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## **Integrity and its Impact on Social Development**

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### **Abstract**

Integrity is a personal and social value. This research focuses on integrity's moral needs, especially in producing virtuous individuals. Integrity helps build and advance society, and vice versa. Individuals, institutions, and states have taken notice. This attribute represents justice, honesty, and virtue, and it prevents corruption. To discuss it accurately, both its laudable and terrible aspects must be understood. In addition to clarifying their types in terms of practice: verbal and practical, and the practical ones in particular, as it presents an ideal picture of society and its members; Because it means refraining from abominations, betrayal, injustice and evil, false testimony, and accurate integrity in trade. The research shows a bundle of integrity effects in the development of the community, such as 1) the consolidation of legal, customary, and regulatory values; 2) the direct processing of corruption; 3) ensuring the welfare of society by providing its requirements; 4) upgrading the capabilities of society members; and 5) improving and facilitating the lifestyle. Integrity does not allow bias or mistrust, its presence in society demands the cooperation of individuals and organizations, and it does not conform to human preferences and choices; it is a set of foundations and standards people should follow. I underline that unsuitable purposes shouldn't exploit noble endeavours because integrity virtues are straightforward and can't be sullied.

**Keywords:** Integrity, ethics, development, values.

### **INTRODUCTION:**

Development is a positive trend that coexists with ambitious societies. It is the most visible measure of scientific advancement, human resource effectiveness, natural resource investment, and administrative quality. All of these constitute a necessary element of the development process and a component of the process as a whole. The artery that gives it life guides its direction and solidifies its steps is (Integrity) in every term's meaning. Humans are the source, representative, executor, and practitioner of integrity. Individuals and citizens' demand for integrity is preceded by the process of developing an honest character by instilling integrity as a core value in their souls. These are built on legal foundations that the individual self-monitors and subsequently executes while preventing others from infringing those foundations. This necessitates widespread collaboration among society's members to imbue their community with integrity, honesty, and legitimacy.

This requires that people understand the concept of integrity and its goals from a young age. Because humans are prone to weakness and greed, authorities must also be concerned with protecting the value of integrity and preventing offenses that may compromise it. A tight supervision system would aid the upright and deter the corrupt or deviant from engaging in corruption.

### **RESEARCH OBJECTIVES**

This study aimed at two things:

- 1- To illustrate the concept of integrity and state its types.
- 2- To clarify the impact of integrity on social development.

Integrity may demand a complete investigation, but I choose to focus on these factors. Hopefully, through future study, I will be able to address the integrity-related issues not addressed here.

## RESEARCH QUESTIONS

1. What is the definition of integrity, and what are its types?
2. What is the impact of integrity on social development?

## LITERATURE REVIEW:

Integrity, its uses, and its relation to development and societal stability have been the subject of several studies. Mahmoud (1993) examines the relationship between corruption, growth, and the depraved environment. The most significant findings of his research are:

- Administrative corruption in the Arab world is influenced by the same environmental and economic factors as in other regions.
- Some symptoms of corruption are an indicator of individuals' growing wants. Therefore, the issue of "needs" must be resolved for individuals' behavior to alter.
- To combat corruption, administrative and social changes must be propagated and expanded.
- The United Nations adopted and implemented the Anti-Corruption Convention (2003) in December (2005). The most critical clauses in this agreement are:
  - Prevent corruption, promote public service integrity, and increase financial openness and judicial accountability.
  - Consider corruption a criminal offense, not just bribery and embezzlement of public funds, but also trading in power, concealing the proceeds of corruption, and laundering them. The accord also addresses private sector corruption.
  - Cooperate in the fight against corruption and tracing, freezing, and confiscating the proceeds of corruption.
  - Restore stolen property to its rightful owners.

The Cardona (2015) guidebook series (Guidelines to Good Governance) was translated into Arabic under NATO auspices. Five of the nine guides published by Cardona (2015) directly relate to Integrity, namely professionalism and Integrity in the public service sector, anti-corruption policies and agencies, obtaining information and the limits of public transparency, managing the risks of corruption and real estate fraud in the defence sector, and managing public funds. Among the most basic conclusions he drew from his evidence are the following:

- Professionalism encourages public officials to preserve integrity to promote the potential of resistance.
- The integrity and accountability of public authorities must be promoted and safeguarded.
- Professionalism and honesty in the public sector are critical national and international security components.
- Codes of Conduct and Integrity Plans may provide valuable guidelines for promoting the behavior of public officials.

He stresses the resilience of social structures in Saudi Arabia in the face of corruption and defines corruption and associated concepts. In addition, he examines several social institutions in the kingdom to determine their efficacy and readiness in terms of their structure to promote the ideals of honesty and combat corruption. The study reveals that numerous social systems in the kingdom are responsible for promoting and combating integrity and corruption.

## METHODOLOGY

To meet the study's objectives, evidence from the Qur'an, Sunnah, and Islamic reference books is drawn using a descriptive inductive process.

## **DISCUSSION**

### **THE CONCEPT OF INTEGRITY AND ITS TYPES** **THE CONCEPT OF INTEGRITY**

Haroon (1978) claims that the word (Nazaha) originally meant distance and has a sensory connotation reflected by the distance from buildings to seek space and fresh air. In addition to the most prominent moral quality - honesty - etiquette demonstrates sophistication. According to Mokhtar et al. (2008), the phrase (Integrity) refers to objectivity, impartiality, judicial justice, and the absence of suspicion. Regarding the terminological definition of integrity, there are two:

1. In his work, The Definitions of Jurjani, Al-Jurjani defines "Integrity" as obtaining wealth without humiliating or mistreating others (Mohammad, 1982).
2. Al-Manawi (1937) explains it: Integrity means avoiding evil. ( Ali, 1937)"

Al-Manawi's definition is superior and more inclusive than Al-Jurjani's, which limited it to money acquisition. Integrity encompasses multiple values, the most significant of which are: purity, justice, advice, honesty, chastity, honesty, self-preservation, purity, and possibly other aspects included in Al-Manawi's definition.

### **TYPES OF INTEGRITY**

Talking about integrity has two aspects: there is integrity in terms of description, and there is integrity in terms of practice. A full report will be presented in the next section.

### **INTEGRITY IN TERMS OF DESCRIPTION CONSISTS OF TWO TYPES:**

#### **THE PRAISABLE INTEGRITY**

Integrity is the adherence to the teachings of the Noble Qur'an and the Sunnah of the Prophet (PBUH), in addition to the legal system established for the welfare of individuals and the nation, without interference from whims and personal agendas. Al Mawardi exemplified this style as follows: (Rajeh, 1985)

- Walking away from horrible stuff is a behavior devout and sane individuals elevate above because humiliation is typically the outcome of avarice, cruelty, and other comparable traits such as cunning, dishonesty, fraud, and lack of chivalry.
- An individual who respects himself and maintains his pride and dignity will likewise avoid regions of suspicion. As the Prophet of Allah (PBUH) remarked, "He who falls into uncertain matters will quickly be fearless," this is because areas of suspicion make committing errors commonplace.

#### **THE REPREHENSIBLE INTEGRITY**

It is something that contradicts Islamic law's conventions. The term 'reprehensible integrity' is merely a metaphor to distinguish it from 'appraisable integrity,' as the former contradicts integrity. It is something that contradicts Islamic law's conventions. Reprehensible integrity is a metaphor used to distinguish between Reprehensible Integrity and praiseworthy integrity. The former contradicts integrity in its genuine sense due to carelessness or rigor. Islamic law forbade these practices from the outset, and the Prophet (PBUH) forbade them. Therefore, he remarked to those who considered them, "Are you the people who stated such-and-such? By God, I am the most fearful and respectful of you, yet I fast and break my fast, pray and sleep, and marry women. Whoever objects to my sunnah has nothing to do with me." Another account adds that the Prophet (PBUH) transitioned to a broader discourse and asked, "What has happened to these people that they say such-and-such?" This means that the Prophet (PBUH) realized the danger posed by these ideas and that everyone is susceptible to having them. Therefore, it was vital to integrate the two approaches for holistic treatment. Everyone would see the importance of following Allah's straight path as taught by the Prophet (PBUH). "Whoever is dissatisfied with my Sunnah is not my follower."

## TYPES OF INTEGRITY IN TERMS OF PRACTICE

By its essence, integrity can be split into the word integrity and action integrity. The following section will provide further clarification.

### **Verbal Integrity** (Sharaf, 1963)

The Noble Qur'an instructed us on how to retain honesty in speech, cleanliness of the tongue, and the choosing of language devoid of vulgarity, even during intense debates. This is exemplified by the words of Allah (SWT): "Your women are like a tilth to you; therefore, approach your tilth as you like." [Al baqarah, 223]. In this verse, the purity of the Noble Qur'an's words and the sensitivity of its analogies are evident, as the word "tilth" (i.e., land cultivation) is used as a conservative metaphor for the private feminine parts since it is the site of reproduction.

### **Practical Integrity**

Sharia (Islamic Law) is concerned with the verbal Integrity of Muslims, but it also requires and stresses acts of integrity. The contemplator of the Book of Allah (SWT) and the Sunnah of His Prophet (PBUH) discovers various texts geared at practical (deeds) integrity in a variety of concerns without which society cannot be organized, such as:

i. The responsibility to avoid immorality, which Allah (SWT) expresses in the verse: "neither promiscuous nor having hidden affairs." [An-Nisa, 25], and in His saying: "neither committing fornication nor accepting them as mistresses." [Al-Maida, 5]. In his interpretation of the Quran, At-Tabari says that with this instruction, The Holy Qur'an seeks to purge the society of overt and covert immorality. It prohibits all men and women from engaging in or supporting fornication, which is the act of adultery. It is also prohibited to bring a paramour, the individual with whom a man or woman has a covert romantic relationship. (Al Turkey et al., 2001). The honorable Sunnah confirms the prohibition of vice, as stated in the hadith of the pledge of allegiance to women: "Do you pledge allegiance that you will not worship anything other than Allah, that you will not commit adultery, that you will not murder your children, and that you will not utter slander, deliberately forging falsehood?" This is asserted by women who hate such vices. Fatima bint Utbah bin Rabi'ah, may God be pleased with her, places her hands on her head in shame when she hears the word "indecency" used. Hind bint Utbah, may God be pleased with her, declares her aversion and reluctance toward immorality and asks, "Does the free woman commit adultery?" All the ladies present at the time took the initiative to pledge their loyalty without hesitation. It was clear to all Muslims that this mandate was intended for society's moral improvement and sanctification. Thus, Hind bint Utbah, may God be pleased with her, declared, "I swear, slander is abominable."

ii. The requirement to refrain from betraying; Allah (SWT) stated, "O you who believe! Betray not Allah and His Messenger, nor knowingly betray your Amanat (items given to you) and all the obligations Allah has prescribed." [Al-Anfal: 27]. Treason's expressions include the violation of responsibilities and the disregard for obligations. This instruction is supplemented with an emphasis on the return of trusts in general and financial ones in particular, as Allah (SWT) commands: "Verily, Allah enjoins you to return trusts to those to whom they belong and to judge fairly between men" (An-Nisa: 58). This is the origin of making and maintaining deposits. Some buddies and followers elaborated on its relevance to the extent that they went beyond the specific explanation to the general meaning and made the issue require the fulfillment of the trusts in all circumstances (i.e., Worships, purifications, testimonies, transactions, and the most severe: money and deposits). The Prophet (PBUH) stated, "Trust him who trusts you, but do not cheat him who cheats you." This implies that you should not act in the same manner as the traitor and should not respond to his betrayal with treason to become like him.

iii. The obligation of justice, benevolence, and refraining from injustice and abominations is the saying of Allah (SWT): "Indeed, Allah commands justice, grace, and courtesy to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so that perhaps you will be mindful." [An-Nahl: 90]. This verse requires all that is good and prohibits all that is wicked, as evidenced in the next section.

**Justice** is evidence that there is no god save God, justice, and judgment based on the truth. In addition to the equality between what a person displays in public and what they conceal from others when it comes to deeds performed for Allah's cause, there is a further equivalence between what a person does for Allah and what he or (SWT). "it is the principle that covers all rights that pertain to the essence and necessity of individual rights and transactional rights" (Al Taher, 1984).

**Philanthropy** is also a broad term that encompasses the following: patience with fulfilling obligations and performing duties, patience in avoiding sins and avoiding them, sincerity, worshipping God as if you see Him,

and that a person's hidden intent is superior to what they display in public, forgiving cruel people, and what surpasses justice and duty.

iv. Despite the breadth of the meanings of justice and generosity and what they entailed, noble poetry requires the statement of particular actions and caution against others (Ibrahim, 2002). Therefore, it requires giving to kin, who are the relatives, because people are preoccupied with faraway people and do good to them with money for recollection and praise while ignoring their relatives, who are more deserving of justice and compassion. Thus, the wording affirmed and drew attention to this fact (As-Salama, 1999). In addition, it prohibits indecency, which encompasses all wrong beliefs and actions. In addition, it forbids the evil that emerges from these abominations. Furthermore, it prohibited violation: It is hatred against individuals.

v. Avoiding false testimony and idle chatter, as Allah (SWT) instructs in this verse: "They are those who do not give false testimony, and when they encounter untruth, they pass it by with dignity" [Al-Furqan: 72]. Whether it's polytheism, singing, or speaking a lie, all forms of deception are wrong and harmful. According to the hadith of Abu Bakrah, one of the most severe sins is false witness. The Prophet (PBUH) stated, "Shall I not inform you of the greatest of the great sins?" We answered, "Yes, O Allah's Messenger (ﷺ)" He stated, "To join Allah's worship with partners is to be disloyal to one's parents." After resting, the Prophet (ﷺ) got up and continued, "And I warn you against giving a fabricated statement and a false witness; I caution you against giving a forged statement and a false witness." The Prophet repeated this warning until we believed he would never stop. "Obscene gatherings bound to offend and abuse are seen as slander, particularly if they name revered figures such as the Prophet Muhammad (PBUH).

vi. Falsehood has gotten more nasty since it now presents misbehavior as something positive so that people will believe it to be the truth (Al Turkey et al., 2001).

vii. The disassociation from falsity is accompanied by contempt for the worthless discussion, in which people meet to discuss pointless issues. These are gatherings of disobedience and all manner of evil. Therefore, virtuous individuals avoid such meetings and have contempt for them.

viii. Integrity in buying and selling (i.e., trading) originated from what Allah (SWT) related to the authority of Shuaib (PBUH) and his people, as he said: "And to the Midianites, We sent his brother Shu'aib. He said, "O populace! Worship Allah; there is no other god save Him. Your Lord has already provided you with a clear demonstration. Therefore, use accurate measures and weights, do not swindle people of their property, and do not sow corruption in the country once it has been made right. This is for your good if you are "genuinely" believers. " [Al A'raf: 85] This verse develops an Islamic civilization, which first attains faith and then regulates its commercial dealings, the most important of which is general honesty in purchasing and selling (Al Taher, 1984). And the absence of discipline in them is a form of corruption on earth: it poisons the breasts, spreads enmity and anger among members of the society, and portrays the nation as a corrupted place that practices fraud and decreasing rights, which Ibn Attia described as a horrible sin (Mohammad, 2001). It was outlawed for this nation, as it had been for others before them.

ix. This excellent passage illustrates the warning against corruption: "Do not propagate corruption in the land after it has been placed in order." He begins with commercial deals, as required, and then moves on to corruption. Ibn Attia (Mohammad, 2001) said in his interpretation of the verse: "General terms that contain all wrongdoing, no matter how little or how much, and then correct it, no matter how little or how much. The purpose of prohibiting is generic and allocates something without a governing element unless stated for illustration ". Given this general definition and the general definition of (Undervaluing), which promotes fraud and detriment as a manifestation of injustice (Al-Dawoodi, 1991), the issue pertains to all types of employment. Therefore, wasting time, becoming distracted from work, and delaying commitments on purpose result from Undervaluing and prohibited corruption.

x. Turning away from evil and its gatherings, Allah states: "Wicked women are attracted to wicked men, and wicked men are attracted to wicked women. And women of virtue are for men of virtue, and men of virtue are for women of virtue. The virtues are unaware of the words of the wicked. They shall be granted forgiveness and a just provision." [An-Nur: 26]. The descriptor of "wicked women" relates to slander, backbiting, gossip, and immoral expressions such as swearing and contempt, as well as to destructive behaviors such as major sins and general sins, as well as to the individuals who act and speak such things. The worst are those who slandered Aisha, the pure mother of the believers. May God rejoice over her (Al Razi, 1999). The beautiful verse warns friendly and virtuous individuals to avoid these individuals, their words, and their acts. They are nasty and spiteful, and because birds of a feather flock together, only people similar to them sit with or favor them. Muslims must avoid their meetings and ignore their words and deeds if they want to remain protected from harmful and malevolent individuals. Thus, one will assimilate with the pious, follow in their footsteps, and derive righteousness from their company in their religion and environment.

## THE IMPACT OF INTEGRITY ON SOCIAL DEVELOPMENT

In this regard, it is preferable first to examine the objectives and goals of social development. Then, connect them to integrity to determine their effect on community growth. From this, we may conclude that the primary objective of community development is to improve the community's overall quality of life and to empower its people to achieve this goal. This necessitates:

- i. Consolidating the legal, traditional, and Islamic regulatory values and ensuring that all members of society adhere to them. Then, improve the transactional and interpersonal relationships in society.
- ii. Quickly addressing manifestations of corruption, whether societal, financial, or moral.
- iii. Providing the vital needs of society's members aids in discouraging immoral behavior by those who claim need and need due to their inability to receive necessities like education, health care, and alimony. Noting that Islamic education instructs Muslims to strive, work, and be frugal with their money, In addition to cooperation and solidarity, individuals should not experience extreme need. This is sufficient to eradicate the signs of financial and moral corruption.
- iv. Enhancing community members' scientific knowledge and skills to expand employment opportunities, given the variety of options and their conformity with practical requirements.
- v. The state's direct contribution is enhancing society members' lifestyles through the provision of services, facilitation of transactions, and acceleration of completion. In addition to attracting distinguished and inventive individuals and benefiting from them in extending development and enhancing its tracks, the city also attracts notable and inventive individuals. If we investigate the relationship between integrity and the requirements of community development, we find that it is evident in multiple ways:

### Justice

Justice is the foundation for collaborative development. Justice, in its most fundamental definition, involves fairness. It means granting everyone his right. Because its implementation is a question of possibility, it is ordered by Sharia and required by it to govern between people, as Allah (SWT) said: "and when you judge between people, judge fairly." [An-Nisa: 58]. The notion of justice requires a separation from injustice and aggressiveness. In addition, one of the prerequisites for justice is equality between people, which is achieved by granting people their rights and empowering them to act. Thus, justice is attained by determining the rights and then carrying them out (Oyoun Al-Soud, 1997).

To achieve justice as intended, whims must be avoided, as Allah (SWT) commanded: "Therefore, do not let your whims lead you astray from justice." [An-Nisa: 135]. Because desire leads to radicalism by providing the right person more than he deserves or indifference to the degree of injustice, both sides are unjust. (Al Taher, 1984). To underline the importance of avoiding whims and the need for justice, Allah (SWT) declares: "Do not permit hate of a people to lead you to wrongdoing. Be just! This is more righteous ". [Al-Ma'idah: 8]. And the link of righteousness with justice is interpreted as emphasizing the observance of justice regardless of whether the opposing side is Muslim or not. This verse has two aspects: First, it is closer to avoiding sins that Allah Almighty has banned; and second, it is closer to avoiding Allah's punishment, and the requirement of justice to those who reject the religion requires adhering to fairness with true believers.

### Combating Corruption:

Corruption in the language signifies the polar opposite of virtue (Ibn Manzur, 1968). In addition, Al-Ragheb Al-Isfahani defines it as "anything that deviates from moderation, whether the divergence was large or small" (Al-Dawoodi, 1991). Whoever considers the totality of corruption's meanings as described by linguists will discover that some have physical connotations, such as stench and disability. In contrast, others have moral connotations, such as disorder, perversion, distortion, and deception. Destruction, imperfection, and decay, among others, share material and moral components (Ibn Manzur, 1968). Al-Raghib Al-Isfahani alluded to this by stating, "It is used in the soul, the body, and all things other than virtue" (Al-Dawoodi, 1991).

Consequently, corruption results from a moral flaw that affects individuals and institutions through concealment and deception. Whatever its shape is, it badly affects society and evolution. It portrays the community as corrupt and continuing to stray. At the same time, the decent people in it are few. Then all forms of corruption become acceptable, and the willingness to practice it to publicize it increases. As a result, the country's wealth evaporates, bribery becomes commonplace, and the economy weakens and possibly collapses. It is the worst state for civilization; neither Sharia nor sane people or common sense can approve of it. Although legislative and legal procedures are essential to eliminate corruption, educating and encouraging society's members to demonstrate integrity in their words and actions is crucial. This is illustrated by the girl to whom her mother said: "Get the milk and mix it with water, because neither Omar, May Allah Be Pleased with Him nor his men are where you are. The girl swore she would not obey Allah in public and disobey him

in private "(Aylan, 1980), (i.e., She maintained integrity that she was unwilling to do what her mother asked her to do in secret when she was obedient to Allah in public).

Unquestionably, propagating integrity, executing it, and believing in it is the most important measures to combat corruption and restrict its expansion. Cooperation, solidarity, clarity, transparency, the clarity of legitimate and legal applications, and good planning will ensure - God willing - that corruption is besieged, its manifestations are controlled, and its perpetrators are ostracized and punished so that corruption's manifestations diminish dramatically.

### **The Will to Change**

Because corruption occurs between the recipient and the giver, the will to change should consider this and treat both parties simultaneously. Perhaps spreading awareness of the dangers of corruption and the need for integrity is the first of those remedies, followed by an expanding sense of responsibility and national belonging, promising a better life and a brighter future, all of which can only be achieved with integrity and honesty.

We can summarize the most prominent effects of integrity on development in the following points:

- Assigning responsibilities to the right people is a legal principle that the Messenger of Allah (PBUH) warned us against abandoning in the following hadeeth: "How will honesty be lost, O Allah's Messenger (ﷺ)?" He said, "When authority is given to those who do not deserve it, wait for the Hour."
- The safety of public money from embezzlement or waste, because public money is custody and a large deposit that everyone who takes care of it is asked about, so no one can escape the punishment apart from those who fulfill the role with honesty. Among the fruits of the safety of public money: a) the establishment of projects that cater to society's needs; b) the manifestations of poverty diminish, c) the needs of all kinds are met, d) the money overflows, as happened during the days of Omar bin Abdulaziz, may God have mercy on him, and e) the country will be powerful so no one can harm it.
- Social cooperation within the frame of justice and integrity will result in the Islamic Sharia governing all actions and behaviors besides adhering to its laws and commands. Thus, society and the nation will achieve the sought development.
- The prevalence of virtues among people and embodying them makes any appearance contrary to integrity unacceptable and unpalatable.

## **CONCLUSION AND RECOMMENDATIONS**

Integrity is a human value that has accompanied man since ancient times, imposing itself on both the person and society as a sign of virtue and righteousness on the one hand and as a good deed of believers, decent, and sane people on the other. Furthermore, it displaced corruption in different dimensions due to contradiction and denial since vice and virtue cannot coexist. However, people hold diverse religious and philosophical beliefs. Consequently, they are constantly present throughout human existence, and one grows stronger or weaker based on a person's dedication to his faith first or the power and hardness of the law.

Because integrity is a significant issue that cannot be handled in a single paper, the research was not a comprehensive investigation of every aspect of integrity. Thus, the study tried to highlight the most critical aspects of the topic while being as concise as feasible without compromising the research aims. Thus, the research led to what we possess. The researcher can summarize the most significant findings. In the subsequent: a) Integrity, as a notion, necessitates a specialized structure for individuals, institutions, and states. Moreover, it is a moral system that renders it objective, just, and free of prejudice and suspicion; b) The presence of integrity in social reality involves two components: an institution based on virtue and righteousness, as well as individuals who are persuaded of and devoted to this notion. It might be claimed that society, at its best, exemplifies integrity. c) Muslims are motivated to adhere to integrity by legitimate terms such as glory, purity, and righteousness. This vocabulary is repeated by Qur'an readers, during prayers, and in congregations, so the Muslim is continuously reminded of integrity; d) Integrity does not adapt to human needs and preferences; instead, it is defined in terms of frameworks and types. Therefore, it included both commendable and deplorable traits. Realizing this requires individuals to evaluate what they consider to be integrity through the prism of Sharia and its provisions following Sharia-based law. Only then can the integrity of human behavior be determined; e) noble ideals and decent intentions do not alter reality. Therefore, immoral acts that individuals disguise under the guise of integrity because they have an interest or benefit remain immoral; f) Faith and a person's observance of his deeds for the sake of Allah is the best way to achieve integrity and avoid evil, no matter how tempting it may be; g) Integrity is a holistic act that encompasses both words and deeds and encourages individuals and society to embody the most beautiful and practical qualities; h) Corruption has I Achieving Integrity and combatting corruption contribute to the optimal investment of a

society's progress and capabilities. In addition, they qualify community members and equip them with the necessary information and abilities; and j) The rational ruler is intent on growing his state, its strength, and the cohesion of his people; he also adopts regulations and preventative measures against all sorts of corruption.

Suppose the researcher receives a suggestion. In this scenario, the objective is to maintain integrity in education and the media so that it is always heard and reflected in applications, actions, and behaviors. In addition, I encourage researchers to consider the facets of integrity and its applications in systems provided by the Kingdom of Saudi Arabia and to describe its benefits and beneficial outcomes. Thus, individuals grow acquainted with these systems and regulations, engage with them, and comply with them. Integrity is all positive, while corruption is all negative.

## ACKNOWLEDGMENT

This project was supported by the Deanship of Scientific Research at Prince Sattam Bin Abdulaziz University under the Research Project No, 2021/02/17593.

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