

ISLAMIC EDUCATION'S IMPACT ON CULTIVATING ANTI-CORRUPTION VALUES

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ABSTRAK

Education plays a significant part in developing a person's personality and teaching ideals. Individuals shall be instilled with good ideals through Islamic education. Surprisingly, education that begins in school has a longer and more lasting effect. Unfortunately, many recent cases now report on issues of integrity that affect people from all walks of life. This is a clear indicator that the value of integrity is seen to be getting thinner among Malaysians. As a result, the research was conducted to assess the impact of Islamic education in instilling the concept of integrity in all communities, including individuals, society, and the country. This is a qualitative study that makes use of library and documentation resources. The study discovered that teachers play a significant role in Islamic education, and that teaching content is critical in creating a positive influence and raising student understanding of the principle of integrity. Al-Quran and Sunnah related to corruption and integrity disclosed in the syllabus of Islamic Education are regarded to be able to offer students a solid understanding as well as assist in the development of a good society in this scenario.

Kata kunci: Education, Islam, corruption, integrity, syllabus

1.0 INTRODUCTION

In our country's prowess of focusing on the development of science, technology, and industry, unknowingly the values of integrity have been viewed as deserted and seen as having no place in the human capital development effort. (Hasnah, 2018). Looking at the rise of cases involving corruption that are getting higher regardless of rank and position, it is time to reflect on the shortcomings in educating the generation which will inherit the country's development and govern it. Integrity should not be a political or sensitive issue in the country (Hasnah, 2018). It is an issue that needs to be dealt with

so that it does not continue to become cancer in Malaysian society and destroy the civilization of the Malaysian nation in the future.

In moving towards the status of a developed and high-income country, the corruption eradication agenda has become a national priority (Mahyudin & Nur Adzam, 2021). Therefore, several major initiatives at the national level have been developed starting with the National Integrity Plan (PIN) launched in April 2004 which features a detailed plan to create a highly moral and ethical society in line with Vision 2020 (Mahyudin & Nur Adzam, 2021). The Government Transformation Programme (GTP) continues to pursue the basic principles of PIN through the National Key Achievement Areas (NKRA) of Anti-Corruption. The Malaysian government has also launched the National Anti-Corruption Plan (NACP) 2019-2023 which outlines three important missions that will contribute to the effectiveness of corruption eradication efforts in this country through upholding the rule of law, restructuring the public service system to foster the concept of good governance and integrity in a business environment (Prime Minister's Department, 2019).

However, through Nik's research, Azmi Awang and Azmi (2012) stated that the performance and integrity of civil servants in Malaysia are still at a problematic level. According to the Ministry of Economic Affairs (2019) when introducing the Common Progress Vision 2030, corruption and abuse of power have affected economic growth and distribution. International studies such as the Global Corruption Barometer and the Corruption Perception Index still show that many people do not believe that this country's corruption problem has improved (Mahyudin & Nur Adzam, 2021). The results of the survey show that the transformation process needs to be improved and multiplied to increase public awareness of this issue at all levels, especially at the formative level. Malaysia's Corruption Perception Index (CPI) recorded an average of 49.61 between 1995 and 2017. Malaysia reached the highest score record, 53.20, in 1996 and the lowest score record, 43, in 2011. Dejectedly, starting in 2014, Malaysia's score dropped annually from 52 to 47 in 2017. Although Malaysia has scored 53 in 2019, efforts should be made to fight corruption (Prime Minister's Office, 2019).

If explored further, between 2005 & 2014, Malaysia lost RM 1.8 trillion through an illegal financial flow that partly resulted from corruption. Based on the pattern of corruption in Malaysia over the last five years (2013-2018), the public sector is seen as the most at risk of corruption. Compared to the 17.06% risk level by the private sector, the public sector recorded a much higher risk of 63.30%. This is due to poor governance in the field of procurement, law enforcement agencies and administration (Prime Minister's Department, 2019). Based on the statistics of corruption arrests by the Malaysian Anti-Corruption Commission (SPRM) from January to August 2018, the Malaysian community is increasingly losing its integrity. According to these statistics, most arrests are made in the public and public service sectors. In the public service sector, most of those involved are managers and professionals.

Looking at the public sector, the most arrested group is among the public rather than private workers. In general, observing the statistics of arrests made in May alone, 70 percent of civil servants were arrested compared to 30 percent of arrests among civilians. Meanwhile, for the month of August, 55.65 percent of arrests were made among civil servants compared to 44.35 percent of arrests for civilians. Essentially, there has been both increment and decrement in the percentage of arrests for both sectors, however, many management and professional groups as well as the general public were involved with issues involving integrity or the popular term corruption. When refined, the issues that were recorded require comprehensive efforts starting with early education in schools with the application of integrity values as demanded in Islam.

2.0 LITERATURE RIVIEW

2.1 The Concept of Islamic Education

Based on the analysis of several uses of the word education in the Qur'an, the formulation of Islamic Education has various definitions. To further clarify, *Zakiah Darajat* (Wahida & Munawwaroh, 2021) stated that, Islamic education can be defined as an effort to build and nurture individuals so that they can always understand the teachings of Islam comprehensively, appreciate the purpose, embrace the reason and be able to practice by making Islam as a way of life (Umiarso & Zamrani, 2011).

In line with the opinion above, al-Qaradawi stated that Islamic education is education for the human element as a whole, namely the mind, heart, spirit, body as well as morals and skills (Wahida & Munawwaroh, 2021). Islamic education prepares people for life, both in peace and war, and prepares them to face society with all its good and evil (Umiarso & Zamrani, 2011).

Similar to the views of al-Qaradawi and Darajat, Endang Saifudin Anshari also defines Islamic education as a process of guidance (leadership, stagnation, and proposal) by the subject of educators, mainly on the development of the soul (thoughts, feelings, will, and institutions) to objects in the form of students with syllabus materials that later could aid towards specific personal formation align with Islamic teachings (Umiarso & Zamrani, 2011).

As for Arifin, he explained that Islamic education is a process of an education system that includes all aspects of life that are required by the servants of Allah SWT (students) while being guided by Islamic teachings (Umiarso & Zamrani, 2011). On the other hand, another point of view on the definition of

Islamic Education by Syed Sajjad Husain and Syed Ali Ashraf, it is an education that trains feelings among educators that involves their attitudes, actions, decisions, and approaches through the influence of spiritual and ethical values of Islam (Umiarso & Zamrani, 2011).

Based on different opinions presented by scholars on the definition of Islamic education, it can be concluded that Islamic education is a learning system that involves educating the elements of the mind and the heart to produce a perfect human personality as a human being.

2.2 The Meaning of Corruption

Society generally interprets corruption as giving or receiving bribes, commissions, lubricants, coffee money, *ang pow*, *kau tim*, or *under-the-table money*. In terms of the Malay language, bribery means *pemberian untuk menumbuk rusuk (menyogok, menyuap)*, (*wang*) *tumbuk rusuk (sogok, suap)* (Kamus Dewan fourth edition 2005). In Arabic, bribery is referred to as *ar-risywah* or *ar-rasywah* which means a link that can deliver a purpose with bribery. Corruption according to Latin comes from the word *corruptio*, which is from the verb *corrumpere* which carries the meaning of rotten, damaged, shaking, twisting, and bribing.

If viewed briefly as if corruption was synonymous with gifts. In contrast, gifts may be given to someone for their true sense of sincerity. Whereas corruption is seen as a reward or expects a certain reward in the form of a gift (Shakiran & Md Zawawi, 2004). Some even think that corruption is a bribe or coffee money. There is also bribery in the form of material or more easily referred to as a gift, but a gift would mean there is a return (Syakiran & Md Zawawi, 2004).

The etymology of the word corruption comes from the Arabic "*al-riswah*". The term corruption has been used in Malay which means giving to punch the ribs which are to bribe. According to the laws of Malaysia contained in Section 3(a)(b) and 4(a)(b), the Anti-Corruption Act 1961 (Amendment 1971) has interpreted corruption as:

"Accepting or giving any kind of bribe as an inducement, reward or encouragement to someone to do an act or not to do an act that has a relationship with the principal."

While bribes, according to Section 2 of the Anti-Corruption Act 1997 are:

“Money, donation, loan, gift, collateral, property or interest in the property, i.e. any type of property whether movable or immovable or any similar benefit.”

Overall, bribery can be defined as several forms of giving between two parties with the purpose desired by the giver. Although the form of the gift may vary, the meaning remains the same, which is the giving or receiving of something that aims to do things that are not allowed either by the law or certain daily rules related to duties and prohibited by religion. Therefore, this survey aims to identify whether there is a relationship between motivation.

2.3 Anti-Corruption Values in Islam

Islam is a religion that is *syumul* (comprehensive) and *kamil* (complete). Every inch of human life involved Islam as the basis of its followers' guidance in navigating the journey of life in this world and the hereafter. The religion of Islam lays down principles and pure values that are clear through the Al-Quran and the Hadith of the Prophet Muhammad SAW. Prophet Muhammad SAW's mission is also significant to induce moral stability that later become an example for people to follow in every aspect. Islam condemns and strictly forbids corruption. This is proven by the arguments that explain the abomination of this act. History proves that the issue of corruption has long spread among people and led to the collapse of social values and destroyed civilization. Allah SWT said;

Meaning: “And do not eat (or take) the property (of others) among you in a wrong way, and do not give your property (bribe) to the judges because you want to eat (or take) part of human wealth by (committing) sin, even though you know (the wrong).”

(Al-Baqarah, (2): 188)

Referring to a book called ‘*Kitab al-Halal wa al-Haram fi al-Islam*’, al-Qaradawi pointed out that corruption falls under the category of eating property by falsehood (al-Qaradawi, 1980).

For example, a sum of money is spent to facilitate or expedite a business that only benefits him and harms others. In this regard, the money given is an invalid gift and acquisition.

In another verse, Allah SWT reprimands the Jews who like to listen to lies and bribes:

Meaning: They really like to hear false news, they really like to eat everything that is illegal (bribery and so on)"

(Al-Maidah, (5): 42)

While in a hadith, Abdullah ibn 'Amr RA narrated:

Meaning: "Rasulullah SAW cursed the bribe giver and the bribe taker"

(Riwayat Abu Daud, al-Tirmizi dan Ibn Majah)

The prohibition on corruption is often discussed two parties, namely the giver and the recipient, although those who are middlemen or who are involved in the planning of corruption should also be exposed. This matter has been emphasized by Allah Almighty through His words the verse:

Meaning: And you should help each other to do good deeds and be righteous, and you should not help each other to commit sins (disobedience) and aggression.

(Al-Maidah, (5): 2)

Similarly, when reviewing a hadith narrated by Thauban RA which explains the threat of curses to the parties involved in this act:

Meaning: "The Prophet SAW cursed the bribe giver, the bribe taker and the intermediary who is a link between the two"

(Riwayat Ahmad, al-Tabarani, al-Baihaqi dan al-Hakim)

However, a large part of the community still underestimates the danger of corruption, which is becoming more and more rampant, especially involving the elites. The group seems to be immune from any legal action. Whereas, the Prophet SAW once said regarding punishing a person that one should not follow his position in society;

Meaning: Verily, the previous groups have perished because they let the nobles (superiors) who steal from being punished, whereas if the marhaen (subordinate people) steal, they are punished with hudud punishment. I swear in the name of

Allah, if Fatima Binti Muhammad steals, I myself will cut off her hands.

(Riwayat Tirmizi)

This hadith is an indication from the Prophet SAW when he was asked by Usamah bin Zaid RA to tolerate the punishment of a woman from Bani Makhzum. This hadith conveys a very clear message that the fight against a matter must be on a true, just, and equitable path. Due to that, the question of the desire to establish an efficient measure in combating corruption arises pondering if there is still a difference in punishment based on social caste. If this situation persists, surely the crime cannot be effectively eradicated. Whereas Allah SWT insists on acting fairly in every judgment regardless of the position of the offender's rank. In other words, any form of investigation into those allegedly involved in these crimes should be investigated without exception. Allah SWT says;

Meaning: "O believers, you should be the ones who always uphold (the truth) for the sake of Allah, be fair witnesses. And never let your hatred of a race drive you to act unjustly. Be fair because fairness is closer to piety. And fear Allah, verily Allah knows best what you do.

(Al-Maidah, (5): 8)

Based on the verse above, it is clear that Sharia demands a fair effort in combating any form of abuse that occurs in society.

2.4 Bad Effects of Corruption in Islam

Corruption will certainly have a negative impact on society if it is not contained starting from the root. Various levels of society will be affected by corruption culture that later affects thus affecting the healthy ecosystem and the development of society in Malaysia. All walks of life will surely feel the aftermath regardless of status and occupation due to this culture of immorality.

One of the apparent effects due to corruption in society is that the development of the society itself will be stunted and become disproportionate because of the disruption of economic growth. The economy is the basis of the rapid formation of a developing country. Good planning in the economic sector is critical to the success of effective and continuous development. This

will drive the development of all sectors including industries, then lead to triggering new areas for economic growth. As a result, there is an increment in employment opportunities. However, this ecosystem will be disrupted if there is a flaw in its journey to the end goal. According to Tan Sri Syed Zainal Abidin Syed Mohamad Tahir, Dnex Group Managing Director, the rampant practice of corruption has a significant impact on the economic sector. Foreign investors will not bring their investments to a country with a high corruption index and this will be detrimental to a country (Hussamuddin, 2021).

Because of the economic disruption, Malaysia lost RM47 billion or four percent of Gross Domestic Product (GDP) due to corruption in 2017 (Norruzeyati, 20221). In fact, many Malaysians are losing their jobs which will further worsen the affordability of the cost of living such as services and essentials. This will certainly become a burden for the majority of people in Malaysia thus forming a pessimistic society that has many constraints to survive (Amira, 2020). Academic studies show that corruption can also increase inflation in a country. Fahim A. Al-Marhubi (2000) in his study stated that corruption is considered one of the weaknesses in the country's macroeconomic context such as a lack of investment that has led to slow economic growth (Siti Normala Hamzah et al., 2020).

In addition, the collapse of integrity in the Malaysian community can also pose a security threat to the country. It is common to think that individuals who practice corruption on a daily basis are individuals with no integrity, no vision, no morals, and are irresponsible with the trust given to them. This immoral act often happens in an institution that is fully responsible for national security. Among the departments involved in maintaining national security are the Malaysian Immigration Department and the Royal Malaysian Police. The functions of the Immigration Department include issuing passports, travel documents, visas, passes, and permits, regulating the gazetted national border gates, and carrying out enforcement matters (Anuar et al., 2021).

While the function of the Royal Malaysian Police which is enshrined in the Official Portal of the Royal Malaysian Police is to provide assistance in implementing any law related to revenue, exercise, hygiene, quarantine, immigration, and registration. It is clear that the Immigration Department and the Royal Malaysian Police are the two main bodies that work together to ensure the country's security from outsiders. However, this effort can be affected if there is a flaw in the institution. If there are officers and staff in the Immigration Department, it is difficult to control themselves to adhere

to good practices, then the issue of corruption and malpractice will rise. This culture of corruption will also affect the future of the country due to issues involving foreigners and domestic workers (Anuar et al., 2021). According to the Director-General of the Immigration Department Datuk Khairul Dzaimiee Daud from 2019 to 2021, a total of 979 individuals have been subjected to legal action for protecting illegal immigrants (Bernama, 2021). This act is against the National Integrity Plan of 2014 which states that civil servants with integrity must transparently do a job without abusing power for their own benefit, families, or relatives.

In the meantime, this culture of corruption will normalize crimes in society. According to political analyst Azizi Safar, bribery or corruption has become a criminal act that is accepted as a norm among the community in this country. If the act is further practiced, there will be individuals who think that this act of corruption is not wrong since many have done it, and to make it worse some may perceive it as neither a crime nor a sin for both the giver or the recipient (Syajaratulhuda, (2021). This results in the domino effect of increasing crime and corruption among Malaysians. The stimulant is corruption, being normalized followed by abuse of power, misappropriation of funds, oppression of the lower classes, money laundering, and so on. According to the Director of the Legal and Justice Research Center at the Universiti Utara Malaysia (UUM) School of Law, Associate Professor Dr. Aspalella A Rahman, corruption also causes other crimes such as drug trafficking, illegal logging, and human trafficking to be difficult to eradicate (Syahidatul, 2021). Therefore, serious attention needs to be given to issues involving corruption before it spreads and leads to other crimes that are more serious, even worse, becoming more difficult to curb. As concerned citizens, we must always be sensitive to our surroundings. Any suspicious acts such as extraordinary wealth or a luxurious lifestyle displayed by certain parties that are deemed unreasonable can be reported to the SPRM or PDRM for further investigation for further clarification based on evidence not just talks among people (Muzaffar et al., 2021). This action can develop good moral values in the community if it continues to be practiced by all parties.

3.0 METODOLOGI

A holistic education will have an impact on the teacher and the students. The application of the values of integrity in Islamic Education will produce a

positive impact on awareness, ensuring oneself becoming a principled person through self-formation from the beginning, an attitude that dares to rebuke and reject corrupt practices and save the country and generations.

The first outcome is that morals will be formed through the human senses by teachers. Students will be more sensitive from the beginning because they have early awareness through the education taught to them (Tengku Sarina Aini & Fatimah, 2018). According to Murugan Chandran et al., (2021) factors implementing the value of integrity are teachers, schools, friends, and subjects. Teachers as mentors, motivations, and guardians of students have the potential to educate this generation in a better way without symptoms of abuse; abuse of power, corruption, and things that can mortify family names and dignity. Thus, the education, knowledge and morals passed by Islamic Education teachers to students could shape students' morals from the root. One of the contributing factors could be having a conducive place that can be used as a continuous medium to advise is a school with a culture and a helpful environment.

Next, the consequence of Islamic Education in terms of implementing the values integrity is to bring holistic principles. Practices that are utilized since the beginning, will remain until reaching old age as they have been repeated, and familiarized in the initial phase of education (Nadia & Kamariah, 2019). Kohlberg's theory (1977) explains the implementation of students' good morals executed according to the appropriate level. In the second stage and the earlier stage three, students have started to think about the good and bad in their lives. When they reached level four, they begin to realize that this life is an obligation that is subject to the rules of society and obeying it is crucial to maintain harmony. So, if Islamic Education at the school level is taught and explained properly, it will certainly be able to form holistic characters and morals among students. Even in Islam, education that applies Islamic values is highly demanded. This is supported by Abdul Nasih Ulwan in his book *Tarbiyah al-Awlad Fi al-Islam*. In fact, early education is encouraged align with the recommendations from the Qur'an, for example in Surah Luqman, the story of Luqman and his son talks about the various basics of human life including moral issues. The moral formation is a continuous process and needs to be advised from childhood until adulthood. Despite that, morals that involve issues of integrity or trust, can have an impact on the afterlife might and damage the world.

In addition, education as early as the primary school could cultivate an attitude that dares to reprimand and refuse (Sarju et al., 2010). An expression by Mohd Nasir (2015), "awareness will give action, knowledge will produce practice, a tree will produce fruit". Therefore, the effect of moral cultivation about integrity will definitely produce trustworthy people, who dare to rebuke mistakes as well as deviations and dare to refuse. The only thing to fear is the punishment of Allah SWT and the wrath of Allah SWT (Ibn Kathir, 1994). As a result, the outcome of Islamic Education will make them ponder the afterlife (Al-Maududi, 1993).

The final outcome of the application of integrity in Islamic Education will save a country and a generation (Murugan et al., 2021). What is received today, will affect the future. In the Sirah, the act of the Prophet SAW sacrificing with his companions RA while in Mecca, had a direct impact on the country of Medina and the generation of the Caliphs and the next (Said Ramadhan al-Buti, 2018). This ensures that they will be safe, even for the next generation. Integrity will guarantee safety in the afterlife, which is to be kept away from the torment of hellfire. As mentioned in a hadith:

It means, "From Abu Hurairah; And the Messenger of Allah ﷺ said, "Heaven and Hell are arguing with each other, Hell says; 'Only those who enter me are arrogant (lacking trust, integrity) and proud? Heaven says, 'No one enters me except the poor, and inferior people among humans?

(Musnad Ahmad: no. 7181)

4.0 CONCLUSION

All in all, having a value of integrity as part of individuals' characteristic is highly demanded in religion. Neglecting the value either as individuals or society can cause great damage to the individuals involved, institutions or the social life of the community. This article has explained the meaning of integrity, the effects of taking bribes, and efforts to prevent it through Islamic Education to develop integrity as early as school education. Hence, to ensure it has a significant impact in society, the good values must be directly included in Islamic education to develop stronger knowledge from reliable sources of the Quran and the Sunnah so the impact of corruption both in this world and in the hereafter can be highlighted.

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