as mutually reinforcing components of corruption prevention.

Third, the study develops a Good Faith-Based Anti-Corruption Education Model by integrating the principle of good faith with Thomas Lickona's Character Education Theory, Lawrence M. Friedman's Legal Culture Theory, Joseph Raz's Rule of Law, and the OECD Public Integrity Framework. This interdisciplinary synthesis advances a new theoretical perspective in which integrity within legal education is understood as the product of both criminal law awareness and the internalization of private law values that shape honest, responsible, and just legal behaviour.

Accordingly, this study not only expands the doctrinal development of good faith within civil law scholarship but also introduces a new paradigm linking private law with anti-corruption education. The proposed framework provides a conceptual foundation for curriculum reform, pedagogical innovation, and legal education policy aimed at strengthening an enduring culture of integrity. By complementing punitive enforcement with preventive

legal education, the Good Faith-Based Anti-Corruption Education Model contributes to a more sustainable strategy for corruption prevention in Indonesia.

Research Objectives

Building upon the identified research problem, conceptual gap, and scholarly novelty, this study aims to develop a new conceptual foundation for anti-corruption education from a civil law perspective by repositioning the principle of good faith as the ethical basis for cultivating integrity among students in Indonesian law faculties.

To achieve this objective, the study pursues three specific research objectives.

First, it examines the nature and doctrinal evolution of the principle of good faith as a fundamental doctrine of Indonesian civil law, as codified in Article 1338(3) of the Indonesian Civil Code (*Kitab Undang-Undang Hukum Perdata*). The analysis further explores its development within contemporary civil law scholarship, which increasingly recognizes *good faith* as a general principle of law embodying honesty, fairness, loyalty, responsibility, and respect for the legitimate interests of others.

Second, the study analyses the conceptual relationship between the principle of good faith, Character Education Theory, Legal Culture Theory, academic integrity, and anti-corruption education through doctrinal legal research employing statutory, conceptual, and philosophical approaches. The objective is to demonstrate that the internalization of private law values plays a strategic preventive role in cultivating students' integrity and reducing the conditions that foster corrupt behaviour.

Third, the study develops a Good Faith-Based Anti-Corruption Education Model designed for implementation within Indonesian law faculties. The proposed model integrates the ethical values of civil law into curriculum design, teaching and learning processes, institutional culture, and educational assessment. Accordingly, anti-corruption education is reconceptualized not merely as instruction concerning criminal prohibitions and sanctions but as an integrity-oriented educational framework that systematically cultivates ethical responsibility, professional accountability, and legal character.

Through these objectives, the study seeks to make both theoretical and practical contributions. Theoretically, it extends the doctrinal development of good faith within civil law by demonstrating its broader preventive function in shaping integrity-oriented legal education. Practically, it enriches anti-corruption education scholarship from a private law perspective and provides a conceptual foundation for curriculum reform, legal education policy, and institutional governance aimed at strengthening legal culture, public integrity, and sustainable corruption prevention in Indonesia.

3. Research Method

This study employs a doctrinal legal research methodology, focusing on the analysis of legal norms, principles, doctrines, and concepts relevant to the reconstruction of anti-corruption education based on the principle of good faith for cultivating integrity among students in Indonesian law faculties. A doctrinal approach is appropriate because the research does not seek to examine empirical phenomena but rather to interpret, evaluate, and reconstruct legal norms as the foundation for developing a conceptual model of anti-corruption education from a civil law perspective. To achieve this objective, the research adopts four complementary methodological approaches.

First, the statutory approach examines the legal framework governing civil law, anti-corruption law, and higher education. The primary legal sources include Article 1338(3) of the Indonesian Civil Code (*Kitab Undang-Undang Hukum Perdata*), which codifies the principle of good faith; Law No. 31 of 1999, as amended by Law No. 20 of 2001 on the Eradication of Corruption; Law No. 12 of 2012 on Higher Education; and policy documents and educational guidelines issued by the Corruption Eradication Commission (Komisi Pemberantasan Korupsi—KPK) concerning anti-corruption education. These legal instruments are analysed to identify the normative foundations supporting the integration of *good faith* into anti-corruption education within Indonesian law faculties.

Second, the conceptual approach explores the legal doctrines and theoretical foundations relevant to good faith, Character Education, Legal Culture, Public Integrity, professional legal ethics, and Good Governance. This approach establishes the conceptual framework by integrating the doctrine of good faith, Thomas Lickona's Character Education Theory, Lawrence M. Friedman's Legal Culture Theory, Joseph Raz's Rule of Law, and the OECD Public Integrity Framework. The integration of these theories provides the analytical

basis for explaining how the ethical values embedded in civil law may contribute to integrity-oriented legal education.

Third, the philosophical approach investigates the normative values underlying the principle of good faith as an ethical standard within civil law. Particular attention is given to the principles of honesty, fairness, loyalty, responsibility, and respect for the legitimate interests of others. These values are examined as the philosophical foundation for cultivating integrity within anti-corruption education and for promoting ethical legal professionalism.

Fourth, the study employs a comparative approach to examine integrity education frameworks developed within major international legal and policy instruments, including the United Nations Convention against Corruption (UNCAC), the Education for Justice (E4J) programme of the United Nations Office on Drugs and Crime (UNODC), the OECD Recommendation of the Council on Public Integrity and OECD Public Integrity Handbook, and UNESCO's Education for Sustainable Development (ESD) framework. This comparison identifies areas of convergence and divergence between international integrity standards and Indonesia's legal framework, thereby informing the development of a conceptual model that remains compatible with the Indonesian legal system while reflecting internationally recognized best practices.

The research relies on primary, secondary, and tertiary legal materials. Primary legal materials comprise legislation, international conventions, and official legal instruments with normative authority, including the UNCAC, the Indonesian Civil Code, Law No. 31 of 1999 as amended by Law No. 20 of 2001, Law No. 12 of 2012 on Higher Education, and KPK policies on anti-corruption education. Secondary legal materials consist of scholarly books, peer-reviewed journal articles, research reports, legal doctrines, and official publications issued by Transparency International, the OECD, UNESCO, UNODC, the United Nations, and the KPK. Tertiary legal materials include legal dictionaries, legal encyclopaedias, and other reference works used to clarify legal terminology and concepts.

Legal materials were collected through library research, involving a systematic review of legislation, policy documents, institutional reports, academic books, and peer-reviewed scholarly publications. Source selection was based on their relevance, authority, and direct relationship to the research objectives to ensure a comprehensive and reliable doctrinal analysis.

The legal materials were analysed qualitatively through legal interpretation and doctrinal reasoning employing five complementary analytical techniques: prescriptive analysis, argumentative analysis, evaluative analysis, conceptual analysis, and comparative analysis. Prescriptive analysis was used to formulate normative recommendations (*das sollen*) for the future development of anti-corruption education. Argumentative analysis provided the legal justification for repositioning good faith as the ethical foundation of integrity-oriented legal education. Evaluative analysis assessed the adequacy of the prevailing anti-corruption education paradigm, while conceptual analysis synthesized legal doctrines and theoretical perspectives into a coherent analytical framework. Comparative analysis was undertaken to evaluate the relationship between Indonesian legal norms and international integrity education standards.

Through these methodological approaches, the study develops a normative reconstruction of anti-corruption education grounded in the principle of good faith, supported by coherent juridical, philosophical, and theoretical foundations. The resulting Good Faith-Based Anti-Corruption Education Model is intended to provide a conceptual framework for curriculum reform within Indonesian law faculties and to inform legal education policies aimed at strengthening legal culture, public integrity, and sustainable corruption prevention.

Legal Material Collection Techniques and Legal Material Analysis Techniques

Legal materials were collected through library research, involving the systematic identification, selection, classification, and examination of legal sources relevant to the reconstruction of anti-corruption education based on the principle of good faith for cultivating integrity among students in Indonesian law faculties. This method is consistent with the nature of doctrinal legal research, which focuses on the analysis of legal norms, principles, doctrines, theories, and concepts rather than empirical observation.

The study relies on primary, secondary, and tertiary legal materials. Primary legal materials consist of legislation and international legal instruments possessing normative authority, including the Indonesian Civil Code (*Kitab Undang-Undang Hukum Perdata*), particularly Article 1338(3) concerning the principle of good faith; Law No. 31 of 1999, as amended by Law No. 20 of 2001 on the Eradication of Corruption; Law No. 12 of 2012 on

Higher Education; the United Nations Convention against Corruption (UNCAC); and official anti-corruption education policies issued by the Corruption Eradication Commission (*Komisi Pemberantasan Korupsi*—KPK).

Secondary legal materials comprise scholarly books, peer-reviewed journal articles, research reports, legal doctrines, and official policy documents addressing good faith, anti-corruption education, Character Education, Legal Culture, Public Integrity, professional legal ethics, and Good Governance. These materials were obtained from authoritative national and international institutions, including Transparency International, the United Nations Office on Drugs and Crime (UNODC), the Organisation for Economic Co-operation and Development (OECD), UNESCO, the United Nations, and the KPK. Tertiary legal materials include legal dictionaries, legal encyclopaedias, and other reference works used to clarify legal terminology and conceptual definitions.

The selection of legal materials was guided by three principal criteria: authoritativeness, relevance, and currency. These criteria ensure that all sources possess normative validity, academic credibility, and direct relevance to the research objectives, thereby providing a robust conceptual foundation for the study's legal arguments.

The collected legal materials were analysed qualitatively using doctrinal legal analysis, combining legal interpretation with normative legal reasoning to interpret legal norms, evaluate legal doctrines, compare conceptual frameworks, and formulate prescriptive recommendations concerning the reconstruction of anti-corruption education based on the principle of good faith.

The analytical process consisted of four interrelated stages.

First, statutory analysis examined and harmonized legal provisions governing civil law, anti-corruption law, and higher education. Particular emphasis was placed on interpreting Article 1338(3) of the Indonesian Civil Code to explore its normative potential as the legal basis for integrating the principle of good faith into anti-corruption education.

Second, conceptual analysis explored the doctrinal evolution of good faith and its relationship with integrity, Character Education, Legal Culture, professional legal ethics, and Public Integrity. This stage synthesized the doctrine of good faith, Thomas Lickona's Character Education Theory, Lawrence M. Friedman's Legal Culture Theory, Joseph Raz's Rule of Law, and the OECD Public Integrity Framework to establish a coherent theoretical framework for integrity-oriented legal education.

Third, philosophical analysis examined the ethical foundations underlying the principle of good faith. Rather than viewing *good faith* solely as a contractual obligation, this study conceptualizes it as a general principle of law embodying honesty, fairness, loyalty, responsibility, and respect for the legitimate interests of others. These values constitute the normative basis for cultivating integrity and ethical professionalism within legal education.

Fourth, comparative analysis evaluated integrity education frameworks developed within major international legal and policy instruments, including the UNCAC, the Education for Justice (E4J) programme of the United Nations Office on Drugs and Crime (UNODC), the OECD Recommendation of the Council on Public Integrity, the OECD Public Integrity Handbook, and UNESCO's Education for Sustainable Development (ESD) framework. The analysis compared these international standards with Indonesia's anti-corruption education policies to identify conceptual convergence, normative differences, and opportunities for developing an integrity education model suited to the Indonesian legal system.

In interpreting legal norms, the study employed grammatical, systematic, and teleological interpretation. The interpretative findings were subsequently examined through prescriptive, argumentative, evaluative, and conceptual analyses. Prescriptive analysis formulated recommendations concerning the future legal framework (*ius constituendum*) for integrity-oriented anti-corruption education. Argumentative analysis provided the normative justification for repositioning good faith as the ethical foundation of integrity formation. Evaluative analysis critically assessed the limitations of the prevailing criminal law-centred paradigm of anti-corruption education, while conceptual analysis integrated the relevant legal doctrines and theoretical perspectives into the proposed Good Faith-Based Anti-Corruption Education Model.

Through this integrated analytical framework, the study develops a normative and prescriptive legal reconstruction that repositions the principle of good faith as the conceptual and ethical foundation of anti-corruption education. The proposed model contributes to the advancement of civil law doctrine while providing a conceptual basis for curriculum reform and legal education policy aimed at strengthening legal culture, public integrity, and sustainable corruption prevention within Indonesian law faculties.

Analytical Framework and Legal Reconstruction Model

The analytical framework of this study is grounded in the premise that corruption constitutes not only a violation of criminal law but also a manifestation of the failure to internalize legal values in the development of individual character. Accordingly, effective corruption prevention cannot rely solely on regulatory reform and law enforcement. It also requires a preventive educational strategy capable of cultivating a sustainable culture of integrity (*integrity culture*).

Within this framework, anti-corruption education is conceptualized as an instrument of legal character formation, extending beyond the cognitive understanding of corruption offences to encompass the internalization of ethical values that shape lawful conduct. This perspective rests on the assumption that integrity emerges through a systematic process of value internalization fostered by education, instruction, role modelling, and habitual practice.

The analytical framework integrates several complementary legal perspectives. First, Good Faith Theory serves as the principal theoretical foundation by demonstrating that the principle of *good faith* extends beyond its traditional function as a contractual principle under Article 1338(3) of the Indonesian Civil Code (*Kitab Undang-Undang Hukum Perdata*). Rather, it constitutes a universal legal and ethical principle embodying honesty, fairness, loyalty, responsibility, and respect for the legitimate interests of others.

Second, Thomas Lickona's Character Education Theory explains that integrity develops through the interaction of three dimensions: *moral knowing*, *moral feeling*, and *moral action*. Within anti-corruption education, the principle of *good faith* functions as the ethical foundation linking these dimensions, enabling law students not only to understand legal norms but also to internalize moral responsibility and consistently translate such values into legal practice.

Third, Lawrence M. Friedman's Legal Culture Theory provides the analytical basis for understanding that legal effectiveness depends not only on legal substance and institutional structure but also on the prevailing legal culture within society. Consequently, anti-corruption education represents a strategic mechanism for cultivating an integrity-oriented legal culture through the systematic internalization of *good faith* values throughout legal education.

Fourth, Joseph Raz's conception of the Rule of Law, together with the OECD Public Integrity Framework, establishes the normative premise that the effectiveness of legal systems and good governance depends not merely upon formal legal rules and institutions but equally upon the integrity of those responsible for implementing them. The cultivation of integrity through anti-corruption education therefore constitutes an integral component of strengthening the rule of law and promoting good governance.

Drawing upon these theoretical perspectives, this study analyses the relationship between *good faith*, character education, legal culture, academic integrity, and anti-corruption education to construct a normative framework for strengthening integrity character among Indonesian law students.

Legal Reconstruction Model

The legal reconstruction model proposed in this study originates from a critical assessment of the prevailing anti-corruption education paradigm, which remains predominantly centred on criminal law and punitive approaches. Such a paradigm primarily treats anti-corruption education as a vehicle for explaining corruption offences, the constituent elements of criminal liability, and applicable sanctions, while paying comparatively limited attention to character formation.

To address this limitation, the study proposes a conceptual reconstruction that positions the principle of *good faith* as the normative foundation of anti-corruption education. This reconstruction consists of three interrelated stages.

The first stage is value reconstruction, which expands the meaning of *good faith* from a principle governing contractual relations into a universal ethical value encompassing honesty, fairness, responsibility, loyalty, accountability, and respect for the legitimate interests of others. These values constitute the normative basis for developing integrity among law students.

The second stage is conceptual reconstruction, which integrates the principle of *good faith* with theories of character education, legal culture, public integrity, and legal professional ethics. Under this approach, anti-corruption education is no longer confined to teaching legal prohibitions against corruption but is reconceptualized as a process of internalizing legal values that shape ethical and professionally responsible conduct. The third stage is institutional reconstruction, which seeks to operationalize the principle of *good faith* throughout legal education by strengthening curriculum design, value-based pedagogical

methods, academic assessment, institutional culture, and the exemplary role of academic staff in fostering an integrated integrity ecosystem.

Based on this reconstruction, the proposed anti-corruption education model comprises five principal components. Normative Foundation, derived from the principle of *good faith* under Article 1338(3) of the Indonesian Civil Code (*Kitab Undang-Undang Hukum Perdata*) together with integrity principles embodied in relevant national and international legal instruments. Philosophical Foundation, emphasizing honesty, fairness, responsibility, loyalty, and justice as the core ethical values underpinning students' character development. Pedagogical Foundation, integrating anti-corruption education with character education, legal professional ethics, and an integrity-oriented academic culture. Institutional Foundation, focusing on curriculum enhancement, value-based teaching methods, academic assessment systems, and the development of an institutional culture that reinforces integrity within law faculties. Expected Outcomes, namely the development of law graduates possessing both legal competence and integrity, as reflected in honest, responsible, fair, professional conduct and a sustained commitment to corruption prevention.

This reconstruction demonstrates that the principle of *good faith* should no longer be viewed merely as a contractual doctrine but rather as a broader ethical principle of civil law with significant preventive functions in the formation of integrity. Consequently, anti-corruption education should extend beyond promoting compliance with criminal law to encompass the internalization of private law values that strengthen legal culture, reinforce institutional integrity, and contribute to the realization of good governance.



Figure 1. Good Faith-Based Anti-Corruption Education Model in Indonesian Law Faculties

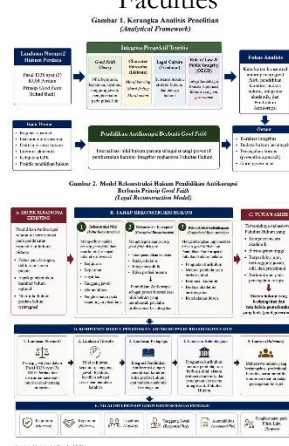


Figure 2. Reconstruction Model of Good Faith-Based Anti-Corruption Education in Indonesian Law Faculties

Explanation of the Analytical Framework and Legal Reconstruction Model

Figure 1 illustrates the analytical framework underpinning this study, which is constructed through the integration of legal norms, legal theory, educational theory, and the public integrity framework. The framework is founded on the premise that corruption constitutes not only a violation of criminal law but also a consequence of the inadequate internalization of legal values during the process of character formation. Accordingly, this study argues that corruption prevention should extend beyond law enforcement and adopt a

preventive approach that recognizes education as the primary instrument for cultivating a sustainable culture of integrity.

The normative foundation of the framework is derived from Article 1338(3) of the Indonesian Civil Code (*Kitab Undang-Undang Hukum Perdata*), which requires that every agreement be performed in good faith. Rather than treating *good faith* solely as a contractual principle, this study reconstructs it as a universal ethical principle encompassing honesty, fairness, loyalty, responsibility, accountability, and respect for the legitimate interests of others. These values are considered directly relevant to fostering integrity among law students.

The principle of *good faith* is further examined through the integration of complementary theoretical perspectives. Good Faith Theory provides the conceptual basis for understanding *good faith* as a fundamental legal principle that requires not only compliance with legal norms but also honest, fair, and responsible conduct. Thomas Lickona's Character Education Theory explains that character development is achieved through three interrelated dimensions—*moral knowing*, *moral feeling*, and *moral action*. Consequently, anti-corruption education should move beyond imparting knowledge of corruption offences to cultivating moral awareness and behavioural integrity.

The framework further incorporates Lawrence M. Friedman's Legal Culture Theory, which posits that the effectiveness of a legal system depends not only on legal substance and institutional structure but also on the legal culture of society. Within legal education, this culture is reflected in academic practices that promote honesty, responsibility, and adherence to professional ethics. The internalization of the *good faith* principle therefore functions as a mechanism for developing an integrity-oriented legal culture capable of preventing corruption from the earliest stages of legal education.

The analytical framework is further reinforced by Joseph Raz's conception of the Rule of Law and the OECD Public Integrity Framework. These perspectives maintain that effective legal systems and good governance depend not only on sound legal rules and institutions but also on the integrity of those entrusted with implementing them. Developing integrity through anti-corruption education should therefore be regarded as an integral component of strengthening the rule of law and advancing good governance.

Drawing upon these complementary theoretical perspectives, the study conceptualizes anti-corruption education as a process of internalizing civil law values to cultivate legal character among law students. The expected outcomes extend beyond improved knowledge of corruption-related legislation to include the development of an integrity-oriented legal culture, heightened ethical awareness, and a stronger commitment to corruption prevention.

Figure 2 presents the legal reconstruction model proposed by this study. The model begins with a critical assessment of the prevailing anti-corruption education paradigm, which remains predominantly centred on punitive criminal law approaches. Although this paradigm contributes to improving knowledge of corruption offences, it has not been fully effective in fostering integrity because the learning process continues to focus primarily on legal prohibitions, the constituent elements of criminal offences, and criminal sanctions rather than on the internalization of ethical and legal values.

As an alternative, this study proposes a three-stage legal reconstruction model. The first stage, value reconstruction, expands the principle of *good faith* beyond its traditional function as a contractual doctrine into a universal ethical principle encompassing honesty, fairness, loyalty, responsibility, accountability, and respect for the legitimate interests of others. These values constitute the moral foundation for developing integrity among law students.

The second stage, conceptual reconstruction, integrates the principle of *good faith* with Character Education Theory, Legal Culture Theory, the concept of Public Integrity, and the principles of legal professional ethics. This integration establishes a new paradigm in which anti-corruption education is understood not merely as instruction on corruption offences but as a process of cultivating ethical and professional conduct through the internalization of private law values. The third stage, institutional reconstruction, operationalizes the principle of *good faith* throughout legal education by strengthening curriculum design, value-based pedagogical methods, integrity-oriented academic assessment, a supportive academic culture, and the exemplary role of academic staff in character development. This approach demonstrates that the effectiveness of anti-corruption education depends not only on curricular content but also on an academic environment that consistently embodies the values of integrity.

Building upon these three stages, the study formulates a Good Faith-Based Anti-Corruption Education Model consisting of five interrelated components: the normative foundation, philosophical foundation, pedagogical foundation, institutional foundation, and

educational outcomes. Together, these components establish an integrated legal education framework designed to produce graduates who possess not only legal competence but also integrity, professionalism, social responsibility, and a sustained commitment to corruption prevention.

Accordingly, the proposed legal reconstruction model repositions the principle of *good faith* from a doctrine governing contractual relationships to a universal ethical principle underpinning legal education. This reconstruction broadens the function of civil law beyond regulating private legal relations by recognizing its preventive role in fostering integrity. More importantly, it demonstrates that strengthening anti-corruption education need not begin exclusively with criminal law. Instead, it can be advanced through the systematic internalization of the fundamental values of private law, thereby cultivating an integrity-oriented legal culture that reinforces corruption prevention and supports the realization of good governance.

4. Result and discussion

The Nature of the Good Faith Principle in Civil Law as the Ethical Foundation for Integrity Formation

The principle of good faith constitutes one of the fundamental doctrines of civil law, serving not only as a normative standard governing private legal relations but also as an ethical foundation that shapes the legal conduct of individuals. Within the Indonesian legal system, this principle derives its normative basis from Article 1338(3) of the Indonesian Civil Code (*Kitab Undang-Undang Hukum Perdata*), which provides that every agreement must be performed in good faith. Traditionally, this provision has been interpreted as requiring contracting parties to perform their obligations honestly, fairly, and responsibly. Contemporary civil law scholarship, however, has considerably broadened its scope, recognizing *good faith* as a general principle of law encompassing moral, social, and ethical dimensions that extend beyond contractual relationships.

This doctrinal evolution reflects a significant paradigm shift in the understanding of *good faith*. Initially conceived as a mechanism for ensuring the equitable balance of contractual rights and obligations, contemporary scholars—including Farnsworth, Zimmermann, and Whittaker—have reconceptualized *good faith* as a standard of legal conduct requiring individuals to act with honesty, fair dealing, loyalty, responsibility, and respect for the legitimate interests of others. Accordingly, *good faith* should no longer be viewed merely as a contractual obligation but as an ethical legal principle that bridges legal norms and moral values within society.

This broader interpretation significantly expands the function of civil law in fostering legal culture. Civil law does more than regulate private legal relationships; it also shapes behavioural patterns that reflect justice, legal certainty, and legal utility. From this perspective, *good faith* functions as an instrument of legal character formation, encouraging individuals to exercise their rights and perform their obligations responsibly. It therefore represents the point at which legal norms intersect with social ethics, ensuring that legal compliance arises not only from formal obligation but also from moral conviction.

The ethical dimension of *good faith* becomes particularly significant in the context of corruption. Corruption fundamentally reflects the abuse of authority arising from the erosion of honesty, responsibility, loyalty to the public interest, and respect for the rights of others—the very values embodied in the principle of *good faith*. Consequently, systematic internalization of *good faith* during character formation has the potential to reduce corrupt behaviour by strengthening legal consciousness at an early stage. In this respect, *good faith* performs a preventive function that is no less important than the repressive role of criminal law.

Within this framework, the present study argues that *good faith* and integrity are conceptually inseparable. Integrity is generally understood as the consistency between values, attitudes, and conduct, grounded in honesty, responsibility, and commitment to ethical principles. The OECD Recommendation of the Council on Public Integrity identifies integrity as the cornerstone of good governance, while the Corruption Eradication Commission (Komisi Pemberantasan Korupsi – KPK) recognizes integrity as the defining characteristic that should be cultivated among citizens, particularly future public officials and legal professionals. Substantively, these conceptions closely correspond to the values embedded in *good faith*, namely honesty, fairness, responsibility, loyalty, and respect for the legitimate interests of others.

The convergence of these values demonstrates that *good faith* can be repositioned as the ethical foundation of anti-corruption education. To date, integrity development has largely been pursued through professional ethics, character education, and civic education. Civil law, however, already provides a normative framework possessing both universal applicability and binding legal force. Repositioning *good faith* therefore expands the function of civil law beyond the regulation of private legal relationships to the cultivation of legal culture. Consistent with Lawrence M. Friedman's Legal Culture Theory, legal culture constitutes one of the essential determinants of legal effectiveness alongside legal substance and legal structure. Regardless of how well legal rules are formulated, their effectiveness ultimately depends upon the legal culture of those who implement them.

This relationship further demonstrates that integrity cannot be developed solely by teaching legal prohibitions. Legal education must facilitate the internalization of legal values until they become integral to individual character. This perspective aligns with Thomas Lickona's Character Education Theory, which conceptualizes character formation as the interaction of *moral knowing*, *moral feeling*, and *moral action*. Within this framework, *good faith* functions as the core moral value that students must understand, embrace, and consistently translate into practice. Anti-corruption education should therefore produce graduates who not only understand corruption law but also possess the moral commitment to act honestly and responsibly.

From the perspective of legal philosophy, *good faith* also bears a close relationship to Joseph Raz's conception of the Rule of Law. Raz argues that the rule of law depends not only upon well-designed legal rules but also upon society's commitment to the values underlying those rules. Such commitment cannot be secured exclusively through the threat of legal sanctions; it requires ethical consciousness cultivated through education. Legal education therefore bears responsibility for internalizing the fundamental principles of law—including *good faith*—thereby connecting the normative dimension of law with the moral values that underpin integrity-oriented legal behaviour.

This perspective is further reinforced by international anti-corruption instruments. The United Nations Convention against Corruption (UNCAC) emphasizes preventive strategies through education and the promotion of public integrity. Likewise, the OECD identifies integrity education as a central component of a national integrity system, while UNESCO, through its Education for Sustainable Development framework, advocates educational systems that cultivate ethical responsibility, social accountability, and value-based decision-making. Although these instruments do not explicitly refer to the principle of *good faith*, the ethical values they promote closely correspond to those embedded within the civil law doctrine of *good faith*. The integration of *good faith* into anti-corruption education therefore possesses both normative legitimacy and conceptual consistency within contemporary international policy frameworks.

Within Indonesian legal education, the strategic significance of *good faith* is particularly evident because law students will ultimately assume professional roles as judges, prosecutors, advocates, notaries, academics, and public officials. These professions require not only legal expertise but also uncompromising integrity. Numerous corruption cases involving legal professionals demonstrate that mastery of legal doctrine does not necessarily translate into ethical conduct. This suggests that the central challenge lies not in insufficient legal knowledge but in the inadequate internalization of the legal values that shape professional character.

Against this background, the present study argues that anti-corruption education within Indonesian law faculties should be reoriented from a legal compliance paradigm toward a legal integrity paradigm. Whereas the former emphasizes obedience motivated by the threat of sanctions, the latter regards compliance as the natural consequence of ethical awareness and moral responsibility. The principle of *good faith* provides the normative foundation for this transformation by requiring that every legal act be guided by honesty, fairness, loyalty, and responsibility rather than by mere formal compliance.

Accordingly, the principle of *good faith* should no longer be confined to its conventional role as a doctrine governing contractual performance. Developments in civil law doctrine, legal culture theory, character education, and international integrity frameworks collectively demonstrate that *good faith* has evolved into a universal ethical principle with significant preventive potential in integrity formation. The present study therefore proposes reconstructing *good faith* as both the normative and philosophical foundation of anti-corruption education within Indonesian law faculties. Such reconstruction expands the contribution of civil law beyond the regulation of private legal relations, positioning it as a

preventive instrument for cultivating an integrity-oriented legal culture capable of producing legal professionals who are honest, responsible, and committed to justice.

Critiquing the Prevailing Paradigm of Anti-Corruption Education in Indonesian Law Faculties

Anti-corruption education has emerged as a strategic instrument for cultivating an integrity-oriented legal culture as part of a sustainable corruption prevention strategy. Unlike the repressive approach, which focuses on prosecuting corruption after criminal offences have occurred, anti-corruption education seeks to develop legal consciousness, ethical character, and moral commitment, enabling individuals to reject corrupt practices before they arise. This preventive orientation is consistent with the United Nations Convention against Corruption (UNCAC), which recognizes education as a key pillar of corruption prevention. It is further reinforced by the Education for Justice (E4J) initiative of the United Nations Office on Drugs and Crime (UNODC), the OECD Recommendation of the Council on Public Integrity, and various policy initiatives of Indonesia's Corruption Eradication Commission (Komisi Pemberantasan Korupsi—KPK) aimed at strengthening anti-corruption culture within educational institutions.

Indonesia has demonstrated its commitment through several policy initiatives, including the development of KPK Anti-Corruption Education Modules, the incorporation of anti-corruption courses into higher education curricula, and institutional programs designed to strengthen academic integrity. These initiatives reflect a gradual shift from an exclusively punitive approach toward a preventive strategy. Nevertheless, policy reform has not been accompanied by a corresponding transformation in educational paradigms, particularly within law faculties. Anti-corruption education continues to be treated primarily as an extension of criminal law, concentrating on the legal construction of corruption offences, their constituent elements, evidentiary requirements, and criminal sanctions.

From a doctrinal perspective, this emphasis is understandable because corruption is a specific criminal offence regulated under Law No. 31 of 1999, as amended by Law No. 20 of 2001 on the Eradication of Corruption Crimes. A sound understanding of the legal framework governing corruption remains indispensable for enabling law students to identify, analyse, and apply relevant legal provisions. However, when anti-corruption education is confined to doctrinal criminal law, it risks producing graduates who possess technical legal knowledge without internalizing the ethical values that should guide professional conduct.

This condition reflects the continued dominance of a legal compliance paradigm, in which obedience to the law is primarily motivated by legal prohibitions and the threat of sanctions. Within this framework, law functions principally as a coercive mechanism for regulating behaviour through state authority. Consequently, anti-corruption behaviour is often perceived as an effort to avoid punishment rather than as an ethical responsibility toward the public interest. Contemporary legal scholarship, however, increasingly recognizes that sustainable legal compliance cannot rely solely on deterrence but must also be grounded in the internalization of legal values that cultivate ethical consciousness.

This perspective is consistent with Lawrence M. Friedman's Legal Culture Theory, which maintains that the effectiveness of a legal system depends upon the interaction of legal substance, legal structure, and legal culture. In the Indonesian anti-corruption framework, legal substance is reflected in anti-corruption legislation, while legal structure is represented by enforcement institutions, including the KPK. By contrast, the development of legal culture has received comparatively limited attention within legal education, despite its decisive role in shaping how legal norms are understood, accepted, and implemented in everyday practice.

This imbalance becomes even more apparent when viewed in light of Law No. 12 of 2012 on Higher Education, which defines higher education not merely as a means of advancing science and technology but also as a process of cultivating individuals who are morally upright, creative, independent, democratic, and socially responsible. Accordingly, anti-corruption education should function as an integral component of professional character formation rather than merely transmitting positive legal rules governing corruption offences. Law students are educated to become judges, prosecutors, advocates, notaries, academics, and public officials, all of whom will exercise public authority. Consequently, integrity should be regarded as a professional competency equal in importance to legal expertise.

From the perspective of Thomas Lickona's Character Education Theory, character development encompasses three interdependent dimensions: moral knowing, moral feeling, and moral action. Educational models that emphasize cognitive knowledge alone may produce graduates who understand ethical principles without demonstrating a genuine commitment to implementing them in professional practice. This critique is directly

applicable to the prevailing model of anti-corruption education, which prioritizes mastery of criminal law concepts over the cultivation of honesty, responsibility, and integrity as enduring professional habits. As a result, a persistent knowledge-behaviour gap continues to characterize existing approaches to legal education.

This critique does not diminish the indispensable role of criminal law in combating corruption. On the contrary, criminal law remains the principal mechanism for prosecuting corruption offences. Nevertheless, the effectiveness of punitive enforcement ultimately depends upon the existence of a legal culture that actively supports integrity. In this regard, anti-corruption education serves a fundamentally different function from criminal law. Whereas criminal law operates after legal violations have occurred, education seeks to shape individual character so that corrupt behaviour is rejected before legal transgressions take place.

This preventive orientation is strongly supported by international legal instruments. UNCAC emphasizes educational and training programs as integral components of national anti-corruption strategies. Likewise, the OECD Public Integrity Handbook identifies integrity education as a core element of a national public integrity system, while UNESCO's Education for Sustainable Development advocates educational processes that enable individuals to make decisions grounded in ethical values, social responsibility, and the common good. Collectively, these international frameworks demonstrate that anti-corruption education should not be confined to criminal law instruction but should instead function as a comprehensive process of ethical and character formation that fosters an enduring culture of integrity.

Within Indonesian law faculties, the need for this paradigm shift is particularly compelling because legal education plays a decisive role in shaping the next generation of legal professionals. Judges, prosecutors, advocates, notaries, and legal academics are expected not only to possess technical legal competence but also to exercise their professional responsibilities with honesty, independence, and accountability. Numerous corruption cases involving members of the legal profession illustrate that legal expertise alone does not guarantee integrity. These cases suggest that the underlying challenge lies not in inadequate legal knowledge but in the insufficient internalization of the ethical values that should constitute the foundation of professional legal identity.

Against this background, the present study identifies three principal conceptual limitations within the prevailing paradigm of anti-corruption education. First, instructional approaches remain predominantly rooted in public law—particularly criminal law—thereby overlooking the contribution of other legal disciplines to integrity formation. Second, integrity is generally treated as an issue of professional ethics, while the fundamental ethical values embedded in civil law have yet to be utilized as a conceptual foundation for anti-corruption education. Third, learning outcomes continue to emphasize rule compliance, whereas the cultivation of ethical consciousness has not become a primary educational objective.

In response to these limitations, this study argues that anti-corruption education should be reconstructed through a more holistic framework that integrates the normative values of private law into legal education. Within this framework, the principle of good faith occupies a central position because it embodies honesty, fairness, loyalty, responsibility, and respect for the legitimate interests of others—the very values that constitute the essence of integrity. Such a reorientation enables anti-corruption education to move beyond producing graduates who merely understand the legal consequences of corruption offences toward cultivating an integrity-oriented legal culture in which ethical conduct becomes an essential component of the professional identity of law students. Accordingly, the transformation from a legal compliance paradigm to a legal integrity paradigm represents a necessary foundation for developing a more comprehensive, sustainable, and normatively grounded model of anti-corruption education in Indonesia.

Reconstructing Anti-Corruption Education Based on the Principle of Good Faith

The critique of the prevailing anti-corruption education paradigm, which remains predominantly oriented toward punitive approaches, demonstrates the need for a conceptual reconstruction of legal education within Indonesian law faculties. This reconstruction is not intended to diminish the role of criminal law as the principal instrument for combating corruption but rather to complement it through a preventive approach centred on integrity formation. Within this framework, anti-corruption education is reconceptualized as a process of internalizing legal values that cultivate the ethical consciousness of future legal professionals, rather than merely transmitting knowledge of corruption offences. This study proposes the principle of good faith as the normative and philosophical foundation for reconstructing anti-corruption education. This proposition is based on the recognition that

good faith is a fundamental principle of civil law embodying universally recognized values, including honesty, fairness, loyalty, responsibility, transparency, and respect for the legitimate rights and interests of others. These values correspond closely with the concept of integrity articulated in major international instruments, including the United Nations Convention against Corruption (UNCAC), the OECD Recommendation on Public Integrity, and Indonesia's Corruption Eradication Commission (Komisi Pemberantasan Korupsi—KPK) policies on anti-corruption education.

From a doctrinal perspective, the principle of *good faith* derives its normative legitimacy from Article 1338(3) of the Indonesian Civil Code (*Kitab Undang-Undang Hukum Perdata*), which requires every agreement to be performed in good faith. Contemporary legal doctrine, however, has expanded this principle far beyond its contractual origins, recognizing it as a general principle of law that establishes standards of conduct applicable to all legal subjects. Accordingly, this study repositions *good faith* from a contractual doctrine to a universal ethical principle capable of serving as the foundation for cultivating integrity among law students.

This reconstruction is founded on the premise that corruption constitutes not merely a violation of criminal law but also a manifestation of ethical failure in the exercise of legal relationships. Corrupt conduct reflects dishonesty, abuse of trust, neglect of responsibility, and the prioritization of personal interests over the public good—all of which directly contradict the substantive values embodied in *good faith*. The systematic internalization of this principle throughout legal education is therefore expected to cultivate a moral orientation that encourages future legal professionals to regard integrity as the guiding principle of every legal action.

The proposed reconstruction model consists of three interrelated stages: value reconstruction, conceptual reconstruction, and institutional reconstruction, which collectively establish an integrated framework for integrity-oriented legal education.

The first stage, value reconstruction, expands the meaning of *good faith* from a doctrine governing contractual performance into a universal ethical value underpinning legal education. Within this framework, *good faith* represents a set of fundamental values—including honesty, fairness, responsibility, accountability, loyalty to the law, respect for the rights of others, and commitment to the public interest—that should define the professional identity of every law student. This stage recognizes that integrity cannot be developed solely through mastery of legal doctrine but must begin with the internalization of the ethical values that shape legal behaviour.

The second stage, conceptual reconstruction, integrates the principle of *good faith* with Character Education Theory, Legal Culture Theory, and the concept of Public Integrity. Consistent with Thomas Lickona's framework, character develops through the interaction of moral knowing, moral feeling, and moral action. Consequently, anti-corruption education should extend beyond teaching the legal definition of corruption offences and their sanctions to cultivating moral awareness and integrity-oriented behaviour. Likewise, Lawrence M. Friedman's Legal Culture Theory emphasizes that the effectiveness of law depends fundamentally upon legal culture. Integrating these perspectives, the present study argues that the internalization of *good faith* constitutes a mechanism for fostering a legal culture grounded in integrity rather than mere formal compliance with legal rules. Joseph Raz's conception of the Rule of Law further reinforces this framework by emphasizing that the effectiveness of legal systems depends not only on sound legal rules but also on the moral quality of those who administer them. Within legal education, *good faith* therefore functions as the normative bridge connecting legal doctrine, professional ethics, and social responsibility.

The third stage, institutional reconstruction, seeks to embed the principle of *good faith* throughout the entire legal education ecosystem. This transformation extends beyond curriculum reform to encompass pedagogical methods, assessment systems, academic culture, and institutional governance. Rather than treating anti-corruption education as a stand-alone course, this study proposes its horizontal and vertical integration across multiple legal subjects, including Civil Law, Contract Law, Professional Ethics, Administrative Law, and Business Law. Such integration reinforces the understanding that integrity is a foundational principle underlying every branch of legal education.

From a pedagogical perspective, the model advocates participatory and reflective learning methods, including case-based learning, problem-based learning, moot court simulations, judicial decision analysis, and structured discussions of ethical dilemmas encountered in legal practice. These approaches encourage students to connect legal doctrine with real-world professional challenges, thereby developing not only analytical competence but also ethical judgment and integrity-based decision-making.

The proposed reconstruction also calls for a fundamental reorientation of assessment practices. Whereas anti-corruption education has traditionally been evaluated through cognitive achievement alone, this study argues that assessment should equally measure affective and behavioural dimensions, including academic honesty, responsibility in completing assignments, ethical collaboration, compliance with student codes of conduct, and participation in activities that promote an integrity-oriented academic culture. Such an approach evaluates not only what students know but also how consistently they embody legal values in everyday academic life.

The success of this reconstruction ultimately depends upon the academic culture cultivated by higher education institutions. Integrity cannot be effectively taught in environments that tolerate plagiarism, research misconduct, abuse of authority, or other forms of academic dishonesty. Accordingly, lecturers, faculty leaders, and the broader academic community must serve as role models in demonstrating the principle of *good faith*. Such exemplary conduct is indispensable because students internalize ethical values most effectively through consistent institutional practice rather than through formal instruction alone.

Based on this analysis, the study formulates a Good Faith-Based Anti-Corruption Education Model comprising five interdependent components: (1) a normative foundation grounded in the principle of *good faith* and national and international anti-corruption frameworks; (2) a philosophical foundation recognizing integrity as the fundamental value underlying legal relationships; (3) a pedagogical foundation integrating character education, legal culture, and experiential learning; (4) an institutional foundation strengthening curriculum, governance, and academic culture; and (5) educational outcomes aimed at producing law graduates who combine professional competence with moral integrity.

The proposed model constitutes the principal novelty of this study by repositioning the principle of *good faith* from a doctrine of contract law to the ethical foundation of anti-corruption education. While previous scholarship has largely examined *good faith* within the contexts of contract law and dispute resolution, this study extends its application to the formation of legal character and integrity among law students. Accordingly, the study contributes both theoretically—through the development of civil law doctrine—and practically, by offering a conceptual framework that may inform future curriculum reform within Indonesian law faculties.

Ultimately, the proposed reconstruction affirms that effective corruption prevention must begin with character formation rather than relying exclusively on criminal sanctions. Integrity is not cultivated through fear of punishment alone but through the internalization of honesty, fairness, responsibility, and respect for the rights and interests of others. By establishing *good faith* as the ethical foundation of legal education, Indonesian law faculties will be better positioned to educate graduates who not only understand the law but also possess the moral commitment to uphold justice, exercise professional responsibility, and reject corruption in all its forms.

Implications of the Reconstruction Model for Curriculum Development and Legal Education Policy

The Good Faith-Based Anti-Corruption Education Model proposed in this study has significant implications for both curriculum development and legal education policy in Indonesia. Its impact extends beyond revising course content to encompass broader transformations in the philosophy of legal education, pedagogical approaches, assessment systems, institutional governance, and national strategies for developing legal professionals with integrity. In this regard, the proposed reconstruction reinforces the preventive function of legal education as an essential component of Indonesia's long-term anti-corruption agenda.

Conceptually, the first implication concerns a paradigm shift in curriculum development. Anti-corruption education within Indonesian law faculties has traditionally been treated either as a stand-alone subject or as an extension of criminal law. Consequently, instruction has focused primarily on the legal elements of corruption offences, evidentiary rules, criminal sanctions, and law enforcement mechanisms. Although such knowledge remains indispensable for developing legal competence, an excessive emphasis on punitive legal doctrines has limited the ability of legal education to cultivate legal character, which constitutes the foundation of professional integrity.

The reconstruction model proposed in this study advocates a transition from a content-based curriculum to a value-based legal curriculum. Under this approach, legal education is expected not only to produce graduates with doctrinal competence but also individuals capable of internalizing legal values in their professional judgment and conduct. The principle

of good faith functions as the core normative value linking legal knowledge with character formation. Accordingly, legal education should move beyond the transmission of legal doctrines and statutory provisions toward cultivating an enduring culture of integrity throughout the educational process.

The second implication concerns the adoption of an integrated curriculum design. This study argues that the principle of *good faith* should not be confined to Civil Law or Contract Law but should instead be integrated both horizontally and vertically across the entire legal curriculum. Within Civil Law, *good faith* serves as the governing principle of private legal relations founded upon honesty and fairness. In Administrative Law, it provides a normative basis for accountable and abuse-free public administration. In Business Law, it underpins ethical corporate governance, while in Professional Ethics it reinforces the moral responsibilities of legal practitioners. Likewise, within Criminal Law and Procedural Law, the principle strengthens commitments to honesty, objectivity, and procedural fairness. Such cross-disciplinary integration ensures that integrity is understood not as an isolated ethical concept but as a foundational value permeating every field of legal study.

A further implication relates to the transformation of pedagogical methods. Traditional lecture-based instruction and memorization of legal rules should be replaced by more participatory, reflective, and experiential learning approaches. Students should be encouraged to examine real-world cases involving corruption, conflicts of interest, abuse of authority, and ethical dilemmas commonly encountered in legal practice. Pedagogical strategies such as case-based learning, problem-based learning, moot court simulations, clinical legal education, and reflective discussions of judicial decisions enable students to connect legal doctrine with the ethical values embodied in *good faith*. These methods develop not only legal reasoning but also ethical judgment and integrity-oriented decision-making.

The proposed model also requires a fundamental reform of assessment practices. Student achievement has traditionally been evaluated primarily through written examinations that measure cognitive mastery of legal doctrine. However, integrity formation demands broader assessment mechanisms capable of evaluating affective and behavioural development. This study therefore recommends combining cognitive, affective, and psychomotor assessment through indicators such as academic honesty, ethical conduct in research and writing, responsibility in completing academic tasks, ethical collaboration, compliance with institutional codes of conduct, and participation in community engagement, legal clinics, and integrity-building initiatives. Such an approach positions integrity as a core learning outcome equal in importance to academic competence.

The reconstruction further highlights the importance of strengthening academic culture as a central component of the legal education ecosystem. Character education cannot be effective in academic environments that tolerate plagiarism, research misconduct, impersonation, abuse of authority, or other forms of academic dishonesty. Consequently, implementation of the *good faith* principle should be reflected in institutional governance through comprehensive academic codes of ethics, transparent oversight mechanisms, fair disciplinary procedures, and an organizational culture that consistently promotes integrity. Within this environment, lecturers and faculty leaders play a critical role as ethical role models whose conduct demonstrates the values they seek to instil in students.

At the institutional level, the proposed reconstruction also carries important implications for quality assurance in legal education. Law faculties should recognize integrity as a core institutional value embedded within their vision, mission, graduate learning outcomes, and internal quality assurance systems. Accordingly, *good faith* should not merely constitute a subject of instruction but should become an organizational principle guiding academic governance, administrative services, research, community engagement, and partnerships with external stakeholders. Such institutionalization would establish integrity as a defining characteristic of legal education institutions.

At the national policy level, the findings of this study support the incorporation of the *good faith* principle into national standards for legal education. The ministry responsible for higher education, together with professional legal organizations and associations of Indonesian law faculties, should consider integrating *good faith* into graduate competency standards. This objective may be achieved through revisions to the national legal curriculum, anti-corruption education guidelines, and accreditation instruments that evaluate not only academic quality but also the effectiveness of integrity-oriented institutional culture. Such reforms are fully consistent with Indonesia's national strategy recognizing education as a key instrument for corruption prevention.

The proposed reconstruction also contributes to the broader development of Indonesia's legal culture. As emphasized by Lawrence M. Friedman, the effectiveness of any legal system ultimately depends upon the legal culture of society. Because law faculties educate future judges, prosecutors, advocates, notaries, legislators, civil servants, and legal scholars, they occupy a strategic position in shaping this culture. The successful internalization of *good faith* throughout legal education will therefore influence not only the ethical conduct of individual graduates but also the integrity of legal institutions and public administration more broadly.

Beyond its practical implications, the proposed model also contributes to the theoretical development of legal scholarship. Traditionally, the principle of *good faith* has been examined primarily within the fields of contract law and civil dispute resolution. This study broadens its doctrinal scope by reconceptualizing *good faith* as a universal ethical principle with a preventive function in legal character formation. This repositioning demonstrates that civil law serves not only to regulate private legal relationships but also to contribute meaningfully to the development of legal culture and national integrity systems. In doing so, the study enriches scholarly discourse concerning the relationship between private law, legal education, character education, and anti-corruption policy.

In conclusion, the implementation of the Good Faith-Based Anti-Corruption Education Model requires a systemic institutional commitment. Reform cannot be achieved merely by adding new course content; it demands comprehensive curriculum redesign, pedagogical transformation, assessment reform, the strengthening of academic culture, and alignment of national legal education policies. Such an integrated approach reinforces the preventive role of legal education in combating corruption while producing law graduates who possess not only legal competence but also integrity, moral responsibility, and a sustained commitment to the fair administration of justice. Accordingly, the proposed reconstruction represents both a significant theoretical contribution to civil law scholarship and a practical framework for advancing legal education reform in Indonesia toward an integrity-oriented legal culture that supports the realization of good governance.

Discussion

The findings of this study demonstrate that the principle of good faith possesses a significantly broader normative function than its conventional role as a doctrine of contract law. Employing a doctrinal legal research framework that integrates the statutory approach, conceptual approach, philosophical approach, and comparative approach, the study establishes that *good faith* embodies universal ethical values and therefore merits reconstruction as the conceptual foundation of anti-corruption education within Indonesian law faculties. This finding extends the traditional understanding of civil law doctrine, which has largely confined *good faith* to the performance of contractual obligations under Article 1338(3) of the Indonesian Civil Code (*Kitab Undang-Undang Hukum Perdata*).

From a theoretical perspective, the study confirms the contemporary evolution of the doctrine of *good faith*, which is no longer interpreted merely as a contractual obligation but increasingly recognized as a legal principle that guides conduct through honesty, fairness, loyalty, and responsibility. This interpretation is consistent with the scholarship of Farnsworth, Zimmermann, and Whittaker, who characterize *good faith* as a general principle of law that safeguards equitable legal relationships while reflecting fundamental moral values within society. However, this study advances the existing literature by demonstrating that *good faith* also performs a preventive function in cultivating integrity through legal education. Consequently, the study contributes not only to the development of civil law doctrine but also to expanding its application within legal education and anti-corruption policy.

The findings further reveal that anti-corruption education in Indonesian law faculties continues to be dominated by a criminal law paradigm. Although instruction emphasizing the constituent elements of corruption offences, evidentiary standards, and criminal sanctions has enhanced students' doctrinal understanding of corruption law, it has not adequately addressed the more fundamental challenge of internalizing integrity as a professional value. This finding highlights a persistent gap between legal knowledge and legal behaviour. The effectiveness of legal education, therefore, should not be measured solely by students' ability to interpret legal rules but also by their capacity to consistently translate legal values into professional conduct.

These findings reinforce Lawrence M. Friedman's Legal Culture Theory, which argues that the effectiveness of legal systems depends not only on legal substance and legal structure but also on legal culture. Within the context of this study, legal culture is understood as the internalization of integrity values that shape the ways future legal professionals think, behave, and exercise their professional responsibilities. Accordingly, legal education occupies a

strategic position in cultivating a legal culture capable of preventing corruption from the earliest stages of professional formation. This perspective demonstrates that sustainable anti-corruption reform cannot rely exclusively on legislative reform or stronger enforcement institutions but must also encompass the transformation of legal education itself.

The study likewise corroborates Thomas Lickona's Character Education Theory, which conceptualizes character formation as the interaction of moral knowing, moral feeling, and moral action. The analysis indicates that prevailing anti-corruption education models primarily address the cognitive dimension of *moral knowing*, while the affective and behavioural dimensions receive comparatively limited attention. By integrating the principle of *good faith* into anti-corruption education, this study proposes a framework that connects all three dimensions, thereby enabling legal education to produce graduates who not only understand the law but also possess the moral commitment and professional courage to act consistently with the values of integrity.

The findings are also consistent with the direction of contemporary international anti-corruption policy. UNCAC recognizes education as a central preventive strategy for fostering an anti-corruption culture, while the OECD emphasizes the importance of public integrity systems founded upon honesty, accountability, transparency, and responsibility. Similarly, UNESCO advocates educational approaches that cultivate ethical decision-making and commitment to the common good. This study demonstrates that these internationally recognized values correspond substantively with the ethical principles embodied in *good faith*. Accordingly, reconstructing anti-corruption education on the basis of *good faith* is supported not only by Indonesia's domestic legal framework but also by evolving international standards governing public integrity and corruption prevention.

The principal contribution of this study lies in the development of a conceptual framework that integrates civil law, character education, legal culture, and public integrity into a coherent theoretical model. Unlike previous approaches, which have generally treated private law and anti-corruption education as separate domains, this study demonstrates that civil law possesses substantial preventive potential in shaping professional integrity. By repositioning *good faith* as the ethical foundation of anti-corruption education, the study reconstructs the function of civil law from a mechanism regulating private legal relations into an instrument for cultivating an integrity-oriented legal culture.

The proposed model also carries significant practical implications for curriculum development within Indonesian law faculties. Rather than treating anti-corruption education as an isolated course, the model advocates its systematic integration across the legal curriculum. Such an approach enables students to recognize honesty, fairness, responsibility, and respect for the rights of others as foundational principles underlying every branch of legal science. Consequently, integrity becomes a continuous educational objective embedded throughout the entire process of legal education rather than confined to a single subject.

Notwithstanding these contributions, the study has several limitations. As a normative legal study, the analysis is confined to legal norms, doctrines, and theoretical frameworks and therefore does not empirically examine the effectiveness of the proposed reconstruction model within law faculties. Nor does it investigate the perceptions of students, academic staff, or institutional administrators regarding the implementation of *good faith* in legal education. Future research employing empirical or mixed-methods approaches is therefore needed to evaluate the model's effectiveness in strengthening academic integrity, transforming institutional culture, and promoting anti-corruption behaviour among law students.

Despite these limitations, the study makes important contributions to both legal scholarship and higher education policy. From a theoretical perspective, it expands the doctrinal scope of *good faith* in civil law by integrating it with Legal Culture Theory, Character Education Theory, and the concept of Public Integrity. From a practical perspective, it offers a Good Faith-Based Anti-Corruption Education Model that may serve as a reference for curriculum reform, legal education policy, and the strengthening of integrity culture within higher education institutions. Ultimately, the study demonstrates that sustainable corruption prevention requires more than effective criminal law enforcement; it also depends upon legal education capable of cultivating professional character grounded in the principle of *good faith*. Such an educational paradigm will produce law graduates who possess not only legal competence but also the integrity necessary to fulfil their professional responsibilities in a just, ethical, and accountable manner.

5. Conclusion

This study sought to reconstruct anti-corruption education within Indonesian law faculties by adopting a civil law perspective that positions the principle of good faith as the ethical foundation for cultivating students' integrity. Applying a doctrinal legal research methodology through the statutory, conceptual, philosophical, and comparative approaches, the study demonstrates that the prevailing model of anti-corruption education remains predominantly grounded in criminal law and emphasizes punitive legal compliance. Existing instructional practices focus primarily on the legal elements of corruption offences, evidentiary mechanisms, and criminal sanctions. Although this approach is essential for developing students' legal competence, an excessive reliance on compliance-oriented learning has proved insufficient to foster integrity as the primary objective of legal education.

The study further establishes that the principle of good faith, as embodied in Article 1338(3) of the Indonesian Civil Code (*Kitab Undang-Undang Hukum Perdata*), extends far beyond its traditional contractual function. Contemporary civil law doctrine increasingly recognizes *good faith* as a general principle of law encompassing honesty, fairness, responsibility, loyalty, accountability, and respect for the legitimate interests of others. These normative values closely correspond with internationally recognized concepts of integrity reflected in the United Nations Convention against Corruption (UNCAC), the OECD Public Integrity Framework, the anti-corruption policies of Indonesia's Corruption Eradication Commission (Komisi Pemberantasan Korupsi—KPK), as well as theories of character education and legal culture. The study therefore argues that *good faith* should be repositioned as both the normative and philosophical foundation of anti-corruption education within Indonesian legal education.

Building upon these findings, the study develops a Good Faith-Based Anti-Corruption Education Model consisting of three mutually reinforcing stages: value reconstruction, conceptual reconstruction, and institutional reconstruction. Value reconstruction expands the meaning of *good faith* from a contractual doctrine into a universal ethical principle guiding legal character formation. Conceptual reconstruction integrates *good faith* with Character Education Theory, Legal Culture Theory, the Rule of Law, and the concept of Public Integrity, thereby repositioning integrity as the central objective of legal education. Institutional reconstruction operationalizes this framework through curriculum reform, innovative pedagogical methods, comprehensive assessment systems, integrity-oriented academic culture, and institutional governance that systematically internalizes ethical values throughout legal education.

The principal theoretical contribution of this study lies in expanding the doctrinal scope of good faith within civil law scholarship. Whereas previous studies have largely examined *good faith* within the contexts of contract law and the law of obligations, this research demonstrates its broader preventive function in shaping legal character and fostering an integrity-oriented legal culture. By integrating civil law doctrine with Legal Culture Theory, Character Education Theory, and contemporary anti-corruption policy, the study reconceptualizes *good faith* as a universal ethical principle capable of strengthening the preventive dimension of legal education. Accordingly, the study extends the traditional function of civil law beyond the regulation of private legal relationships and positions it as a strategic instrument for advancing Indonesia's national integrity system through legal education.

From a practical perspective, the proposed reconstruction model offers a conceptual framework for curriculum reform within Indonesian law faculties. Rather than treating anti-corruption education as a stand-alone course or limiting it to criminal law instruction, the model advocates the systematic integration of the principle of *good faith* across the legal curriculum. Such an approach enables students to recognize honesty, fairness, responsibility, loyalty, and respect for the rights of others as foundational values underlying every branch of legal science. Consequently, legal education is expected to produce graduates who possess not only professional competence but also the moral integrity required of judges, prosecutors, advocates, notaries, legal academics, and public officials. At the policy level, the study provides a foundation for strengthening national legal education standards, curriculum reform, quality assurance systems, and integrity-oriented anti-corruption education policies.

Despite these contributions, several limitations should be acknowledged. As a normative legal study, the research is confined to the analysis of legal norms, doctrines, theories, and policy instruments without empirically evaluating the implementation of the proposed reconstruction model. Consequently, its effectiveness in enhancing student integrity and strengthening integrity-oriented academic culture has not yet been empirically verified.

Furthermore, the study does not examine institutional variations among Indonesian law faculties, each of which operates within distinct curricular and organizational contexts.

Future research should therefore employ empirical or mixed-methods approaches to evaluate the implementation of the proposed model in legal education. Such studies may examine the integration of *good faith* within law curricula, assess its influence on students' integrity and ethical decision-making, evaluate institutional integrity culture, and conduct comparative analyses with legal education systems in other jurisdictions to identify transferable best practices for Indonesia.

In conclusion, this study demonstrates that sustainable corruption prevention cannot rely exclusively on criminal law enforcement. Preventive strategies grounded in legal education are equally indispensable for cultivating an enduring culture of integrity. The proposed Good Faith-Based Anti-Corruption Education Model represents the study's principal theoretical innovation by repositioning a foundational doctrine of civil law as the ethical basis for integrity-oriented legal education. Through the systematic internalization of honesty, fairness, responsibility, loyalty, and respect for the legitimate interests of others, Indonesian law faculties can educate graduates who not only possess legal expertise but also uphold the ethical standards necessary to administer justice professionally, strengthen democratic Rule of Law, and contribute to the realization of good governance.

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