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Prophetic Ethics: The Basic Value of Public Service Ethics

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ABSTRACT

Dialectics of public service in providing services to the community is always involved in social interactions that do not stop. Very complex interactions involving not only theories related to public service, but also heterogeneous and dynamic human individuals who are involved either directly or indirectly. This research aims to build the concept of prophetic ethics as the basis of the ethical values of public service. This research uses a qualitative descriptive approach in building the concept of prophetic ethics. The main bases of the theory are adopted from the spirit and the prophetic principle of profetic which is classified respectively into the four elements of the establishment, namely humanity, scholarly, pregnancy as well as humanist, emancypatorist, transcendental and Teleological. This ethical concept has an orientation on the highest human spiritual peaks, namely the divine and prophetic consciousness. With such awareness of public service not only give service to society in general, but also as a form of devotion of a servant to the creator. Prophetic ethic recognizes the existence of empirical knowledge and not empirical. From the science was then made a practical formulation in the form of "prophetic law", which was finally called by the name "prophetic ethics". Prophetic ethics is an endeavor that the writer undertakes in internalizing a principle and spirit that holds fast to a holistic awareness

that is divine and prophetic awareness. Thus the concept of public service is not only to dethrone obligations in providing service but also as a form of devotion of a servant to its creator.

Keywords: *Ethics, Mainstream Ethics, Public Service, Prophetic*

INTRODUCTION

Dialectics of public service in providing services to the community is always involved in social interactions that do not stop. Very complex interactions involving not only theories related to public service, but also heterogeneous and dynamic human individuals who are involved either directly or indirectly. This interaction is none other than the dynamic motion of the system networks that are being applied, where both the interaction and the networks of the system bind people in the movements and patterns owned by the system in question (Triuwono, 2015c).

The system, along with its network, is a human product and its society. Ontologically, this gives us a sense that the system is built on the values that are owned by the man who built it (Breakey & Sampford, 2017). When, for example, a system is built on the values of socialism, the system, when practiced, will capture every individual in the society concerned with the socialist reality; likewise, when the system is built with other values. The problem is that when the value system is used to lead the man and the nature of himself that is common to the reality that precisely alienated him from the human beings themselves.

Public service ethics has the meaning of an act of providing goods and services to the public by the service provider in the framework of its responsibility to the public. Therefore, actually the service provider in this case the government, it is unlikely to act without the underlying values (Lehman, 2014). Do service without knowing the underlying values of the West are walking in darkness; without any fundamental purpose concerning the substance of service and worship. What exactly is the purpose of a service provider for the responsibilities of serving the community? Whether it is merely about its obligations as a government apparatus, or there is something else beyond that is the motivation to provide services (Mat Rani, Wan Jaafar, Mohd Noah, Mohd Jais, & Bistamam, 2017). Indeed, in giving service there is an element of worship and the responsibility of a servant to his lord.

The issue of ethics in public service in Indonesia is less discussed widely and comprehensively as in developed countries, although it has been realized that one of the basic weaknesses in public service in Indonesia is a matter of morality, especially related to corruption (Diniastri, 2010). This can be seen from the World Public Sector report 2019 report issued by the Department of Economics and Social Affairs United Nation states that corruption remains a serious concern in public service in Indonesia. The Transparency International Data recorded Corruption Perception Index 2018 was placed in 89 from 180 countries with a value of 38 versus 100. The index is still far from the expectations regarding the decline in corruption figures in Indonesia (Briando & Embi, 2020).

Ratmono & Pradopowati (2016) stated that there are three main issues in the implementation of public services, among others: (1) Discrimination in the provision of services, including: nepotism, political, ethnic and religious aspects. (2) The absence of price certainty and time in service so that it is vulnerable to illegal levy and corruption practices and (3) low public hope due to poor and uncertain service. This indicates that there is a problem that should be a focus in the service. The lack of attention to ethical problems in public service is one of the causes of unethical behavior (Irianto, Nurlita, & Firmanto, 2015; Irianto, Sudarma, Ludigdo, Nurlita, & Rofiq, 2015; Setiawan, Irianto, & Achsin, 2013). The Judicial commission of the Republic of Indonesia in its website states that as a preventive measure of unethical behaviour, the strengthening of ethics can be one of the best solutions (Briando & Purnomo, 2019; Briando, Triyuwono, & Irianto, 2017; Irianto, 2015; Komisi Yudisial, 2016).

From some of the above phenomena, we can see that the application of ethics in public service is essentially located on a macro scale, the self-service provider itself that cannot be detached from ethical value systems and in scale Micro, human capacity as individuals who have the ability to build and create reality, namely the reality with the network of value systems that bind and choose the lives of individuals in the society wide and compound. When a reality has been created, but without being based on ethical values, the created reality will capture the lives of individuals in networks without ethical value. This is the ethical practice of service that ultimately leads to the creation of a “dead” apparatus that has a corrupted and corrupt social life order (Triyuwono, 2015b, 2016).

The ethical practice that caused the destruction of social life and corruption according to Kuntowijoyo (2007) could be due to the fading of the existence

of revelation. This is in line with what was felt by the great thinkers of the 20th century France, namely Roger Garaudy. In a phenomenal writing related to Promises of Islam, Garaudy emphasized to break down constraint humanity's value in the midst of a society that tends to immature ratios through the prophetic philosophy of Islam that recognizes existence revelation (Garaudy, 1996). Iqbal in the inscription "The Reconstruction of Religious Thought in Islam" also discusses the degree of Spiritualist Prophet Muhamad who is able to realize the existence of revelation become a psychological force in the reform of socio-humanity in the community Arab ignorance in those days (Iqbal, 2013). Triyuwono in his book also introduces the philosophical principles of prophetic in the ethical, humanist, Emansipatoris, transcendental and Teleological (Lihat Triyuwono, 2015a). Profetik then develops into a method as performed by Ahimsa-Putra (2016) in his book titled "The Islamic Prophetic paradigm: epistemology, ethos, and fashion".

Seeing the history of the past, in fact ethical researchers are largely building the values and concepts based on the "moral law" that is behind him. Immanuel Kant is one of them, in giving a sense of "obligation". Kant related it to "formal requirement", namely moral law. The Moral law expressed by Kant has a religious significance, it is based on that Kant is derived from a Protestant Christian environment. So it's no surprise that the "moral law" he used was inspired by the Protestant ethic (Triyuwono, 2016) Kant believes that Christianity is a source of authority to know good and true. This is also the basis of the next powerful researcher in building a "moral law" with another approach, one of which is the profetic or prophetic science approach. According to Ahimsa-Putra (2016) and Triyuwono (2015a) prophetic Science recognizes the existence of empirical knowledge and not empirical. From the science was then made a practical formulation in the form of "prophetic law", which was finally called by the name "prophetic ethics". Implicitly, this paper is essentially a reflection of the "prophetical Law" which seeks freely and openly seeks the "form" of prophetic ethics.

CONCEPTUAL CLARIFICATION

Prophetic Concept

With regard to the prophetic paradigm, the most basic view is the view on (a) the virtue or necessity of knowledge; (b) The virtue or necessity of seeking knowledge or study; (c) The virtue of knowledgeable persons; (d) The view of the Prophet or and (e) The view of God as an absolute reality. These views

must be a central foundation for prophetic knowledge, not other knowledge (Ahimsa-Putra, 2016).

For this paradigm, there is no separation between God and other realities. Man becomes something important in understanding divine reality, because man is the reality of immanence from God's presence. Similarly, recognizing man in a real sense means knowing the absolute Reality (transcendent) (Briando et al., 2017; Triyuwono, 2015c, 2016). Self-awareness is important because it is a bridge leading to the introduction of the absolute reality. People must realize that the physical or outer part of himself is the creation (khalq), while the inside is the Spirit (Al-Haqq) (Irwandra, 2013, 2014)

Triyuwono (2015c) calls this social reality (including other realities) a "body" or a part of God himself. There is no reality that is outside God's self. God encompassed everything and exceeded the dimension of space and time. Physical (physical) and also spiritual (Batiniah).

The contradictory nature is a unity in God. The success of research is that if the results of the study managed to make people reading closer to him and the growing faith. In other words, successful and valuable research is if the research makes the fear of God and the science that has been delivered is useful for people and people who use the knowledge closer and Taqwa to God. This is the fact of the real Science (Briando & Purnomo, 2019; Triyuwono, 2016)

Further Triyuwono (2015b, 2016) stated that basically the laws of God (monotheism) became the main focus by most researchers in the realm of social sciences. The laws of God were understood by researchers with spiritualist paradigms as part of God's self. Because the law of God is nothing but the science of God itself, the reality of the public sector organization and the apparatus in it is the reality of God's dynamic laws and interact with local cultures that shape it. The task of researchers is to study the laws.

In line with this, Ahimsa-Putra (2016) states that monotheism is the view and belief that underpins the basic assumptions. The view that God is the almighty being, who created nature with all its content, including man, then chooses and raises the prophet to convey his messages in the form of commandments and prohibitions on mankind. God is all-powerful high god is the only one almighty being, only to whom men must serve, worship, and must confess or believe the truth. It is a framework of fundamental thinking

and belief among Muslims called the endorsement of God or monotheism. This is the basis of all basic assumptions (Sitorus, Triyuwono, & Kamayanti, 2017; Triyuwono, 2016).

Prophetic Basic View

The basic view of the next prophetic paradigm that is important is about prophetic or prophetically, that is, the view of the human figure called the prophet. In this paradigm, a prophet is understood as a human being given the ability by his God to be supernatural who is believed to have created this world with all its content to relate directly and acquire knowledge from him. Ahimsa-Putra (2016) states, among human beings the creator of the creation there are men who have been chosen by God to be related to him, either directly or indirectly (by the intermediary of Angels). They are given certain abilities and knowledge that humans do not generally have, to demonstrate that they are truly human beings who have been chosen by God himself. This ability and knowledge commonly referred to as a miracle and God's chosen man is known as a prophet. One of the prophets known to mankind is a prophet named Muhammad who was born in the city of Mecca, in the state of Saudi Arabia, derived from the Qurayhy tribe. Muhammad was not only a prophet, but also a messenger of God. It is affirmed by God through His word in Surah Al-Baqarah verses 119 and 151.

Concerning the messengers of Allah Al Jaelani (2004) said: "The Apostles have come to this earth, one by one, the alternation, to exercise the duty of the Lord all nature (Allah) on their shoulders, and after the task is completed, they return to Divine Presence ". The apostles came to realize every man (the spirit) of their origin, who they were, from whence they came, and where they would go. The apostles continued to come on a change. And the Apostleship continues to be revealed until finally to the Prophet Muhammad SAW, the last prophet and apostle as the covering. The fundamental view of the profetic spiritualist paradigm is the latter relating to science. According to Ahimsa-Putra (2016) concerning prophetic sciences, some have the same assumptions in empirical sciences, some are not. It is further noted that if the means of these prophetic knowledge are all, there will be no difference between prophetic science and empirical sciences.

On the other, if the facility is completely different then the one that appears is the science that does not exist at all with empirical sciences. Prophetic science is a combination, harmonization, the alignment of prophethood which

predominant the elements of spirituality and its divinity. This harmonization demands a combination to acquire divine science or inner science with empirical science or science of Zahir (Briando & Embi, 2020; Briando & Purnomo, 2019; Briando et al., 2017).

As for something abstract, but materialized through symbols, knowledge can only be possessed by humans when having the means or tools to possess it. Pofetic Science encompasses the knowledge of the natural realm and the inner nature so that by itself it can be used to seek, gain, and have knowledge of the two realms. The view of the means of knowledge in the prophetic sciences cannot be released from view of the human capacity to know, and this is related to the view of man itself (Ahimsa-Putra, 2016; Kuntowijoyo, 2007).

METHODOLOGY

The writing in this article uses a qualitative method. The qualitative method section requires attention to topics that are similar to a quantitative project (Creswell, 2016). These involve telling reader about the design being used in the study and, in this case, the use of qualitative research and its basic intent. It also involves discussing the sample for the study and the overall data collection. It further expands on the data analysis steps and the methods used for presenting data, interpreting it, validating it, and indicating the potential outcomes of the study. In contrast to other designs, the qualitative approach includes comments by the researcher about their role, and the specific type of qualitative strategy being used (Creswell, 2014). The strategy being used on this article using literature review whereby the data taken is a secondary data sourced from scientific journals and results related to the theme of the study. Data analysis uses a qualitative descriptive in identifying and explaining the prophetic ethics in public service. These interpretations involve stating lessons learned, comparing the finding with past literature and theory, raising question, and advancing an agenda for reform.

MAINSTREAM ETHICS

The study of ethics has the characteristics and traits that each view is heavily influenced by the basic beliefs, thoughts and philosophical views. For naturalism, believing that a good or bad deed is a natural symptom, while

some utilitarianism emphasize that a good or bad deed is very determined in its purpose. Similarly, other ethical views are also determined by philosophical views (Kaelan, 2018).

Ethics of Utilitarianism

Another term for this view is also often called ethical utilism that has a useful or useful meaning that in principle is the view that something is related to the principle of benefit or use in human life. One of the traits of an ethical act is a benefit or use of a deed. A deed is said to be good if the deed brings benefits to human life, otherwise a deed is said to be bad, if the deeds cause harm. This figure of view is Jeremy Bentham (1742-1832) from England. According to Bentham the general interest will be realized while each individual is noticing its own interests. Consequently a good is while bringing the benefits of happiness to a large number of people (The greatest happiness of The greatest number). This view is in line with the view of pragmatism, which is also based on the benefit or use principle, and further developed by Jhon Stuart Mill (1806-1873).

Ethics of Hedonism

This view departs from the principle that man according to his nature is seeking a delight, which in the Greek is termed hedone, and from this word develops the term hedonism, which is literally with pleasure, Satisfaction and pleasure. Therefore, this view bases on a belief that an ethical act is to attain enjoyment, pleasure and contentment. Someone is said to be good if he is always working with pleasure and satisfaction and this is in accordance with human nature. This early view was developed by Aristippus a founder of Mazab Cyrene (400 S. M) and also Epicurus (341-271 S. M). This principle of ethical maturity develops in the western countries accompanying liberalism.

Ethics of Vitalism

The mini thigh believes that life as a supreme bliss, so good behavior is a behavior that is capable of adding to the human life, while bad deeds are behaviors that diminish or damage human life. Rousseau recalls in the 18th century to return to the human nature, the 20th century Albert Schweitzer says that the attitude of respect for life is a fundamental principle of ethical action.

Ethics of Marxism

Marxism is an understanding of philosophy that develops in reaction to the power of capitalism. After the industry revolution, there was a massive shift that resulted in capital being ruled by a small group of people who were capitalists. Therefore, the ethics of Marxism in principle championed the fate of the oppressed, the labour of capitalist rule. Karl Marx calls upon all workers to change his fate, which is against capitalist circles and that can only be done with a revolutionary movement. From all of these ethical views, no one refers to or bases on rules, as well as formal behaviours. Indeed, an act or behavior that is in accordance with the formal rules that exist is an obligation, of which the obligation is mandatory and not based on the consequences or outcome of the actions or my researcher is ethical. This is in contrast to the views of utilitarianism, pragmatism, hedonism, vitalism and Marxism for this reason, prophetic ethics becomes urgent to be appointed as a new ethical view that emphasizes on an obligation and Must in making the Prophet an example to behave and act included in providing service to the public.

PROPHETICAL ETHIC

Prophetic ethics is based on the prophetic spirit into 4 (four) main values consisting of: human value, science, pregnancy and pericacy and supported by the theory of social sciences, consisting of 4 (four) principles of proponents, namely: principle Humanist, Emancipatory, Transcendental and Teleologically (Irianto, 2015; Triyuwono, 2015a). It has also been explained that the primary epistemology base of prophetic ethics is not separated from the context of Ketauhidan, prophetic and scholarly. This means that prophetic ethics (in this case a science) is used to guide ethical practices in accordance with God's commandments and the example of the prophet. Both are the imperfection of a servant's faith as his creation creature through the pledge of two sentences creed.

In that context, the prophetic ethic ethics has the principles as the principles in the theory of social sciences prophetic, expressed by Triyuwono (2016) as follows:

Humanist; Provide a sense that prophetic ethics are human, according to the nature of man, and can be practiced according to human capacity as beings who always interact with others (and nature) sweetly In everyday

life. The goal is to humanize humans. We certainly know that nowadays human beings have undergone dehumanization process including in it public services. Hedonism, materialism, and utilitarianism have made the most of the private state apparatus secular, which is separating between work and worship, making apparatus far from his lord. In this context it means that the prophetic ethics are not ahistorical (something foreign), but are historically, grounded and constructed based on the human culture itself (Triyuwono, 2016).

Emancipatory; has a definition that prophetic ethics is capable of making significant changes to the current theory and practice of mainstream ethics that dominate at this time. The changes referred to herein are free-emancipation. The purpose is the liberation of pseudo-bonds that do not need to be followed, the liberation of pseudo power, and the liberation of false ideology. With this release it is hoped that prophetic ethics are capable of changing the thinking and actions of human beings that use it, namely from narrow and partial thinking to Broad, holistic, and enlightened minds.

Transcendental; has the meaning that prophetic ethics cross the boundary of the ethics discipline itself, even crossing the boundaries of the material World (physical). With this philosophical principle of prophetic ethics can enrich itself by adopting a cross-border science discipline, even being able to adopt the doctrinal value of "other religions". This transcendental aspect is actually not limited to the disciplines, but also regarding the ontology aspects, i.e. not limited to material objects, but also non-material aspects by conducting a combination of various approaches. The aim is for prophetic ethics to be emancipatory without being shackled with other bonds. In the end it will be able to move a better change forward.

Teleological; Provide a basis of thought that prophetic ethics not only understand true and false to an act or practice, but also have a transcendental purpose as a form of human accountability to his God, to his fellow human beings, to the universe even to his personal self. This principle brings people to the very essence of life, *Falah* (Victory). *Falah* here can be interpreted human success back to the creator with a calm and holy Soul (*Muthmainnah*) (Triyuwono, 2016).

The philosophical principles of prophetic ethics are then based on a spirit, which is then called the prophetic spirit. The prophetic Spirit was triggered by Irianto (2015) during the inaugural of the professor in public

sector accounting. This Spirit was initially a boost in the movement of the transparency amid the lack of transparency in the country. The exemplary crisis that occurred in this country because the people are too idolized figures who are far from the Qur'an and Sunnah, the people have increasingly forgotten the example of the plenary of the Prophet Muhammad SAW, the inspiration of the prophetic spirit is essentially inspired by the verses of the Qur'an that reads:

“Truly, there has been a (self) Rasulullah of the good example for you (that is) for the people who Hope (mercy) God and the (coming) day of doom and that many remember God” (QS. Al-Ahzab: 21).

The example that exists in the prophet can be made a guideline to create superior personal with noble character and sublime ethics. To foster an ethical personal, it is necessary to focus on the efforts of the sitemics to instill the values of sublime ethics (Irianto, 2015). In this context, Irianto (2015) suggests three values or spirits, respectively: The values of humanity, sciences, and pregnancy. Researchers then endeavored to add a spirit of perication conceptualized by (Ahimsa-Putra, 2016). So the prophetic spirit has four grades of formation. All framed in a spirit of prophetic spirit. The essence of the prophetic spirit is to build prophetic consciousness as well as to emulate the Prophet's glorious morality (to awaken prophetic consciousness).

Humanitarian spirits; Hinting about the nature of man created on the face of the earth. Man was created to be the caliph, to administer the earth and to prosper it, as stated in the letter of the Epistle of Al Baqarah verse 30, which is the nature of the creation of Man on Earth as follows: “Verily I will make A Caliph on Earth “. The caliph had the meaning of “deputy, manager, ruler” so that “Khalifatullah fil Ardh” meant the representative of God on the Earth, with the duty to administer the Earth and prosper it (Irianto, 2015). In a prophetic perspective, all activities are considered not only individual, but also social. That is, the activity is considered to have an impact on the lives of fellow human beings, whatever the form (Ahimsa-Putra, 2016).

This spirit is a set of values that are used to determine the good and bad ideas, activities, and in relation to the impact on fellow human beings, both in physical, personality, social, and cultural aspects. This Spirit is expected to provide a positive effect on social relations and behavioral patterns, so that in the future there is no conflict caused by social activities, competition and disputes.

Scientific Spirit; Awareness of the essence of science is important for civil servants. Civil Servants are vulnerable to mistakes in applying their knowledge. For example is Financial State Manager. This can be seen from the so-called creative accounting that is all processes in which some Parties use the ability to understand accounting knowledge (including standards, techniques, etc.) and use them to manipulate. As well as Financial reporting (Amat, Blake, & Dowds, 1999). In addition, modern accounting forms far from God should be a special concern in the development of science, especially in accounting, in order to forward the scientific thought can be closer to the essence of Ketauhidan (Triuwono, 2016)

The owner of essential knowledge is Allah, the Lord of the Universe. The owner of the Essential Science is Allah SWT, ruler of hosts. It should be the greatness of science is beneficial to the whole people, devoted based on his guidance, dedicated to him, and not the opposite, used to cheat and contrary to his rules. It aims to create harmony with the principle that God is all the shafts of this life, as he says: "It is all that is in heaven, all that is on the Earth, all that is between them and all who are under the ground" (QS. Thaha: 6). The scientific Spirit is used to determine the bad wisdom of ideas, activities, and instruments of prophetic sciences in conjunction with the impact on general knowledge (Ahimsa-Putra, 2016; Irianto, 2015).

Pregnancy spirits; The nature of human pregnancy duty to his Robb is to be a mercy for the universe. The message was given to the Prophet Muhammad SAW, which is listed in the verses of the Qur'an: "And we sent you, but to (be) mercy to the Universe" (QS. Al Anbiya: 107). As a role model and model for all mankind, it will certainly be very beautiful while the Prophet's spirit becomes a spirit for the civil servants: to be a mercy for the universe (Irianto, 2015).

Spirit of Universality; is a set of values that are used to determine the good or bad impact of ideas and activities on situations and conditions of the natural environment.

His base was buried in the word of God which reads: "Do not harm the Earth. Indeed, Allah does not like those who do harm" (QS. Al Qashash: 77) and QS. Al A'raaf: 56 reads: "And do not make any damage on the face of the Earth, after (Allah) fix It". Therefore, the ethics or attitude of one must always dwell on the impact of every activity he does, because the creator has forbidden his servants to do damage on the face of the earth (Ahimsa-Putra, 2016; Triuwono, 2016).

Furthermore, Ahimsa-Putra (2016) states that universality means that the prophetic ideas and activities that have a good (positive) impact on the environment are a good thing, which should always be cultivated, otherwise adverse impacts (Negative) is a bad thing and should always be avoided. In addition, the spirit of Perlehood must give effect to environmental sustainability or changes that do not cause damage or destroy living creatures on the earth. The sustainability of the universe can be realized where the activities and objectives are based on the objectives of: (a) protection; (b) Maintenance; (c) Development; and (d) utilization. It will have an impact on the natural nature of the Universe.

Philosophical principles and prophetic spirit will ultimately constitute the conception of prophetic ethics. An ongoing effort in how the Spirit is internalized, institutionalized, or inserted to self-apparatus in carrying out its role as a public servant. In providing public service, the apparatus must always cling to a thorough realization of divine consciousness (God-consciousness), prophetic consciousness (Prophetic-consciousness) and scholarly awareness (Science-consciousness).

CONCLUSION

Prophetic ethics is expected to change the behavior and attitudes of the apparatus who have so far only considered providing service as a form of work obligation to be more than that. Providing service to the public is actually a form of worship of a servant to his god. if this is applied by the apparatus in providing public services then everything that will manifest in a good attitude, excellent service and work sincerely. Prophetic ethics is an endeavor that the writer undertakes in internalizing a principle and spirit that holds fast to a holistic awareness that is divine and prophetic awareness. This concept is presented in order to form the personal apparatus in public service that has a value humanist, Emsipatoris, transcendental and teleological and presents a spirit of humanity, science, pregnancy and persimness. This ethical concept has an orientation on the highest human spiritual peaks, namely the divine and prophetic consciousness. With such awareness of public service not only give service to society in general, but also as a form of devotion of a servant to the creator.

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