FUNDAMENTALS OF MORAL GOVERNANCE FOR PUBLIC SERVICE
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I.   INTRODUCTION

Muslim Mindanao is an autonomous region that comprises Lanao del Sur, Maguindanao del Norte, Maguindanao del Sur, Basilan, Sulu and Tawi-Tawi. It is the only region in the Philippines in which the national government devolved substantial political power to it along with seed money for development growth. Since this region was a political experiment, the national government undertook three times amendments of the organic act governing the region in furtherance of empowerment and good governance but it did not function well as it was expected. Political analysts were puzzled as to why this autonomous region could not effectively govern despite the transfer of political power to its inhabitants. After thorough evaluation finally the national government declared the regional autonomy as failed experiment in 2015 but it brought another experiment effective 2019, the present Bangsamoro Autonomous Region in Muslim Mindanao with emphasis on development growth and moral governance.

This paper is of the view that the cause of the failed experiment was not structural; the key to improvement is through leadership and management and the Muslim leaders should discover and apply the fundamentals to moral governance. The objective of this paper is to promote moral governance as motivational force rallying the commitment of the employees and the people in general. Today's crisis in governance is best described by Dr. Syed Naquib Al-Attas of Malaysia. He said, "our present general dilemma is caused by 1). confusion and error in knowledge which creates the condition for 2). the loss of *adab* (moral values) within the community. The condition arising out of 1 and 2 leads to 3). the rise of leaders who are not qualified for valid leadership of the Muslim community who do not possess moral, intellectual and spiritual standards required for Islamic leadership."[1]

Methodology used in this study is based on descriptive method and analysis of governance during the *khilafa* period and the present.

II.   OBSTACLES TO MORAL GOVERNANCE

Ignorance of moral laws, negligence of duties and human tendency to evil desire are the three obstacles to the practice of moral governance. Many public employees are neither acquainted with the *hukm shar'i* nor can distinguish between *halal* and *haram*. Very clear commission of any *haram* action like character assassination, embezzlement, bribery, *riba*, *fitna* and *fasad* can weaken the moral ascendancy of the government organizations.   Loss of moral ascendancy means loss of support and trust from the people.

Negligence of duties like inaction to problems, toleration of evil actions among the members of the organization, can ruin the organization. Attainment of goals shall be affected. In turn, more people shall lose their confidence upon the government.

From the perspective of the Qur'an, man is under attacked from all sides due to snare plot of the devil against mankind. The Qur'an emphasizes that the devils are the open enemy of mankind. "Then I will assault them from before them and behind them, from their right and their left nor will thou find in most of them, gratitude (for Your mercies). (Qur'an, 7:17) "Assault before them" means the devil will raise doubts among

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[1] Syed Muhammad Al-Naquib Al-Attas, Islam and Secularism, Delhi: Hindustan Publication, 1984. P. 20

mankind concerning their Hereafter. "Assault from behind them" is driving mankind to love this worldly life. "Assault from their right", the devil will create confusion in religion. "Assault from their left" the devil will encourage mankind to commit sins.[2] The snare plot of the devil is active and fatal. Arming the public servants with moral values is the best defense against devils' assault.

III. MEANING OF MORAL GOVERNANCE

The study and observance of moral values by the officials of the government are more than necessary; only moral values can bring harmony between theory and practice. In Islam good conduct or good virtues are the fruits of *tawhid* – the Islamic doctrine on the oneness of Allah. A person who adheres to *tawhid* will surely develop *taqwa* in his heart. He tries to avoid wrongdoing because he is shy or afraid to commit it before his Lord. He does good work to please Allah with the intention to attain His rewards and forgiveness.

What is moral governance? Moral governance is the conduct of public duties and the discharge of *amanat* in accordance with the Qur'anic values of *ikhlas*, *ihsan*, *taqwa*, *sabr*, and *haya*. These Qur'anic values are best illustrated in the advice of Lukman to his son: "O darling! The world is a deep sea and many people are drowned therein. Make *taqwa* as your boat, *iman* as your oar, and *tawakkal* as your sail so that you may get salvation."[3] The leader in particular looks at Nabi Muhammad (S.A.S.) as *de jure* leader and therefore he rules on behalf of the Prophet (peace be upon him). The leader will exercise his duties and responsibilities in line with the *Sunnah* of Nabi Muhammad (S.A.S.) and his *sahaba*.

The essence of leadership of the Prophet is fulfillment of *amanat* (trust), dispensing *adlun* (Islamic justice) and conduct of *shura* (consultation) under the spirit of *ukhuwwah* or Islamic brotherhood.

Explanation by Parable

Parable 1: Hazrat Ka'ab said that Islam, government and the people are like the tent, the pole, the rope and the pegs. The tent is Islam. The pole is the government. The rope and the pegs are the people. None of them will function without the other.[4] This parable illustrates the unity of these three pillars of the society. The active element here is the leader who represents the government. Obedience and support of the people to the government are assured only if the leaders have moral ascendancy. Indicators of moral ascendancy are knowledge of *Shari'ah*, integrity of the leader, physically and mentally fit, and responsiveness to the plight of the people.

Parable 2: Islam can be likened to a farm. Fence must be built around it to prevent wild animals to destroy the farm. The fence refers to government. Government symbolizes the unity among the leaders, the businessmen, and the people. Society will be destroyed if the leaders and the people curse each other, if businessmen practice *riba* and the people are passive and ignorant.

Parable 3: Leader and Islam. If Islam is left to the leader, Islam becomes the foundation of the society and the leader is its guardian. Anything has got no foundation is destroyed and anything has got no guardian is also destroyed. The real foundation of the society is Islam and the real guardian is the leader.[5]

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[2] Based on the Ibn Kathir Tafsir
[3] Imam al-Ghazali, Ihya Ulum Ud-Din, vol. 3, p. 192
[4] Abdul Rashid Moten, Political Science: An Islamic Perspective, London: Macmillan Press Ltd, 1966, p.
[5] Abu Hamid ibn Muhammad al-Ghazali, *Ihya Ulumid Din*

IV. FUNDAMENTALS TO MORAL GOVERNANCE

Moral governance is actually an Islamic governance wherein the officers and employees of the government are ought to discharge their duties and responsibilities as part of divine service to Almighty Allah with the intention to gain blessings and rewards and therefore act as role model for the people. Under the BAA No. 13 known as the Bangsamoro Administrative Code states that "the Bangsamoro Government, in pursuit of moral governance shall maintain honesty, integrity, transparency and accountability, participation in governance and take positive and effective measures against graft and corruption."[6] The Code also defines moral governance as the set of rules, practices and processes completely devoid of all the evils of graft and corruption, and explicitly driven by the moral principles of utmost dedication, devotion, honesty, justice and integrity.[7] All public officers and employees are required by the Code to take the oath of moral governance as follows:

"I swear to the Almighty Allah, the Most Supreme, the Beneficent, the Merciful and the All Knowing.

I shall perform my duties and responsibilities entrusted on me as part of the Bangsamoro Government with utmost dedication, devotion, honesty, justice integrity, completely devoid of all the evils of governance especially graft and corruption.

I shall protect the legitimate rights and interest of all people in the area, strongly fight the proliferation and use of illegal drugs and other evils of the society and endeavor to promote and sustain peace and security at all times in the Bangsamoro Autonomous Region and in the entire country, so help me Allah."[8]

Indeed, the practice of moral governance requires full observance of its four fundamentals. Sincere intention is the first fundamental to all actions of the Muslims. The Prophet said: "Actions are but by intention and every man shall have but that which he intended. Thus, he whose migration was for Allah and His Messenger, his migration was for Allah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated."[9] It is understood that our intention should be pure for the sake of Allah alone. Sincere intention can be likened to a milk which flows between secretion and blood of the cattle. But one drop of blood or urine into the milk, the whole milk gets spoiled. The same principle may apply to sincere intention which should be for Allah alone and no mix with any worldly interest. Intention will become your action, your action will become habit, and habit will become your destiny.

The Qur'anic measurement of sincere intention is to say: "Truly, my prayer and my service of sacrifice, my life and my death are all for Allah, the cherisher of the worlds. No partner has He: This I am commanded and I am the first of those who bow to His will." (Qur'an, 6: 162-163) This *ayat* is the general oath for the Muslims. Sincere intention can only come from a heart filled with *iman*.

The second fundamental to moral governance is observance of *salah* being the symbol of submission to the will of Allah. *Salah* can help man to attain inner peace, to discipline himself, to bring himself closer to Allah and to stay away from corruption. Says the Qur'an: "Recite what is sent of the book by inspiration to you and establish *salah* for

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[6] BAA No. 13 – Bangsamoro Administrative Code, Sec. 3, letter J.
[7] Op. Cit. Sec. 4 – Definition of Terms
[8] Op. Cit. Chapter 7, Sec. 24
[9] An-Nawawi's Forth Hadith, p. 26

salah restrains from shameful and unjust deeds ..." (Qur'an, 29:45) *Salah* can also remove stress and comfort the soul.

The third fundamental to moral governance is full understanding of the *hukum shar'i* such as the values of *fardh, sunnah, mubah, makruh* and *haram*. Violation of these values means immoral action that weakens the organization and the society as well. Violator will personally suffer spiritual loss. *Shari'ah* values guide the behaviors and actions of the people. Without full understanding of these values, mankind will fall into misery. Mismanagement, managerial collusion, negligence of duties, oppression, embezzlement, bribery, sexual harassment, graft and corruption, killing and character assassination are *haram* in Islam. On the positive side the establishment of harmony and justice in the organization is *fardh*. Moral governance cannot take off without creating the environment of justice and harmony.

The fourth fundamental to moral governance is *tawbah*. In the discharge of his function an individual Muslim may commit mistake and crime and the way to save himself is to ask for *tawbah* from Allahu *Ta'ala*. A good Muslim has the following characters:

> *"Those who spend (freely) whether in prosperity or in adversity; who restrain anger and pardon (all) men for Allah loves those who do good." "And those who having done something to be ashamed of or wronged their own souls earnestly bring Allah to mind and ask for forgiveness for their sins. And who can forgive sins except Allah? And are never obstinate in persisting knowingly in (the wrong) they have done." (Qur'an, 3: 134-135)*

These five *hukum shar'i* are the basis of actions. There are five approaches to practice moral governance on daily basis:

1. Self-Realization. Man has to realize that he is created by Allah as *khalifa* on earth. Allah entrusted to man the responsibility to administer and exploit the resources of the earth for the welfare of all. Creating man as *khalifa* signifies popular participation in governing the society. This is the basis of democracy in Islam. For man to exercise his responsibilities, Allah has endowed man with the seven divine attributes such as *haya*, *ilm*, *qudra*, *irada*, *bashar*, *sama* and *kalam*. They are the first divine *amanat* for the whole of mankind. Man is expected to make use of these divine attributes for his own good and to the community as well. Misuse of these divine attributes is called immorality and therefore a sin before Allah *Subhanahu wa Ta'ala*. It destroys the operation of the government and the society as well.

2. Rule on Behalf of the Prophet. Allah sent Prophets to guide mankind to straight way (*siratul mustaqim*). The Prophets received the divine books in order to guide the people to *siratul mustaqim*. Consequently, the leader has to rule in behalf of the Prophet and the people must follow the *Sunnah* of the Prophet (peace be upon him).

3. Embracing consciously the Divine Attributes. Man must embrace consciously on daily basis the seven divine attributes which are present in every man. Man should use of his divine attributes for the good of all. Applying consciously these seven divine attributes breeds unity and harmony. The misuse of these divine attributes will lead to corruption.

4. Adherence to *Shari'ah*. *Shari'ah* is the instrument of justice. It is viewed as divine highway to truth. There can be no moral governance without justice governing the people.

5. Practicing Transparency and Accountability. The man of *tawhid* renders his works as if in the sight of Allahu *Ta'ala*. His consciousness of being watched by God prevents him from violation of laws. In this way the leader has to make it clear to the subordinates or to his followers about the goals and objectives of the organization. Consequently, all transactions are well-documented and open to the public.

Transparency and accountability are the test to the intention of the leader. Leader with good intention is always serving the public without reservation. He is open to question and criticism from his subordinates and the people. The honest leader hides nothing in his leadership.

EXPERIENCES OF THE *KHULAFA*

When *Hazrat* Abubakar (R.A.) the first *khalifa* of Islam, became successor he addressed the people: "I have given authority over you but I am not the best of you. If I do well help me, and if I do ill, put me right."[10] He also addressed the people in other occasion: "The weak among you shall be strong with me till God willing their rights have been vindicated and the strong among you shall be weak with me till, if Allah wills, I have taken what is due from them."[11] In his last breath, *Hazrat* Abubakar (R.A.) expressed sorrow. "I rather be a straw of the corn eaten by camel then becomes waste and turns into dust because it is free from accountability on the day of judgment."

Hazrat Umar (R.A.) the second *khalifa* was known to patrol at night to see the condition of the people. In one instance, he uncovered an old woman cooking with empty pot while her grandchildren are crying. Why? Asked *Hazrat* Umar. Said the old woman: "I do it just to calm down my grandchildren until they can sleep." Umar went to the state storehouse and took sack of flour. Upon returning he immediately made a dough and baked it then the children got their dinner. This action illustrated the moral responsibility of a good leader.

It was *Hazrat* Umar (R.A.) who completely put up the organization of the bureaucracy of the *khilafa*. He is remembered with his financial policy: "collect it rightfully, spend it rightfully, and prevent dealing with it wrongfully."

Hazrat Ali (R.A) the fourth *khalifa* said: "What I am afraid if the feet of the horse are broken while crossing the bridge in Iraq because I had not fixed it, Allah will ask me on the day of judgment." *Hazrat* Ali (R.A.) understood clearly that leadership is not only for welfare of the people but includes the preservation and protection of environment and the living organism.

Hazrat Umar II was among the just and honest *khalifa* after the reign of the *khulafa-i-rashidin*. One evening he was visited by the people who wanted to give feedback. But after the talks shifted to personal matter, the *khalifa* put off the state lamp and take another lamp. The people asked why you took another lamp? He said: I used the state lamp while on official function. But at the time the transaction shifted to personal matter I took my personal lamp. I don't want to take anything from the property of the state because it is a sin.

Principles of Moral Governance

Principle is a moral rule or belief that demonstrates between what is right and what is wrong and that influences our actions.   The Qur'an mentions *shakila* which is translated as way, religion, intention, etc.   It says: "*Qul: Kullun ya'malu 'ala shakilatihi farabbukum 'alamu biman huwa ahda sabila*." Say: (*Ya* Muhammad). Each one does according to *shakilatihi* (his way or his religion or his intention) and your Lord knows best of him whose path (religion) is right.[12] The following are the essence of moral governance:
a. *Adlun*. The Prophet (peace be upon him) said: "Justice is the glory of *iman* and power of the government. In it lies the prosperity of the people. It is the measure of all good things. Allah sets up scale for mankind and that is justice." It is through justice that

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[10] Muhammad S. El-Awa, On the Political System of the Islamic State, Indiana: American Trust Publication, 1980, p. 115
[11] Syed Anwer Ali, Islam: The Religion, Karachi: Syed Publications, 1975, p. 362
[12] Qur'an, 17: 84

equalizes men. Sayyid Anwar Ali defines justice as the determination of rights, duties and remedies in accordance with the Qur'an and the *Sunnah* of the Prophet.

According to Abd ar-Rahman Abu Zayd Muhammad Ibn Khaldun, "society can survive in the state of disbelief but it cannot prosper under injustices." If the government fails to apply justice, corruption spreads. Bad leaders will dominate. Public welfare will be neglected because leaders who are not well grounded on *adab*, will not care the development of the society. Says the Qur'an:

> *"Allah does command you to render back your trusts to those to whom they are due and when you judge between man and man that you judge with justice. Verily how excellent is the teaching which He gives you for Allah is He who hears and sees all things." (Qur'an, 4:58)*

> *"The Qur'an calls the Mu'minin to stand out firmly for justice as witnesses to Allah even as against yourselves or your parents or your kin, and whether it be (against) rich or poor for Allah can best protect both. Follow not the lusts (of your hearts) lest you swerve, and if you distort (justice) or decline to do justice, verily Allah is well-acquainted with all that you do." (Qur'an, 4: 135)*

> *"O ye who believe! Stand out firmly for Allah as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just that is next to piety and fear Allah for Allah is well-acquainted with all that you do." (Qur'an, 5: 8)*

b. *Amanat*. Governmental power is an example of *amanat* upon those who are invested with authority. The concept of *amanat* urges every government employee to fulfill his duties honestly, professionally and efficiently with the view he is accountable to Allah, to the office, and to the people. For instance, the Qur'an cites the case of *ghulul* or government property. If a person withholds such property or misuses it, Allah will ask him to restore said property in the Day of Judgement. Anyone who cannot restore the stolen property of the government on that day, Allah will punish him. This is the context why the Qur'an emphasizes the importance of returning back the *amanat*: "Allah does command you to render back your trusts to those to whom they are due ..." (Qur'an, 4: 58).

c. *Shura*. According to Said Nursi, a Turkish scholar, *shura* is an instrument of power. Even your number reaches a thousand, if there is no conduct of *shura* you can be considered weak. On the contrary, even your number is only three persons and observe *shura* you are strong compared to large people without applying *shura*. With such implication Islam commanded the Prophet (peace be upon him) to consult with his *sahaba* in all major affairs and decision. Says the Qur'an: "It is part of the mercy of Allah that you deal gently with them. If you are harsh-hearted, they would have broken away from you. So, pass over (their faults) and ask for Allah's forgiveness for them and consult them in affairs. Then when you have taken a decision put your trust in Allah for Allah loves those who put their trust (in Him)." (Qur'an, 3: 159)

d. *Ta'at Amir*. *Hazrat* Umar, the second Caliph said: "There can be no leadership without *ijma*, there can be no *ijma* without *ta'at*. The key to *ijma* is *shura*. Says the Qur'an: "O ye who believe! Obey Allah, obey the Messenger and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger. If you do believe in Allah and the Last Day. That is best and most suitable for final determination." (Qur'an, 4: 59) Obey Allah means to follow the Qur'an. Obey the Messenger means to follow the *Sunnah* of the Prophet (peace be upon him). Obey those who are in authority refers to *ijma*. And the last portion of the verse which

requires referral of disputes to Allah and the Messenger is referred to *qiyas* which is the extension of the injunctions of the Qur'an and Sunnah. *Qiyas* essentially consists of the discovery of *hukm* which is already indicated in the divine sources.

e. Rule of *Shari'ah*. The mission of the Muslim leaders is to rule in behalf of the Prophet (peace be upon him) by implementing the *Shari'ah* to the society. *Shari'ah* is the instrument of justice. It is part of the *amanat* of Allah entrusted to the leaders and the people in general. The Qur'an accuses anyone who does not apply of what was revealed to them as "disbelievers, as wrongdoers and as transgressors."[13] The concept of rule of *Shari'ah* is to make *Shari'ah* prevails in all cases. *Shari'ah* must prevail in the day-to-day affairs of the Muslim life.

Objectives of Moral Governance

The worst scenario in an organization is negligence of living a moral life. In this situation, the tendency of the public employees is to take advantage of their positions. This explains how bureaucracy becomes a tool for corruption. Therefore, the first objective of moral governance is to apply justice equally regardless the status of a person. If the members see justice operating fairly, this will motivate them to fulfill the second objective – fulfillment of *amanat* sincerely, efficiently and effectively. The third objective of moral governance is to utilize the resources of the state in the way of Allah. "*...walatulqu biaydikum ilat tahlukati...*" and make not your own hands contribute to destruction by not spending the resources and doing good works. (Qur'an, 2: 195)

The fourth objective of moral governance is to improve performance of the organization. The constraint to good performance is lack of motivation. But when the people know that public service is an act of *ibadah*, this inspires them to enhance their performance hoping Allah grants them reward both in this world and the Hereafter. The hashtag slogan of the BARMM: "*Trabaho ko ibadah ko*" is the practical way of living a moral governance. But the slogan could be only a lip service if the public employees are not exposed to the fundamentals of moral governance.

Fostering harmony within the organization and the community represents the fifth objective of moral governance. This is the basis of the idea of one family in an organization. Again, such harmony can prosper only in the environment of justice.

Basic Functions of the Leader

The role of the leader in Islam is to lead the people, to unite them and prevent them from fighting each other. As such, the first duty of the leader is to fear the one and only Allah, to be afraid of Him, to watch Him, to keep away from His wrath and to guard his people night and day. The leader observes justice – to see to it that God's rights and punishment are observed in connection with the people, to defend them and protect their families and women, to prevent bloodshed, to make their roads safe and to enable them to live in peace.[14]

Says the Qur'an, "(They are) those who if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong, with Allah rests the end (and decision) of (all) affairs." (Qur'an, 22: 41) This *ayat* speaks about the four basic functions of the leader such as follows:

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[13] Qur'an, 5: 44, 45, 47. The Qur'anic accusation as *kafir, zalim* and *fasiq* is found in the last sentence of each *ayat*.

[14] Hannbal H. Bara, Guide to Islamic Administration, Jolo: Waqaf Foundation, 2007, p. 49

a. Establish *Salah*. Key action like construction of *masjid* and *madrasa* should be done as priority because they are the basic organs from which the people shall establish *salah*. These two institutions are responsible for the education of the Muslim masses. The people with proper Islamic education are ready to obey what Islam has prescribed them like the observance of *salah* and payment of *zakat*.
b. Organize the Collection of *Zakat*. *Zakat* system is the solution of Islam to poverty among Muslims. Any Muslim after a year has a saving of P1,000.00 is obliged to pay *zakat* at the rate of 2.5% to the *Baytal Mal* (House of Treasury). Effective collection and distribution of *zakat* proceeds are enough to alleviate poverty among the Muslims.
c. Strengthen Justice including Good Works. The Qur'an has mentioned 500 *ayatul muhkamat* for implementation by the leaders. The *ayatul muhkamat* speak about prevention, implementation and regulation of the affairs of the people.
d. Eradicate Evildoings. Implementation of justice includes the eradication of all wrongdoings and it must be given priority over basic services. The spread of wrongdoings must be stopped and eliminated.

The Qur'an has standing call upon the people in general. "*O ye who believe! Intoxicants and gambling, idol worshipping, and lottery are an abomination – of Satan's handiwork. So, avoid that (abomination) in order that you may be successful.*" *(Qur'an, 5:90)* If the government will implement this *ayat*, ninety percent (90%) of crimes will be removed from the society. This *ayat* is the tool to promote and protect healthy life of the people.

Islamic Ethics in Public Service
Islamic ethics is a rule based on *fiqh* that helps the people to apply theory into practice efficiently and effectively. It is actually connected to *iman*. Observance of Islamic ethics cannot happen if person is devoid of *iman*. There are three essences of *iman*. *Iman* literally means to know and to believe beyond doubt. 1). The key term is knowledge or to know. How can a person believe if he does not know? 2). Technical meaning. *Iman* refers to the Six Articles of Faith such as belief in the oneness of Allah, belief in the *Malaikat* of Allah, belief in the divine books, belief in the Messengers of Allah, belief in the Last Day and belief in *qadar,* right or wrong comes from Allah. 3). The third essence of *iman* is to speak what heart believes and to do good for the sake of Allah.

Planting the seed of *iman* into hearts shall bear fruits such as *ikhlas*, *taqwa*, *ihsan*, *khusu* and *sabar*. These fruits will manifest in men's life imbued with *iman*. They will create high impact in public service. The following are the tools of Islamic ethics:
a. *Taqwa*. A person with *taqwa* loves to fulfill his duties and responsibilities for the sake of Allah and loves also to stay away from corruption and wrongdoing for the sake of Allah.
b. *Ikhlas*. A person exercises his duties and responsibilities for the sake of Allah and in line with the principles of *Shari'ah*.
c. *Khusu*. A person exercises humbly his duties and responsibilities to the people. Nobody should say: "I am in authority; I do what I want to do."
d. *Ihsan* (excellence). A person performs his job as best as he can as if in the sight of Almighty Allah.
e. *Sabar*. A person exercises *sabar* in the course of rendering service to the people. Specifically, he shows himself bravely in three occasions: fulfilling his duties by all means, staying away from wrongdoing and trusting Allah in difficult time at all times.

Servant Leader
What is servant leader? The Prophet (peace be upon him) said: "Behold, each one of you is a shepherd and is responsible for his subject. So, the sultan rules the people

is a guard and responsible for his subject…" Why the Prophet (peace be upon him) has likened the leader to a shepherd? Because a shepherd is guarding his flock at all times for fear his flock might fall from the mountain or the wolves may attack. This *Hadith* speaks about the importance of accountability and transparency. The shepherd works faithfully because he is accountable to his master. Exactly, the leader must watch and care his people because he is accountable to Allah in the Day of Judgment. At the end of the day, the shepherd reports to his master the number of deaths of the flocks, the number of flocks get sick, the number of flocks fall in the mountain and the number of flocks is attacked by the wolves. This is the meaning of transparency.

If the leader will not fulfill his duties and responsibilities, his governance is an immoral governance and he is guilty of being immoral or *hayanat*. *Hayanat* refers to failure to fulfill the trust entrusted to the leader. A moral leader is one who successfully fulfills his *amanat* honestly, efficiently and effectively.

Concept of *Nakura*

Tausug looked at leadership as responsibility. They call it *pagnakura*. Their ancestors told them that this term stemmed from the word, *kura* (horse). Tradition points out that similar to what the term connotes, to lead means to serve and to work for the people in the society. People mount the horse which will bring them to the place they intend to go. It also sometimes acts as a beast of burden, hauling the materials of men from one area to the other. In similar manner, the leader carries the burden of the society which may comprise not only the material one but also mental and spiritual.[15]

Though the present Tausug may demonstrate different forms of leadership, their tradition depicts of a form peculiar to them. Tausug leader is always anxious feeding his followers. In festivals, most of the foods are prepared by him. His home is always ready for anyone coming hungry or thirsty.

Successful leaders did try to become model. The parable of a leader is like a heart to the body. If heart is sound the rest of the body is sound. The leader is the heart of the society. If he is good the society is also good.

One day, *Hazrat* Umar (R.A.) asked the *sahaba*: Do you think evildoing and injustice may take place in our society after Allah favored us with Islam? *Hazrat* Huzayfa responded: "Evildoing and injustice cannot take place so long the gate is strong." Umar said: *Alhamdulillah*!   Then a *sahabi* said to *Hazrat* Huzayfa, do you think *Hazrat* Umar understood your answer? Yes! So long the leader is just and strong like Umar the society is safe.

V. CONCLUSION

Moral governance is the solution to management crisis and the key to improve performance in the organization. It guides and helps to operationalize theory into practice. All Muslims are ought to understand and internalize the values of *iman, tawhid, taqwa, sabar* and *ihsan*. Only people who are grounded with these values are qualified to lead a moral governance. Leaders endued with these values are committed to work for good governance, act humbly before the people and willing to submit their interest to general interest. There can be no moral governance if the leader does not possess the said values. The objectives of moral governance are to apply justice equally regardless the status of a person, to fulfill *amanat* sincerely, efficiently and effectively, to utilize state properties in the way of Allah and to improve public service.

Moral governance is simply to exercise duties and responsibilities in line with the moral values of Islam. Governing in Islam is considered *ibadat* because it is about the implementation of the *Shari'ah*. The basic functions of the leader are to establish *salah*,

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[15] Interview with Prof. Al-Rashir C. Kulani of the Mindanao State University – Sulu

to implement *zaka*t, to establish *ma'rufat* and eradicate *munkarat* in the society. The exercise of the functions of the leader is fulfilled effectively only if the leader internalizes and upholds the basic *adab* of leadership. There are five *adab* useful in strengthening governance such as *taqwa*, *ikhlas*, *khusu*, *ihsan* and *sabar*. The problem of governance is not on power and resources; it is more on orientation and behaviors of the powers that be.

Glossary

adab	morality
adlun	justice
agama	religion, ideology
amanat	trust
amir	leader
ayat	sign
ayatul muhkamat	Qur'anic legal injunctions
bangsa	nation
bashar	sight
dawla	state
din	ideological system, religion
fard	obligatory
fasad	mischief, destruction
fiqh	Islamic jurisprudence
ghulul	spoil of war, government property
hadith	saying of the Prophet
hajj	pilgrimage
halal	lawful
haram	unlawful
haya	life
hayanat	distrusted
hazrat	master
hudud	fixed punishment
hukm	judgment, decision
hukm shar'i	*shari'ah* values
hula	state, country
hula-bangsa-agama	Tausug concept of state
ibadat	worship
ihsan	excellence
ikhlas	sincerity
ilm	knowledge
iman	Islamic faith
irada	will
kalam	speech
khalifa	caliph
khilafa	caliphate
khulafa rashidin	rightly guided caliphs
khusu	humbleness
ma'rufa	virtues, good work
makruh	dislike, despicable

malaikat	angels
mu'minin	believers
muamalat	worldly transaction
mubah	permissible
munkarat	wrongdoing
nakura	leader
pagnakura	leadership
qadar	pre-destiny
qudra	power
r.a. (radiyallahu anhu)	May Allah is pleased with him
riba	usury
riya	showy
sabr	patience
sahaba	companions
salah	prayer
sama	hearing
shari'ah	Islamic law
siratal mustaqim	straight path
sunnah	tradition of the Prophet
ta'at	obedience
tafsir	interpretation
takhara	purification
taqwa	God fear
tawakkal	trust
tawbah	repentance
wajib	obligatory
yaqin	certainty
zakat	poor rate, alms tax

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