

How to Cite:

Wirani, N. K. A. D., & Putri, I. G. A. M. A. D. (2025). Examining the effect of love of money and Machiavellian traits on accounting fraud tendencies: Religiosity as a moderating variable. *Tennessee Research International of Social Sciences*, 7(2), 222–233. Retrieved from <https://triss.org/index.php/journal/article/view/121>

Examining the effect of love of money and Machiavellian traits on accounting fraud tendencies: Religiosity as a moderating variable

Ni Ketut Ayu Dessy Wirani

Faculty of Economics and Business, Udayana University, Denpasar, Indonesia
Corresponding Email: ayuastawa.ay@gmail.com

I Gusti Ayu Made Asri Dwija Putri

Faculty of Economics and Business, Udayana University, Denpasar, Indonesia

Abstract--The high phenomenon of accounting fraud in Indonesia and its detrimental impacts have motivated this research to obtain empirical evidence regarding internal psychological factors that influence accounting fraud tendency. Grounded in the Theory of Planned Behavior (TPB), this study analyzes the influence of love of money and Machiavellian traits on accounting fraud tendency among Master of Accounting students in Denpasar. Furthermore, this research aims to examine the moderating role of religiosity in weakening the influence of both independent factors on accounting fraud tendency. The results show that love of money has a positive and significant effect on accounting fraud tendency. Machiavellian traits also have a positive and significant effect on accounting fraud tendency, with an even stronger influence than love of money. Religiosity fails to moderate the influence of both love of money and Machiavellian traits on accounting fraud tendency. Nevertheless, religiosity has a significant direct negative effect on fraud tendency, indicating that religiosity serves as an independent protective factor operating in parallel, rather than interactively, with psychological risk factors. These findings imply that higher education institutions need to consider students' psychological factors in developing ethics and professional integrity curricula. Practically, these findings suggest the importance of a holistic approach to fraud risk management that includes psychological assessment, as well as the need for a more comprehensive approach in integrating spiritual values with professional contexts to prevent moral compartmentalization among prospective professional accountants.



Keywords---Love of money, Machiavellian traits, religiosity, accounting fraud tendency, Theory of Planned Behavior.

Introduction

The accounting profession plays a crucial role in ensuring transparency, accuracy, and accountability in financial reporting across both public and private sectors. Accountants are not only responsible for preparing financial statements but also serve as strategic advisors who support decision-making, risk management, regulatory compliance, and organizational sustainability. In an increasingly complex business environment, accountants are required to uphold professional ethics and integrity to support good governance. However, the persistence of accounting fraud remains a significant challenge, undermining public trust and organizational credibility.

Fraud is defined as intentional acts conducted to obtain unlawful benefits through asset misappropriation, corruption, or financial statement manipulation. According to the *Association of Certified Fraud Examiners (ACFE) – Report to the Nations (2024)*, asset misappropriation accounts for 89% of global fraud cases with an average loss of USD 120,000, followed by corruption (48%, average loss USD 200,000), while financial statement fraud represents only 5% of cases. Despite its lower frequency, financial statement fraud causes the highest average loss, reaching USD 766,000 (ACFE, 2024). In the Asia-Pacific region, although the total number of fraud cases declined from 194 cases in 2022 to 183 cases in 2024, Indonesia recorded an increase from 23 to 25 cases, ranking third highest in the region (ACFE, 2024).

Several high-profile accounting fraud cases in Indonesia illustrate the seriousness of this issue. The manipulation of financial statements at PT Garuda Indonesia (Persero) Tbk in 2018 involved premature revenue recognition amounting to USD 239.94 million, resulting in misleading financial performance and regulatory sanctions by the Financial Services Authority (OJK). Similarly, the fraud case at PT Indofarma Tbk revealed inflated inventory values, fictitious revenue recognition, and transaction manipulation during 2020–2023, causing estimated state losses of IDR 371.8 billion and severe financial distress for the company. These cases highlight weaknesses in internal controls and raise critical concerns regarding the ethical responsibility and professionalism of accountants involved in financial reporting processes.

Although fraud is often associated with professional environments, fraudulent tendencies may emerge during the educational phase. Master's students in accounting represent a critical group, as they are future accounting professionals and many already possess work experience in accounting, auditing, risk management, or internal control functions. Despite receiving formal education in accounting ethics, academic knowledge does not always translate into ethical behavior. Studying fraud tendencies at this transitional stage is therefore essential for preventive efforts and character development within higher education institutions.

This study focuses on internal psychological factors, namely **love of money** and **Machiavellian traits**, which are considered latent and relatively stable drivers of unethical decision-making. Love of money reflects an individual's perception of money as a central motivator, symbol of success, and source of happiness, potentially encouraging unethical behavior when financial gain becomes a primary objective (Tang & Chiu, 2013; Yusra & Utami, 2018). Previous studies indicate that high levels of love of money increase the likelihood of fraudulent behavior due to strong financial motivation (Tang, 2013). However, empirical findings remain inconsistent (Erdawati & Febrianto, 2022; Gazper et al., 2024; Muhaimin, 2021; Selawati & Martini, 2023; Ayunda & Helmayunita, 2022).

Machiavellianism, characterized by manipulative behavior, self-interest, and moral flexibility, is another key determinant of unethical conduct. Individuals with strong Machiavellian traits tend to justify fraud as a strategic tool to achieve personal or professional goals (Shafer & Simmons, 2008; Riaz, 2019). Although some studies associate Machiavellianism with productivity and adaptability, extensive evidence links it to higher fraud tendencies, yet empirical results remain mixed (Erdawati & Febrianto, 2022; Gazper et al., 2024; Selawati & Martini, 2023; Nurjanah & Purnamasari, 2020; Noviyanti et al., 2021; Falni & Helmayunita, 2024).

The inconsistencies in prior findings suggest the presence of a moderating variable. **Religiosity**, defined as the extent to which individuals internalize and practice religious values in daily life, is expected to strengthen moral self-control and ethical judgment. Individuals with higher religiosity tend to avoid unethical behavior due to moral and spiritual considerations. Religiosity may therefore weaken the influence of love of money and Machiavellian traits on fraud tendencies by reinforcing ethical boundaries and self-regulation.

Empirical studies that integrate love of money, Machiavellianism, and religiosity within a single model remain limited, particularly in the context of master's accounting students in Indonesia. Most prior research examines these variables separately or focuses on undergraduate students or employees. This study addresses this gap by examining master's accounting students in Denpasar, a major educational and economic hub in Bali, where students face complex ethical dilemmas shaped by professional experience and economic dynamics. By positioning religiosity as a moderating variable, this research aims to provide a more comprehensive understanding of the psychological and moral factors influencing accounting fraud tendencies and to contribute theoretical and practical insights for accounting education and professional ethics development.

Literature Review and Hypothesis Development

Love of money refers to an individual's excessive attachment to money and the belief that money represents the ultimate source of success, happiness, and social recognition. Individuals with a high level of love of money tend to prioritize financial gain above ethical considerations and may justify unethical behavior as a means to achieve material goals (Yusra & Utami, 2018). In this context, money is perceived not merely as a tool, but as an end in itself.

The Theory of Planned Behavior (TPB) proposed by Ajzen (1991) explains that behavioral intention is shaped by attitudes toward behavior, subjective norms, and perceived behavioral control. A positive attitude toward material achievement—regardless of the means—can increase an individual's intention to engage in unethical actions. Accordingly, love of money represents a favorable attitude toward financial outcomes that may foster intentions to commit accounting fraud when ethical boundaries are weak.

In the context of accounting fraud, love of money is a critical psychological factor, as strong financial motivation may drive individuals to manipulate financial information to satisfy personal desires. Prior studies suggest that individuals with higher levels of love of money are more likely to engage in fraudulent behavior due to the desire to obtain financial benefits quickly, even at the expense of ethical standards (Tang, 2013). However, empirical findings remain inconsistent. Some studies report a significant positive effect of love of money on fraud tendencies (Erdawati & Febrianto, 2022; Gazper et al., 2024; Muhaimin, 2021), while others find no significant relationship (Selawati & Martini, 2023; Ayunda & Helmayunita, 2022).

From the TPB perspective, when individuals hold a strong positive attitude toward financial achievement without regard for ethical means, the intention to commit accounting fraud becomes more likely.

H1: *Love of money has a positive effect on accounting fraud tendencies.*

Machiavellianism is characterized by manipulative behavior, self-interest, moral flexibility, and a tendency to use persuasion or deception to achieve personal goals (Shafer & Simmons, 2008). Individuals with Machiavellian traits prioritize outcomes over ethical considerations and often view unethical actions as legitimate strategies for success.

In accounting and fraud-related contexts, Machiavellian individuals are more likely to rationalize fraudulent actions as effective tools for achieving professional or personal benefits. Empirical evidence suggests that individuals with high levels of Machiavellianism exhibit a greater tolerance for unethical behavior and a higher likelihood of engaging in fraud (Riaz, 2019). Within the TPB framework, Machiavellianism represents a negative ethical attitude that strengthens behavioral intentions to engage in fraud, particularly when individuals believe they can manipulate situations without detection.

Previous studies examining the relationship between Machiavellian traits and fraud tendencies also show mixed results. Several studies report a significant positive effect (Erdawati & Febrianto, 2022; Gazper et al., 2024; Selawati & Martini, 2023; Nurjanah & Purnamasari, 2020; Ayunda & Helmayunita, 2022), while others find no significant influence (Noviyanti et al., 2021; Falni & Helmayunita, 2024).

According to TPB, individuals with strong Machiavellian traits often perceive themselves as capable of controlling and manipulating situations, which enhances perceived behavioral control and increases the likelihood of fraudulent behavior. Based on this reasoning, the following hypothesis is proposed:

H2: *Machiavellian traits have a positive effect on accounting fraud tendencies.*

Religiosity reflects the extent to which individuals internalize and practice religious values in their daily lives, including ethical decision-making. Individuals with high religiosity generally possess stronger moral principles, greater self-control, and heightened awareness of moral and spiritual consequences associated with unethical behavior.

While love of money may encourage unethical conduct, religiosity can function as an internal control mechanism that restrains such tendencies. Within the TPB framework, religiosity strengthens subjective norms by reinforcing moral and religious values that discourage unethical actions. Highly religious individuals are more likely to consider religious teachings and moral consequences when making decisions, thereby weakening the influence of excessive financial motivation on fraudulent intentions.

Therefore, although love of money may increase fraud tendencies, this effect is expected to diminish when individuals possess strong religious values. Based on this argument, the following hypothesis is formulated:

H3: *Religiosity weakens the positive effect of love of money on accounting fraud tendencies.*

Machiavellian traits reflect a disposition toward manipulation, self-interest, and ethical flexibility. Such traits increase the likelihood of engaging in fraud, particularly when individuals perceive unethical behavior as an effective means to achieve personal goals. However, the strength of this relationship may depend on internal moral controls, such as religiosity.

From the TPB perspective, Machiavellian attitudes influence behavioral intentions, but subjective norms—shaped by religious values—can suppress unethical intentions. Individuals with high religiosity tend to experience stronger moral constraints, including fear of spiritual consequences, guilt, and accountability to religious principles, which may inhibit fraudulent behavior.

Thus, religiosity is expected to reduce the impact of Machiavellian traits on accounting fraud tendencies by reinforcing ethical norms and moral self-regulation. Accordingly, the following hypothesis is proposed:

H4: *Religiosity weakens the positive effect of Machiavellian traits on accounting fraud tendencies.*

Methods

This study employed a quantitative survey design to examine the effects of love of money and Machiavellian traits on accounting fraud tendencies, with religiosity as a moderating variable, among master's accounting students in Denpasar, Bali. Data were collected from June to August 2025 using a structured questionnaire distributed via Google Forms. A census sampling approach was applied because the population was relatively small; therefore, all active master's accounting students in Denpasar were included (N = 164) from Universitas Udayana (124 students), Universitas Warmadewa (23 students), and Universitas Mahasaraswati

(17 students) (Sekaran & Bougie, 2019; Sugiyono, 2017). All variables were measured using a five-point Likert scale (Sugiyono, 2018).

The study employed established measurement instruments: love of money was adapted from the Money Ethic Scale developed by Tang (2013); Machiavellian traits were measured based on the dimensions proposed by Christie and Geis (1970); accounting fraud tendency was adapted from Raharjo (2019) and Fitriyani and Setiawan (2018); and religiosity was measured using belief, religious practice, and moral behavior dimensions as developed by Rahmawati (2016). Instrument validity and reliability were assessed using standard criteria (Sugiyono, 2017; Ghozali, 2016). Data analysis was conducted using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS to test direct and moderating effects through interaction terms. Hypotheses were considered supported when the p-value was less than 0.05, and moderation effects were confirmed when interaction paths were statistically significant (Hair et al., 2019).

Result and Discussion

Structural Model Evaluation (Inner Model)

After the measurement model was confirmed to be valid and reliable, the next step was to evaluate the structural model to examine the relationships among constructs and the predictive power of the model.

Coefficient of Determination (R-Square)

The coefficient of determination measures the predictive strength of the model by indicating the proportion of variance in the dependent variable that can be explained by the independent variables.

Table 1. Coefficient of Determination Values

Endogenous Variable	R-Square	Adjusted R-Square	Interpretation
Accounting Fraud Tendency (Y)	0.549	0.535	Moderate

Primary Data, 2025

An R-square value of 0.549 indicates that the constructs of love of money, Machiavellian traits, religiosity, and their interaction effects explain 54.9% of the variance in accounting fraud tendencies. According to Chin's (1998) criteria, this value falls within the moderate category ($0.33 < R^2 < 0.67$), approaching the substantial level.

The adjusted R-square value of 0.535 accounts for the number of predictors included in the model. The relatively small difference between R^2 and adjusted R^2 (0.014) indicates that the model does not suffer from overfitting and that each predictor contributes meaningfully to the explanation of the dependent variable.

From a practical perspective, these findings suggest that psychological factors (love of money and Machiavellian traits), together with spiritual values (religiosity), play a substantial role in explaining students' accounting fraud tendencies. However, 45.1% of the variance remains unexplained, indicating the

presence of other influential factors outside the model, such as situational pressure, opportunity, or organizational factors.

Path Coefficient Analysis and Significance Testing

Table 2. Results of Path Coefficient Analysis

Hypothesis	Path	Original Sample	T-Statistics	P-Values	Decision
H1	LM → AF	0.393	6.858	0.000	Supported
H2	MT → AF	0.438	6.884	0.000	Supported
H3	R × LM → AF	-0.006	0.108	0.914	Rejected
H4	R × MT → AF	0.096	1.554	0.120	Rejected

Primary Data, 2025

Direct Effect Testing

Effect of Love of Money on Accounting Fraud Tendency

The results indicate that love of money has a positive and significant effect on accounting fraud tendency, with a path coefficient (β) of 0.393 and a t-statistic value of 6.858, exceeding the critical value of 1.96. The p-value of 0.000 ($p < 0.001$) is far below the 0.05 significance level; therefore, the first hypothesis (H1) is accepted with a confidence level of 99.9%. The positive coefficient indicates that higher levels of love of money among students are associated with a higher tendency to engage in accounting fraud.

This finding is consistent with the Theory of Planned Behavior (Ajzen, 1991), which posits that individuals' attitudes toward an object influence their behavioral intentions. Love of money, as an attitude toward money, forms behavioral beliefs that shape individuals' evaluations of behavioral consequences. When individuals exhibit a strong attachment to money, they tend to evaluate the financial benefits of fraudulent actions more positively than the associated risks (Tang, 2013). This result also aligns with money ethics theory, which suggests that materialistic orientations can facilitate the rationalization of unethical behavior (Tang & Chiu, 2013).

The findings are consistent with those of Erdawati and Febrianto (2022), Gasperz et al. (2024), and Muhaimin (2021), who also reported a positive and significant effect of love of money on fraud tendencies. However, the results differ from those of Selawati and Martini (2023) and Ayunda and Helmayunita (2022), who found no significant relationship. These differences may be attributable to variations in respondent characteristics. In this study, most master's accounting students were already employed and had direct experience with financial pressures, resulting in a more deeply internalized orientation toward money in their attitudes and behaviors.

Logically, master's accounting students with high levels of love of money tend to perceive money as a primary goal and a symbol of success (Tang & Chiu, 2013). Financial pressure and material aspirations may serve as strong drivers that encourage the rationalization of unethical behavior when individuals face moral

dilemmas. The path coefficient of 0.393 indicates that a one standard deviation increase in love of money increases fraud tendency by 39.3%, representing a substantial and concerning effect for the future integrity of the accounting profession.

Effect of Machiavellian Traits on Accounting Fraud Tendency

The analysis demonstrates that Machiavellian traits have a positive and significant effect on accounting fraud tendency, with a path coefficient (β) of 0.438 and a t-statistic value of 6.884, exceeding the critical value of 1.96. The p-value of 0.000 ($p < 0.001$) confirms significance at the 0.05 level, leading to acceptance of the second hypothesis (H2) with 99.9% confidence. Notably, the Machiavellian path coefficient (0.438) is larger than that of love of money (0.393), identifying Machiavellian traits as the strongest predictor of fraud tendency in the model.

This result aligns with the Theory of Planned Behavior (Ajzen, 1991), particularly the attitude toward behavior component, where Machiavellian traits form attitudes that support manipulative behavior. Individuals high in Machiavellianism hold behavioral beliefs that manipulation and deception are effective strategies for achieving personal goals (Christie & Geis, 1970). Such individuals prioritize self-interest, engage in manipulation, and justify unethical means without considering the impact on others (Shafer & Simmon, 2008; Riaz, 2019).

The findings are consistent with prior studies by Erdawati and Febrianto (2022), Gasperz et al. (2024), Selawati and Martini (2023), Nurjanah and Purnamasari (2020), and Ayunda and Helmayunita (2022), which also reported a positive and significant relationship. However, the results differ from those of Noviyanti et al. (2021) and Falni and Helmayunita (2024), who found no significant effect. These inconsistencies may be explained by differences in research contexts and sample characteristics, as this study focused on master's students with professional experience and exposure to complex organizational dynamics.

Logically, Machiavellian traits in the accounting context may manifest as financial statement manipulation, document falsification, or window dressing practices (Yusra & Utami, 2018). The relatively large path coefficient (0.438) suggests that manipulative personality characteristics pose a greater risk for fraudulent behavior than love of money alone. This is because Machiavellian individuals are not only motivated by financial gain but also possess an inherent tendency to manipulate situations for personal advantage, regardless of ethical consequences.

Indirect Effect Testing

Religiosity as a Moderating Variable in the Relationship between Love of Money and Accounting Fraud Tendency

The results indicate that religiosity does not moderate the relationship between love of money and accounting fraud tendency. The moderation effect produced a path coefficient (β) of -0.006 with a t-statistic of 0.108, far below the critical value of 1.96. The p-value of 0.914 exceeds the 0.05 significance level, leading to rejection of the third hypothesis (H3). Although the coefficient direction is negative and theoretically consistent with the expectation that religiosity weakens the influence of love of money, the effect is not statistically significant.

The failure of religiosity to act as a moderator can be explained through Bandura's (1999) moral disengagement framework, particularly moral compartmentalization. This theory suggests that individuals separate moral standards into different compartments for different contexts. The master's accounting students in this study may separate their religious identity from their professional identity, preventing religiosity from interacting with materialistic motivations. Additionally, the distinction between intrinsic and extrinsic religiosity proposed by Allport and Ross (1967) provides further explanation, as the religiosity instrument may capture ritualistic practices rather than deep internalization of spiritual values.

These findings are consistent with Basri (2018), Sulistyowati et al. (2020), Suryandari and Pratama (2021), and Musli et al. (2024), all of whom found that religiosity failed to moderate the effect of love of money on ethical perceptions or fraud-related behavior.

From a cognitive dissonance perspective (Festinger, 1957), individuals with high religiosity and strong love of money may reduce dissonance through rationalizations such as "financial success is a form of worship" or "prosperity is divinely sanctioned." Tsang (2002) further demonstrated that religious individuals are equally susceptible to self-serving biases, selectively interpreting religious teachings to support personal interests. Construal level theory (Trope & Liberman, 2010) also suggests that religious values are perceived as abstract and psychologically distant, whereas fraud-related benefits are concrete and immediate, making short-term considerations more salient in decision-making.

Religiosity Does Not Moderate the Effect of Machiavellian Traits on Accounting Fraud Tendency

The results show that religiosity does not moderate the relationship between Machiavellian traits and accounting fraud tendency. The moderation effect yielded a path coefficient (β) of 0.096 with a t-statistic of 1.554, below the critical threshold of 1.96. The p-value of 0.120 exceeds the 0.05 significance level; therefore, the fourth hypothesis (H4) is rejected. Contrary to theoretical expectations, the positive coefficient indicates that religiosity not only failed to weaken the relationship but also did not produce a meaningful interactive effect with Machiavellian traits.

This finding can be explained through situational strength theory (Mischel, 1977), which posits that strong personality traits can override situational or individual value influences. Machiavellian traits may create a "strong situation" in which manipulative tendencies dominate decision-making, rendering religiosity ineffective. Cooper and Withey (2009) support this view, demonstrating that in strong personality-driven situations, the relationship between attitudes (including religious values) and behavior becomes weak or disappears.

While this result contradicts Suryandari and Pratama (2021), it is consistent with Musli et al. (2024) and Farhan et al. (2019), who also found that religiosity failed to moderate the effects of psychological traits on ethical perceptions. These differences are likely attributable to variations in sample characteristics and research contexts.

Logically, Machiavellian traits represent a relatively stable and deeply rooted personality characteristic compared to love of money, which functions more as an attitude. Individuals high in Machiavellianism possess long-established cognitive frameworks that legitimize manipulation as an effective strategy (Christie & Geis, 1970). Consequently, religious values may be insufficient to alter these entrenched patterns. This finding can also be explained through moral licensing theory (Merritt et al., 2010), whereby individuals with high religiosity may perceive themselves as having accumulated “moral credits,” granting them psychological license to behave less ethically in professional contexts.

Religiosity as an Independent Protective Factor

Although religiosity failed to function as a moderating variable, an important finding of this study is that religiosity has a significant direct negative effect on accounting fraud tendency, with a path coefficient (β) of -0.185, a t-statistic of 2.403, and a p-value of 0.016. This result indicates that religiosity operates as an independent protective factor rather than an interactive one.

This finding aligns with dual-process theories of moral psychology (Greene et al., 2001), which propose that moral decision-making involves two parallel systems: an intuitive-emotional system, where religiosity operates, and a deliberative-cognitive system, where cost-benefit calculations related to love of money and Machiavellian manipulation occur. These systems may influence behavior independently rather than interactively. Religiosity appears to function by shaping subjective norms and fundamental moral values, rather than by directly interacting with negative psychological drivers.

Conclusion

First, Hypothesis 1, which states that love of money has a positive effect on accounting fraud tendency, is supported. The results indicate a positive and statistically significant effect ($\beta = 0.393$, $p < 0.001$), suggesting that higher levels of love of money among students are associated with a greater tendency to engage in accounting fraud. This finding confirms that strong materialistic orientation may encourage individuals to rationalize unethical behavior when facing moral dilemmas within the professional accounting context.

Second, Hypothesis 2, which posits that Machiavellian traits positively influence accounting fraud tendency, is also supported. Machiavellian traits exhibit a positive and significant effect with a larger coefficient than love of money ($\beta = 0.438$, $p < 0.001$), making them the strongest predictor in the research model. This result indicates that manipulative personality characteristics, which legitimize any means to achieve personal objectives, exert a greater influence on fraud tendencies than financial motivation alone.

Third, Hypothesis 3, which proposes that religiosity weakens the effect of love of money on accounting fraud tendency, is rejected. The moderating effect of religiosity on this relationship is not statistically significant ($\beta = -0.006$, $p = 0.914$), indicating that religiosity does not moderate the influence of love of money on fraud tendency. Nevertheless, religiosity demonstrates a significant direct negative effect ($\beta = -0.185$, $p = 0.016$) on accounting fraud tendency. This finding

suggests that religiosity functions as an independent protective factor operating in parallel, rather than interactively, with psychological risk factors.

Fourth, Hypothesis 4, which states that religiosity weakens the influence of Machiavellian traits on accounting fraud tendency, is also rejected. The moderating effect is not statistically significant ($\beta = 0.096$, $p = 0.120$), indicating that spiritual values are unable to moderate the impact of manipulative personality characteristics on fraud tendency. This phenomenon reveals the presence of moral compartmentalization, whereby students separate spiritual values from their professional context, allowing religiosity and psychological traits to operate through distinct pathways in shaping ethical behavior.

Overall, love of money and Machiavellian traits, together with religiosity, explain 54.9% of the variance in accounting fraud tendency, demonstrating substantial predictive power. The failure of religiosity to function as a moderating variable, despite its significant direct negative effect, represents an important finding that challenges conventional assumptions regarding the role of spiritual values in preventing unethical behavior among prospective accounting professionals.

Managerial Implications

This study makes a significant contribution to the development of the Theory of Planned Behavior in the context of accounting fraud. The findings demonstrate that attitudes toward an object (love of money) and personality characteristics (Machiavellian traits) directly influence deviant behavioral intentions, thereby reinforcing the core propositions of the theory. However, the failure of religiosity to serve as a moderating variable challenges traditional assumptions regarding the effectiveness of subjective norms in mitigating the influence of attitudes on behavior.

The second theoretical contribution lies in advancing the understanding of the boundary conditions of religiosity in ethical decision-making. This study shows that, in certain contexts, spiritual values do not necessarily moderate negative psychological drivers, thereby supporting moral compartmentalization theory and dual-process theory in ethical judgment. These findings enrich the literature by highlighting the complexity of the relationship between religiosity and professional behavior, which cannot be assumed to be linear or universally applicable.

References

- ACFE. (2024). *Occupational fraud 2024: A report to the nations*. Association of Certified Fraud Examiners (ACFE). <https://www.acfe.com/-/media/files/acfe/pdfs/rtnn/2024/2024-report-to-the-nations.pdf>
- Ajzen, I. (2020). The theory of planned behavior: Frequently asked questions. *Human Behavior and Emerging Technologies*, 2(4), 314–324.
- Ayunda, A. E., & Helmayunita, N. (2022). Pengaruh love of money dan sifat Machiavellian terhadap kecenderungan fraud accounting dengan gender sebagai variabel moderasi. *Jurnal Eksplorasi Akuntansi*, 4(1), 1–11.
- Christie, R., & Geis, F. (1970). *Studies in Machiavellianism*. Academic Press.

- Erdawati, L., & Febrianto, H. G. (2022). Pengaruh love of money, Machiavellian, dan budaya etis organisasi terhadap kecenderungan fraud accounting di sektor pemerintahan. *Jurnal Manajemen dan Keuangan*, 11(1), 55–72.
- Falni, F., & Helmayunita, N. (2024). Pengaruh dark triad personality terhadap kecenderungan tindakan white collar crime. *Jurnal Nuansa Karya Akuntansi*, 2(3), 263–277.
- Fitriyani, E., & Setiawan, A. (2018). Pengaruh love of money dan religiusitas terhadap kecenderungan fraud akuntansi. *Jurnal Riset Akuntansi Multiparadigma*, 9(3), 423–434.
- Gasperz, J., Limba, F. B., & Zahrah, A. A. (2024). Pengaruh love of money dan Machiavellian terhadap kecenderungan kecurangan akuntansi dengan efektivitas pengendalian internal sebagai variabel moderasi. *Jurnal Bina Bangsa Ekonomika*, 17(2), 1205–1213.
- Kompas.com. (2019, July 18). *Kasus Garuda dan misteri akuntansi*. <https://money.kompas.com/read/2019/07/18/152000526/kasus-garuda-dan-misteri-akuntansi?page=all>
- Muhaimin, M. (2021). Pengaruh love of money dan religiusitas terhadap fraud accounting anggaran dana desa. *YUME: Journal of Management*, 4(2).
- Noviyanti, N. L. P., Rustiarini, N. W., & Dewi, N. P. S. (2021). Do individual characteristics and bystander effect increase accounting fraud? *Juara: Jurnal Riset Akuntansi*, 11(2), 321–334.
- Nurjanah, N. A., & Purnamasari, P. (2020). Pengaruh sifat Machiavellian terhadap kecenderungan fraud accounting dengan moralitas individu sebagai variabel moderasi. *Prosiding Akuntansi*, 2460–6561.
- Raharjo, S. T. (2019). Pengaruh religiusitas dan etika terhadap kecenderungan kecurangan akuntansi pada mahasiswa. *Jurnal Akuntansi dan Keuangan*, 21(2), 87–99.
- Rahmawati, E. (2016). Pengaruh religiusitas, love of money, dan gender terhadap persepsi etis mahasiswa akuntansi. *Jurnal Ilmu dan Riset Akuntansi*, 5(3), 1–17.
- Sekaran, U., & Bougie, R. (2019). *Research methods for business: A skill-building approach* (6th ed.). Salemba Empat.
- Selawati, A., & Martini, T. (2023). Kecenderungan fraud accounting: Love of money, religiusitas, dan Machiavellian. *JEBISKU: Jurnal Ekonomi dan Bisnis Islam*, 1(2), 276–287.
- Shafer, W. E., & Simmons, R. S. (2008). Social responsibility, Machiavellianism and tax avoidance: A study of Hong Kong tax professionals. *Accounting, Auditing & Accountability Journal*, 21(5), 695–720.
- Suara.com. (2024, May 20). *Gaji karyawan tak dibayar, begini liciknya Indofarma manipulasi laporan keuangan*. <https://amp.suara.com/bisnis/2024/05/20/155034/gaji-karyawan-tak-dibayar-begini-liciknya-indofarma-manipulasi-laporan-keuangan>
- Sugiyono. (2017). *Metode penelitian kuantitatif, kualitatif, dan R&D*. CV Alfabeta.
- Tang, T. L. P., & Sutarso, T. (2013). Love of money, unethical behavior, and performance among agents in Indonesia. *Journal of Business Ethics*, 112(3), 497–508.
- Yusra, M., & Utami, C. (2018). Pengaruh love of money dan Machiavellian terhadap persepsi etis mahasiswa akuntansi. *Jurnal Akuntansi dan Keuangan*, 6(1), 11–24.