

## Definisi INTEGRITI

( atau kata ganti lain adalah Etika – *ethics*, Moral – *mores*, Akhlak – *kebulq* / adab)

Nota Syarahan Integriti dan Akauntabiliti UiTM

Mohd Nizam Mohd Ali ([nizam@iim.com.my](mailto:nizam@iim.com.my))

Institut Integriti Malaysia, Kuala Lumpur

Menurut pandangan alam (*worldview*):

- a. Agama
  - b. Falsafah
  - c. Budaya
  - d. Negara
- a. Pada pandangan alam agama Islam, integriti di sandarkan pada paksi perhubungan di antara **makhluk** (apa/siapa yang dicipta) dengan **al-Khaliq** (Tuhan yang Maha Pencipta), yang merupakan akhlak (iaitu suatu keadaan yang tetap di dalam hati sanubari seseorang dari mana lahir suatu tindakan yang tiada memerlukan pemikiran atau perancangan – menurut definisi *husnul kebulq* – **akhlak baik** oleh al-Ghazali dalam kitabnya *Riyadatun Nafs* – penyucian jiwa) dan **adab** (iaitu suatu pengenalan dan pengiktirafan terhadap sesuatu, sesuai pada kadar dan tempatnya yang wajar, yang kemudiannya memberi maa'na dalam satu kerangka system perhubungan – menurut al-Attas dalam syarahnya *Risalah untuk Kaum Muslimin*). Secara harafiah, integriti disama-ertikan sebagai *sidq* (iaitu sikap atau sifat seseorang berlaku benar dan jujur terhadap dirinya sendiri).

Agama Kristian mengiktiraf integriti dalam doktrin Cinta (*i.e. doctrine of Love*) yang menuntut seseorang mengutamakan nilai sedia berkorban demi kepentingan umum dan mengenyahkan kepentingan peribadi dalam membuat perhitungan atau mengambil keputusan (*i.e. service before self*). Ia juga mengambil maklum kesediaan seseorang untuk sentiasa melayani sebarang bentuk perhubungan atas asas layanan seperti yang dikehendaki bagi dirinya. (*i.e. do unto other as you want others do unto you*). Ini kemudiannya dikenali di seluruh dunia sebagai *the Golden Rule*.

Petikannya:

*Christian Ethics and Morality, Donald Mackenzie, pp. 468-475 in Enc. E&LR*

*Christian Ethics, analytically defined, is the science which deals with:*

1. *what the Christian man (individual and social) should desire and what he should avoid (summum bonum)*

2. *what he ought and ought not to do (Duty)*
3. *what moral power is necessary to attain end and accomplish duty (Virtue).*

*Christian virtue – The objective dynamic of the Christian life : - what is needed to initiate Christian morality is not ethical synthesis (Plato), or discipline (Aristotle), or inhibitive control (Stoics), or culture (Goethe), or development (Spencer), or ‘the fulfilment of a capability given in human nature itself (Green), but creation.*

*The objective dynamic of Christian ethics is the Holy Spirit, or God exerting moral creative power. the Holy Spirit is viewed here not dogmatically, but as a condition of ethical power.*

- a. *Relation of the Holy Spirit to human freedom*
- b. *The Holy Spirit and conscience*
- c. *The Holy Spirit and varieties of temperament and conditions*
- d.

*Christian virtue – the subjective dynamic of the Christian life: - faith in God*

*The Christian ideal: - is individually viewed, eternal life, and for all men, organically viewed, the Kingdom of God.*

- b. Pada pandangan alam falsafah, integriti di sepakati sebagai maksud nilai (i.e. *virtue*) yang disusun secara sistematik oleh Aristotle sepertimana terkandung dalam kitabnya *Nicomachean Ethics*. Empat nilai terpenting yang diketengahkan menurut sandaran fakulti aqal, jasad dan hati adalah:
- **Bijaksana** – wisdom – *hikmah*
  - **Sederhana** - temperance – *‘affah*
  - **Berani** – courage – *syaja’ah*

Kesemua tiga nilai ini dirangkumkan pada nilai akhir iaitu ‘**Adil** – justice – *‘adalah*.

Setiap nilai ini mempunyai ekstrim, iaitu terlampau berlebihan (*excess*) dan terlampau berkurangan (*defects*). Paksi etika dan integriti ialah pada kedudukan pertengahan antara keduanya. Misalnya, terlampau bijaksana menjadi licik, terkurang pula bodoh. Terlampau sederhana menjadi hedonis yang mahukan segala kesukaan bagi dirinya sahaja, manakala terkurang menjadi ‘*hermit*’ yang meninggalkan segala perihal dunia. Terlampau berani menjadi beremosi sembrono, terkurang menjadi dayus.

Kesimpulan keadilan diakaskan pada kezaliman, seperti integriti diakaskan tidak berintegriti, tiada ukuran lebih atau kurang padanya.

Petikan seumpama ini diutarakan:

*FIRST DISCOURSE: THE PRINCIPLES OF ETHICS*

(source: Ahmad ibn-Muhammad Miskawayh, *Tahdhib al-Akhlaq*, English translation from the Arabic work, *the Refinement of Character* by Constantine K. Zurayk, Beirut: 1968. pp.23-25)

The **cardinal virtues** and the vices which are their extremes

**Wisdom** is a mean between impudence and stupidity.

By impudence, I mean here the use of the rational faculty for wrong ends and in the wrong ways. Some people have called it slyness.

By stupidity, I mean the suppression and disregard of the rational faculty. We should not understand by stupidity here a natural deficiency, but the deliberate suppression of this faculty.

Intelligence is a mean between slyness and dullness, for one of the extremes of every mean is an excess while the other is a deficiency. In other words, the one extreme is going beyond the mean, while the other is falling short of it.

Thus, slyness, craftiness, and bad tricks are all on their side of excess beyond what intelligence should be, while dullness, stupidity, and the inability to apprehend knowledge are all on the side of deficiency in that virtue.

**Temperance** is a mean between two vices, namely: profligacy and frigidity.

I mean by profligacy over-indulgence in pleasures and going to excess beyond the right limit, and by frigidity abstinence from the pursuit of the legitimate pleasures which the body needs for its normal functioning and which is permitted by the Law and by reason.

As for the divisions of temperance, modesty is a mean between two vices, one of which is shamelessness, the other excessive bashfulness.

When it comes to **courage**, we find it a mean between two vices: one is cowardice, the other recklessness. Cowardice is the fear of what should not be feared, while recklessness is the venturing upon what should not be risked.

**Justice** is a mean between doing injustice and suffering injustice.

*One commits injustice when he acquires many possessions from the wrong sources and in the wrong way, and he suffers injustice when he is subservient and responds, with regard to his possessions, to the wrong people and in the wrong way.*

*For this reason, the unjust man has much wealth, since he acquires it by the wrong methods and such methods are numerous, whereas he who suffers injustice has few possessions and little wealth, since he refrains from acquiring them in the right way.*

*As for the just man, he is in the middle because he acquires wealth in the right way and abstains from acquiring it in the wrong way.*

*Justice is, then, a virtue which causes one to be fair to oneself and to others, by refraining from giving, of the useful, more to himself and less to others, and of the harmful, vice versa, i.e., less to himself and more to others.*

*The just man applies equality, which is a proportionate relation between things, and it is from this meaning that his attribute, justice, is derived.*

*The unjust man, on the contrary, seeks, of the useful, more for himself and less for others, and, of the harmful, less for himself and more for others.*

*We have now discussed in general those traits of character which are good and virtues and their extremes which are evil and vices. We have defined and sketched those which could be so treated, and if it pleases God (exalted is He!), we shall later describe each one of them in detail.*

c. Pada pandangan alam budaya, integriti diukur pada nilai norma moral (i.e. *mores*) yang diterimapakai masyarakat. Menurut budaya masyarakat Cina, yang bersumberkan empat kitab besar iaitu *Analects*, *Mencius*, *the Doctrine of Mean* dan *the Great Learnings*, etika dan integriti bermula pada dalaman hati sanubari seseorang. Seseorang yang tidak mampu mengurus hati dan diri dan keluarganya, tidak boleh diharapkan mampu menguruskan masyarakat dan wilayahnya. Misalnya, petikan seumpama berikut ini:

*The Great Learning (Legge, Chinese Classics, vol.i. [1893] p.357; W.A.P. Martin, Lore of Cathay, p.211.)*

*At its commencement is a description of what was said to be the process adopted by the ancient princes for promoting virtue throughout the Empire;*

*'with this object they were careful to govern well their own States.*

*In order to govern well their States, they first regulated their own families.  
In order to regulate their families, they first practised virtue in their own persons.*

*In order to arrive at the practice of virtue, they first rectified their hearts.*

*In order to rectify their hearts, they first sought for sincerity of thought.*

*In order to obtain sincerity of thought, they first extended to the utmost their knowledge.*

*The extension of knowledge lay in the investigation of things.' (...it means 'investigating the principles of all things which we come in contact' (Great Learning, Com.v.2)*

*Chinese : Ethics and Morality (pp. 466-468); T.L.BULLOCK in Enc. E&R  
5 virtues (te):*

1. *Charity (Jen), benevolence, humanity*

*'to love all men' (Conf.An. xii.22), 'it consists in the practice, without intermission, of respectfulness, indulgence, sincerity, earnestness, and kindness (xvii.6)', the Golden Rule 'not to do unto others what you would not wish done to yourself (xii.2, xv.23)*

2. *Righteousness (i), justice, duty*

*'without 'i', riches and honour are but a floating cloud (vii.15)*

3. *Propriety (li), with an idea of ceremoniousness*

*'without knowledge of propriety a man's character cannot be established; and combined with study it will keep one from erring (viii.8, xii.15)*

4. *Wisdom (chih), knowledge*

*'the most important kind of knowledge is the knowledge of men (xii.22), when one knows a thing and recognizes that one knows it, when one does not know a thing and recognizes that one does not, that is real knowledge (ii.17)*

5. *Sincerity (hsin), truthfulness, belief*

*'faithfulness and sincerity should be one's first principles; without truthfulness no man can get on (i.8, ii.22)*

Menurut budaya masyarakat Hindu, yang bersumberkan kitab-kitab besar *Veda*, *Vedanta*, *Upanishad*, *Bhagavad Gita* serta hikayat-hikayat *Mahabrata* dan *Ramayana*, etika dan integriti dimaksudkan pada keadaan perilaku dan nasib akhir yang menjadi maksud perlakuan itu. Ini disandarkan pada doktrin *dharma* dan *karma*, iaitu yang menyatakan bahawa manusia dilahirkan sebagai makhluk tertinggi dalam kasta kejadian dan dituntut berperangai dalam kehidupannya menepati ketinggian penciptaannya (*dharma*) dan akibat kesudahan dirinya akan bergantung pada sejauhmana ia berperangai seperti manusia yang mulia, jika tidak kejadian semula dirinya akan berakhir sebagai makhluk yang jatuh dari kasta sedemikian (*karma*).

Nilai ini diterimpakai jua oleh budaya Budha dan seumpamanya.

Misal petikannya:

*Hindu: Ethics and Morality (J. Jolly, pp.496-498) Enc. E&R*

*Belief in transmigration or rebirth – doctrine of 'karma' (action): every act, whether good or bad, finds its reward, not only in heaven or hell, but in innumerable other bodies, from a god to an insect or plant, or even a stone.*

*Buddhist Ethics and Morality, (M. Anesaki, pp.447-455)*

*Starts with an eager yearning for emancipation from worldly sorrows and pains, the Buddha attained solution of his mental struggles in the enlightenment of the Four Noble Truths.:*

- 1. Life means suffering.*
- 2. The origin of suffering is attachment.*
- 3. The cessation of suffering is attainable.*
- 4. The path to the cessation of suffering.*

*The infusion of practical needs with theoretical knowledge –vs. –the stress laid upon the ascetic life against the worldly – make up the key-note of Buddhist morality.*

*Buddhist ethics inherits the ordinary Hindu mental disposition (i.e. its ascetic aspects) – but contrast with the Brahmanic morality (in not adhering to the social institutions and traditions) by seeking the basis of morality immediately in the universal truths, which are to be realized in every one's wisdom and attainment.*

*In both Buddhist and Hindu, practical morality is founded on the dharmas.*

d. Pada pandangan alam negara, integriti disandarkan pada maksud Pelan Integriti Nasional, (khususnya petikan dalam mukasurat 17-19), yang menuntut setiap diri rakyat mengamalkan nilai-nilai murni sesuai dengan prinsip pertama *Rukunegara*, iaitu Kepercayaan kepada Tuhan, dan hidup menurut Keluhuran Perlembagaan dan Kedaulatan Undang-undang. Nilai kebertanggungjawaban (*i.e. accountability*) di paksikan kepada maksud ucapan sumpah Perdana Menteri Malaysia ke-5, ketika mengusulkan ucapan terimakasih kepada Perdana Menteri ke-4, di Dewan Rakyat, Parlimen pada 3 November 2003; iaitu:

*“Saya bertanggungjawab kepada setiap ahli Yang Berhormat di dewan yang mulia ini, kepada setiap diri rakyat di dalam negara Malaysia yang tercinta ini, dan terutamanya kepada Tuhan” – Dato’ Seri (kini Tun) Abdullah Haji Ahmad Badawi.*

Nilai-nilai profesion dan institusi dipakai mengikut kesesuaian dan pengakuan sukarela pematuhan kod etika masing-masing dan piagam pelanggan yang disiarkan bagi memandu khalayak ramai mendapatkan hak perkhidmatan daripada mereka.

Umpamanya, dalam profesion perundangan, nilai keadilan diangkat sebagai nilai tertinggi yang menjadi mutlak pertimbangan sebarang pertimbangan dan penghakiman. Dalam hal ini, pandangan pakar perundangan mengenainya boleh dirujuk seumpama ini:

***The picture of justice***

*She has for centuries been painted blindfold with a sword in one hand and lifted scales in the other. Why is justice painted blind?*

*Justice discards party, friendship, kindred and is therefore always represented as blind (Joseph Addison)*

*It is all very well to paint justice blind, but she does better without a bandage round her eyes. She should be blind indeed to favour or prejudice, but clear to see which way lies the truth: and the less dust there is about the better. (Lord Denning)*

***Why does justice always carry a sword?***

*There should be no sword in the hand of justice (Juvenal, AD 60-130; in Satires iv, 80)*

*In King Henry Prince of Wales, Shakespeare regarded a sword as an appropriate symbol of justice.*

*When the Chief Justice challenged the King saying that, if he were dismissed, it would...trip the course of law, and blunt the sword, that guards the peace and safety of your person.*

*Whereupon the King assured the Chief Justice that he would continue in office:*

*... You did not commit me: for which I do commit into your hand, the unstained sword that you have us'd bear; with this remembrance, - that you use the same, with the like bold, just, and impartial spirit, as you have done 'gainst me. (Shakespeare, King Henry IV, Act V, sc.2)*

*I gather the sword was the symbol of the authority by which justice is done. No judgment of any court, no order of any judge, is of any use unless it can be enforced: and to be enforced it must needs have the authority of the state behind it. The sword of justice is the sword of state. It is the symbol of authority which must be upheld. (Denning, 1983)*

***Why does justice carry a balance in her hand with lifted scales?***  
*The balances have always been the symbol of even-handed justice.*

*Thou art weighed in the balances, and art found wanting. (Book of Daniel)*  
*Let the advocates one after the other put the weights into the scales – the 'nicely calculated less or more' – but the judge at the end decides which way the balance tilts, be it ever so slightly. (Denning)*



**(Contoh: NILAI KEADILAN DALAM INTEGRITI PROFESION PERUNDANGAN)**

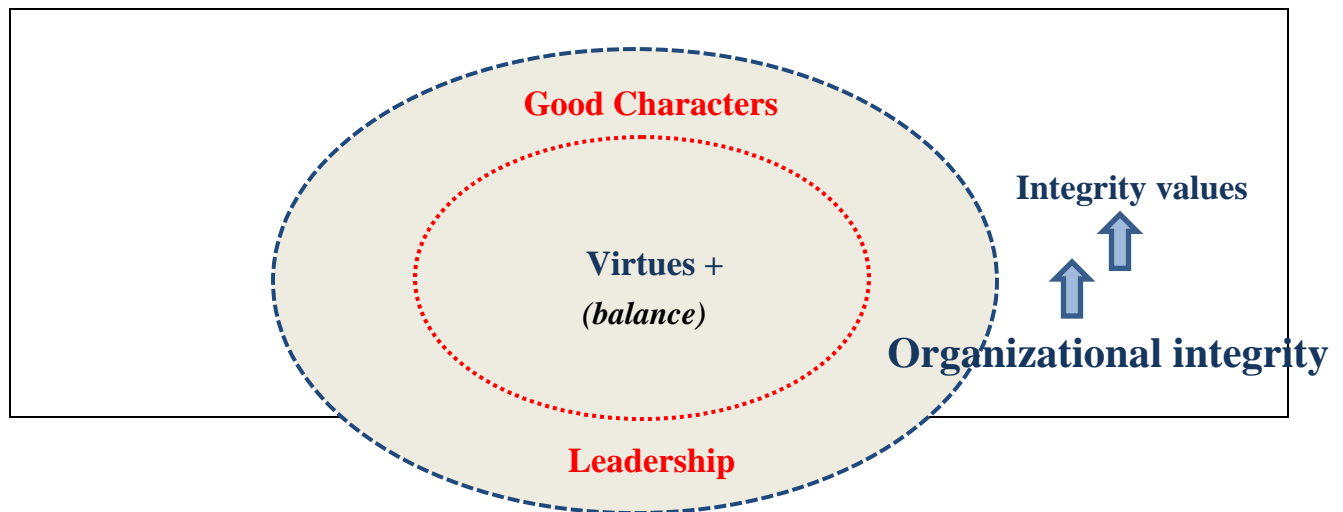


## LEADERSHIP AND INTEGRITY

### The Model of Leadership in Organizational Integrity

(source: The ICLIF Leadership Competency Model: An Islamic Alternative by Syed Muhammad Naquib al-Attas and Wan Mohd Nor Wan Daud; Kuala Lumpur:2007)

**Leadership is about Good Characters embedded with virtues and knowledge and these qualities will enhance and strengthen organizational integrity.**



The role of leadership is often associated with good characters consisting of four virtues: i.e. *wisdom, courage, temperance and justice*. Since character refers to man's inward form, good character must mean his good inward form, namely his soul, where all the faculties remain sound, moderate and mutually harmonious. When these four virtues of a leader is strengthened, it will enhance the integrity values in the organization. However, the aptitude and application of these four virtues would have to be balanced.

#### The four (cardinal) virtues

##### *Wisdom (Hikmah)*

Refers to practical wisdom and acts in accordance with principles derived from theoretical wisdom (reasoning). Practical reason is the state of the soul by which it perceive right from wrong. Wisdom is one of the first principle of the science of ethics. In man, it is excellence of judgment, discretion, intelligence, penetration of

ideas, correctness of opinion, quickness of understanding, clarity of mind, firmness of opinion, determination, truthfulness, amity, mercy, and awareness of subtle actions of the soul. If the sense of reason is at the extreme of excess, wickedness is generated. If it is at the extreme of deficiency, stupidity is generated.

### *Courage (shaja'ah)*

It is the greatness of the soul, bravery, patience, forgiveness, composure and nobility. If the sense of courage is at the extreme of excess, recklessness appeared. If it is at the extreme of deficiency, cowardice appeared.

### *Temperance ('iffah)*

Temperance (moderation) is a subdivision of desire in the motive. At its excess, it will produce greed while its deficiency causes the annihilation of desire.

### *Justice ('adalah)*

It is a condition of things and beings being in their rightful and proper places bringing harmony in the soul, in the state and in nature. At both excess and deficiency causes suffering of injustice or equality without qualification and its opposite. Hence observing the right weights and measures should be contracted.

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**References:** Syed Muhammad Naquib al-Attas and Wan Mohd Nor Wan Daud; The ICLIF Leadership Competency Model: An Islamic Alternative. (Kuala Lumpur: ICLIF, 2007)

*Kesimpulannya; dalam pada usaha kita cuba menyedarkan masyarakat dan rakyat tentang kepentingan integriti, apa yang lebih mendesak adalah bagi kita cuba memahami kepada diri kita dan keluarga terlebih dahulu mengenainya; kemudian bertindak dalam rutin kehidupan harian kita menurut kefahaman dan 'ilmu yang dimiliki, masing-masing kita sesuai pada kadar rezeki ilmu dan kelayakan amali dalam urusan peribadi, keluarga, masyarakat, kerjaya serta lunas perundangan bernegara. Niat yang sucihati akan mencetuskan buah fikiran yang ikhlas, diucapkan oleh lidah yang jujur, dibenarkan dengan amal perbuatan yang seimbang dan berterusan sehingga tiba kematian.*

*Inilah definisi integriti.*

**---TAMAT: 15 Okt 2014 jam 1430-1530ptg**