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Spirituality Performance to Fight Corruption in Islamic Oversight System

¹Ija Suntana, ²Mahmud, ³Betty Tresnawaty, ⁴Tedi Priatna

Abstract--This paper aims to explain that spirituality can be used as a potential component to countering the decline in global integrity in the workplace. Awareness of spirituality can be an effective strategy for providing a more enlightened work environment, triggering involvement, and forming an attitude of responsibility, thereby facilitating an oversight system within an institution. By using the method of description analysis and doctrinal approach, this research succeeded in mapping the conceptual framework of the performance oversight system based on Islamic spirituality. This study concludes that the component of the performance oversight system in Islam must be based on: (1) a clear legal framework; (2) the rules of oversight; (3) measurable oversight mechanism; and (4) spirituality awareness. The most important finding in this research is the concept of spirituality incentives, that all human actions are always supervised by God and will be held accountable before Him, and have implications for rewards and sanctions in the afterlife. Awareness of the spirituality incentive system can be used to prevent the desire for corruption in the workplace.

Keywords-- Oversight; spirituality incentive; Islamic framework.

I. INTRODUCTION

One of the theories in the psychology of work motivation is the theory of reactivity. In this theory, someone will improve their performance when they feel they are being watched, (Hickey: 2017). [1]. One well-known example of reactivity at work is the results of studies at Hawthorne. In the 1920s, researchers at Western Electric Co. conducted a series of productivity studies. The research aimed to evaluate the effects of lighting on production by increasing the intensity of the light to increase production. However, when the lights are on, productivity remains dim. Then the researchers decided to interview the respondents in that place. The researchers found that when workers realized they were being watched, they were motivated to be more productive, (Porter: 2017). [2].

The results are the reference for companies around the world, which was followed up by the establishment of tiered oversight position and foreman system. Many companies raised supervisors to monitor and supervise employees. The results of subsequent research showed that there was an increase in the ethos of performance and focus of employees, by using patterns of a person and position-based oversight.

¹ Ija Suntana, UIN Sunan Gunung Djati Bandung, Indonesia, Email: ijasuntana@uinsgd.ac.id
² Mahmud, UIN Sunan Gunung Djati Bandung, Indonesia
³ Betty Tresnawaty, UIN Sunan Gunung Djati Bandung, Indonesia
⁴ Teddy Priatna, UIN Sunan Gunung Djati Bandung, Indonesia

The continued problem of the person-based and position-based oversight pattern is the level of consistency (*istiqamah*) in the event of problems with oversight officers. The work ethic has decreased along with the problems that have plagued the supervisors. There is no internal awareness in employees to carry out their duties. Awareness of the physical supervisor is stronger as a catalyst for performance. From this circumstance, a person's spiritual dimension becomes important to attract work involvement seriously and has an impact.

Roof found that spirituality had a positive and significant relationship with involvement, strength, and dedication. Spirituality can be regarded as one of the potential components in the face of a global decline in workplace engagement, (Roof: 2015).[3]. Awareness of spirituality at work can even be an effective strategy for providing a more enlightened work environment and triggering employee involvement (Pawar: 2008).[4].

Empirical studies show that there is a relationship between individual spirituality and involvement in performance. In addition to leader behavior, cultural influences, and organizational conditions spirituality, offers a promise not only to improve organizational performance, but also to form a work environment that is purposeful, meaningful, and dignified.

Some researchers say there is a close relationship between spirituality and corrupt behavior, both at work and in lifestyle. The hegemony of individualism has penetrated the pursuit of personal ambition to get rid of ethics and integrity. Spirituality extracted from religion needs to be offered as an applicative concept to suppress corrupt behavior in society.[5]. Meanwhile, Hanapyah (2016) [6], proposes to explore the relationship between human governance that includes leadership, integrity, religiosity, spirituality, culture and the level of corruption risk. This exploration framework is expected to contribute to the government in controlling corruption initiatives among officials or employees. In addition, it was also found that there was a significant negative impact of spirituality at work on the symptoms of nepotism, in addition to transcendence, attention and affection, so that it could be managed to eradicate corruption in the context of nepotism and favoritism (Iqbal & Ahmad: 2020).[7].

Research conducted by Chantziaras et.al. (2020) [8], found that religiosity, an operational form of spirituality, is very important and weak adherence to its norms has a positive relationship with high levels of corruption. Therefore, it is necessary to explore the concepts and values of religiosity from religion that have a correlation with the elimination of corrupt behavior.

Stewart et.al. (2019) tested the relationship of adolescent spirituality and mental health to recidivism with a sample of imprisoned young men. The study found that mental health is strongly associated with adolescent problematic behavior, including delinquency and subsequent recidivism. [9].

Meanwhile, Smith (2019) examines sports and spirituality, which he calls developing academic fields of study. This research provides an alternative idea so that field history is not merely told from a Christocentric point of view, but needs to look at the impact of other religious ideas. Smith's article highlights New Age thinking as a major driver of sport and spirituality, and questions historical historiography exclusively on the field. Smith concluded by suggesting that sports experts must critically pay attention to the historiographic, theoretical, and methodological developments of a field, because these are inherent political practices. [10].

Roane et.al. (2019). [11]. examined the relationship between spirituality and pharmacy. The study recommends that pharmacy schools find ways to recognize and support religiosity or spirituality for their students, through spiritual courses in health, recognizing religious ceremonies, or other activities. Roane assumes that recognition of spirituality in the pharmaceutical world is a step forward for the development of the world of health.

From a number of articles reviewed, there were no articles specifically discussing the concept of Islamic spirituality associated with the eradication of corruption. More specifically, articles about the oversight system in Islam, as part of efforts to control corruption, were not found at all from these articles. Thus, there needs to be a discussion regarding the oversight system that is linked to Islamic spirituality to control corruption.

Islamic spirituality has not been explored much to a more specific level on social mental behavior. There are many claims of understanding that spirituality can act as a protective factor from the desire to corrupt. The results of this study support the possibility of the importance of spirituality as an inhibiting factor in corruption. Even though it is not based on a particular sample, this article is very important and is believed to have a beneficial value for the community.

In this world, the number of Muslim population in various regions is not less than 1.2 billion. If a small portion of the population is enlightened by this article, so as to experience spirituality awareness, it will help them avoid corruption which has become a dangerous epidemic in many regions, especially in Muslim countries. Meanwhile, the oversight system implemented by many governments in Muslim countries is not effective in controlling corruption among its workers, because the concept of oversight has no clear framework and does not include an element of spirituality in its concept and implementation.

II. METHOD

This paper used descriptive analysis by narrating the Islamic teachings conceptualize that several things must be considered in conducting oversight. Meanwhile, the approach used in this study is the doctrinal approach, namely that the data in this study comes from doctrines in Islam. This method was chosen because the data variety in this article were qualitative data which can be observed and recorded so that these methods and approaches more easily explained it. The data obtained were analyzed qualitatively with explanatory specifications, that is, critically conducted studies that were deconstructing the material used as research objects (Suntana & Tresnawaty: 2019).[12]. The data obtained in the form of the concept of spirituality-based oversight doctrine in Islam, namely the teachings about retaliation in the world and the hereafter for each good and bad deeds of each individual, including other teachings related to the oversight system. After the data is analyzed the formulation of ideas and frameworks on a spirituality performance in oversight system is carried out.

III. RESULTS AND DISCUSSION

Islamic Oversight Framework

According to Yazdhi (2014), Islamic teachings conceptualize that there are at least four things that must be considered in conducting oversight, namely a clear legal framework, oversight rules, oversight mechanisms, and spiritual awareness. The loss of the four concepts will result in ineffective and useless oversight performance, so that it will not produce good integrity among employees and will not be able to prevent the deviations from them. [13].

A. Legal Framework

In regulating the practice of oversight, the first thing that must be emphasized is the legal limitations regarding oversight. The basis, objectives and achievements of oversight are the elaborations of regulations in various hierarchies, both laws and other regulations. It is the actions, procedures, and methods of oversight that comply with regulations that can be carried out. The actions, procedures, and methods that are not following the laws and regulations cannot be carried out in the oversight activities, because the products of these processes are legal products that have scales and legal status (Suntana: 2010). [14].

The rule of law that must be emphasized in oversight activities is the limits of oversight itself. Also, consideration of the benefits must be taken into consideration, so that the oversight procedure does not cause harm that is more severe than the benefits. The oversight procedures that are not in accordance with the accurate rules will result in a decrease in performance among employees. They only spend power to face inaccurate oversight, not spend they power to carry out their duties and functions as employees. As a result, predetermined performance targets are neglected, thus affecting budget and time losses.

B. Oversight Rules

One of the oversight institutions produced by Islam to oversee public services is the *wilayat al-hisbah*. This institution is tasked with managing public service activities to create appropriate services, fair, and free from the practice of irregularities, (Ya'la: 2003),[15] The performance of the institution acts as a protector of certain parties who feel disadvantaged by certain other parties.

In connection with the theory of oversight in Islamic history above, the oversight institution must play a role in developing or setting the framework and reference for institutional performance that can be guided by each work unit. Institutionally, the oversight institution is tasked with regulating the activities of budget submission, processing, and reporting. When the oversight institution has made a clear framework regarding the procedure, the enforcement and application of sanctions become very reasonable and cannot be denied anymore.

The basic framework of the function of an oversight institution in Islam is related to the legal prohibition on public harm. The necessary references for oversight institutions in Islam are based on the following principles or principles, (Al-Sayuthi: 2005), [16]:

1. Weakness must be abolished.
2. Provide tolerance for specific deviations if it can prevent other acts of higher deviation.

3. Prevention of damage must take precedence over profit.
4. Institutional decision-making is lighter.

Ibn Taimiyyah (1997) was of the view that the formation of an oversight institution (*hisbah*) was the authority and obligation of the government. The agency is responsible for managing public service activities and correcting irregularities in the field. In detail, the duties of the oversight institution, according to Ibn Taimiyyah, are as follows:[17]

1. Control and ensure that there are no deviations by parties who have the mandate of holding or managing a position.
2. Prevent as early as possible (through coaching) any form of irregularities and violations of the law by public service officers.
3. Encouraging the creation of services based on the principle of justice in the community.

Of the three tasks, the supervisor can carry out oversight and oversight of all the continuity of service activities in the community. Institutions should cross-check the possibility of violations and irregularities in public service activities.

The oversight institution is demanded to prevent all irregularities in every public service by setting several clear rules for the implementers of the service. The oversight institution has the authority to check every fraud in every service and ensure that every service activity is really per the rules of the applicable regulations. Besides, the oversight institution must ensure that public services are carried out equally and fairly.

C. Oversight Mechanism

The oversight mechanism recommended by the Islamic system is deliberation-based oversight and equal rights (Al-Anshary: 2009).[18]. The principle of deliberation emphasizes that any policy regarding oversight must be participatory (receive and provide input from and to the party being examined). Meanwhile, what is meant by the principle of equal rights is that there are no actions related to safeguards based on gender, racial, religious, and other sentiments.

In addition to the two principles mentioned above, Islamic teachings recommend another principle, namely the principle of personal freedom, which is that everyone has the right to do anything against any of his authority, so that he cannot be arrested, imprisoned, or punished unless based on law and behavior objectively detrimental to the public (Syamam: 2008).[19].

The oversight mechanism above must be implemented to prevent illegal oversight practices. The absence of an oversight mechanism will cause violations of certain party rights. *Hisbah* scholars say that the principle of Islamic teachings does not recognize the practice of *mujazafah* in the practice of oversight, namely the practice of oversight without using clear and definite legal parameters. The *mujazafah* practice of oversight will be rise to violate the principles of justice. (Haidar: 1998). [20].

D. Spirituality Awareness

Robert Bellah describes the term "spirituality" as traditionally an aspect of religious life. More recently, the use of spirituality is contrasted with religion as an institution. Spirituality in this new sense is a personal activity, although it can be pursued with a group of like-minded people, (Rhodes: 2006).[21]. Hicks (2003), a researcher at the Jepson School of Leadership Studies, University of Richmond, said that whatever theoretical understanding the academic community might have about spirituality and religious differences, empirical evidence shows that spirituality in the workplace is being treated as an alternative to governance in performance.[22].

Spirituality in the workplace has emerged while bringing several questions as to whether this new emphasis on spirituality is the inability of positivistic management strategies to deal with several problems that arise in the work environment. Another question that arises, does spirituality have a positive and alternative effect on performance problems?

Some researchers believe that spirituality can answer the problems of performance and productivity. McCormick (1994) said that spirituality is a very effective alternative way to solve severe problems at work, especially at the managerial level. Spirituality, in various patterns taught by religion and other spiritual systems, can be firmly integrated with management tricks.[23].

The systemic view of workplace spirituality is the sustainability of work as a source of sustenance for oneself, family and contributions for many people. Spirituality teaches that whoever works must contribute to the greater good in the world (Glavas: 2012). [24]⁵ Deviations in the work process are a threat to the sustainability of work as a source of income.

Spirituality for Creativity

Creativity is an important part of one's performance cycle. When technology, markets, and demographic changes force a service institution to rethink products and services, creativity is the key to successfully navigating these changes.

Creativity comes out of shared ideas. Ideas are ubiquitous. They are the fundamental building blocks for all aspects of life. Yet, efforts to use ideas as a basic unit of analysis in a shared framework are rare (Goorha and Potts: 2019). [25].⁶

Many institutions recognize the spiritual nature of individual and group creative processes, and many analysts understand the importance of combining creativity with spirituality. Natively, a work institution does not need to provide creative facilities, because everyone has creative capacity. Employment institutions provide enough resources to help people uncover their creative potential and to exercise creativity in the organization and awaken spirituality to it.

⁵ Glavas Ante. (2012). Employee Engagement and Sustainability: A Model for Implementing Meaningfulness at and in Work. *Journal of Corporate Citizenship*, 46, 13.

⁶ Goorha, P., & Potts, J. (2019). *Creativity and Innovation : A New Theory of Ideas*. Palgrave Macmillan.

Spirituality for Performance Awareness

5 Employee spirituality can influence the cognitive assessment process. Individuals with stronger spirituality tend to be able to adjust and recover from life's events faster than others. Their spiritual commitment and beliefs enable them to more easily restructure or cognitively assimilate what happened to them, find meaning, and purpose in the life events they live, (Harris-Walker: 2008).[26].

Employees who have high spirituality can more effectively find meaning and purpose in working. Many researchers assume that employees with high spirituality have more positive emotions when trying to adjust to the work environment. They are better able to identify the various sources of problems and plan appropriate actions. They are more likely to control themselves, 11 assume responsibility, maintain a safe emotional distance when appropriate, and seek social support, (Folkman & Lazarus: 1985).[27].

Spirituality Incentive System

In Islamic religious doctrine there is a concept called spirituality incentive (Arafa: 2012).[28], which is the reward for spiritual pleasure in the hereafter for those who are committed to the trust of people in the world. Conversely, for anyone who betrays trust, especially public trust, will get a painful spiritual sanction in the hereafter. Spiritual incentive systems teach workers that angels intervene in the oversight of every human behavior in the form of recording every good and bad deed. This spirituality incentive system gave rise to the framework of the concept of inner-oversight.

The researchers' belief in the role of spirituality in fighting corruption needs to be confirmed by a number of concepts contained in the Islamic religion, especially regarding the concept of oversight. Proper and strong performance oversight influences employees' compliance with the rules, thereby suppressing deviant behavior. As a religion (Kut: 2020), Islam has a number of concepts regarding performance oversight based on spirituality values, so that it can be formulated for the performance oversight process.[29].

The big concept of the Islamic oversight system is based on inner-oversight, namely the emergence of inner awareness about God's oversight over all human actions that must be accounted before Him. All human actions are not just related to the world's responsibilities towards top management, but are related to the responsibility in the afterlife. Therefore, when someone works is not only supervised by humans but also supervised by God who will demand responsibility towards him. The concept of inner-oversight will form a sense of responsibility to employees and will not betray the mandate of the position.

Therefore, according to Dehler (1994), the new management paradigm (new management paradigm) is a combination of various methods and strategies related to contemporary organizational management, where spirituality is contained. Spirituality is gaining a lot of attention and tends to be popular in solving a number of management problems. However, its spirituality and transformation still require continued efforts in its application

to organizations or institutions.[30]. Nursanty et.al., (2017), say the balance of mind, faithful to God, justice, honesty, and love reflected in public employees personality will lead to personality with humanist values, responsible, and trustworthy.[31].

IV. CONCLUSION

Although there are limitations in the discussion because they are not based on samples, this article offers an idea of the importance of Islamic spirituality as a protective factor to reduce the desire for corruption. Significant improvement in the understanding of religious teachings may be a factor that contributes greatly to the improvement of mental and behavior of those working in the public sector, thus facilitating the oversight system and can avoid corruption. Even though Islamic religion cannot be totally relied upon to control corrupt behavior, the concepts of spirituality can be used as a factor in oversight activities, especially related to the teachings of spirituality incentives, which emphasize that the tasks carried out by a person will not only be held accountable by humans but also by God.

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