

Integrity Of Professional Muslim Workforces: Relationship Between Integrity and Religiosity Based on Islamic Teachings

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Abstract

Islam emphasizes ethics and morality, particularly integrity, which ensures transparency, honesty, and reliability in business and decision-making. Integrity is crucial for professional Muslim workforces to maintain ethical standards and the reputation of Islamic organizations. This study explores how religiosity influences the integrity of professional Muslim workforces and how religiosity can be enhanced to improve integrity. A qualitative study using grounded theory was conducted, involving semi-structured interviews with eight professionals from Jabatan Akauntan Negara Malaysia (JANM) and Universiti Teknologi MARA (UiTM) Sarawak. To validate the findings, content analysis of Quranic verses and hadiths was also performed. The study identified three elements of religiosity—appreciation (Iman), practice (Islam), and Ihsan—that affect integrity. The results can serve as a foundation for developing an Islamic integrity self-assessment tool for professional Muslim workforces in Malaysia.

Keywords: *Islamic Integrity, Muslim Religiosity, Professional Muslim Workforces*

INTRODUCTION

The concept of Islamic integrity is more suitable to be applied to professional Muslim workforces compared to the existing conventional concept (Mokhtar et al., 2021). This is because Islam has its own distinct worldview that is different from another religion, which, encompasses both this world and also the hereafter (Krauss et al., 2005). Islam sees every aspect of one's life as a part of devotion to Allah swt. Muslims are encouraged to view work as a mean of personal and societal development, as well as a way to express their faith. It is emphasized that the intention and sincerity in work is important as well as maintaining a balanced approach that considers both personal and social aspects. Allah swt. said in QS. adz-Dzariyat verse 56,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"I did not create jinn and humans except to worship Me."

According to the Islamic perspective, integrity is a value that comes from and grows in one's heart. This value then seeps into mind and emotions which shows on the physical body through behavior (Mahbob, 2005). 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 swt. This statement is also supported by Tawil (2020) whom associate integrity with the concept of Ihsan when explaining the concept of integrity according to Islam (Mokhtar et al., 2021). As a believer to the one God, Allah swt, Muslim poses integrity to a high degree in the sight of Allah swt. which make them obey what is commanded and stay away from what are forbidden (Ali, 2009). Integrity has to do with a person's understanding of admirable values that influence his or her practice.

Islam offers the best solution to current problems as Islamic teachings are stable and dynamic. Morality is one of the main entities in Islam, in addition to faith and shariah (Mokhtar et al., 2021). Islamic morality is the result of holding to the real faith and practice of shariah obligations outlined by Islam. However, the application and

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the effectiveness of the teachings cannot be measured because number of high-quality Muslim religiosity measurement tools is still limited and most religiosity measurement tools is from the perspective of Judeo-Christian Christian teachings (Manap et al., 2013).

Therefore, a grounded theory qualitative study was done to identify the relationship between religiosity and integrity of professional Muslim workforces which can be used as a guide in formulating, evaluating and applying the self-assessment tool model which are to be developed. The discussion of the end results focuses on the principles of integrity of professional Muslim workforces in the context of developing a self-assessment tool model that can indicate the level of integrity and religiosity of professional Muslim workforces precisely.

LITERATURE REVIEW

Hadith of Gabriel (Jibril)

حدثني عمر بن الخطاب قال: بينما نحن جلوس عند رسول الله صلى الله عليه وسلم ذات يوم إذا طلع علينا رجل شديد بياض الثياب شديد سواد الشعر لا يرى عليه السفر ولا يعرفه منا أحد حتى جلس إلى النبي صلى الله عليه وسلم فأسند ركبتيه إلى ركبتيه ووضع كفيه على كفيه وقال: يا محمد أخبرني عن الإسلام. فقال رسول الله صلى الله عليه وسلم: "الإسلام أن تشهد أن لا إله إلا الله وأن محمدا رسول الله، وتقيم الصلاة، وتؤتي الزكاة، وتصوم رمضان، وتحج البيت إن استطعت إليه سبيلا" قال: صدقت فعجبنا له يسأله ويصدق! قال: فأخبرني عن الإيمان. قال: "أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره" قال: صدقت. قال: فأخبرني عن الإحسان. قال: "أن تعبد الله كأنك تراه فيلم تراه فإنه يراك" قال فأخبرني عن الساعة. قال: "ما المسؤول عنها من السائل" قال: فأخبرني عن أماراتنا قال: "أن تلد الأمة وأن ترى الحفاة العراة العالة رعاء الشاء يتطولون في البنيان" ثم انطلق فلبثت مليا، ثم قال: "يا عمر أتدري من السائل" قلت: الله ورسوله أعلم. قال: "فإنه جبريل أتاكم يعلمكم دينكم" رواه مسلم.

‘From Umar, RA, who said: ‘We were sitting with the Messenger of Allah, SAW, when a man with extremely white clothing and very black hair came to us, without any signs of travel upon him. None of us knew him until he sat down with the Prophet, SAW, resting his knees against his and placing his hands on his thighs, he said, ‘O Mubammad, tell me about Islam.’ The Messenger of Allah, SAW, said: ‘Islam is to testify that there is no god but Allah and Muhammad is the Messenger of Allah, to establish the prayer, to give the Zakat, to fast Ramadan, and to perform Hajj to the Baitullah (House of Allah) if you are able.’ He said, ‘You have spoken rightly.’ Umar said, ‘We were astonished at him asking him and then telling him that he was right.’ He said, ‘Tell me about Iman.’ He said, ‘To believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in providence, both its good and its evil.’ He said, ‘You have spoken rightly.’ He said, ‘Tell me about Ihsan.’ He said, ‘To worship Allah as though you see Him, and if you do not see Him, He nevertheless sees you.’ He said, ‘Tell me about the Hour.’ He said, ‘The one asked about it knows no more than the one asking.’ He said, ‘Then tell me about its signs.’ He said, ‘That the slave-girl will give birth to her mistress, and that you will see barefoot, unclothed, beginning shepherds competing in the construction of tall buildings.’ He went away, and I stayed for a time. Then he asked, ‘Umar, do you know who the questioner was?’ I said, ‘Allah and His Messenger know best.’ He said, ‘That was Gabriel (Jibril). He came to teach you your religion.’” (Narrated by Muslim) (Siregar & Daulay, 2022)

RESEARCH DESIGN

This study adopted a qualitative research design in order to deeply understand and interpret the perspectives of professional Muslim workforces regarding identify the principles of integrity of professional Muslim workforces. This methodology was chosen in regards to its strength in exploring the varieties of human experiences and capturing the depth of participants’ emotions, belief and behaviors (Creswell & Creswell, 2017).

METHODOLOGY

The study was conducted by using a qualitative approach of grounded theory. A total of eight interviews were organized with professional Muslim workforces from Jabatan Akauntan Negara Malaysia (JANM) and Universiti Teknologi MARA (UiTM) Sarawak with different backgrounds using purposive sampling method. They are selected based on predefined criteria which include; practicing Muslim workforces with record of excellence and have valid position in the organisation.

Data collection was done until it reaches saturation level where no more new categories are obtained from the interviews. Data collection process also involved the use of library research method by evaluating and analyzing

the two main sources of Islamic law which are al-Quran and hadith. The data obtained went through content analysis methods for analysis purposes. This documents analysis increases the validity of data obtained from interviews through triangulation of data. Data collection ends when data collected reaches saturation level where there is no new concept or category discovered. This process is followed by an axial coding process, that is, by connecting the concepts to categories found from the interviews.

Data coding process ends with selective coding by connecting themes obtained with theory or previous research findings to conclude with principles of integrity of professional Muslim workforces.

Analysis of data began immediately after the data collection. Interviews and data transcription was done by researcher and team to improve the understanding of data collected and followed by a process of thoroughly reading the transcripts line-by-line in order to analyze the data. NVivo 14 software was used to assist in data analysis. The open coding process was made to identify concepts related to the principles of integrity of professional Muslim workforces. Axial coding was done to find connections between the concepts and lastly selective coding was used to select core category from the codes gathered.

Data Analysis

The data analysis in this study employed thematic analysis, a method that involves identifying, analyzing, and reporting recurring themes within the dataset, thus offering a comprehensive understanding of its complexities (Braun & Clarke, 2006). Nvivo 14, a software tool tailored for qualitative research, facilitated this process, aiding in data interpretation.

Upon importing the data into Nvivo, a thematic analysis approach was initiated. Initially, the data underwent cleaning and organization, followed by open coding to assign descriptive labels to text segments. These codes were iteratively refined and grouped into broader themes utilizing Nvivo's coding features. Additionally, word frequency queries and word cloud visualizations were generated to assist in theme identification and interpretation. The word cloud analysis visually represents the most frequently occurring words within the interview responses.

The analysis process proceeded through several stages:

Data Preparation: Interview recordings were transcribed and documented in Word documents before integration into Nvivo, ensuring effective data organization and structured formatting to avoid overlooking any crucial interview segments during analysis.

Theme and Subtheme Development: Themes and subthemes were conceptualized and delineated to capture the essence of the data.

Coding: The data were systematically coded to correspond with the identified themes.

Theme Refinement: Each theme underwent refinement, accompanied by detailed descriptions to facilitate further understanding. Upon completion of assigning text/sentences to each theme, the data were visualized using a hierarchy chart.

Word Cloud Analysis: A query was executed to generate a word cloud analysis, featuring a display of 70 words, with a minimum length of 4, utilizing "exact matches" grouping.

Translation Process: Given that the interview sessions were conducted in Malay, a meticulous translation process was undertaken to accurately convert the analysis results into English, ensuring fidelity to the original data.

RESULT

The purpose of this analysis is to examine the predominant themes encapsulating the principles of integrity of professional Muslim workforces, sourced from personnel at Jabatan Akauntan Negara Malaysia (JANM) and Universiti Teknologi MARA (UiTM) Sarawak. The dataset encompasses of eight transcripts stemmed from interview sessions with these participants.

Participants were asked few questions on their opinions regarding integrity, religiosity and professional Muslim workforces. Employing NVivo 14 software, qualitative coding technique were employed to discern and classify the themes inherent within the dataset. From the interview, it is found that there are a few factors that drive the maintenance of integrity in professional Muslim workforces.

Thematic Analysis

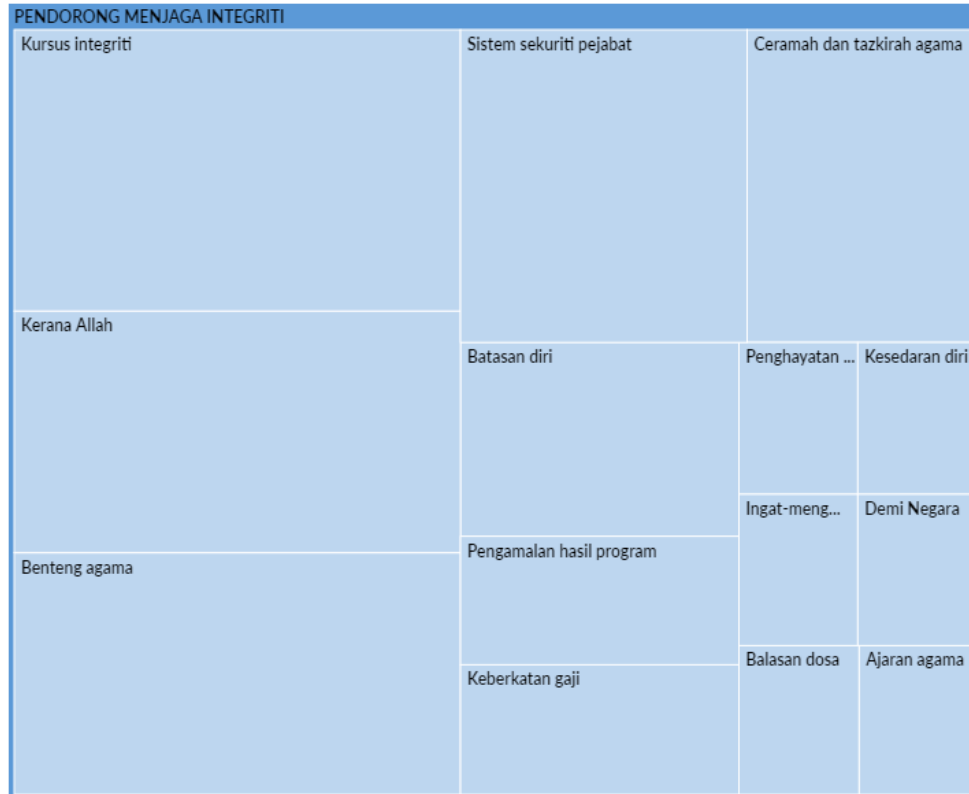


Figure 1: Hierarchy Chart of theme and subthemes obtained from the interview sessions

A hierarchical chart has been devised, as depicted in the accompanying figure, delineating the principal theme and its corresponding sub-themes. Given that the interview was conducted in Malay, the ensuing table furnishes the outcomes derived from NVivo analysis pertaining to the factors that drive the maintenance of integrity in professional Muslim workforces, accompanied by their respective translations.

Table 1: Factors driving the maintenance of integrity of professional Muslim workforces with translations

Research Question	Theme
What are the principles of integrity of professional Muslim workforces? (What are the factors that drive the maintenance of integrity in professional Muslim workforces)	<i>Ajaran agama</i> (Religious teaching) <i>Balasan dosa</i> (Punishment for sin) <i>Batasan diri</i> (Self-limitation) <i>Benteng agama</i> (Religious fortress) <i>Ceramah dan tazkirah agama</i> (Religious lectures and tazkirah) <i>Demi Negara</i> (National interest) <i>Ingat-mengingati</i> (Mutual reminder) <i>Keberkatan gaji</i> (Blessed income) <i>Kerana Allah</i> (Sake of Allah) <i>Kesedaran diri</i> (Self-awareness) <i>Kursus integriti</i> (Integrity courses) <i>Pengamalan hasil program</i> (Implementation of program outcomes) <i>Penghayatan ilmu</i> (Appreciation of knowledge) <i>Sistem sekuriti pejabat</i> (Office security system)

The factors that drive the maintenance of integrity in professional Muslim workforces are Religious teaching, Punishment for sin, Self-limitation, Religious fortress, Religious lectures and tazkirah, National interest, Mutual reminder, Blessed income, Sake of Allah, Self-awareness, Integrity courses, Implementation of program outcomes, Appreciation of knowledge, and Office security system. Integrity courses, Sake of Allah, and Religious fortress are the most dominant themes.

The following table presents the Codebook detailing themes and their corresponding descriptions derived from NVivo analysis, facilitating comprehensive elucidation of each theme:

Table 2: Codebook of factors driving the maintenance of integrity of professional Muslim workforces

FACTORS DRIVING THE MAINTENANCE OF INTEGRITY		
Themes	Descriptions	Quotes
Religious teaching	Practicing religious teaching in everyday basis	"Referring to our religious teachings ..."
Punishment for sin	Frequently reminding own self of the punishment of wrongdoings	"... what sins will you acquire, all these things will continue to remind us as we carry out work involving integrity."
Self-limitation	Frequently reminding own self of self-limitations	"As long as you keep reminding yourself, you do have boundaries, you have limits, you cannot exceed those boundaries ..."
Religious fortress	Religious beliefs act as a defence against forbidden acts	"If it (religion) is not present, in these challenging circumstances, I, perhaps, will be easily deviates."
Religious lectures and tazkirah	Listening to religious lectures and tazkirah as self-reminder	"... listening to religious lectures ..." "... sometimes we have tazkirah, like the zohor tazkirah ..."
National interest	Doing own best for the sake of the country	"... we are entrusted to do, the best for the country."
Mutual reminder	Reminding each other to be on tract so as not to be negligent	"We need to always remind each other."
Blessed income	Working habits will affect the blessing of a person's salary	"The impact will be on our salary, family, children, ..."
Sake of Allah	Doing something in turn to get Allah's blessings and Allah sees	"We do the work because of Allah." "... we know Allah sees ..."
Self-awareness	Self-awareness is important to guarantee one's integrity	"The way to improve attitude is through awareness."
Integrity courses	Attending integrity courses held by company	"... it's mandatory, we have to attend courses every year ..."
Implementation of program outcomes	Practicing the essence of output gained from programmes attended	"... it's not just about listening, we have to practice ..."
Appreciation of knowledge	One's appreciation of knowledge is important to guarantee best result in any matter	"...the understanding is what's more important because ..."
Office security system	Office security system is strong enough against intrusion which can tract any deviation done with details	"our system is a complex, comprehensive system."

Word Cloud Analysis

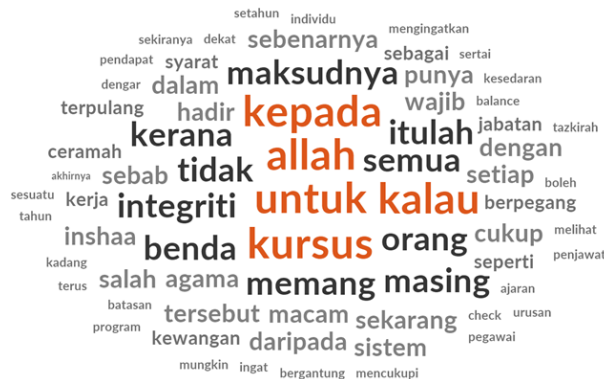


Figure 2: Outcome of the Word Cloud Analysis in NVivo

A word cloud analysis was conducted using NVivo, employing 70 display words, as depicted in the accompanying figure. The results of this analysis reveal noteworthy terms such as “Allah”, “Kursus (Course)”, “Integrati (Integrity)”, and “Agama (Religion)”, underscoring their significance within the study’s context. The prominence of “Integrity” suggests its central role in discussions concerning the workforces, while the inclusion of “Allah”, “Course”, and “Religion” implies a substantial emphasis on the motivational and ideological underpinnings therein. Certain terms like “Kepada (To)”, “Untuk (For)”, and “Kalau (If) were omitted, given their status as conjunctions, which do not directly address the research question. The selection of 70 display words strikes a balance between providing a comprehensive overview of the data and ensuring a lucid, succinct representation. This approach mitigates overcrowding in the word cloud, thereby preserving the clarity and coherence of the underlying thematic content.

The subsequent table delineates the terms extracted from the word cloud, aligning with the identified themes:

Table 3: Aligned Extracted Terms with Identified Themes

Themes	Word Cloud
Religious teaching	<i>Agama (Religion), Ajaran (Teaching), Berpegang (Stand firm)</i>
Punishment for sin	<i>Dosa (Sin)</i>
Self-limitation	<i>Batasan (Limitation)</i>
Religious fortress	<i>Agama (Religion)</i>
Religious lectures and tazkirah	<i>Dengar (Listen), Sertai (Join), Ceramah (Lecture), Tazkirah</i>
National interest	<i>Negara (Country)</i>
Mutual reminder	<i>Ingat (Remember), Mengingatkan (Remind)</i>
Blessed salary	<i>Individu (Individual)</i>
Sake of Allah	<i>Allah</i>
Self-awareness	<i>Kesedaran (Awareness)</i>
Integrity courses	<i>Hadir (Attend), Wajib (Compulsary), Kursus (Course), Syarat (Requirement)</i>
Implementation of program outcomes	<i>Program (Programme)</i>
Appreciation of knowledge	<i>Ilmu (Knowledge)</i>
Office security system	<i>Sistem (System), Balance, Check, Melibat (See)</i>

DISCUSSIONS

Relationship between Integrity and Religiosity amongst the Professional Muslim Workforces

According to the analysis made, this study found that religiosity affects integrity of professional Muslim workforces. However, it depends on the appreciation level of religiosity, not only by verbal confessions or as a status. The principles of integrity of professional Muslim workforces depends on:

Appreciation (Iman)

According to Interviewee 4 when asked about characteristics of professional Muslim workforces, he answered,

“What important to me is faith (iman)”

Interviewee 1 said, that professional Muslim workforces need to instil that all their works are intended to get Allah’s satisfaction,

“The challenge is how we want to ensure that whatever we do is lillahi ta’ala (only for the sake of Allah) and for the benefit of the country ... If we do not have integrity, we do not have understanding of religion, we will be easily inclined towards challenges”

He also commented on how important appreciation of religious belief is. To him, believing only the outer layer of religion will not influence in shaping his behavior. He said,

“The ceremony will be just a ceremony, appreciation is more important because it is appreciation that will preserve an individual (from doing bad), shape his way of working. So, in this department, there are speakers/ motivators from that aspect (religious motivation).”

This idea is backed up by what Interviewee 5 and 7 said. They basically agreed with it and explained why it is important.

“I think the base, depends on our faith in Allah. (Regarding) how can we make sure that all we do is because of Allah. It depends on the level of our faith in Allah. This matter is actually not easy.”

“A person’s integrity really depends on his religiosity, (because) that is the foundation of an individual’s belief. If you hold fast onto religion, insbaa Allah you will be safe ... Integrity is self-identity, when you don’t have self-identity, you will be easily deviated, distorted, and all.”

Interviewee 7 added, those that adhere to religious belief and existing rules will not be caught up in unethical conduct.

“If we stick to religious belief, stick to the rules as public servants, that’s it, we will ‘stay clean’ (safe from being involved in unethical conduct).”

In conclusion, the insights provided by the interviewees shed light on the critical role of faith and integrity within the professional Muslim workforce. Interviewee 4 emphasized the paramount importance of faith (*Iman*), highlighting how it serves as a guiding principle in professional conduct. Interviewee 1 echoed his sentiment, stressing the necessity for all actions to be undertaken with the intention of seeking Allah’s satisfaction and benefitting country. Moreover, Interviewee 1 underscored the significance of appreciating religious beliefs beyond surface-level observance, emphasizing that appreciation shapes behavior and preserves individuals from unethical conduct. This sentiment was further supported by Interviewees 5 and 7, who emphasized the foundational role of faith in guiding actions and maintaining integrity. Interviewee 7 also emphasized the importance of adhering to religious beliefs and existing rules as a safeguard against unethical behavior. Collectively, these perspectives underscore the pivotal role of faith and integrity in shaping the behavior and conduct of professional Muslim workforces, highlighting the importance of aligning actions with religious principles for ethical and effective professional practice.

These comments are in line with the sayings of Rasulullah when he explained about definition of *Iman*. Those that has *iman* that is firmly embeded in their heart will not be easily tempted by temporary worldly pleasure. Umar ra. narrated,

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ.

“He went on to say, “Inform me about iman.: He (Rasulullah sam.) answered, “It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in qadar (fate), both in its good and in its evil aspects.” He said, “You have spoken truly.””

(Narrated by Imam an-Nawawi, hadith no.2)

Practice (Islam)

In Islam, ibadah holds immense importance and plays a central role in the lives of Muslims. It is seen as a means of connecting with Allah, seeking His pleasure, and attaining spiritual growth. Practicing ibadah allows Muslims to fulfill their duty towards Allah and express their love and devotion to Him. It is through ibadah that Muslims are able to strengthen their relationship with Allah, seek His forgiveness, and demonstrate their submission and obedience to His commands (Qara'ati, 2014). This is supported by confession by Interviewee 1 and 2,

“If I had not been educated in religious knowledge with the challenges that exist now, I might easily be misled because I did not turn to God ... Personally, I will go to the mosque, read the Quran, listen to lectures to soften my heart. Insbaa Allah, I (often) go to the mosque.”

“One of them is to always do charity ... It (joining religious class) will have an effect if practiced ... So, the core of the program should not only be joined and listened but must also be practiced. For example, (which are) related to integrity”

According to Interviewee 6, performing ibadah makes him feel at ease when faced by problems regarding work matters,

“I think (by performing) dhuba, I feel more relaxed, calm. As I said earlier, the longer (we go) the more test (we will face), I feel calmer facing problems during the time, but our test will not end in the near future. Only, (what matter is) the way we face and deal with it ...”

Furthermore, ibadah serves as a source of guidance and moral compass for Muslims. It encompasses various acts of worship such as salah (prayer), fasting, zakat (charity), and Hajj (pilgrimage). These acts of worship are not only obligatory but also provide spiritual nourishment and purification for the soul. Umar ra. narrated from Rasulullah saw.,

وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ.

“He said, “O Muhammad! Inform me about Islam.” The Messenger of Allah saw. said, “Islam is that you should testify that there is no deity except Allah and that Muhammad is His Messenger, that you should perform salah, pay the Zakah, fast during Ramadan, and perform Hajj to the House, if you are able to do so.” The man said, “You have spoken truly.””

(Narrated by Imam an-Nawawi, hadith no.2)

In summary, the concept of ibadah holds profound significance within Islam, serving as a fundamental aspect of Muslim life. It serves as a means for believers to connect with Allah, seek His pleasure, and nurture spiritual growth. Through acts of ibadah, Muslims fulfil their duty to Allah, expressing their love, devotion, and submission to Him. Interviewees 1 and 2 underscored the importance of religious education and practice in maintaining spiritual steadfastness amidst life's challenges. Interviewee 6 highlighted the comforting effect of ibadah, providing solace and resilience during times of difficulty. Additionally, ibadah serves as a moral compass, guiding Muslims in their actions and decisions. From daily prayers to acts of charity and pilgrimage, these acts of worship not only fulfil religious obligations but also provide spiritual nourishment and purification for the soul. Overall, ibadah plays a central role in shaping the faith, character, and conduct of Muslims, offering them spiritual solace, guidance and moral direction in their journey of life.

Ihsan

Interviewee 3 believe that, Allah knows everything that is done by all of His creation. He said,

“Allah sees. Allah is very close to His servant.”

Allah's omniscient nature is applied to human daily observation of working. According to Interviewee 8, when asked regarding improvements that need to be made in order to improve integrity, he explained few precautions that might be useful to monitor work forces mobility precisely which include times and locations.

Interviewee 1 said,

“So, in my opinion, if we believe that Allah sees us everywhere, we will not do those things (misconduct) anywhere, even if there is an opportunity to do something outside of what is our trust.”

In the seen world today, this may be equated to observation by the system as told by Interviewee 1,

“Because our system is a complex and comprehensive system, there is a 'check and balance' in matters of financial work especially” and “From another aspect, there are 'check and balance' programs, audits, and others to state that someone is monitoring us. In doing something, someone will monitor us.”

This belief is in accordance with definition of Ihsan narrated by Umar ra.,

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

“Then he (the man) said, “Inform me about Ihsan.” He (Rasulullah saw.) answered, “It is that you should serve Allah as though you could see Him, for though you cannot see Him yet (know that) He sees you.””

(Narrated by Imam an-Nawawi, hadith no.2)

In conclusion, the discussions with the interviewees underscore the profound belief in Allah’s omniscience and His constant observation of human actions. Interviewee 3 emphasized Allah’s closeness to His servants and His awareness of all deeds. Interviewee 6 highlighted the importance of implementing precautions to monitor workforce mobility effectively, emphasizing the significance of oversight in maintaining integrity. Interviewee 1 reiterated the belief that Allah’s constant presence and observation serve as a deterrent to misconduct, akin to the surveillance mechanisms in today’s systems. This notion resonates with the concept of Ihsan in Islamic teachings as explained by the prophet in his sayings. Overall, these insights reflect the integration of religious beliefs into professional ethics, emphasizing accountability, vigilance, and integrity in all actions, both seen and unseen.

In short, in shaping the behavior of professional Muslim workforces, the concepts of Iman, Islam, and Ihsan play significant roles in promoting integrity. Iman, which refers to faith and belief in Islam, acts as the basic foundation for professional behavior and ethics that needs to be immersed firmly in one’s heart because it influences the moral character of individuals, guiding them to uphold Islamic teachings and values in their work. Islam, as a comprehensive way of life, provides clear guidance on ethical standards and principles that should be followed in professional settings. Practice of Islam is the fruit of Iman which are expressed through physical devotions. This practice if commonly practice will act as bulwark against influences. Ihsan promotes excellence and perfection in one’s actions, which further emphasizes the importance of integrity in professional work. These concepts collectively shape the mindset and behavior of Muslim professionals, reinforcing the importance of integrity in their professional endeavors.

Figure 3 shows the relationship between the principles of integrity of professional Muslim workforces.

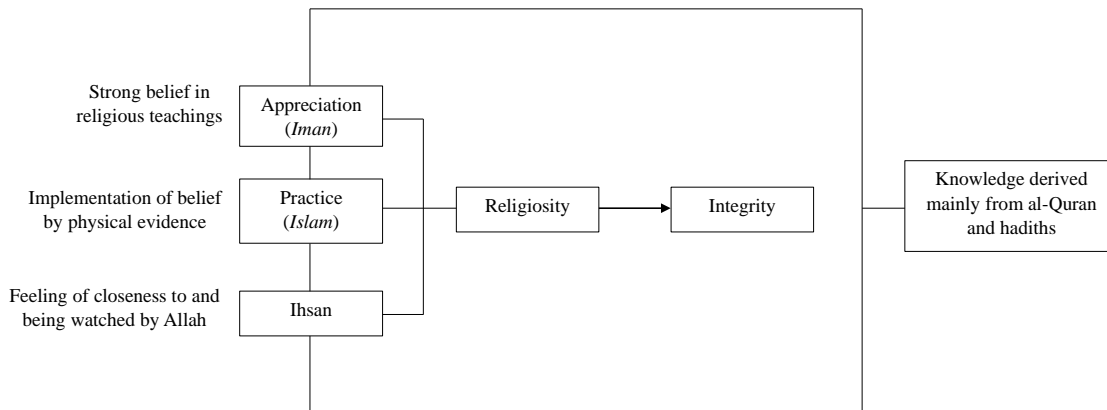


Figure 3: A Principled Model of Integrity of Professional Muslim Workforces

CONCLUSION

In conclusion, three elements have been identified definitely as a guideline in the process of planning, developing and evaluating the implementation of Islamic integrity in order to create a self-assessment tool model for the professional Muslim workforces.

Based on those principles, the construct of religiosity and Islamic integrity can be measured on aspects that manifests the Islamic integrity which are influenced by Islamic components namely appreciation (Iman), practice (Islam) and Ihsan through religious understanding, a symbol that is related to religiosity, obedience to discipline and Islamic law and morals. As such, more religiosity measurement tools to measure certain components of religion in a more focused way should be formulated for to make sure their availability in order to measure certain components of religiosity in a more focused way for evaluation, development and empowerment purposes of Muslim individuals and communities.

These principles can be used as guidance to researches related to Muslim religiosity and Islamic integrity. However, this principle is also not absolute as it can be improved from time to time to suit the passage of times, as long as the improvement is still in line with the framework of the worldview of comprehensive Islam.

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