

Analysis of the Need for Sufism Elements in the Development of Integrity Modules for the Public Service Sector

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Abstract

In driving a globally competitive and dynamic public administration, Malaysia is working to improve its administrative system by implementing value-based transformations. Integrity is a core value in ensuring that civil servants work fairly, honestly, professionally, and with trustworthiness, without engaging in

misconduct or corruption. To enhance performance and shift towards integrity-based management and administration, it is necessary to develop civil servant modules based on spiritual values. Therefore, this study is conducted to analyse the need for sufism elements in the development of integrity modules in the public sector in Malaysia. The first objective of the study is to identify the concept of integrity modules

in the context of civil servants. Secondly, it is to determine participants' perceptions of the assessment of integrity courses from the module's aspect. Third is to analyse the need for sufism spiritual elements in implementing integrity modules. A total of 12 informants involved in the study include speakers and officers participating in integrity courses. Data were obtained using qualitative methods and analysed descriptively using Atlas.ti 8.0. The study findings indicate that the sufism aspect emphasizes spiritual education, which contributes to the development of individual integrity. Additionally, spiritual development is a core component of sufism compared to existing theories or models that do not focus on this aspect. Therefore, prioritising the *rabbaniyyah* aspect, derived from al-Quran, is essential compared to other aspects. This study highlights the necessity of incorporating sufism-based spiritual values into the training and development of civil servants' model. This study aids in combating corruption by promoting transparency, responsibility, and integrity in all government administration, as outlined in the Sustainable Development Goals (SDG), specifically Goal 16, which advocates for peaceful and inclusive societies for sustainable development.

Keywords: Sufism; Module; Integrity; Public service

Introduction

In this global era, various crises are affecting human life, including those related to the economy, national administration, social issues, mental health, and spirituality. People tend to adopt a materialistic lifestyle that prioritizes comfort and wealth. This modern way of life brings many temptations, leading to issues that can drive people to low levels, such as corruption, abuse of power, serious debt, sexual harassment, and more. Therefore, sufism serves as an alternative solution to the

modern world, offering spiritual perfection and divine happiness based on Islamic teachings. Sufism has great potential as it can provide solutions to spiritual problems by encouraging individuals to know themselves, ultimately leading them to know their Creator.

Efforts to develop a country that has the value of integrity and good governance, is a responsibility that must be borne by every intelligent and capable individual from a spiritual point of view, including leaders and servants in government organizations and the private sector (Sharifah Hayaati, 2010; Mustapha, 2012). In driving a dynamic public administration, Malaysia is working to improve the administrative system to a more systematic by implementing value transformation (Afizah Abd. Jalal, 2015; Anak Aleng, 2014). This sector is seen to be focused towards meeting international standards that require the values of efficiency, effectiveness, transparency and accountability in work (Anuar Puteh, 2023). Integrity is a key value in ensuring that every civil servant works in a fair, honest, professional and trustworthy manner without engaging in malpractice and corruption (Ayop et al., 2016).

The National-level Anti-Corruption Committee Meeting (JAR) in 2020 raised high-impact issues that were presented to the Cabinet Special Committee on Anti-Corruption (JKKMAR) meeting, particularly concerning the Integrity Management Module (MPI). MPI is a module on integrity that has been compulsory for civil servants since 1999. However, the public sector has not implemented MPI in over 10 years. This is due to the existence of many other courses that focus on improving the skills of civil servants rather than integrity values. One of the primary aims of implementing MPI is to enhance individual's personality, helping to steer clear of actions that lack integrity,

particularly corruption. Hence, the National-level JAR Meeting decided that the Integrity Management Module should be improved following the current conditions and challenges in the public sector (MACC, 2020).

Despite the Integrity Management Module being rebranded as the Governance, Integrity, and Anti-Corruption Strengthening Module (MPGIA), the spiritual aspect remains secondary in the implementation of the integrity education module among civil servants. Although MPI is seen as in line with the implementation of the National Anti-Corruption Plan (NACP) 2019-2023 which focuses on aspects of integrity, good governance and anti-corruption. However, it still remains relevant with the concept of understanding the forms of corruption and common issues related to it as well as adapting methods in dealing with and taking effective action related to corruption. To enhance performance and transition to Integrity-Based Management and administration, it is essential to develop a civil servant module rooted in spiritual values.

National Integrity Plan (PIN)

The early history of the Malaysian government administration includes several master plans related to the formation of human capital that have been implemented since the establishment of the National Integrity Plan (PIN). PIN focuses on fostering a culture of ethics and integrity at all levels of society in Malaysia. Tan Sri Abdullah Haji Ahmad Badawi established PIN on April 23, 2004, with the goal of creating a society grounded in high moral and ethical standards, strong religious and spiritual values, as well as lofty and noble character. In addition, the main agenda for the implementation of the PIN is the development of families and human capital.

As a principle, it should be through the construction of a happy family, the management of physical and spiritual health as well as the strengthening of good values as the basis for the formation of individual integrity. Additionally, PIN emphasizes two crucial elements, which are family and religion. These two elements play a role in shaping values and morals based on religious teachings (Institut Integriti Malaysia, 2006).

Integrity in Islam

In the context of civil servants, integrity means exercising the trust and power entrusted in a manner that serves the public interest (Arfah & Anis, 2019). An individual who holds the trust of a civil servant must not abuse his power for the benefit of himself, family, relatives and close acquaintances (Anuar Abdul Khalid et al., 2021). Therefore, civil servants should demonstrate integrity by being transparent and honest in their interactions with their leaders, subordinates, and other stakeholders. Essentially, from a modern viewpoint, practising integrity is highly valued, and a good character emerges from practices and beliefs shaped by religious teachings, community culture, and social influences (Sharifah Hayaati, 2010; Ricky, 2016).

Whereas in Islam, performing a job with integrity is a trust that is obliged on Muslim individuals regardless of position, rank, status, age and organization in which they serve (Zatil Hidayah, 2018; Hamdani, 2014). It aligns with the requirements of fulfilling the duty to seek knowledge related to faith and taqwa, which is fardhu 'ayn knowledge. Sufism is one of the branches of fardhu 'ayn knowledge which contains all the basic values of morality and ethics in Islam (Ibn Khaldun, 1911). A society will achieve excellence in this world and the hereafter by practising moral values and

Sufism as a procedure or code of ethics in life (Zulkifli al-Bakri, 2008). For instance, embodying sincerity in doing work as an act of devotion to Allah SWT, in accordance with His words,

*“And not they were commanded except to worship Allah, being sincere to Him in the religion.”
(Qur’an, 98:5)*

Ibn Kathir (2000) explains that this verse commands worshipping Allah alone with pure intention (*ikhlas*). He states that sincerity is essential to fulfilling Allah’s command and achieving His pleasure, free from any form of shirk (associating partners with Allah). Worship here encompasses prayer, remembrance, and any action performed to seek nearness to Allah.

In the divine words of Allah SWT, it is also mentioned,

*“Say (O Muhammad), “Verily, I am commanded to worship Allah, being sincerely devoted to Him alone.”
(Qur’an, 39:11)*

Ibn Kathir (2000) highlights that the verse emphasizes monotheism (*tawhid*) and the abandonment of any motives other than seeking Allah’s pleasure. The Prophet Muhammad (peace be upon him) is instructed to declare his exclusive devotion to Allah, setting an example for all believers. Sincerity in devotion is portrayed as the essence of Islam and the key to acceptance of worship.

In this verse, it is emphasized that deeds hold no significance in the sight of Allah SWT unless they are performed with sincerity and in a manner that is pleasing to Him. Sincerity in the context of this verse is the value of sufism (Ahmad Ibn Ajiba, 2008). The need for moral values and sufism in the development of the integrity

module does not only focus on sincerity as found in the verses above but also on what good values can lead to success for individuals and society based on al-Quran and al-Hadith (Mushofa, 2022). The values of sufism are clearly contained in al-Quran as noted in the book *Mi’raj Tasyawuifi ila Haqiq At-Tasawuf* by Shaykh Aīmad ibn Muīmad ibn ‘Ajība al-Ḥasanī (2008) contains 78 attributes of sufism among which are repentance, gratitude, *wara’*, *zuhd*, *taqwa*, *sidq*, *mujahadah*, sincerity, *qona’ah* and so on.

In the context of the public service module, the values of sufism are not mentioned directly but the terms used are ethics, values, integrity, creativity, accountability and so on. Its acceptance in Islam is based on the good that is intended to be achieved through these values (Sharifah Hayaati, 2010; Zolkefley et al., 2023). These values are articulated in the Twelve Pillars and encompass the virtuous conduct mandated by Islam, which falls under the category of “*amal soleh*” (righteous deeds). Therefore, these values are in line with the elements of sufism that are highly encouraged to be implemented. In fact, it is not a crime for Muslims to adopt new values as long as they conform to the requirements of shari’a. Furthermore, good values that are used as work ethics or professions such as accountability which means responsibility are highly demanded in Islam not only because they are aspects of morality and sufism that determine the quality of an assignment but also as a measure to ensure that the goals of the shari’a are carried out properly. Therefore, this study examines the concept of personality through value theory by Imam al-Ghazali to identify the need for elements of sufism in the development of a public service integrity module in Malaysia.

Value Theory in the Development of Integrity Modules

The theory of personality value by Al-Ghazali (1058-1111/H) is related to the construct of elements of sufism such as asceticism, fakir, *qona'ah*, repentance and gratitude act as internal elements that can influence the formation of an individual's personality. According to Ghazali (2007), Imam Ghazali has emphasized the concept of soul training (*riyadah al-nafs*) and purification of the soul (*tazkiyat al-nafs*) so that it can be practised by humans to form good character and morals. Ibn Miskawaih supports this view that individuals should always deepen their knowledge of the truth to always observe *islah* which is the best way to improve their behaviour and character (Al-Ghazali, 1988). Moreover, according to al-Ghazali's value theory, human behaviour is an inherent aspect of the soul, naturally guiding individuals towards virtuous actions and moral excellence. One of the fundamental principles of this theory is the development of the soul (*al-nafs*), the psyche (*nafsiyyah*), and the heart (*qalbu*), where these three components interact with the intellect (*al-aql*) to produce specific behaviours (Ghazali, 2007). This theory states that *qalbu* plays a crucial role in shaping a person's character and behaviour. *Qalbu*, which is the heart, has a significant relationship with *aqliyah*, which is intellect, that supports producing the behaviour *nafsiyah* which is a human being (Miskawaih, 1934).

On the other hand, this theory helps in assessing the process of forming individual behaviour through the values of sufism. For example, avoiding disgraceful actions is one way to develop a noble character and personality (Ghazali, 2006). According to Imam al-Ghazali, the character of an individual, whether good or bad, is determined by the spiritual values within a

person. Therefore, this theory serves as a benchmark and a suitable guide for understanding the personality and attitude of a Muslim individual with integrity. Among other elements are *al-ruh* which means *rabbaniyyah* or spirituality. *Al-ruh* is not permanent but it tends to act in the direction of good and avoid evil. Therefore, the element of *rabbaniyyah* does not continuously practice goodness due to the existence of human desires.

The theory of values posits that behaviour and character can be shaped if an individual undergoes continuous *ruhiyyah* or spiritual training (Noor Hisham, 2021). The human spiritual soul can absorb all forms of moral values through education, training, and habitual behaviour, as individuals are naturally inclined towards goodness (Al-Ghazali, 2006). Thus, such habits shape a Muslim personality characterized by noble character. Furthermore, the value theory by Imam Al-Ghazali emphasizes the spiritual element that seeks to educate people to the level of devotion to Allah SWT in addition to focusing on the elements of *qalb*, *al-ruh* and *al-nafs* which are connected with *al-aql* thus giving birth to virtuous individual behaviour (Figure 1). According to al-Ghazali (1058-1111/H) the spiritual element inspires Muslims to value ethics in every subsequent action to cultivate the values of integrity in daily affairs. Furthermore, it plays a role in shaping a character that leans towards goodness. Therefore, the aspect of sufism emphasizes spiritual education that contributes to the formation of integrity as opposed to existing theories or modules that do not focus on such aspects. Thus, this study focuses on the spiritual aspects based on al-Quran without rejecting the intellectual, physical, emotional and social aspects of a person in the development of the integrity module.

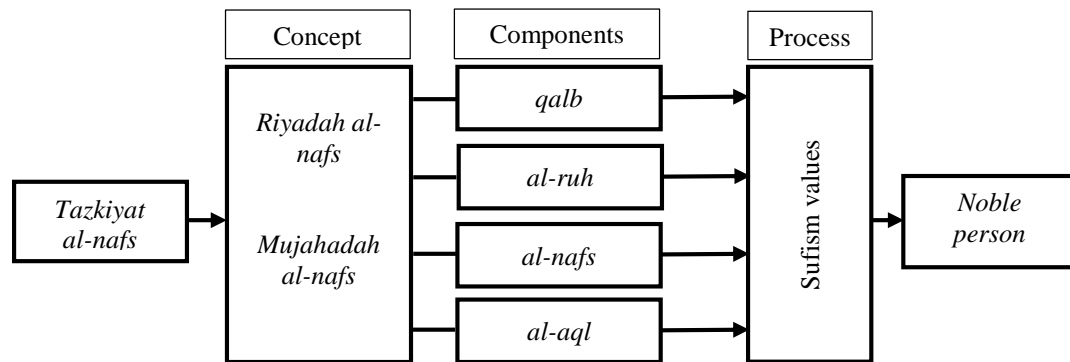


Figure 1: The process of forming individual values through Imam al-Ghazali's Theory of Values

This study fills the gap that exists, namely to (i) identify the concept of integrity module in the context of civil servants, (ii) identify participants' perceptions of the evaluation of the integrity course from the

Methodology

This study uses qualitative methods through semi-structured interviews and analysis of inductive contents and texts. The interview method covers the social interaction between the interviewer and the informant. Among the purposes of social interaction is to collect as much information as possible from the study informants (Idris, 2009; Jasmi, 2012). The interview method helps to uncover the informant's thoughts including knowledge, values, tendencies, attitudes and beliefs as well as ways of thinking (Cresswell, 2012). The preparation of the interview protocol is based on the objective of identifying the concept of an integrity module within the context of civil servants. Then, the protocol identifies the participant's perception of the integrity course assessment from the module aspect and the need for sufism-based spiritual elements in the implementation of the integrity module. Hence, the interview involved agencies which are associated with the implementation of integrity courses and training at the federal and state levels, namely the National Institute of Public Administration (INTAN), Johor and

module aspect, and (iii) analyse the need for spiritual elements of sufism in the implementation of integrity modules in the public service sector in Malaysia.

Terengganu State Secretary's Office, and Strategic & Integrity Institute (TSIS). The justification for respondent selection is based on the frequency of integrity courses conducted regularly by the Johor State Secretary (SUK Johor) and the inclusion of spiritual value-based integrity modules implemented in Terengganu, making these states relevant for this study.

The method of text analysing was chosen because researchers require interpretation of text data through systematic classification coding and identifying themes or patterns (Hsieh & Shannon, 2005; Zhang & Wildermuth, 2009). Meanwhile, the inductive method involves reading raw data to produce a detailed evaluation based on the researcher's thematic interpretation (Thomas, 2006). Data collection was carried out using two methods: first, through a literature review of primary sources related to sufism and the integrity module, and second, through focus group interviews involving potential agencies. Data were analysed descriptively using Atlas.ti 8.0. The criteria for selecting the 12 officers who will participate as informants in the interview session are: (a) officers and speakers of the National Institute of Public

Administration (INTAN) and the institute of integrity at the state level such as the Terengganu Strategic & Integrity Institute (TSIS) and the Johor State Secretary's Office involved in providing training and courses related to integrity, and (b) trainee officers and civil servants who have previously participated in and received integrity training at INTAN and state-level integrity institutes.

Tables 1 and 2, respectively show a list of agencies involved in this study consisting of Group A and Group B. Also included is the code of the informant interviewed as a reference purpose. Informant interview transcriptions were analysed descriptively using Atlas.ti 8.0 software. It assists in interpreting significant data by identifying

meaningful categories and finding connections between each of these categories (Bogdan & Biklen, 2011). The first step to analysing interview data is to build the appropriate coding categories after reading the interview transcriptions repeatedly. Among the coding categories that can be referred to such as context categories, perspectives, ways of thinking, definitions of situations, processes, activities, strategies, relationships and social structures as well as narrative categories (Bogdan & Biklen, 2011). The researchers chose the coding category when transcribing the interviews which leads to the informant's general view which includes the informant's overall perception or definition of an issue.

Table 1: Group A: Officers and Speakers of Integrity Course

No	Informant	Position
1	PA1 TB01	Deputy Director of the Community Education Division, MACC
2	PA2 TB01	Inspection and Consultation Division, MACC
3	PA2 TB02	Chief Executive Officer, Terengganu Strategic & Integrity Institute (TSIS)
5	PA2 TB03	Head of Department, Terengganu Strategic & Integrity Institute (TSIS)
7	PA2 TBO5	Senior Training Consultant (M48): Professional Development Sub Cluster, INTAN
8	PA2 TB08	Lecturer of Syar'iyyah Department, Academy of Islamic Studies, University Of Malaya
9	PA2 TB09	Islamic Affairs Officer, Integrity Unit, Johor State Secretary's Office

Table 2: Group B: Participant Officers of Integrity Course

No	Informant	Position
1	PA3 TB01	Head of Policy Enforcement Section, Enforcement Division of JPJ Headquarters
2	PA3 TB02	Administrative Assistant (N19), Johor State Secretary's Office, Management Services Division
3	PA3 TB03	Administrative Assistant (N19), Johor State Secretary's Office, Management Services Division

In the context of the interview protocol, most questions ask informants to provide their views on the concept and perceptions

related to the integrity module. The next step is to identify themes from the interviews that were conducted. Themes are

identified based on phrases and sentences that describe the existence of a particular theme (Tappan, 2000). Therefore, the themes are formed at an early stage before the interview protocol is implemented. The themes formed are in line with the sub-constructs of the need for sufism-based spiritual elements built into the interview protocol.

Results and Discussion

The Concept of Integrity Module in the Context of Civil Servants

The interview protocol regarding the integrity values practised by civil servants aims to identify the concept of the integrity module in the courses attended by public

servants (Table 3). Among the main concepts that are focused are the spiritual values with sufism elements. Therefore, the themes to be identified are in terms of module content in the integrity course. All the informants interviewed are speakers who are knowledgeable about the key values in the development of the integrity module. The findings revealed that there are several integrity plans or modules developed by the federal government and government agencies that emphasise the values of integrity based on spirituality. Among them are the Twelve Pillars and the Public Service ETHOS as well as the Darul Iman Integrity Policy (DiDi) by the Terengganu Strategic & Integrity Institute (TSIS).

Table 3: The concept of civil servant integrity module

Categories	Themes
Integrity Module Concept	Twelve Pillars (INTAN, 1992) Public Service ETHOS (MAMPU, 2012) Darul Iman Integrity Policy (TSIS, 2020)

“So far, the model used by INTAN is based on ETHOS with Twelve Pillars.” (PA2 TB05)

These two modules contain several values that fit the concept of spirituality in this study. Basically, Ethos according to the fourth edition of Kamus Dewan is the nature or characteristics of a nation, culture that reflects the aspirations and philosophy (Dewan Bahasa dan Pustaka, 2010). It is the basis of thinking and personality that forms the superior values and moral heights of individuals in providing public services based on values accepted by community norms (MAMPU, 2012). The ethos of public service encompasses eight values that civic servants should uphold, which are integrity, culture of urgency, prioritising customers, collaborating and

compromising, innovative and creative, consultation and involvement, viewing complaints as a gift, and continuous learning and skill development (National Institute of Public Administration, 2021). The main focus of Ethos is to inculcate and develop an excellent work culture so as to improve aspects of personality development, teamwork and quality in public service delivery.

Meanwhile, the Twelve Pillars is a key framework to shape and influence the natural behaviour of individuals through the noble values that should be practised by all levels of civil servants at all levels of the organization (INTAN, 1992). The term “pillar” means the foundation, guiding principle and principal beliefs that form the

basis of an action (Dewan Bahasa dan Pustaka, 2005). The Twelve Pillars emphasize the personal aspects of human capital which is based on the belief that important values will form a good personality which in turn will affect the culture and satisfaction of working in the organisation. The Twelve Pillars consist of 12 core values, which are valuing time, diligence leading to success, enjoyment of work, the nobility of simplicity, personal excellence, the strength of kindness, the influence of setting a good example, duty, task execution, prudent wisdom, the priority of patience, talent enhancement, and the joy of creation (Ernie Elias, 2011).

In addition, informants also use the method of disclosure of real cases in detailing the two modules.

“Only in terms of the modules used by civil servants, we highlight a lot of real cases that occur near civil servants, there are many case studies. When we explain to the civil servants, we include case studies. Because these civil servants when we highlight the several actual cases, more it would be clearer in terms of understanding and mistakes and also close to our audience. This is in terms of the method used.” (PA1 TB01)

In addition, the interview findings found that among the modules used by the state-level integrity institute were Darul Iman Integrity Policy (DiDi) The Terengganu Strategic & Integrity Institute (TSIS) service circular: core functions of the integrity unit by the Johor SUK Johor State Secretary’s Office. However, these core functions focus on cultivating integrity and compliance with governance rules rather than DiDi modules that emphasise a spiritual approach (TSIS, 2020).

“...the spiritual approach that we developed and named Darul Iman Integrity Policy (DiDi). Hence, the basis of Darul Iman Integrity Policy is that we combine two big elements, namely the spiritual element and concerning regulations and similar aspects. So in this course, what we encompass into are these two elements we involve elements of the religious approach as well as the legal approach.” (PA2 TB02)

Informants also describe the main policies used by TSIS in their courses,

“Yes. The policy that we developed is dubbed the 6 KI policy that we have based on the Darul Iman Integrity Policy DiDi. The policy have 6 KI, 6K which is the first K is Keimanan (Faith), Ketaqwaan (Piety), Keikhlasan (Sincerity), Ketelusan (Transparency), Kebertanggungjawaban (Responsibility), Kecekapan (Competence) and the last I is Islah, which is the constant change of continuous self-improvement. If we look at the 6K, the 3K takes into account the value of spirituality, faith, devotion, sincerity. And then we have transparency. We have this association of transparent with religion but there is also the type of transparent that is not associated with religion. Accountability is responsibility, we perpetuate accountability for all responsibilities given to civic servants. And we also maintain their skills in the elements of administration that they carry out.” (PA2 TB02)

In essence, the Darul Iman Integrity Policy was formed to build integrity among civil servants in Terengganu based on the Terengganu Sejahtera Master Plan (PITAS 2030) which is to strengthen the delivery

and governance of Terengganu. This master plan is in line with the implementation of the National Anti-Corruption Plan 2019-2023, taking into account the aspirations of Malaysians in the effort to combat corruption and towards enhancing the integrity of civic servants. The Darul Iman Integrity Policy (DIDI) refers to the Terengganu state government's efforts to instil integrity among the workforce and human capital as a cultured value through the seven (7) main thrusts (6K-i) under the concept of Rabbani Governance Practices (ATUR). However, there is a difference in

the implementation of the Darul Iman Integrity Policy (DIDI), which includes an additional framework based on obedience to God, focusing on spiritual values (TSIS, 2020).

Table 4 illustrates the spiritual elements contained in the integrity module based on the analysis of all interviews related to the concept of integrity module in the context of civil servants. According to the book of Syeikh Ahmad ibn Muhammad ibn 'Ajiba al-Hasani (2008).

Table 4: Spiritual Elements Inspired by Sufism in the Integrity Module

No	The Ethos of Public Service	Twelve Pillars	Darul Iman Integrity Policy
1.	Integrity (<i>Sidq</i>)	Appreciate the time (<i>Gratitude</i>)	Faith
2.	The culture of urgency	Perseverance leads to success	(<i>Taqwa</i>)
3.	Prioritising customers	The pleasure of working	(<i>Sincerity</i>)
4.	Cooperating and compromising	The nobility of moderation (<i>Qanaah, Asceticism</i>)	Transparency
5.	Innovative and creative	Character level	Accountability (<i>Sidq</i>)
6.	Consultation and involvement (<i>Muzakarah</i>)	The power of kindness	Efficiency
7.	Complaint as a gift	Exemplary influence	Islah (<i>Muhasabah</i>)
8.	Gain knowledge (<i>'Ilm</i>)	Obligation to perform duties	
9.	Improve skills	The wisdom of prudent	
10.		The priority of patience (<i>Patience</i>)	
11.		Talent enhancement	
12.		The pleasure of creating	

Participants' Perceptions of the Integrity Course Module

Next, the questions asked aimed to get the views and perceptions of speakers and officers who have participated in integrity courses related to the contents of the existing integrity course modules. This perception helps strengthen the data and interview findings among speaker officers and participants who have a perception of the implementation of integrity courses

based on spiritual practices and activities related to integrity practices. Table 5 shows the themes of perceptions regarding the integrity course, including (i) understanding, (ii) better physical health, (iii) time management, (iv) participant attitudes, and (v) assessment methods. These five themes were chosen based on the contents of the integrity module that should be available according to previous researchers including Ramlan Mustapha (2017) and Atikah Zainal (2019).

Table 5: Participants' perceptions of the integrity course module

Categories	Themes
Perceptions of Participants	Understanding Physical Changes Time Management Attitude Assessment Methods

Based on the first theme (analysis from atlas.ti), some informants believe that the integrity course they participated in brought about a change in their understanding of the practice of integrity.

"..throughout what I have followed in the program implemented by the Integrity Unit, the programs carried out are very helpful.. very impactful." (PA3 TB02)

"The focus increases, the level of understanding also increases." (PA1 TB01)

"...for me, I look at what I can gain from each course. I try to really observe and absorb it because there must be something there and when I take a course, I will adapt and implement the content within the organization when I return... so that's for myself... but generally... normally... any officer who attends the course will be impacted in some way." (PA3 TB01)

"Erm. For me, it did have an impact... in terms of physical effects because there were a lot of strenuous activities. Sometimes I'm a deadbeat in terms of time management. So from there, we can see... what happens when we don't manage our time properly. We're going to impact the organization itself. The simplest example is like performing the fajr

prayer during the integrity camp. Most of the time it's six in the morning.. past five, right? But most of us pray around six-thirty instead. The fajr prayer can be adapted to the organization, such as when a boss wants something done within a short timeframe, we need to act on it. Ah that's an example." (PA3 TB03)

Some of the participants were also impacted during the session with former corruption offenders:

"Obviously it's impactful. Especially the Morning Talk (Sembang Pagi) program I was on..the session with the former magistrate (corruption offender).. it is indeed very impactful.. because it is.. true story right." (PA3 TB02)

Among the perceptions of the speakers towards the participants is regarding their attitude and receptiveness towards the activities and integrity modules implemented.

"The challenges and obstacles are usually the attitude, people often find integrity courses boring as soon as they hear about them.. That's the challenge. Especially for a one-day course. When it comes to integrity, anti-corruption.. people already dislike it. Oh no, it's a course, meaning they attend because they have to." (PA2 TB01)

“So, for me, with every course I attend, that I follow, I take its essence, look at its benefits, and see where I can improve. But I am confident that the courses organized by INTAN or any other agency.. that I attend, I believe those courses.. they have.. specific outcomes they aim to achieve at the end.. I try to find the best aspects of each course. Which goes back to the individual’s attitude. What is the perspective... they are different. That is why the iceberg competency model.. those working.. they attend the course, they just wanted to acquire the skills but those at the bottom, who do not see the values, the accountability is sitting below.” (PA3 TB01)

In addition, another attitude is the difficulty individuals face in embedding integrity within the public service sector due to the increasing number of corruption cases.

“The challenge in embedding integrity is that, when compared to our efforts, the current level of corruption makes it feel like it’s not worth it. Because despite the extensive efforts and various programs we conduct with civic servants, the seriousness of corruption seems to be increasing, and people are still engaging in corrupt practices.” (PA1 TB01)

Furthermore, the absence of commitment from the presence of participants is also a factor in the perception of the attitude of civil servants towards the integrity course.

“The obstacles and challenges in organizing these courses include, first and foremost, in my view, the lack of commitment or the attendance of invited participants not reaching 100%. For example, if we request

100 participants, we might only get 80 or 90 people attending. Hence, getting 100% is a little difficult.” (PA2 TB09)

These attitude factors were driven by different goals and intentions of participants as stated by the following informants,

“Most of the attending participants, they had a lot of intentions also, there was an intention to skip the office. There is no doubt that there is an intention to come to KL, for example those who’s from outside, as in any state like Sabah or Sarawak. then there were some missing class times because due to meeting excuses, or something. that’s part of the challenge.” (PA2 TB05)

Furthermore, participants’ perceptions of the assessment method which informed that the existing modules are guided by Kirkpatrick (1994) Assessment Model of level one and two only, compared to the module which is divided into four levels of assessment designed as a method to evaluate the training program. Kirkpatrick’s Model consists of: level one as a measurement that looks at how the trainer views the training or course, and level two assesses what is learned and stored from the learning experience. Meanwhile, level three is behaviour change or application where this level will assess whether the trainee applies what is learned in the workplace. Stage four is the outcome, this phase will assess the impact of the course so as to lead to a change in work culture for the better (Kirkpatrick, 1976).

“My view from this assessment is, the effectiveness is usually assessed using the Patrick (Kirkpatrick) model, right? The Patrick model includes assessment, effectiveness, but I’ve never seen them assess in the levels number 3, 4. Most

agencies don't implement neither number 3, number 4, level 3, level 4 of the Patrick model. So out of convenience in assessing, only one and two. It should be evaluated and continue to make improvements, which is by reviewing the method of evaluating programs based on the Kirkpatrick Model.” (PA3 TB01)

Therefore, there is a need to revise the existing module assessment methods by proposing the application of sufism elements to control the attitude of individuals towards the acceptance of modules or integrity courses. Among the good practices in cultivating sufism qualities towards becoming an individual with integrity are having strong faith and piety in every action, fulfilling duties with trustworthiness, being sincere in carrying

out responsibilities, being knowledgeable and well-informed, prioritising justice in every action, being loyal and obedient to instructions, and being responsible and ready to serve (Mahyuddin, 2012). Furthermore, sufism emphasizes on spiritual education that contributes to the formation of individual integrity, especially in the practice of work tasks involving the public sector.

The Need for Sufism Elements in the Integrity Module

The questions posed aimed to get the views of public service officers on the need to use spiritual elements in the implementation of the public service integrity module in Malaysia. The themes can be categorised as shown in Table 6 (analysis from atlas.ti).

Table 6: The Need for Sufism Elements in the Integrity Module

Categories	Themes
The Need for Integrity Module	Understanding Physical Changes Time Management Attitude Assessment Methods

According to informants, the incorporation of spiritual elements plays a role in preventing individuals from engaging in actions that are considered wrong in Islam,

“The aspect of spirituality is very important to be applied in models or courses related to integrity. These spiritual elements aim to control the desires from performing wrongful actions and to purify the heart. This is very important and is necessary for the improvement of the individual or the civil servant himself.” (PA3 TB03)

The informant also argued that the values of integrity actually involve the internal filling of the individual, namely spirituality, so the aspects of sufism are more suitable to be used as an approach in integrity courses (Mahyuddin Hashim, 2012; Mahfuzah, Ahmad Fakhurrrazi & Norhapizah, 2022).

“Integrity involves our internal aspect on what we are doing right now. We're just trying to educate people, but we need to build that integrity within the individuals. If there is a model of integrity for civil servants that is spiritually based, it is good because it can inject spiritual elements into the

individual. This is because integrity aspects are closely related to spiritual things, internal matters. Spiritual things.. in some cases, highly religious people are involved in corruption, and even teachers are involved in corruption. So, MACC can educate, truly embedding integrity requires incorporating spiritual elements into each individual's own mindset. I have a view that it needs to be included.” (PA1 TB01)

Furthermore, according to the following informant, trustworthiness and accountability, which is responsibility, are developed through the application of high spiritual elements among individuals,

“There is this need... because we look at the Iceberg model, the Iceberg model itself shows that pure values, spiritual construction is indeed necessary, comes from building accountability. Accountability can only be achieved through high spiritual values.” (PA3 TB01)

In the Islamic perspective, internal reinforcement of a person refers to the process of improving internal aspects such as the body, mind, desires, heart, and soul, which help individuals develop good ethics and morals (Norul Huda et al., 2014). The need to acquire the right essence and spiritual elements requires sufism values sourced from the al-Quran and Hadith. Therefore, integrity in relation to the construction of good moral and spiritual values also refers to the Iceberg model which includes aspects of knowledge, attitudes and personal values (Ahmad Nazrul & Wan Norhaniza, 2019). Thus, based on the informant's opinion, the spiritual approach is also the best element approach to build values of integrity for individuals,

“What I'm trying to say is, the spiritual approach. Actually, I've drawn it aligned to the concept of Islam. I say this because the issue is individual development and by individual we understand as a Muslim is the heart. It involves spiritual nourishment. Spiritual strength. This is the key to dealing with integrity issues.” (PA2 TB03)

Informants explain that practising spirituality involves the awareness that they are always being observed by Allah SWT, whether in plain sight or hidden situations. This approach is believed to be the best approach to develop individuals with integrity because it is in line with the teachings and values of Islam. The informant was also of the view that only with the Islamic approach through the spiritual strength of sufism can overcome the issues, problems and risks associated with integrity. This is because individuals with strong spiritual strength will always be mindful of their actions and consider what crosses their hearts.

Thus, spiritual application must be based on religion based on the following informant's opinion,

“It is indeed necessary because what is inside will eventually come out. If you don't correct your spirituality.. your soul... and your heart.. you will not succeed; you will not succeed. You can use any method, but if you don't want to change, don't understand yourself, and lack confidence.. you will definitely not succeed. The application of spirituality is based on religion. That's number one, that's where the power is. If you're to apply in administration, administrative theories are not based on religion. Believe me, the problem will never be resolved. Going back to the basics,

how do you plan to ensure that civil servants carry out a drastic improvement in quality? It means that they have to create an excellent human capital, which is great, based on religion. it's mandatory... no compromise. you can't hold it against others, you have to hold it against yourself." (PA2 TB01)

religion but he believed that people with religious foundation would intrinsically produce productive work or achievement." (PA2 TB08)

As a result, the informant argues that individuals with strong religious are capable of delivering productive works,

"The model of integrity based on spirituality or religion that I proposed was based on Islam. It's very important and Western studies since 1954 or much earlier than that explain people with intrinsic religious beliefs. He did not mention any specific

This study therefore proposes the application of elements of sufism to control the attitude of civil servants from engaging in misappropriation of funds and corruption so that they can work in a fair, honest, professional and trustworthy manner. The application of sufi qualities needs to start at the prevention stage, which involves civil servants participating in integrity courses and implementing modules that incorporate spiritual elements. The proposed values of sufism according to the existing values in the module developed by the federal government and the state government are shown in Figure 2.

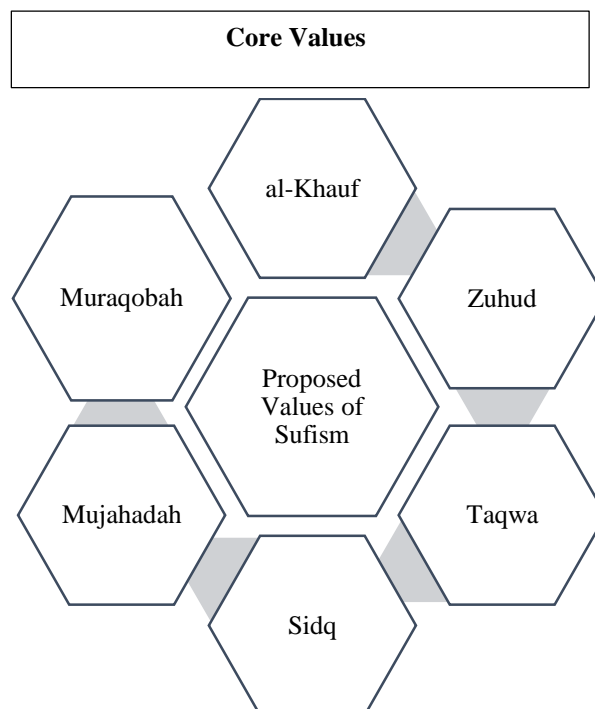


Figure 2: Proposed values of sufism in the development of integrity module (Ahmad Ibn Ajiba, 2008)

Conclusion

The study results show that spiritual elements from sufism perspective emphasize spiritual education, which

contributes to the development of individual integrity. In addition, spiritual formation is seen as the essence of aspects of sufism as opposed to existing theories or models that do not focus on such aspects.

Therefore, such emphasis on the aspect of *rabbaniyyah* sourced from al-Quran should be given priority over other aspects. Therefore, some of the proposed elements of sufism are presented as future study guides. This study aids in combating corruption by promoting transparency, responsibility, and integrity in all government administration, as outlined in the Sustainable Development Goals (SDG), specifically Goal 16, which advocates for peaceful and inclusive societies for sustainable development.

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