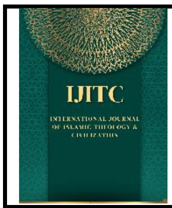

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ENHANCING ISLAMIC INTEGRITY AS A PREVENTION FOR CORRUPTION FROM AL-QURAN & AL-HADITH PERSPECTIVES: THE USE OF NGT APPROACH

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ABSTRACT

This study explores the role of Islamic integrity in preventing corruption, utilizing both Quranic teachings and Hadith to develop a comprehensive framework. The research employs the Nominal Group Technique (NGT) to evaluate and prioritize seven key anti-corruption measures derived from Islamic principles: personal integrity, accountability, rejecting bribery, fair leadership, economic integrity, speaking against evil, and equal justice. A panel of seven experts in education and Islamic studies participated in the NGT process, conducted online due to physical gathering constraints. The results demonstrate a strong consensus on the suitability of all proposed measures, with agreement percentages ranging from 80.95% to 100%. Four solutions - personal integrity, accountability, fair leadership, and speaking against evil - received unanimous support (100% agreement), indicating their critical importance in anti-corruption efforts. Economic integrity followed closely with 95.24% agreement, while equal justice and rejecting bribery showed slightly more varied opinions (85.71% and 80.95% agreement, respectively). These findings suggest that effective anti-corruption strategies in Islamic contexts should prioritize both individual ethical behavior and systemic governance approaches, with a particular emphasis on personal integrity and leadership accountability. The study contributes to the growing body of research on Islamic approaches to corruption prevention and offers practical insights for developing comprehensive anti-corruption initiatives rooted in Islamic principles.

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INTRODUCTION

Integrity, often described as the quality of being honest and having strong moral principles, is a fundamental virtue that shapes character and influences behavior across all aspects of life. At its core, integrity involves consistency between one's values, actions, and words (Palanski & Yammarino, 2007). This alignment creates a sense of wholeness and authenticity, allowing individuals to navigate complex ethical situations with clarity and conviction. In professional settings, integrity is closely linked to trustworthiness and reliability, serving as a cornerstone for effective leadership and organizational success (Simons, 2002).

The importance of integrity extends beyond individual conduct to societal functioning. When integrity is prevalent, it fosters social cohesion, reduces corruption, and promotes fairness in institutions (Rothstein & Uslaner, 2005). This ripple effect can be observed in various domains, from governance and business to education and personal relationships. Research has shown that societies with higher levels of integrity tend to experience greater economic prosperity and social well-being (Gupta et al., 2002). Conversely, a lack of integrity can lead to erosion of trust, increased cynicism, and breakdown of social norms.

Cultivating integrity is a lifelong process that requires self-reflection, moral courage, and a commitment to ethical behavior even in challenging circumstances. Psychologists have identified several factors that contribute to the development of integrity, including early childhood experiences, role models, and formal ethical education (Blasi, 2005). Additionally, organizational cultures that prioritize and reward integrity can significantly influence individual behavior and decision-making (Treviño et al., 2006). As such, fostering integrity requires a multi-faceted approach that addresses both personal development and systemic influences.

While the concept of integrity is widely valued, its practical application often faces obstacles in a complex, globalized world. Ethical dilemmas, conflicting loyalties, and pressure to compromise one's principles are common challenges (Badaracco, 1997). Moreover, cultural differences in moral norms and expectations can complicate the universal application of integrity (Donaldson & Dunfee, 1999). Despite these challenges, the pursuit of integrity remains crucial for individual fulfillment, organizational effectiveness, and societal progress. By continually striving to align our actions with our values and promoting integrity in our communities, we contribute to a more ethical and trustworthy world.

Islamic Integrity

Islamic integrity, known as "amanah" in Arabic, is a fundamental principle in Islam that encompasses honesty, trustworthiness, and moral uprightness. The Quran emphasizes the importance of integrity in numerous verses, highlighting it as a characteristic of true believers. For instance, in Surah Al-Mu'minun (23:8), Allah describes the faithful as "*Those who are faithfully true to their amanah (all the duties which Allah has ordained, honesty, moral responsibility and trusts) and to their covenants*." This verse underscores the significance of fulfilling one's responsibilities and keeping one's word as essential aspects of Islamic integrity.

The Prophet Muhammad (peace be upon him) exemplified integrity in his life and teachings, earning him the titles of "*As-Sadiq*" (the Truthful) and "*Al-Amin*" (the Trustworthy) even before his prophethood. In a hadith narrated by Abdullah ibn Amr, the Prophet said, "*The best among you are those who have the best manners and character"* (Sahih al-Bukhari 3559). This hadith emphasizes the importance of good character, which inherently includes integrity, as a measure of a person's worth in Islam. Furthermore, in another hadith, the Prophet stated, "*Truthfulness leads to righteousness, and righteousness leads to Paradise*" (Sahih al-Bukhari 6094), directly linking integrity with spiritual elevation.

Islamic integrity extends beyond personal conduct to encompass all aspects of a Muslim's life, including social and economic interactions. The Quran warns against dishonesty in business dealings, stating, "And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result" (Surah Al-Isra 17:35). This verse emphasizes the importance of fairness and honesty in trade, which are essential components of integrity in economic transactions. Additionally, the Prophet Muhammad (peace be upon him) said, "*The truthful and trustworthy merchant is associated with the prophets, the upright, and the martyrs*" (Al-

Tirmidhi 1209), further reinforcing the high status accorded to those who maintain integrity in their business dealings.
Maintaining integrity in positions of authority is particularly emphasized in Islamic teachings. The Quran warns, "*And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]*" (Surah Al-Baqarah 2:188). This verse cautions against corruption and misuse of power, highlighting the importance of integrity in leadership roles. The Prophet Muhammad (peace be upon him) also addressed this issue, saying, "*Whoever we have appointed in a position and we have provided him with livelihood, anything he takes beyond that is ghulul* (misappropriation)" (Sunan Abu Dawud 2943), emphasizing the gravity of betraying public trust.
In conclusion, Islamic integrity is a comprehensive concept that encompasses truthfulness, trustworthiness, and moral uprightness in all aspects of life. It is rooted in the Quranic teachings and exemplified by the Prophet Muhammad's (peace be upon him) life and sayings. Muslims are encouraged to cultivate integrity not only as a personal virtue but also as a social responsibility that contributes to the well-being of the community and earns the pleasure of Allah. As the Quran states, "*O you who have believed, fear Allah and be with those who are true"* (Surah At-Tawbah 9:119), reminding believers that integrity is a path to both worldly success and spiritual fulfillment.

The Important of Integrity in Islam for coruption prevention

In Islam, integrity, known as "amanah" (trustworthiness) and "sidq" (truthfulness), is a fundamental principle that plays a crucial role in preventing corruption. The Quran emphasizes the importance of integrity in numerous verses, highlighting it as an essential characteristic of true believers. For instance, Allah says in Surah Al-Mu'minun (23:8), "*And they who are observant of their trusts and their promises*." This verse underscores the significance of fulfilling one's responsibilities and keeping one's word as core aspects of Islamic integrity. The Prophet Muhammad (peace be upon him) further emphasized this point, stating, "There is no faith for one who has no trustworthiness" (Ahmad). These teachings establish integrity as not just a moral virtue, but a fundamental aspect of faith, thereby creating a strong religious imperative for Muslims to maintain honesty and trustworthiness in all their dealings.

The Islamic concept of integrity extends beyond personal conduct to encompass all aspects of a Muslim's life, including social, economic, and political interactions. This comprehensive approach to integrity serves as a powerful deterrent against corruption. The Quran explicitly condemns corrupt practices, stating, "*And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]"* (Surah Al-Baqarah 2:188). This verse not only prohibits bribery but also warns against all forms of unjust enrichment, establishing a clear ethical framework that stands in opposition to corrupt practices. The Prophet Muhammad (peace be upon him) further reinforced this stance, saying, "The curse of Allah is upon the one who offers a bribe and the one who takes it" (Ibn Majah). These teachings create a strong moral and religious barrier against corruption, encouraging Muslims to maintain integrity even in the face of temptation or pressure.

Islamic teachings place particular emphasis on the importance of integrity in leadership and positions of authority, which is crucial for corruption prevention at institutional levels. The Quran states, "*Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice*" (Surah An-Nisa 4:58). This verse highlights the responsibility of those in power to act with integrity and fairness. The Prophet Muhammad (peace be upon him) further elaborated on this concept, saying, "Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, will never feel even the smell of Paradise" (Sahih al-Bukhari). These teachings establish a clear link between integrity in leadership and spiritual consequences, providing a powerful motivation for those in positions of authority to resist corrupt practices.

The Islamic principle of accountability, both to Allah and to the community, serves as another important factor in corruption prevention. Muslims believe that they will be held accountable for their actions in the afterlife, as stated in the Quran, "*So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it"* (Surah Az-Zalzalah 99:7-8). This belief in ultimate accountability creates a strong internal control mechanism against corrupt behavior. Additionally, the Islamic concept of "*amr bil ma'ruf wa nahy 'an* *al-munkar"* (enjoining good and forbidding evil) encourages Muslims to actively promote integrity and combat corruption within their communities. The Prophet Muhammad (peace be upon him) said, "*Whoever among you sees an evil action, let him change it with his hand [by taking action]; if he cannot, then with his tongue [by speaking out]; and if he cannot, then with his heart [by hating it and feeling that it is wrong], and that is the weakest of faith*" (Sahih Muslim). This principle of collective responsibility for maintaining moral standards serves as a societal check against corruption.

The Islamic economic system, based on principles of fairness and social justice, further reinforces the importance of integrity in preventing corruption. The prohibition of riba (usury/interest) and the encouragement of zakat (obligatory charity) aim to create an economic environment that discourages exploitation and promotes equitable distribution of wealth. The Quran states, "Allah has permitted trade and has forbidden riba" (Surah Al-Baqarah 2:275), establishing a clear ethical framework for economic transactions. Furthermore, the concept of barakah (divine blessing) in wealth emphasizes that true prosperity comes from honest earnings. The Prophet Muhammad (peace be upon him) said, "The truthful and trustworthy merchant is associated with the prophets, the upright, and the martyrs" (Tirmidhi), elevating the status of honest business practices. These economic teachings create a holistic approach to integrity that addresses the root causes of corruption by promoting ethical wealth creation and distribution.

While Islamic teachings provide a comprehensive framework for integrity and corruption prevention, the practical implementation of these principles in contemporary Muslim societies faces significant challenges. Factors such as political instability, economic pressures, and the influence of global corruption networks can create environments where Islamic ethical principles are compromised. However, scholars argue that a return to and proper understanding of Islamic principles of integrity can play a crucial role in combating corruption in Muslim-majority countries (Iqbal & Lewis, 2002). Initiatives such as promoting Islamic ethics in education, strengthening Islamic financial institutions, and encouraging Islamic models of governance have shown promise in fostering integrity and reducing corruption (Abu-Tapanjeh, 2009). The ongoing challenge for Muslim societies is to bridge the gap between the ideal Islamic teachings on integrity and their practical application in modern contexts, creating systems and cultures.

RESEARCH AIM

This study aims to build a solution framework for integrity based on the Quran and hadith based on the experts consensus.

LITERATURE REVIEW

Western and integrity

Integrity, defined as the quality of being honest and having strong moral principles, plays a crucial role in preventing corruption within organizations and societies. At its core, integrity acts as a moral compass that guides individuals to make ethical decisions, even when faced with temptations or pressures to engage in corrupt practices. Research has shown that individuals with high levels of integrity are less likely to engage in corrupt behaviors, as they prioritize ethical considerations over personal gain (Huberts, 2018). This intrinsic motivation to act ethically serves as a powerful deterrent against corruption, complementing external control mechanisms such as laws and regulations.

The importance of integrity in corruption prevention extends beyond individual behavior to organizational culture. Organizations that prioritize and cultivate integrity among their employees create an environment where corrupt practices are less likely to take root and flourish. Treviño et al. (2006) argue that ethical leadership and a strong ethical culture are essential for fostering integrity within organizations. Leaders who demonstrate integrity through their actions and decisions set a powerful example for employees, reinforcing the importance of ethical behavior throughout the organization. Moreover, when integrity is ingrained in organizational values and practices, it creates a collective resistance against corruption, making it more difficult for corrupt behaviors to be rationalized or accepted.

Integrity also plays a crucial role in enhancing transparency and accountability, two key elements in corruption prevention. Individuals and organizations with high integrity are more likely to be transparent in their operations and decision-making processes, reducing opportunities for corrupt practices to occur undetected (Kolstad & Wiig, 2009). This transparency facilitates public scrutiny and oversight, creating a deterrent effect against potential wrongdoers. Furthermore, integrity fosters a culture of accountability where individuals take responsibility for their actions and are willing to face consequences for unethical behavior. This sense of accountability acts as a powerful motivator for maintaining ethical standards and resisting corrupt influences.

The relationship between integrity and trust is another critical aspect of corruption prevention. Rothstein and Uslaner (2005) argue that societies with higher levels of generalized trust tend to have lower levels of corruption. Integrity plays a vital role in building and maintaining this trust, both within organizations and in broader societal contexts. When individuals and institutions consistently demonstrate integrity, it fosters trust among stakeholders, creating a virtuous cycle that reinforces ethical behavior and makes corrupt practices less acceptable. This trust-based environment not only reduces the likelihood of corruption but also enhances cooperation and efficiency within organizations and societies.

From a governance perspective, integrity is essential for the effective implementation and enforcement of anti-corruption measures. Huberts (2014) emphasizes that without integrity, even the most well-designed anti-corruption policies and institutions can be undermined or rendered ineffective. Public officials and law enforcement agents with high integrity are more likely to enforce anti-corruption laws fairly and consistently, resisting attempts at bribery or coercion. Moreover, integrity in governance encourages citizen participation in anti-corruption efforts, as people are more likely to report corrupt practices when they trust that their concerns will be addressed honestly and effectively.

While the importance of integrity in corruption prevention is clear, cultivating and maintaining integrity poses significant challenges in practice. Pressures of globalization, competitive markets, and complex organizational structures can create environments where ethical compromises seem tempting or even necessary for survival (Paine, 1994). Additionally, cultural differences in moral norms and expectations can complicate the universal application of integrity standards (Donaldson & Dunfee, 1999). Despite these challenges, the long-term benefits of prioritizing integrity for corruption prevention are substantial. Organizations and societies that successfully cultivate integrity not only reduce corruption but also enjoy increased trust, improved reputation, and enhanced overall performance. As such, investing in integrity-building measures, such as ethics education, strong leadership examples, and robust accountability systems, should be viewed as a crucial strategy in the ongoing fight against corruption.

Current Finding on Islamic Integrity and corruption

Islamic integrity, rooted in the concepts of amanah (trustworthiness) and sidq (truthfulness), provides a comprehensive ethical framework for combating corruption. Recent research has shown that countries with stronger Islamic values tend to have lower levels of corruption. A study by Kamali (2021) found a significant negative correlation between the strength of Islamic ethical practices and perceived corruption levels across Muslim-majority countries. This finding suggests that adherence to Islamic principles of integrity can serve as an effective deterrent against corrupt practices. Furthermore, Alam et al. (2019) demonstrated that Islamic work ethics, which emphasize honesty, dedication, and social responsibility, are positively associated with organizational commitment and negatively associated with workplace deviance, including corrupt behaviors.

The application of Islamic financial principles has emerged as a promising avenue for corruption prevention. A comparative study by Hassan and Aliyu (2018) found that Islamic banks, which operate on principles of profit-sharing and prohibit interest-based transactions, demonstrate lower levels of corruption and financial misconduct compared to conventional banks in the same markets. This finding is attributed to the inherent ethical constraints and transparency requirements in Islamic financial systems. Moreover, research by Azid et al. (2020) revealed that countries with more developed Islamic financial sectors tend to score better on international corruption indices, suggesting that Islamic financial principles can contribute to broader anti-corruption efforts.

Despite the potential of Islamic integrity in combating corruption, many Muslim-majority countries continue to struggle with high levels of corruption. A comprehensive analysis by Transparency International (2023) found that 18 of the 50 countries perceived to be most corrupt are members of the Organisation of Islamic Cooperation (OIC). This paradox has been explored in recent research by Moustafa (2022), who argues that the disconnect between Islamic ethical teachings and actual practice in many Muslim societies is due to a complex interplay of historical, political, and socioeconomic factors. The study highlights the importance of institutional reform, education, and the reinterpretation of Islamic principles in contemporary contexts to effectively leverage Islamic integrity against corruption.

Promising initiatives that integrate Islamic integrity into anti-corruption strategies have shown positive results in recent years. A case study by Rahman et al. (2023) examined the implementation of an Islamic integrity program in Malaysia's public sector, which included religious education, ethical training, and the integration of Islamic principles into governance structures. The study reported a significant decrease in corruption cases and an improvement in public trust following the program's implementation. Similarly, research by Al-Qudah and Naseem (2022) on the United Arab Emirates' anti-corruption efforts found that incorporating Islamic ethical principles into legal frameworks and public education campaigns contributed to the country's improved ranking on international corruption indices. These findings suggest that a holistic approach, which combines Islamic teachings with modern governance practices, can be effective in fostering integrity and reducing corruption in Muslim societies.

METHODOLOGY

This study primarily utilizes the Nominal Group Technique (NGT) as its technique. Seven experts with backgrounds in education and Islamic study participated in the study. Due to the current constraints on physically gathering specialists, academics have turned to online platforms like Google Meet to conduct Nominal Group Technique (NGT) sessions. The meeting lasted for one hours. In order to come up with ideas and solutions based on their professional viewpoints, a group of specialists was brought together for a brainstorming session using the Nominal Group Technique (NGT). The researcher used the NGT method to do an exact computation at the end of the session, yielding results that adequately tackle the study's stated objectives.

NGT step

The Nominal Group Technique (NGT) is a structured method employed to determine a collective agreement among a group over a certain issue. The concept was originally formulated as a "participation approach for social planning scenarios" (Delbecq et al., 1975), incorporating exploratory research, citizen engagement, interdisciplinary expert involvement, and proposal evaluation (Kennedy & Clinton, 2015; Mustapha et al., 2022). This methodology has been utilized in various group contexts, including empirical studies in the social sciences. While there have been occurrences of its application in educational research (O'Neil and Jackson, 1983; Lomax and McLeman, 1984), its primary usage appears to be within social science research, especially in health studies. The aforementioned technique aids in problem identification, solution research, and priority establishment. It exhibits efficacy inside "unfamiliar collectives," where preserving a delicate balance between status and linguistic dominance among group members is of utmost importance.NGT generally comprises four stages: 1. Brainstorming (silent ideation through writing): Participants individually and quietly record their replies to a prompt. 2. Round Robin session: Each participant, when prompted, offers one proposal that is then documented on a large flip-chart. Debating the ideas is prohibited. Completed sheets are affixed to the wall for visibility to all. The group facilitator persists in calling upon the members until all ideas are documented or the group concludes that they have produced sufficient ideas.3. Deliberation on the compilation of concepts: Each concept on the compilation is examined by the participants to ensure comprehensive understanding.4. Voting: Participants pick the most significant concepts, optionally rank-order their choices, cast votes on the flipchart, and analyze the voting trend. It fosters authentic outcomes and dedication to them by necessitating anonymous voting alongside the aforementioned stipulations.

Data Analysis

The NGT-PLUS program was used to analyze the data collected for this study. The following part describes and analyzes the processed data. All of the ideas' combined scores were added together, and the order of priority, defined as whether a concept was in the top five, was noted (Table 2). Because of this, the results could be shared with the participants quickly.

RESEARCH FINDINGS AND DISCUSSIONS

Table 1: Solution for corruption based on Quran & Hadith

Solution	Quran	Hadith
Personal Integrity: Promote truthfulness in all dealings, emphasizing its spiritual benefits	The Quran emphasizes **personal integrity as a fundamental characteristic of believers**: "And they who are observant of their trusts and their promises" **(Quran 23:8**)	**Personal Integrity** Hadith: "*Truthfulness leads to righteousness, and righteousness leads to Paradise.*" (**Sahih al-Bukhari 6094**)
Accountability: Implement systems of personal and public accountability, stressing individual responsibility.	**The Quran advocates for justice and fair dealings:** *"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives*" **(Quran 4:135)**	**Accountability** Hadith: "*Each of you is a shepherd and each of you is responsible for his flock."* **(Sahih al-Bukhari 7138**)
Rejecting Bribery: Establish strict anti-bribery policies and educate about the severe religious consequences of bribery.	**The Quran emphasizes the importance of just leadership:** "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice" **(Quran 4:58)**	**Rejecting Bribery** Hadith: "*The Messenger of Allah cursed the one who bribes and the one who takes a bribe.*" (**Sunan Abu Dawud 3580)** **.**
Fair Leadership: Train leaders on the importance of honest governance and its impact on their spiritual well-being	**The Quran emphasizes the importance of just leadership:** *"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice"* **(Quran 4:58)**	**Fair Leadership** Hadith**: "***When a man is made the ruler over a people and he does not look after them in an honest manner, he will never feel even the smell of Paradise."* **(Sahih al-Bukhari 7150)**
Economic Integrity: Promote ethical business practices,	**The Quran prohibits unjust enrichment:**	**Economic Integrity**

highlighting the elevated status of honest merchants in Islam	"O you who have believed, do not consume one another's wealth unjustly" **(Quran 4:29)**	**Hadith: "**The truthful and trustworthy merchant is associated with the prophets, the upright, and the martyrs**." (Sunan al-Tirmidhi 1209)**
Speaking Against Evil: Encourage active opposition to corruption at all levels of society, emphasizing it as a religious duty.	**Persistence in Speaking Truth** *"And do not mix the truth with falsehood or conceal the truth while you know* **[it]." (Quran 2:42)**	**Speaking Against Evil** **Hadith: "**Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart—and that is the weakest of faith**." (Sahih Muslim 49)**
Equal Justice: Ensure equal application of anti-corruption laws regardless of social or economic status.	**The Quran emphasizes the importance of justice:** *"And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And give full measure and weight in justice"* **(Quran 6:152)**	**Equal Justice** Hadith: "The people before you were destroyed because they used to inflict the legal punishments on the poor and forgive the rich." **(Sahih al-Bukhari 6787)**

The table 1 presents a comprehensive Islamic approach to combating corruption, drawing on teachings from both the Quran and Hadith. It outlines seven key areas of focus: personal integrity, accountability, rejecting bribery, fair leadership, economic integrity, speaking against evil, and equal justice. For each area, the table provides a practical solution alongside supporting verses from the Quran and relevant Hadith. The solutions emphasize promoting truthfulness, implementing accountability systems, establishing anti-bribery policies, training leaders in honest governance, encouraging ethical business practices, actively opposing corruption, and ensuring equal application of laws. The Quranic verses cited stress the importance of trustworthiness, justice, fair dealings, and speaking the truth, providing a strong spiritual and moral foundation for these anti-corruption measures. The Hadith complement these teachings with practical guidance and warnings, such as linking truthfulness to Paradise, emphasizing individual responsibility, cursing those involved in bribery, warning leaders of the consequences of dishonest rule, elevating the status of honest merchants, encouraging active opposition to evil, and cautioning against unequal application of justice. Together, these teachings form a holistic framework for preventing and combating corruption that is deeply rooted in Islamic principles, addressing both individual ethics and systemic integrity. This approach underscores the idea that combating corruption in Islamic thought is not just a matter of following rules, but a fundamental aspect of faith and moral character that encompasses all aspects of personal and public life. Based on highlights from the quran and this hadith, the researcher will verify from experts and get their consensus by using the Nominal Group technique. The results of expert consensus are as follows:

Table 2: Voting result

Solution	Voter 1	Voter 2	Voter 3	Voter 4	Voter 5	Voter 6	Voter 7	Total item score	Percentage of agreement	Rank	Result
Personal Integrity	3	3	3	3	3	3	3	21	100.00	1	Suitable
Accountability	3	3	3	3	3	3	3	21	100.00	1	Suitable
Rejecting Bribery	2	3	3	2	3	2	2	17	80.95	4	Suitable
Fair Leadership:	3	3	3	3	3	3	3	21	100.00	1	Suitable
Economic Integrity	3	3	3	3	3	2	3	20	95.24	2	Suitable
Speaking Against Evil	3	3	3	3	3	3	3	21	100.00	1	Suitable
Equal Justice	2	3	2	2	3	3	3	18	85.71	3	Suitable

** *Result from NGT-Plus Software*

Table 2 shows the aggregate agreement and assessment ratings for the solution elements. All elements construct concentrations are within the optimal range, as determined by this analysis. Given the findings of these studies, the percentage must now be more than 70%. Deslandes et al. (2010), Dobbie et al. (2004), and Mustapha et al. (2022) are only a few examples of research that support this notion. This allows the researchers to conclude that the core features of the model are workable and well-received by the target population.

CONCLUSION AND RECOMMENDATION

The Nominal Group Technique (NGT) evaluation of corruption solutions reveals a strong consensus on the suitability of all proposed measures, with percentages of agreement ranging from 80.95% to 100%. Four solutions - Personal Integrity, Accountability, Fair Leadership, and Speaking Against Evil - achieved perfect agreement at 100%, indicating unanimous strong support from all seven voters. These solutions represent a balance of individual ethical behavior and systemic governance approaches, suggesting that the group views both personal and institutional integrity as equally crucial in combating corruption. Economic Integrity follows closely with 95.24% agreement, missing unanimity by just one voter's slightly lower rating, which still indicates very strong support for addressing corruption through ethical business practices. Equal Justice and Rejecting Bribery, while still highly regarded, show slightly more varied opinions with 85.71% and 80.95% agreement respectively. This slight divergence might reflect the complex challenges in implementing these solutions, such as overcoming entrenched systemic biases for Equal Justice or addressing deeply rooted cultural practices for Rejecting Bribery. Notably, even the lowest-ranked solution in terms of agreement (Rejecting Bribery at 80.95%) is still considered highly suitable, demonstrating a robust overall consensus on the proposed anti-corruption strategy. The high percentages across all solutions indicate that the group views corruption as a multifaceted issue requiring a comprehensive approach, with slightly more emphasis on individual integrity and leadership accountability than on specific practices like bribery prevention. This NGT analysis provides clear guidance for prioritizing anti-corruption efforts, highlighting areas of strongest consensus while also identifying where further discussion or refinement of strategies might be beneficial to achieve even greater agreement and, potentially, more effective implementation.

The findings from this NGT evaluation offer valuable guidance for prioritizing and implementing anti-corruption measures. The unanimous support for personal integrity, accountability, fair leadership, and speaking against evil suggests these should be cornerstones of any anti-corruption initiative. These elements balance individual responsibility with systemic reforms, indicating a recognition that effective anti-corruption efforts must operate at multiple levels of society. The high agreement on economic integrity highlights the need to integrate ethical considerations into business practices and economic policies. While all proposed solutions are deemed suitable, the slight variations in agreement for equal justice and rejecting bribery point to areas where further discussion and strategy refinement may be beneficial. These topics might require more nuanced approaches or additional resources to address potential implementation challenges. Importantly, the strong overall consensus across all solutions provides a solid foundation for developing a comprehensive anti-corruption plan. This alignment among evaluators suggests a shared understanding of the complex nature of corruption and the multifaceted approach required to combat it effectively. Moving forward, stakeholders can use these insights to design and implement a robust anti-corruption strategy that addresses the issue holistically, focusing on both individual ethics and systemic reforms while remaining attentive to potential challenges in areas like equal justice and bribery prevention.

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