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Contents

THE ROLE OF INTEGRITY IN THE ADMINISTRATION OF CONTEMPORARY ISLAMIC UNIVERSITY 1
Abdul Gafar Olawale FAHM, P.M.B. 1515, Department of Religions, University of Ilorin, Ilorin, Nigeria.

ELEGIAC PERFORMANCE AND THE IMPERATIVE OF SOCIO-CULTURAL REVALIDATION 18
Felicia Ohwovoriole, PhD, Department of English, University of Lagos, Akoka-Lagos. Eruvwe2006@yahoo.com

ASSIGNING ROLES TO RELIGION IN THE FIGHT AGAINST CORRUPTION IN NIGERIA 32
Obasola, Kehinde Emmanuel Ph.D, Department Of Religious Studies, Olabisi Onabanjo University, Ago-Iwoye, Ogun State. E-Mail: blessnuel@yahoo.com, Phone No: +234803 726 8917

ABRAHAMIC COVENANTS IN GEN. 17:1-14 AND ITS EDUCATIONAL IMPLICATIONS FOR CONTEMPORARY CHURCHES IN NIGERIA 52
Bismarck N. Efe and Mercy I. Idumwonyi , Department of Religions faculy of Arts, University of Benin

THE REALITY OF ÀMÓDI (DISEASES DIFFICULT TO DIAGNOSE) AND THE YORUBA TRADITIONAL RESPONSE: A CATHOLIC PASTORAL CONCERN 67
Akin-Otiko, Akinmayowa (Ph.D), Institute of African and Diaspora Studies, University of Lagos
Email: pakin-otiko@unilag.edu.ng

CHRISTIAN RELIGIONS AND MORAL EDUCATION AS A PANACEA FOR NIGERIA INTERNAL SECURITY CHALLENGES 79
Blessing U. Okoh and Wilson Eze Ehianu Phd, Department of Religions, Faculty of Arts, University of Benin

YOUTH FORMATION AND THE CULTURE OF INTOLERANCE: THE ROLE OF GLOBALISATION 87
REV. SR. DR. CLARA M. AUSTIN IWUOHA,DEPARTMENT OF RELIGIOUS STUDIES, FACULTY OF HUMANITIES, IMO STATE UNIVERSITY,IMO STATE, OWERRI, E-mail: ausiwuoha@yahoo.com

MIGRATION AND MISSION IN NIGERIA 99
Tama, Suleiman Samuel PhD, Department of Philosophy and Religious Studies, Nasarawa State University Keffi, Nasarawa State, sthama2007@gmail.com

THE ROLE OF INTEGRITY IN THE ADMINISTRATION OF CONTEMPORARY ISLAMIC UNIVERSITY

[redacted] FAISM, P.M.B. 1515, Department of Religions,University of Ilorin,Ilorin, Nigeria fahm.ao@unilorin.edu.ng08056977987

ABSTRACT

Integrity is an issue of critical importance to academic institutions and has been gaining increasing interest among scholars in the last few decades. In examining the practice of integrity within university programmes and its relation to faculty and society, questions have been raised by researchers not only in regard to the complexity of organizational integrity in the 21st century but also on university's commitment to ethical action as well as social contract. This is because ethical lapses by university's students, staff, and management can put the university at substantial risk. However, there is little attention to the professional requirements for integrity, especially at the university level. That informed the question, what is the role of integrity within Islamic universities? The purpose of thestudy is to address this question. The paper defined a set of fundamental values for university's integrity as well as identified and described policies and practices that support and sustain these values. Utilizing a combination of the qualitative method and analytical approach, this paper provided guiding principles to the practice of integrity in an Islamic university. In contributing a perspective to this field, this paper hinged its discussions on accountability, transparency, competency, and responsibility in public administration in Islam. This study highlighted the effect of integrity on students, staff, management and university's host community. This paper concluded by suggesting that in order for an Islamic university to compete in thecontemporary world, there is need to work holistically based on clearly defined principles and purpose, core values, and culture as an effective way to increase competence in management of Islamic universities.

Keywords: Integrity, Administration, Islamic, University, Contemporary

"Integrity is a lot like the weather: everyone talks about it, but no one knows what to do about it."– Stephen Carter(1996, p. 6)

INTRODUCTION

Integrity is one of the most frequently used normative descriptor in management literature (Palanski & Yammarino, 2007). In each operation and basic leadership activity of a university, integrity assumes an essential part as it gives data on the viability of the university's core value to the world. In this manner, finding the satisfactory elements of integrity is a prerequisite for the assessment and benchmarking processes. Notwithstanding abundant research on integrity and organization integrity management models, almost no study exertion has been centered around contemporary Islamic universities particularly in the Muslim nations. Thusly, researching variables or segments which can add to the improvement of the nature of Islamic advanced education, considering the industrious difficulties confronting the Muslim world right now, is profoundly alluring. Assessment of the deterrents and difficulties to achieving integrity can be gleaned from various works in order to identify a structure for the measurements of integrity for the contemporary Islamic universities.

Today, integrity, organization integrity management and academic integrity of public universities have been embraced and utilized by numerous universities and schools in many parts of the world (Bretag et al., 2014; O'Neill, 2015). In numerous nations, national frameworks, foundations, and methods have been set up to adjust and lead the pack on integrity in advanced education (Aubert Bonn, Godecharle, & Dierickx, 2017; Hexham, 2008; Kayes, Stirling, & Nielsen, 2007). In addition, the Organisation for Economic Co-operation and Development (OECD) and the CleanGovBiz Initiative organize annually an Integrity Week to actively support governments as well as organisations to strengthen integrity, build trust and fight corruption (OECD, www.oecd.org). This further demonstrates integrity is not exclusively being embraced by the university administrators but also within governments and private organisations sectors.

This paper begins by reviewing the literature about integrity, including existing theories and frameworks. Next, a conceptualization of university as found in Islam is presented. Then, an examination of the management of contemporary Islamic universities as well as how theconceptof integrity and contemporary Islamic universities can be linked together.

Integrity

Integrity, according to Lee, Zhang, & Abitbol (2017) is the belief that an organization is fair and just. It is also about demonstrating exemplary moral behaviour(Brenkert, 2004). Integrity is further defined as a reputation for trustfulness and honesty of the trusted person (Butler Jr & Cantrell, 1984). This is why, according to Palanski, Kahai, & Yammarino (2011) integrity is usually viewed regarded as a construct that manifests on the individual level compared to transparency that is often seen as an organizational-level construct. Smith (2006) however, considers it a virtue from conventional morality angle. He states further that "it means adhering to one's principles, practicing what one preaches. The egoist virtue of integrity is consistent with the conventional view, with one important distinction. Integrity in the egoist sense means loyalty not to just any principles but to rational principles—like all the other egoist virtues, integrity is an aspect of rationality" (p.176).

Furthermore, Palanski & Yammarino (2009) observed that even though integrity is regarded as an important element in many leadership theories, there was actually very little research on integrity itself. Integrity is an essential feature of trustworthiness recognized by all kinds of industries with ethical values, and staff in these industries are influenced and guided by these values in their interactions with other stakeholders they come across in their line of work, including other staff (Choi & Wang, 2007). Moreover, Ragatz & Duska (2010) opined that integrity is frequently utilized as a part of a more extensive, however similarly vital, sense as an equivalent word for honesty, or, as a sort of super-righteousness intended as incorporating moral conduct in general. Therefore, a guarantee to act with integrity at that point turns into a guarantee to act morally, which is the reason Ragatz and Duska consider codes that allude to honour or dignity as holding fast to the broad value of integrity.

From what has been mentioned above, one can infer that integrity is the most critical part of university culture. It can be delineated how universities with integrity might have the capacity to moderate unethical acts within the universities' systems as well as become sensitive to such acts. Universities with a culture of high integrity have lecturers and students who are reliable, motivated, self-administering, and not self-serving. External partners of these universities may see such universities as prone to respect MoUs, adhere to

environmental regulations, and respect the necessities and rights of other stakeholders.

Furthermore, in examining the issue of integrity and leadership, Palanski & Yammarino (2007) have noted the "too little" or "actually little extant theory about integrity in the management literature" (p. 171). The existing theory is said to often focus on a single level of analysis (i.e., the individual leader). This is why it is imperative to formulate a more comprehensive conceptualization of integrity from a broader perspective. In other to compensate for the relative lack of integrity theory, Palanski& Yammarino advanced a framework developed to capture the extent of integrity in management. In their analysis, they classified integrity into five general categories based on works written on integrity. They are wholeness, consistency of words and actions, consistency in adversity, being true to oneself, and moral/ethical behaviour. However, in order to properly situate integrity – since there is a great amount of overlapping between integrity and other virtues – within the domain of virtue. This invariably placed the discussion about the meaning of integrity into the larger and more robust framework of moral philosophy. This further led to the following framework: Wholeness as Character, Consistency in adversity as Courage, Being true to oneself as Authenticity, amoral/ethical aspect of integrity as discreet substantive virtues e.g. honesty, trustworthiness, fairness, and compassion. They explained none inclusion of consistency of words and actions thus:

[C]onsistency of words and actions, even though the content of the words and actions may vary. Thus, according to this definition, even a person who promises to do great harm and follows through with this promise would be considered to have integrity. However, based on the theory that good character is made of a set of virtues (MacIntyre, 1984), there is every reason to expect that the virtue of integrity would be accompanied by similar virtues such as authenticity, honesty, trustworthiness, fairness, and compassion. Further, these other virtues may form a boundary condition for integrity. Specifically, at some point, a severe lack of virtues indicates that the character of the person is no longer good, and a discussion of integrity becomes irrelevant (p.178).

The frameworks are, therefore, as follows: Character, Courage, Authenticity, and Discreet Substantive Virtues (honesty, trustworthiness, fairness, and compassion). It is clear that all these are important in achieving integrity in an

Islamic institution. Be that as it may, these structures still should be enhanced to meet integrity components in light of the teachings of Islam.The concept of character in Islam involves an individual's stable moral qualities. It entails a variety of attributes of good behaviours or habits. It is an assemblage of qualities that distinguish an individual from another. It is also a disposition to express behaviour in consistent patterns of functions across a range of situations (Pervin, 1994).

The Islamic character depends on confidence in Allah and His Messengers, and in His guarantee and cautioning, and on adherence to Islamic conduct which incorporates honesty, genuineness, celibacy, unobtrusiveness, great state of mind, consideration to neighbors, hurrying to do good, helping individuals to make the wisest decision, forgoing hurting others, and different parts of Islamic conduct. The premise of the Islamic character is confidence in Allah and His Messenger, and accommodation to and consistency with the decisions, standards, and behavior of Islam. The Islamic character entails Oneness of Allah (*tawheed*), sound duty and steadfastness to the religion of Allah. The Messenger of Allah (favors and tranquility of Allah be upon him) stated: "I was only sent to perfect good manners and attitudes." Narrated by Ahmad (8729); classed as saheeh by al-Albaani in *Saheeh al-Jaami*' (2349). The Qur'an also says:
"Indeed Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad (blessings and peace of Allah be upon him)) from among themselves, reciting unto them His Verses (the Quran), and purifying them (from sins by their following him), and instructing them (in) the Book (the Quran) and Al-Hikmah (the wisdom and the Sunnah of the Prophet (blessings and peace of Allah be upon him) (i.e. his legal ways, statements, acts of worship, etc.)), while before that they had been in manifest error"
Islamic higher institutions ought to unequivocally and basically mirror the Islamic character, courage, authenticity, and the discreet substantive virtues. Moreover, it should mirror the Islamic community's goal towards development, creating a loftier future and recovering the Muslim traditions. Contemporary Islamic University is utilized as a part of this article to imply universities that represented considerable authority in coordinating Islamic Revealed Knowledge (*Wahy*) and Human Acquired Knowledge (*'aqliyah*)(Bakare & Hashim, 2014). Integrity is not a new concept in Islam. Integrity in Islam has a lot to do with the consistency of an individual with his or her inborn purpose; the totality of the person's life being organised with their intrinsic capacity. It is not just the

opinion of adherence to a generally discretionary set of principles and conduct, however the conservation of the person's virtue and validness. While the philosophical meaning of integrity would take infringement of a given code of morals as what discredits one's integrity; in Islam, the infringement of integrity constitutes a distance from one's temperament with extraordinary and significant results that at last nullify one's exceptional life. For instance:

O ye who believe! Fear Allah and be with those who are true (in word and deed) (Qur'an 9:119).

We have brought to thee that which is inevitably due, and assuredly we tell the truth (Qur'an 15:64).

On no soul do We place a burden greater than it can bear: before Us is a record which clearly shows the truth: they will never be wronged (Qur'an 23:62).

If any, after this, invent a lie and attribute it to Allah, they are indeed unjust wrong-doers (Qur'an 3:94).

Prophet (SAW) says: "A person who believes in Allah and the Hereafter should speak about good things or else should keep quiet." (Bukhari)

'Abdullah ibn Mas'ud (may Allah be pleased with him) relates that the Holy Prophet Muhammad (may Allah's blessings and peace be upon him) said: 'A true action leads to the path of virtue and good deeds, and virtue paves the way for a person to Paradise, and the said person continues to speak the truth till in the sight of Allah (The Glorified and The Exalted) he is named Siddiq (Truthful). Lying leads to vice, and vice leads to indecent acts and if a person goes on lying, in the sight of Allah (The Glorified and The Exalted) he is named a liar. (Bukhari and Muslim)

The Prophet (SAW) said: "The man who has these three habits is a hypocrite even if he observes fast, offers prayers, performs umra (pilgrimage), and calls himself a Muslim: when he talks he speaks untruth, when he makes a promise he does not keep it, and when he is given something in trust, he commits dishonesty." (Muslim).

The Prophet teaches: "The best of crusades is to speak the truth before a tyrant ruler. 'Speak the truth no matter how bitter it may be.' Keep away from ill thinking because ill thinking is the greatest falsehood."

Integrity in the university, thus, involves courage as well as authenticity and discreet substantive virtues in order to upgrade the nature of higher education. On account of the Islamic university, everybody included should

expect to play out one's obligation to the best of one's capacity and to consistently enhance quality implementation. The importance of honesty, trustworthiness, fairness, and compassion entails to doing or discard things with artfulness, in order to acquire the absolute best outcome. A portion of the Islamic standards and character identifies with integrity is open talks and team spirit. More or less, integrity in Islam is a course of action or demeanor of employment, assignment and obligations with fitting preparing, sufficient learning and point by point details connected to accomplish great outcomes or results.

Obviously, the inside fights spreading in numerous Muslim nations have influenced and debilitated their higher education frameworks. No quality arranged approach can be effectively thought or legitimately executed in a turbulent domain. This analysis thusly talks about integrity in contemporary Islamic universities against the setting of their management. In this paper, the following issues (the concept of theuniversity in Islam, management of contemporary Islamic universities, and integrity in contemporary Islamic university) have been identified and will be discussed.

The Concept of the University in Islam

In the Islamic human advancement, the mosque was the middle which built up the school. Around then, the mosque was not just a position of love; its broad open space filled in as a school where youthful youngsters figured out how to peruse and compose and took in the Qur'an, Shari'ah, Grammar and branches of different orders. By the mosques *kuttab* were set up that particularly showed perusing, composing, Arabic and Mathematics. These *kuttab* looked like the present day elementary schools, and there were many to the point that Ibn Hawqal figured that there were three hundred of every one of the towns of Sicily. They were spacious to the point that at any one time a huge number of understudies could be educated. Abu al-Qasim al-Balkhi expounds on his *kuttab* in which three thousand understudies could be instructed. Abu al-Qasim al-Balkhi expounds on his own *kuttab* in which three thousand understudies would take in, "Its compound was wide to the point that a jackass could be utilized [to go from one section to the other] for the supervision of the understudies (Siba'i, 2007).

At that point came the foundation of schools besides the mosques and *kuttab*. Such schools took after the auxiliary and secondary schools of today. The training gave was for nothing out of pocket to all classes. The understudies did not pay any charges as they do now and it was not limited to specific gatherings and social classes to the detriment of others. The open door for training was accessible to everyone. So the child of the rich would sit by the child of poor people, the child of the broker would sit by the child of the laborer or the rancher (Siba'i, 2007).

The training in the schools was of two sorts: an inside segment for the poor who couldn't fiscally stand to live in the abundance of their folks and an outside area for the individuals who needed to come back to their families at night. The inside segment (boarding) was additionally free and gave nourishment and a bed to the understudy. Each school had a mosque, classrooms, private quarters for the understudies, library, kitchen and latrine offices. A few schools additionally had play areas outside. Indeed, even today there are cases of these sorts of schools which were already to be found all through the whole Islamic world. In Damascus, there is still al-Madrasah al-Nuriyyah established by the considerable saint Nuruddin al-Shahid. It remains in the "Market of the Weavers" is as yet working and giving us the mechanics of the schools built up amid Islamic human advancement. Ibn Jubayr, the explorer, went by it in the start of the seventh century after *Hijrah*. He was so awed by it that he expressed, "From among the best schools on the planet is the school of Nuruddin, May Allah show kindness toward him. It is a standout amongst the most exquisite royal residences at any point built up. For its water supply,awaterway has been developed up to the school work, in the focal point of which stands a wellspring, partitioning the falling water into two little streams which assist on join to fill a major store arranged in the focal point of this royal residence. The magnificence of the scene is charming" (Siba'i, 2007).

Regardless of the way that the changes of life have played ruin with this foundation and a few fragments of it have been grabbed away, its building, classrooms, the mosque, the private quarters of the instructors and their resigning rooms have survived. These resigning rooms filled the need of the staff-rooms of the present day schools and universities. A unique house remains there which was the living arrangement of the dean or main of the school with his family. The living arrangements of the understudies and the hirelings of the

additionally remain right up 'til today. By and by the neighbors of this have taken possession of the school-kitchen, the extensive eating lobby and the kitchen store for the capacity of grains, vegetables, and other sustenance materials. This working of the school is a living example of the Muslim schools of long time past days (Siba'i, 2007).

Thus the Qawmil, Shahi and 'Uthmani schools of Aleppo remain as landmarks to past brilliance, where the understudies' inn rooms and classrooms are as yet standing today. Prior these schools gave taking into account their understudies. Later on, be that as it may, the understudies paid their own particular costs, including those for sustenance, toward the finish of consistently (Siba'i, 2007).

The mosque of al-Azhar is additionally a living example of a school inside a mosque, wherein understudies accumulate to seek after their examinations under the direction of an educator in different distinctive areas. Around the mosque are rooms known as *warraq* where these understudies live and live in their own gatherings. For instance, there were separate *warraq* for the Syrian, Turkish, Sudanese and Iraqi understudies. Indeed, even today, the understudies of al-Azhar University get amonth to month stipends alongside their free instruction from the wage of the properties supplied for al-Azhar (Siba'i, 2007).

The principals of these schools used to originate from among the best and most celebrated of researchers. The accounts of the popular researchers say the schools that they educated in. Imam al Nawawi, Ibn al-Salah, Abu Shamma, Taqiyuddin Subki and 'Imaduddin ibn Kathir instructed at the "Place of Hadith" in Damascus. Ghazali, Shirazi, Imam al-Haramayn, 'Allama Shasi, Khatib al-Tibrizi, Qazwini and Fayruzabadi and others educated at the madrasah Nizamiyyah in Baghdad. In the early period, these instructors never received any compensation for their services. However, at the height of Islamic civilization, important seats of learning appeared and financial plans were made for the teachers.Only those individuals who were confirmed by the specialists as being consummately fit for the occupation were permitted to educate. Amid the beginning of Islam, the instructors themselves allowed their splendid and skilled students to disconnect themselves from theirteachers and begin their own circles of learning. Or, then again in the event of the passing of the teacher, the

brightest student of his circle was chosen to the teacher's place. In the event that a not so prominent student take up the seat,he would be the subject of much ridicule(Siba'i, 2007).

Management of Contemporary Islamic University

Since the destruction and occupation of many Muslim lands and territories following the war with the Mongol in the thirteenth century, many Islamic universities, libraries, mosques and the vast majority of the considerable institutions of learning in Khurasan and Baghdad suffered serious setbacks (Nakosteen, 1964). The expression "Islamic universities" in this paper alludes to the universities and higher institutions that are committed to instructing or direct research on Islam and Islamic related subjects and Arabic language in any part of the world. Generally,Islamic universities are institutions from an affiliation called "the Islamic Universities League". The League was built up in 1969 to satisfy few goals that include: regulating Islamic and Arabic studies conducted in universities and research centres; planning among Islamic universities in educational module and policies; enacting universities in Islamic calling and inspiring them to take care of contemporary issues confronted by Muslims also, instructing Muslim minorities everywhere throughout the world (Mostafa, 2007).

In addition, Muslims have begun to realise the importance of establishing tertiary and research institutions. These Islamic institutions can be found in various countries of theworld including Bangladesh, Malaysia, Pakistan, Uganda among others. For example, the Islamic University of Madinah was founded in 1962, the International Islamic University Chittagong was founded in 1995 in Bangladesh, the International Islamic University Malaysia was founded on 20 May 1983, the International Islamic University Islamabad was founded in 1985 and the International Islamic University Uganda was established in 1988. Also, many Islamic research institutions were established late in the 20th century such as the Graduate School of Islamic and Social Sciences in the United States and the International Institute of Islamic Thought and Civilization in Malaysia. Both institutes offer apostgraduateprogramme in Advanced Islamic Studies (Adebayo, 2008; Adebayo, 2014).

In terms of management of these institutions, it should be stated that within Muslim countries there has always been an expectation that an Islamic

university must be basically concern with the study of Islam. Islam, however, is not just a belief system or faith rather it entails a total way of life. A way of life in the sense that it "encompasses all that one does during one's lifetime must include command of all the knowledge that can contribute to it" (Makaruddin, 2000, p. 238).

Therefore, in the management of Islamic universities, they do not just confine themselves to solely studying theology rather all subjects that can be found in other institutions of learning are also been taught in the Islamic universities. This is why the graduates of these institutions are expected to be well-rounded and knowledgeable as well as able to contribute meaningfully to the way of life of Muslims in various aspects. In addition, they are also expected to know how to administer, develop, and defend themselves and the Muslim community just as they should know and perform the ritual practices of Islam (Makaruddin, 2000).

What makes Islamic universities distinct from other universities, is that it expected that an Islamic university management should ensure that students in their universities acquire adequate knowledge of Islam in order to make them good and practicing Muslims. Also, that the students have sufficient understanding of the *deen* so that they do not deviate from Islamic teachings as well as away of life. Hence, not only will the students be knowledgeable about their course but they are expected not to misuse it by doing things that are forbidden. This means that a graduate of an Islamic university is expected to go forth into the world well equipped with the required skills and knowledge to create and live a way of life that is truly Islamic(Makaruddin, 2000).

In the management of Islamic universities, different fields of learning are also expected to teach, research and services based on the teachings of Islam. Knowledge of issues not related to religious rituals and law still need to be guided by the needs of Islam through its values and aims. This is because they are not regarded as secular but rather part of Islam and therefore there must be a sort of balance in the management approach to this issues in guiding the system(Makaruddin, 2000).

Basically, Islamic universities were set up by Muslims to protect true Islamic knowledge in the context of the world we currently live in and which

has changed tremendously since the time of the Prophet and his companions. The administrators of these institutions are expected to prepare their graduate the ways in which the school is managed to face the problems of the world with their faith intact. They are also expected that the students are given a balanced worldview that it meant to make them see Islam as a *deen* for all times. Clearly, the tasks of university management are indeed great. It is nothing short of the resuscitation of Islam and Muslims. Of course, they are not alone in the struggle. However, this is a way of contributing a little effort which is a great significance to Islam and the Muslim community (Makaruddin, 2000).

Integrity and Contemporary Islamic University

(i) Accountability in Administration of Contemporary Islamic University

There is aneed for contemporary Islamic universities to continuously do self-evaluation and critical self-examination (*muhāsabah*) which is an integral part of the Islamic faith. This Islamic concept of *muhāsabah* can be regarded as "Accountability". The importance of recognizing and acknowledging errors, and consciously and deliberately turning away from them, and doing so in both private and public engagements of the universities, is what will set Islamic universities apart from other non-Islamic universities. Thus, accountability lies in the responsibility of every Islamic university to carry out duties as described in the Holy Qur'an. Accountability in this context also includes accountability to the community (*umma*) or society at large. In Islam, accountability is seen from two alternate points of view: man's responsibility to God, and man's responsibility to other men (i.e.society). In this manner, an Islamic university venerates God and executes every one of its obligations as a *khalifah* (vicegerent). This constitutes the universities essential responsibility. Further, under the idea of *khilafah*, the responsibility for assets is a trust or *amanah*. The Qur'an says:

To Allah belong all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah called you to account for it. He forgives whom He pleased, and punished whom He pleased, for Allah hath power over all things (Qur'an 2:284).

The above *ayah* (verse) clarifies how accountability works in Islam. Accountability in Islam is first to Allah, then to the fellow beings. The Qur'an enjoins steadfastness in discharging duties as trustees (public or social service) in any form of responsibility. Furthermore. accountability has to do with

principle of *taqwa* because it makes the managers of Islamic universities conscious that they will be held accountable for their actions before Allah in the hereafter. In managing Islamic universities, it is mandatory for the management to perform their duties with theobjective of satisfying the needs of the public and to Allah which will eliminate the issue of corruption such as fraud, embezzlement, and mismanagement.

Transparency in Administration of Contemporary Islamic University

Transparency entails openness in the public affairs. This allows the stakeholders of Islamic universities to gather correct information about the affairs of the universities. Transparency also guarantees freedom of access or for any person to obtain information about the universities activities, the process of making, implementation and the achieving results of policy. Transparent Islamic universities offer achance to stakeholders the opportunity to know the policies that will be taken by the Islamic university so that the public can provide feedback or outcomes of the policies taken by the management of the university. The Qur'an alludes to this when it states:

> O ye who believe! when ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing let a scribe write down faithfully as between the parties: let not the scribe refuse to write: As Allah has taught him, so let Him write….(Qur'an 2:282).

In applying this, management of Islamic universities should endeavour to disclose important researches being conducted in the universities that will contribute to the community as well as use resources available to it for the protection of the interest of the community. The *ayah* quoted above points to the importance of transparency in dealing by making it an obligatory rule that transaction should not be done secretly, rather it should be reduced to writing so that other people can have access to it in the future. This can help in easing the people affairs by which information will always be readily available for the public to access.

Competency in Administration of Contemporary Islamic University

Another aspect through which integrity can be maintained in Islamic universities in the Muslim world is competency. Competence encompasses behaviours, systematic attitudes and policies, and engagement that enables institutions to act effectively in various situations. Islamic universities should ensure that it uses resources available to them adequately and must study issues from different angles and be able to predict the potential consequences.

Check different angles of aproblem with foresight and predict necessary facilities and arrangements, make rigorous decisions in order to increase the university's effectiveness and success rate. Competence in the administration of Islamic universities also entails observing Islamic values, building a positive culture, managing and leading, relating to issues affecting students, relating well with the host community, inspiring shared vision, enabling others to act, monitoring/evaluating, environment for intellectual stimulation, providing effective curriculum, instruction, and assessment within the university.

(iv) Responsibility in Administration of Contemporary Islamic University

Another aspect through which integrity can be attained in Islamic universities is Responsibility. This entails Islamic universities imbibing best social behaviour that reforms human society, strengthens relations among people and encourages goodness and happiness. Islamic universities should practice and follow justice in society and achieve it among their students: for example, distributing wealth and benefits among the needy, giving just witness in court, treating different races equally, and practicing justice in every facet of life. They should do good deeds and have good relations with their host community. The Islamic universities should fulfill their promises and contracts and these promises and covenants should also be accepted based on Islamic laws. The Qur'an says:

Surely Allah commands justice and the doing of good (to others) and giving to the kindred, and He forbids indecency and evil and rebellion. He admonishes you that you may be mindful. And fulfill the covenant of Allah, when you have made a covenant, and break not your oaths after confirming them; and you have indeed made Allah your surety. Surely Allah knows what you do" (Qur'an 16:90-91).

These verses certainly point to the best acts that should be taken at all times, and in order to form a strong Islamic society. From these verses, it can be deduced that Islamic universities should practice justice in both their deeds and their speeches so no one will be oppressed or lose his or her right. Islamic universities should also do good and charitable deeds voluntarily, herein lies their responsibility towards the society.

Conclusion

The main thrust of this paper is that Islamic universities around the world though may not be as many as the secular or non-Islamic universities but in order to excel in the business of higher education must ensure they imbibe

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