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RESEARCH ARTICLE

INTEGRITY FORMATION COMPONENTS IN SOCIAL INSTITUTIONS ACCORDING TO THE PERSPECTIVE OF THE QURAN

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Abstract

Social institutions have a great role and influence on society in shaping the integrity of an individual's identity. The level of understanding and implementation of this integrity is very important in the progress of the country. This means that integrity is the main key to the development of a country. Therefore, the main objective of this study is to produce integrity-building components that are analyzed according to the guidance of the Quran. This study is qualitative and uses data collection methods from library research. Meanwhile, the main data analysis method used is to analyze the content found in books of interpretation in addition to documents from journal articles and academic books. The results of the study found that there are four main components of the formation of integrity in social institutions. First, piety. Second, trust. Third, qana'ah. And fourth, tabligh (conveying). These four components of integrity that are sourced from the Quran are very important to be understood, nurtured and educated to the community in social institutions so that the result produces a society with integrity and brings prosperity and harmony to the country.

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Introduction:-

Malaysia has achieved great and dynamic changes in terms of development, social change and building its identity as a developed country. The progress and changes achieved are not only dependent on the principles of progressive and futuristic development but also due to the persistent efforts of the government to strengthen the integrity of social institutions that have a great influence on the construction of society and the nation. However, the weakness of the integrity of social institutions has been found to have a negative effect, causing various social problems and defects in society that require the integrity aspect of social institutions to be improved (Abd Rahim Abd. Rashid, 2007).

In dealing with the weakness of the integrity of social institutions, it is necessary to return to the guidance of revelation, which is the Qur'an, to solve it. This is because the Qur'an is the word of God given to all human beings as guidance and encouragement in navigating life in the world, including matters of integrity. The discussion about integrity in the Qur'an that will be analyzed in this study is obtained from verses related to selected stories in the Qur'an. The selection of story verses compared to real verses is because the stories in the Quran are real, have already happened and should be taken as lessons and lessons in life.

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This study is very important because social institutions are the basis for forming and building the integrity of society and the country. It is seen as having an important influence in founding a progressive and dynamic society, forming visionary and ethical individuals and building a developed and competitive nation. The main social institutions that are seen to have a great influence on the society discussed in this study are family institutions, schools (education) and religion. In addition, the importance of this study is through the components that can form integrity, it can be nurtured and educated to the whole community starting from family, school and religious institutions.

Integrity Cultivation in Social Institutions

Social institutions play an important role in producing an individual with integrity. However, in this study only three social institutions will be discussed since they are the largest institutions and their role is seen as very important. The three institutions are family, school (education) and religion. These three social institutions play a big role because they are in close contact with the community itself.

Family institution

The family is an important component in the process of forming a society and then a nation. The development of a country will not be perfect without the institution of the family. Islam elevates the institution of family as a medium to shape the society that will be built. In Islam, the foundation of family leadership rests with men. However, to ensure the well-being of this institution, all parties need to bear the responsibility of cultivating integrity, whether husband, wife or children. The head in the family institution is the husband who is responsible for providing basic needs. In addition, as the head of the family, he also needs to ensure that family members are given academic education as well as religious education in line with the needs of a person who is balanced from a spiritual and physical point of view. As for the wife, her main responsibility is to ensure smoothness in the household system which is filled with feelings of love and respect (Ratna Roshidah, 2007). While the child's responsibility is to show obedience to both parents and mutual love between siblings. In addition, the Prophet SAW also encouraged all family members to be ta'awun (help each other) by advising and reminding each other of goodness and piety.

In creating the value of integrity in this family institution, its principles need to be in line with the requirements of Sharia to have a good effect on all family members. Therefore, five levels should be paid attention to by family members in fostering a culture of integrity for this institution as shown in Figure 1.

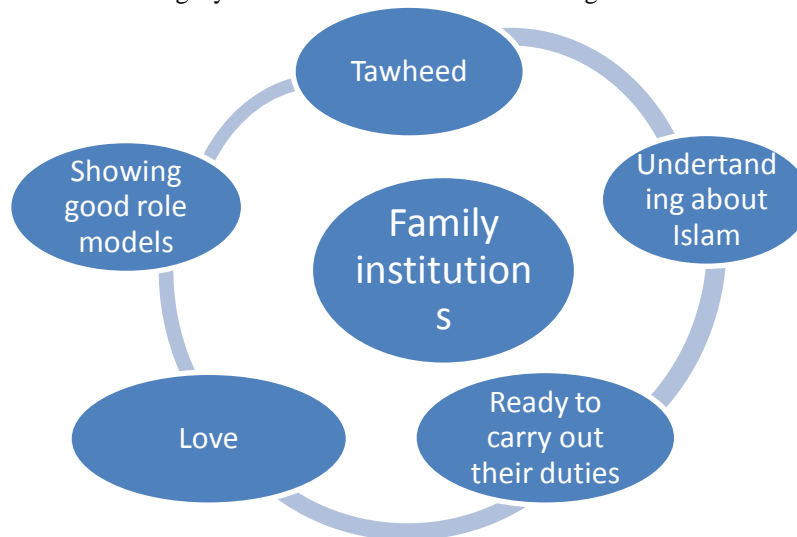


Figure 1:- The Process of Cultivating Integrity Values in Family Institutions.

Referring to Figure 1, the process of inculcating the value of integrity in family institutions starts from the inside, which is monotheism. Tawheed is a fundamental matter in Islam and supports worship, Sharia and morals. A person does not just believe and believe in the creator, but this belief is evident in worship, seen in Sharia and digested in morals (Sidek Baba, 2017). A person's monotheism to Allah SWT makes a person always understand the meaning of sin and reward in religion. Obedience to Allah SWT has guided people from doing evil and always being in a state of nature and ready to carry out every responsibility entrusted to them. For example, the father is the highest leader who is given the responsibility by Allah SWT to govern the family while upholding truth and justice within

the limits of his authority. He is also ready to be the head of the family and guides himself and his family members to always obey the commands of Allah SWT. Meanwhile, a mother plays the role of an educator for children. For that, for families that put monotheism as the main pillar, the practice of integrity in the family should be easier to apply (Ratna Roshida, 2007).

The second is to understand Islamic teachings and practice them in life. As a basis, parents as educators need to mobilize all their energy and try to always focus their attention on implementing all of God's commands. Religious beliefs must be nurtured until they become flesh and blood in life. It is certain that the child will grow up based on faith and piety and will be based on noble morals and character.

Third, every member of the family needs to be ready to carry out their duties as a father, mother, child and so on. When all family members can understand and carry out their respective responsibilities, then there will be mutual love between them that brings harmony and peace to the built household. The tranquillity and harmony of the household is a value that greatly influences a person's mental well-being (Nor Raihan, 2017). When a person's mental well-being is at a positive level, then he can be the best example and role model for the community by displaying praiseworthy attitudes and morals as he has been exemplified from within the home. For example, According to al-Hashimi (2009), a mother plays the role of shaping a prosperous family. In addition, a mother is also a role model as a woman who has the character and personality of a true Muslim and understands her role in this world as a servant of Allah SWT, human, child, wife, mother, daughter-in-law or in-law, friend, neighbour, relative and community members (al-Hashimi, 2009). Next, children are responsible for loving, respecting and obeying both parents as taught in Islam.

Finally, integrity results from the credibility and honour of both parents to guarantee the strength of a family institution. Family institutions led by parents have high integrity as the basis of the formation of a society. A society that possesses and masters knowledge and noble morals is an important element to form a national civilization (Ratna Roshida, 2007). In conclusion, a human being starts with a mother and father and then becomes a family. So, it is the family that shapes a person's values, ethics and morals. Therefore, in the education and application of integrity, the family institution is the first and foremost social institution that plays a large role.

School Institution (Education)

Socio-cultural institutions including educational institutions (schools, colleges and universities) play a role in building and strengthening the integrity of society and the country. Integrity in education is closely related to accountability. Accountability refers to the teacher's responsibility to educate students in academic achievement as well as shape the student's potential as a whole. The aspect of integrity in education is that teachers carry out their duties with trust, have characteristics of concern, are full of love, have a high level of perseverance and do not take advantage.

In the context of the teacher's teaching in the classroom, the teacher should prioritize the interests of the students above his interests. Teachers should be honest and give fair treatment to students during the teaching and learning process (Zarah Binti Ahmad, 2014). In an educational organization, teachers or teaching staff as well as academic staff play a role in practicing a culture of integrity in the tasks performed. A teacher or teaching staff should follow the teaching code of ethics to ensure integrity issues are not questioned. With the existence of a code of teaching ethics, teachers can maintain their behaviour as teachers, and clearly understand teacher ethics which is their responsibility towards students, parents, peers, society and the country, instead of taking advantage of what happens to students but should help them solve problems (Baharindan Suzana, 2010).

Therefore, only teachers who always practice the values of integrity can provide first-class human capital. Therefore, the application of integrity values in the soul of educators is very important because the success of a teacher in appreciating the values of integrity indirectly has a positive effect on students, especially in academic achievement and moral growth (Nor Salmi & Lim Hooi Lian, 2012). Therefore, teachers should foster cooperation and consensus with parents and the local community to sincerely realize the national mission of the country (Zarah binti Ahmad, 2014). In conclusion, after family institutions, educational institutions are the second most important. This is because school is a second home for a human being. And teachers are substitutes for parents when children are in school. Therefore, the role of teachers is very large in educating and applying values, ethics and morals with integrity to students.

Religious Institutions

Integrity is a firm adherence to good values consistently with comprehensive commitment either through words or actions that are capable of producing personal and organizational excellence (Jamiah Manap, 2005) Because of that, the understanding of integrity is largely sourced from values, ethics and principles- Islamic moral principles that are adapted through the hadith of the Prophet s.a.w or al-Sunnah (Saadah Ibrahim, 2011).

For Muslims, every Muslim should return to the true teachings of Islam. Practising pure values in life has given birth to individuals with integrity. Faith and piety in oneself become a fortress and a strong identity from doing something that is against integrity. Individuals who have a high value of integrity will make religion a guideline or rule in living life and can be a fortress for us from getting caught up in things that harm ourselves, our religion, our organization and our country (Intan, 2017).

Referring to the pillars of the country, the first thing is related to belief in God. Belief in God is related to religion. Religion is the main balance that distinguishes human and animal values. A stronghold and appreciation of religion can shape the personality of individuals, communities and countries. It acts as a powerful fortress that repels a person's desire for crime and evil. The importance of religion in human life has pushed this principle to be the main pillar of Rukun Negara. All behaviour is based on religious values until finally, the appreciation can be translated into every activity of life (Khairul Azhar et. al, 2021). When a person has believed in God, then he obeys religion. People who obey religion will ensure that they do good things and stay away from bad things. That good thing includes having integrity in everything.

To realize education and the application of religious obedience, religious institutions play a large role after family institutions and educational institutions. When the community has come out of the family institution and has finished learning in an educational institution, where else is there room for them to continue to deepen their knowledge of religion if it is not done by religious institutions? So religious institutes need to do various initiatives to continue to educate and apply values, ethics and morals with integrity to the community.

In conclusion, the only way to avoid dishonest behaviour is through piety to God. At the same time, it can avoid a religious person to be motivated to do acts that do not have integrity. For a Muslim, the value of sticking to religious teachings is a very important aspect of forming good values, especially in carrying out duties. This is because religion itself will form good values in forming honest, efficient and effective workers (Brahim, 2004).

Research Methodology:-

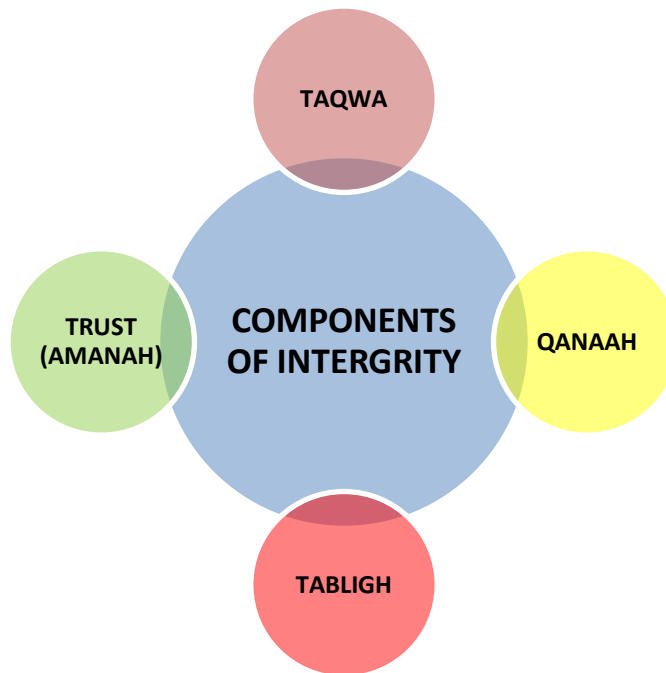
Document content analysis is one of the specific techniques for qualitative research (Creswell, 2009). Document content analysis is also a study used to make a conclusion that is repeated and confirmed from other materials such as text based on the objectives and context used by the researcher (White & Marsh, 2006; Krippendorff, 2004). Therefore, document content analysis involves several specific processes and procedures so that researchers can generate new perspectives, improve their understanding of the phenomenon under study and be able to explain a finding practically. In this research, document content analysis serves as a data collection and data analysis technique for the documents being studied.

Therefore, there are four techniques or procedures used by researchers throughout the content analysis of this document, namely document sampling, document reading, document text analysis and answering research questions (Krippendorff, 2004; White & Marsh, 2006). The researcher started by sampling documents based on the issues that have been set, which are related to the formation of integrity according to the Quran. In addition to that, the selection of documents is also based on the constructed research question which is what are the components of the formation of integrity according to the perspective of the Quran? From the researcher's search, there are two important documents involved, which are articles from previous studies related to the keyword "integrity concept" and selected verses of the Quran that focus on the keyword "integrity component".

Next, the researcher elaborates what has been read and analyzed into a meaningful unit, identifies interesting structures in the document and rearticulates the researcher's understanding sequentially and comprehensively. This can be proven when researchers can classify the components of the formation of integrity in the Qur'an through selected verses as in Table 1:

No	A sentence from the Quran	Surah Name
1	وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْاَبْوَابَ وَقَالَتْ هَيْت لَكَ قَالَ مَعَاذَ اللّٰهِ اِنَّهُ رَبِّيْ اَحْسَنُ مَنُوَاي اِنَّهُ لَا يَفْلِحُ الظّٰلِمُوْنَ	Yusuf (23)
2	قَالَتْ اِخْذِيْهُمَا يَا بِنْتَ اسْتَاْجِرْهُ اَنْ خَيْرٌ مِّنْ اسْتَاْجَرْتَ القَوِيَّ الْاَمِيْنَ	Al-Qasas (26)
3	قَالَتْ اِنَّ الْمُلُوْكَ اِذَا نَخَلُوْا قَرْيَةً اَفْسَدُوْهَا وَجَعَلُوْا اَعْرَآةً اٰهْلِهَا اِدْلَةً وَّكَذٰلِكَ يَفْعَلُوْنَ	Al-Naml (34)
4	فَلَمَّا جَاءَ سَلِيْمٰن قَالَ اَتَمِدُوْنِ بِمَالِ فَمَا آتٰنَا اللّٰهُ خَيْرًا مِّمَّا اَتٰنَكُمْ بَلْ اَنْتُمْ بِهٰدِيْتِكُمْ تَفْرَحُوْنَ	Al-Naml (36)
5	وَادْكُرْ فِي الْكِتٰبِ اِبْرٰهِيْمَ ؕ اِنَّهٗ كَانَ صٰدِقًا نَّبِيًّا	Maryam (41)
6	وَاعْتٰزَلِكُمْ وَمَا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ وَاَدْعُوْ رَبِّيْ عَسٰى اَلَا اَكُوْنَ بِدَعَاِ رَبِّيْ شٰقِيًّا	Maryam (48)

From the process of document analysis, the researcher has done an analysis process from one verse of the Qur'an to another verse of the Qur'an to answer the research question. Finally, researchers were able to produce four main components of the formation of integrity needed in social institutions as shown in Figure 1:



Results:-

The process of producing components of integrity formation in social institutions through the perspective of the Quran is analyzed through selected verses in the Quran that meet the objectives of the study. The following are the verses analyzed by the researcher:-

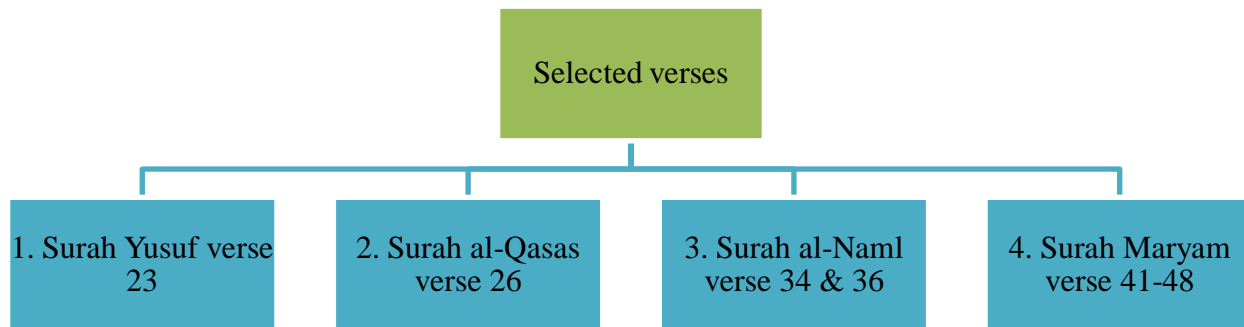


Figure 1:- Selected stories analyzed that meet the objectives of the study.

First: Verse 23, Surah Yusuf

Verse 23 of surah Yusuf is an event that happened between Prophet Yusuf and Imrah al-'Aziz. This verse records the third test that Prophet Yusuf faced, after the test of being thrown away and left in the well by his brothers and the test of being a slave to al-Aziz. Allah s.a.w. said:-

And the lady, in whose house he lived, tried to seduce him. She locked the doors 'firmly' and said, "Come to me!" He replied, "Allah is my refuge! It is 'not right to betray' my master, who has taken good care of me. Indeed, the wrongdoers never succeed."
Yusuf (12): 23

According to the verse above, Imrah al-Aziz, the wife of the leader at the time, was attracted to Prophet Yusuf due to his attractiveness. Because of his admiration for the Prophet Yusuf, he invited him to commit adultery. Allah had mentioned the preparations for the Imrah, namely that he had shut all the doors of his house, where he and the Prophet Yusuf were the only ones at the moment. After ensuring that all doors are closed, call him Yusuf a.s. to approach him since he is prepared. Then Yusuf a.s. said ma'azal Allah (I seek refuge in God). The Prophet Yusuf's remark is important enough to warrant elaboration. How is it possible for a man who is invited by a beautiful lady to be with her to be refused because he possesses a fear of God that is greater than his humanity? These words uttered by the Prophet Yusuf are an expression of the inner (spiritual) Prophet Yusuf who has been taught piety and reverence for God. Because God is all-knowing, wicked acts will not be committed even if there are no other humans (Al-Syaukani, 1995).

Second, verse 26 of surah al-Qasas

Verse 26 of surah al-Qasas is an event that happened between Prophet Musa, Prophet Shu'aib and his two daughters. Prophet Moses escaped from Pharaoh and reached an area called Madyan. While resting, Prophet Musa witnessed an event where male shepherds brought their livestock to drink water in the well area. Two women were holding their goats because they were waiting for an opportunity to get water. In his view, the male shepherds should give space and priority to the two female shepherds. Then, His Majesty extended help to the two women. Such heavy work was done by two women because of their father's condition. After finishing helping, Prophet Moses sat down to rest because of fatigue and lethargy. Then he prayed to God "Oh my God, I truly desire any goodness that You have sent down to me". This prayer is said based on Prophet Musa's realization that he is a servant who is in dire need of God's help (Syed Qutb, 2001).

The prayer of Prophet Moses was answered by God. One of the women who was helped by Prophet Musa had come to invite him to his house to repay his kindness. He came to the woman's father, Prophet Shu'aib, and he told everything about himself. Then Prophet Shu'aib said that Prophet Moses had been saved from the cruel people (Hamka, 2019). Then enter the next verse, the verse that will be debated which is the 26th verse,

One of the two daughters suggested, "O my dear father! Hire him. The best man for employment is strong and trustworthy 'one'."
Al-Qasas (28): 26

The words al-qawiyu al-amin (strong and trustworthy) are words of assessment that came out of the mouth of one of the daughters of Prophet Shu'aib when she witnessed the actions and help that Prophet Moses had done. Not only that, the fear that brought the male shepherds to give space to Prophet Moses, while Prophet Moses was a foreigner there and usually even a foreigner is strong, it is difficult to get such respect (Syed Qutb, 2001). And al-amin's assessment of Prophet Musa was visible when he kept his promise to work with Prophet Shu'aib for 10 years without breaking the contract (Ibn Kathir, 2004).

Third, verses 35-36 of Surah al-Naml

Verses 35 and 36 are the story that happened between the Prophet Solomon and the Queen of Saba', Balqis. Prophet Sulaiman sent a letter to Queen Balqis asking her firmly and definitely (Syed Qutb, 2001) not to be arrogant and fight against him because he had invited them to convert to Islam. Later, Queen Balqis had a consultation with her dignitaries. As a result, Queen Balqis said to send a messenger to bring a gift to Prophet Solomon and he will wait to see what will be brought home. This is as in verse 35:-

But I will certainly send him a gift, and see what 'response' my envoys will return with."
Al-Naml (27): 35

After the messenger reached Prophet Sulaiman, he said, a.s. as in verse 36:-

When the chief envoy came to him, Solomon said, "Do you offer me wealth? What Allah has granted me is far greater than what He has granted you. No! It is you who rejoice in 'receiving' gifts.

Al-Naml (27): 36

Prophet Sulaiman's answer reflects his attitude of looking down on wealth and his criticism of the purpose of Queen Balqis's arrival which has nothing to do with the field of faith and da'wah. "Do you want to hand over the wealth to me?" do you want to bribe me with these cheap worldly possessions when what Allah has bestowed upon me is better than everything bestowed upon you all (Syed Qutb, 2001).

Fourth, verses 41-45 of Surah Maryam

In verses 41 to 45 of Surah Maryam this is a dialogue between Prophet Ibrahim and his father. With gentle and friendly words, Prophet Ibrahim spoke to his father. He tried earnestly to bring his father to the goodness that God had shown and taught him.

And mention in the Book of 'O Prophet, the story of' Abraham. He was surely a man of truth and a prophet. (41). 'Remember' when he said to his father, "O dear father! Why do you worship what can neither hear nor see, nor benefit you at all? (42). O, dear father! I have certainly received some knowledge which you have not received, so follow me and I will guide you to the Straight Path (43). O, dear father! Do not worship Satan. Surely Satan is ever rebellious against the Most Compassionate (44). O, dear father! I truly fear that you will be touched by a torment from the Most Compassionate, and become Satan's companion 'in Hell'" (45).

Maryam (19): 41-45

Discussion:-

There is a lot of talk about integrity, however, when it is linked to the Islamic perspective, it has not yet found a complete answer. The variety of studies and findings produce various concepts, types and divisions related to integrity according to the Islamic perspective.

In reality, the implementation and practice of integrity will be able to be carried out well when each individual has awareness and has been educated about it since childhood. Here lies the role of three important institutions in social institutions. The family institution plays an important role as early as an individual's age. The role of mothers and fathers in educating and giving awareness about integrity to children so that they grow up with good morals and integrity. The school institution, on the other hand, is the main helper after the family institution. If family institutions and schools involve adults educating children, religious institutions are institutions that are important for educating the entire individual and society, that is to form, apply and educate individuals and society to have noble morals and integrity.

Based on the four selected surahs and verses above, four (4) main components can be issued to apply, educate and form integrity in social institutions, especially family, school and religious institutions. For verse 23 of Surah Yusuf, the component is piety. Verse 26 of Surah al-Qasas is Trust. Verses 34 and 35 of surah al-Naml are qana'ah. And finally, verses 41 to 48 of surah Maryam is tabligh (deliver).

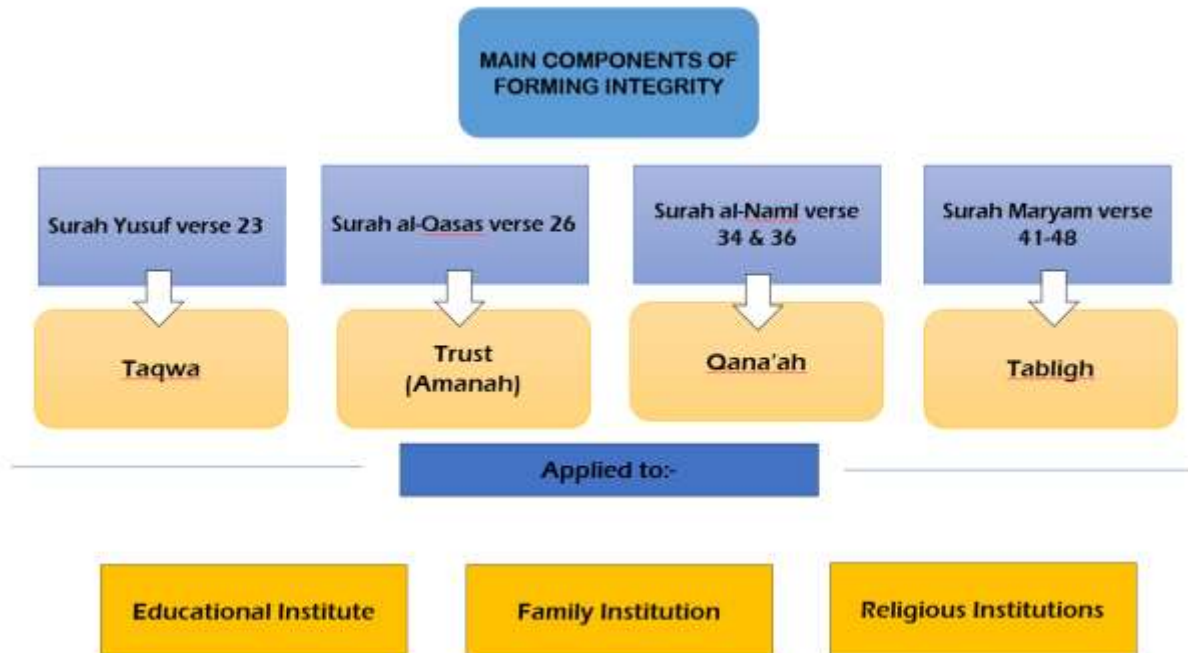


Diagram 4:- The values that can be issued based on the selected qasas al-Quran. (Source: Results of the researcher's analysis).

Taqwa

Surah Yusuf verse 23 tells the story of Prophet Yusuf's refusal to imrah al-Aziz. to be with him out of fear of God. As a human being gifted with lust, being in a one-on-one situation with a beautiful woman will inevitably cause something to happen. But Prophet Yusuf's answer when called by Imrah al-Aziz was very admired, it was born from the manifestation of complete confidence and fear of God which is called taqwa. Taqwa from a linguistic point of view is preventing oneself from doing things that are not liked, the root word is qawa which is derived from al-wiqayah which is prevention. From a term point of view, according to Ibn Abbas, piety is a believer who stays away from polytheism against Allah SWT, and they always do good deeds in obedience to Him. In addition, Ibn Abbas is of the view that pious people are those who fear the punishment of Allah SWT and they hope for His mercy in justifying what He brings. According to Hassan al-Basri, a pious person is a person who protects himself from things forbidden by Allah SWT and fulfils the things He requires (Kamarul Azmi Jasmi, 2018). It can be concluded that piety is the fear of God. And this fear comes from a deep sense of trust.

The first thing that must be taught and applied in a person's life is piety to God. Family institutions, educational institutions not to mention religious institutions must play a big role in this. However, the first institution that plays a role in cultivating the fear of God is the family institution. Family is the closest and closest entity to an individual. A father must inculcate in himself the fear of God. And then educated his wife and all his children about this since childhood. How do you want to nurture your family with this piety, go back to awwaluddinmakrifatullah (the foundation of religion is to know God) which is to cultivate in each family member to know God in the true sense of the word. In addition, educate family members to do everything that God commands and leave everything that God forbids. When the fear of God is applied in oneself, it will prevent a person from doing things that God forbids and that person will earnestly do what God commands. Among the things that God commands is integrity in everything.

Trust (Amanah)

Surah al-Qasas verse 26 tells the story of Prophet Musa's journey and the help that Prophet Musa gave to two goatherd women. Because of the help, word came out from one of the women that Prophet Musa had the qualities of qawiy (strong) and amin (trust). When it comes to integrity, the nature of trust is very important after fearing God. Amanah comes from the Arabic word, which means safe, secure and harmonious. Trust in other words is a responsibility accepted by someone who is given the trust that he can perform it as required, without neglecting it. (JAKIM, 2009, & Hamzah Bin Omar et. al, 2020). "The trust needs to be shouldered by people who maintain their

relationship with Allah s.w.t through established prayers. The concept of trust is the main pillar in all aspects. According to the Islamic perspective, all affairs in the world are not only controlled by outward laws and regulations but at the same time they are controlled by a heart that trusts and is responsible to God". (Dr. Zulkifli, 2007 & Hamzah Bin Omar et. al, 2020).

In the discussion of Islamic economic philosophy, trust is used as the main pillar alongside the value of faith, *istikhlaf* (administrative matters), brotherhood and the purification of wealth (Mohd. Radzi & Ghafarullahuddin, 2005, Muhammad & Affandy, 2021). According to Mufti Muhammad Taqi Usmani (1995), "This whole life is given to us as a trust. We are required to live this life with total obedience to whatever Allah SWT wants and the guidance of the Prophet SAW. The biggest trust that is imposed on every human being without exception is that one covers (the movement of) every member, time and energy. No one can claim that he is the owner of hands, eyes, ears and any body part. This body with all its members has been entrusted to us by its creator. All of our body parts with all their abilities and preferences are a gift from Allah SWT to us. We are called to use these members and our energies in the way we have been commanded to use these gifts. If we do the opposite, we have committed a betrayal of the trust given (Muhammad & Affandy, 2021).

The implementation of integrity requires the cultivation of trust in every human being. Having this trusting nature will bring peace to society (Md Sirajul & Sofiah, 2018) because every human being carries out their responsibilities well and does not do injustice to others. Therefore, the application of this nature of trust from a young age in family institutions, and then continue to be educated at the level of school institutions and religious institutions, then society will be in a very good and harmonious state.

Qana'ah

Surah al-Naml verses 35 and 36 relate to the story that happened between the Prophet Sulaiman and the Queen of Saba', Balqis. Prophet Sulaiman sent a letter to Queen Balqis to not be arrogant and fight against him because he had invited them to convert to Islam. Later, Queen Balqis consulted with her dignitaries and she sent messengers to bring gifts to Prophet Sulaiman. But Prophet Solomon was not influenced by the expensive gift in the form of wealth. The attitude shown by Prophet Solomon is the nature of *qana'ah*. According to the language, *qana'ah* means accepting what it is or not being greedy. From a term point of view, it is one of the noble morals which is to accept sustenance as it is and consider it as wealth that keeps them awake from begging others (Alwazir Abdusshomad, 2020). Muhammad bin Ali al-Tirmidzi affirmed that: *qana'ah* is the satisfaction of the soul for the sustenance that is bestowed upon him and a person finds sufficiency in what is in his hands only (Alwazir Abdusshomad, 2020).

While according to Hamka, *qana'ah* can be divided into five meanings, first, accepting everything that has been given as it is. Second, pray to God to multiply your sustenance and keep trying. Third, patiently accept everything that God has determined. Fourth, trust in God. And the fifth is not attracted by the deception of the world (Hamka, 1970). These five components, are in line with what al-Ghazali presented. That human consistency to always feel satisfied with what is available (*qana'ah*) is an ability to control oneself when seeing something that causes lust to be attracted. And al-Ghazali said the ability to prevent lust is the first step of *qana'ah*. And if he is not able to restrain himself from taking care of his lust, that is, by always feeling dissatisfied with everything that has been given, then he has the nature of greed. (Al-Ghazali, 1990)

From the definitions that have been mentioned above, it can be concluded that *qana'ah* is the nature of being satisfied and accepting everything that God has bestowed, whether it is little or much, not greedy, patient and able to control oneself from following lust. People who have the nature of *qana'ah* will try to distance themselves from being greedy, taking rights and oppressing others. In addition, One only embraces something with open hands when one is satisfied with that thing sufficient for one's needs (Mohammed Farid Ali, 2014)

Looking at the story of Prophet Sulaiman, when he refused the gift of wealth given by the Queen of Saba' it was because he felt satisfied with the gift that God had bestowed. His Majesty did not immediately feel greedy, in fact, he always felt satisfied with what he had. This is one of the attitudes of integrity that must be present in every human being. Of course, it starts with being educated by family, school and religious institutions. Cultivating this trait is a guarantee that integrity can be upheld and avoid being greedy and cruel to others. Usually, the effect of not having this quality of *qana'ah* is that a person easily commits corruption, steals and takes other people's rights unjustly.

Tabligh

Surah Maryam verses 41 to 45 relate the dialogue between Prophet Ibrahim and his father. Dialogue to invite his father to believe in God. Prophet Ibrahim's delivery is soft and polite but firm. From this story, an important component that can be obtained is related to tabligh. It can be defined as disseminating revelation from Allah. In other words, tabligh means conveying to the creation that which they have been commanded (Husayni, 2005). Alwan (2007) interprets Tabligh as friendly, courteous, polite, communicative, transparent, vibrant, and highly motivated. From the definition that has been mentioned, it can be concluded that the tabligh conveys what God commands in a friendly, polite and earnest manner.

In the teaching field, this tabligh is very important to be applied by teachers. teachers should deliver science thoroughly, nothing is hidden. Scoring should also be in an honest way to fit the student's skills. Whereas in the field of business, businessmen or managers who apply the principles of tabligh (sermons) will convey information correctly; describe tasks, responsibilities and authorities in a polite, courteous and transparent, so that it can be easily understood by all stakeholders.

In matters related to integrity, once a person is inculcated with piety (fear God), followed by possessing the qualities of trust and qana'ah, they also need to possess the qualities of tabligh. By having the ability to convey the truth even when it is bitter, the value of integrity will be upheld and practised very well in life. Then it's complete.

Conclusion:-

To strengthen the integrity of social institutions, continuous efforts need to be empowered by the government based on development policies and the role of society to have a positive impact and be able to solve various social issues today. The study was conducted through the analysis of verses related to selected stories in the Qur'an, namely Surah Yusuf verse 23 forming the component of the value of piety, Surah al-Qasas verse 26 forming the value of trust, Surah al-Naml verses 34 & 36 forming the value of qanaah and Surah Maryam verses 41-48 which form the values of tabligh need to be applied in every family institution, educational institution and religious institution.

The importance of piety as the main foundation of integrity gives strong confidence in the individual's personality to always be serious about something and put Allah SWT in the soul and conscience. Through the value of trust, each of the things done, whether worldly or ukhrawi affairs, make the institutions of family, education and religion always in a state of harmony because any action is done with full commitment. Feeling satisfied with whatever God's gift is formed through the value of qanaah is not only able to avoid the qualities of mazmumah such as greed and taking the rights of others but also able to create stability of rational actions in daily tasks. Furthermore, the application of tabligh values strengthens all the elements and the unity of integrity in every institution because of the important role of conveying any knowledge that benefits religion, society and the country.

From the analysis of the research carried out, this study contributes to building the best model through the components of integrity formation in today's social institutions and it is recommended that it can be implemented comprehensively regardless of religious background, race or nationality. Finally, this study only touches on the formation of components of integrity according to the perspective of the Quran, so it is suggested that further studies focus on components other than integrity and also the application of not only social institutions and society. The four components of integrity, which are taqwa, trust, qanaah and tabligh, which are sourced from the Qur'an, strictly build and give birth to a society that not only achieves world progress but also prosperity and harmony for all life in this world.

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