



الجامعة الإسلامية العالمية ماليزيا  
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA  
يُونَنِيَّتِي اِسْلَامًا اِنْبَارًا اِنْجِنَا مِلْسِنَا

## **IIUM CODE OF ETHICS**

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## FOREWORD BY THE PRESIDENT

All praises to the Almighty Allah s.w.t. for the blessings showered upon us. I would like to commend the IIUM for producing a comprehensive Code of Ethics for its community. This Code of Ethics, which is to instill integrity in the IIUM community is in line with the Malaysian government's aspiration to become a developed nation in its own unique mold; where integrity defines its people and system.

Being an Islamic university aspiring to be a "Garden of Knowledge and Virtue", its community must be highly ethical even as it strives for academic excellence.

Being international in nature, the university can, through its Code of Ethics, promote good relations between the various ethnic groups. This reflects the universality of the Islamic values shared by all. Thus, IIUM can be a shining example of an Islamic international university, a benchmark for institutions of higher learning worldwide, and a model of virtue of the Muslim *ummah*.



*Tan Sri Mohd. Sidek Hj. Hassan*  
*President*  
*International Islamic University Malaysia*

## FOREWORD BY THE RECTOR

The International Islamic University Malaysia is a community dedicated to academic, personal and professional excellence. To inspire excellence and guide good practices, a code of ethics is established for this community.

This Code of Ethics formulated for our community has incorporated the universal values enshrined in the religion of Islam and other revealed creeds.

I fervently urge the IIUM community to follow these guidelines in their lives for this will ensure the attainment of the highest possible standards of ethical conduct.

As taught by our beloved Prophet *Muhammad* ﷺ that deeds are measured according to the intention, I would like to remind all of us that we should only seek the pleasure of *Allāh* s.w.t. in all matters.

Let us pray to *Allāh* s.w.t. for His Divine Guidance and Sustenance for the success of our University.

***Prof. Dato' Dr. Syed Arabi Idid***  
*Rector*  
*International Islamic University Malaysia*



# Philosophy

The philosophy of the University was inspired by the recommendations of the first World Conference on Muslim Education held in Mecca in A.H. 1398/ A.D 1977. The spirit of this philosophy is based on the Holy *Qur'ān*, in particular the five verses revealed to the Prophet *Muḥammad* صلى الله عليه وسلم namely *Al-ʿAlaq*, verses 1-5 :

- Read! In the name of the thy Lord and Cherisher, Who created
- Created man, out of a leech-like clot :
- Read! And thy Lord is Most Bountiful
- He Who taught (the use of) the Pen
- Taught man that which he knew not

According to this philosophy, knowledge shall be propagated in the spirit of *Tawḥīd*, leading towards the recognition of *Allāh* as the Absolute Creator and Master of mankind.

The spirit behind this recognition of *Allāh* as the Lord of the Worlds (*Rabb al-ʿĀlamīn*) represents the apex in the hierarchy of knowledge. Thus, all disciplines of knowledge should lead towards subservience of this truth.

This is because knowledge is a form of trust (*amānah*) from Allah to man, and hence man should utilize knowledge according to *Allāh*'s will in performing his role as the servant and vicegerent (*khalīfah*) of *Allāh* on earth.

In this way, the seeking of knowledge is regarded as an act of worship.

## Vision

"INSPIRED BY THE WORLD-VIEW OF *TAWHĪD* AND THE ISLAMIC PHILOSOPHY OF THE UNITY OF KNOWLEDGE AS WELL AS ITS CONCEPT OF HOLISTIC EDUCATION"

IIUM aims at becoming a leading international centre of educational excellence which:

- Revitalizes the intellectual dynamism of Islam and the Muslim Ummah;
- Integrates Islamic revealed knowledge and values in all academic disciplines and educational activities;
- Seeks to restore a leading and progressive role of the Muslim Ummah in all branches of knowledge; thereby,
- Contributing to the improvement and upgrading of the qualities of human life and civilization.

The summary of the Vision statement is:

"Inspired by the worldview of *Tawhīd* and the Islamic philosophy of the unity of knowledge as well as its concept of holistic education, the University aims at becoming a leading international centre of educational excellence which seeks to restore the dynamic and progressive role of the Muslim Ummah in all branches of knowledge for the benefit of all mankind.

# Mission

Towards actualizing the University's vision, IIUM endeavours:

- To undertake the special and greatly needed task of reforming the contemporary Muslim mentality and integrating Islamic Revealed Knowledge and Human Sciences in a positive manner.
- To produce better quality intellectuals, professionals and scholars by integrating the qualities of faith ( *imān* ), knowledge ( *'ilm* ), and good character ( *akhlāq* ) to serve as agents of comprehensive and balanced progress as well as sustainable development in Malaysia and in the Muslim world.
- To foster the Islamisation of the ethics of Muslim academic and administrative staff of IIUM, and certain aspects of human knowledge - particularly in the social sciences and humanities - with the view to making them more useful and more relevant to the Muslim Ummah.
- To nurture the quality of holistic excellence which is imbued with Islamic moral-spiritual values, in the process of learning, teaching, research, consultancy, publication, administration and student life.
- To exemplify an international community of dedicated intellectuals, scholars, professionals, officers and workers who are motivated by the Islamic world-view and code of ethics as an integral part of their work culture.
- To enhance intercultural understanding and foster civilisational dialogues in Malaysia as well as across communities and nations.
- To develop an environment which instill commitment for life-long learning and a deep sense of social responsibility among staff and students.

# **MISSION (IIICE OR “TRIPLE ICE”)**

These Mission statements are summarized into the abbreviation IIICE or TRIPLE ICE:

- Integration;
- Islamization;
- Internationalization; and
- Comprehensive Excellence



## CORE VALUES

**Integrity (*istiqāmah*)<sup>1</sup>** shall be the essence of the IIUM Code of Ethics. In Islam, integrity means the quality of being perfect and excellent in terms of one's service to Allah and society, and one's treatment of the natural environment. Meaning, it is a state of attaining a holistic personality with the highest spiritual, intellectual and moral virtues.

The IIUM community shall attain this quality individually and collectively to promote and establish an exemplary community. This community of believers always enjoin good and forbids evil. Integrity encompasses fear of Allah, *amānah*, justice and other like attributes. It also covers moral, intellectual and professional integrity.

The Core Values embedded in this Code of Ethics though based on Islam, they are also universal values for Islam recognizes the revealed religions which originally were from the same source.

### 1. God Fearing (*Taqwā*)<sup>2</sup>

Staff members of the IIUM shall be conscious of the presence of Allah and fear Him.

### 2. *Amānah*

*Amānah* comprises vicegerency of Allah, honesty, responsibility, sincerity and trustworthiness.

#### 2.1. Vicegerency<sup>3</sup>

Staff members are to act as vicegerents of Allah by fulfilling their duty towards Him as well as to other members of the University.

#### 2.2. Honesty

Staff members are to maintain and execute their duties and responsibilities honestly in accordance with the religious tenets and prescribed rules and regulations without taking advantage of their position for personal gain.

#### 2.3. Trustworthiness<sup>4</sup>

Staff members are to carry out the trust and responsibility bestowed upon them in line with the interests of the University.

2.3.1 Staff members are to manage university funds and assets according to the rules and regulations of the University.



2.3.2 Staff members are to safeguard all classified information acquired in the course of their employment.

#### **2.4. Responsibility<sup>5</sup>**

2.4.1. Staff members are fully responsible for all their actions and decisions.

2.4.2. Staff members are responsible to supervise their officers according to the rules and regulations of the University

2.4.3. Staff members are responsible to assign tasks based on merit to the most qualified candidates or applicants.

#### **2.5. Sincerity**

2.5.1. Staff members are to work for the purpose of gaining the pleasure of Allah as the ultimate goal.

2.5.2. Staff members are to extend their services professionally.

### **3. Accountability<sup>6</sup>**

3.1 Staff members are required to be accountable to the University and other stakeholders.

3.2 Staff members are to manage all University resources in the most efficient and effective manner.

### **4. Justice<sup>7</sup>**

Justice is to place things in their rightful place. Therefore, decisions, actions and resolutions made must be for the benefit of the University and not in favour of any individual or group.

#### **4.1 Impartiality**

4.1.1 Staff members are to execute their duties and decision-making by adhering to all relevant rules and regulations without fear or favour.

4.1.2 Staff members are to be impartial in making decisions.

#### **4.2 Transparency**

Staff members are to be transparent in their decisions.

#### **4.3 Justice in Thought<sup>8</sup> and Action**

4.3.1 Staff members are to be honest and truthful.

4.3.2 Staff members are to be moderate and balanced in their views and actions.

4.3.3 Staff members are to avoid nepotism and cronyism.

4.3.4 Staff members are not to take any decision in favour of or against anyone on the basis of suspicion.

## 4.4 Justice in Treating People

4.4.1 Staff members are to eschew acts of oppression.

4.4.2 Staff members are to treat people justly.

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<sup>1</sup> "Surely Allah loves the one from among you who, when he accomplishes any work, accomplishes it perfectly." 'Izz al-Dīn Baliq, *Minhāj al-Ṣāliḥīn min Aḥādīth wa Sunnat Khātim al-Anbiyā' wa al-Mursalīn*. 3<sup>rd</sup> ed. (Beirut: Dār al-Fatḥ lil-Tibā'ah wa al-Nashr, 1984), p. 384.

<sup>2</sup> "O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islām [as Muslims (with complete submission to Allāh)]." (The Qur'ān, Āl 'Imrān, 3: 102).

<sup>3</sup> "Truly, We did offer Al-Amānah (the trust or moral responsibility or honesty and all the duties which Allāh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)." (The Qur'ān, Al-Hujurāt, 33:72). Here trust (*amānah*) means the vicegerency of Allāh.

<sup>4</sup> "Surely Allah commends you to render back your trusts to those to whom they are due." (The Qur'ān, Al-Nisā', 4: 58).

<sup>5</sup> "Every one of you is a guardian and every one will be asked about his subjects." (ḥadīth).

<sup>6</sup> "Account for yourselves before you will be accounted for" (ḥadīth); "An intelligent person is the one who accounts for him/herself." (Tirmidhī. *Sec al-Nawawī*, p. 73).

<sup>7</sup> "Verily, Allāh enjoins Al-'Adl (i.e. justice and worshipping none but Allāh Alone - Islāmīc Monotheism) and Al-Iḥsān [i.e. to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin (i.e. all that Allāh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshā' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islāmīc law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed." (The Qur'ān, Al-Nahl, 16: 90); "(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muḥammad صلى الله عليه وسلم), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly." (The Qur'ān, Al-Mā'idah, 5: 42)

<sup>8</sup> "Say the truth even if a near relative is concerned, and fulfil the Covenant of Allāh. This He commands you, that you may remember." (The Qur'ān, Al-An'ām 6: 152). "O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed Zālimūn (wrong-doers, etc.)." (The Qur'ān, Al-Hujurāt, 49: 11).

## CODE OF ETHICS FOR STAFF

### 1. PREAMBLE

- 1.1. The IIUM Code of Ethics is derived from the *Qur'ân* and *Sunnah* of the Prophet (peace be upon Him), and they are in accordance with IIUM's philosophy, vision and mission. The IIUM Code of Ethics forms part of the General Conduct stated in the existing IIUM Staff Disciplinary Rules.
- 1.2. The IIUM Code of Ethics is to be read together with the Code of Ethics for the relevant professional bodies.
- 1.3. The IIUM Code of Ethics for staff can be classified into moral, professional and intellectual integrity. It also includes the rights of the staff and deviations to it.

### 2. MORAL INTEGRITY (*AL-KAMĀL AL-KHULUQĪ*)<sup>1</sup>

Staff members are to observe good manners that should be reflected in personal conduct and interpersonal relationship.

#### 2.1. Etiquette (*Ādāb*)

Etiquette refers to polite behaviour. It includes being polite, grateful and humane.

##### 2.1.1. Politeness

Staff members are to act with mutual respect, courtesy, and politeness in all their dealings. This includes giving *salām* or greeting others.

##### 2.1.2. Expression of Gratitude

Staff members are to be appreciative and grateful for all blessings and benefits given, by rendering dedicated and faithful service.

### 2.1.3. Humane

Staff members are to act with care, kindness and consideration towards their superiors, colleagues, subordinates, students, customers / clients and the environment.

## 2.2. Conservation of Resources

2.2.1. Staff members are to use their time, energy and resources prudently.

## 2.3. Appreciative

2.3.1 Staff members are to be appreciative of the achievements of others.

## 2.4. Dealing with Opposite/Same Gender

2.4.1. Staff members are to treat each other with respect irrespective of gender.

2.4.2. Staff members are to avoid unethical relationships.

## 2.5. Self-control

2.5.1 Staff members are to exercise self-restraint.

## 2.6. Avoiding Vanity (*Riyā'*)

2.6.1 Staff members are to work for the pleasure of *Allāh* and in the interest of the entire community and avoid vanity (*riyā'*).

## 2.7. Refinement of Character

Staff members are to continuously strive to be of exemplary character through commitment, motivation and continuous self-development.

### 2.7.1. Commitment

(i) Staff members are to be convinced of the value of having refined characters and be committed to their actualization.

### 2.7.2. Motivation

(i) To motivate good behaviour, staff members are to be always mindful that good character invites rewards and bad character begets punishment.

- (ii) Staff members are to emulate the character of the Prophet (Peace be upon him).

### 2.7.3. Self-Development

- (i) Staff members are expected to be committed to self-development.

## 3. PROFESSIONAL INTEGRITY ( *AL-KAMĀL-WAZĪFĪ* )<sup>2</sup>

Staff members are to be responsible for upholding the integrity of their profession and eschewing any unethical conduct. Professional integrity is grounded on three principles:

- (i) knowledge and expertise in the field.
- (ii) promotion of public good through the profession.
- (iii) adherence to the rules and ethics of the profession.

### 3.1. Discipline

3.1.1. Staff members are to behave according to the rules, regulations and principles of the University.

3.1.2. Staff members are to practise good management by:

- (i) being punctual;
- (ii) prioritization of tasks;
- (iii) executing tasks according to plan with a sense of urgency without compromising quality.

### 3.2. Commitment to excellence

3.2.1. Staff members are to strive to excel in their work.

3.2.2. Staff members are to consistently provide quality service.

### 3.3. Competence

3.3.1. Staff members are to execute all assigned tasks effectively and efficiently.

3.3.2. Staff members are to possess and exercise professional competency in all aspects of their work.

3.3.3. Staff members are to continually improve their skills and knowledge.

3.3.4. Staff members are to act on a fully informed basis, in good faith, due diligence and in the best interest of the University.

3.4. **Teamwork**

3.4.1. Staff members are to promote a culture of cooperation, brotherhood and teamwork.

3.5. **Respect for university authorities**

3.5.1. Staff members are to respect the university authorities.

3.6. **Loyalty**

3.6.1. Staff members are to be loyal to the University in all their dealings without conflict of interest.

4. **INTELLECTUAL INTEGRITY (*AL-TAKĀMUL AL-MA'RIFĪ*)**

Intellectual integrity is as equally important as moral and professional integrity. It concerns staff members' appreciation, dissemination and application of knowledge. Intellectual integrity requires the staff members to observe the following:

4.1. Islam enjoins the acquisition of knowledge.

4.2. Staff members should uphold the truth and abhor falsehood.

4.3. Staff members should exercise their intellect in harmonious blend with the revelation.

4.4. Staff members should utilise knowledge wisely for the good of society.

5. **RIGHTS OF STAFF MEMBERS**

Staff members, among others, have the following rights:

5.1. to receive all the benefits and privileges mentioned in their contracts;

5.2. to have an office space and access to facilities for performing their official duties;

5.3. to report to the authority, cases of impoliteness and injustice;

## 6. DEVIATIONS FROM THE IIUM CODE OF ETHICS<sup>3</sup>

The following examples would constitute deviations from the IIUM Code of Ethics for staff members:

- 6.1.1 Misuse and/or abuse of power for personal and other vested interests;
- 6.1.2 Accepting bribes in any form such as money and kind;
- 6.1.3 Using the University's facilities and assets for personal interest without proper authorization;
- 6.1.4 Misappropriation of University's tangible and intangible assets including funds;
- 6.1.5 Irregularity in the handling and reporting of monetary or financial transactions;
- 6.1.6 Manipulation, forgery, falsification or alteration of records, documents and claims;
- 6.1.7 Alteration, deletion, suppression or omission of information from records, documents;
- 6.1.8 Disclosing confidential information of the University to unauthorized persons;
- 6.1.9 Living beyond one's legitimate income;
- 6.1.10 Practicing favoritism, cronyism, nepotism and the like;
- 6.1.11 Indulging in flattery for personal gain;
- 6.1.12 Cheating and bearing false witness;
- 6.1.13 Negligence in performing duty;
- 6.1.14 Non-compliance to rules and regulations<sup>4</sup>;
- 6.1.15 Not punctual;
- 6.1.16 Failure to adhere to deadlines for assigned tasks;
- 6.1.17 Lack of sense of urgency in performing tasks;
- 6.1.18 Not making serious effort to produce satisfactory work output.
- 6.1.19 Mismanagement of resources.
- 6.1.20 Insubordination;
- 6.1.21 Lack of respect for superiors, colleagues, subordinates, students and customers;
- 6.1.22 Insensitive to customer needs;
- 6.1.23 Disinterest in upgrading skills and knowledge;
- 6.1.24 Repeating mistakes;
- 6.1.25 Resistant to constructive change;

- 6.1.26 Uncooperative;
- 6.1.27 Using foul language in communication;
- 6.1.28 Being rude;
- 6.1.29 Being arrogant and vindictive;
- 6.1.30 Rumour mongering;
- 6.1.31 Backbiting<sup>5</sup>;
- 6.1.32 Defamation (libel and slander);
- 6.1.33 Being inconsiderate towards others and the environment;
- 6.1.34 Being prejudiced;
- 6.1.35 Non observance of the ethics of differences;
- 6.1.36 Disseminating the culture of hatred;
- 6.1.37 Indulging in unethical relationships;
- 6.1.38 Committing sexual harassment;
- 6.1.39 Involvement in activities or actions that may tarnish the good image of the University;
- 6.1.40 Taking outside employment without the University's approval;
- 6.1.41 Active involvement in partisan political activities;
- 6.1.42 Not complying with the Staff Disciplinary Rules.

*This list of deviations is not exhaustive.*

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<sup>1</sup> "Surely you are attributed with noble character" (The Qur'ān, Al-Qalam, 68: 4); "I have been sent to accomplish noble characteristics" (Al-Muwaṭṭā and Aḥmad. See al-Tabrīzī, Mishkāt al-Maṣābīh, p. 432); "The one who is not grateful to people is not grateful to Allah" (Ḥadīth); "And remember! your Lord caused to be declared (publicly): "If ye are grateful, I will add more (favours) unto you; but if ye show ingratitude, truly My punishment is terrible indeed." (The Qur'ān, Ibrāhīm, 14: 7).

<sup>2</sup> "Help you one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment." (The Qur'ān, Al-Mā'idah, 5: 2).

<sup>3</sup> "The one who does not have amānah does not have perfect faith" (Ḥadīth); The prophet (p. b. u. h.) said: "Allah curses the one who pays bribe, accepts bribe, or works as mediator for bribe" (Ḥadīth, See 'Abd al-'Azīz 'Āmir, Al-Ta'zīr fi al-Sharī'ah al-Isāmīyah (n. c.: Dār al-Fikr al-'Arabī, 1969), p. 265); The Prophet also said: "The one who cheats us is not one of us" (Ḥadīth, See 'Āmir, p. 286); "And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise." (The Qur'ān, Al-Mā'idah, 5: 38); "Verily, the spendthrifts are brothers of the Shayṭān (devils), and the Shayṭān (Devil-Satan) is ever ungrateful to his Lord" (The Qur'ān, Al-Isrā', 17: 26-27).

<sup>4</sup> "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawāhish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islāmic law). This He has commanded you that you may understand." (The Qur'ān, Al-An'ām, 6: 151); "O you who believe, obey Allah, His Messenger and those who are authority among you. If you differ in anything among yourselves, refer



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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." (The Qur'ān, Al-Nisā', 4: 59).

<sup>5</sup> "O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allāh. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful" (The Qur'ān, Al-Hujūrāt, 49: 12); "Woe to every (kind of) scandalmonger and backbiter" (The Qur'ān, Al-Humazah, 104: 1); "Cleanliness is one half of faith" (Muslim. See al-Tabrizī, 38); "Do not hate each other and do not become envious of each other." (Bukhārī and Muslim. See al-Nawawī, p. 594).

## CODE OF ETHICS FOR ACADEMIC STAFF

(this Code of Ethics is to be read together with the “Code of Ethics for Staff”)

### 1. PREAMBLE

- 1.1 Academic staff are expected to play pivotal roles in ensuring the achievement of the vision of IIUM. They are to maintain high academic standards.
- 1.2 Academic staff are responsible<sup>1</sup> for the following:
  - 1.2.1. Teaching and Supervision;
  - 1.2.2. Research, Consultancy and Publication;
  - 1.2.3. Community and Professional Services;
  - 1.2.4. Student Development;
  - 1.2.5. Academic Management.

### 2. TEACHING

Academic staff should epitomize the true meaning of being a *murabbi* (educator). They are to enhance and disseminate knowledge and inculcate good values and virtues.

Teaching responsibilities include:

- 2.1 proper planning and preparation for class;
- 2.2 effective delivery of knowledge and information<sup>2</sup>;
- 2.3 valid, reliable and fair assessment;
- 2.4 being available for guidance and consultation;
- 2.5 being committed to student-centred teaching;
- 2.6 having mastery of content;
- 2.7 keeping abreast with current knowledge;
- 2.8 adhering to course outlines;
- 2.9 encouraging students to participate actively in class;
- 2.10 managing and monitoring student learning in responsible ways;
- 2.11 being responsible mentors and establish ethical teachers-students relationship;
- 2.12 facilitating cross-cultural relations among students;
- 2.13 enforcing IIUM rules and regulations in the classroom;
- 2.14 upholding ethical relationship with their peers and others;

### 3. SUPERVISION

#### 3.1 The role of supervisors<sup>3</sup>

Supervisors are to guide and assess students' research. They should also contribute to the students' scholarly and professional development.

#### 3.2 Responsibilities of supervisors include:

- 3.2.1 being committed to supervisees' research;
- 3.2.2 managing and monitoring supervisees' study progress;
- 3.2.3 establishing ethical supervisor-supervisee relationship;
- 3.2.4 being continuously engaged in professional development.

### 4. COMMUNITY AND PROFESSIONAL SERVICE<sup>4</sup>

#### 4.1 Community and professional service responsibilities include:

- 4.1.1 extending/transferring the knowledge obtained through local or international conferences;
- 4.1.2 initiating and participating in activities that benefit the community.

### 5. MANAGING ACADEMIC ACTIVITIES

The effective management of academic programmes and activities is crucial to the successful implementation of the objectives of kulliyahs (faculties), departments and other academic units. This requires the development of effective teams<sup>5</sup>, proactive thinking and excellent management skills.

#### 5.1 Responsibilities of academic administrators<sup>6</sup> include the following:

- 5.1.1 Initiate, plan and conduct periodic reviews of academic programmes;
- 5.1.2 Initiate and organize conferences, seminars and other academic programmes;
- 5.1.3 Strive to provide a conducive academic environment;
- 5.1.4 Inculcate quality and effectiveness in all academic programmes.

## 6. DEVIATIONS FROM THE IIUM CODE OF ETHICS

- 6.1 Failure to provide quality services.
- 6.2 Incitement of sensitive and subversive agenda<sup>7</sup>.
- 6.3 Engaging in a relationship<sup>8</sup> with students or colleagues of the opposite or same gender which goes against the norms of religious decency and customs;
- 6.4 Improper behaviour which could affect the harmony of the University community.
- 6.5 Postponement and cancellation of classes without reasonable cause.
- 6.6 Not teaching within the agreed assigned time.
- 6.7 Not covering the syllabus.
- 6.8 Not available for consultation.
- 6.9 Not going to class prepared.
- 6.10 Exercising favouritism.
- 6.11 Disclosing confidential information on students to unauthorized personnel.
- 6.12 Belittling students and others.
- 6.13 Being rude and disrespectful of students and others.
- 6.14 Threatening and intimidating students.
- 6.15 Using coarse language to students and others.
- 6.16 Violating policies, rules, regulations and standard practices in the assessment of student learning.
- 6.17 Divulging examination questions or confidential matters to an unauthorized party.
- 6.18 Failure to submit examination results within the stipulated time.
- 6.19 Pushing personal agenda during class.
- 6.20 Making use of students' research materials for their own publication without the students' consent.
- 6.21 Writing a thesis for the supervisee with or without fees.
- 6.22 Inconsistent assessment done out of malicious intent<sup>9</sup>.
- 6.23 Failure to provide feedback to supervisee within reasonable time.
- 6.24 Taking advantage of the service for personal gain.
- 6.25 Non-disclosure of professional service to the University.
- 6.26 Refusing to be involved in committees formed by the respective University authorities.
- 6.27 Refusing to conform to administrative directives.
- 6.28 Administrative manipulation for personal gain.

*This list of deviations is not exhaustive.*

<sup>1</sup> "Everyone of you is in charge (of something), and everyone of you is answerable for his/her responsibility." (Bukhārī and Muslim, See Abū Zakariyyā Yahyā bin Sharaf al-Nawawī, Riyāḍ al-Ṣāliḥīn, ed. Shu'ayb al-Arnabūṭ (Beirut: Mu'assat al-Risālah, 1991), p. 309.

<sup>2</sup> "Convey from me even if it is only a verse." (Bukhārī, Mentioned by al-Nawawī, Riyāḍ al-Ṣāliḥīn, p. 524).

<sup>3</sup> "The Prophet (p. b. u. h.) said that [an important pillar of] religion is good advice. We [companions] asked: "to whom?" The Prophet replied: "It should be for the sake of Allah, His Messenger and for Muslim leaders and general public" (Muslim, mentioned by al-Nawawī, Riyāḍ al-Ṣāliḥīn, p. 124).

<sup>4</sup> "Help you one another in Al-Birr and At-Taqwā (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe in punishment." (The Qur'ān, Al-Mā'idah, 5: 2).

<sup>5</sup> "And make ready against them all you can of power, including steeds of war, to threaten the enemy of Allāh and your enemy, and others besides whom, you may not know but whom Allāh does know. And whatever you shall spend in the Cause of Allāh shall be repaid unto you, and you shall not be treated unjustly." (The Qur'ān, Al-Anfāl, 8: 60).

<sup>6</sup> "Everyone of you is in charge (of something), and everyone of you is answerable fro his/her responsibility" (Bukhārī and Muslim. See above).

<sup>7</sup> **Rules 20(2)(a-f) of the Staff Disciplinary Rules**, i. e. summarized as making an oral or written statement in public; publishing and circulating books, articles or leaflets; engaging in canvassing in support of or acting as agent or standing as candidate in any election (against the government) or office in any political party.

<sup>8</sup> "A perfect Muslim is the one from whose mouth and hands other Muslims remain safe." (Al-Tirmidhī and al-Nasa'ī. Mentioned by al-Tabrizī, Mishkāt al-Maṣābiḥ, p. 15).

<sup>9</sup> "Say (O Muḥammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawāḥish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islāmic law). This He has commanded you that you may understand" (The Qur'ān, Al-An'ām, 6: 151).



## CODE OF ETHICS FOR RESEARCH, CONSULTANCY AND PUBLICATION

### 1. PREAMBLE

The inculcation of research culture is of paramount importance at IIUM. Researchers should abide by the Code of Ethics for Research, Consultancy and Publication.

### 2. BASIC PRINCIPLES

Premised upon the core values of the IIUM's Code of Ethics, the following principles serve to guide faculty members toward reaching the fundamental ethical standards in research, consultancy and publication practice.

#### 2.1 Upholding Integrity

Researchers propose and report methods, data, and conclusions and recommendations with accuracy, sincerity and honesty. Researchers are to conduct research, perform consultancy tasks and publish scholarly reports that are accountable, legal, fair, and true to what they have promised. They are to avoid deception, fabrication, falsification or misrepresentation of their research work.

#### 2.2 Respecting Confidentiality and Privacy

Researchers are committed to safeguarding confidential information and respecting the privacy of the participants in their research. Communication related to grants, papers/manuscripts submitted for publication, patent records and personal data are discussed for only scientific and professional reasons. Participants are informed in advance on matters pertaining to the limits of confidentiality, disclosure of information, data sharing requirements, and the relevant laws.

### **2.3 Observing Intellectual Property Rights**

Researchers are cognizant of issues related to intellectual property rights, which include authorship, publication credit, patent, and trademark. To maximize success in collaborative works (involving students and/or other researchers), they are to assess and discuss intellectual property rights at the onset of a working relationship and continuously evaluate the matter as the work progresses.

### **2.4 Resolving Ethical Issues through Informed Decision-Making**

In situations of conflicts or ethical dilemmas, researchers rely on informed judgment and opinions in making decisions. They are aware of their ethical responsibilities and rights.

## **3. CODE OF CONDUCT**

### **3.1 IIUM's Approval**

In most circumstances, researchers should secure institutional agreement, support, and recommendation by obtaining official approval for their projects from the University. They are required to register all their research, consultancy and publication works with the University even if the work is funded by an external agency.

### **3.2 Informed Consent**

To ensure that individuals are participating voluntarily in the research and are aware of the likely risks and benefits, researchers are strongly encouraged to inform the participants about:

- 3.2.1 The purpose of the research, procedures, and timelines;
- 3.2.2 Their right to decline participation;
- 3.2.3 Possible inconveniences and risks;
- 3.2.4 Likely benefits;
- 3.2.5 Incentives for participation, if applicable;
- 3.2.6 Confidentiality, privacy and sharing of data.

### **3.3 Dispensing with Informed Consent**

Under the following conditions, researchers may dispense with informed consent:

- 3.3.1 The research focuses on normal educational practices in educational settings;
- 3.3.2 The research would not create risks of criminal or civil liability or damage to participants' financial standing, employability, and reputation;
- 3.3.3 The research involves anonymous human responses, naturalistic observations, or archival analysis;
- 3.3.4 The research is permitted by Malaysian laws and institutional rules and regulations.

### **3.4 Protection of Human & Animal Subjects**

Researchers should strictly apply the research protocol of the IIUM's Animal Care and Human Subjects Protection Policy. They ethically comply with the scientific norms for dealing with genes, bio safety, ionizing, radiation and laboratory safety.

### **3.5 Reporting Results and Findings**

Researchers **should not** :

- 3.5.1 plagiarize;
- 3.5.2 fabricate, falsify, or manipulate data;
- 3.5.3 duplicate<sup>1</sup> publication of data;
- 3.5.4 withhold data upon which research was concluded.

### **3.6 Reviewing Others' Research Reports**

When appointed as a reviewer of a manuscript submitted for publication, grant, or presentation, researchers respect the confidentiality of information.



#### 4 DEVIATION FROM ACCEPTABLE PRACTICES<sup>2</sup>.

The following examples would constitute deviations from the IIUM Code of Ethics for the staff members:

- 4.1 exaggerating facts or information when applying for a grant;
- 4.2 failing to acknowledge the relevant prior work and contribution of other people in reviewing the literature;
- 4.3 failing to apply the approved research design, methods, timelines;
- 4.4 failing to comply with ethical standards in dealing with human and animal subjects;
- 4.5 assuming credit<sup>3</sup> for passing of someone's work;
- 4.6 mismanagement of resources in carrying out research;
- 4.7 using inappropriate statistical technique(s) to make the results look good;
- 4.8 trimming the data, e.g. deleting several responses without sound justification in order to produce better statistical results;
- 4.9 failing to maintain data for a reasonable period;
- 4.10 announcing the results and findings of a research work to the media without prior peer/expert review;
- 4.11 not informing co-researchers of the intention to file for a patent;
- 4.12 submitting the same paper to different journals concurrently;
- 4.13 publishing the same paper in two different journals without informing the editors;
- 4.14 naming a superior/colleague as an author of the paper although he or she has not been involved in the work;
- 4.15 disclosing and commenting publicly data from a research paper while still in the process of reviewing it;
- 4.16 rejecting a manuscript for publication without reviewing it;
- 4.17 exposing students and staff to biological and chemical hazards;
- 4.18 sabotaging somebody's work.

*This list of deviations is not exhaustive.*

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<sup>1</sup> Duplication publication involves publishing the same data more than once.

<sup>2</sup> "Beauty of Islam of a person is to avoid what is not meaningful for him/her" (Ḥadīth) "O you who believe! Fear Allāh and be with those who are true (in word and deed)." (The Qur'ān, Al-Tawbah, 9: 119). "O you who believe! Eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allāh hath been to you Most Merciful! If any do that in rancour and injustice, soon shall We cast them into the fire: and easy it is for Allāh. If you (but) eschew the most heinous of the things which you are forbidden to do, We shall expel out of you all the evil in you, and admit you to a Gate of great honour." (The Qur'ān, Al-Nisā', 4: 29-31).

<sup>3</sup> Those who benefit from mutually cooperative schemes without absorbing the costs. [See, Fritz Allhoff in "Free-Riding and Research Ethics", the American Journal of Bioethics, Vol. 5, No. 1, pp. 50-51].



## 1.2. Justice and Fairness<sup>6</sup>

- 1.2.1 A student is expected to be fair and just in dealing with lecturers, fellow students and other members of the IIUM community.
- 1.2.2 A student is expected to manage his time and resources prudently in accordance with Islamic values and norms.
- 1.2.3 A student is expected to appreciate the facilities provided by the University for academic and personal development.<sup>7</sup>

## 1.3 *Ādāb* (etiquette)

- 1.3.1 A student is expected to adhere to and practise high moral values and *Ādāb* (etiquette).
- 1.3.2 A student is expected to be polite, kind and humane with lecturers, fellow students and other members of the IIUM community.
- 1.3.3 A student is expected to nurture a respectful and good relationship with members of the family.

## 1.4 Professionalism

- 1.4.1 A student is expected to comply with disciplinary rules.
- 1.4.2 A student is expected to be committed to studies and learning to achieve comprehensive excellence<sup>8</sup>.
- 1.4.3 A student is expected to cooperate and work with others.
- 1.4.4 A student is expected to have due regard and respect for University authorities.
- 1.4.5 A student is expected to declare truthfully his knowledge of having infectious disease during admission and course of studies
- 1.4.6 A student is expected to declare truthfully his knowledge of having infectious disease at any time during his admission or course of studies.

## 2. RIGHTS OF STUDENTS

- 2.1 A student has the following rights :
  - 2.1.1. to receive course outlines and materials, evaluation marks etc. before the final examination;
  - 2.1.2. to seek advice and consult lecturers on academic matters.
  - 2.1.3. to be redressed for any perceived or actual grievance according to the established principles of natural justice.
  - 2.1.4. to confide concerning the personal information.

### 3. THE ROLES AND RESPONSIBILITIES OF A STUDENT

- 3.1. A student should undertake the following roles and responsibilities :
- 3.1.1 practise Islamic values and ethics of learning in order to achieve academic excellence in his studies;
  - 3.1.2 abide by the rules and regulations of the University;
  - 3.1.3 maintain moral and ethical norms of behaviour<sup>9</sup>;
  - 3.1.4 carry out his academic responsibilities diligently and according to the schedules prescribed by his kulliyah, department and lecturers;
  - 3.1.5 show respect for his lecturers, tutors, administrative staff, other university officials and fellow students;
  - 3.1.6 achieve excellence in his study according to the prescribed rules and norms of good academic standards;
  - 3.1.7 observe the University's dress code;
  - 3.1.8 promote integration among the diverse students' ethnic backgrounds<sup>10</sup>.

### 4. DEVIATIONS FROM STUDENT CODE OF ETHICS

- 4.1 Deviations from the student code of ethics include the following:
- 4.1.1 cheating in examinations<sup>11</sup>;
  - 4.1.2 impersonating another student;
  - 4.1.3 plagiarizing;
  - 4.1.4 submitting work that is not their own;
  - 4.1.5 submitting the same assignment or work previously submitted and multiple submission of assignments or work to different lecturers.
  - 4.1.6 citing from fictitious sources.
  - 4.1.7 vandalizing University's property and facilities.
  - 4.1.8 misappropriating other people's property. A student should refrain from using the University's facilities for non-permitted purposes.
  - 4.1.9 facilitating others in breaching the rules of the University.
  - 4.1.10 involved in demeaning activities by compromising the credibility and good name of the University, its teachers and students.
  - 4.1.11 having any form of unacceptable emotional attachment with lecturers and fellow students.
  - 4.1.12 promoting or being actively involved in any form of partisan political propaganda or activities.
  - 4.1.13 involvement in any form of activities that may distract them from their studies.
  - 4.1.14 publishing, distributing and disseminating any materials or making any statement in public without the prior authorization of the

University that will adversely affect the good name and reputation of the University and its members.

- 4.1.15 committing acts of slander, defamation and the like.
- 4.1.16 committing any act tending or disrupting the peace, well-being and harmony of the IIUM community;
- 4.1.17 indulging in unethical activities via electronic media;
- 4.1.18 indulging in unlawful relationship.
- 4.1.19 gaining admission by unlawful and unfair means such as by misrepresentation, forged documents and other unfair practices.

*Note: This list of deviations is not exhaustive and the Student Code of Ethics is part of the Students' Disciplinary Rules.*

<sup>1</sup> "Surely Allah loves the one from among you who, when he accomplishes any work, accomplishes it perfectly." 'Izz al-Dīn Baliq, *Minhāj al-Ṣāliḥīn min Aḥādīth wa Sunnat Khātim al-Anbiyā' wa al-Mursalīn*. 3<sup>rd</sup> ed. (Beirut: Dār al-Faṭḥ lil-Tibā'ah wa al-Nashr, 1984).p. 384.

<sup>2</sup> "Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is well-acquainted with what you do." (The Qur'ān, Al-Mujādalah, 58: 11); "Say: My Lord, advance me in knowledge." (The Qur'ān, Ṭāha, 20: 114); "The one for whom Allah wishes good makes him knowledgeable about religion" (Bukhārī, the chapter of 'Ilm).

<sup>3</sup> "Four things (are so important) that if you have them, you are not to be blamed for any other thing of this world that you miss. They are: protecting trust, telling the truth, good character and chastity." (Musnad Aḥmad, ḥadīth no. 6365).

<sup>4</sup> Allāh says: "Help each other in righteousness and piety, but do not help each other in sin and rancour, and fear Allah, for Allāh is strict in punishment." (The Qur'ān, Mā'idah, 5:2).

<sup>5</sup> Allāh says: "Thy Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attains old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour." (The Qur'ān, Al-Isrā', 17: 23).

<sup>6</sup> "Verily, Allāh enjoins Al-'Adl (i.e. justice and worshipping none but Allāh Alone - Islāmic Monotheism) and Al-Iḥsān [i.e. to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin (i.e. all that Allāh has ordered you to give them e.g. wealth, visiting, looking after them, or any other kind of help), and forbids Al-Faḥshā' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islāmic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed." (The Qur'ān, Al-Naḥl, 16: 90)

<sup>7</sup> "The one who is not thankful to people is not thankful to Allāh." (Musnad, ḥadīth no. 1772).

<sup>8</sup> And say (O Muhammad صلى الله عليه وسلم) "Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do." (The Qur'ān, al-Tawbah, 9: 105).

<sup>9</sup> "Surely one of the best of you is the best among you in terms of character." (Bukhārī, ḥadīth no. 3295); "Surely among the most beloved and nearest from you to me in sitting on the Day of Judgment is the best among you in terms of character." (Tirmidhī, ḥadīth no. 1941).

<sup>10</sup> Allāh says: "Truly! This, your Ummah [Shari'ah or religion (Islāmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [Tafsīr Ibn Kathīr]. (The Qur'ān, Al-Anbiyā', 21: 92).

<sup>11</sup> "The one who cheats us is not one of us." (Muslim, ḥadīth no. 146).

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