

The Concept of Islamic Integrity for Civil Servants: A Descriptive Analysis Based on The Qur'an and Al-Sunnah

Wan Khairul Aiman Wan Mokhtar, Ahmad Safwan Jamaludin, Abdullah Ibrahim, Wan Mohd Khairul Firdaus Wan Khairuldin, Abdul Hanis Embong, Mohd Mustaffami Imas & Eusoff Amiruddin

Universiti Sultan Zainal Abidin (UniSZA), Kampus Gong Badak, 21300 Kuala Nerus, Terengganu, Malaysia

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v11-i12/11858> DOI:10.6007/IJARBSS/v11-i12/11858

Published Date: 17 December 2021

Abstract

Malaysia is the only country that makes anti-corruption a Key Performance Indicator (KPI). The implementation of the Government Transformation Program (GTP) 2.0 through the National Key Result Areas (NKRA) on Corruption is one of the government's priorities. However, the performance and integrity of civil servants in Malaysia are still at a problematic level. Issues such as corruption and inefficiency in public service delivery are becoming increasingly serious. Therefore, the question is does the concept of integrity for existing civil servants is fully effective? What is the concept of integrity based on Islam? Therefore, it becomes a necessity to study the concept of integrity of civil servants based on Islam. For Muslim people and Muslim countries, the model is seen better if it is sourced and based on true Islam as Malaysia will make the prevention of corruption and integrity a subject in schools and institutions of higher learning (IPT). Therefore, three objectives were set for this study to identify the concept of Islamic integrity for civil servants; and analyse the concept of Islamic integrity for civil servants based on the Quran and Sunnah. The design of this qualitative study is exploratory research. This study also uses library research methods for data collection. Library research will be able to select and evaluate verses in Quran and related hadiths using the purposive sampling method. Data were analysed using the content analysis method. The results of this study found that the concept of Islamic integrity is broader than the existing concept. It encompasses the external and internal aspects of human beings. This discussion of the concept of integrity in Islam is more similar to the application of Islamic morality. The Islamic society and state are more appropriate to use the concept of integrity that comes from the source of Islam itself, namely the Al-Quran and al-Sunnah.

Keywords: Concept of Islamic Integrity, The Concept of Islamic Integrity for Civil Servants, and Al-Quran And Al-Sunnah.

Introduction

Public agencies are established with the primary objective of meeting the needs of the people and the country. To achieve these objectives, a public service delivery system with high integrity is required so that government policies can be implemented effectively. The importance of integrity to the public service is to create an efficient and disciplined administration and public service through the application of noble values that can overcome problems and weaknesses in various aspects of governance such as financial management, handling of disciplinary cases, corruption, abuse of power and malpractice. by rules, legislation as well as religion (Jamiah et al., 2004).

Furthermore, the integrity of the civil service, adherence to the principles of justice and establishing effective supervisory mechanisms need to be nurtured because integrity is formed from the spiritual strength and purity of the *aqeedah* of *Tauhid* (Kamal, 2004). However, what are the steps to apply the model of integrity education based on Islam when such a model does not exist?

Therefore, it is necessary to build the concept of integrity of civil servants based on Islam for its implementation in Malaysia as the existing concept is seen to focus only in the whole religion. For Muslims and Islamic countries, the model is seen as better if it is sourced and based on true Islam.

Research Methodology

This study uses a qualitative approach. The design used is the method of exploration (exploratory research). For data collection, this study uses the library research method. This library study will select and evaluate the verses of the Quran and related hadith by using the purposive sampling method. The data obtained will use content analysis methods for analysis purposes.

Findings and Research Discussion

Concept of Islamic Integrity

According to the Islamic perspective, integrity is a value that comes from within human beings that grows from the awareness of nature and also from the heart. It will then seeps into the mind and emotions. These integrity will be focused on the physical body through behavior (Ali, 2005: 47). Inner strength is a very important element that involves the application of sincere intention because it feels like one's own deeds will not escape the sight of Allah S.W.T. This statement is also supported by Tawil (2020) when explaining the concept of integrity according to Islam. Integrity according to the Islamic perspective is actually in the concept of Ihsan as in the hadith of Jibril when the Prophet SAW was asked by the angel Jibrail about Ihsan as follows :

قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

Meaning: "Tell me about Ihsan ". Then the Rasulullah said again: "Ihsan is that you worship Allah as if you see him, if you do not see Him, indeed He sees you."

(Narration of al-Bukhariy, Hadith No. 50)

It is clear that the concept of integrity according to Islam is basically closely related to the concept of ihsan which makes it the basic guide of integrity in Islam. This can be understood based on the hadith of Jibril which states that Allah SWT The All-Seeing of all human actions even though humans cannot see Allah SWT (Tawil, 2020).

In addition, Muslim individuals are obliged to show their gratitude to Allah S.W.T through the performance of the tasks entrusted to them as perfectly as possible with all sincerity of heart. (Mohd Annuar Zaini, 2007: 20). The basic thing that a Muslim individual with integrity needs to do is to believe in the pillars of Iman, implement what has been outlined in the Pillars of Islam and behave with noble morals by avoiding the nature of mazmumah and cherishing themselves with the nature of mahmudah. They have an inner strength that is not easily influenced by the lust of committing evil (Aziz: 94-95).

This inner strength can influence the achievement of knowledge and the formation of noble morals. The inner aspect of the human being which is the basis of Islamic morality is the spirit, intellect, lust and heart which are the same entity that is the spirit but it will be known by different names based on its own circumstances. If the soul is in a state of knowledgeable, then it is known as the intellect and if it controls the body then it is known as lust, if it is involved with spiritual affairs then it is known as the heart and when it returns to the self then it is the spirit. However, the aspect that can pose a threat to the formation of integrity is the aspect of lust that exists in human beings. It is able to control the mind so as not to think well based on the reflection of Islam (al-Attas, 2001: 83-84). The words of Allah S.W.T :

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ {43} أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۗ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا {44}

Meaning: See (O Muhammad) the evil of those who make their desires of God to be worshiped and obeyed? So can you be a guardian who keeps them from going off track? Or do you think that most of them hear or understand [what you convey to them]? They are just like livestock, they are even more misguided.

(Surah al-Furqan, 25: 43-44)

Integrity can be related directly and in parallel with attributes such as truthfulness, trustworthiness, honesty, reliability, fairness, sincerity, responsibility, diligence, discipline, patience, loyalty, obedience, firmness, noble personality, identity, courtesy, faith and devotion. As a believer of Allah, integrity to a high degree in the sight of Allah S.W.T is a devotion which is to obey what is commanded and stay away from things that are forbidden (Ali, 2009: 49). Integrity has to do with a person's understanding of admirable values that influence his or her practice. Practices done without being embroidered with noble morals, then it seems worthless. Civilizations that are trying to be built through a planned development agenda will be affected if the responsible implementers do not have integrity (Othman, 16).

Integrity can also be associated with responsibility which is an important feature in integrity in order to elaborate the concept of responsible attitudes and practices as it has aid of Islam and Islamic morality. It will lead to the understanding that every human intentions and actions

will be questioned or held accountable in this world and the hereafter. The term “questioned” or “responsible” is a pledge promised to carry out the task entrusted to it, or to fulfill a given claim which if there is a breach of this pledge, it will lead to loss, punishment or humiliation to the breach of the pledge (Daud, 2007: 26-31). The description of integrity is discussed alongside sin and reward, heaven and hell or the blessings and anger of Allah S.W.T. A person who is truly responsible as a servant of Allah S.W.T will certainly behave with noble morals (Othman, : 16). A person of noble character is definitely someone with integrity. The word of Allah S.W.T about man will be held accountable:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ

Meaning: Every soul, for what it has earned, will be retained.

(Surah al-Muddathir, 74: 38)

Integrity in Islamic morality can be linked to the characters of Rasulullah S.A.W namely al-siddiq (truth), al-amanah (trust), al-tabligh (delivery) and al-fatanah (wisdom). The nature of the Rasulullah a.s. just as this trust is also defined as ma „sum on the outward and inward, the nature of sidiq is defined as the news conveyed is in accordance with the truth, the nature of fatanah refers to the ability to face false arguments and the nature of tabligh refers to the spread of the message of Allah S.W.T. This last attribute is only specific to the apostles a.s., while the prophets a.s. has only three initial properties. These qualities are translated by Rasulullah S.A.W throughout the course of his life whether when with family, friends, community or when performing daily tasks. This trait was also highlighted by him in his business and rule. Integrity or vice versa can be seen in a person who works either as an employee, employer or leader of the organization and the country (Zayyan, 1998: 65-67).

Integrity is a noble quality that can enhance the individual and society. Among the signs of deterioration of integrity are corruption, treachery, breach of promise, malpractice, abuse of power, fraud, unethical conduct and the like. Integrity is not only associated with the issue of corruption, instead its use is very broad which encompasses human responsibility towards Allah S.W.T and their relationship among other beings. The nature of integrity is part of the noble morals outlined by Islam. Morality is one of the main entities in Islam in addition to faith and shariah. Islamic morality is the result of holding the true faith and the practice of shariah obligations outlined by Islam (al-Bakri, 2009: 2-5).

Devotion is an important attribute in Islamic morality. Devotion becomes the main source of a person relating to Allah S.W.T through the aspect of ihsan through the status of a servant and relating to the creatures of Allah S.W.T through his status as a human being. It is this devotion that will drive, control and ensure all human words and behavior comply with the commands and prohibitions of Allah S.W.T (Baba, 2005: 15). This pushes him to be someone with integrity in terms of words and behavior. This devotion also drives him to be one of the most noble servants of Allah S.W.T by His side. Allah S.W.T says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: The best among you before Allah is the most righteous. Allah is Knowing and Aware.

(Surah al-Hujurat, 49: 13)

In short, the concept of integrity can be understood based on the definition and description of its characteristics as already explained. Thus, integrity can be associated with its characteristics such as unaffected, strong, dependable, honesty, possessing strong moral principles, *salamah* (far from humiliation and diseases), *kamal* (perfect), *istiqamah* (noble morals), *trust* (keeping promises and his opponents did not betrayed) and *al-tamamiyyah* (perfection), sincerity, sincerity, perfection, integrity, truthfulness, reliability, fairness, responsibility, diligence, discipline, patience, faithfulness, obedience, firmness, noble personality, identity self and manners (Shuhari, 2014: 151-152).

According to Shuhari (2014: 152), the characteristics of integrity according to Islam consist of four main characteristics, namely first, *al-ikhlas* (sincerity); second, *al-sidq* (true); third, *al-amanah* (trust) and also *al-mas'uliyah* (responsible) and fourth, *al-kamal* (perfection). This is based on two factors:

a) Factors of characteristics emphasized by Islam: Islam attaches great importance to the characteristics of *al-ikhlas* because it is linked in the hadith of the Prophet SAW:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

Meaning: Actions are (judged) by motives (*niyyah*), so each man will have what he intended.

(Narration from al-Bukhari, Hadith No. 1)

According to Ibn-Battal (d. 449H), a group of scholars argued that this hadith represents one-third of Islam (Ibn-Battal, t.t: 1/32). Meanwhile, the characteristics of *al-sidq*, *al-amanah* and *al-mas'uliyah* were chosen because these characteristics can be associated with three of the four obligatory attributes of Rasulullah S.A.W, namely *al-siddiq*, *al-amanah* and *al-tabligh*. Although the characteristics of *al-tabligh* are outwardly different from *al-mas'uliyah*, but it shows the responsibility of Rasulullah S.A.W to deliver his message. Regarding the last feature which is *al-kamal*, it refers to moral perfection and this is emphasized by Rasulullah S.A.W in the hadith:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: I have been appointed as prophet of God for the completion and perfection of moral ethics.

(Mustadrak 'Ala al-Sahihayn, 2/720)

b) Factors of other characteristics that give a similar meaning to the four selected characteristics: *al-ikhlas* (sincerity and sincerity), *al-sidq* (firm, unaffected, true, firm holding), *al-amanah* and also *al-mas'uliyah* (trustworthiness, honesty, keeping promises, reliability and responsibility) and *al-kamal* (having strong moral principles, *salamah*, perfection, *istiqamah*, *al-tamamiyyah*, integrity, fairness, diligence, discipline, patience, faithfulness, obedient, noble personality, identity and courtesy).

Al-Quran and Al-Hadith as A Source of Integrity in Islam

Rasulullah SAW has left two great legacies to the Muslims of the word of Allah, namely al-Quran al-Karim and its sunnah, namely the hadith of Rasulullah SAW. Prophet Muhammad

SAW has shown the best example to follow through his hadith. The source can be referred to in the Qur'an as in surah *al-Ahzab* which states:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning : Certainly, you have an excellent model in the Messenger of Allah for one who hopes (to meet) Allah and the Last Day and who remembers Allah again and again.

(Surah al-Ahzab, 33: 21)

The verse emphasizes the importance of Rasulullah SAW being referred to in many matters and matters. Rasulullah SAW set an example for his people to follow. His pure morals and personality can be referenced through his collection of hadith treasures. Therefore, hadith must be understood, appreciated and practiced as a role model in working and subsequently become a source of reference to manage the organization. In relevant with the integrity of the focus is to ensure that pure ethical values are lived and practiced by every member of the organization to become a habit eventually, into the culture of the organization (Musa, 2005: 3-4).

The source of this work practice and culture of integrity can also be referred to in the hadith of the Prophet Muhammad S.A.W. by stating that every work done by Muslims must be careful and thorough. Hadith from Aisyah Ummul Mukminin states:

إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُثِقَنَهُ

Meaning : Indeed, Allah Azz awa Jalla loves a person when he does something, he did so brilliantly.

(Riwayat al-Tabrani, 1/275)

Conclusion

Al-Quran and al-Sunnah are the two main sources of Islam. Both contain various things that drive a man to the right path. Based on the two main sources, Islamic knowledge will be guaranteed to be comprehensive and able to prevent people from evils. This study finds that Islam has its concept of integrity. It is in line with the existing concept of integrity. The concept of integrity that has been outlined in the Qur'an and Sunnah is clear and easy to understand. It deals with human practice from a moral and human aspect. The scope of integrity in Islam is wider because it covers both physical and spiritual matters. The problem of integrity that happens to civil servants may be overcome if the concept of Islamic integrity can be practiced comprehensively. The concept of Islamic integrity is more suitable to be applied to Muslims and the Islamic countries than the existing conventional concept.

Acknowledgement

This paper is founded on the research project of the Fundamental Research Grant Scheme – FRGS/1/2018/SSI03/UNISZA/02/2 (Project No: RR279). Special appreciation is owed to Ministry of Higher Education Malaysia (MOHE) and Universiti Sultan Zainal Abidin (UniSZA) for sponsoring and supporting this research.

Corresponding Author

Wan Khairul Aiman bin Wan Mokhtar (Ph.D), Senior Lecturer, Universiti Sultan Zainal Abidin (UniSZA), Kampus Gong Badak, 21300 Kuala Nerus. Tel: +609-6688776. Faks: +609-6687861. Email: wk_aiman@yahoo.com / wkhairulaiman@unisza.edu.my

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